

THE  
WISDOM OF ANGELS.

BY  
THOMAS L. HARRIS.

PART I.

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## P R E F A C E.

IN order that the intelligent reader may be enabled to form a correct idea of the method by which this and other productions, of the same external author, have been received and ultimated, a brief statement is here submitted.

By the opening of the spiritual degree of the mind, he has conversed with Spirits for several years in a sensible manner. A portion of each day, embracing, with few intermissions, a period of time commencing in 1850, has been devoted by him to an investigation of the general subject of Man's interior and immortal existence. He has arrived at results in the course of that investigation which, candor compels him to say, are widely different from those of many other explorers. How far this is due to his own imperfect mode of investigation, as relatively compared to more accurate and exhaustive methods made use of by others, he submits to his brethren of the Christian Church, and to the enlightened judgment

of all such as have brought to the study of the great subject involved, those powers of reasoning from spiritual causes to natural effects, which are matured alone through the experiences of a regenerated life.

He asks that this book may be read. He deprecates no severity or completeness of criticism. Profoundly convinced the time has arrived when his brethren in the Christian ministry must feel the importance of thorough acquaintance with the subject of man's relations with the Spiritual World, he offers this volume as the first of a series, designed to shed the light of one experience, faithful though humble, upon this interior realm. He is cheered by the conviction that the time has passed wherein it was deemed the evidence of insanity to allege a personal intercourse with the world of departed Spirits.

In the light of great and illustrious predecessors in the same field of inquiry, no less than in the path marked out by the providential dealings of the Divine Spirit with his own soul, he has ventured out upon the seemingly unbounded realm of an objective Spirit World, where the Departed live according to their interior moral conditions, surrounded by the embodied forms, and moving in the established orbit of their own affections. If he has erred, it has been from no want of prudence and circumspection. Resisting all temptations, he has studiously endeavored to present the reality as it is. In preparing the MSS. for the press, he has num-



bered the paragraphs for the convenience of Indexing at the close of the three volumes, which will comprise the work.

And now this book goes out upon its mission ; watched over, it is believed, as a Messenger of Truth ; and accompanied by the prayers of Ministering Spirits, that God may make use of it, in his Divine Providence, to instruct the ignorant, and confirm the wavering, in the truths of a Christianity which has its evidences in the intuitions of the Moral Reason, and its receivers wherever Heaven unfolds its domains of holiness and light and peace.



# THE WISDOM OF ANGELS.



## CHAPTER I.

1. ALL beautiful and useful knowledges, whether they relate to man, to his necessities and enjoyments, to the earth and to its culture, or to the domain of scientific invention, were originally preconceived in the Divine Mind, taught first of all to Celestial and afterward to Spiritual and Ultimate Angels, and finally communicated to natural men.

2. The ability to execute or successfully outwork spiritual forms in material substance, in itself, should prove that man subsists at least in two degrees, one elevated above the other; for the process by which clear and definite images or forms of art are elaborated in the chambers of invention is purely a spiritual process; while the subsequent effort of the mind to embody its ideas in natural substance, requires the exercise of implements and faculties upon the plane of the material creation.

3. The railway, the steam engine, the power press, the spinning jenny, the steam ship, the telescope, the galvanic battery, the system of telegraphic communication by means of electricity, and, indeed, all great inventions, are as abso-

lutely, in their beginning, the conceptions of the Creative Mind and the outworkings of Omnipotent Power, as are the stellar systems, the natural earths, or the super-terrestrial galaxies. For "every good gift and every perfect gift cometh down from the Father of lights;" and "the inspiration of the Almighty giveth understanding."

4. The truths written in this book originated in the beginning before the earth was, or ever God had formed the world and the sea; for truth originates in Him whose Word is truth; "and in the beginning was the Word, and the Word was with God, and the Word was God." The revelations of Divine Wisdom are every where. The interiors of all things created are from Divine Ideas, by means of which all visible forms acquire consistency and endure.

5. There is a wide difference, however, between ideas natural, ideas spiritual, and ideas celestial. Natural ideas resemble natural organizations, which are formed by the natural aggregations of natural particles, in themselves destitute alike of life and motion, cumbrous and inert.

6. Spiritual ideas are living things, concentrated structures, life-pervaded, gifted with intelligence. All the thoughts of Angels are of this character. Like begets like. The living mind, which is a form of wisdom, perpetually generates an endless continuity of spiritual and everlasting ideas. The distinction, therefore, between an idea which is purely natural and an idea purely spiritual, is identical with the distinction between a corpse, which is dead because no Spirit dwells within it, and the Spirit itself which sits upon a silver throne and rejoices in the immensity of its encircling heaven. The natural thought is but the senuous exuviae of truth, while the spiritual thought is

the reality of which the natural is the semblance. Let this distinction be impressed upon the mind.

7. In this manner thoughts purely natural are absolutely unlike ideas which are purely spiritual. No refinement of a natural thought, no expansion, condensation or decoration, can transform it into a spiritual idea; even as no refinement or rarefaction, no gaseous sublimation or phosphorescent brilliancy of material forms of ultimates, evolved from a corpse during the process of decomposition, can by any possibility be changed into a Spirit or man proper, who dwells enthroned afar in his own heaven. It is impossible for a natural thought, purely natural, to become a spiritual idea, even as it is impossible for the effluvia of a corpse to become a portion of the entity or intellectual person of an immortal Spirit; for Nature is one thing, and Spirit another; and opposites, by no process, ever became similar; for, if this were true, God himself might become matter, or, in other words, the Creator become the thing created.

8. Being intromitted into a Society of Spirits inhabiting a Paradisiacal Abode corresponding to the faculty of reasoning from spiritual causes to natural effects, I saw a stately man, crowned with myrtle, who appeared to have formerly existed upon the natural earth, and to have been a Greek, and I was informed that his name was Socrates. He was attired in an olive-colored tunic, and stood beside a fountain, the murmur of whose waters mingled melodiously with the delicious fragrance of a thousand flowers. Seeing me, he advanced, and after saluting me he said: "What news do you bring from the earth?" I answered, We are at present in the west, and upon the new continent, conversing with Spirits in a sensible manner. Having said this, I paused, and he replied, "Is there wisdom?" And as he said this, I

saw the golden light upspringing from the east as from a rising sun. I answered, There is controversy concerning essentials, and this controversy continually increases, and is heard in a confused murmur from the North to the South, and from the Atlantic to the Pacific.

9. "Inform us, if you please, at this conjuncture, what portion of the heavenly host bear rule over the destinies of man?" the sage replied: "and what destructive power operates counter to the celestial influence?" To this it was given me to reply as follows: Since I am permitted, O Socrates, to open my lips and speak in the presence of so many illustrious spirits of men who formerly inhabited the ancient Greece, the wisdom of whose sages is still preserved and held in veneration throughout all portions of enlightened America, I am persuaded that results which are consistent with Divine Providence will outgrow. It is therefore with joy that I essay to answer the inquiry."

10. At this moment drew near a Spirit who represented a Mercury or messenger, though indeed as to form he was beautiful as fabled Endymion. He appeared in the flower of his youth, and moved as if borne on the breath of the swift electric atmosphere. I heard a sound as of melodious voices, and in a moment beheld a multitude gathered together, assembled by proclamation; the character of which was, that news from earth was permitted to be uttered through a man who, as to his body, was a resident of the natural world, but who, as to his spirit, was elevated into their society. These Spirits all appeared to be in the acknowledgement of one Lord God. The beginning of all things they acknowledged to be not in Nature, but in the Divine Ability of One Eternal Spirit. Meditation sat enthroned on their faces, and their thought in character was elevated far above

the plane of the sensual. I now perceived couches, upon which, after a brief space, they all became seated in a reclining posture, and I then beheld the form of the building, which was that of an amphitheater.

11. "Speak, O mortal!" when order was restored, the ancient Sage appeared to say. Being thus addressed, I continued: The worshipers of Nature at the present time arise triumphant, and float in clouds in the atmosphere of thought. It begins to be believed that, in former ages, that which has passed current for wisdom, has been a base alloy of priestly imposture, popular credulity, folly, fanaticism and wild hypothesis. The origin of man, the history of the race, the principles of wisdom, are newly reconsidered, and the opinions which heretofore have obtained, concerning the Divine Providence and the equity and government of the Divine Spirit, are set aside. The natural reason is declared to be the final authority in subjects pertaining to religion, but, inasmuch as the reasoning faculties of men, deprived of the Divine Afflatus, develop innumerable conceits, chimeras are set up and worshiped.

12. "What is taught of God?" the spirit Socrates made interrogation. Some say, I answered, He is three Divine Persons, who are co-equal and co-eternal, and these three are one; but others say there is one God, in whom there is a trinity of divine love or good, divine truth, and a divine proceeding; and that this God, whom all the angels in heaven worship, took upon himself, through incarnation, the form and likeness of man upon earth, glorified that humanity through a series of victories over all forms of evil throughout the universe, and ascended into the heavens as Divine Man. But others say, that the essence of Nature is the supreme God, and that all men are minute particles,

or emanations, and in all respects constituent portions of that essential Divine Nature, so that God is diffused into as many separate mental organizations as there are men or spirits; but this latter class have various modes of expressing their conception; and some say, that God is a great brain in the center of nature; but others, that he is a compound of all matter and all motion, whose center is the igneous fire-vortex around which the stellar system revolves, and whose circumference is the circumference of the universe; or in other words, that God is the totality of Nature, whose constitution was such, in ancient ages, that it did not develope separate forces, but omnipotent power. Others again say, that there is a distinction in the mass, and that its grosser substance is Nature, and that the electric fluid by which it is pervaded possesses the attribute of thought, and is God.

13. While I spoke these words, the utmost silence prevailed throughout the assembly; and, after I had concluded, there was a pause; and then a Spirit Man of dignified appearance, arose to the right in the midst of the assembly, and addressed them as follows: "Formerly, while I inhabited the earth, which was at a period prior to the Christian Era, many minds throughout the Grecian states, throughout Asia and Egypt, addicted themselves to soothsaying, and, through a certain process wherein magicians were proficient, conditions bordering on the spiritual were produced at will; but these entranced persons at such times spoke from an afflatus which was supposed to emanate from local and also from superior Gods and Goddesses. In this manner successively arose various orders of priesthood, concerning which this illustrious assembly is well informed; as also concerning the rise, progress, and subsequent decline of the various



Religions of Antiquity. Moreover, it is a well-known fact that prior to, and about the period of, the reign of the Roman Emperor and Pontifex Maximus Tiberius, the custom of divination, as also the numbers of youths and virgins susceptible of spectral perception, had greatly increased; but suddenly it fell out that a recession of spiritual deities, or more properly pseudo-deities, occurred; entranced persons were restored to an ordinary perception of natural things; men and women ceased to run about, or to fall down suddenly in the midst of assemblies, and cry out, possessed of the spirits of their kindred; apparitions became less frequent; and finally, the general as well as the particular visitations of spirits who personated gods and goddesses, ceased altogether. Now it appears to me that there is a revival, upon the western continent of the terrestrial earth, of all those various arts whereby magicians, first in India, then in Egypt, and afterward in our cities, were accustomed to evoke spirits. Thaumaturgic men at present multiply. The art of divination, as well as the various spells and incantations anciently understood by the workers of magic, appears revived. Wherefore, O my countrymen, is it not evident, since the same agencies renewedly operate by which our nation was defiled, enervated, and corrupted, that a sensuous perversion of religion will eventually ascend into predominance, and the ignorant multitude become the slaves of magicians, who in darkened and secluded abodes shall practice the arts of necromancy. I perceive, from the words of this invited guest, that earth relapses into the general state which obtained prior to the introduction of the Religion which came down through the Mighty One who appeared in the midst of Judea. By what mighty spell the dethroned deities of the Olympian abodes,—who were indeed

spirits celebrated for gross impieties, to whom lust, murder and fraud, were congenial pursuits,—by what spell, I say the dethroned Olympians, Venus with her magic cestus Jove with his thunders, and the bloody Mars with his infernal crest, have been enabled to regain their lost supremacy, I am not instructed ; but this it requires no prescience to predict ; that the sons of the West will fall into the pernicious custom of adoring, as subordinate divinities, the spirits of their most powerful magnetic men.” Having thus said, the speaker paused, and took his seat, while a gentle murmur, betokening the rise of thought, arose from the assembly.

14. At this moment there was seen an Angel descending from the East, holding in his hand a golden olive branch, and the canopy of the firmament became brilliantly illuminated from the region whence he came down ; and there appeared, as it were, the likeness of an elevated region to the south-east, and mountains whose summits were glorified with immortal light as from the sun itself, but this light was spiritual and betokened wisdom.

15. The Angel descended, and as he drew near, there was heard an accompanying voice which appeared to descend from the Angelic Society from which he also came down, saying : “The true Harmoneans, inhabiting the Heavenly Abodes, send greeting.”

16. As this messenger descended, all the assembly as one arose ; and there was placed a couch upon an ivory platform, and the Angel took his seat thereon, to the right, facing the assembly. After he became seated, there was heard music, which appeared to descend from the same region, and, although it is impossible to express in earthly language the vocal harmony which I was permitted to

hear, the words which follow may serve as an indication of this exalted utterance.

In our far celestial hall  
We behold the Dancing Spheres ;  
Their aerial footsteps fall  
Gently as th' immortal years,  
Scattering garlands, breathing flowers,  
Changing into joys the hours.  
Life to us is love's excess,  
Infinite in tenderness.

In our far celestial hall  
We behold the Ages flying,  
Picturing on th' eternal wall,  
Memory's wall, their forms undying.  
All they bring with us remains ;  
All they give the soul retains.  
Love and wisdom never die,  
Love and wisdom multiply  
Forms of beauty, forms of light  
Quickened from God's infinite.

Wheresoe'er a joy is given  
It unfolds the harmonic seven,  
And the heart, through all its bars,  
Vibrates with the nobler stars  
That through heavenly regions hymn,  
And are homes of Seraphim.

In our far celestial hall  
We rehearse the harmony,  
That upon the world shall fall  
When the New Humanity,  
Beautiful with Heaven's adorning,  
Shall from western realms arise,  
Sitting at the gates of morning,  
Face to face with Paradise,  
Looking upward to receive  
Blessings He alone can give

Who created Eden old  
And the long lost Age of Gold.  
We the true Harmonians are,  
Dwelling in our homes afar.  
What earth was, it yet shall be,  
Beautiful undyingly

In our far celestial hall  
We repeat the nuptial song,  
We repeat the triumph-call,  
That shall fill the earth ere long,—  
When the great four winds are driven  
From the four great realms of Heaven  
And the earth shakes like a tree,  
Blown by storms of Melody.

17. While this was being sung the Angel, who had descended from the East and from a Paradise of the Most Ancient Times, became so greatly illuminated that a visible radiance encompassed him; and the Assembly at the same time was seized with a desire that he should address them upon the subject of the opening of the Spirit World into the Natural, which is now being accomplished. It is impossible for me fully to repeat in terrestrial language, or to embody in any form of external thought, in such a manner as to be at all adapted to the present condition of the natural man, the subject of his discourse. Such forms of thought, however, as I am able to clothe in external ideas, I shall endeavor to repeat. He commenced as follows:

18. "The Childhood of the World was incomparable in beauty; for as yet self-love, which is death and night, had but a limited existence, and was confined to the corporeal principle, which corresponds to the soles of the feet. The Ages of Inversion had not led forth their disastrous army of agonies, misfortunes, murders, treacheries and lusts. The sons of God inhabited the Earth. Far to the east dwelt

the first men, in that land subsequently inhabited by the family of Abraham. They were learned in correspondences. To them natural forms were representatives of goods and truths in three degrees—natural, spiritual, and celestial. Whenever natural objects were presented to them, they perceived at once their spiritual significance as well as their celestial. They ate and drank of such things as corresponded to goods and truths, unfolded into natural vegetable and fruit-bearing organizations. The use of carnivorous food was unknown. The groves brought forth plentifully; and at that time a peculiar concentration of Divine influences, ultimating into the natural, generated in that land the principal productions of the tropics and the temperate zones, whose use especially supplied harmonic elements adapted to that people in externals. There existed at that time a profusion of condensed aro-mal essences, making the very air a repository of the essential qualities of fruitfulness. The moral constitution of the human race was such as to attract from the aro-mal atmosphere spiritual-natural essences, highly stimulating to the cardiacal and cerebral organs. The human body was then characterized at once by delicacy of nerve and energy of fiber. The very birds of the air loved man, because, possessing harmonic natures susceptible of impressions, they felt that man loved them; and they delighted to visit him. For man they sang their most enchanting melodies, and their lyrical utterances partook of the nature of a semi-articulate language, in which they communicated together

19. "The earth brought forth spontaneously, in appearance, but that very spontaneity was the result of a special concentration of aro-mal forces. When this land was created, the various Harmonic Orbs of the solar system,

already peopled by paradisiacal men, contributed to its enrichment. Every flower, every plant, every animal and every winged and warbling creature, was formed as the type of the divine ideas of love and wisdom previously known to the inhabitants of surrounding worlds. Every color, whether of leaf, blossom or plumage; every perfume, from the scent of the humblest blossom to the fragrance of the most superb and queen-like forest tree, expressed some pure, delicious emanation of love outbreathed by Angels in heaven. And the bleating of sheep, and the lowing of kine, and the sweet voices of innumerable birds, all spoke of wisdom to the spirit. For the origin of all these things was in the love and the wisdom of that Eternal Being, whose beauty, like his nature, is at once infinite and everlasting.

20. "In this delightful abode Man was created; the end for which he was created being that he might become a form of use, receptive of all varieties of affection proceeding from Divine Love in his inmost soul, and all varieties of affection of wisdom of love from Divine Truth in his intermediate or spirit; and that, from the conjunction of the spiritual and the celestial—the spiritual in his understanding and the celestial in his will,—as from a divinely ordered marriage of good and truth,—an endlessly proceeding family of ends or uses of good and truth might be unfolded in the natural. Man, in three degrees, became, in his organization, the image of the ultimate, the spiritual and the celestial heaven, and was conjoined through that three-fold form to the three degrees of the Harmonic Universe.

21. Having said this the Angel paused, as if he perceived a disposition on the part of certain Spirits in the assembly to make inquiries; and then said: "Inquire, if you will concerning these things, for I perceive it to be orderly.

Questions were then propounded to the Angel; being written upon a substance that resembled snow-white paper; and afterward given to the Mercury or messenger, by whom they were presented in their order to the celestial visitant. The first inquiry was as follows: "By what process, in the most ancient times, did men arrive at knowledge concerning Deity?" and the second which he read was this: "Could man in the primeval time, other than by magical processes, communicate with the spiritual races?" The third was couched in this language: "The gift of foreknowledge of events—did this at that time exist?" There was a fourth question to this effect, viz: "By what process were men permitted to communicate ideas?" Having read these questions the Angel read again the first question, and immediately the attention of the entire Assembly became fixed. Whereupon he spoke and said: "The process by means of which men in most ancient times became aware of the existence of the Divine Spirit, is a theme whose vastness can only be fathomed from an interior perception. Human nature being a form recipient of universal influx alike from celestial, spiritual and terrestrial habitations, and being, at that time, in a condition psychometrically to sense the quality and to understand the complex nature of many varieties of influx, the man became wise by apperception. One hundred methods, whereby the human mind became wise in Divine knowledge, I am permitted to make known.

## I.

22. "As mind knows mind by means of a sympathy which becomes established, man knew God. A continuous undulated wave of perpetually instreaming and essential life, at that time, flowed into the inmost and highest

individualized principle of the human spirit; and, as every flower quivers with sensation of the sun, so every mind vibrated from sensation produced by God; and they knew that God was a Divine Man in this manner, viz: The form or shape of the idea which became unfolded in the understanding, and sensorially mirrored as from above in the very zenith of the intellectual dome, appeared to the mind in the form of God-Man; but the conception was so brilliant in its character, that it produced overpowering effulgence; and, for this reason, they selected the sun as the representative or symbol of Deity.

## II.

23. They discovered that there was a difference between the idea of God impressed upon the right chamber of the brain, and the idea of God impressed upon the left chamber of the brain; and that an occult relation existed between the right lobe of the brain and the left side of the body; and also between the left lobe of the brain and the right side of the body; and they discovered that the left side of the body was subject to impressions of the passive and negative quality; and, inversely, the right side of the body, energetic, potential, and active or positive. They discovered that the left eye, in a very wonderful manner, was connected with the heart; but the right eye with the lungs; that the right side correspond to the masculine, and the left side to the feminine; and the lungs to the intellectual, and the heart to the more interior affectional element. Thence they apprehended the Divine Love, the Divine Wisdom, and the Divine Ability; receiving impressions from God in his Divine Love through the right lobe of the brain, and, correspondentially through the passive, feminine or percep-



tive organization. They felt this as a pleasant warmth percolating through the interstices of the receptive and absorbent glands; and they said that "Love, which they felt as warmth, was the source of affection in the human;" and they also said that "the left side was celestial." They correspondentially represented the left side of man by the figure of a mountain, for they said that, "because the left side was nearest to the Lord, and that he in his Divine Love shone directly upon it as a Sun from heaven, that the receptive or affectional quality in man must correspond to a mountain." Afterward they denoted the idea of Divine Love, received in the affectional organization, by the figure of the sun, shining upon a mountain and glorifying that mountain from its essential brightness.

### III.

24. The most ancient people conceived of God in his Divine Truth through the left chambers of the brain; through the lungs, because the lungs corresponded to understanding; and through the right side, because this corresponded to the different degrees of the intellectual; and they denoted or represented the Divine Wisdom by the moon, as they represented the Divine Love by the sun.

25. They called the right or positive organization, spiritual; and because they perceived that the spiritual, without the celestial, was cold, but that, conjoined with the celestial, it derived heat therefrom; and because they perceived that the nature of the celestial, and also its love, was to impart heat to the spiritual, while at the same time the spiritual embraced the celestial, drawing vitality therefrom; and because they discovered all joy and blessedness of life to be born of the marriage of the celestial and spiritual; and

because they observed a perpetual proceeding from these two in their conjunction; they intellectually cognitioned God as a Divine Being, in whom, in his self-existent, individual person, was Divine Love and Divine Wisdom, or, in other words, Divine Truth, shining in the understanding, and illuminating the spiritual; and they typified the spiritual in man as a hilly region, because mountains denoted the celestial; and the spiritual, though elevated toward the celestial, was yet beneath it.

26. This analysis of man induced them to believe that God existed as an absolute, uncreated Being; and they said that God created man in his image and after his likeness. But by the image of God, and by his likeness, they understood that man was created in the image of Divine Love and in the likeness of Divine Wisdom. By this means they were more confirmed in the primordial idea of a Divine Creative Man; and, because the sun was perceived as heat, light, and their proceeding power, they discovered anew that the sun was the type of the all wise, all powerful and benignant God: typifying by its heat Divine Love, by its light Divine Truth, and by its proceeding the Divine Operation.

#### IV.

27. It now began to be understood that a marvelous virtue resided in the stars. The planets first attracted their attention, and they perceived them to sustain an occult relation to plants and animals. The wise men, by means of subtle faculties of discrimination, sensed a different proceeding influence, and hence concluded a different virtue to reside in each of the planetary bodies. Mercury they called the "child of the sun;" Venus "the queen of

heaven ;" Mars "the power of night ;" Jupiter the "king of the vault ;" and Saturn, by reason of his great antiquity, the "most ancient elder," and also "Time." They also called Saturn the "father of the stars," inasmuch as they discovered that the human race had existed on that planet prior to the existence of man upon the other planets of the system.

28. They were accustomed to speak of planets as men and women, and they considered the vast expanse of the ethereal region to be their habitation. They saw beautiful and sublime realities in the sidereal systems, altogether beyond any conception of men upon the earth of the present day. They saw that all men residing upon a given earth, in their collective capacity, corresponded to a Grand Man ; that one nation corresponded to the hand, another to the arm, another to the heart, another to the lungs, another to the province of memory in the brain, others to the eyes, and others to the lips ; that every individual sustained a definite position as a member of the grand planetary race ; that all cohered together in the humanitarian relation ; and that, according to the specific quality of the genius of the individual, was the position which he occupied in that vast and complicated universal form which is developed and constituted from each separate nationality. They were accustomed, therefore, to call the planets "kings and queens"—kings because of intellect, and queens because of love—beautiful and majestic according to qualities which they perceived to reside in each grand planetary race.

29. Profoundly true as it is, but few minds upon the earth are qualified intellectually to receive so vast and magnificent a declaration as that concerning which we now make utterance. The Seers and Sages, patriarchal Govern-

ors and Administrators of the most ancient people, were perfectly familiar with the genius, character, order, development and aggregate collective wisdom of these stupendous planetary-human organizations; and from each and every planet they derived knowledge, through cerebral impression, concerning the Divine Being. In other words, the idea of God, previously received, understood and recognized as true in the intellectual regions of the respective planets, was separately impressed as a distinct idea, and in this manner received by mankind upon the earth. In a short time it became perfectly understood that planets were inhabited by men, and that Divine Worship, in various forms, was celebrated through their extended regions; but the human race on earth were also taught that mournful ages of darkness and decay must elapse, and a progressive darkness of the human mind, and an obscuration of truth, from the malevolent power of agencies alienated from Divine Good and Truth, until their planet, unlike her sister orbs, should appear like a taper quenched, with but a solitary spark surviving to denote the ancient locality of this primeval illumination.

## V.

30. A great and mighty people at that time reigned paramount in the Sun itself; and they were of a constitution pre-eminent for intellectual subtilty. They frequently visited the earth and were called Helohim. Spirits from the planet Mercury also visited the earth. It was the especial delight of these latter Spirits to accompany the previous Solar Spirits. Their appearance invariably preceded that of the Sun Spirits. The approach of the former was indicated by a quickening of the retina and cornea, and also of the crystalline humor of the left eye, and that of the Mercurial

Spirits by a corresponding operation on the right eye. By means of this quickening the Solar Spirits were able to impress upon the left visual organ the likeness of solar-paradisiacal landscapes, and temples of an exceedingly majestic appearance. The spirits from Mercury operated in the same manner upon the right visual organ; but instead of depicting these beautiful forms of paradises existing in the Sun, they depicted according to their ideas, the likenesses of human beings in all the various attitudes proper to serene and beautiful celestial life, where every change of state is represented by a corresponding external appearance. In this manner the Seers of the most ancient times received forms of truth through visual impressions; and inasmuch as the Spirits who thus communicated were in the sphere of Divine Good and Truth, they were enabled to perceive, through conjunction with these Spirits, in this open manner, glorious temples erected and adorned for worship of the Supreme Spirit, and also innumerable companies of angelic worshipers, all engaged in ecstatic contemplation of the Divine Creator. It was in this form that the sphere of Divine Love and Wisdom, modified and adapted to visual comprehension, was perceived. These were introduced, in this beautiful manner of perception, to lands of undefiled and perpetual bloom, adorned for endless worship, and to myriads of representative forms of harmonic worshipers in the great temple of eternal truth.

31. The ecstatic contemplation of these things served as an incentive to works of use; and beautiful gardens, floral thrones and embowered pavilions, were gradually formed and consecrated to Divine worship. That which is wonderful to relate shall now be told, viz: that Angels and men alike resorted to those visible groves, pavilions and sanc-

tuaries, where the breath of innumerable flowers perfumed the air, and the songs of myriads of birds arose in melodious accord ; and Spirits from the Sun, attended by their satellites from Mercury, communicated wisdom according to Divine Order, and filled the human spirit with the precious things of celestial and spiritual knowledge ; teaching men that there was a God, and that he was the Father of mankind, and unfolding innumerable arcana, the knowledge of which at the present day has perished upon the earth.

32. Among other truths communicated by these men from the Sun, may be enumerated the doctrine of influx : the doctrine of series and degrees, portions of which begin again to be known in the external earth ; the doctrine of correspondences ; the doctrine of form ; the doctrine of harmony, by means of which all things are arranged in series ; the doctrine of planetary generation ; the doctrine of solar-angelic development, the theory of which is about to be unfolded in externals among terrestrial men ; the doctrine of axial forces, by means of which the true laws of the sidereal universe may be comprehended ; and many other forms and statements of wisdom at present not to be made known. These communications became at length less frequent, and finally ceased ; but during their continuance, which was during the entire period of the Golden Age, the worship of the Divine Spirit was attended with open vision, and all the sciences evolved from superior and interior conditions.

## VI.

33. At this period arose the saying, which still is applied by men in the external to apparently chance interviews with persons of whom previously they have been meditating

or conversing—that “we can not think of a mind without his appearing.” The origin of this was as follows: whenever a Solar Spirit made his appearance, he projected a concentration, or ray of mental energy, which, traveling with incredible rapidity, announced his approach, producing an harmonic vibration of the interiors; causing the person about to be visited, involuntarily as it were, to breathe from the interior his name. His name was breathed because names were not arbitrary but qualitative, and significant of the internal peculiarities of each spirit. Men of the most ancient times, being exceedingly impressible to spheres, sensed the coming of these bright ones from afar, and burst forth frequently in spontaneous hymns of rapture. Songs of degrees had this origin; and, inasmuch as none of these songs, inspired by the descent of Solar Angels approaching from above, were in praise of Angels, but all of them in praise of the great Creator, every such outpouring uplifted man in his interiors toward the Lord; and from that conjunction with the Lord, still more exalted knowledges flowed into the interiors, and thus another method of arriving at knowledge concerning the Divine was anciently received.

## VII.

34. That water corresponds to truth in its transparency; running water to truth flowing in continuity; falling water to truth descending from the spiritual; bright clouds above the tops of hills to influences of Divine Love inflowing into truth in their approach toward the spiritual; and bright clouds above mountains, even the highest mountains, to Divine Love in its descent becoming good of truth adapted to the celestial—were interiorly perceived at the same time, as fol-

lows : During the act of worship, when men became most clearly illuminated and elevated in their interiors, they became conscious that man himself possessed a threefold organization, corresponding in all things to the threefold organization of creation itself. In their celestial nature and inmost will, which they called the highest continent and the supreme realm, and which, as previously said, they represented by a mountain, they saw the Lord, in his Divine Good, apparent as a sun shining from on high.

35. "With celestial faculties of perception they discovered the divine influx forming itself as a bright cloud, and descending in gentle showers. They sensed this influx as rain, possessing pleasant warmth, abounding in good, and filling the sensorium, in percolating streams, with ineffable delight, by means of which the entire cardiaca region thrilled and vibrated, while the heart itself became inspired with divine tenderness and love. They compared the various affections, ultimated in the heart in forms of love, to all varieties of sweet flowers, whose fragrance made the heart a garden of delights. The leaves, because leaves correspond to lungs, they compared to doctrines of faith concerning affections ; and the fruits ultimated from those fragrant blooming forms, they compared to good works ultimated in natural acts of kindness.

36. "They called the heart by a name which signified pleasantness, and also fertility ; and they denoted its correspondences by figures representing an elevated region adorned with floral gardens and stately trees, abounding in blossoms and also fruits. Because they believed that man himself was not life, but merely a form recipient of life, and, because they believed all forms of good in the celestial regions of the will to result from Divine Good, descending



in showers, watering the earth, flowing from the highest heights in an orderly manner, even to the lower declivities, and causing it to bring forth abundantly, they typified this influx, first, by bright clouds above the mountains, and then percolating in myriads of transparent, golden veins through all the garden.

37. "It is to be remarked that the Ancients of the most ancient time carefully discriminated between the understanding and the will. According to their faith there were three degrees in man, represented by three platforms one above the other, each platform like an earth, with a heaven or concave expanse above it. Consequently they called the celestial degree, or the will, 'the earth of mountains.' The descent of Divine Good through the will into the region above the understanding, and the appearance there of descending forms of Divine Good of Truth, they represented by bright clouds descending and resting above the hills, watering the ridges and forming pools above in the hollows of the hills. Accordingly, a shower of rain signified the descent of truths; separate raindrops separate ideas of truth; the rain drops collected together and flowing in streams, continued series of truths in Divine Order, flowing from the interior or elevated, down toward the more exterior or inferior faculties of the mind. They denoted the natural man, or external, by a valley; and the appropriation of Divine Good and Truth, in the natural, through the descent of Divine Truth of Love through the spiritual, they indicated by meadows, irrigated by translucent streams, and blossoming and adorned with useful forms of vegetation.

38. "Looking outward, therefore, into the earth, the men of the most ancient times found on every hand a system of correspondences. They saw the bright clouds resting above

the mountains, and they called the clouds by a name which signified 'influx from God;' and these clouds in general they denoted by a phrase which signified 'the galaxy of mercies.' Formations of clouds above the hilly elevations, formations of rivulets from these, their descent and the abundance of vegetation produced thereby, in their splendid tropical dialect, were indicated by expressions derived from spiritual ideas of the interior mind. In this manner it was that valleys, and hills, and mountains, irrigated by fountains of waters, perpetually symbolized the natural, spiritual, and celestial man, in himself barrenness, but, through the descent of influx, caused to bring forth spontaneously all forms of goodness and truth. Pouring of water signified the bestowment of mercy; the rains were regarded as the special token of a benignant dispensation of wisdom from above. Hence afterward, it was written concerning the descent of the Divine Truth into visible manifestation, and concerning the influence of the Divine Operation, in language following, 'He shall come down as dew upon the mown grass, as showers that water the earth;' and again, 'Out of his belly shall flow forth living waters;' and again. 'If any man thirst, let him come unto me and drink;' and again, 'if any man shall drink of the water I shall give him, it shall be within him a well of water springing up unto everlasting life.'

39. "To give a cup of water, in the dialect of the most ancient times, signified the communication of truth from causes of charity for ends of good. Irrigation of the soil signified the laying open of man in three separate degrees, to receive the Divine Good in the will, and the Divine Truth in the understanding, and the Divine Proceeding of Good and Truth in the natural or external.

The planting of trees by water-courses, signified the insertion of the natural forms or primal affections of the self-nood of man in the Divine Good of Truth, by the means of which these primal affections unfolded into charity. From this radical principle the Genius of the most ancient people elaborated the most stately and magnificent idiom, which was in fact derived from the Divine Truth; and by means of this primeval language, the Divine Being himself visited and communed with man. In this manner, it was possible for man to arrive at an immense variety of knowledges concerning Deity.

### VIII.

40. "At this time also, it began to be perceived that there existed a threefold distinction in the first forms of matter, and that globular particles were the basis of all mineral forms, whence also the earth became spherical in its organization. They compared the earth to an ovary containing within itself innumerable germs of an ovate form. That atoms themselves, in their primitive forms, are divided into three distinct series, is a proposition fundamental in character, and lying at the very basis of the sciences. The constitution of these primates was each threefold; in this manner each was in itself a trinity. Every atom subsisted in the three discrete degrees. It was perceived that earth itself contained a spiritual earth in embryo, and that the latent base of a celestial earth existed within the latter. Hence the ancients believed that eventually a Spiritual World, complete in all its organs, should be unfolded from the center of the natural, in seven concentric spheres corresponding to the harmonic series represented in the musical scale."

41. Having proceeded thus far in his declaration, the

Angel said, "You will see a demonstration of this presented from above." Then suddenly there appeared the likeness of a luminous orb, revolving harmoniously upon its axis, covered with forests which gradually became open in the form of arcades, and interspersed with plantations, in the midst of which appeared spiral gardens and paradisiacal landscapes, adorned with every variety of floral decoration, where innumerable birds filled the air with melody, and all living forms sang together for joy. There came a Voice from the midst of that region wherefrom the Angel had descended, and spoke as follows: "Behold an orb in its first paradisiacal age." As this orb became visible, shining in the east, silence reigned, a silence that might be felt, throughout the multitude; and as the vast orb revolved upon its axis, brightening in its revolving motion, and as wonder upon wonder was presented to their view, delight visibly manifested itself, until at last, when the orb had completed its revolution, the whole multitude together burst forth in pæans of melodious joy; during which the vision was withdrawn.

42. There came at this moment a second Voice saying: "Lift up your eyes and behold!" and the assemblage again looked, and there was manifest a second orb which appeared a perfect garden, densely thronged with millions of human intelligences, so glorious to behold, that, although I was present and beheld the sight, it dazzled and overpowered my vision. The glory of this orb filled the amphitheater, and the very atmosphere, harmonically vibrating, revolved in spiral waves of undulating melody. "Behold," said the Angel, "a paradisiacal orb in its second age of unfolding harmony!" The shining landscapes were adorned with crystalline palaces builded upon every elevation, and the summits of the lofty mountains were crowned with majestic

temples, so dazzling to the eye that they appeared as if the very stones inbuilt into their walls, were animated with the burning fires of Divine Love. This glorious terrestrial orb was encompassed by a Spiritual World in all respects the glorified resemblance of itself.

43. I turned to the Angel and said to him, "Tell me, if you please, whence came the substance, of which the Spiritual World encompassing this glorious natural world which I perceived, was formed? And he said, "The crystalline basis of that world existed within the globular atoms, which, in the preceding epoch, were distributed throughout the surfaces of the natural orb, as pictured previously to your sight. They existed within their natural externals as the spiritual body of a man exists within his natural body. They arose according to the law which governs the elevation of all harmonic forms throughout the universes, and are now collected, and harmonically held together in coherence, through the grand harmonic law which regulates the elements of the Ultimate Paradisiacal Heavens, in their first formation. Question me further if you will." I then propounded to him the following question: I see landscapes, palaces and temples upon the spiritual orbs; tell me, if you please, if they are substantial entities, when thus made apparent upon actual spiritual worlds, as in this representation, or whether they are merely of the nature of appearances, which have no objective existence? At this the Angel smiled, and spoke as follows: "You introduce a subject too vast to be analyzed at the present time. These buildings are actual objective forms, which, when attentively considered, produce the most glorious subjective impressions within the interiors of all Angels who behold them; and in a certain sense they may be considered as Divine Revela

tions. Suffice it to say, at present, that the same Divine Power that produces crystallization in the natural world, crystalizes palatial temples and structures of surpassing magnificence, upon a scale commensurate with islands and continents, in the Heavens. Enlarge your mind by effort, and ingather the architectural conception." This I did, and began to comprehend the truth of the proposition embodied in his words. In a short time this second vision passed away. The angel then said to the multitude: "Your existing visual state precludes the present representation of a paradisiacal world in the third age. You are able, however, to grasp and perfect the idea. Seven successive ages, corresponding to the harmonic numbers of the musical scale, in like manner succeed each other, till finally a seven-fold series of concentric orbs being formed, the natural orb disappears from the midst. When this occurs, the seven as one arise from their state of harmonic *rapport* with the terrestrial solar system, and are transferred to appropriate spiritual localities, preserving still their definite spherical constitution. The idea of orbs was thus made known in most ancient times, and the spherical constitution of the universe, vastly more grand in its forms, because more definitely presented by Solar Spirits, grasped and realized at that day. In this manner the ancients formed a distinct idea of orb-relations between the spiritual and the natural, and they said that 'God himself, because he was above all separate infinitesimal globular particles, was not to be confounded with them; because they were infinitesimal finites, and He must be above all those particles in their collective form.' In this manner they conceived of God, as discreted from, or absolutely regnant above, the finite and created universe.

## IX.

44. "A ninth and a more glorious avenue of knowledges, widening upward to the knowledge of the Divine, was afforded at that time through the curvilinear atomic forms. It was perceived that the globular atoms belonged exclusively to earths; first, to natural earths; second, to spiritual earths; third, to celestial earths. The Ancients at this period, investigating the interiors of curvilinear atoms, observed them to be also adapted to Divine ends special to themselves. They saw that beautiful insects were formed inmosty of celestial curvilinears, intermediately of spiritual curvilinears, and externally of natural curvilinears; and they said, from this perception, "that there must exist a correspondence between the affections of Divine Love and the celestial interiors or inmosts of these beautiful forms, and that they were Embodied Loves, revealing in plenary types the essential forms of Divine Good; thence deriving an intermediate spiritual organization, expressing Divine Truth in the spiritual; and thence unfolding varieties of form and color in the natural. Pursuing these researches, the science of Entomology gradually unfolded; and the innumerable varieties of innocuous, useful and lovely winged forms of insects, each, when attentively considered, a little world in itself, presented to them, as it were, tinted and exquisitely embellished volumes; the very poetry of the Divine in ultimates. They were accustomed gently to hold in the right hand and psychometrically to investigate these minute yet beautiful creations; and they called them 'books,' for they said that 'each was a separate treatise containing divine principles.'"

45. After a period, when, by successive degrees, almost the very memory of this Golden Age had vanished from the earth, the Egyptians, preserving traditionally a reminiscence of this custom of the ancients, worshiped the gold-winged beetle as a type of the sun, the winged emblem of the divine benevolence. To this day, upon the terrestrial earth, the remembrance of this, transformed into superstition and entirely inverted, exists among certain tribes, who reverence insects as tutelary gods.

46. The existence of sylphs and gnomes, spirits of fire, of the air and of the sea, lovely aerial creations, resting in the aromal chambers of the flowers, collecting ambrosial food from their fragrant leaves, and living a pure aromal life in the midst of gardens—the delicate dreams of that system of imagination and hypothesis which finally became known upon the earth as the Rosicrucian Philosophy—was not all mythical, incredible as it may appear to terrestrial men of the present day, though capable of demonstration from the interior. The aromal elements of matter, permeated by celestial and spiritual influences, did actually unfold visible forms corresponding to those lovely ideals. They were formed of a separate variety of curvilinear atomic particles, distinct, as a species, from any other; and while the ape, in some respects presented a physical organic likeness to man's external form, these latter creations definitely portrayed in human likeness the natural affections of good and truth in their human correspondences. It will appear incredible to the external mind, but it will be eventually verified, that such forms did exist. They are not entirely extinct at the present day; for no form of good and truth that was ever upon the earth was ever entirely lost from off it; as will be apparent when the human



vision shall be able to perceive aromal-natural or electrical organizations.

47. "To describe the innumerable multitudes of varieties of these transparent and luminous creations of Divine Truth and Good, to classify and to arrange them into species and genera, and according to their harmonic groupings, would be truly congenial. Inasmuch, however, as we can only treat of this subject in generals, we pass them by. As to particulars, each one of these represented a separate affection of the human soul, in its inmost nature. They were divided into five great series, corresponding to the five great degrees or varieties of affections in the interiors of man; and, because in whatever there is of love, there is a likeness to wisdom that is born of love, they represented also the harmonic ideas conjoined to these affections. Moving in their graceful companies, and governed by the grand harmonic movement of heaven itself, they represented objectively the successive changes, the groupings, the combinations, the beauties, the sublimities and the divinely-ordered graces residing in the internals of the human spirit. At certain times there was an opening of the internals of the natural sight of man into the aromal sphere; whose liquid, melodious ether at such times was visible as an ocean of semi-transparent and perfumed light, in the midst of which appeared the glorious and beautiful forms of the ethereal creatures of whom we speak.

48. "When moral evil had by successive stages perverted the internals of the human mind, the idea gradually obtained among men that certain birds lived for a thousand years, and then, repairing to a certain mountain in the East, builded a fire of all varieties of odorous wood, and, in the midst of the fire were consumed to ashes, and out of that

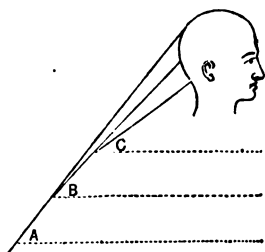
fire sprang forth, renewed in youth, soaring and warbling through the ether. The origin of this tradition was as follows: By means of a succession of aggregations of external substance, adhering to the electrical or aroal bodies of these radiant creatures, they came down, as it were, and at last were visible to the external sight, peopling the sylvan abodes and warbling with a clear and dulcet melody; but after a period, the most gross particles exhaled away, producing an appearance of combustion, in the midst of which, as if ascending from a fire, they arose into the ethereal expanse, and became electrically visible during such ascensions. The sylphs of the atmosphere, furthermore, sustained, through their vocal utterances, a relation to the human understanding. The effect of their melody, when heard through the sylvan shades, whether they were visible or invisible, was to produce harmonic vibrations of ideas, corresponding to their nature; and inasmuch as they derived power to evolve melody from Spiritual and Celestial Heavens, the effect of the melody was to uplift the interiors of the understanding in sublime thoughts concerning Deity; and in this manner, through another variety of internal influences, men in the Golden Age were established in elevated modes of knowledge concerning the Divine Creator." Having said this, the Angel summoned to his side the youth who had previously represented a Mercury or messenger, and said to him, "Make proclamation that this discourse will be continued." The Angel then gave thanks and disappeared. The lovely radiance which announced his approach, receded, and the Grecian Spirits who had arisen to illumination, by degrees descended approximately toward their previous plane of thought.

## CHAPTER II.

49. Soon after the close of the discourse of the previous chapter, I beheld a Spirit, dressed in the garb of a man of the eighteenth century, venerable and majestic to behold, who met the Spirit whom I had been instructed to call Socrates ; and the two appeared affectionately to embrace, and, standing a little apart, they conversed with each other. The subject of their conversation appeared to be concerning the Divine Love and Wisdom, and also concerning the origin of man upon the natural earths of the universe. After a period they were joined by a third Spirit, also a man of the eighteenth century in appearance, and surrounded by a shining sphere, in the midst of which appeared continuous gleamings, as of the eyes and wings of brilliant insects ; and I was told that his name was Liewenhock ; and they were also joined by a fourth Spirit, of the Grecian age and people, who appeared to be a friend of Socrates, and he was called Plato. The spirit of a painter named Zeuxis, also a Grecian, then drew nigh. The subject of their discourse deeply impressed me with the idea, that the Angel, who previously had descended, could not at the present time even so much as impress the faintest shadows of his ideas

upon the scientific men of the lower earth; which fact they seemed exceedingly to regret. Passively I suffered myself to be drawn towards them, and heard Swedenborg address himself to the other four.

50. He said: "The worship of Nature must continue on the lower earth till men understand the doctrine of degrees; which, at present, multitudes, who consider themselves spiritually wise, for the most part have no knowledge of. I will exhibit a diagram as an illustration." Saying this, he unrolled a golden colored parchment.



A—Hell of Inmost Will-Perversion.

B—Hell of Intellectual Perversion.

C—Hell of Sensuous Perversion.

The lines respectively commencing at A B C and terminating at different points of the cranium, denote streams of influx from the respective Hells.

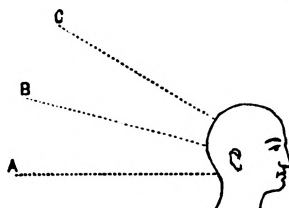
"This diagram," he said, "will explain to you the idea which I have received, as I humbly trust, from the Divine Lord, concerning Man immersed in Nature. That Hell which is exclusively natural, and which in this diagram I designate as the Third Infernus, flows into the conjugal receptacles located in the posterior region of the cerebellum;

by means of which, first of all, the man is influenced to lust. While governed by this Hell, man, by degrees, becomes confirmed, by reason of the conjunction of the sensuous plane of the intellectual organs with the sensuous things of the affections, in the doctrine that all Natural and Spiritual Worlds result from spontaneous development through a commingling of natural elements; and that reptiles, animals, and men are the result of this. Inspect the interiors of men upon the external earth, from their youth immersed in pleasure, falsely so called; carefully discriminate between the forms of truth stored up in the memory and cohering to the remains, and the crowd of images of thoughts and forms of impressions, which are the result of the adultery of the falses of life with the hatreds of the understanding; draw out those ideas and impressions, and inspect them in a light derived from the Lord; and attentively consider their quality by such means; and you will discover that their essence is derived from the Hells in the Third Infernus."

51. Having said this, the illustrious Swede remarked, for the first time apparently, that there was present a man from the earth—so absorbed had he been in the exposition of this diagram—and, after courteously saluting me, continued his discourse in these words:

"The bases of the brain correspond in their exteriors to the marriages of Good and Truth in Heaven, and are connected in order by correspondence thereunto; so that the ultimations derived from the conjugal spheres of the Heavens themselves, extend into, and are, as to their ultimate potency, in a most wonderful manner deposited in them; so that, through these organs, the Regenerate Man is actually associated with the very essence of conjugal delight."

Saying this, he exhibited a second diagram, which was the opposite of the former.



A—Third, or Ultimate Heaven.

B—Second, or Spiritual Heaven.

C—First, or Celestial Heaven.

Line A denotes the influx of the proceeding of the Conjugal Affections, resulting from the Marriage of Good and Truth, into the cerebellum.

Line B denotes the influx of the Heat of Divine Good in the spiritual degree.

Line C denotes the influx of the Heat of Divine Good in the celestial degree.

52. He then said: "You will perceive at once, that the ultimate life of the Heavens must flow into the conjugal faculties of the brain, because it is by the conjunction of the Heavens with Man, that he is enabled to procreate. There is a continual endeavor of the Hells to become dominant in these organs, because it is the nature of opposites to endeavor to overcome each other. Therefore it is, that in early youth, and in the very flower of their age, the desire for conjugal association grows up in the minds of youth; but the Hells seeing this, endeavor, by artful means, to pervert and misdirect this tender inclination. Hence you will perceive that the sphere of adultery in man is from Hell and to Hell; and the sphere of conjugal love in man is from Heaven and to Heaven. You will be instructed,

since I perceive this to be in order, in the scientifics of this love; to the end that you may understand; first in generals, and subsequently in particulars, and in the rationals derived from scientifics. At present you are permitted to know, first, as was said by our Lord, that 'whosoever looketh upon a woman to lust after her, committeth adultery with her already in his heart.' From this it follows, that whosoever compasses to possess any woman adulterously, committeth adultery with her in the chambers of the understanding; and the thought begets the act. And the inverse of this is true as to the opposites; for whoso loves his wife in the interiors of his will, beholds her image ever before his face, shining in the interiors of the mind; whence is derived the delight of society; which, in its essence and quality, is of the quality of the conjugal delight of Angels in Heaven; as it has been permitted to me most sensibly and delightfully to experience, since my own final entrance into the conjugal life, which was granted unto me, subsequently to the laying aside of the external form.

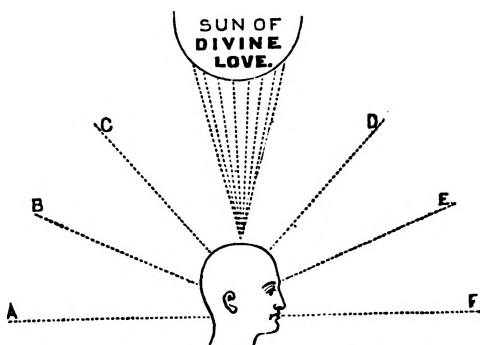
53. "The heat of the Spiritual Heaven, which subsists in the affection of knowing for the sake of Divine Good, inflows into the cerebellum in the region midway between the base and apex of the brain, and stimulates the man with an intense desire of knowledge for Divine ends, which are ends of charity. But, inasmuch as the opposite Infernus is in all respects in antagonism, that is to say, in the lust of falsification for ends of self-approbation, and for the abuse of Divine Order; there is a continued effort, upon the part of the combined sphere of this Hell, to penetrate the man at the same point; so that there are two opposite extremes of spiritual heat, one from above and the other from below—one derived from the affection of knowledge for the sake

of uses, and the other derived from the lust of falsification of knowledge for the sake of self-approbation ; and there is a continued effort on the part of both of these to inflow. Wherefore it proceeds, that two opposite currents of ideas, arrayed against each other like two armies, continually make war, one upon the other, struggling for supremacy in the human mind. In the degree in which man yields himself to self-love in the intellectuals, the Angelic Hosts retire ; but in the degree in which man becomes regenerate, the infernal combatants are put to flight.

54. " Into the organ called firmness, as well as into the general group conjoined thereto, and into the mountain summit of the brain, streams down, by continued efflux, the heat of the Celestial Heaven, which is in the sphere of Divine ends ; and the effect of this sphere is to produce in the man hatred of every species of iniquity, so that his supreme delight is found in putting down all evils, and exalting the opposite goods. It is inconceivable to minds, immersed in sensuous and corporeal things, that man should be so influenced to make war ; yet so potent is that energy of good stored up in the heat of the Celestial Heaven, that, when it permeates the human internals, the organs appear combined together by means of elemental power, in comparison to which all natural substances are but as a nest of birds in the grasp of an iron hand. In its effects on the ultimates, so mighty is the strength of the ability to do, which inflows from the Celestial, that, were it permitted to become incorporated with the outposts of the human form, Sampson would appear to have revived, and all material forces would be insufficient to resist ; bars of iron themselves would snap asunder like brittle reeds ; massive columns, toppling down and shaking the earth in their descent, would yield to the



putting forth of the palm of the hand ; the voice would thrill the inmosts of the aerial element with awful terror ; and the lightning of the eye create blindness in hostile armies. Yet so gentle and of so amiable a character is this Divine Heat streaming through the Celestial, that, those who receive it, associate together as children, and in the distance appear as infants sporting together amidst the flowers of Paradise. But the lowest Infernus, because in all respects it is opposite to the Celestial, with diabolical strength, which contains within itself the essence of all madness, cruelty and desperation, wars against the Celestial, and powerfully tends towards the organs in the summit of the human brain, prepared, through disorders, for its reception." Saying this, he unrolled a third diagram, as follows.



A—Influx of Ultimate Proceeding of Divine Good and Truth.

B—Influx of Divine Heat of Truth.

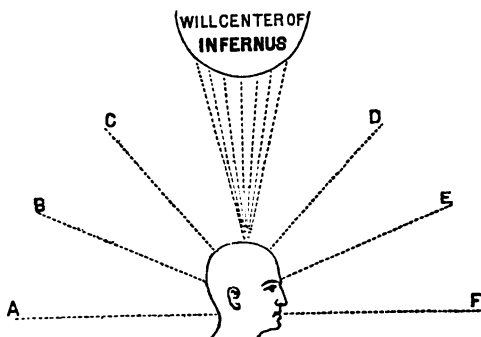
C—Influx of Divine Heat of Good.

D—Sphere of Illumination.

E—Sphere of Reasoning from perception of Divine Truth.

F—Sphere of speech from the affection of Divine Good and Truth in ultimates.

55. I perceived that this was a diagram illustrative of the influx of the heat of the Celestial, Spiritual and Ultimate Heavens, into the localities of the human brain previously described ; and I observed that, in a very wonderful manner, the sphere of conjugal love flowed out through the lips ; and the sphere of love derived from the sphere of the Spiritual Heaven, through the forehead ; but that the sphere derived from the heat of the Celestial Heaven flowed out through that region of the brain called the moral-intellectual, or the intuitive region. I also perceived an intense descending ray, appearing to rest precisely in the center of the locality commonly assigned to the organ of veneration, whence a diffused light, like the sun itself, appeared to be distributed throughout the entire cerebral organization, as also through the structure of the cerebellum. This appeared to proceed from a visible luminous orb fixed in the zenith, representing the Lord in his Divine Love. I perceived a direct relation between the influx from the conjugal sphere and the speech of man, as represented in the diagram ; a direct relation between the influx from the Heaven called Spiritual, and the reason of man, so that it appeared impossible to reason correctly in scientific without that influx ; and also a direct relation between the influx from the Celestial Heaven and the wisdom of man concerning the realities of Divine Good. And these appeared to interflow, and to be inseparably connected through all of their convergent and divergent splendors, in such a wonderful manner that it is impossible to describe. I also saw that the effect of these orderly currents of influx was such as to impart a gentle heat, not alone to the cerebral organs, but to distribute that heat, as a mild and spring-like atmosphere, over the surfaces of the entire ganglionic system.



- A—Influx of Scortatory Love.
- B—Influx of Self-conceit in doctrinals.
- C—Influx of Lust of Self-deification.
- D—Sphere of Psuedo Clairvoyance.
- E—Sphere of Reasoning from Falses and Evils.
- F—Sphere of Speech from Scortatory Love.

56. In a short time, a second diagram, the reverse of the former, was presented, and the speaker said: "Painful as my task must be, this also must be explained to you." I then saw a second likeness of the human brain, together with the countenance, enveloped in a disagreeable and bewildering phosphorescence; and I saw that the phosphorescence expressed the general quality of the Infernal Abodes. This illumination appeared to be the result of three currents of influx. An influx of adultery, pervading the lower portion of the cerebellum, appeared to fill the entire brain with whirling and eddying fantasies, whence a delirious excitement appeared produced; and I saw that this influx was distributed from the labial organs; affecting the speech, and so magnetizing the voice with voluptuousness.

57. I was presented, while inspecting this diagram, with a psychometrical analysis, made by a Spirit, of three per-

sons from the external earth, while engaged in poetical composition under the influence of scortatory love. I saw that they wrote from the sensual idea, at least during a certain portion of their external existence. These were, first, the author of "Don Juan" (Byron), and second, Thomas Moore; the third was J. J. Rousseau. "Look," said the Seer of the New Jerusalem; "perceive attentively through psychometrical analysis, proceeding from effect to cause, and you will discover the accursed, demonical process prompting these minds during certain portions of their external career." That which I saw, can not be described in external language, and may our Divine Lord, in his infinite mercy, grant that none who read these pages may ever become interiorly possessed from that lurid and phosphorescent sphere, by which, at such times, those men, so brilliant in genius, so wonderful in invention, were controlled, impressed, and actuated. I saw streaming fires like magnetic serpents, that appeared to coil and hiss in the lower portions of the cerebellum, each, like a basilisk, emitting rays dazzling in brightness; and they seemed to coil, by degrees, from organ to organ of the brain, until the brain itself became a sphere of serpents, all at once emitting so many discordant and fluctuating sounds, like voices imitating melody, that the entire brain, at times, seemed lashed into poetic fury, appalled by sepulchral visions, entranced by semi-clairvoyant perceptions of lurid spheres of sensuous immortality, fevered with intense and unhealthful desires, stricken with an awful chill or affected to hysterical tears or mocking laughter. And I saw groups of nude figures, representing the ancient fictitious deities of Pagan Nations, dancing around them and seeking to impress them with visions of Elysium, and of the Circean revels of the Gods and Goddesses of mythology; and I saw that

the sphere, the impure sphere of lust, contaminated the very paper whereon they wrote—affected the very garments that they wore, and made the printed sheets, to a degree, magnets for the attraction and diffusion of infernal fire. I saw, moreover, that their states, at times, were similar to those states of fancied illumination produced by the magnetism of impure, self-willed human beings, upon impressible and nervously excited poetical temperaments; with this difference, that in the one case there is a positive concentration of elements in highly developed and splendidly endowed organizations, while in the other, the apparent illuminations are the result of weakness and disease.

58. "For the purpose of releasing your mind from this unpleasant sight," the venerable Teacher now remarked, "you shall be permitted for a moment to perceive the effect of influx from the sphere of conjugal delight into Angels. Instantly the celestial degree of sight became opened, and the sense of hearing, and also the olfactory sense in conjunction therewith, and, as to my interiors, I appeared to be transported into a Paradise of conjugal delight which I was told was connected with the Third Spiritual Paradisiacal Orb encompassing the Earth Saturn.

59. In a short time I found myself rising with inconceivable rapidity, until I stood, as to my spirit, where snow-white mountains arose, glittering with temples formed apparently of the diamond, the golden topaz, the amethyst, the ruby, and the opal. If the reader can conceive of ranges of temples vast as the ridges of the Alps, with pinnacles arising in slender peaks, like innumerable spires above them, and forming a circle of about five hundred miles in diameter, and in this manner encompassing a paradisiacal landscape teeming with myriads of forms surpass-

ingly beautiful, some faint conception may be realized of the vision which I now beheld. All recollections of the Earth vanished from my consciousness. The exhilarating atmosphere produced at first a state of complete unconsciousness, but this was not of long duration. I discovered at once that I was introduced into a region totally unlike any previously visited in my wanderings throughout the universe; but, to my great astonishment, I perceived a striking resemblance between the inhabitants and the tropical races of the West Indian Islands, as they appeared to the first European discoverers.

60. In the midst of immense numbers of unknown plants I discovered those which bore a resemblance to the agave Americana, the Indian fig, the bread fruit, the chocolate plant, the orange, the lemon, the guava and the pomegranate. The idea that such a race of people should inhabit a locality in degree so exalted, affected me with a sensation of incredulity. They wore cotton garments and head-dresses formed of the plumage of birds. They appeared entirely indifferent to riches, though particles of gold dust, interspersed with minute rubies and diamonds, were visible wherever the surfaces of the earth were not covered with vegetation. I discovered, in the center of this valley, an inland sea or lake. I saw, moreover, that the valley was densely populated. I beheld no animals except sheep and a species of gazelle, though the air was literally filled with birds, in plumage various, yet brilliant as the varieties of light. Flowers grew in such profusion that it seemed as if every little branchlet was a garland, and every variety of flower appeared represented by immense numbers of the most beautiful butterflies. These aerial creatures appeared gathered together like variegated flowers at intervals. Nox-

ious insects there were none, no poisonous plants, no birds of prey, no carnivorous animals.

61. At length I saw a young man, slender in form, in stature about my own, but his hair was black, and the color of his eyes that of a ripe filbert. "Come," he said, "you have been waited for. It is not long that you can remain with us now. Before you return, we are going to take you to the Island of the Myrtles." I looked and saw that a glorious Angelic Spirit had personated an Indian youth, for the purpose of gradually accustoming my organization to the mild, yet gentle influences of his proceeding sphere. His form appeared composed of substance for brightness like the rising sun. I saw, moreover, that, by some unknown art, the entire landscape had become transformed in an instant, and so splendid were even the minutest insects as they flew by with glistening wings, that no human art could convey the description. For a moment the Angelic Spirit appeared to enjoy my surprise. "Come:" he said. I answered: Before I go with you, explain to me why I was suffered to be deceived? for indeed I imagined, when I first beheld you, that I saw some rustic Indian youth, like those who once inhabited the Bahama Isles upon the earth from which I have been taken.

62. "This," he answered, is an illustration of a great truth in which you have been instructed, though apparently you have forgotten it—namely, "That among races harmonically unfolded in obedience to Divine Order, the external form, at the period of transition from the natural to the spiritual world, is infolded into the spiritual; and that, subject to Divine Order, the Spirit possesses the power of unfolding, and in that manner of assuming again, the likeness of that external form which it wore in its early and terres-

trial existence. If you will refer, when you return to your own external condition, to the various writings which have been given through you from the various Angelic localities you have visited, you will discover how much you have been instructed concerning this." Am I to understand, I replied, that you unfolded that rustic Indian form according to this law, and that you once inhabited an external form in appearance like this? "Even so," he answered.

63. "You were instructed, in the first period of your introduction into your present condition, That Man, in his condition of order, was created a form receptive of Divine Good and Truth in the will and the understanding. You were also instructed that Man was created male and female, and that the union among the sexes was not indiscriminate, but between one man and one woman." Having said this, a smile of ineffable delight transfigured the Angel, and he said: "Dear brother spirit, from amidst the decayed and suffering particles which compose your external habitation, you have been translated into a region of unalloyed felicity. Such, when the few remaining years, allotted to you in the world of darkness, disease and pain, shall have triumphantly ended, shall be your final habitation. Continue steadfast, constant, always devoted, first of all, to that especial work given you to accomplish. You shall not be tempted beyond capacity to endure. Such message I am instructed to deliver.

64. "You are now about to enter the conjugal habitation, the island of delight, the paradise of innocent beatitude, which, through the mercy of the Adorable Being whom all Angels worship, and whom the inhabitants of your earth are permitted to approach through the Divine Appearing of the Infinite Man, I have been permitted to



receive. You shall perceive the reality, veiled and adapted to your perceptive state. The Seer of the New Jerusalem has already instructed you that the Conjugal Sphere of the Universal Heavens inflows into the base of the external brain. Know thou of a truth, that man in Paradise receiveth desire for conjugal association through those avenues, which, among diseased, inverted and degraded natures, are the very spectacles and nurseries of that which is the inversion and opposite of good. This influx is continuous, and felt in the bosom as in its palace; and inasmuch as the human voice is the instrument of instruments, formed by Divine Potency of Good for utterance divine; and inasmuch as all the organs of the voice are governed first of all from the inmost octave of soul-affections, which are conjugal; it therefore proceeds, that the voice in its variation, cadence and modulation, and in its inmost capacity, is adapted to the expression of the interiors of conjugal affection. It will appear incredible to the men of your earth, yet, nevertheless it is true that the poetic speech of man in Paradise proceeds from the conjugal within him. When the paradisiacal youth first beholds the maiden who afterward is to become his wife, the conjugal sphere, which is born of the nuptials of good and truth of the Ultimate Heaven, inflows, and instantly he becomes a Lyrical Angel of the paradisiacal degree. At this period Poetry is born as a consummate flower offered to the beloved one. You shall know more hereafter. At present this is all I am permitted to relate.

65. "After this I saw a second Spirit, like Eve in Paradise; but mantled with a fivefold radiation, like woven light, which appeared to radiate from the separate glories of the sun, and she advanced to meet us. The radiation of this

fivefold mantle diffused a fragrance of the myrtle, a fragrance of living joy, which sensibly exhaled from her sphere. She appeared advancing toward us through an archway, and the plants on either side trembled and vibrated as if their very pores were affected by her presence. And I saw the white myrtle buds, for they were myrtles, expanded into clusters of blossoms from the influence of the radiating glory which encompassed her.

66. The Angel then addressed me, saying: "Behold a Paradisiacal Woman advancing from the East as a representative of Conjugal Love." Saying this, he receded from me; and the woman gazed with ineffable tenderness upon him; and I also perceived that he was now enveloped in a fivefold vesture of radiating glory, corresponding to that of the woman. Pointing to him, she said: "Behold a Paradisiacal Man advancing as the Representative of Conjugal Wisdom." I then heard a Voice reading in these words: "And the Lord God said, let us make in our image; after our likeness: in the likeness of God, male and female created He him." For a moment my vision became obscured. I perceived the man and the woman standing together to the East, singing together a hymn of conjugal affection in such a manner that their two voices were blended into one; and, as they sang, it appeared as if their separate spheres were interfused, until at last the man appeared to think from the affections of the woman, and the woman appeared to love from the wisdom of the man. There came a Voice at this moment saying: "This is Marriage as it once existed in the beginning of Eden upon the planet Earth. Behold the correspondence of Divine Good in conjunction with Divine Truth."

67. After a pause, and while still contemplating the radi-

ant pair, the two in one, the vail descended rapidly. I was conducted to the spiritual locality whence I had risen, and found myself once more in company with the Swedish Sage. "What did you see?" said one of the Sages in company with Swedenborg. I essayed to speak in the ordinary manner, but remained speechless. "If you can not speak," said Socrates, "O man beloved, in the usual dialect, make yourself heard in song; for I perceive that song is the natural speech of love." In a short time a sweet ecstasy began to thrill the lips, which I perceived to be produced by Nuptial Societies of Heaven, influx from whom inflowed according to the diagram previously exhibited; and the very spirit of melody appeared to thrill and vibrate through all the sensory organs of the brain. In a moment more, utterance was restored, but I found I could only speak in melody; at which I was greatly abashed. Soon, however, all sensations of an embarrassing character vanished; a bright cloud appeared to overshadow me, whence appeared descending golden drops of rain; and a Woman, descending from the East, in a chariot drawn by doves, who appeared to have been the consort of the Angel who had previously discoursed concerning the Golden Age, addressed the Athenian Sage and his associates in these words: "We will teach the Earth-child how to sing, forgetful of each sublunary thing." Turning to me, she said: "Be not troubled, and, when your lips are opened, take no thought of what you shall say. Recollect you have been taught that

Love and Wisdom shall impart  
To the lips a natural art."

## SONG OF THE NUPTIALS OF PARADISE,

UTTERED UNDER THE INSPIRATION OF CONJUGIAL HEAVENS.

## OVERTURE.

There is joy, there is joy, and the waving of palms  
Where the flowers of Paradise offer their balms ;  
For the Virgins of Paradise gather from far,  
And each brow is adorned with Love's orient star.  
Who cometh ? Who cometh ? The Bridegroom and Bride !  
Lo, down from the Sun the Celestials glide ;  
And the isles of the stars, 'midst the sky's crystal waters,  
Send down the sweet Spirits of Beauty and Bliss  
And the Earth-lands are glad, and their sons and their daughters  
Rejoice to behold such a morning as this.

Hark ! Every bird through all the Eden bowers,  
Soars like a living joy thro' Heaven's profound.  
Hark ! Hear them sing, their notes in golden showers  
Flood all the air with tones of sweetest sound.  
Hark ! Every Zephyr, every form of ether  
With tremulous winged music speaks in song.  
The great Four Winds in concert sing together ;  
Their blended joy thro' Heaven is borne along.  
The Water-spirits whisper in their fountains ;  
The Genii of the gardens and the groves,  
The lawnly vales, the battlemented mountains,  
Exhale their life away, outbreathing loves.  
All things attend in earth, in air, in heaven,  
While Joy leads forth the Bridegroom and the Bride ;  
And Good and Truth, from Love and Wisdom given  
Into their pure espousals, gently glide.  
Joy ! Joy ! O Joy ! for like a blended river  
Of light and heat, descending from the sun,  
Bridegroom and Bride are interwed forever ;  
Divine espousals blend the two in one.  
When shall their parting be ? no more, O never .  
While stars and suns in heaven's ecliptic run.

## TRIUMPHAL PROCESSION.

Up to the Inner Shrine of Paradise,  
 The temple of divine-conjugal love,  
 Where the rose blossoms and the tender dove  
 Broods, murmuring gladness liquid as her eyes,  
 And musical as honeyed airs that thrill  
 From opening rose buds when the air is still,  
 Behold the bridal train,  
 Leading the youthful twain,  
 Vailed in the living radiance of their joy !  
 No after-pain such union shall destroy ;  
 For they, like fire and light within a gem,  
 Or like the blended essence in a stem  
 Of the sweet tuberose, that becomes a seed  
 Of single perfectness upon the mead,  
 Unfolding fragrant blossoms from its own  
 Interior union, perfect and alone ;  
 No more can separate, but are a part  
 Of Heaven's great Oneness, interfused in heart.

With hand inclasped in hand they move,  
 Emblems of Wisdom and of Love,  
 Bound by the sacred marriage spell  
 In unity inscrutable.  
 In likeness of Immortal Truth,  
 Kingly and glorious shines the Youth ;  
 While the fair Virgin by his side  
 With Love's own hand is glorified.

Silent are they, while all around the air  
 Is like a golden vase of music rare ;  
 Breathless, entranced, heedless of space and time,  
 Pervaded by the Truth of Love Divine.

Upon them falls a rosy light ;  
 It vails them from exterior sight.  
 They reach the sacred temple's height,  
 Above their outward forms they rise

Drawn upward to those golden skies  
Where Angels, free from earth's disguise,  
As Graces and as Loves appear ;  
And Spring-tide rules the endless year ;  
And music, through the atmosphere,  
Like golden bells with mellow chime  
Denotes the lapse of state, not time ;  
And joy descends from Love Divine.

I see the radiant Lovers rise  
Into this Eden of the skies,  
With joy and wonder and surprise.  
In blest embrace they wing their way  
Toward that Orb of golden day,  
That Land of Morning and of May,  
That Nuptial Heaven, whence descends  
That efflux that forever tends  
To human forms, and interblends  
In nuptials pure the human race ;  
Peopling the realms of lower space  
With images of truth and grace.

I hear the glad Celestials pour  
Such streams of welcome, that, before  
The twain have touched their blissful shore,  
A new born gift of love inspires  
Their inmost hearts, enkindling fires  
Of inward rapture ; each aspires  
To be so sweet, so kind, so true,  
So beautiful, as to renew  
The dear associates' gladness through  
The shining lapse of endless years.  
That inmost love in form appears  
And they move on to greet their peers,  
Who stand upon the golden shore  
Chanting sweet love songs evermore—  
Songs never heard by them before.  
In the great Heaven of nuptial bliss,  
Welcomed with song and tenderness

Their lips receive the holy kiss  
From Angels. They are led to where  
A sacred temple shines, and there  
A Voice Divine unites the pair.

Now they descend to Earth again  
And reappear in form, and then,  
Crowned with the nuptial diadem,  
Go forth ; so radiant with delight,  
That joy and melody and light  
Thrill soul and form and outer sight.  
Their outer forms become the shrine  
Of a conjugal love divine ;  
Their inmost hearts forever twine.  
One life in two-fold form resides ;  
One love in two-fold rapture glides ;  
One gladness flows in ceaseless tides,  
Like the full ocean ; they become  
One inward Paradise ; the zone  
Of God's own Spirit is their home.

#### FINALE.

O glorious vision of the Past !  
Thou shalt to Earth return.  
Sunlight from Heaven's eternal Vast  
Upon the hills shall burn ;  
The first shall then be made the last,  
And man shall cease to mourn.

Ere long the Golden Age shall rise  
And cast upon the West  
Such royalty of light from skies  
Of Angels pure and blest,  
That dreams of Earth's young Paradise  
Shall thrill the sleeping breast.

The Power that in the Ancient Time  
Possessed the human heart,

Sweet wedded bliss from Life Divine  
Shall then to souls impart ;  
And joys of Wisdom recombine  
Their shapes of deathless art

And clothe the soul, and clothe the earth,  
And clothe the human mind.  
Then shall a nobler race have birth,  
In nobler forms enshrined,  
And man to Heaven sublime go forth  
His nobler loves to find.

69. While engaged in singing, with spiritual voice, this interior melody, I was conscious only of the intrinsic and interior purity of the theme. Returning, however, to a more external condition, and becoming conscious of the presence of the venerable Sages, into whose company I had been permitted to enter, my old sensations of embarrassment returned. But, to my astonishment, I found that the melody in praise of Conjugal Love, describing the nuptials of the Golden Age, which I had endeavored to express in such verbal forms as spontaneously appeared to unfold in my mind under the influence of the Inspiring Heaven, had, in reality, been but the shadow of a sublime poem pictured by the same Angelic woman in the bright ethereal expanse above us. I then realized that thoughts are things; that Spirits speak in correspondences; and, consequently, that while I had endeavored to express certain ideas in language, far more sublimely the same ideas had been represented in visible and splendid Paradisiacal images. Each idea that I had sung appeared, represented by a form, and the whole Poem thus appeared dramatized in sublime pictures painted in the sky.

70. The Spirit Swedenborg then spoke and said : " This



Heavenly Wonder is permitted that you may be made fully sensible of the great truth that lyric speech is born of the affections of conjugal love, and unfolds into correspondential imagery, far more glorious than the most sublime productions either of the sculptor or the painter in the world of natural forms from which you have arisen. As to the amatory inspiration of lascivious Poets, who have written under the strong and direful magic of the hells of the adulterous; their productions, when perceived from the interior, through light descending from the Lord, appear like the Hells themselves, and in all respects the inverse and opposite of the splendid appearance which you now behold. As, in true conjugal love, the bridegroom and the bride are elevated into celestial associations, and actually consociate with Conjugal Angels in the golden prime of their immortal conjugal union; so, in exact opposite, adulterers and adulteresses sink as to their interiors, and enter into magnetic rapport with the direful societies of those who associate together in the infernal madness of their ruling evil. Thus close, for the present, the general illustrations of the various diagrams you have been permitted to inspect; as I perceive that the Divine Order, in which all Heavens revolve, divides us for a brief space—you to one department of use, and myself to another."

### CHAPTER III.

71. SHORTLY after this, due preparation having been made, I was again permitted to enter into the locality previously described, where I had first communicated with the Athenian Sage, and where also the Angel had discoursed concerning the methods whereby the true knowledge concerning the Divine Creator had been received in the Golden Age. When I entered the spacious amphitheater I found a great multitude congregated together in orderly states, and the same Angel about to continue his discourse.

#### X.

72. "The tenth method," the speaker remarked, "by the means of which, men, in the primeval time, acquired knowledge concerning the Divine Lord, was in this wise: When the labors of the day were ended, and the period of repose had gently descended upon the earth, it was permitted to them, through the gates of sleep, to become disengaged from the external form, to rise above the sphere of the body, and, as Spirits, spiritually to ascend into a Spiritual Orb, whose upper surface at that time greatly resembled the

terrestrial Eden. Concerning this spiritual habitation, which, indeed, was a very morning star of beauty and delight, and which rested like a pure circlet above the electrical atmosphere, as a coronet of undying glory, I am not permitted to speak in the present discourse. Suffice it to say that in this spiritual paradise, Spiritual Angels appeared from an ancient celestial-spiritual mansion, ascending and descending upon it continually. Here the men of the Golden Age were instructed as infants by the Guardian Hosts. This knowledge, thus received, was stored up in the interiors of the understanding. When they repossessed the external body, awoke to outer consciousness, and moved forth to their natural uses, employments, and contemplations, they found the knowledges acquired in this superior state, by gradual infiltration, to descend into the externals of their thought.

73. "One morning—it is given me to recall to mind. for, as you well know, in the most ancient times my existence began—looking forth I perceived a tree covered with scarlet blossoms, as I emerged from the nuptial chamber; and this tree, as I gazed upon it, rapidly matured its golden fruit; and I said to my companion, 'the Lord God hath descended to the earth, and this is His covenant;' and we reached out our hands and gathered the flowers, and inhaled their fragrance, and plucked from the branches the ripened spheres of gold; and we took and ate; and, when we had eaten of the fruit, we rejoiced greatly; for, unlike the fruit-forms of the natural earth, the effect produced was interior. But when the sun arose, the glorious tree vanished; and we then knew, by actual experience, that the interior organizations—so great is the Divine Potency—of even those spiritual trees that blossom on the terraces of spiritual continents,

and on the islands of the sea of immortal life, were made capable of being made external, and appearing in the midst of natural forms of terrestrial vegetation. These trees appeared, moreover, in the morning hour, to all of the inhabitants of the earth of those times, who, in their interiors, had become conjugially conjoined, and had attained to that degree in which regeneration had become far advanced toward the state of perfectness; and these trees could be only unfolded in the midst of the proceeding sphere of those who were conjugially made one, consecrated to ends of use, and purified from self."

## XI.

75. "By means of this spiritual-natural food, a conjunction was effected, so that the mind opened from the spiritual into the natural. For these fruit-forms corresponded not to the spiritual alone, as do the trees in the spiritual paradises; because unlike the trees of the spiritual paradise, they were clothed upon, or perfected into, or incorporated with, substance of the natural degree. Neither were they like natural fruit-forms growing upon the earth, for these received the spiritual by general influx in a diffused form, and were destitute of the intense, concentrated, organic interior embodiment which belongs to the spiritual. And because they combined the excellences of the two, viz: inasmuch as they internally were spiritual and externally insphered into the natural, they were called "spiritual-natural," and yielded spiritual-natural fruit; which though gathered with the external hand, and tasted with the external lips, nourished the internals of the natural form, and also the externals of the spiritual. This fruit corresponded to conjugal love. When partaken of, its effects were to

produce the very sweetness of that love in the sensory organization, and to diffuse throughout the very globules of the blood and of the nervous fluid, and throughout the entire form, a melodious, harmonic joy. Great strength was derived from this in the natural, so that the physical labors were far more easy. Great wisdom also was obtained, which assumed an intuitive form, and fed the thought continually with ennobling and sublime ideas.

76. "There are seven great affections which lie concealed in the internals of conjugal love, and deposited within the will, and seven corresponding divine knowledges of affections which are conjoined with them in the separate chambers of the understanding. These affections are vital, pertaining to the inmost life of man; and, inasmuch as the trees of the spiritual world correspond to all forms of uses, the effect of their fruit, when received in the sensorium, was to produce a quickening of the affections of the will and of the conjoined truths in the understanding. There were seven great varieties of these fruits, which corresponded to the seven great interior loves which reside in the octave of divine affections in the interiors of the conjugal; and, in partaking of this spiritual-natural food, the men of the Golden Age perceived a sensible quickening of these interior affections and conjoined principles; and the glorious octave began to unfold itself in rythmical harmony in the interiors of the mind; and man began to be wise in the harmonic knowledge of the Infinite. Wherefore it was said, "Taste and see that the Lord is good, that his mercy endureth forever."

## XII.

77. "It is inconceivable at the present time to men on the external earth, yet nevertheless will be eventually realized

even there, that there is in the human understanding a vortical organization in which resides the power of thought concerning God as manifest in creation, in the degree in which this vortical sphere is quickened into operation within the human brain. It begins to be perceived that there is a system of unfolding vortices in the universe. As man only knows of God through the form of will and understanding which is organized in the inmost of his being, so man is only capable of understanding the sidereal universe through the microcosmic sidereal organization which is in the internals of the brain. Having discovered this truth, the most ancient men evolved a stupendous astronomical system. This system, however, became utterly lost in subsequent periods. By this means also they gradually discovered the power, through entering unto the vortical degree of illumination, of beholding God as manifest in the creation, and in the degrees thereof. And, through a sublime series of internal discoveries, made in the vortical brain itself, they evolved a sublime series of knowledges concerning the degrees in the vortical system of creation. For they discovered a sevenfold organization in the vortical interiors of the brain, and conjecturally imagined a sevenfold series of vortical creations in the natural universe. And they said that "The secret of the Divine in creation, and the goings forth of the Almighty in the macrocosm or universal organization of Nature, could be only discovered as man's interior organization was reduced to order." Every discovery which man made at that time concerning the vortical constitution of the internals of the brain, and hypothetically concerning the vortical constitution of the universe itself, tended greatly, through co-ordinate knowledge of discrete degrees, to fix in the human mind the unitary con-

ception of God Infinite. The revolving universe was apprehended, at that time, to be in all its forms one stupendous Divine work; and God throned above it. Through this variety of vortical-cerebral illumination, the human race conceived of universes and systems of universes, at that period, with far more ease than man at the present day, upon the lower earth, is enabled to calculate numerically. A stupendous system of cosmogony, far above the utmost reach of the natural intellect on earth at the present time, was thus evolved into external comprehension. In this way the knowledge of God vastly increased, and sayings like this began to be current; "All thy works praise thee, O Lord! The heavens declare the glory of God, and the firmament sheweth forth His handy work."

### XIII.

78. "At the same time that man, through the internal vortical organization of the brain, perceived the true theory of the vortical constitution of the terrestrial universe, and of its division into seven continuous degrees upon a plane of vortices, co-ordinate spiritual knowledge was given him by influx concerning the spiritual and also concerning the celestial degrees, which are discreted from and elevated above the natural. At this time also man became aware, from the distinction between the three varieties of substance in the universe, that there is a celestial substance discreted from the spiritual, and a spiritual substance discreted from the natural. The most ancient men conceived of God as one Infinite Being, at this time, but they conceived of Him as manifest in a divine trinity of love, wisdom and operation; for their knowledge of the three discrete degrees, existing as end, cause and effect, led them also to the

knowledge of a trine in the Infinite. And they said that God was to be apprehended or approached through three degrees ; by means of his Divine Appearing above the natural, and through that, by means of His Divine Appearing above the spiritual, and through that, by means of His Divine Appearing above the celestial. The same idea was subsequently made known to the Apostles of our Lord when he appeared through the incarnation, in the natural ; and He taught that the One Infinite God was revealed through one visible appearance. It was afterward revealed, through the Seer of the New Jerusalem, in language adapted to the philosophical intellect of the external man. But this knowledge was interiorly perceived by the men of the Golden Age, and they adored one God and one alone.

#### XIV.

79. "Another method whereby a knowledge of the Divine was communicated to man in the Golden Age, consisted in intercourse with the Spiritual Angels, and also with the Angels of the Ultimate Heaven. This communication was effected when man, released for the present from his external form, and elevated, as to his intelligence, to the discrete degree above Nature, conversed with them face to face. And, being as to his interiors thus elevated, forms of wisdom concerning the Divine, such as pertain to the thought-sphere of the Spiritual and the Ultimate Heavens, were fully communicated to him.

#### XV.

80. "It will sound incredible should it be communicated to earth's inhabitants, but nevertheless it is true, that man in the most ancient times communicated not alone with



the Ultimate and the Spiritual, but also with Celestial Angels; and, by the opening of the inmost or celestial degree of his own interiors, was intromitted into the Celestial Heaven. Angels were his companions, and Archangels his associates, and the glowing atmosphere of the celestial permeated his inmost with translucent rays.

## XVI.

81. "Color also served at that time as a medium of communication; and each of the tints of the prism, falling upon the retina, under suitable conditions, produced translucency of intellect. According to the intensity of the color was the degree of interior illumination produced under its influence; and those precious stones which emitted the various rays in their interior purity, were accounted precious, because they operated as thought-magnets, and attracted the spirit into *rapport* with various spiritual localities of the universe, and with various Angelic nations. It will seem marvelous to less instructed minds here present, that such should be; but, nevertheless, precious stones correspond to truths in general, and the varieties of precious stones to the varieties of truth, and the irradiations of precious stones to the visual splendor of the manifest appearing of truth. Therefore each precious stone, according to its quality, was, as it were, a little depository of the instreaming virtue of some remote heavenly habitation.

82. "At that time, so perfectly were external forms permeated by the spiritual elements of the universe, that precious stones, when laid upon various portions of the human organization, were felt as living things, producing organic effects corresponding to the quality of that life whereof they were recipients. Therefore an immense science, the

details of which are arcane, was at that time discovered ; and this spiritual mineralogy, which was based upon the doctrine of correspondences, subserved ends of Divine Glory. The different precious stones were known at that time by names that correspond to as many varieties of heavens and spiritual universes.

### XVII.

83. "The doctrine of Spiritual Forms was at that time well known, and served as a sublime volume pictorially describing the perfections of Divine Truth ; and, through this knowledge, another door was opened into the knowledge of the Divine.

### XVIII.

84. "At that time it was no unusual thing for spiritual birds and animals, and even the representatives of these, to be visible to the natural senses, through a projection of their forms into the natural aura. Whenever these manifestations occurred, the ancients were accustomed to call them special providences. These manifestations took place most frequently when they were engaged in Divine Worship. In particular it may be mentioned here, that there were periods in which myriads of paradisiacal birds, glittering in the splendors of precious stones, and corresponding to affections of divine truth, would appear. Celestial flowers also were known to descend until they rested as pure garlands upon worshipping men and women. But these flowers did not fade or wither.

### XIX.

85. "Flowers in heaven serve many uses, as is well known

to all Spirits initiated even into the very rudiments of the true knowledge. When flowers are visible from above, and when they are wreathed as garlands upon the heads of Spirits residing in an inferior heavenly locality, they signify that communication is to be established, through the opening of the human sensories, with the heaven whence they have descended. The same law obtained, in the Golden Age, between the spiritual and the natural, which always obtains in heaven between the celestial and the spiritual. The perfume of these heavenly garlands, thus manifested in the natural sphere, at that time produced ecstasy and sleep; during which period visitations took place; and, by a peculiar process, Divine knowledges were impressed upon the sensory organization; but the manner of this is not now uttered."

86. As the Angel said this, there was heard in the distance music, confirmatory of the truths spoken by him. "Hereafter," said the Angel, "a continuation will be offered. In the mean time those of you who will, may be instructed, in the details of that which has been communicated."

At this, great joy was manifested, and the entire audience was pervaded by a variety of sensible manifestations, corresponding to those delightful representations of divine truth concerning which they had just heard. And there appeared at this moment a lovely illumination in the West, and at the same time tens of thousands of celestial voices were heard chanting in the East, and they sang the following anthem:

" Truth lives in heaven, her dwelling-place ;  
 Truth writes her wisdom in the sky ;  
 The glory of her splendid face  
 Removes the night where mortals die :

And her armies go forth,  
And they compass the earth ;  
And the dead all awake,  
And the graveyards forsake ;  
And they rise, and they rise  
In the light of the skies."

87. Soon after the assembly dispersed, and I was then conducted to where there appeared a multitude of Spirits of North American Indians; youths and maidens in the flower of their age, majestic men and their conjugal partners, and also children. These were gathered together in a circular space beside a clear stream. Venerable trees, corresponding to those species which adorn the western continent, encircled the place where they were assembled. I saw wigwams made apparently of bark; and, as I drew nigh, a venerable Sagamore advanced and bade me welcome. I was taken into a wigwam and hospitably entertained; and, after repose, the Spirit by whom I was first welcomed appeared at the door, and conducted me to a council which was being held at that time, where many Nations were gathered together. These Nations appeared attired according to the manner in which they had been clothed in the natural world; and I was surprised to observe bow and arrow, and blanket, and mocassin, and all the various implements of the chase, as if they were indeed still residing upon the earth.

88. I desired greatly to know for what end of use I had been conducted here; and, seeing the desire, the venerable chief who had led me to the council said: "The wild pigeons gather together." I internally asked the meaning of this phrase, and he replied: "Here are many Indians, and each is constant to his mate." I then knew that wild pigeons

corresponded to such of the inhabitants of the forests as dwell together in conjugal love. How comes it, I said to him, that I see multitudes of wild pigeons in the high trees? And he answered: "These are correspondences. The thoughts and affections of our former life reappear to us in correspondential imagery. These are the happy hunting-grounds, and the habitation of the Great Good Spirit." More he said in Indian dialect, to signify the various delights corresponding to the wild animals, which appeared in all the forest glades around us. I could not realize but that I was beholding the natural world, conversing with its inhabitants; so external each and every form appeared to be. I soon observed, however, that I was in the Heaven of Spirits, and knew that I was not in communication with men in the natural forms, but with those who had arisen from natural things. What astonished me most was, the infantile simplicity of the Spirits, their freedom from artificial restraints, their spontaneity, and their surprising beauty. They still retained the copper color.

89. It will appear utterly incredible to the great majority of minds, but it is nevertheless true, that the portion of the Heavenly World occupied by the Indians of the American Continent, presents an appearance resembling, in its general features, the Western World in its primeval state; and that the various nations have localities corresponding to their former terrestrial abodes. Nothing appears changed; everything appears perfected. The lovely forest depths resound with cheerful voices. In the distance are seen beautiful forms as of children; and these appear glorified with an intense golden light. But these, as they are more nearly perceived, are known to be most ancient forefathers, who, because they have advanced into a state of innocence, ap-

pear as children; but when they are more near, they are presented as men and women of middle age, and in the splendor and perfection of maturity. The entire forest, by which the undulating forest appears covered, presents the appearance of a vast natural temple; and the trees, free from all unsightly excrescences, appear as types of natural perfection. The streams are translucent and replete with life, and the more open forest glades adorned with innumerable flowers. All this was rapidly presented to my mind, and I observed, with intense delight, that I was gradually being brought into *rappport* with this majestic and heavenly people, and in this manner being let into the general state and knowledge of their sphere.

90. The Indian character, when purified from its adjoined evils, is composite, and capable of an infinite variety of seemingly opposite excellences. As for instance, there is an infantile softness in the affections, combined with deep insight and sharpest penetration. They guard their habitations with extreme solicitude, both from the ingressions of the discordant and unharmonized of their own race and from the vindictive and treacherous invasions of malignant and depraved Spirits from the civilized peoples. They are very careful to preserve peace, brotherly love, and equity. It is impossible to discover anger in their midst, and a revengeful Spirit is esteemed by them as the greatest of all evils. They are aware that this is the evil most interwoven into their species, and that revenge is the great sin of the red man, even as lust, pride, and avarice are the chiefest evils of the white. They are more easily led into Divine Order by far, than are Spirits from the civilized races; and, being far less artificial, care less than many Spirits for artificial splendor. Were they so disposed, they might inhabit

palaces, but they prefer to dwell in simple abodes, as more in conformity with their genius. They are abstemious in their food, and subsist chiefly by influx. At times they appear to feed upon maize and the sweet kernel of the young corn in its season. The animals by which they are surrounded are all domesticated. Because, while on earth, they loved the animal creation, and took life but for ends of use, and because they were conscious of an occult sympathy with the universal animal kingdom, in the Heaven of Spirits they appear to live in the midst of the most beautiful animals. Particularly I observed the beaver in the streams, and in the forest innumerable multitude of deer.

91. The American Indian races of the Heaven of Spirits, as was said, inhabit a continent corresponding to that which they inhabited while in the terrestrial body. The reason why they inhabit such a continent is, that they may be surrounded with scenery, with trees, mountains, lakes, and rivers, best adapted to the essential genius of their race. In nothing is Divine Love more conspicuous than in this, that the Lord, by his Divine Proceeding, provides for every people such a habitation as shall most conduce to the harmonious training and culture of their powers; surrounding each nation with the representative objects corresponding to the essence of their most interior delights and affections of good and truth, that they may become wise through the perception of correspondences.

92. While I was engaged in contemplating the delights and beauties presented to my vision in this abode of Indian Nations, I heard a Voice which appeared to proceed from the region toward the rising sun. And, hearing it, the venerable chief beside me addressed me in the following

language : "This is a signal indicating that the assemblage gathered to receive Angelic Wisdom, concerning the modes of intercourse between the earth and Heaven, again is called together." Saying this he bade me farewell.



## CHAPTER IV.

93. AFTER the events narrated in the preceding chapter, I was again present in the amphitheater, where already I found a multitude of Spirits, each in his own appropriate place. The Angel, who had previously officiated as teacher, made his appearance, and resumed as follows :

### XX.

“ Another method by which the men of the most ancient times received instruction concerning Divine Truth, consisted in the use of aromatic plants, which were capable of producing interior illumination, and of bringing them into communication with as many varieties of Heavens as there are varieties of aromatic flowers. Chaplets were first used for the purpose of cerebral quickening. The uses which the floral kingdom is designed to subserve are, indeed, finitely speaking, numberless. At that time there were leaves which, when gently smoothed in the hand, sparkled with intense luster ; and every variation of light, at periods, radiantly streamed from the pores of the various plants which beautified the world. The forests, during the night,

in this manner presented the appearance of enchanted groves, the fruits appeared like colored stars, and the blossoms like chalices and cups of fire.

94. At this period it was also known that forest trees, arranged in a particular order, and planted in a spiral series around an open space, after the manner of a celestial temple, produced by their disposition a peculiar elemental influence adapted to celestial and divine tranquility. It was the custom of such among the Ancients as were most of a celestial genius, when the shadows of life, falling from the West, betokened recession from natural things, to resort for purposes of habitation to groves planted in this manner; and they seldom emerged from seclusion, though indeed they were conscious, through interior vision, of the various occurrences of the natural sphere. Celestial Angels often descended to these, their brethren.

## XXII.

95. "At the same time it was common to produce Spiritual Apparitions, for purposes of good, by means of an art which has since perished, and which consisted in quickening, by a peculiar process, the chief poles and centers of the ganglionic system. Each of the ganglions is connected by efflux and reflux with a corresponding province in the Celestial and also in the Spiritual and Ultimate Heaven.

## XXIII.

96. "Enough has now been stated, in the hearing of this illustrious assemblage, to make it evident that, by means of a vast system of knowledge, Divine Truth in copious effusions descended from Heaven to enrich the ancient inhabitants of earth. Comparatively few of the present denizens

of the world have much more than a most obscure conception that there is a Spiritual World; though indeed there are periods, when all are specially wrought upon by the inhabitants of the invisible universe. Of all nations of men existing below us, the inhabitants of the great Western Republic present the most marvelous contrasts. During the time previous to the first discovery of the Western Continent, preparations were made, in the very organic substance of that continent, for the purpose of effecting a gradual reorganization of the human character, among the descendants of those, who, crossing the Atlantic seas, should discover and possess it. The various spiritual manifestations which some of your Sages, O Spirits! deplore, are, so to speak, the striking of the hour announcing the end of the cycle of the old dispensation, the beginning of the appearance of Divine Truth as it was manifested in Paradise, and the restitution of man to the illustrious inheritance of celestial beauty, wisdom and peace. And each and every one of these modes of spiritual manifestations, which have appeared to you to be discordant, when perceived with a clear conception of ends of use, so far from appearing unwise, hateful and subversive, is seen to be of priceless value.

97. "It is true, indeed, that the various modes of communication are liable to abuse, and also that they are greatly perverted in many instances. Bear in mind, however, that whatsoever is perverted, in many instances, may be reverted; and whatsoever is abused, used; and that all those things which are unlawful are the reversed phenomenal manifestation of that which is lawful and indeed in its origin Divine; as, for instance, the phenomena termed "spiritual rappings," which indeed were practiced in the Golden Age. There is a peculiar essence generated in the human organization, and

produced by the combined elements of thought and feeling, which serves as a basis for the sphere of harmony of the human form. This fluid is detached from the inner coatings of the nerves. When the nervous system is actively employed, the fluid in question, being taken up into the tissues, produces an agreeable warmth, and is rapidly emitted from the pores. When the system, however, is passive, it is generated in great abundance, and held in suspension throughout the organization. By means of this fluid the explosive intonations alluded to, have been produced with great facility by Spirits, whenever organizations have been discovered capable of retaining in sufficient quantities that electro-spiritual fluid of which I speak. When, therefore, it is needful to produce spiritual concussions, a nerve is selected, and a current, surcharged with the electro-spiritual element, impelled through the nerve, until it is projected into the externals of the atmosphere, where it meets the repellant circulations of the terrestrial magnetic fluid, and bursts into sound, accompanied with a bluish flame, which, however, to external sight is invisible. They are not disorderly, but simply of the nature of inarticulate speech ; and the speech of Spirits was distinctly heard through the concussions when they anciently were manifested in the Golden Age. Were the sensory organization of man fully quickened, in cases where regeneration is far advanced, the auditory nerve would sense the quality, the character, and the sphere-position of communicating Spirits, through the quality and character of each explosive intonation. In reality, each and every intonation thus produced is of the character of a hieroglyphic, containing in its general form each and every particular of the mind of whom it is the revelation. When, therefore, disorderly Spirits make use of this method of communica-

tion, they can not lie to those whose interiors are sufficiently quickened ; but the interior essence pervading the vibrations reveals the character of the communicating Spirit, and his position in the sphere of orderly or disorderly mind. Neither will explosive intonations cease, but, on the contrary, gradually, though with periods of partial suspension, increase, until the phenomena become universal as practiced in the Golden Age. There are earths in the universe where the phenomena termed "spirit-rappings" precede the appearance of Angelic Intelligences ; and wherever the peculiar vibrations, which have now become familiar on earth, are heard, it is a token that Divine Appearances are about to occur. By Divine Appearances is meant visible manifestations of Divine Truth. Wherefore it is evident that spiritual manifestations of the character alluded to, are within the bounds of Divine Order.

#### XXIV.

98. "At that time aromatic spices were also diffused in the same manner ; and Spirits announced their approach, not only by melodious vibrations, but also by filling the atmosphere with the most precious odors, which were produced in the following manner : That electro-spiritual element which serves as the medium for audible vibrations is in itself odorous or mal-odorous, according to the condition of the interiors of the will ; and angels, when they approach human beings who are in the spheres of goodness and truth, are sensible of a living fragrance exhaling from them, as from the violet, the myrtle, the jasmine, the water-lily, or any other odorous flower. But because the Angels are in higher good and truth, the aromal essences which pervade them are sweeter and more interior ; and when they dis-

cover a medium in suitable conditions, it is no difficult thing to project a current of odors through particular nerves of the mediative system, until it is diffused as a sensible fragrance in the external atmosphere. The Celestial Angels, and indeed all spirits of celestial genius, frequently manifested themselves in the most ancient times in this delightful manner; and especially to youths and maidens associated together and betrothed from the Lord. And this was a token of Divine favor and an augury of good. It was in this manner that the Virgin Mother of the Lord received celestial visitations. The time is not far distant when mothers in the natural sphere, during the period of gestation, will feel Celestial Angels present with them, through the odoriferous waftings of celestial atmospheres, which will thrill the whole system with unspeakable delight; and, operating through the umbilical cord, impart a celestial quality to the infant within the womb. Such manifestations were frequent in the Golden Age, and in this manner knowledge of an indescribably pure and interior character was communicated.

## XXV.

99. "An handful of green leaves, which to modern men on the lower earth, promiscuously gathered, appear worthless, when presented to an Ancient Sage of the Golden Era of mankind offered to him a theme for the utterance of the most profound wisdom. Leaves correspond to doctrines, and the reason of this correspondence is, that all doctrines whatsoever which pertain to the knowledge of God in nature, may be discovered through psychometrical analysis of the essence and the constitution of the varying leaves of the forest; for they are the ultimations of Divine Truth in

the natural world. It was anciently fabled, during the period of the Copper Age, that Dryads, or Wood Spirits, resided in the forests. And this fable was the fragment and the tradition of that forgotten science by which the men of the Golden Age were enabled to find in every tree a living voice. They represented trees by hieroglyphic human forms; for they said that Wisdom dwelt in every living fiber.

## XXVI.

100. As the Angel said this, an ancient Druidical Spirit arose in the assembly, crowned with a fillet of oak leaves intermingled with berries of the holly. Courteously observing him, the Angel paused and said: "I perceive that a Sage of the ancient British race appears moved within to utter an appendage to the statement which has just been given you." Thereupon, permission being given to speak, the Druidical Spirit thus proceeded: "The Mistletoe, which was esteemed a prophetic plant by the Sages of the British Isle, we believed to be so excellent in its quality, that, under its influence, accurate predictions might be made. And I would, if it is in order, inquire of the Angel, our teacher, whether, in the Golden Age, it was permitted to evoke spirits for the purpose of revealing future things, by means of the use of plants invested with similar properties?" Saying this, he paused and took his seat, and the Angel replied as follows:

101. "During the Golden Age it was not permitted to evoke Spirits for the purpose of divination concerning future events. For the Ancients trusted in the Lord, and were content to be wholly dependant upon his tender mercy. They knew indeed much concerning the future, but never evoked Spirits for prophetic purposes.

102. At this there arose in the assemblage a Spirit of majestic appearance, who leaned upon an harp. He was a Bard, and also of the ancient British race. The Angel smiled beholding him; and, liberty being given him to speak, he said: "Frequently, O Angel! I uttered predictions concerning future events, as by a sudden gift, which appeared to be inspiration; and I prophesied concerning the Romans, whom indeed I saw in vision, a people of warlike port with glittering shields. And I saw them when as yet Rumor with its many tongues was dumb concerning them. Yet afterward they appeared, and destroyed the ancient greatness of my people. Now, tell me—for indeed I made no use of incantation—did such knowledge concerning future events, descend as by inspiration at the time wherein the Golden Nation lived?"

103. To this the Angel replied: "There is nothing that takes place in the external world, but that is previously manifested in the spiritual; and minds that are opened into the heavens are impressed with the speech of Angels, to whom events, yet future on earth, are present realities. This gift was common in the Golden Age, and in harmony with the specific genius of the most ancient era, and also in strict conformity to the prophetic system of things. And I doubt not that similar revelations have likewise taken place in all subsequent ages, whenever suitable conditions were even partially produced.

## XXVII.

104. "The ancients conceived of God as an Infinite Man. They believed that he operated by a direct afflatus upon each and every one of the organs of the human form;



and also by an intermediate afflatus, descending through the heavens. They taught therefore the doctrine of a Personal God, and they said that he was Man Absolute; but the human race created in the form of man, and therefore human only through the reception of the Divine. They believed that there subsisted an intimate relation between the various organs of the human system and the corresponding infinite perfections of the Divine; as, for instance, between the human hand and the Divine Strength, manifested in creation; the human breast and the Divine attribute of clemency, the human heart and the Infinite Benevolence, the human brain and the Infinite Intelligence, the human eye and the Infinite Perception, the human senses and the universal knowledge of Deity concerning created things. They also believed that the Universal Heavens were in the form of Man; as, for instance, that the Intellectual Angels resided in the province of the brain; the Perceptive Angels in the province of the eyes; the Lyrical Angels in the province of the intuitive organs, and also throughout the face and lips; and the Devotional Angels in the organic region of reverence—together with other particulars to be inferred from the suggestion. In this manner they simplified knowledge, and they called heaven by a name which signified Universal Manhood

#### XXVIII.

105. "They also were in the habit of taking cognizance of organic impressions received in the epigastric region, which indeed they held to be the seat of life; and they said that a man thought in his brain, but lived in his heart. They also were in the habit of saying that the beating of the heart corresponded to the movement of the heavenly host,

and that the blood-drops flowed from and to the human heart in a manner corresponding to the evolution of the planets and their transformation from earths into heavens. In this manner every motion of the human form was connected analogically with the grand movement and harmony of the universal creation. They believed that God animated and inspired the cosmical regions of space by a direct proceeding into each and every created atom, and even to atoms of atoms; and they were accustomed to say that God Most High animated and inspired the globules of the blood and regulated the movements of the human form in the same manner. In their more superior states of knowledge they were conscious of a chiming movement in the globules of the blood, corresponding to the spherical music extending throughout all creation. They were accustomed in their interior conditions to arise from the external form, and to contemplate their own natural bodies beneath them. In this manner the anatomy of the external organization was perceived to correspond to the structure of the external universe, and the motions of life within the form to the movement of the vast unitary entity of space. Reflecting in this manner, and, with most interior vision, beholding alike the macrocosm and the microcosm as to internals; and with most interior intuition, conscious of the Infinite Manhood of God, the Infinite Creator, they exclaimed—"Thou art, and beside Thee there is none other. The Heavens declare the glory of God, and the expanses show forth his handiwork." It is to be perceived that in this manner the perfections of Deity were comprehended in their orderly and divinely unfolded method; and that, through this process, the macrocosm and the microcosm uttered speech concerning Him.

## XXIX.

106. "There are expanses in the Heaven of Spirits which correspond to the human eye, the Angels of which are in the province of perception ; and these heavens are far more glorious than even Angelic Intelligences not upon their plane conceive. Visions are vouchsafed from this heaven to the sons of men ; for the visual department of the celestial expanse rules over the internal visual organization of the human soul below. At intervals, by orderly elevation, Hierophants and Seers in the Golden Age, as to their interiors, were let into the perceptive region of the heavens, and then were permitted to behold external and visible Personal Divine Appearances ; concerning which it is not permitted further to speak.

## XXX.

107. "Another form of manifestation whereby Angelic Spirits were permitted to communicate at this era took place in the vernal period ; at which time festivals were held, and young maidens, adorned with garlands and flowers, celebrated the incoming of the germinating season. At the same period also, youths about the age of puberty, of noble aspect, unblemished in physical organization, and spiritually minded, became oracles for the Lord, who made disclosures through their lips.

108. At this period it was customary that young men should seek in the spring season of their life, at the time when manhood first became apparent, interior communication with Jehovah God. Two and two they were accustomed to build lodges in the wilderness beyond the precincts

of the cultivated region. There they remained at least one month, sometimes many. It was their custom to bathe themselves in streams, morning, noon, and night; to drink a beverage composed of honey, water, and bitter herbs, such as scammony, verain, hyssop and thyme, together with others of like character. Three times a day they partook of food, composed principally of nuts and forest fruits, in addition to which barley and other grains were added; but these last were made into unleavened cakes. Sparingly and temperately they partook of these refreshments, eating barely sufficient for the supply of physical needs. Each took with him into this retirement a stylus for writing. They were accustomed to build each a bower opened only to the East, and elliptical in shape. In these they passed the night.

109. They were exposed to severe trials. Sometimes Spirits appeared in forms like ferocious animals, howling and making hideous noises; sometimes like satyrs, and sometimes like lions, with human or serpent heads. They were accustomed, during their novitiate, also to encounter Spirits, rising as through solid rock, or through the bowels of the earth, vomiting flames and producing concussions like thunder in the atmosphere. At other times Spirits appeared like dragons, with enormous wings. They saw, moreover, in the atmosphere, what appeared to be terrific combats, wherein winged serpents like anacondas, with scales of glittering gold, iridescent with all the colors of the rainbow, fought against infants, who defended themselves only by laying their hands upon the serpents' heads, or pronouncing occult words which caused the serpents to fall headlong and disappear."

110. At this point there was an interruption. Three

strangers presented themselves at the door of the amphitheater in the charge of an Angelic Guide, requesting to be admitted; whereupon the master of ceremonies descended and interrogated them, and found them to be sorcerers, from a society of such as had practiced magic while inhabiting the natural world. The Angelic speaker thereupon advised their admittance, and they remained listening to his discourse. They were seated, however, to the left of the assemblage, where a place was provided for them; and no comment was made by the audience, either upon the interruption or the appearance of the strangers.

111. A snow-white dove, bearing a silver branch of pomegranate, whose leaves were emerald and whose fruits rubies, descended at this moment; and the Angel said: "Three Conjugal Angels and their associates request an admittance;" and thereupon a well pleased murmur was heard throughout the audience. Each face, moreover, became more brilliant. There was heard a gentle rustling, such as the wind makes in forest leaves, and presently doves came flying down, more brilliant than the first. A white cloud then appeared, and out of the cloud a silver chariot, like a blooming water lily, and hand in hand, in the corolla of the flower, six dazzling youths and maidens, three of either sex, forming a circle and holding each other's hands; and above them was a canopy, as if the mists of fragrance arising from the flower had condensed into innumerable and yet almost invisible wreaths of roses, violets, anemones, jonquils, and other blossoms, exceeding in beauty aught that appears on the lower earth.

### XXXI.

112. "Hitherto," said the Angel, resuming his discourse,

"I have confined myself to a brief statement concerning modes through which Divine knowledges were communicated to man in the Golden Age, concerning which still remain traditional vestiges among the earth-races. This dove which you see, is a token that still more interior knowledges remain to be communicated. That birds subserve an important use you well know. The custom of divination, by the flight of birds, was preserved in the natural earth to a comparatively recent date, even among highly cultivated nations; and the sacredness of birds is a religious dogma still cherished in some portions of the terrestrial world. There are six arcana, concerning birds, to be unfolded, the first of which I will now present to you. And first, I will ask the strangers at the left what a bird is?" Having said this, the Angel paused.

113. A man clothed with a robe, which appeared to have been colored with tumeric, holding in his hand a parchment covered with cabalistic figures, short in stature, with an aquiline nose, black, piercing eyes, and coal black hair, arose and said: "I am perforce compelled to answer your inquiry, so great is the Power which here is. The black and impish thoughts which grow up in the bosom of those who practice magic, take form. They seem birds to us, like ravens and buzzards; in reality they are the projections of our own self-consciousness into form, and they live as distinct creations in our sphere, and they are evil. They fly to and fro continually. But we have an art whereby we can make them appear brilliant in plumage, to such men in the earth-sphere as we have power to possess, and to such Spirits as are our satellites. The bird-world of the Infernus in which we dwell, is composed of as many varieties of obscene birds as there are varieties of impure affections, which

you call diabolical, but which are to us the essence of our delight." Having said this, he paused and sat down. I then observed that the features of this man changed, and he presented, as to his face, the image of a hawk, and disappeared in a dark cloud.

114. "Answer you what a bird is?" the Angel said, addressing the second stranger on the left. He was a tall, gaunt, serpentine man. I call him serpentine, because in his form and movements he suggested irresistibly the idea of a serpent. He answered: "Birds are gods, and the gods at will appear as gigantic flying creatures, whom we worship. He was a god who just spoke to you, and he is worshiped in our sphere. Moreover, when he comes, we tremble before him; and he changes us into smaller birds, whom he pursues; we appear to ourselves like chickens; but we know at other times that this is an infatuation which possesses us, and that our Hawk-god is nothing but a Spirit like ourselves, but darker, and gigantic in power. When the infatuation comes upon us, that we are feathered creatures, we are seized with sudden terror; but our enemy, at other times, transforms himself into a man. He is a philosopher and a sage—a magician of the highest class. He pursues investigations into the secrets of Nature." Saying this, the second speaker also paused and sat down.

115. "You now hear something," said the Angelic Instructor, "concerning those demon birds who were worshiped in Africa at the close of the Copper Age. Bird-worship was an ancient form of superstition. You shall now hear something concerning the opposite truths. I perceive that the Lord hath sent to us Conjugal Angels to be our teachers."

116. A radiant, rosy light suffused the Angel's face.

The morning sun flashed with a sudden illumination throughout the Amphitheater, which was instantly enveloped in a rosy cloud. An Angel Virgin, or rather Matron, in the very splendor of her prime, and clothed upon with the very loveliness of love, as with a visible mantle of perfection, was then apparent, seated in the center of the raised platform which our Angelic Instructor had previously occupied. It was impossible to gaze upon her without loving her; and, standing in silent grace, she won all hearts before a single word had been spoken. I observed bracelets upon her wrists; her sandals were white fire; a single rose was held in her hand. She was clad in an embroidered over-garment or mantle, crimson, white, and blue, which was clasped at the neck with a single gem, that glittered with a transparent silver flame. A single word was written, or rather embroidered, in fine needle-work upon the hem of this glittering robe, and that word was Wisdom; and a hieroglyphic figure which signified Truth, a cypher of the celestial language, shone in the midst of the tiara which crowned her brows. Her name was Melodia. She spoke in a rhythmical dialect without consonants—the very language of celestial love. I have endeavored to preserve in versification the general topic of her discourse with its illustrations.



## THE BIRDS OF HEAVEN.

- “ The form-sphere of the Universal Heaven  
Centers itself within the Woman's breast ;  
And in her happy heart, Love's Eden home ;  
And in her joy-diffusing angel breath ;  
And on her lips that breathe celestial balms ;  
And in her eyes, the burning lamps of mind ;  
And in each member of her form divine.
- “ She is the mother of all loving birds,  
And their first form is her interior love.  
Each fluttering rapture of her tender heart  
Becomes a shining love-bird of the spheres.  
The love-thoughts of a loving Maiden fly  
Into the heart of the Beloved one ;  
And build their homes within his teeming brain,  
And rear their callow young, and these are thoughts  
Clothed with intelligence, that, with the light  
Of her clear eyes, irradiate the world.
- “ There is a tree in every Paradise  
That Angels call the “ bird-tree ;” for its flowers  
Are ovaries ; the happy birdlings dwell  
Within those glowing, blooming, blushing flowers :  
And a new bird-world comes with every morn  
From the unfolding flower-world of the tree.  
It has as many branches as there are  
Forms of affection opened in the soul.  
And, when the Angels wake, this glorious tree  
With million, million blossoms burgeons forth.  
A million, million families of birds,  
Born from the blossoms, fill the air with song.  
And Angels pluck those flowers and rain them down  
Upon the young bride's happy heart below.

“There falls a golden dew o’er those bright homes,  
Those festal bowers of angel bliss afar,  
Beyond the province of material spheres,  
Where Sinless Ones of ancient planets dwell.  
It changes to bright birds, that fill the air  
With glancing wings and strains of spirit song ;  
From every dew-drop comes a separate pair  
Of mated love-birds of immortal spheres.”

There came a golden lory from the South  
And kissed the singing Maiden on the mouth.  
Then with a loftier accent she began ;  
“Birds are more ancient than the race of man ;  
Birds are the notes of God’s primeval verse  
Chanted before the outward universe.  
Birds are the types of God’s great harmonies.  
Before God ever made the earth or skies  
The winged affections of His love took form.  
Then, suns and planets, in a winged swarm,  
Succeeded. Wheresoe’er the Angels dwell  
A beautiful bird-heaven unfolds as well.”

A crested lapwing came,  
And, like a quivering flame,  
Darting through air, the radiant bird drew near ;  
Then vanished from the sight,  
As dew exhales in light :  
“So,” sang the maid, “the heaven-birds disappear.

They pass like music fled ;  
Like prayers at evening said ;  
Like wingéd light that leaves some shining star  
To distant vales they fly ;  
Beneath some other sky,  
Radiant and sweet, those singing spirits are.

“ Not a bird hath birth  
On the planet Earth,  
Till a bird from the Angel-sphere  
Hath passed from our ken,  
To unfold again  
Through the earthly atmosphere.”

117. At the close of this beautiful refrain, the Celestial Matron, accompanied by her Conjugal Companion, returned to the chariot wherefrom she had descended. The Angel Teacher then resumed his discourse in this manner : “ The first of the six arcana concerning birds, whereof mention previously was made, is as follows. Birds are of three kingdoms. In the expanses of the Celestial Universe are the habitations of the first. The second adorn with their beautiful forms, and delight with their cheerful melody, the universal expanses of the Spiritual Heaven. The third kingdom exists in the Ultimate Heaven. It also extends over all the earths of the universe inhabited by man. You shall now receive an illustration.”

118. Again he paused, and the Celestial Matron descended from her chariot. But this time her Conjugal Consociate also descended ; and the twain, hand in hand, facing the East, were visible to the assembly. The particles of the atmosphere glistened around them with a prismatic luster ; and by degrees cohering together, in obedience to the law of interior crystallization, while the celestial twain were singing, they became condensed into visible flame pillars of solid elemental light. Spiral flames then rose from the bases to the capitals of the columns ; and these were vines, which suddenly burst into leaf and blossom. The leaves shone like emerald and the blossoms like clusters of golden stars. Soon, as the twain continued their Orphic hymn

the blossoms ripened into spherul fruits, some of which appeared in clusters like grapes of a milky whiteness, but other clusters were purple and some blue.

119. The Audience were immediately seized with a desire to partake of this delightful fruit; which the Conjugal Consorts perceiving, smiled and said—the two speaking as one: “None can partake of this fruit except such as have been intromitted into conjugal mysteries, and to such alone it is given. Having thus spoken there appeared golden cups held by invisible hands. Instantly the vines disappeared, but the juice of the grapes remained; and there were jeweled chalices carved apparently of single diamonds by angelic art; and massive flagons of an antique character, embossed with visions of Arcadian landscapes in the Celestial World. I observed that the ill-favored strangers at the left were withdrawn, and that none remained except those who had been intromitted into conjugal mysteries. I then observed that the cups were filled from these flagons. The consort of the Angelic Matron then said: “This wine is of three degrees of quality. That which is from the white grape will operate upon the inmosts of the will; that from the purple upon the inmosts of the understanding; and that from the blue upon the adjuncts of the understanding, and of the will in the sensitive externals of the form. You shall drink of the last first.”

120. In some manner, which I could not perceive, each guest was presented with a cup, and I then observed that the audience were seated two by two, and that each Grecian Spirit was accompanied by his conjugal mate. A tender sweetness of affection pervaded the assembly, and festal chaplets appeared upon every brow. Moreover, each of the guests received immediately a musical instrument,

according to his genius; for all Spirits of an Heavenly character are musicians, and each is accomplished in his art. Their gladness expressed itself in one many-voiced hymn, during the singing of which innumerable varieties of celestial birds were visible, glittering with a transcendent iridescence, and singing a jubilant melody.

121. There came a Voice from the East saying: "These birds are born of the nuptials of Good and Truth in the sensories of the human form. They are birds of love and also birds of wisdom of the Third or Ultimate Heaven." The Angelic Consort then turned to me and said: "Young man why stand you thus apart, not joining in the melody?" I said: Sir, I am a stranger here. I have been intromitted into this habitation by Divine Providence, for ends of use; but my external form is at this moment upon the lower earth. I came thence, and thitherward I am to return. He turned, with a well pleased smile, to his Conjugal Associate and said: "So great a wonder as this I have not seen."

122. Again, addressing me, he said: "What say you, young man, to the sight which you have witnessed?" I replied: "Sir, my heart yearned with an unspeakable desire to be permitted to sense the interior quality of that delight concerning which the Grecian Spirits sang so melodiously; and to receive a gift of song concerning it. I also desired to understand the significance and meaning of the bird-melody; and to know by what process these birds are developed in the interiors of the human spirit." He smiled again a well-pleased smile, and said: "Come hither." He then placed his hand within the vestment of his Conjugal Companion, and, within his hand, afterward, I saw a young dove, milk-white in color, without a spot. "Doves," he

said, "are spiritual forms, which are born from the marriage of Good and Truth in the espousals of the Heavens. You have birds within your own breast. Those birds which are called spiritual-natural, which exist in the intermediate regions between the natural and the spiritual universes, actually receive life through the marriage of Good and Truth in the interiors of Conjugal Associates upon the earths of creation; and, when terrestrial men and woman are sufficiently interior and far advanced in regeneration, these birds are born from the sensories of the affections daily. An unfolding bird-world would thus adorn every conjugal habitation. It will sound strange, should I inform you that there is a double speech, a speech which is articulate and another which is inarticulate; and the inarticulate is the superior; and Angels, in communication with their conjugal partners, converse most frequently through the inarticulate form. Music is an inarticulate speech, containing in the inflections and variations of melody its own spirit. The speech of Angels, in its inarticulate degree, is from the affections; the articulate speech from the intelligence." Having thus spoken, the wise Angel paused. "Come with us," he said, "when the present gymnasium breaks up its session, and I will instruct you further."

123. There was now great silence in the audience and the Angelic Consorts disappeared, and again our Angelic Teacher resumed his discourse. "Birds," he continued, "are inspired, throughout all the departments of the universal creation; and they are of such a genius that they sing from the affections of Angels. They are gifted with a fine sense by which they know the presence of Spirits on the lower earth, and are often made use of as mediums of communication. When children are seen in dangerous

situations, as, for instance, on the brink of a precipice, little birds are magnetized, by their Angelic Guardians, to fly to and fro, and, in some instances, to allow themselves to be caught by the sporting infants, that they may be allured in a contrary direction. But this was much more frequent in more ancient times than it is at the present day.

124. "Understand, therefore, that all birds of an harmonious character are agents in the hands of the Angelic World. You will observe that, upon the natural earth, the song of birds produces a sensation of sadness, and a grief which may be truly called divine. The reason of this is, that the melody of these ethereal creatures creates longings in the bosom, for the harmonies of the Divine abode. Were minds in the external earth, more attentively to analyze the effect produced by bird-music, they would discover it to be identical with the effect of the operation of influx. The chirp of the wren, the carol of the lark, the flute-like tones of the canary, the cooings of the dove, remind the soul of dim remembered, and almost obliterated, experiences of early infancy. For every little infant upon the lower earth, during its first state, is in communication with celestial realities; and indeed sees and hears that which external language is inadequate to express.

125. "The fourth in order of the arcana concerning birds, is as follows. The varieties of their plumage denote the combination of affections of which it is the correspondence. The white doves, for instance, correspond to conjugal love in its truth; the blue doves to conjugal love in the natural degree, and the scarlet doves to Divine love flowing through the conjugal. Birds of a variegated color reveal, each, in each particular of their plumage, some especial state or modification of celestial affections. I have heard Angelic

Consorts talking together and have been unable to discover the subjects of their discourse. I have afterward, however, seen the love-birds which were being gestated in their sphere during such conversations, and have been able, on taking these birds in my hand, to read every particular of their conversation from the disposition of the colors in the plumage. The delights of their state are also made known in the same manner.

126. "When birds fly from the East to the West, it denotes that Divine knowledges are about to be communicated to the Angelic Society over which they fly. When birds fly from the South, north-ward, it denotes quickening of affections in the interiors of Angels. When birds fly from the North toward the South, it denotes plenty in the multiplication of goods and of truths, and also charities and mercies. When birds fly from the West toward the East, it indicates repose; and this law is uniform, so far as we perceive. When birds sink into unconscious states, it is a sign of sleep; or in other words, an indication that existing states of mind or employment are closing. When birds are observed with branches in their mouths, it indicates that communications are being opened, and that it is in order to communicate wisdom. When birds fly in circles, it indicates danger; and, when they are observed to balance their wings, and to make motions as of departing, it is a sign that interviews for the communication of truths are to cease. There is a peculiar bird in each Angelic Society called the bride-bird: it never appears except when marriages are to be celebrated. There are birds of ill omen, but there are never seen in the Heavens.

127. "When a human being is born, upon the lower earth, two birds are seen in the Angelic Society whereof



his Guardians are members. If the child is a male, these two birds are white ; if the child is a female, they are crimson. Every variation in the state of the child, from birth to physical decease, may be inferred, or rather accurately known, from an inspection of the birds' appearance. If the child, is sick they droop with ruffled feathers and filmed eyes ; if melancholy, they refuse to sing. As the child advances to maturity, their forms change. On attaining to manhood or womanhood, if evil states prevail, the birds are seen no more in the Heavenly Society, but below it, and their melodious songs are transformed into discordant noises. But the subject is one upon which I may well forbear to speak. If, contrariwise, regeneration takes place in the orderly growth of the good affections, the birds undergo a corresponding transformation, and appear with halos of glory about them. When, finally, physical decease takes place, the birds themselves pass through a corresponding change, surpassing in beauty all description. When persons in the earth-sphere become conjugially united, in Divine Order, the birds which represent them in the Heavens also mate. When one Conjugial Consort dies before the other, the corresponding bird undergoes a similar transformation ; but it is seen, with tender love, hovering over its consort, consoling it with the most enchanting songs ; even as the Conjugial Partner, translated to the Heavens, continually delights in sweet and tender ministrings to the surviving one below.

128. "The Ancients were well aware of the truths now communicated, with many others not now spoken of. The six arcana, concerning birds, are, therefore, as follows : First, that birds are of three kingdoms, celestial, spiritual, and natural. Second, that they are mediums of communication

between the celestial and spiritual, and also between the spiritual and the natural regions of the universe. Third, that they are born from the Marriage of Good and Truth in the interiors of Conjugal Associates, and that they exist upon the natural plane from the descent of the conjugal. Fourth, that the varieties of the plumage of birds reveal the varieties of states of affections of Angels, and also the wisdom of their conversation and their delights. Fifth, that the flight of birds, their movements and their positions, all reveal truths which appertain to the wisdom of the Heavens. Sixth, that there are birds in each Angelic Society which represent, by their changes of condition, the states of all the Spirits on the earth-sphere, over whom Angels exercise mediatorial guardianship. Wisdom, concerning the bird-creation, being in ancient times made known, opened gates of knowledge of an inconceivable character; and every little bird became, as it were, a thought-messenger, bearing wisdom from, and concerning, the Most High."

## CHAPTER V.

129. SHORTLY after this, I was again conducted into the capacious Amphitheater, where I found the assemblage waiting to receive instruction. Moreover, to the right of the assemblage, I saw a pulpit like those in the earth-sphere made use of in cathedrals, and capable of being moved at will from one portion of the choir to another. I saw a miter embroidered upon an altar-cloth, and six bouquets of lilies, standing upon a marble altar within an elevated space in front of the audience. I also beheld, in the center of the altar, what appeared to be a communion cup of solid silver. I then saw twenty-four female figures, robed in pure white, in the ancient Grecian style. They seemed to enter and take their stations in a semicircle, twelve on either side of the altar.

130. I then observed that the audience were crowned with white roses and clad in white, and that their forms were semi-transparent, so that their hands looked like alabaster when a beautiful fire is concealed within it. "This," said my conductor, the Angel, "indicates spiritual illumina-

tion in the intellectual degree; and the white roses, which you perceive interwoven into the tresses or crowning the brows of the assemblage, are gifts from the Virgins of the Spiritual Heaven. The miter, which you see embroidered upon the altar-cloth, indicates that an Hierophant, instructed in the mysteries of Divine Truth, is about to make his appearance. The six bouquets of lilies indicate the presence of Angels of a superior degree, and signify that conjunction is established with the wisdom of the Celestial Heavens. The silver chalice denotes the presence of the Lord in His Divine Truth in the spiritual degree; and the twenty-four Virgins are as many Celestial Angels, concerning the object of whose presence you shall be instructed at the proper season."

131. Having thus spoken, the Angel remarked: "Dear Brother, go up into the pulpit; I will accompany you; and make no objection, but remember that this request would not be made were it not in order." I said to the Angel: In the earth-sphere, from which I have come, a very celebrated believer in spiritual communications had a vision, in which he appeared to ride in a chariot with Angelic Spirits, drawn by flaming steeds, like horses of the sun. They requested him to take the reins and guide the chariot in its course, which he did. But, upon narrating this vision, he was exposed to severe and unkind criticism, and charged with vanity and presumption; and I plainly foresee, when I am required to state in the earth-sphere the experiences which I am now permitted to enjoy, that the fact of my going into a pulpit with an Angel, will be made the theme of ridicule. At this the Angel smiled, and made no reply.

132. I then accompanied him, or rather essayed to; but, to my astonishment, the first step upon which I placed my

foot, and which seemed of a substance solid as gold, and yet terrible for brightness as the face of the highest Angel, thrilled through the soles of my feet, and shook every nerve of my spiritual body, as if a million of electrical currents were discharging themselves into the frame. I then drew back. The Angel then said: "The seven steps which lead into that pulpit are composed of seven Doctrines, and no man unless principled therein, can so much as pass over. But pass you to the second step." Thereupon, with the assistance of the Angel, I placed my feet upon it, and it seemed as if I had stepped upon a flying eagle whose wings had thunder in their sound, and whose plumage was composed of every variety of fiery substance which glows upon the altars of the sky. I took a third step, and seemed to myself to have dipped my feet into cold crystal water, so clear that an ocean of it were transparent as a single drop. Advancing to the fourth step, it seemed as if I had impressed my foot upon a pavement of atmospheres made solid for that purpose, and I could feel within the atmospheres the glowing light and heat of innumerable suns, and the voices of ten thousand planets making music together; and it seemed as if, through the soles of my feet, I was brought into *rappor*t with them all. I then ascended to the fifth step, and now it appeared as if I had pressed my feet upon a substance of Divine thought, free from any husk or covering of any finite substance; but within the substance itself I felt the presence of innumerable Voices, each more majestic than that of any Angel; and the Voices all seemed to say as one, "God is Love and Truth and their proceeding Power; in all, through all, over all; the Alpha and the Omega; the beginning and the end." I then advanced to the sixth step, and on either side of the step were figures

carved like the cherubim ; but the step itself was composed of a substance as clear in its transparency as the diamond, yet filled with innumerable eyes, eye within eye ; and, through every one of these eyes there flashed forth a varied light containing intelligence within itself. I then arose to the final and seventh step, and it was composed of a substance like the rainbow, golden and crimson and blue. I found myself unable to pass it till the Angel spake and said, " Art thou willing to die ; to give up country, home, and friends ; to wander penniless and forsaken for the Truth's sake, if so be that the Lord require it of thee ?" and I said I am. " Give me your hand ;" said the Angel. I did so. " Now brother," he said, " take the last step that awaits thee." No sooner had I done so, than it seemed as if I had stepped upon the floor of Heaven, and I heard the Virgins chanting :

" He has crossed the bright portals  
No more to depart ;  
He is one with Immortals,  
The child of the heart.  
He has crossed the deep river  
By faith in the Lord,  
And now and forever  
Shall preach from the Word."

133. There was then handed me a white robe, and the Angel said, " Welcome, and all hail ! As this robe is simple and unadorned in its outward appearance, let all the outward manifestations of your conduct be free from extravagance. Be simple in diet, in dress, in manner. Abstain from all habits which war against the simplicity of nature. As this robe is of wool unmixed, let your garment of doctrine be exclusively composed of the truths of the

Heavens, and suffer no man's opinion, no Spirit's dictation, to swerve you in your public ministration. As this garment is white and without a stain, see to it that no blemishes are found upon your robe. Blemishes can only come from lack of charity, and distrust of the Divine Truths committed to your charge. Be yours the faith that works by love and purifies the heart. "Come;" said the Angel, when he had thus spoken, "you are no longer a Novitiate Spirit; welcome to the use prepared for you!" I said to the Angel: "Tell me what my use is." He made this remarkable answer, "A priest of the most High God, intrusted with Divine Arcana to unfold in forms of earth-speech, that men may be instructed in that knowledge that maketh wise unto salvation from self-love and unbelief. Go back into the world with the blessing of the Lord upon you."

134. I now observed the appearance of the audience below; and saw that they were gathered together for the purpose of continued instruction in the modes of intercourse between earth and the heavens in the most ancient times. The Angel then resumed his discourse as follows:

### XXXII.

135. "Another method by which the men of the most ancient times became interiorly wise in truths concerning Deity, was in this manner: When twilight shadows had gently descended, and stillness reigned throughout the natural world, each Conjugal pair devoted themselves to interior worship. There are in the soul five great octaves of affections proceeding from the inmosts of the will. The octave of conjugal affections is the first and most interior; and so numerous are these, in species and genera, that the vocabulary of natural objects in the terrestrial world would

be exhausted in the attempt to define them by correspondences. There is not a bird that sings, either in the Celestial, Spiritual, or Ultimate Heavens ; there is not a plant that blossoms in the heavenly paradises ; there is not a gem that twinkles in the coronets of Angels, nor a single fruit that ripens in the celestial spheres, but that, in some manner, symbolizes a specific conjugal affection. Roses among plants, and doves among birds, however, contain the most obvious similitudes. For the rose is the first of all the plants that blossom in the Conjugal Eden, and doves the first birds that appear therein. There are golden roses, crimson roses, and silver roses ; roses of the bluest sapphire, and others presenting all the beautiful colors of the rainbow. There are climbing roses without thorns, which, by a Divine Art, so arrange themselves in the process of growth as, by their intertwining branches, to form floral pavilions, alcoves and chambers of repose. Every conjugal habitation may be called a Rosary ; and the wives of Heaven are in the habit of calling their homes 'Rose-edens.' There is a variety of doves corresponding to every species of rose. Some are gay in their plumage as the bird of paradise, and others change their color with every change of state, and even with every modulation of the affections on the part of the Conjugal Angels, in whose paradise they are found. And, what is delightful to say, and which, indeed, I most fully sense in its interior sweetness, is, that the young doves are fed by an aroinal food, which they find in the open blossoms, and which is formed by the condensation of the ultimates of the conjugal affections in the atmosphere itself, and which may, therefore, be called the manna of the conjugal habitation.

136. "As I have remarked, it was the custom of Con-



jugial Associates to engage in interior devotion at the twilight hour; and, during the act of devotion, the Lord descended through the opening of the inmosts of the conjugal sphere. When this occurred, the archetypal forms of Divine Truths, in sublime images, were presented to the mind; and this not occasionally, but at every such period. Hence, they were accustomed to say, 'that the mercies of the Lord were new every morning, and fresh every evening.' They called their nuptial habitation 'the Tabernacle of the Most High.'"

## XXXIII.

137. Another mode of receiving Divine Truth at that time, was through little children. All infants in the natural world, not having been contaminated by evils, while this state of innocence continues, are so holy that their Angels behold the Lord, in his Divine Humanity, as continually with them; and this perception is through the interiors of the child. Mothers, in the most ancient times, were frequently in the habit of receiving the Divine Proceeding as a sensible sphere, producing ineffable joy, while they still continued to feed the infant from the fountains of the breast; and fathers also, through their Conjugal Companions, received the wisdom of the same, concerning which, disclosures at a future period will be made. They were accustomed to call infants by a name which signified innocency, and also affection."

138. As the Angel said this, a rosy smile suffused his face; and, turning to the retired position in the pulpit, in which I was seated, he said: "The mothers of the Celestial Heavens have bestowed a garland of white roses upon the spirit youth beside me, who is about to receive an influx

through the garland. His song will be concerning the Affections of Maternity." I then became conscious of a radiant wreath which appeared to rest upon my brows. Irresistibly I was impelled to lyrical utterance.

### SONG OF THE AFFECTIONS OF MATERNITY.

What is most beautiful in Earth or Heaven ?  
 Not flower, gem, bird, nor star-unfolding vine ;  
 Nor winds that wander, with a voice divine ;  
 Nor Spirit-thoughts, nor life, when souls forgiven  
 Cross the veiled threshold of mortality ;  
 And find the Spirit, like a flowering tree,  
     Unblighted by the tomb.  
 Bursting at once to golden-fruited bloom.

What is most beautiful in Heaven or Earth ?  
 It is an Infant. Earth-born spirits view  
 No shadow even of the Arcana true  
 And wonderful in that great fact of birth.  
 Birth is the clothing of the soul in textures  
 Of mind and matter, beautiful and strange ;  
 And Love and Wisdom weave those living textures ;  
 And God's great thoughts, in choral hymns that range  
 The universe, like Magii, wise and strong,  
 With holy melodies of seven-fold song,  
 Within each crypticle of mind or heart  
 An elemental germ of power sublime  
 Drop down ; and each, secluded and apart,  
 Waits its great advent in the world of time.  
 Th' Arcana of the Universal Heaven ;  
 All truths of Nature, Spirit, Deity,  
 Celestial Angels, such the power given,  
 Unfolded in each Infant Being see.

Childhood is therefore holy ; and the mother  
 For every power within her infant's mind,

Finds in her own interior life another ;  
 And so discovers that her life is shrined  
 In the affections of Maternity.  
 The child's a star ;—her love its ample sky.  
 The child's a dovelet, and her love its nest.  
 The child's a flower, that blossoms in her breast.  
 In mother-milk there is a three-fold life ;  
 An angel-essence, like the morning beam  
 In clearness, mingles with that tranquil stream.  
 The elements that make the souls of doves  
 Flow through her being to the infant's heart.  
 A mother for her child hath new-born loves,  
 That from the calyx of her soul uncloase  
 Each hour, like fairies nested in a rose.  
 The mother sees her child a microcosm,  
 And, like a priestly breast-plate worn of old  
 Prayerful, she clasps it to her sacred bosom ;  
 And, through it, Heaven's great music-seas are rolled,  
 In thousand harmonies of Love Divine,  
 Thrilling her soul, that sacerdotal shrine,  
 With wisdom's first-born words, too grand and deep  
 For outward utterance ; and her pulses leap  
 Like moonlit billows on a fairy sea,  
 Moved by the tidal powers of melody.

“ O ! sacred symbol of Divine Perfection !  
 O ! Infant Angel, fortunate and free !  
 O ! sinless outgrowth of Divine Affection ! ”  
 The mother saith, “ God gave thee life through me.  
 In bearing thee I drew Divinity  
 Down, through my mother-bosom. He came down  
 Who wears the universes for a crown ;  
 Yea, He who doeth all things wise and well  
 Wrought through my heart the child, the miracle.

“ Upward I trace, in infinite ascent,  
 My child's bright genesis. The three great spheres  
 Round the white throne are like a rainbow bent ;  
 And in that whiteness Deity appears ;

And, in the great Creator's mind, I see  
An image ;—Child, that loveliness was thee.  
I saw thee there, a germ of life undying,  
O joy ! thou didst from highest Heaven come down.  
O joy ! upon my breast I feel thee lying,  
My life, my soul, my blossom, and my crown !

“ Thou art more ancient than the Pleiades,  
In Spirit-life, my Child, my angel-star,  
The golden fruit of all God's harmonies  
Thy hands have plucked in Angel Heavens afar.  
In music, to the earthly sphere descending,  
From every sky thou hast a glory won ;  
Thou shalt endure, sweet babe, in life unending,  
A little planet, evermore attending  
The spherul brightness of the Spirit Sun.

“ I love thee, Child ! heart, mind, and form caressing ;  
I love thee for thy Future, great and wise.  
Not mine alone, thou hast the Father's blessing ;  
Thou shalt become an omniarch of the skies.  
Silent, amid the new eternities,  
A white star glows, in beauty unattended ;  
That star thy throne shall be, young Child arise,  
Thy bright career shall never more be ended.

“ Where Saturn and his Rhea have their fane,  
Coeval with the morning stars of time,  
Thou shalt thine equal sovereignty attain.  
O'er perished evil thou shalt reign sublime ;  
And evermore the jeweled skies shall burn  
From sunlike thoughts, that from thy mind's wide sea  
Shall lift their flaming fronts, while life's full urn  
Is filled with thought-streams pure from Deity.

“ O Child ! unconscious of thy splendid fate,  
Attendant Genii like thy mother wait ;  
Around thy path they throng.  
And nerve thee for thy fight against the aged Wrong.

The chords of Nature yet shall be thy lyre ;  
 My Child, my Poet-angel ! Youth and Morning  
 Sweet Hope, and Ecstasy, and young Desire,  
 Array thy soul with their divine adorning.  
 Phœbus Apollo with his starry choir  
 Rolls the mild thunders of his mighty verse ;  
 The Music-angels all thy path shall follow,  
 And tend thee through the sacred universe ;  
 And in each flowering vale and thymy hollow  
 Of thy Heart's world, a sacred Nymph shall dwell.  
 Thou shalt recline, on beds of asphodel,  
 Beside the sacred river of the skies,  
 Thou little babe who now dost smile beneath mine eyes !

“ And I will be thy Mother, through the ages,  
 Invisible, and watch thy bright career ;  
 A mild Madonna mingling with the Sages.  
 Who ope the thunder-gates of Heaven's wide sphere.  
 Child, Angel, Star from God's eternal crown,  
 I hold thee in my love forevermore ;  
 Through clarion peals of glory and renown  
 Thy Mother's voice, heard on the blissful shore  
 Of Infancy, like Spring's eternal breeze,  
 Laden with blossoms and the hum of bees,  
 And cooing doves, thy heart shall ever fill ;  
 And, deeper far, when every song is still.  
 Th' unuttered and unutterable love  
 Shall make thee feel me near through all thy states above.”

139. When I had ceased, this expression came to me as an inward voice, which I could not help repeating, “ God is the mother's life.” I took my seat, and the Angel resumed his discourse in these words : “ God is the mother's life. Another method by which Divine knowledges were communicated in the most ancient times, took place in the unfolding of the affections of maternity within the bosoms of mothers, united conjugially to their associates in God. It

was a common saying in those days, that 'fruitfulness of intellect in the man could only exist through the abundance of children in the habitation;' for which reason children were greatly desired. It will sound incredible to minds in the earth-sphere, yet, nevertheless, it is true, that, when children were born of conjugal marriages, in most ancient times, the birth of every infant was attended with delightful and sensible appearances from the Heavens—some of which it is in order to relate.

140. "Every stage of pregnancy, and every new development of the external form of the unborn infant, was attended by a special direct Divine manifestation. There are Angels in the Celestial Heaven, who inhabit that portion which corresponds to the organs of maternity, and they never appeared except during the child-bearing period. They are characterized more than all Angels by copiousness of language. Their dialect sustains the relation to the other dialects of the Heavens, which the pollen in a flower may be said to sustain to the anthers or pistils of the plant. These Angels are divided into groups and series; and, in their harmonic movement, they are called 'the Nine.' When the gestative period commenced, Angelic melodies, called 'salutations,' were heard every morning by the conjugal pair. It was the especial function of these Angels to protect the mother against any impressions calculated to derange, or in any way to disturb, the harmony of the undeveloped form. For this purpose they were accustomed frequently to sing during the day; and the most delightful odes and choruses were heard and sensed, as if the voices of celestial atmospheres, laden with the breath of innumerable flowers, were wafting from above. When the Angels foresaw danger approaching the mother, they were accus

tomed to produce a vibratory sound in the atmosphere, like the rustling of wings, which was a token of the proximity of malign influences. A peculiar spirit bird, produced from their sphere, would then fly before her eyes in the direction to which it was desirable that she should move, to avoid impressional injuries to the babe. These birds were of a sky-blue color, and somewhat resembled the lapwing.

141. "Another method by which they were accustomed to warn mothers of their danger, was through the projection of little clouds into the externals of the atmosphere. These clouds were of a whitish gray color; and still another method consisted in the projection of bluish flames before the eyes.

142. "Mothers, frequently, were in the habit of divining the future of their children. The Angels who inhabit the right side of the province of the womb, in the Universal Heaven, are in the exercise of Divine Intelligence concerning future events; and when these Angels are present, and when it is in Divine Order, they open the sublime vistas of futurity to reverential and adoring minds. Mothers did not care to ask concerning grandeur or influence in the outward life; their inquiries being directed chiefly to the great and glorious uses which their children were destined to fulfill as mediums of truth and righteousness, first in the natural world, and afterward in the Heavens.

143. "When mothers were pregnant with children of the female sex, they were conscious of the presence of Angels from the left province of the womb in the Heavens. These are of more interior genius than the former; they are characterized by great delicacy of structure. Their speech is entirely lyrical. They are heard in the distance, before they approach, by a peculiar rising and falling

melody. They sometimes converse by an inflection or movement of the lips, unaccompanied by sound. Their eyes are of an intense blue color, and their locks are golden; but the color of the hair of the Angels in the right province is dark, and their eyes are of a lucid gray, which is peculiarly penetrating.

144. "Mothers in the earth-sphere, at that time, frequently sank into long-continued trances during the period of gestation; during which they were entirely oblivious of external things." At such times they were in *rapport* with Angels in that portion of the Spiritual Heaven which corresponds to the spinal marrow. It was a frequent remark of mothers in the most ancient times, that 'no child could receive a suitable external organization, unless the mother was given up entirely to Divine ends.' The Angels last spoken of were never seen except as they appeared through the conjugal sphere. They are divided into societies which correspond to the different portions of the spinal cord, and their society is, therefore, one of immense elongation. Nothing is at present known upon the external earth, concerning the societies of this portion of the Heavens. They produce the most absolute spiritual emancipation from the external, by their sphere.

145. "When any conjugal woman was intromitted into the Celestial, Spiritual, or Ultimate Heaven, during the maternal period, her spiritual form was made use of for the purpose of serving as an absorptive organ, that the unborn infant might, through her, receive a more perfect terrestrial embodiment. Mothers at that time were accustomed to remark that 'child-bearing was a great blessing.' Barrenness was looked upon with feelings of melancholy and regret. The infants were frequently in the habit of singing



in the womb; because, being forms receptive of Angelic influence, the Angels caused melodious vibrations to flow through them, and to produce fairy-like music in the air. Mothers were frequently in the habit of saying of these Angelic Visitants, that 'their babes were first conscious of their approach.'

146. "As the period drew near for the birth of the child into the external, mothers were accustomed to sink into more deep interior conditions; and child-birth was, comparatively, without pain. During the process of parturition, the form was accustomed to slumber in Divine repose. After the birth of the child, those happy mothers awakened in the external to be greeted by the tender infant. Moreover, the infantile form itself, from birth, being mediatorial, was also the vehicle for a surprising series of celestial manifestations." When the Angel had thus spoken, he ceased. "You will now receive," he said to the audience, "an illustration."

147. The elevated platform, or pulpit, was now removed to the left side of the Amphitheater; and, upon the elevated plane fronting the auditorium, the twenty-four Angelic Women appeared as I had beheld them before. "These," said my Angelic Guardian, "are twenty-four celestial consorts of 'the Golden Age.' Observe attentively what follows." No sooner had he ceased, than a Celestial Maiden, one of the number, advanced, and presented to the Angelic Teacher a shining scroll, which he unfolded, and then resumed, in terms following, his discourse:

148. "That Jehovah God was anciently revealed through the affections of maternity, and that in very deed the sphere of the Divine Innocence pervaded in a sensible manner the lovely forms of little children; in common with all con-

jugial husbands in the Golden Age, I am well aware. But, folded up within the internals of the minds of our consorts, innumerable Arcana lie concealed, which, for beauty and sweetness of wisdom, are indeed most wonderful. This scroll, which I have just received, contains a desire upon the part of mothers of the most ancient times, that five of these knowledges should be now presented.

148. "When the child, unborn, began to move within the matrix, the earliest manifestation of life was in this wise. There came, either to the right or to the left ear, a pleasant whisper, as of a chorus of infantile voices; to the right ear if the child was a male, and to the left ear if a female. It began invariably in the morning hour, and continued during the day. The song was in reality from the Angels of the Inmost Heaven, and consisted of a stream of audible influx from the delights of their conjugal sphere. The descent of the lacteal fluids into the mammaries was also preceded in the same manner; but this song descended from choirs of Celestial Matrons in the Heavens; and they sang the sweetness of the affections of Maternity. Golden bees also appeared at the same time; but the bees were spiritual, and were projections of the wisdom of Celestial Matrons, and they hived themselves, as it were, in the inmosts of the breasts.

149. "It will sound incredible, yet nevertheless it must be narrated, that those mothers who were of celestial genius were enabled to hold conversations with the spirit of the embryo; but the method of this was as follows: Innumerable germs of Divine Truths, in orderly series, through the consciousness of the mother, descended, even from the Lord, to their ultimate depositories in the interiors of the understanding of the unborn child. The interior essences

and the essential lives or primitives of innumerable species and genera of affections of good, in like manner also were sensed by the mother, as descending through her very heart, to their receptacles in the will or essential love-form of the infant. And mothers were distinctly conscious of these two streams of Divine Goodness and Truth ; and saw within them innumerable arcana. They were conscious also of a divine gladness at such times, and felt the very love-sphere of Jehovah. They were able also, from the peculiarities of the dispositions of these latent elements of goodnesses and truths, as they became arranged in the interiors of the child, to perceive, and sometimes to predict, the genius and future uses of the infant ; but much was veiled. They were accustomed affectionately to converse, through an interior love-song of the heart, with these little aeriform Beings, unprojected as yet into the full life of the natural sphere, but their speech was simply one of warbling love.

150. "That youths and maidens are formed, from the beginning, two in one, and predesigned for each other as conjugal associates, has been often said before. The little maiden spirits, even while as yet they exist but in the matrix, are moved, not alone with an interior yearning toward the mother, but also toward the unknown, yet prepared, associate and companion ; and, even before birth, there takes place an interpervasion, by means of which they become conjoined ; and this is effected by the Divine Sphere, which exists in the interiors of each, and blends them in cohesion. The image of the beloved is indeed mirrored in the celestial inmosts, alike of the maiden and the youth ; and afterward when in the external they meet, provided there is an opening of the interiors, they are conscious of

this interior image. And inasmuch as there is no time or space to the Spirit, unless disorders of life supervene, they are never separated as to the inmost of their natures.

151. "But, inasmuch as it is ordained by the Lord that the maiden should not know, during the infantile period of external life, except in a comparatively few instances, for whom she is designed; a series of veils descends and envelopes this beautiful shining image of the beloved one, so that it is hidden from the consciousness. In the majority of instances, maidens in the earth-sphere, at the present day, retain this veil over the image, not alone during the period of their natural life, but also to the close of their novitiate in the Spirit-World; nor is it in order that the veil should be removed. In the most ancient times this was not the case, and maidens, even in early childhood, knew that the image of the beloved was within them, and that the Lord in His divine mercy, and in the plenitude of His sweetness of affection, would remove the veil at the appointed time. Mothers also, during the period of gestation, were intromitted into conditions in which they beheld these preparatory ante-nuptial waftings of affection, from and to the infant spirits, and they experienced in this ineffable delight.

152. "At this period it was also known that Spirits existed in the interior called Anakim; that they had been unregenerate men and woman prior to the decease of the natural, and that their residence had been upon a natural earth. It was not at first known, by the men of the primeval time, that Evil Spheres existed; but, after the knowledge was mercifully made known, which was done for purposes of salvation to the human race, these Spirits were perceived. Mothers, during the period of pregnancy, were conscious of

attempted operations from the spheres of these malignant genii, and of an attempt on their part to magnetize the embryo while in the womb. And they were also conscious of an especial Divine Sphere, which, like a luminous orb, descended and enveloped the unborn child. They were careful that no disorderly state in their own affection should intervene to arrest its descent; but concerning this Divine Sphere, more will be made known at a subsequent period. It remains to be added to this statement, that the evils which subsist upon the natural plane, and also upon the spiritual plane of the creation, all originated in the abuse of the free will of terrestrial men and women, as will be hereafter shown. Spirits who are evil, in the desolated receptacles of spiritual wickedness, did not become inverted types of Divine creations after, but before, their entrance into the world of spirits. Of such as became confirmed in their evils during their natural life, and of such alone, are the societies of the Lower Spheres composed, as will be fully evident when men shall become instructed in the interiors of the World."

153. When the Angel had thus spoken, a vail dropped from my sight, and I perceived that the entire building in which we were assembled together, was composed of precious stones; the least in brilliancy of which glittered with an effulgence surpassing noon-day. As, when the sun emerges from behind some fleecy cloud, and suddenly every minutest leaf and blade of grass, and every flower and hill and vale, is glorified at once with supernal brightness, and lifts itself transfigured from the baptism of that illuminating flood; so the light, which glittered through the gems which collectively composed the Amphitheater, made every form therein transcendent in the very effulgence of celestial day.

I turned to the Angel, and said to him : "Tell me, sir, what meaneth this?" He replied, that light betokens that the Word is about to be unfolded in our midst. "You have now listened," said the Angel, "to the enumeration of a number of forms, through which Divine knowledges were anciently communicated. Let us pray that more interior truths than any which yet have been revealed, may be opened in our midst, when it is in Divine Order for us again to meet." Descending from the rostrum or pulpit with my Angelic Teacher, I now found myself standing upon the platform from which he had given the preceding portions of his discourse.

## CHAPTER VI.

154. THERE are more books in one Angelic Society, even in the most inferior of the Heavens, than exist at present upon the natural earth. There are libraries containing each a thousand alcoves, and in each a thousand books; but they all subserve ends of Divine use; and, what is marvelous to relate, not a solitary page contains a falsity;—for the very fabric or tissue is of such celestial substance, that a deception would vanish, were it written, and would leave no trace.

155. There are books upon all varieties of knowledges. They are embellished with pictorial illustrations, which, for exquisite beauty, can not be even imitated by artistic minds in the natural plane. These books are so constructed that every thought sparkles upon the leaf, with a brightness of precious stones, corresponding to the truths which it enunciates; and the letters upon a page, when closely viewed, present the appearance of an apparently interminable series of landscapes, which wave and brighten to the eye, as if composed of animated Nature, and glorified with the luster of the sun.

156. There are also transcripts, preserved in writing, of everything which transpires upon the natural world. Every man's life is written in a book by his Guardian Angel; but these books are sealed and never opened but by permission, and for ends of mercy. The archives of every Angelic Society contain the biography of every natural man or woman who is watched over by any of its members; and every incident, even the most trivial, is delineated therein; and it is literally true, that "there is nothing covered that shall not be revealed, neither hid that shall not be known." The lives, also, of the same individuals, after the decease of the natural body, and every change of state or condition which they undergo, whilst in the World of Spirits, may be found therein. These are the books that make men shudder at their terrific narrations.

157. It will not be believed, yet, nevertheless, it must be told that the life of every man, who has ever lived upon the planet Earth, may be found in the archives of some Angelic Society. Men wonder at the minuteness of detail which is exhibited throughout all Divine works, but they can form no conception of the extent of this minuteness until they absolutely become Angels. A terrific truth must now be stated, namely, that every man on the earth is in *rapport* with an objective book-sphere in that society of which his Guardian Angel is a member. A subtle thread of what may be called spiritual electricity is connected with the inmosts of his sensorium, but the superior extremity of this thread is like the extremity of a telegraphic wire, and along it travel the continued records of his life; and, by an art known among Angels, whose correspondence is the telegraphic instrument, he is made in this manner to write his own biography. These are the books out of which men are judged beyond the grave.



158. At the extremity of the left, on the last and lowest range of the library-house and archive depository of the Angelic Society, of which I have become a member, all stained and blackened, I found a parchment-roll which bore the marks of extreme antiquity. A history of sorrow it truly was. It contained the biography of a man whose life, while in the natural world, had been providentially watched over by one of the ancient Angels of our Heavenly region. For ends of use I was permitted to inspect this; it made my heart bleed within me as to my externals, though, as to my internals, nothing could disturb their ineffable tranquility. Turning to my Angelic Teacher, who was with me at the time, I said to him: This manuscript appears to me very old. Will it ever regain its brightness? With a smile of ineffable benignity, he replied, "Yes, whenever the unfortunate wanderer is brought into the fold. Go, dear brother, and try to find him!"

159. I left my Angelic abode; I repossessed myself of the external form for the discharge of duties in the natural sphere; and, when the hour arrived that it was permitted me to penetrate the Under World, where unhappy spirits congregate, I traversed a gloomy and desolate expanse in search of that lost sheep. I found myself finally where a river of a substance resembling burning pitch, like Phlethegon, flowed with a sullen, bitter flood. Far as the eye could reach on either side, I beheld a Serbonian bog spread out, with not a solitary elevation to break its waste monotony. Beyond the river I found the object of my search. Being in a condition to perceive the realities of his state, he appeared to me with an enormous head, like that of a giant, affixed to the frame-work of the body of a rickety infant. His skin was yellow like that of a leper, and covered

with white scales, but the brain was enormous; and it seemed as if the process of years of thought, fed by no Divine fountain, and exerted for no Divine end, but rather for purposes of self-aggrandizement, had produced that unnatural organic state.

160. Upon entering into conversation with him, he remarked that he had no distinct perception of whom he had been while in the natural body. He observed, however, that he seemed to himself to have been called "Seneca." He boasted of his impieties, and maintained, in his extreme misery, a stoical indifference. I asked him if he was sure that he had borne that name, and in reply he used this striking illustration: "I have passed through so many stages of transition; I have conceived so many systems of philosophy, and absorbed so many spheres from conglomerate societies as well as individual minds, that I lose myself in the abstract, and at present consider that there is no certain knowledge, either of my own ancient antecedents, or those indeed of any Spirit of my own intellectual condition. I imagine that I was a Roman citizen of great wealth, a friend of the Emperor Tiberius; that I shone as a brilliant star in the constellation of philosophy, and that my name was Seneca; but indeed there is no positive knowledge of the remote Past. I have buried too many of my previous conditions to be certain that my present memory is correct. When the fire passed over Rome, in the time of Nero, the citizens returned, after the conflagration, and found the very streets obliterated. In place of fig-trees and gardens they found but cinders, and masses of rubbish in place of the domicil. So, my friend, the blazing conflagration of a myriad of conflicting states has passed over me; and, when I attempt to discover my precise terrestrial name, I find

myself groping through smoldering heaps of confused imperfect recollections."

161. Sir, I said, your state is a most unhappy one. Have you ever thought that through repentance of misdoings there might be found some way of escaping into a condition, like that of childhood as to innocence; where every change might be one of beautiful and vigorous intellectual and moral growth?" To this he replied, "Repentance! what is repentance? There is no such word to be found in the vocabulary of the Philosopher!" While he spoke his eyes were lit up with a lurid fire, and a visible serpent, like an adder, sprang hissing from his breast. He seemed disposed to continue the conversation, however, and I said to him, "There is hope. I was sent to seek for you. I perceive the light of the Angelic Society of which, as a spirit, I am a member, shining far above me like the Morning Star. As I said this, for the moment a lucid condition as to perception seemed imparted to him, and he exclaimed, "The Spirits in the Spirit World know little or nothing of the awful condition we are in. They tell the men of the earth-sphere that all that the ancients conceived concerning the Nether World was false. Sir, we know better. We are so far removed from the earth-sphere that we can not communicate except when persons are intromitted into the deserts in which we dwell. O, tell them, tell them, what you see of our condition here! Solemnly warn them against the wiles and artifices of men and women who teach the doctrine that wickedness leaves no permanent stain upon the character! We are monuments of the consequences of intellectual development unaccompanied by moral purity."

162. I recalled, while he was speaking, my own experiences in the earth-sphere—how difficult it was to make men

believe that an evil life was attended with any spiritual danger—and I thought of what our Lord said in his parable of the rich man and Lazarus, that “they would not believe though one should rise from the dead.” I thought also of another passage where it is written, “These shall go away into age-lasting punishment prepared for the Demon and his angels, where there is weeping and wailing and gnashing of teeth;” also of that passage which speaks of the ungodly as being in a place “where their worm dieth not and where the fire is not quenched.” But again I was cheered, for my heart yearned over this unfortunate brother, and I felt moved to offer a prayer that he might be redeemed from this unhappy state. While engaged in devotion, this remarkable utterance was given me to hear: “There is hope for all for whom an Angel’s heart can pray.” At the same time I heard a voice descending and saying; “God so loved the world that he sent his Only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” At this moment, however, some intervening influence once more beclouded the unhappy Spirit’s mind, and he said: “You have invited me to your habitation; I in return invite you to go with me to a festival of philosophers. We have a banquet to-night in the house of Melusina.”

163. Feeling prompted by pity, and having a desire if possible to be of service, I accompanied him through a long and serpentine way, till we came to what appeared to be a narrow cleft between two rocks, leading downward. It appeared to him in his fantasy like the entrance into a magnificent palace. We were met by a man who asked us if we had tickets to the banquet. He presented his, but I had none. On seeing that I was unprovided, the Philosopher nodded to the attendant, who said, “I am instructed,

Sir, to present you with a ticket of admission." Thereupon he handed me a circular check, like those used at Farotables, upon which was engraved, "I abjure all faith in Christ as the Divine Redeemer." No, I said, I do nothing of the kind. "Then you can not enter," was the reply. I looked, however, through the entrance, and saw a company of men in the act of tearing to pieces a snow-white lamb. I then knew that I saw according to correspondences, and that the tearing of the lamb to pieces signified the insane attempt of maddened and perverted Spirits to destroy the doctrine that Christ is the Divine Lord, who descended to the earth for the purpose of seeking and saving that which was lost. Afterward I saw them all engaged in worshipping a goat, upon a black marble pedestal; and they said to me, "Come and worship with us." I then perceived that the worship of the goat signified the worship of Nature, and that these all were Nature-worshippers. I said, No, I worship the Lamb; which indeed is the symbol of the Lord. "Never mind," said one of the philosophers, "if you will not worship the goat we can find one in the earth-sphere who will."

164. Before parting with the Spirit who had called himself Seneca, I said to him, What good do you obtain by your feast? Again a lucid condition seemed to intervene, and he replied: "When we have confirmed ourselves in Naturalism, we deaden conscience; and we meet together for the purpose of logically disproving that Christ is the Lord; but we can not keep the serpent dormant in the breast; for after every banquet he revives again, and smites us with seven-fold anger." Here we parted, and I breathed from my soul an earnest supplication to the Lord in behalf of my unhappy friend. After this, I returned to my natu-

ral form ; and soon was permitted to re-enter my own sweet home in the Heavens, and to enjoy the society of my angelic brethren.

165. "You have now," said my Angelic Teacher, "been permitted, for Divine ends, to perceive the real state of that most unhappy Spirit. To-morrow is the Sabbath. Let us proceed to divest ourselves of the garments we have worn during the week ; for this will be your first Sabbath in the Heavens. Hitherto, as a novitiate, you have seen nothing of the interiors of our Society ; you will now be permitted to enter, for the first time, that delightful abode in which your brethren and sisters wait you ; and first let me conduct you to the chamber where you will proceed to invest yourself with those garments which befit you in your new condition." A smoke like that of fragrant incense filled the apartment as he said these words.

166. When the smoke had passed away, two young men stood beside me, clothed in purple tunics. Each wore upon his arm a sapphire bracelet, and they had garlands of olive upon their brows, intermingled with acacia. I was conducted by them into the apartment prepared for my reception. The fragrance of the sandal tree was diffused throughout the room. I found myself alone. I looked upon the walls, and they all appeared covered with paintings. In the corners were statues upon pedestals. The room was a parallelogram in shape. I observed the windows on the south and north, but a single window composed of colored glass apparently at the east, and to the west the door through which I had entered. I observed on each side of the door at the west, a wardrobe. The floor was covered with a soft shining substance like fleece, but I observed that each one of the fibers was a living flower ; and, what struck

me with astonishment, was the fact, that, out of the cups of these minute flowers, millions of the most exquisitely molded and sylph-like creatures, more ethereal still than aught imagination can conceive of the fairy world, were continually ascending and sporting in the rosy atmosphere ; which itself seemed composed of the very essence of all delight, so that I seemed to bathe in it as in some odorous, enchanted sea.

167. When I had sufficiently recovered from the unexpected sight, I observed at the east end of the room a golden altar ; and, led by an irresistible desire, I advanced and leaned my head upon it, while my form observed a kneeling posture. "O Lord," I cried, "Thou art, and beside Thee there is none other. Thou art Love itself, and Truth itself. Blessed be thy name ! Open thou, I beseech Thee, the interiors of Thy servant that Thine own Divine Proceeding may dwell within him. Give him Thine own Divine truth and goodness ; and grant that henceforth he may live solely for ends of use, without regard to self. Thine, O Lord, hath been the hand that hath led him, and not his own ; and therefore Thine shall be the praise forever. Amen."

168. How long I remained in this condition I know not. Methought I heard a Voice that said, "Thy struggles are ended and thy sorrows evermore." I awoke to find myself standing in the center of the apartment, while invisible hands were attiring me in vestments of purple and white. I was clad in an undergarment of white linen, and over this a vestment of purple wool. There were shoes upon my feet so dazzlingly bright that I could hardly bear to look upon them, and without a speck or stain. I felt a strange lightness and suppleness in my limbs, as if I had

never known anything of weariness or fatigue; and I thought of that which is written in the Word, that "those who wait upon the Lord shall renew their strength; they shall run and not be weary; they shall walk and not faint." While I was being attired, exquisite music sounded from afar. This music seemed to be of an evening hymn. I am unable to retain more than its most imperfect outlines.

### EVENING HYMN OF HEAVEN.

The day of days draws near. The Sabbath day  
Hastes like a virgin to her bridegroom's breast.  
Sweet as the soul-flowers of the Heavenly May,  
We scent the fragrance of approaching rest.

Now the sweet air lies like a happy bride,  
In the soft arms of silence and repose;  
And through the Heavens, a deeper, mightier tide  
Of living rapture, from the Father flows.

The six days' labor brightens every brow,  
With gems and wreathed flowers of Light Divine;  
Strew festal roses for the banquet now,  
Press the ripe grapes of Love's immortal wine.

169. That there is a Sabbath in the Heavens, recurring every seven days, will appear to be the merest falsity to the great majority of the believers in modern Spiritual Manifestations. In that society, however, of which as to the interiors I am now a member, the first day of every week of spiritual states, which correspond to times, is consecrated especially to Divine Worship. It is called by a name which signifies Rest, in the celestial dialect, because it corresponds to the completeness of regeneration, when the



heaven which is in the understanding and in the will of man, becomes a glorious expanse, and when the earth of the selfhood is reduced to order. It is also called by a name which signifies Peace, in the spiritual dialect. It is called Peace because it denotes the Lord's blessing.

170. The Sabbath in the Heavens begins at the twilight of the seventh day. There is a star of Angels called Elohim, which shines due west, above the transparent clearness and golden-hued effulgence of the eventide. It appears of clear golden light, and is encompassed by five rainbows or concentric spheres, so that it resembles a miniature sun.

171. There are constellations of Suns of Angels in the spiritual firmament. The Angels do not perceive, in their ordinary condition, the plane of the natural universe; but they behold Societies of Angels, and they appear distant or near in the exact ratio of the states of their inhabitants. They glitter in the expanse of the spiritual firmament, and are grouped in constellations according to their position in the Grand Man. Upon this subject more hereafter.

172. The star Elohim, as I was informed, is composed of an immense Society of Angels, whose position, as connected with the terrestrial universe, is in the vicinity of the fixed star Aldebaran; and the relation between Angels of this Society, and the general sphere of mind in our own Heavenly Society, is such that we view it, with exceptions, upon the seventh day as the Evening Star.

173. Such truths flowed, by an innate perception, to my mind, while I was being attired in garments proper to my condition. I had time also to sense the exquisite smoothness of each article of dress with which I was in succession invested. Imagine, if you can, that some Divine hand has spun the very threads of the evening wind into a gar-

ment soft as the zephyr's breath ; and drawn the palpitating life that blossoms in the sweetest flowers to intertwine among its shining filaments ; and gathered from music its most delicious influence, to compose a fleecy down upon the surface of the shining texture ; and let the whole glisten with a lambent lustre sweet and warm as some pure Angel's kiss ; and then imagine this robe to be but the medium of a Divine Life, which through it whispers an audible comfort to the soul ; and you will then have some shadowy conception of the nature of those garments which are worn, even by the lowliest and most obscure members of the Heavenly Societies. I thought, while I was being clothed, of what was written in the Word concerning being clothed in fine linen, white and clean ; and I also meditated on the truths of that passage which speaks of garments of praise as being substituted by the Lord for the spirit of heaviness. I thought also concerning the significance of garments when they are spoken of in the Word, and saw that they correspond to clothings of Divine truths for the mind in the spiritual degree, and to clothings of Divine affections in the celestial degree, and I also perceived that they corresponded to clothings of Divine bestowments of charities and mercies in the natural, celestial and spiritual.

174. There are more Divine Truths stored up in a single garment which an Angel wears than are contained in whole libraries upon the natural earth. All garments which the Lord bestows upon the Angels are threefold. They enfold with a shining texture the surfaces of the body, and mantle it also with a fivefold radiation. They delight the sense of touch with exquisite softness and gentle warmth. They also envelope the interior surfaces of the mind itself with a serene and glorious ethereal sphere. Wonderful as it may sound,

Divine Truths are contained in this sphere, and are absorbed in the mind. It will appear incredible, yet it is nevertheless true, that some of these truths are concerning the Particular Providence of the Lord, in the regeneration and subsequent celestial happiness of the Spirit by whom the garment is worn. But it would require volumes to expound the arcana interwoven into the spiritual degree of a single article of the apparel of Angels. These garments, when worn, are also inexpressibly cheering and exhilarating to the affections, and they surround the very body of the celestial principle with an agreeable element of blended rapture and repose. This raiment is called by a celestial name, which signifies righteousness and salvation.

175. I was conducted into a garden, after having been clothed with this heavenly apparel, by the two young men in shining raiment. And I saw thousands and tens of thousands of youths and maidens, two and two, affectionately walking with their arms twined round each other's waists, through winding paths, leading in some places to parterres of sweet-scented blossoms, and then meandering in the midst of groves of orange, magnolia, and other tropical trees, whose golden and crimson fruit shone amid the dark-green foliage, or glistened from the midst of delicious flowers.

176. My companions, the two young men, were joined by their consorts, who appeared like Indian girls. But I saw a great variety of appearance among the various groups in different portions of the garden. We were all, however, young together. There was not an aged person in the whole assembly, and the maidens all appeared in the very flower of girlhood, and the youths in the very morning splendor of maturity. One thing that inexpressibly delighted me was this : that a little star shone upon the forehead of

every youth, and in that star was a hieroglyph. I could read the whole past life therein, but those things which had been unpleasant were veiled, and only the successive stages of regeneration were inscribed therein, so as to appear. I saw that some of my companions in the earth-sphere had been slaves, others the sons of nobles; that some had been starved to death, while others had departed from the external world in the midst of opulence; but all here were of one sort, and the only emulation was to excel in kind deeds for the sake of love.

177. I now observed that they did not speak the English language. The notes of their speech were from the soul; and yet, irrespective of the previous idiom to which any Spirit had been accustomed in the earth-sphere, it sounded in some sort like the very spirit of the language to which it had been used below. I noticed moreover the sonorousness of the speech, and felt every idea in the spirit of the sound. Like the lapsing of water through green grass in the meadows; like the song of every bird, and the whisper of every leaf, and the budding-note of trees, and the blossom-voice of flowers; and like the vocal melody of loving hearts,—this Elysian language of all the tongues in one, delighted not alone the ear, but invigorated the mind, and allied itself to every affection of good within the heart.

178. There was no restraint in conversation, for these innocent Angels knew no thoughts, but those that were born of the spirit of the Lord. And the youths were all brothers, and the maidens were all sisters, united in consanguinity of soul. I took the hand of one of the sweet Angels within my own, while her Conjugal Companion affectionately embraced me. I knew then the meaning of sympathy as it exists in Heaven; for I felt the blended life-

river of the conjugal pair, in a double stream of thought and feeling, meeting and mingling through all my spiritual form.

179. As to the externals of our habitation, it looked like one of the Bahama Islands. A sea of smoothest sapphire changing to gold, through infinite varieties of prismatic light, appeared to surround us. But across a narrow strait, and eastward, appeared an immense continent; and, gazing inland, it seemed to rise in successions of terraces. Through the transparent atmosphere thousands of miles, according to external computation, seemed visible. To the remotest East glittered the peaks of mountains. I never before realized the sense of enjoyment—the home-feeling of the soul.

180. "Come, brother," said my companions, "as the last of our new comers, we are instructed to introduce you to the various delights of the garden; and we will show you, first, what you internally most desire to see." I replied: Dear ones, there is one thing that fills my heart, and that is, How I can be of use? My external body, as you perhaps may know, still retains its sphere-position in the natural world; my sole desire is, to know how I can operate through that body for the best uses.

181. "Everything here," said one of my dear companions, "is a correspondence of use. As to our forms, they are all forms for Divine uses. You detain your form in the earth-sphere, through it to ultimate interior affections. All the fruits of the garden are truths that cohere together for the sake of providing nourishment for the understanding; but, inasmuch as Heavenly Truth is all the truth of good, Divine good unfolds itself through its truth, and becomes a shining use." What, said I; are all these fruits in these high trees,

Knowledges? "Yes," was the reply; "and even the leafage and the blossoming of a flower is a perpetual unfolding; for all the things you see are correspondences." How shall I know, I said, to distinguish between the varieties of knowledges? "Only," was the answer, "as you incorporate the good of truth into its use, or, in other words, only as you assimilate the Divine idea to the moral nature; for knowledge comes as the result of such assimilation." I am answered, I replied.

182. The sun forever shines in the meridian, and gilds by its effulgence the beautiful expanse of our Heavenly habitation. Of all those who dwell in the expanses of the Heavens, it was said of old that 'the Lord is their everlasting light.' The wonderful thing about this light remains to be told, namely, that it is the light of life, and that its rays all live. These rays are the shinings of the Lord's countenance. There is no natural sun in the Heavens; and so it was written, 'They need no candle, neither light of the sun, for the Lord God giveth them light.' That all illumination in the Heavens is first from the Lord, is the appalling thing that makes every Spirit, immersed in the love of self, fear so much as to adventure toward it. None can live in Heaven, except those in a condition of infantile innocence. It is in order, however, for Spirits to be admitted as visitants, but these are prepared by an intervening sphere which attempers the rays of the Divine Light.

183. How beautiful it was, for the first time, to behold this mellow light! How sweet to find a Divine warmth, sensible as gladness to the affections. It seemed as if my soul within me clapped her hands for joy, and that the very globules of the spiritual blood sang praises while they circulated through the joyous frame. I asked myself the

question, What I had done to deserve this abundant entrance into the joy of my Lord? and I knew that His Divine Mercy alone had sought me out, and transported me from the state of self-love, which is hell, to this beatific abode prepared for those who love Him. And I said within myself, O that I could be made the instrument of carrying the knowledge of salvation to those in the natural sphere, tossed from fantasy to fantasy, and rushing on through states of moral darkness and hatred of the neighbor, to the receptacles of the moral dead!

184. While engaged in these meditations, a sense of hunger, or, rather, not hunger, but desire for spiritual food, began to make itself felt; and I now discovered that the strange and undefined longing for something which the world cannot give, and which oppresses the soul on earth, even in the midst of every natural enjoyment, springs in reality from the desire in the interiors for the food of Angels. I had felt it, thousands of times, while in the natural sphere, but was never able to analyze it until now. It is this desire which prompts men and women to meet together in Church-organizations on the earth-plane.

185. I now knew what the Lord meant, though it always had been a mystery before, when He said, "Unless ye eat of my flesh, and drink of my blood, ye have no life in you;" for by His flesh is signified Divine Good, and by His blood is signified Divine Truth; and, unless we eat and drink of Divine Good and Divine Truth, we sink into conditions of spiritual death. In Heaven, the Lord's Divine Goodness forms a proceeding sphere for itself, which ultimates in fruits in infinite variety; but Divine Truth also forms a sphere for itself, and in the same forms descends, so that Divine Goodness and Divine Truth cohere together in each

of the fruits of Heaven, and the Goodness of the Truth of the Lord exists in miniature in every one.

186. I now heard a voice, as of a pleasant murmuring, proceeding from the south of the garden, and I there beheld a banqueting hall. I perceived tables arranged in a spiral form, and youths and maidens, two and two, from every side of the garden—some in pairs, and others in groups—with animated voices, engaged in conversation ; yet, with an entire absence of all unseemly haste, drawing near the place of festivities. The seats which I saw were of purple, and arranged like couches for the guests, that they might seat themselves at the table in a reclining posture. “ Each here has his place beside his conjugal companion,” said one of my youthful conductors, “ and all are arranged in their proper places according to the position which each one occupies in the general order of the society. You will find your place by noticing when the bird which is in your bosom alights.”

187. I had been conscious, ever since I had been in this delightful abode, that a crimson dove was nestling within my breast. I turned to my companion to ask him more about this beautiful bird, but he was gone, and I stood alone. I knew then that it was in order that I should observe the general law of the Society, and follow the promptings of the Divine Good, revealed through the affections of my own will. I now felt a fluttering within my breast, and the little bird, as if delighting to expand his wings in that happy fragrance, rose fluttering and singing into the atmosphere ; and he flew before me, and I followed him.

188. I now became conscious of a diamond shower ; and, while I was wondering at its significance, I heard a Voice which said, as if in reply to my unexpressed thought,



"This diamond shower only falls on the eve before the Sabbath, and it proceeds from the Ancient Heaven which has guardianship over our Society." Here, I then inwardly thought is a new wonder, namely, that the Heavens of a more recent date, are watched over by those of a more ancient time. While I was meditating upon the arcana contained in this, the Voice spake a second time, and said : "The Heavens are all arranged in innumerable Societies in the Grand Man. You are now in a society which corresponds to a little capillary upon the surface, and in the vicinity of the heart, and its Companion Heaven occupies a corresponding position in a capillary upon the right side of the Grand Man ; and the two are sympathetically connected. But the other Heaven, which corresponds to this, is composed of such Angels as are of a spiritual character, but your own associates are celestial ; because they are all in the perception of the wisdom of good, from the good which is in the wisdom ; and those on the right are in the perception of good from the truth which is in the good." Inwardly I thought, concerning the origin of the diamond rain, which still copiously descended ; and this time the Voice again replied, saying, "The diamond rain is the descent of the truths which are in their Society from the Lord." But I said again : Does this rain fall from a more ancient Heaven, through this related society, to our own ? The Voice replied : "The drops are truths ; and, as they fall, they serve as mediums for still more interior truths from one Society, which exercises equal watch-care over both."

189. By this time rain had ceased ; and I saw that every leaf and flower, and the very stalks and branches of the trees, and every object in the garden, was glistening as with

diamonds. A prismatic luster, as of the sun when it shines through diamonds, and a yellow gleaming, as of the sun reflected from a golden ground, was diffused through all the air. I observed, too, at this moment, a sound as of the chirping of myriads of young birds, twittering and calling to their mothers in the nests; and I inferred from this that the season, now bearing rule in our Heavens, corresponded to the vernal period on earth. "This," said the Voice, again answering my thought, "corresponds to April in the tropics. But we have no winter here."

190. If the garden had appeared beautiful before, it now appeared ineffable in the very purity and glory of its loveliness. What inexpressibly delighted me was, to see the little love-spirits, like the embodied thoughts of lovers, each of them in likeness of the human, rising from the cups of the flowers, and hovering about them in the supernal light. While I was meditating upon this beautiful appearance, I heard another Voice, more interior than the former, which said to me, "Even as you see these infantile images, which may well be called 'loveliness' as to their forms, and 'loves' as to their essence, floating above the blossoms of the flowers, the internal or spiritual sense of the Divine Word is visible to every Angel, and is seen hovering above the natural." May I gather one of the flowers? I said; I would like to do so if it is in Divine Order, and indeed I feel drawn to pluck a flower something like the tulip for shape, and for fragrance like the rose. The corolla of this flower, which I longed for, had twelve leaves; the color of the leaves was gold and purple, and the stamens were arranged in a three fold circle, and a single pistil was in the midst; but the stamens were bright red, and the pistil yellow. The flower appeared to have just opened, and was glimmer-

ing in a rosy light; while above it, more beautiful than fabled Psyche, a sylph-like image in a golden atmosphere, with gentle and tremulous motion appeared to hover, fanning the undulating ether with its green and starry wings. "Yes," again the inward Voice replied, "gather if you will; it is in order; but carefully observe the transformation." I found that I could only approach the flower with my left hand. I plucked it, and instantly another, far more beautiful, sprang from the unwithered stalk. "This," the inward Voice then spoke, "is a symbol of a Divine Truth which you have often heard concerning the delights of Angels. Flowers are correspondences, among other things, of the delights of Angels. Observe how, when you plucked one flower, another still more lovely sprang from the stalk. It is thus with Heavenly joys. No sooner have we gathered one, than a second presents itself exceeding the first. But look at the blossom which you hold in your hand." I looked, and it was not a blossom. In my hand stood the ethereal and sylph-like creature whom I had beheld hovering above it, like a little microcosm of fabled Psyche for grace and beauty. She seemed to poise lightly upon one of the finger-tips, as on a pedestal; and the cup of the blossom, like a little pearly chalice filled with exquisite nectar, was in her hand. She placed it to my lips, and like soft liquid fire, which thrilled through all the nerves of taste, it fed the living essence of my spiritual form. Then, in a moment, the lovely one was gone; and still more radiant I beheld her hovering over the new-formed flower, which had taken the place of the one I had plucked.

191. But the wonderful thing about this blossom remains to be told. No sooner had I drunk the essence of its life, than the Voice spoke again, and said, "All the flowers of

this garden are truths from the Word, and those who receive their essence receive the Word in their exterior. The garden itself corresponds to the Word in generals, and all the things in the garden to the Word in particulars. You have now received the internal sense of the first chapter in the Book of Kings." Why is it, thought I, that a solitary flower can have so much meaning in it? If each flower contains so many truths in its essence, a very small portion of the garden would suffice to contain the floral symbols of all the chapters in the Word. I would fain be instructed upon this point. Again a Voice was heard, and it replied: "Sense is within sense—the spiritual within the natural—the celestial within the spiritual. But because the Lord is in the Word, therefore there is an infinite series of significations. Were it in order for you to pluck the flower which has sprung from the stalk of the first one, you would receive a more interior signification still. The various flowers in the garden might be multiplied endlessly, without exhausting the series of significances. The study of the Word is the delight of all the Angels; and, according to their nearness to the Lord, is the ardency of their delight in the Word and in its truths.

192. By this time I found that I had drawn near a golden gateway, on each side of which stood winged lions; and, strange as it may appear, they had life and their eyes sparkled as with intelligence. At this I was astonished, for I had not expected to find animals in the Heavens. I asked inwardly to know the meaning of what I saw; and instantly a new Voice came, saying: "There are innumerable arcana concerning the typical animals. This you must be content with for the present. The animals that are spoken of in the Word, as symbolical of Divine Goods

and Truths, are all objective realities wherever the Word exists; and because the Word exists in all the Heavens, the Biblical symbols in all Heavens are found as well. The correspondence of the lion is very holy; he signifies the Lord in His Divine Ability." I thought, while the Voice was speaking, (perhaps the thought was an intrusion from the stored-up memories of the earth-sphere) that I had heard of a saying of Plato's, to the effect that the terrestrial lion, because immersed in matter, was irrational, but the celestial lion was gifted with intelligence. I soon, however, was recalled from this reminiscence, and I observed that the fire, from the outspread wings of the lions, described an arc over the heads of each. "This light," said the inward Voice, "is from the truths of the Word. There is nothing here, as was taught thee before, that is not in the Word and of the Word.

193. "You were asked," the Voice continued, "on a former occasion, 'if you disbelieved the doctrine that the Lord is the Divine Redeemer;' and you said, on the contrary, that you believed. Enter to the marriage supper of the Lamb." At this a trembling sensation convulsed my frame, and I said, "Not so, for I am unworthy. It is true that I believe all that is taught me concerning the Lord, that He is the Very God, and that He is in the Word, but I can take no merit to myself, for this belief has been planted in me." At this a Voice again spake, saying, "Let him enter;" and a vail fell from before mine eyes, and I stood in the midst of an innumerable company, whom no man can number; and they were clad in white tunics, with golden girdles, and they had golden palms in their hands, and they wore crimson vestments about the breast, and there appeared upon every bosom, upon a silver ground

embroidered in this vestment, the likeness of a crimson dove; and I then knew that our Heavenly Society bore the image of the crimson dove as a type or symbol, and that it was called the Heaven of the Dove; and I also knew that while each bore the symbol, a living dove, of a corresponding color, dwelt within the breast.

194. I found that I had entered the banqueting hall, which I had previously, and from a distance, observed. I glided to my place, drawn by an irresistible attraction. Those in the earth-sphere who remember the picture of the Savior in the painting of the Last Supper by Leonardo Da Vinci, cannot fail to be struck with the wondrous combination of sweetness and dignity there presented. A young man about twenty years of age, and apparently the very likeness of that picture, who I was told was an Angel in the priesthood of the society; took me by the hand as I softly glided to my seat. "You are welcome," he said, "dear brother, you have found your true home. Those who sit at this table are Priests of the Lord, and our conjugal associates are with us. The number of those in the priesthood of this society is very great. Those whom you are seated with are all in the first degree above the natural." While we were at supper, I was made acquainted with my new-found brethren who were seated at the table with me; and the conversation was concerning the establishment of the Lord's kingdom in the natural earth. The utmost joy and hilarity prevailed throughout the entire assemblage. The cups upon the table were composed of hollowed pearls, each cup was a separate pearl, and they were set in gold. I observed also that the flagons were of immense pearls of an oval shape, which were wrought in arabesque, with mouths and handles of gold. The plates

were of yellow jasper, and every article of the table-service of the most sumptuous description. I saw also that the knives, which were used for dividing bread and fruits, had handles of jasper, while the blades were of gold. "You will find the table-service different upon each of the tables," one of my brethren remarked to me, "and this is because of the difference of states. Those who are in the most interior states as to receptivity of Divine Truth in conjunction with its Divine Good, have the table furniture before them of a corresponding magnificence; and there is an infinite variety."

195. I could not help recalling to mind the seasons of external festivity in the natural world, where mirth was the result of a feverish effort to appear happy, while the tortured heart sometimes wept tears of blood within its cell; but my companion at the right, observing my thought, said to me, "It is not in order to dwell upon the opposites of your heavenly condition unless for special ends. Tell us, if you please, what most delights you in this agreeable assembly?" I answered, "The Order which obtains. I find that here the external is an exact correspondence of the internal. You wear beautiful garments, and are seated at tables, which, for opulence, kings in the earth-sphere might vainly strive to imitate; and each has that before him which is the best that he could possess in his present state. I know, of course, but the least of leasts concerning the real joys of Heaven; but this is the most obvious of my present delights. Here I find myself where my feelings tell me that I belong. Our thoughts, feelings, aims, and happiness are all of one sort." At this they all smiled. Another of my brethren said to me, "Relate something else to us as you feel moved;" and I said, Nay, relate you

something to me ; for I have everything to learn, and your countenances all indicate the ability to speak learnedly and melodiously of many truths, concerning which I greatly desire information." The young man smiled at this, and, speaking in a melody which conveyed its own affection in its voice, replied, "The Lord is in the Word in the same manner that the life of a tree is in the tree itself. Whatever in their externals the truths of the Word signify, each and every one of them contains Divine Arcana concerning the Lord. See how the life of the tree, which forms the tree, is in the leaves and blossoms, and in the ripe fruit ; so the Lord is in all the doctrines and instructions and precepts. He is in us in the same manner. He is the life of lives within the soul, and he unfolds his Divine Good in us, and forms in us a celestial sense ; and in that celestial sense the truths of the Celestial Church lie hidden." While he was saying this, a white dove came and hovered above his head, and in the forehead of the dove there was a little crimson star, and when he had finished speaking it cooed melodiously, and I was then told that this dove signified approval.

196. After supper was over, I was invited to an entertainment which was held in a suite of apartments belonging to the Brother in the Priesthood who sat at the head of the table, and who was the Chief of the series. Because this was the evening before the Sabbath, the entertainment was for the Priests alone, and their conjugal companions. On entering the rooms, the consort of our host herself welcomed us. She was clad in embroidered flowing garments, and wore a white vail and a small tiara upon her head, beneath which her abundant tresses in graceful and shining ringlets hung to her very waist ; and she presented each



guest on entering with a bouquet of flowers. I observed magnificent paintings upon the walls, filling up the large compartments between the windows, and wrought in living colors. The windows themselves opened out upon a broad balcony, and the mild, soft evening air, laden with the scent of innumerable blossoms, diffused a delightful fragrance which seemed to be from Love itself. The chairs and other seats in the apartments were of rosewood, covered with gold and crimson brocade, and the floors were covered with those mysterious carpets which were formed apparently of fine wool, but which were composed of a surface of springing flowers.

197. The first part of the evening was devoted to conversation; and the matron of the house beckoned me to her side, and we spoke together. I said to her, Tell me, if you please; something concerning those Divine Truths which, in your mind, you perceive adapted to my state. She replied, "Do you not know, my dear brother, that in conjugal order the wife speaks only in the concert of truths with her husband. I perceive that he is desirous, and therefore I will speak as I am prompted from within. But ask you such questions as you feel moved to ask." I would like to know, I replied, something concerning the seasons of Heaven. Smiling, she said, "I will sing you a little hymn, and afterward will speak." There was brought to her a golden lyre which she held in her hand, and after preluding upon the instrument, she sang the following verses:

## THE SEASONS OF HEAVEN.

"The seasons of the Heavenly Land  
Compose a glorious trine.  
Love, Wisdom, Use, with threefold band,  
In three glad Seasons shine.

There Love leads forth th' immortal Spring  
And sows her smiles in flowers ;  
And bids her sweet Affections wing  
With music to her bowers.

There Wisdom crowns the gifts of Love  
With Thought's Divine increase ;  
They sow the flowers of light above,  
And reap the fruits of peace.

Here Use with plenty fills the year  
The Seasons, three in one,  
Fill with delights the radiant sphere  
Where shines the Spirit Sun."

198. After singing, the Angelic Consort spoke as follows :  
"You are moved, my dear brother, to inquire concerning  
the Seasons of Heaven, from the promptings of a very interior desire. There are three seasons in every Heavenly abode. First, the vernal season, which corresponds to the first state of regeneration, when the tender germs of the Divine goods and truths, watered by the Divine Mercies, begin to spring forth as desires within the breast. The self-hood in its natural state, before regeneration, corresponds to the natural earth ; and the germs of Divine goods and truths, which we call remains, are deposited therein from the Lord's hand, even as the germs of all living plants

are stored up in a common receptacle. The beginning of Spring, therefore, corresponds to the beginning of regeneration. How beautiful it is to see the earth covered with every variety of the loveliness of flowers, while the trees burst forth in sudden verdure, and the birds make music on every bough, and the tender buds expand with a spicy breath. It is thus that the charities and mercies, and the budding hopes, and the tender truths, and the singing gladnesses of man's heart and mind, in the vernal period, adorn and clothe, and enrich the living world of Human Nature. Every natural flower which adorns the plain, every plant whose seed is in itself, and every fruit-bearing tree, yea, even the tender grasses which you have observed in the morning season of the year, have each a correspondence in the soul itself." Here she paused, and said, "You observed the perpetual flowers in the parterres of our Heavenly Garden; they bloom all the year with us, because here is the very home of Spring, and every flower which you have beheld with the external eye, since you have been with us, finds its reality in every Angel's heart and mind; yea, even in the most youthful of our Society; for all the truths of the Divine Word are planted as germs within the soul, and their root withers not, but is perpetual, and they yield fruits in their season forever."

199. Dear sister, I replied, what you say delights me; tell me more, for upon this very subject I desire instruction. She replied, "Tell your brethren in the external earth on your return, that you conversed with a sister in Heaven, and that she told you that the sweetest and loveliest of all flowers are those that bloom within the heart. And that they who would build pleasure-gardens, planted with all fragrant flowers, and enriched with all fruitful trees,

should bear in mind that roses, and honeysuckles, and strawberries and grapes, come only to their perfection in the gardens of the breast. Tell them that the wives in Heaven are enabled to approach their sisters in the earth-sphere, just in the degree in which they are faithful in the nurture of these spirit-plants and spirit-flowers; and that every good affection, as it flows into ultimates of use, is an actual fragrance wafted to the very skies. But I am admonished," she continued, "that other lips have something to say to you." Smilingly, she paused, and took a violet from her bosom, and said, "Accept this from your sister." I took the flower, but it changed in my hand into a tuberose, diffusing the most exquisite fragrance. "Ah," she said, "what are violets to me are tuberoses to you; you will know their correspondences by and-by, and find a sweet comfort therein."

200. I now saw three young Consorts, clothed in white, and a little dove came to me from one of them with a sprig of myrtle within his mouth; but, when I took it, the twig had changed into a slender stalk of red cherries; and I knew that they had sent the dove as a messenger, and that it was an invitation to join them. One was like an Italian girl, stately and symmetrical, with raven hair, and with an olive complexion, but her companions were both like natives of Great Britain, with dark blue eyes, and complexions which presented an exquisite blending of the rose and lily; but one had golden curls, and the hair of the other was of a chestnut color. I said to them: Sisters, your myrtle leaf has changed into cherries in my hand, and there are three of them on the stalk. "So may the Heavenly doctrines which are presented to you, dear brother, ever change in your hand to forms of use, in which there shall be at once a body of charity, and a mind of truth, and a

heart of good ; and so may each contain a germ of uses to unfold doctrines and mercies without end." This reply came from the central maiden of the group. Her large dark eyes dilated and brightened as she spoke, and sparkled from an interior intelligence in which was present the very spirit and essence of the love of good. Like an electric arrow, the magic of her glance thrilled the inmosts of my consciousness. I felt at once in strong *rapport* with her mind. The superb and glorious beauty of her person disappeared from my sight, and distinctly I saw that the spirit of her spirit was glowing within its form receptacle. "Ah," she continued, "it is a glorious work ! bend above your work in the earth-sphere, beloved brother, as an Angel bends above his harp of many strings. Ravish the souls of men with utterances, like the south wind sweet, and like the north wind strong, and full of plaintive tenderness, as if a chorus of Angels were commingled in the strain. Be the Poet of Humanity ; be the Poet of the Word of God. Give thyself wholly to thy sublime vocation ; Priest and Poet, filling the golden cup of poesy from the vine, which is the Lord.

201. "Sing of love, dear brother," the golden-tressed Maiden then said, and her voice was like the south wind ; "sing of conjugal love. Be the Poet of Maidens and Lovers, and Conjugal Consorts. Make thy poetic house a garden of Eden where the Adams and Eves of the Golden Age shall sing their endless marriage-hymn. Be the Poet of devotion, that in every poem may be, to Angel-sight, a golden altar, kindled with the odorous flames of living, heartfelt prayer." The third maiden, when the other two had ceased, came to me and said, "Brother ! give yourself no fear but to do justly, to love mercy and to walk humbly with thy God. Remember thou art but the instrument in the

Lord's hand. Be thou a sweet warbling Voice, as of a bird of Heaven, charming the hearts of men till thou art lost from sight in the beautiful Celestial."

202. After this they all sang together a melody, the theme of which was the Sabbath and its delights; and soon after, blessing having been pronounced, in the Lord's name we partook together of bread and wine. We all ate from one plate, which was handed in order to each of the guests, and drank from one cup in the same manner. This was in token and in acknowledgement of the Divine Lord in his incarnation on the natural earth. Afterwards the assembly was dismissed, and so ended the evening of preparation for the Sabbath. I was then conducted through beautiful flowering vistas, and through a street of mansions, embowered in foliage, to my own abode. The Angels said as they left me, "Peace;" and I replied, Peace, and so we parted for the night.

## CHAPTER VII.

203. That all things in Heaven are correspondences, and that in each and all of these are involved Divine Arcana ; and that there is nothing in Heaven which is not in the Word, affords exceeding comfort when viewed from the inmost perceptions. The calm night, if that may be called night which is the soft twilight of the past, already tinged with the golden promise of the future, now rested upon the landscape like a silver veil through which a thousand rosy charms were dimly visible. I said to myself, repeating from the Word, these verses of the Apocalypse, And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever.

204. While I was repeating these words, in the soft white radiance, an Angel stood before me whose eyes glistened like the sun. The brightness of his golden hair was like the ardent splendors of the noon-day, and his feet were of the color of brass, and his body was like shining silver upward to the navel, and the rest like fine gold. So great

was the brightness that he stood encompassed as by a adiant flame, which was like the atmosphere about the sun. He spoke in a dialect far more sonorous than any language which I had heard before; and such power was in the tones of his voice that they made me tremble. "The words which you have spoken," he said, "have brought me to your side. Talk freely, for I am thy Brother." With these words he addressed me, and I replied, Sir, I am conscious of an exceeding strength. I feel as if I could move mountains, yet but a moment since I trembled at the tones of your voice. And I perceive that this new found vigor flows into the external of my spiritual form by means of the sphere which you have brought. He replied, "Strength comes from the knowledge of the Word. Those Angels who are most in the sphere of that knowledge are called Powers. Those Angels who are most in affections from those knowledges are called Mercies; and those Angels who are most in the love of instructing from the Word are called Potencies; therefore, because I descend from a Superior Heaven, you feel my strength. There is a stream of molten fire proceeding from the Divine Word in our Heaven, which forms itself as it descends into lakes, and in these lakes are islands, and in the midst of these islands are gardens, and every one of these gardens is the abode of a society of Angels. You are now in your own Heaven, and it is embosomed in the Word."

205. I replied: Sir, tell me if you please, what means the brass and the silver and the gold which I perceive, as it were in the very substance of your person? And why do you affect me as if you lived in a region of such intense heat that the natural world would melt if exposed to it? And why is it that while Spirits of those even who are



advancing in the Spirit World, and almost entering into the Heaven of Spirits, seem but as floating vapors comparatively; that, on the contrary, you affect me like substance itself, as to your person, and like force itself as to your will, and like heat itself as to the ardors of your sphere.

206. He replied, "There is but one Man, and that is the Lord; and He is Love itself as to His Will, and Truth itself as to His Mind, and Power itself as to his Operation; and we are forms, and He dwells in us; planes exist in the will where He dwells in His Divine Good; and there are planes formed in the mind where He dwells in His Divine Truth; and there are planes established in the form which is from these where He dwells in His Divine Ability, which is from His Good and Truth; and we are in power from His Omnipotence. The gold which you see is the resplendency which is from His Divine Good; and the silver which you see is from the effulgence of His Divine Truth; and the brass which you see is from the illustration of His Divine Operation."

207. I said to him, Sir, by what process can I become a man, like as you are? He replied, "There are three things. Preach the Lord. Preach the Word; and regeneration through the Divine in the Word. Preach the Lord,—that He is very God. Preach the Word,—that it contains all things concerning the Lord, and concerning His kingdom of celestial good and spiritual truth, that are needed to make man wise in the knowledge of the Infinite. Preach the truths of regeneration,—that men only can become regenerate through the reception of the truths of the Word in the understanding, combined with the goods of the Word in the affections; which intermarry and give birth to uses, whereby man enters into conjunction, in an orderly man-

ner, with the plane of Divine goods and truths in Nature, and becomes an Angel by a process of degrees. That the Word is the all of the universe, that there is no natural sun or planet but exists in the correspondences of the Word I wish you to be instructed. The Word is the all of Divine Truth in its unbroken form. There are no Angels in Heaven but are made Angels by conjunction of good and truth. But because all truth is from the Word, therefore by means of that Word they are made Angels. There is no book in the Supreme Heaven but the Word, which exists there in the first created light, and is seen as a center: and in the midst of the Word is the Lord: and all the objective and representative scenery which there appears is in the Lord's divine proceeding sphere, represented in such forms as contain, each within itself, the multiplications of the Word: and all Celestial Heavens subsist in the celestial correspondence of the Word: and all Spiritual Heavens are forms typifying the spiritual sense of the Word: and the Third or Paradisiacal Heavens, beneath which is Nature, with all its planets and suns, and animal and vegetable and mineral kingdoms, are formed in the midst of the rays of the Word, as in the outshining of the splendor of a sun. Furthermore, the origin of the Central Sun of the Sidereal Universe was in this wise: The sphere of the Divine Operation, which formed, first, the celestial plane of the Word, and, secondly, the appearing of the spiritual plane of the Word, in the concentric circle of its own Divine effluence, evolved natural heat from spiritual heat, and natural light from spiritual light; and through the first conjunction of these two was evolved the igneous center of the sidereal system; so that the natural creation was from the Word."

208. I said to him: Sir, there are no intellects in the natural plane, of whom I have any knowledge, to whom this reasoning will be satisfactory; although there are devout hearts which are filled with affection for its truth, and some of these perceive it in a remote appearing, even as the sun is visible through the obscure glass. To this he replied: "Men will never believe these things on the natural plane until the Word is received as containing a three-fold sense; and then they will believe all and much more than you now perceive. Fear not; there is a power in the Word to make itself acknowledged in the hearts of such as love the neighbor as themselves; and these will feel that truth which Angels know."

209. At this point the Angel paused, and repeated this proverb, "Whoso despiseth the Word shall be destroyed." I said: Sir, this is a hard saying, and yet I feel its truth. He that despiseth Divine Good in his affection, from that perverseness despiseth Divine Truth in the understanding; and the result is a disorderly life. At this he smiled, and said: "Blessed is the man who walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in his law doth he meditate day and night." Then the Angel said "Peace!" and departed, and I was left alone.

210. There now stood beside me a man with a purple colored tunic, and his hose was of the color of orange, and there were shoes upon his feet which resembled blue velvet studded with gems, and a silver robe was worn upon his shoulders. He appeared to descend in a chariot drawn by doves, which emerged from a rosy cloud in the eastern sky. The radiance of his eyes was ineffable. I said to him: Who art thou, and why hast thou descended to visit me?

He replied, "We saw thee meditating concerning the Word ; and I am one of those who interpret the Word. I am from a Heaven which corresponds to visual perception, which is located in the right cornea of the Grand Man. We are in great light there concerning the Word. What is it thou wouldst desire especially to know ? For I am sent to answer ?"

211. I replied : The nature of the universal life of Heaven gradually begins to dawn upon my perceptions ; and I perceive that that which we have on earth in the form of a book, which we call the Bible, contains within itself the truths of which Heaven is composed and the goods which exist in conjunction ; and I find no difficulty to the mind in this whatever. I will ask you, however, this question. What is the precise relation which the copies of the Word, which I perceive, sustain to the universal Heaven, and to all and singular the forms within it ? To this he replied : "The things of the Bible are the things of the man. The Bible exists, first in the Divine-human form, because it is the universal series of all goodnesses and truths ; and, therefore, the truths and goods of the Bible appear in the Divine-human, which is the Lord. There is one department of truths which corresponds to the lungs, another to the brain, and another to the viscera in general ; and all the truths, when they are in their divine order, are in generals as many as correspond to the generals of the organization. An Angel is made up as to his interiors of as many forms of goodnesses and truths as exist in the Divine Man. But he subsists by influx from the Lord, and is an Angel by reason thereof. While, therefore, the Lord is the Word itself, the highest Angels are copies of the Word in the highest sense ; and the Angels of lesser elevation, and so down to the least

of all, are copies of the same Word in degrees of brilliancy according to their condition.

212. "In the internals of every man who is born upon the natural earth, are stored up what we call 'remains,' but which you would better understand by calling them germs, or seeds, or embryos. These are stored up in the will and the understanding, in the most wonderful manner, and in the process of regeneration they are quickened. They are the seed of the Lord in man, and they comprise, in their collective form, the lowest copies of the Word." Do you understand this? I replied in general, I do. The Angel then said, "There are books in the Celestial Heaven, and in the possession of every Angel in that Heaven, which contain the celestial sense of the Word unfolded to the sight. There are books in the Spiritual Heaven in all its degrees which contain the spiritual sense of the Word unfolded to the sight; and the external Word, as a book, therefore, appears in both the spiritual and the celestial, and it is written in the language of correspondences. The letter of the Word, as it exists on your earth, is a combination of forms of facts, some of them historical, which are so artistically grouped by the ultimate Divine Ability, that they are able to serve as dramatic representations or vestures for the internals. And the Bible is Divine because within the natural resides the spiritual, and within the spiritual, the celestial. The spiritual sense is truth itself, and the celestial sense is good itself; and all the truths and goods in the natural are derived from these. Therefore it is because of these three degrees in the Word that we say, 'it is in the form of man.'"

213. I could not help wondering at the wisdom of the Angel, who thus had cleared up, in a moment, the mystery in which the Word had been invested to my mind. After-

ward he continued, "The images of Truths are in nature, and exist in forms of crystals, plants, and animals. These are effigies of Truths; but men, immersed in Nature, mistake the forms for the essences. When they have explored and classified, and linked together in a series the three departments of Nature, they imagine themselves to be wise—ignorant all the while that they have been wandering in the midst of a forest of correspondences. They are like savages who find a printed book washed upon the shore of their island, and who think, when they have admired the gilding, and numbered the pages, and examined the construction of the various letters, that they have mastered the work. It was not so on your earth in the Golden Age. Men then believed in the Word, and they saw the Word as a Spiritual Book written in correspondences; and afterward, when the Lord unfolded in ultimates of terrestrial language the first revelation, they rejoiced with exceeding joy. You shall see the men of the first Church which ever existed on your earth, and they will instruct you concerning this."

214. At this period my attention was arrested by a youthful Maiden, robed in spotless white and bearing the emblem of the crimson dove wrought into the vail upon her breast. She said to me, in a voice like that of the nightingale, "That you may know the quality of sisterly affection, dear Brother, receive this gift. Preserve it as a token from your sisters." She then handed me a little book, and disappeared in a rosy light. The title of the book was "Hymns of Spiritual Devotion." Each hymn was written in the celestial language, and the letters were like little stars. The number of the hymns was four hundred and forty-four.

215. Shortly after this, I fell into a deep sleep, and when

I awoke it was the early day. The windows, which I had but hastily glanced at on the previous day, were of colored glass, green, silver and gold, in three degrees; and through the green I saw the external plane of my Heavenly abode, and through the white I saw the spiritual interiors of all its forms; and through the gold I saw the celestial inmosts of them all. A gentle Voice, soft as the tones of the flute, or the *Æolian* harp, spoke in music, answering my inmost thoughts. I had desired to know more concerning this marvelous crystalline glass, and the Voice spoke as follows: "The color of green which you perceive, is for the protection of the delicate spiritual organs of vision. Were you to behold the too ardent splendors in which the morning clothes the landscape, without some interposing shade, the vision for the time would be eclipsed; for it is the Sabbath morning, when Heaven is arrayed, as a bride adorned for her husband, and the flowers of the garden appear like radiant flames, because they exhale the ardency of Divine Love. But come; you shall be clothed with garments of worship, and afterward you will be enabled to endure the sight."

216. I then arose and was attired as on the previous occasion, but now the garments were of violet and purple and gold, and glistened with a splendor of amethysts and diamonds. I walked forth, and found without a youth like myself. He was clothed from head to foot in a substance like white silk, adorned with innumerable pearls; and he said to me, "Come, it is the early morning, and it is in order for you to walk through the streets of our city."

217. I saw houses, or rather palaces, on either side of broad avenues, each surrounded by a garden. I observed fountains of transparent water, and in every fountain white

swans. I saw marble statues, such as no sculptor's art could equal, placed at intervals along the avenue. In one place I saw a group representing the twelve apostles, but I was told that these were correspondences, and that each apostle symbolized some peculiar state or condition of the regenerate man: that Peter, for instance, corresponded to man inflamed with holy zeal and burning to overcome self-love, and trample under foot the dragon of falsities derived from the doctrine of instantaneous regeneration. I was told, moreover, that John corresponded to celestial love in conjunction with spiritual wisdom; and, while I gazed upon this statue, I saw white grapes held in his hand, and I was told that the white grapes corresponded to spiritual truths concerning the Lord's kingdom. I was taken a little further, and I saw a statue representing Mary, the Virgin, through whom the Lord took upon himself the natural form. I saw, also, a vast number of the female characters of the New Testament, portrayed in similar forms, and they were lovely to look upon, because each was the embodiment of some Affection of Good for its companion Truth. I saw, moreover, a well, and beside the well a woman stood, and I recognized at once that it typified the woman at the well of Samaria, to whom the Lord offered living water. I saw a little beyond this a group of figures, representing the marriage of Cana in Galilee, where the water turned to wine. Every object which I saw was a commemoration of some Divine fact in the Gospels.

218. I said to my companion: I feel that there is some interior significance in all this which I do not understand; and I do not believe that this statuary has been elaborately carved by sculptors among you. I am standing upon the verge of a mystery more wonderful than aught that has ever



been made known to me. To this he replied : " What if I tell you that the truths of the Word unfold, as it were, from an inward principle, and embody themselves in living statues, which no sculptor among Angels can imitate ?" I replied : Sir, I see nothing unnatural in this. I can well believe that the Divine Lord is able to reveal the Word in sculpture as well as in fragrant flowers. " What you see here," he said, " in sculpture, is the natural sense of the Word. What, if I tell you that a spiritual creation is veiled within these marble effigies ? Observe carefully what follows. Speak to the marble, and see will it answer you." I turned to the statue nearest to me at the right hand, which represented the woman at the well, and I said : Whatever truth is concealed within this image, I desire to speak. In a moment the spirit of an Angel seemed to stand within that female form. It spoke and said : " As many truths are concealed in the interiors, even of the names of persons, in the Word, as would suffice, were they stars, to stud the vault of Heaven with constellations." I turned to my youthful guide, and said : Will you explain to me somewhat concerning the origin of this speaking Voice, and why it is that the statue becomes more luminous, like a living Intelligence, while I gaze upon it ? " Yes," he answered ; " the living substance is a substance which is derived from the conjunction of each good with its own truth, and the particles cohere together, and are held in form by the Divine Potency ; and the Lord himself is in the Word, and there is a divine sphere which permeates every object." More he said which I find utterly impossible to bring down to the plane of the external rational man.

219. Afterwards he took me to a fountain, where I observed white swans, and he said to me : " These swans have

human voices, but they talk in celestial language. Speak to them, and they will answer you." And I said, Beautiful birds, whence come ye? And they began to sing, and in their song I discerned an interior melody containing a spiritual dialect within itself; and they sang of the delights of celestial peace. Then said my guide: "Their song is from the Word." And I said, How is that? To this he made this reply: "The pleasantnesses of the delights of peace are being celebrated in the Heavenly Society wherefrom these birds have descended. The Angels there are singing concerning the delights of the peace-makers, for they shall be called the children of God; and these birds are mediatorial forms, through whom this song flows and becomes articulate.

220 "I will show you," he then said, "another wonder. Come this way." Turning to the right, he led me into an orchard. "Listen," he said. I did so, and heard a sweet voice proceeding apparently from every tree, and the very trees of the grove appeared rejoicing with each other. There were myrtle trees, olives, and palms. I then said to my guide, I could almost believe in the ancient fable that Dryads dwell within the living fibers, for it seemed as if I heard an articulate whisper—a voice of love from the myrtles, and a voice of peace from the olives, and a voice of thanksgiving from the palms. It seemed, moreover, as if there was not one voice alone, but many voices in each tree. "What you have heard," he replied, "was according to your state. I have heard more. Every tree in Heaven has a voice according to its quality, and it speaks concerning the truths and goods of which it is the emblem. There is a voice in every plant of celestial quality upon the natural earth; but men have lost the faculty of hearing in

its finer sense. These trees give birth every day to birds, which are formed from the exhalations of the flowers, and they too are the correspondence of all affections of good within the Word. You can hear them sing in these groves in the early morning, and their song is, of the sweetness of the delights of Divine Love. But I see," he said, "a passing melancholy upon your countenance; why is it?" Brother, I said, I was thinking of the internal sense of the Word. I know in generals, but not in particulars, concerning it, and I am thinking continually by what process I can become wise, not for the sake of being called wise, but for the sake of use to others. "Go," he said, "to your own room, for I perceive by this that you are waited for." With salutations of peace he then bade me adieu.

221. On returning to my apartment after this delightful series of experiences, it still being the early day, I found a copper-colored youth, with a tiara of feathers upon his head, waiting to receive me. He was clad in a cotton mantle, which reached to his feet. "Behold in me," he said, "one of the last descendants of the men of the Copper Age. I am sent to you for the purpose of talking to you about the meaning of animals. I appear to you in this copper color, because all the various nations, who were inhabitants of your world during the Copper Age, were in states of great natural good, and they worshipped through symbols. I will now appear to you in a second form."

222. Instantly, as he said this, he appeared like a young man, white as driven snow when it sparkles in the sun. The simplicity of countenance, which denotes that man is in natural truth from good, without being in spiritual truth from good, was no more visible. His countenance now

shone in the very majesty of wisdom, and, with arms folded and form dilated beyond his former proportions, he gazed upon me, and in his countenance I read the simplicity of a child combined with the wisdom of an Angel. He spoke and said : "Before the Copper Age, the Silver Age existed. The reason of the transformation which has now been effected is this: The spiritual degree of my mind has been opened for influx of wisdom concerning that Age. Correspondences were perceived in that Age between all natural objects and the Divine Truths which they represent; and he was the wisest of all philosophers who was able to classify the forms of Nature in that orderly series, and unbroken continuity, in which Divine Truths are grouped together in the Archetypal Word."

223. He then underwent a third transformation. I saw standing before me a majestic man with a long snow-white beard, with shaggy eyebrows, with eyes deep set in his forehead; his locks were gray, and he was clad in white wool. I said to him: Sir, if it is permitted, explain why, since I saw you but a moment ago in the splendor of Angelic manhood, that you are now transformed in this manner? To this, he replied: "So the Silver Age, by degrees, became ancient, and it dwelt no more in the discovery of Divine Truths, but simply held them like coins of silver in the hands. And the effigies upon those coins were worshiped in the lapse of subsequent generations. This interview will explain to you the causes of the appearances of youth and age among Angels. We appear old at times, in representative characters. We are forever young in reality."

224. In a few moments the youth was transformed into a superior and transcendently beautiful man, with golden locks that wantoned in the wind, with a face resplendent

with a golden shining, with a radiant rosy mantle, like the blushes of the East, when Aurora draws the curtains of the day, and with eyes that sparkled with lucid splendors and ardencies that thrilled my very soul. "You behold," he said, "now, the likeness of a man of the most ancient times, when viewed according to Angelic perception of states. The celestial plane of my interiors is now opened. I am in the affection of knowing truths from good, which was the intellectual state of your earth's first inhabitants. But you see according to your own state. Were your interiors more illumined, my appearance would be glorious beyond the shinings of the sun that illuminates the terrestrial expanse. Gold, silver and copper, denote in the Word many things. Gold denotes the Celestial Church, which is in the affection of knowing good from innate perception of use. Silver denotes the Spiritual Church, which is in the affection of knowing principles from instant perception of Divine Truth. Copper represents the Ultimate Church, or natural, which is in the affection of works of good for ends of benevolence. Gold denotes also the ardency of love; silver the ardency of truth, and copper the ardency of charity in the ultimates. And, again, the celestial degree of the Word is called the golden sense; the spiritual degree of the Word the silver sense, and its natural degree the copper sense. I am myself a threefold man. I lived on earth in a state of natural good, which was in the Copper Age, but afterward, and subsequently to my translation, I was in the Silver Age as to knowledge. I am now as to my inmosts in the affection of knowing truth from good, and therefore in the Golden Age; in the appearance of which I am mostly delighted to be seen. I am a man of three Heavens and I occupy the position of a conductor."

225. "See you aught in this?" he continued. Yes, I said, I see in your hand a little image; it resembles a lamb standing upon an altar, and it is exquisitely carved in a substance like whitish ivory. "This," he said, "is the effigy of the Society to which I belong. You will find the Societies of Angels, who resided on earth as men in the Copper Age, classified by means of symbols of animals. We do not worship animals, of course, but we are fond of their statues, and we adorn our heaven with them because they are effigies of Divine affections. When you return to the natural earth be kind to animals, for they are worthy to be cherished with an affectionate regard. They have far more sensibility than you imagine. There is a great truth still preserved among your North American Indians, though they have it but in part. In his untutored simplicity the forest-dweller imagines that the first animal which crosses his path, at a certain part of his life, is his Guardian Spirit. The beaver sitting in his lodge, the deer with branching antlers, even the little ground squirrel, are looked upon with awe when they are owned in this manner. This is the remains of a very ancient custom. In the remote Copper Age, the youths beheld correspondential images of animals, which indicated the Society which presided over their destinies, in the Heaven of forefathers."

226. "Prepare," said the Angel, "by interior supplication to the Lord, for the reception of such truths concerning the Divine Word as it is in order for me now to communicate. It is impossible without prayer so much as to receive the internals of a solitary line or sentence." While engaged in worship I heard a voice, much more musical than the first, and a gentle pleasantness came with it; and, as I became more and more interior in my devotions, I was

conscious that I was being born from one degree to another of the celestial life. The appearance of the room had changed since when I had entered. I saw a copy of the Word within a golden fire upon the altar, and the flame of the fire enveloped it; and, in the midst of the fire the open book glistened with a light, for whiteness like the leaf of the water-lily. What surprised me was, that the book itself lay open, and upon it lay a chaplet of flowers in the midst of the fire, and the flowers in color were like celestial gold. On the right side of the altar and on the left side grew a cedar tree and an olive tree. The trees themselves were enwreathed around every branch with crimson spirals that shot forth flames of gold. The olive tree and in like manner the cedar tree was wreathed about also with golden flames in spirals which shot forth into crimson fires. A Voice came from the midst of the olive tree, saying: "Ask concerning Faith." In a moment afterward another Voice came from the cedar tree at the right, and it said, "Ask concerning Charity. I said, What is Faith and what is Charity? I then heard a Voice in the olive tree saying: "Faith is born from the conjunction of good and truth, concerning the Divine Word, in the interiors of the understanding. When a man loves the Word, he espouses himself in his spiritual degree to the goods contained in it. Through conjunction with the Word, he is conjoined to the universal Heaven. He then begins to think from the truths of the Word, and to will from the goods of the Word, and the first is Faith, and the second Charity; for to think from the truths of the Word is to think from the Lord, who is Truth; and to will from the goods of the Word is to will from the Lord, who is Charity. The man who thinks from his interiors, of the Word, that it is not in its truth Divine, thinks

from a self-engendered fantasy. The man who wills in his interiors against the good of the Word, hates those goods from a principle opposed to good, which is engendered from self-love. So man by degrees conjoins himself to his understanding to Spirits in the Hells, who are in the pride of thinking that Nature is God ; and also is by successive degrees conjoined to Spirits in the Hells, who are in the lust of willing from the self-hood alone, and who substitute the self-hood for the Lord, in the affection, of the will. Faith and Charity by successive degrees are then destroyed, unless the Lord's mercy in some manner intervenes."

227. I then heard a second Voice speaking from the midst of the cedar tree, and it said, "Faith in the Lord, that He is God alone, and that He is Divine Truth, as to His intelligence, conjoins itself to its companion love, which is the love of the Lord in His Divine Truth ; and faith in the Lord, that He is in his absolute interior principle the Divine Good, conjoins itself to its companion love, which is the love of the Lord in his Divine Good ; and faith in the Lord, that He in his ultimates of good and truth took upon himself the human form, and revealed himself in the natural earth in his Divine Humanity, results from the conjunction of the truths of faith and charity in the celestial, and afterward in the spiritual degrees of the understanding and the will. This faith lives in the understanding even in its natural degree, and there conjoins itself to its companion love, which is also for the Divine Good and Truth which is in Christ ; and the soul is thus married to the Lord as a virgin to her husband ; and the Lord is enabled to descend even to the lowest plane of the natural in him who thus receives. He is present with man as with the Angels ; with whom He resides in like manner. This descent is



gradual and takes place in the successive stages of regeneration."

228. The Book was then closed upon the altar; and in place of the olive tree, stood a Conjugal Spouse from the Heaven of the Copper Age, and in place of the cedar tree, her companion, the Angel with whom I had previously conversed; and she was attired in a robe which sparkled in a golden light. Her companion also was visibly invested with a robe that glistened upon a white-ground with the splendors of thousands of precious stones; and he took me by the hand, and said, "Recollect, dear Brother, that Faith and Charity are conjoined together as the bridegroom and the bride, and that man is man truly only as he loves the Lord his God, and serves him." His companion then added these words: "The goodnesses in the will conjoin themselves to the truths in the understanding, as the wives of Heaven conjoin themselves to their spouses in Heaven, in whom they delight"

229. After this I was invited to partake of the morning repast. The youth whom I had previously conversed with in my early walk, with a face beaming with happiness, stood without the door as I opened it, and his Conjugal Companion was by his side; and they held in their hands fresh flowers. They guided me to the banqueting hall where we had supped on the night preceding; and this time I was conducted, because I was invited, to a seat at the table where sat the King.

230. He was clad in royal purple; in his stature he was about the middle hight; and he wore a collar of gems about his neck. The color of his beard and his hair was flamy gold. He appeared to be about thirty years of age. Twelve Counsellors were seated at the table with him.

They appeared about his own age, and each was attired in garments of colors corresponding to his office. Their conversation was concerning the doctrine of Degrees. The companion of the King was at his right hand. She was clothed in garments of a corresponding color to his own, and wore a tiara of diamonds upon her head. The sleeves of her dress were loose and flowing, and looped up with clusters of flowers. The substance of which her garment appeared composed, was of the finest lace, adorned with needle-work, and she wore over it a scarf or vail of a soft blue color. The companions of the twelve Counsellors were also seated with their respective consorts.

231. In a short time there appeared a youthful Spirit, clothed in white, and bearing a golden rod with a crimson dove upon it; and six strangers, distinguished for gravity and wisdom, followed him. They were conducted to seats at the table, and the King arose and his consort also, together with his counsellors, and said, "Peace!" and they all sat down, and the strangers were seated to the right of the consort of the king in places of honor. There was then heard sweet music, and a youthful maiden appeared, bearing garlands of fragrant flowers; and she placed a garland upon the brow of each of the guests. I noticed that the cups and plates before each guest were composed of precious stones, for clearness like the diamond, but of a flamy crimson. There were silver flagons upon the table, and golden urns, and baskets of bread. There were also twelve varieties of fruits, and when each guest was served they ate and drank with great cheerfulness.

232. At length, when their desire for food began to abate, the King said, addressing the Strangers at his right, "We were conversing before you entered concerning, degrees."

I thought that I had seen the first of the strangers before, and I now recognized him to be Swedenborg. I knew him by a certain interior expression, and by a sweet gravity which I had previously observed, but he now appeared to be about thirty years of age and in the very splendor of perfect youth. He had previously been clad in the costume of a man of the eighteenth century. He was now clad like the Angels, in flowing raiment. I was told that the next of the guests who came with him, had been a noble while in the body, and a friend of the Swedish Sage, and that he had contributed toward the publication of certain of his works. But the rest of the strangers I did not know. There was a voice heard, soft as the tones of a flute, which came from the consort of the King; and she said, "Our Brother Emanuel will discourse in the sanctuary concerning degrees at the appointed time." At this Swedenborg smiled, and inclined his head.

233. "If it is agreeable to you present," said the King, "I wish to ask the youth who is at table with us, concerning the natural earth." To this they all assented, and he then said to me: "Dear brother, what is at present known concerning the Lord's kingdom in the natural world?" To this I replied: As when a ship is smitten by a typhoon, and suddenly dismasted, and falls off into the trough of the waves and bursts asunder, while her spars and the fragments of her hull splinter each other as they strike upon the waters, while hungry sharks tear the bodies of the unfortunate mariners, so the ancient Christian Church, which was established by the Apostles, is rapidly becoming extinct. Consternation has seized upon the minds of ecclesiastics, because of the communication of Spirits. They are impotent to stay the tide of magnetio and psychological pheno-

mena. Throughout Christendom there runs a confused murmur of astonishment that the Spiritual World is appearing in the Natural. It is impossible for any of them to foretell the consequences of the demonstrations of Spiritual Presences. Books multiply against the verities of spiritual intercourse ; but they only serve to increase the number of investigators and believers. All things forebode that the present Ecclesiastical Order is coming to an end. But I know not how to answer the question concerning that New Church which is to take the place of the Old.

234. The Spirit Swedenborg then turned to me and said : " Dear brother, have no fear concerning the New Church. Thou shalt thyself in an undaunted manner proclaim its truths, and no man shall be able to hinder thee ; and thou shalt be one of the first of an innumerable multitude, unto whom shall be given to speak, in the natural, of the Omnipotent Power of the Lord, and to proclaim that he is God. America shall become, in progress of events, one cosmopolitan temple of the New Church, and the Priests shall be hundreds of thousands, and of the believers scores, and finally hundreds of millions. They shall spread from Greenland to Patagonia, and there shall be no antagonism of opinion among them all."

235. After the repast was ended, I walked in a grove, in the center of which was a garden planted with roses. In the midst of the rose-garden were summer houses with running vines climbing over them, and in the middle of the garden a pool of water, and in the center of this a fountain. The water of the fountain was of a bright golden color, and floating upon its bosom I saw silver swans. A group of lovely maidens disclosed themselves to me as I emerged from the roses. They were employed in feeding the grace-

ful birds upon the water with a kind of fruit, and the swans floated to the edge of the marble basin, and fed themselves from out their hands. The maidens themselves were adorned with chaplets of roses, and were clad with robes airy as gossamer.

236. Three of the maidens, whom I recognized at once, were those who had conversed with me and had sent me the myrtle sprig which became cherries on the evening previous. They were standing upon a green sward, and white lambs were feeding about them. I gazed upon them with tender love, such as one might feel toward sisters nursed from the same breast. One of the little lambs came to me, and then turned as if he were sent to conduct me to them; which I accepted as an invitation to draw near. I said to them: Why do you appear with lambs around you, and why are you feeding the swans? To this the tallest of the three replied: "You shall feed the swans yourself, and the lambs also." She then smiled and said: "You were thinking, as you came through the grove, about the wives of the Priests. You thought of us, and wondered at the beauty you were pleased to observe in our countenances, and the elegance of our dress; and you wondered also at our unanimity." I did, I replied. At this she smiled again, and continued: "We were thinking of our husbands when we saw you approach; and we said among ourselves that you would never cease to proclaim the truths of the Lord's New Church to all eternity, because you were inducted into the priestly office from the Lord; and our hearts were glad that a representative of our society could be at once, as to his interiors, with us, and, as to his externals, with the inhabitants of the natural sphere. The young lambs came to us while we were conversing." The swans now flew

away. At this the maidens said : " We are now obliged, for the present, to leave you," and they passed from my sight.

237. In every Heaven places of public worship are provided, which excel in sumptuousness of architecture the other edifices. The reason of this is, because the truths of the Word are so arranged in the Heavens as to present likenesses or effigies of every conceivable attribute of the Divine Mind ; and because the truths of the Word are designed to be presented to the mind in every variety of illustration, they are inwrought into the essences of flowers, and they appear in the representative forms of animals and birds, also in paintings and statues ; and in sublime representations which cannot be described in external speech, for which purpose edifices are required. It may be said, in fact, that Heaven is the Word, and that Heaven is in the Word, and that the Word is the summing up of Heaven ; that the generals of the Word are the same as the generals of Heaven, and the particulars of the Word the same with the particulars of Heaven. I conversed with an Angel standing by the fountain, after the Virgins had departed ; and, while I was engaged in this colloquy, I looked up to the East, and I saw the likeness of a temple built of ærial gold, and resting upon what seemed to be the condensed aroma of the atmosphere. The temple was built in the Grecian style, and enriched by three rows of columns, marble, diamond, and pearl. In the center of the façade of the temple was an inscription in diamond letters, blazing with unutterable light. While I gazed upon the temple, I perceived an innumerable multitude walking between the pillars, clothed in white robes, and crowned with wreaths woven of some golden flower, which I had never discovered before.

238. "Listen," said my companion. I did so, and my ears were saluted with a strain of ravishing melody, the words of which were drawn from the One Hundredth Psalm :

"Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness : Come before his presence with singing.

Know ye that the Lord he is God : It is he that hath made us, and not we ourselves : We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise : Be thankful unto him, and bless his name.

For the Lord is good : His mercy is everlasting ; and his truth endureth to all generations."

239. "That which you now hear," said my friend, "is a psalm of thanksgiving from the externals of the Word." Suddenly, while we gazed, the temple became illuminated from within, and a vibrant song, that made my soul tremble, and that lifted up my spirit unto an unfathomable realm and region of wonder, and perception of truth, and vision of magnificence, was heard proceeding from its midst. It seemed as if the diffused influence of that mighty psalm, rolling like a sea of glory, enveloped our entire Heaven, even as the flame from a sun might glorify some planet, changing all its atmospheres to garments of effulgent light. "This," said my companion, "is the same psalm sung from the Word in the spiritual degree."

240. Softly the ravishing harmonies died away. "This," said my friend, "is a token of Sabbath Worship. The Sabbath Worship is about to begin. Pause before you go

any further, and tell me, if you please, when you suppose your earth will behold in its atmosphere the representation of such things?" I said to him: Sir, almost fifty thousand years, judging from the present deadness of the human race to interior truths, must elapse before such things can be witnessed. But I have no means of judging. To this he gave answer as follows: "The natural world is like a bride preparing for the embracings of her husband, and about to exchange her garments of darkness for the marriage robes. The New Church will eventually extend in one Divine form, possessed by one Divine Spirit, over every inhabited spot, and include within its communion all tribes, tongues, and families of men. The African Church, in the interior of Africa, will be a Celestial Church, and the Church in Asia will partake of the same peculiarities; but the Church upon the Western Continent will be a Spiritual Church, and the Eastern and Western hemispheres will correspond to the right and left lung of the human organization, also to the right and left ventricle of the brain. We see things from a perception of Divine ends, and know in generals much concerning the triumphs of the Lord's kingdom in the natural world. We are going to show you some of the things that are to be accomplished in the progress of the Lord's Church; but first I am instructed to lead you, by a way only known to Angels, for a short space, out of our Heaven, for the purpose of disclosing the actual condition of the enemies of the Lord, who are now making war from lower spheres upon the inhabitants of the natural earth.



## CHAPTER VIII.

241. THE Angel now conducted me through what appeared to be an opening; and I was led downward, until gradually I emerged near a building upon a hill, also built in the form of a spacious amphitheater. The men and women whom I saw from every direction passing toward it were believers in Natural Progression. I turned to my companion and said to him, I sense the sphere of these people, I know that they are believers in natural progression. But tell me where am I? Is this place in the World of Spirits, and, if so, what part of it? "No," he said; "this is the Second Infernus; and this building you see is a Spiritual Temple where the Satans of this Hell meet together.'

24. I said to him, How shall I know that they are Satans, and how shall I know that this is Hell?" As I said this, I observed three Spirits whom I had formerly seen. They were those Strangers from the lower spheres who had been questioned concerning the nature of birds in the assemblage of Grecian Spirits. The chief of the three advanced and said, "Whence come you, Strangers, and what is the object of your coming?" To this my guide replied, "I am called Strength, and I have come to conduct

this youth, that he may perceive your sphere and depart unharmed. My name is also Peace among the sons of Peace. I am of those who keep the sayings of this Book." With this he drew from his bosom a violet-colored scroll, which I recognized as the Word.

243. "The peculiarity of this sphere," said the Magician, "is this, that none of us think alike, but we are unanimous in rejecting the doctrine that the Bible is the God-book." I turned to him and said, Sir, I have just come from those who as one receive the Word as Divine. To this he replied, "You are unprogressed. The milk of tradition, which you sucked at your mother's teats, is still your food. When you have shaken off the fetters of superstition, you will think as we do. You are now in a germ-state. Progression, in your case, as in the cases of all other men, is inevitable. The Bible has been the cause of more bloodshed and more crime than any other book ever written. It has some good things in it; but, as a whole, it is a damnable production; and any advanced Spirit whom you meet will endorse my opinion. But go with me, and I will show you the glories of Progression. We are about to meet in our temple, and you shall hear wisdom, free from the mythological superstitions with which your youthful mind is beclouded."

244. While he spoke I saw a marsh below me; and, in the marsh, I heard apparently the croaking of frogs. The slimy and rotting liquid which composed the marsh seemed like the loathsome drainage of a corpse in its decay. Bewildering miasmatic vapors rose continually, and they were streaked with an appearance of fire and blood. I turned to my Angelic Guide, and said to him, What does this mean? "The frogs, whose croaking you hear," he replied, "are a

correspondence of the falsities which you have just heard spoken. The smoke-clouds loaded with miasma, whose pestilential vapor is borne toward us rank with odors of decay, denote that these men are in the lust of the perversions of the goods of the Word. The marsh itself is in the correspondence of their moral state."

245. "Don't you listen to him," said the Magician; "he is a superstitious and bigoted Anti-naturalist. What you call frogs are eagles, soaring in the empyrean, and they denote freedom from the superstitious belief in the interior sense of the Bible, which is a crazy conceit. We scent the odors of those clouds as delicious fragrances. It is our delight to inhale them, and our lungs expand, and we feel competent to declare the whole Bible to be nothing but a lie; and to prove that it is a great obstacle to the progress of the species. The fire and the blood, if you will attentively observe them, are the reflections of the great sun of knowledge and virtue. In the light of Nature and of Reason we appear ourselves the individualized scintillations of God."

246. At this I turned again to my Angelic Guide, and said to him, What will he call the crimson dove, which is the emblem of our society? With a smile my friend replied, "Show him the likeness of the dove embroidered upon your breast, and see what he will say." At this I turned to the Magician, and made a gesture attracting his attention to the dove; and, seeing it, he replied at once, "You, my young friend, are in a very rudimental state. As I psychometrize your condition, I take a most disagreeable impression. You are in the stink of priestcraft. You seem externally a liberal man; but, in your interiors, you hate the doctrine of natural progression, and believe that

Jesus was God." I said to him in reply, There is no doubt in my mind whatever that God was clothed upon with flesh, and that he took upon himself the Human form as Jesus; but I am here for an end of use, and will gladly listen to all that you have to say. The crimson dove upon my breast is a symbol of the Society of which I am a member. To this he made answer, "I wear the image of God in all the developed perfections of the Harmonial Man; and that is the emblem which you will find inscribed within every inhabitant of this magnificent sphere."

247. A group of Spirits now advanced, leading the way toward the Amphitheater. We followed them, and, on entering into the edifice, an immense assemblage was apparent. The meeting was opened with an ode sung by a choir. There was a railed platform, apparently, in front of the audience for the use of the speakers; and a Spirit who appeared to have lived in the time of Louis XVI., a courtly and eloquent man, arose and addressed the assemblage. His subject was the doctrine of Progressive Development. He commenced by remarking, that the beginning of Nature was in the development of motion, and that motion developed mind, and that mind developed matter, from a crude unorganized element, through progressive mineral, vegetable and animal formations. He traced the growth of the animal kingdom through the reptilia to the quadrupeda. He then essayed to prove that there was a chain of succession leading through the advanced mammalia to the baboon and the ape. He finally advanced the proposition that man was developed from highly advanced members of the latter type. This doctrine he declared to be at the foundation of any and every rational system of theology. He took his seat amidst the plaudits of the audience.

248. In a short time a second Speaker, a man of huge girth, with herculean limbs and with an enormous head, Titanic as to intellect, arose in the assembly. I observed his arms, that they were covered with brawn; and his coal-black eyes, deep, fiery and luminous, sparkled with a perpetual and restless light. Never before had I witnessed such an embodiment of intellect in the natural order. He seemed to have the power of playing upon the minds of his auditors, with a current of fiery thought, which, for the time being, produced preternatural exhilaration. "Yes," he said, "Nature is God." From rudimental chaos matter continually is elaborated, and ultimates in God-Man. The passions of the animal are the imperfect manifestations of primeval force, but the passions of the Man the Deity in play. Nature is God. Fools and fanatics alone preach up a crusade against Nature. The great inversionist of Galilee said, "Deny thyself; but the fundamental law of Nature is, Develope thyself. To arrest the developements of Nature, priestcraft in every age has built its prisons. The Bible is the monument which priestcraft has erected to mark the Ultima-Thule of Progress. Down with the Bible?" At this there was a clapping of hands and an irrepressible shout, that rose from the multitude and shook the temple.

249. A third Speaker then took the rostrum and said, "While fully agreeing with the remarks to which we have listened so admiringly, I beg leave to offer a protest against an inference which possibly might be drawn from them. The Bible had its use. Jesus, Mahomet, Zoroaster, and other wise men, but partially freed, however, from mythological traditions, rolled on the car of Progress. The vegetable came before the animal, but was useful in preparing a basis for the animal kingdom, and serpents came before

men and aided on the process of developement. The Bible is a very bad book, when measured from the stand-point of progression, but all error is truth in a rudimental state. What is to be deplored is, that the Primitive History should retain its hold upon the affections of men, while a sublime Philosophy, which gives every age its proper place, stands waiting for receivers. Every man is a good man, but man is angular in his earliest progression. Every age is good. In the incipient developement of the most ancient thought, you will find the germs of the true Harmonial Philosophy. The true ground then is, that the Bible is a very good book, and that its Spirit is genuine Harmonialism. I for one believe that there is an inner sense, that its writers were all Harmonialists, but that they could not ultimate their thought in the wisdom-sphere."

250. There was then a pause. A man with snowy locks, tall and slender, apparently bowed with age, whose thin lips were curved to denote sarcasm, and whose whole appearance indicated subtlety and impiety, arose and said: "Books are like animals, they die and are reorganized in better forms. Whatever there was of good in the Bible, served as a mental pabulum for the strong stomach of the gross Judeans. The fierce and sanguinary character of the Romans, the Huns, the Slavonic and other contemporaneous peoples, required the stern and gloomy pictures of wrath and damnation, which the Personage who is most inaptly termed the 'gentle Jesus' delighted to indulge in. A milder race looks upon crime as a rudimental exercise of unaccustomed powers. The gloomy doctrine of man's responsibility to a Personal Sovereign, for every failure which he makes in ultimating Divinity in his actions, burns out with the death of the more barbaric and undeveloped con-

ditions of the race. Society on earth must have some sort of faith. Painful and subversive doctrines vanish with social amelioration. Crime vanishes with the conditions which produce it. We shall soon have a Utopia on earth. The Bible is a good book to frighten bad children with. Superstition is the nurse of Man's infancy. The hobgoblin devil was made use of to push man up from behind, or otherwise he might not have progressed. I doubt not that any Spirit in this assembly could write a better book than the Bible, but I very much doubt that any one of us could compose a work so calculated to stir up the interiors of men, steeped in all the necessary vices of an incipient condition. The stern old Schoolmaster who flagellates the boy, is useful as an instructor of his mind. I look upon the Bible as that old Schoolmaster. But the theory of Harmonic Progression! Ah! that is better than the Schoolmaster! Like bewitching Woman, it learns the lad the meaning of the cytherean zone that flashes with the charm and *abandon* of existence. It comes to unfold the Principles of Nature to the expanded intuitions of mankind. It would not have been prudent to have taught men, in their barbaric conditions, that there was not really such a thing as sin. It would have been trusting boys with matches in a powder mill. So I say the Bible, with all its errors, was useful in its time."

251. "The Bible has made some men mad, and they carry their madness into the Spiritual Spheres. I require no other evidence than this to convince me of its evil," said the Titanic Speaker, the second of those who addressed the audience. "Other books are like ropes of sand, that drop away from the mind when it leaves the earth-sphere; but the Bible is like a girdle of magnetic fire, through which a living spirit perpetually circulates. Spirits who

have become Bible-lovers die as to the body, and their fantasy grows on them after death. Tell me not that the Bible is a good book. Its deluded votaries have been drawn by it, and have been formed by it into a series of societies which they call Heaven. There, in their miserable infatuation, they live insensible to the potent voice of Reason, and their faith is like a wall of fire about them."

252. At this the assemblage was seized with a desire to hear concerning the life of those Spirits who receive the Word, and there was heard a Voice from the East, which said: "Let the Stranger speak." And the Angelic Guide arose in the assemblage and addressed them as follows: "The truth of all sciences is in their use. That doctrine proves its divine truth, which leads us into smiling fields where plenty crowns the seed-time with endless successions of harvests. And I enjoy, with ineffable satisfaction, the comfort of believing that right-willing men first love the Truth, and then marry it as a bride, and that from this marriage are born endless family-circles of knowledges and virtues. I believe as well, that, unless the intellect is married to eternal truth, the understanding is sterile and barren. For a man to love falses is unnatural. The adultery of the intellect is for a man to conjoin himself to forms of false doctrine. From such unnatural cohabitation, chimeras are born and monstrous fantasies. These appear like serpents and hydras to those who are wise. The Bible, which we call the Word, O Spirits, was not in its more ancient parts communicated to the inhabitants of the natural earth when men were gross and brutalized, as some of you suppose. The most ancient parts of it were communicated in the Golden Age. The intellect, uncontaminated by the love of self, earnestly desired espousals with Divine Truth, and the



Word descended from Heaven to man, as a chaste virgin is brought from her father's house to the bridegroom's arms. Of so excellent a genius were the men of the most ancient time, that they loved every truth in its good and for its use. They saw that a period of declension, a reign of inversion and of diabolical hatred and vile idolatry, and of specious reasonings from appearances, would eventually obtain in the world, and they desired from the Lord a method whereby celestial arcana might be preserved;—and the Word was let down from Heaven for that end. There are three degrees in man—they are finite discrete degrees;—and there are three degrees in the Word—but these are infinite discrete degrees. Every truth that pertains to man's regeneration, subsists in the Word, as a perpetual bond of connection between the earth and the Heavens; and the written Word is the magnet attracting and diffusing celestial influences."

253. When the Angel had spoken, the assemblage became violently excited, and cried, "Enough of this; there was no Golden Age; and, in the first ages of the natural world, it was impossible to tell at what point the animal ceased and the man began. But we are Gods, and have the advantage of ages of progression." Instantly the assemblage were seized with the lust of destroying the Word; and, as they were seized with this lust, they were changed into the likeness of animals, and the appearance of the temple became that of a pit. I turned to the Angel, and said to him: Do I see these things in the light of Heaven and of the Word? To this he answered: "You do. Mark attentively what follows."

254. The copy of the Word, which the Angel had carried in his breast, and which he now held in his hand, was plucked from him. Tell me what this means? I said. To

this the Angel answered: "It is the direful effect of the magic of this Hell that it abstracts from the initiates all remains of the knowledges of the Word stored up in the interiors, so long as that magic is not held at bay by the Divine Potency. The men of this Hell have lost the Word from their interiors. You will now see them take this parchment which contains it." I replied it is gone. It appears to have sunken down into the earth beneath their feet.

255. "Mark attentively what follows," the Angel said again. I then saw order restored in the pit, and one of their Chief Speakers held in his hand resolutions, which he read, as follows:

Resolved, first, That the only Bible is Nature, as expressed in the Mineral, Vegetable, Animal, Human, Spiritual and Divine Kingdoms thereof, and that there is no other revelation.

Resolved, second, That Man is the embodiment of all the kingdoms of Nature, and an epitome of all matter and all motion.

Resolved, third, That Nature is Divine, and that all men are parts of the Divine Nature.

Resolved, fourth, That there is no hiatus in the onward movement of progress, and that all men have ascended from the animal, and continually advance in unbroken lines of progression, all appearances to the contrary notwithstanding.

Resolved, fifth, That the Bible is a collection of Oriental traditions, of doubtful and ambiguous phraseology; but that much contained in the Bible was a revelation from

Spirits, and useful in the unprogressed condition of the race.

Resolved, sixth, That Nature and Reason are our Scriptures, and that we will be free to interpret them according to our several progressive states.

"These resolutions," said the speaker, "I present to you, believing that they embody the full sense of our sphere." Dissent was expressed by the audience toward the resolution declaring a portion of the Bible to have come from Spirits; but the majority concurred in it, and the resolutions were adopted.

256. Another Speaker then arose, holding in his hand a second series of resolutions, couched in these words :

Resolved, first, That the Self-hood of man is Divine.

Resolved, second, That the progression of the race depends upon the general and universal progress of matter to spirit.

Resolved, third, That it is our mission to elevate Spirits in the Earth-plane, by imparting to them the knowledge of progression.

Resolved, fourth, That the Sabbath is an unnatural institution, based upon the dogmas of priests.

Resolved, fifth, That prayer to a personal God involves the ridiculous assumption that man can change the eternal course of Nature ; but that prayers to Spirits aid man in progression by establishing magnetic *rappport* with the wisdom of the Second Sphere.

257. After these resolutions were read, a whirlwind of

acclamation followed, and they were adopted. A third Speaker then arose, a man of determined will, whose aspect denoted fiery energy, and said: "I am about to offer a resolution, which I am sure all advanced intellects will receive, and all of resolute wills unite in putting in practice. Resolved, that whatever differences of opinion exist concerning the origin and past use of portions of the Scriptural Records, we all agree that new and better Revelations can be given from this sphere to the inhabitants of the earth. I advocate this resolution," he said, "on six grounds. We are all Christs; he was a natural man under the influence of Spirits; he spoke as a medium, and was an inspired man, but the sources of his inspiration were Spirits. Let us resolve ourselves into a mighty army of Christs, each holding in his hand the doctrine of progression, till the huge edifice of misdirected ambition, called the Christian Church, upheaved from its foundation by our united efforts, is cast down and not one stone left upon another. Second, I advocate this resolution because we are deliverers. Having risen ourselves from traditional Christian superstitions, let us sound the jubilee of enfranchised reason by proclaiming the doctrine of progression. Tear out the doctrine of the internal sense of the Word—that pernicious fallacy. Spit on it, curse it, burn it in the fire of your celestial intelligence! The Sun of Knowledge is rising on the sphere below, but that sun is shorn of its glory so long as men persist in gazing through the smoked glass of the internal sense of the Bible. The deliverance of mankind demands the destruction of that superstitious veneration which men possess, for ancient records. Third, I advocate the resolution, because our progression depends upon the advancement of those in the rudimental state. How shall we ever over-

come the fantasy-spheres where the Bible-worshippers live in the Spirit-universe? How shall we make the Second Sphere a unit? Never can we bring this about but by making one combined attack upon those gloomy superstitions, which make men prefer the Bible, with all its cruelties, murders and falsifications, to the elevated inculcations of a serene and spiritual Harmonialism. The upas-tree of Sectarianism has its roots in the minds inhabiting the rudimentary spheres; but its branches grow thick and strong, and its poisoned flowers yield their deadly fruits in the midst of the worlds of the immortals. Lop off the branches and they spring again; kill the root and the tree perishes. Earth is the nursery of the armies of those who war against us. Cut off all faith in the internal sense of the Bible on earth. Give men there the faith of Nature and Reason, and the world will all become a nursery of elevated and balanced intellects, and the great faith of progression swell the armies of the spheres. In the fourth place I advocate the resolution, because it tends to bring about concord. The internal sense of the Word is a doctrine that brings warfare with it. Look at the earth. No Harmonialist there but is infested, and, in his well-intentioned efforts to progress mankind, frustrated by men and Spirits, misled by traditional impressions, who press the claims of the Bible as the infallible Word of Deity. It is a curved line,—it seems to lead to the Spiritual World,—to its knowledge,—that book,—but in reality it buries men who travel in it in a region of dense forests black with ignorance. The bone of contention among Spiritualists is the Bible. Why develope mediums, if they are to come with the Bible under the arm, mouthing the hypocritical cant of sectarianism? Harmonialism never will triumph but on its ruin. The Spiritual-

ists who believe in the internal sense of the Bible are like so many sword-fish in a flock of whales; they will not harmonize. They burn with a terrible fury to proselyte men to their gloomy faith. Society will present in the future the spectacle of a band of social brothers when the fragrant flower of Reason blossoms in their midst, and each man is free to follow his own instincts directed by wisdom; but if the Bible exists on earth as the Word of God, it will be the corner-stone of a new Christian Church, and the Spiritualists will have as thoroughly established a priesthood, and as thoroughly a repressive system of dogmatics as the world has ever seen. Our fundamental truth for instance, the doctrine that man has advanced on earth in an uninterrupted manner from primal barbarism, cannot be maintained so long as men believe the internal sense of the Word; that teaches the opposite. The Bible asserts most positively that men, through voluntary evils, do retrogress. Once admit that progression can be arrested in the earth-sphere by self-love, or that men absolutely become degraded or inverted in their affections, and there is no limit to the possible extension of the dogma. The Bible teaches that Christ was born without a natural father. This upsets the doctrine that he was like us like all men, differing only in peculiarities resulting from the combination of temperaments. He may have been a bastard. His mother may have been psychologized. The statement as it stands may have been a perversion of some psychological laws. But what are we to do when the rolling waves of our teaching beat against that great rock of the Miraculous Incarnation? Since we cannot harmonize our inculcations with the doctrines to which I refer, concord on earth can only be brought about through destroying the rev-

erance of mankind for the record in which they are found."

258. Slowly a golden light descended ; and looking up, I beheld far above us the sublime spiritual temple which had appeared in our own Heaven ; and the light of the temple illuminated the entire amphitheater. Gradually we ascended till by degrees the temple of the Sorcerers was lost from sight. I turned to my companion and said to him : Tell me how those men look to you ? He replied : "I saw them as to correspondences and they appeared like animals, and their falsities appeared like serpents in the air. Serpents also appeared convolving round their forms. The serpent corresponds to the sensual principle, and because their reasonings were drawn entirely from the sensual, I saw them covered with snakes. You are withdrawn, that the latter portion of the discourse of the Spirits should not be received by you, as there was that in it which would have disturbed your equilibrium. But go down alone and tell them that you have come for the copy of the Word ; for through that you will discover a secret. Before going, commend yourself to the Lord, that you may be protected." Saying this, he bade me farewell ; and I stood alone.

259. As I retraced my downward path I observed the road, which appeared to have been worn by the countless feet of multitudes of many generations. The horror of a great desolation fell upon me. Everything in the sphere about me was the symbol of the falsities against the Word to which I had listened below ; and, through the wild glimmering and fatuous light, I saw an apparently interminable succession of landscapes, which formed themselves in the atmosphere, and then were wrapped together in a scroll, and vanished away. I saw at the left of the road a

rocky entrance, like the passage through which I had passed on a previous occasion; when I was permitted to see the Spirit who had called himself Seneca. Standing upon a bare pinnacle of a rock, I beheld the wasted effigy of a woman. The sharp lines of care and premature old age disfigured her countenance. Her hair, turned prematurely gray, was blown by the wild wind. The effigy of the skeleton of an unborn child was clasped by its arms around her neck, and many children like it, some of them like embryo formations in the first condition of incipient life, and others in all the more advanced stages of the embryo, appeared to hide themselves in the folds of her garments. She held in her right hand a sharp puncturing instrument; her whole appearance was horrible; her garments were defiled with gouts of red clotted blood. I said to her, What is your name, and where did you come from? She made no answer, but cried continually, "woe, woe, woe!" An inward Voice then said to me, "Her trade in the natural sphere was the murder of unborn children. There are times when she appears as you see her, but at other times she acts the great lady and appears in sumptuous apparel. She is one of a Society who are in the lust of destroying unborn infants."

260. I passed a little further, and saw at the left a deep pool, overshadowed by black and blasted trees. The pool itself was of the color of pitch. Suddenly the trees burst out into a lurid fire which illuminated the caverns on every side; and the Voice speaking within me said, "The hells of such as have in the body lived as harlots, and betrayed virgins for purposes of lust, are in a deep sepulcher below." There came to the entrance of one of the caverns, while I gazed, a female, who appeared like a beautiful young girl



clothed in pure white ; but as the light of Heaven was let down, she changed, and presented the appearance of a female in the last stages of consumption. She came forth, and threw herself into the lake of pitch, and rose from it on the hither side ; and, with her garments all defiled, she approached me. I said to her, Would to God that I could die for you, I would be willing to die to save you ! when with a loud voice she cried, " I am in the delight of Heaven ! who talks to me of being saved ? "

261. I passed on, and entered once again the temple of the Deniers of the Word ; and I said, addressing myself to one who sat within the platform ; I have come for the copy of the Word which was taken from my friend. The answer was given, " We have buried it, and it is decayed. It is in the vault below our temple, but you may go after it." I then saw an entrance leading to a crypt or vault, and found myself, on venturing downward, in a lower deep ; and the Word was buried in the midst of it, and men like soldiers were seated around the grave's mouth. I turned to one of them and said to him, Why do you wish to keep that Book buried ? He replied, " We are in the love of its burial." I said to him, It is immortal ! It will rise again, for it came from Heaven. It cannot die. At this they said, " We will shew you that it is dead ! Cannot you scent the odor of decay from it ? It is as dead as Christ. Perhaps you have come to steal it away from us, as the disciples of Christ stole his body from the Jews. But go down yourself into the grave beneath that rock, and see if there is any book there." I then descended through steps cut apparently in the rock, and to my perfect astonishment I found an Angel holding the Book in his hand, and recognized him as my friend and guide ; and the rock was

rolled away which was on the grave's mouth, and the Angel came forth, and the book was in his breast. The Spirits seeing him, screamed with terror, and fell like dead men with their faces downward.

262. The Angel then took the book and laid it upon the rock, and no sooner was it placed beyond immediate contact with him, than it changed into the likeness of the body of the Lord, and the recumbent Spirits rose, each in the effigy of his ruling love, and rushed toward it like wild beasts who see a corpse and desire to feed upon it; when suddenly the image became possessed of life and stood upon its feet, and the leaves of the book formed themselves into the garments, and the truths of the book into the spiritual form, and the goods of the truths into the celestial form of a man; and upon the head of the image was a crown, and in his right hand was a sceptre, and it seemed as if a living Angel possessed that threefold form. And from its eyes shot forth flames of such intense brightness, that it seemed as if the Spirit-Sun was in their light.

263. I rose while gazing upon the image, which was the Word, till by degrees I found myself standing in the assembly above, and the image also rose enveloped in a brightness like the sun. Then came an awe, a power of darkness, over the multitude, and they turned their faces from the light, and held their arms above their eyes, but the Word was taken from them by degrees and returned to Heaven.

## CHAPTER IX.

264. Soon after I found myself standing in the rose-garden beside the fountains, and my Angel friend was with me, and smilingly he said: "There still remains a brief space before the opening of the sanctuary. Ask me such questions as you are moved to do." At this moment my attention was drawn by a beautiful female figure standing beside the fountain on the other side, with her lovely face suffused with a rosy light. She held in her hand a basket of flowers; and the young birds came twittering about her, attracted by the honey hid in their cups. "That is a signal to you," my Angelic friend remarked, "and I must bid you for a time farewell." He then said, "Peace be with you," and was gone.

265. I then heard the beautiful Spirit singing, and have endeavored to preserve in some imperfect way her words.

"On what enchanted mountains,  
Where endless morn prevails;  
Where lotus-wreathed fountains  
Perfume the summer gales,  
With dews that melt in flowers like songs of nightingales;—

“ Beside that summer margent  
Of rivers, in the isles  
Where palaces of argent,  
And golden-fretted piles  
Of Sacerdotal towers reflect the Morning's smiles ;

“ Or in what dewy vallies,  
Where Summer, Angel-eyed,  
Fills with her smiles the chalice  
Of ether glorified,  
That bathes the worlds as flowers with dew-drops are supplied ;

“ Or in what sun-world golden  
That rocks upon the sea  
Of space, with stars enfolden,  
Embalmed in melody ;  
O tell me, Brother dear, did Life awaken thee ?

“ Thy spirit-crown is beaming,  
Like tears to sunshine wed ;  
Thy spirit-robe is gleaming,  
As if it once were spread  
O'er some illustrious Saint, or Martyr newly dead.

“ And something in thy gesture,  
And something in thy face,  
Befitteth well thy vesture,  
Bespeaks a fearful race,  
A strife to enter Heaven ; then rest in God's embrace.

“ Come, sit beneath the roses,  
And tell me where begun  
The Life that now reposes  
When living waters run,  
Through groves of deathless flowers. beneath the Spirit-Sun

"My Angel Sisters listen ;  
Like pleiad stars they glow  
With diamond crowns that glisten,  
Or tears of maiden snow.

They gather round to hear thy soul in music flow."

266. This lovely woman then drew from her basket a wreath of fresh flowers, and said : " Dear brother, these are song-flowers ; we plucked them when the presence of the Lord created morn in the Heaven of Lyrical Melody, which is in the midst of the Morning Land. Sing to us ; it is the Sabbath morn, and we have come to this Heaven to worship in the sanctuary." I then saw a golden-robed youth in company with each of the maidens, and the number was more than an hundred. She who had first addressed me, I recognized by an interior sense to be the Conjugal Companion of John Milton. Reclining upon the thymy and violet-covered beds beside the fountains, while the red roses diffused their fragrance upon the air, and the waters lapsed with a sound like the pattering of fairy feet, the shining multitude encircled me. The inspiration fell upon me and I sang :

HYMN OF THE NUPTIALS OF DIVINE WISDOM AND  
DIVINE LOVE.

I have made my crown from the smiles of the Angels.  
I have made my harp from the chords of the affections of their love.  
I have made my poem of morning, and my song is of the skies.  
I will sing of Love and Wisdom how they blend together.  
Love is a maiden, and she is the bride of Wisdom :  
Her eyes have won a lustre from the stars of the New Jerusalem :  
The stars of the New Jerusalem are the truths of the Word :  
Her teeth are like pearls in the still waters of immortality :  
The waters of Heaven are the spiritual truth of the Word.  
Her robes are like the sun when it melts into the flowers.  
Sunbeams and flowers are the raiment of the bride.  
Sunbeams are affections of the Lord in His Divine Good :  
Flowers are affections of the Lord in the plane of ultimates.  
She is clothed with an under-garment.  
For whiteness it is as the lily : it is the robe of Truth.  
Truth is the garment of Love in the day of her espousals.  
In her breasts unborn affections are dreaming of futurity :  
Sweet birds, sweet thoughts of love, ye dwell within her breasts.

I will sing of Wisdom the Lover-bridegroom  
He is the child of the Infinite—the Son of Light.  
In garments of gold and purple he is clad for his Beloved :  
Sweet odors exhale from his locks, and drip even to his feet.  
His harp is of three strings, and he plays it with his right hand.  
He sings a song of betrothal in the day of his espousals.  
Cupid, the eternal torch-bearer, behold him in his ministry !  
How he lighteth for Hymen his altar in the breast  
How he adorneth the bride-bed with flowers of ecstasy !  
How he mateth the doves that live within the heart !

O Love, the beautiful !—O Wisdom, the glorious !—  
From your marriage-bed are born the Heavens and the earths,

The light and heat of the suns, the palpitating life of the planets,  
The green of landscapes, and the blue of atmospheres,  
The purple on the morning mountains, the golden gleam of noon-  
tide,

The sapphire of the western sky.

From you are born the crystals, the iron, the gold, and the silver ;  
The salts, and the acids, and the alkalies ; the basalt, the granite,  
and the porphyry ;

The dry land, the sea, and the electric oceans ;

The beast and the bird, the winged and the wingless creatures.

From you are born the vegetable loves and the animal instincts.

All things are born of Love and Wisdom •

But the perfect work is Man.

Psyche dwells in Woman's heart,  
Love in loveliness enshrined ;  
Angel-cupid with his dart,  
Hath a home in every mind.

Marriage anthems first are sung  
In the highest Heavens above ;  
Wisdom fair and blithe and young,  
Plights conjugal vows to Love.

Lovely maid is drawn to man ;  
Heart and mind in one agree ;  
Souls, in God the Father's plan,  
Blend in dual unity.

Why comes the blush, and why the sigh ?  
Why burns the sacred nuptial flame ?  
And whence, when chosen hearts are nigh,  
The downcast look of maiden shame ?

Why seeks the Maid her chosen Youth,  
Reclining on the wedded breast ?  
'Tis Good that seeks immortal Truth,  
The Soul obeys her love's behest.

Why tracks the Youth the splendid spheres  
Of inward life from star to star ?  
A nuptial song his spirit hears ;  
The bridal bells they chime from far

Why turns his heart from fairest fair,  
From wreathed smiles around his way ?  
A subtler sphere pervades the air ;  
A bridal Angel's thoughts by day,

A bridal Angel's loves by night  
Like sunbeams through his pulses glide,  
He knows that Heaven shall yet requite  
His journey with the long-sought bride.

They meet, perchance in homely guise  
Of outward shape, on Earth concealed ;  
But Morning shines through married eyes,  
And Love to Wisdom stands revealed.

O Lord, thou dwellest throned in married souls  
Where truth and goodness blend forever more :  
Thy Spirit's presence every thought controls,  
As one they think, believe, commune, adore.

The form is holy ; 'tis the living shrine  
That Angels reverence ; for, within its doors  
Of flesh and blood, the eternal glories shine :  
All truths of wisdom pave its palace-floors.



Man like a spirit temple shines complete,  
 Built by the hand of God in heart and brain ;  
 Within his breast the married virtues meet,  
 And chant for aye their sweet seraphic strain.

Woman, the wife, within her sacred being  
 Celestial Heavens their wealth of loveliness  
 Build into shrines, which God's own Spirit seeing,  
 Owneth and dwelleth there ; and there doth bless

And beautify and hallow all her soul ;  
 And in each pulse of all her love pour forth  
 A power to urge her spirit to its goal  
 Of endless morning in the Upper Earth.

Heaven and Earth must married be,  
 Else the Heart of Man is dead.  
 Earth is like a barren tree,  
 To its Heavenly Spouse unwed.

Truth and goodness only reign  
 Where the Heavens to Earth descend.  
 Inward Love unites again  
 Heaven to Earth as lovers blend.

267. At this juncture I paused and said : I am moved to sing thus by an influence which I cannot restrain. I am conscious that my measures must seem halting and clownish to my brethren. The ineffable love, which beams from your eyes, melts into my heart. It is a source of constant regret to me, when I sink into external existence and repossess the external planes of consciousness, that I cannot clothe the Song-spirit of the skies with raiment of melody, that it may walk the world queenly and beautiful, with a smile and a song for every human heart. The lovely woman who had invited me to sing drew near me, and said, in tones

of such tender affectionateness, that they almost drew my soul out of me like a fluttering dove: "You have now been singing, not for the purpose of being criticised, but in order that we might draw out of your deep interior the thought that is struggling for expression. We must draw your thoughts out, that you may sing grandly in heroic measures. There is a false theory of Poetic Inspiration current in the natural world. Men think that the Poet sings, because he is impressed with ideas. Ah! it is when man ceases to be impressed, and pours out the unpremeditated stream of fluent love in rich rolling melodies, that Poetry ceases to be human and becomes divine. You have never yet reached the point of perfect spontaneity. As a Poet you must die—Sink yourself into the great sea of Infinite Love—Crucify the self-hood—and you will sing as never before. But come, we have that to say to you which can only be said in the temple of the Lord."

268. I was now conducted up the slope which led toward the temple that had been visible in the early morning; and the air resounded with praise to the Lord from the internals of the Word. The air, as I advanced, became more penetrative in its character, and at the same time more exhilarating. At first I found it more difficult to breathe. The trees dropped sweetness on either side of the pathway, and the temple itself shone before us, blazing in the magnificence of a perfect architecture. We saw multitudes advancing toward its entrance from every side. As we drew near the temple, we found seven steps leading to the entrance, which was between immense pillars. The steps themselves swam in a living light, and I found it impossible, without assistance, to place my feet upon them. Beyond the steps was a pathway, between the pillars, leading to the auditorium,

like the transparent sky for clearness. No language can describe the magnificence of the interiors of the temple. There were seats for about ten thousand persons within it, and it was built in the shape of a Roman amphitheater. To the East was a golden reading-desk, upon which was opened the Word. The Priests, to the number of about four hundred, were seated on either side of this platform, clothed in appropriate garments; and behind the platform, the Lyrical Angels whom I accompanied, and who were that day to officiate as singers, took their places. Conspicuous among them, I saw the majestic countenance of Dante; and Milton was with him; and the two affectionately leaned upon each other. "You are now," said the lovely companion of the English Poet, "to behold, for the first time, Divine Worship, as it is celebrated in the Heavens. Be not surprised at anything you may see."

269. Throughout the entire amphitheater silence reigned, and it was so profound that it seemed as if the hearts of the Angels paused, to rest and listen. There was then heard music. I turned to an Angel at my right hand, and said to him, Whence proceeds this, for I see no external causes to produce it. "Listen with your heart," he said, "and you will discover its sources." In a moment I saw a light shining, which appeared, from some invisible point, to radiate East, West, North, and South; and yet there was no visible object to produce the light. Not so, however, with the Angels, for they appeared to perceive simultaneously the source of the illumination.

270. I now saw a new wonder. In the center of the amphitheater, and floating in the atmosphere as the sun floats in the electric ocean of the universe, appeared the likeness of the sun. The particles of which it was com-

posed revolved in rapid motion, and their movement was a psalm of thanksgiving to the Creative Mind. I turned again to the Angel at my right hand, and said to him, Explain to me, if you please, the meaning of this luminous appearance? and he replied, "It is not an orb. You will soon see more clearly, and understand. It is in reality a chariot in which are a celestial Teacher and his companion. Because they are in the good of truth in an eminent degree, their going forth is as the sun."

271. In the midst of the intense light, I now discovered the chariot of which the Angel spake. Smiling with great benignity the Teacher descended from the chariot and took his seat in the place of instruction. There was given to him, by a priest, a copy of the Word. At his right side appeared the King of our own Angelic Society, and the Chief Priest of the same society was at his left. They were attired in robes which shone for brightness like noon-day, and their garments were loose and flowing after the Oriental manner.

272. The High Priest then opened a golden copy of the Word, upon the altar, and read the One Hundredth Psalm in its interior sense; and the ideas of the psalm, as they were read, formed themselves in the likeness of mountains and rivers and gardens filled with singing birds and glowing in the noonday light. Youths and maidens appeared in their midst. I turned again to my friend, and said, This is wonderful. "Hush," he replied, "and listen!" when Lo, suddenly, there fell a golden rain upon us all, which was full of sweet odors; and the sparkling raindrops, as they descended, were transformed into golden and silver blossoms, radiant with every species of precious stones, and they rested on the heads of each of the worshipers, and

became garlands, and diffused a sweet incense through the amphitheater. Then, said my friend to me, "When we read the Word, sensible manifestations always occur. Observe that the garland upon the head of each Angel differs; observe that one seems composed of onyxes, rubies and sapphires; another of the turquoise, the jacinth and the emerald; another of the diamond, the amethyst, and the opal; and so through all with an endless variation. Observe, too, that the fragrances of the separate garlands are different. In some, the odor of the myrtle predominates, in others that of the tuberose, in others that of the jasmine. This is because no two are in the same degree of reception; but each receives that from the Word which befits his state. The variations of the garlands correspond to the truths which each perceives in the Word; the fragrances of the flowers to the affections of truths."

273. In a short time the whole assembly was so pervaded with the sphere of the truths of the Word, which had been read, that they were seized with a desire of thanksgiving, and all as one rose to their feet and chanted the same psalm. And what was wonderful to observe was this: their song appeared to flow forth spontaneously without hesitation, and it rose and swelled like an ocean of seraphic melody; extended on every side, and was borne to remote portions of the Heaven. The Angels as they sang together appeared glorified, and I then knew that they sang by influx, and that the influx flowing through them produced a sphere, and in the sphere itself was a Divine influence from the Lord.

274. After the singing was over, the High Priest arose and repeated the Lord's prayer in the spiritual sense. As he prayed the audience joined with him; and, during the

prayer, he became transfigured ; and a second form shone in the midst of his own organization as if it were the soul within its body ; and I saw that each of the audience became transfigured in the same way ; and I observed, moreover, that although the images within them differed in degrees of intensity of glory, they were all the same, and each was the image of the Lord. Inwardly I desired to know the meaning of this wondrous appearance ; and then came a Voice and whispered in my interiors : "There is an image of the Lord formed in every regenerate man, which is gradually perfected during the successive stages of his regeneration, and becomes more bright to all eternity."

275. I looked up to the dome of the amphitheater and saw there a vault of cloudless purple light, and what is most wonderful, thousands of stars shining in it. Wondering why I should see stars in that glorious concave, I addressed myself interiorly to the Lord in prayer, that this mystery might be unfolded ; when, Lo, my sight became more interior, and I saw that each was an Angelic Sun peopled by myriads of Spiritual Angels ; and the firmament seemed filled with them ; and their number seemed beyond computation. "These," said an interior Voice, "compose but a small portion of the societies of the Spiritual Heaven. Those alone appear which correspond to the particular truths in the one hundredth psalm. There are Angelic Societies which correspond to each of the numberless Arcana of the Word ; and, as your knowledge of the internal sense of the Word increases, the area and the perspective of your vision of the Societies of Angels in correspondence with those truths, will also increase in the same ratio. Celestial astronomy can never be learned but through the Word."

276. I was recalled to myself by hearing a strain of celestial music which appeared to come from each orb in that expanse of magnificence; and I then looked, and each of the orbs appeared in the human form, like some entranced, inspired musician, chanting praises to the Lord. I then heard the Voice again, saying, "These are the celestial choralists. Whenever we celebrate Divine praises in any particular portion of the Word, we are in *rapport* with all Societies of Angels which correspond to the interiors of that which we read. The burning ardors of their affection stream through us like sunbeams through the flowers, and we perceive them in their collective form as radiant Humanities; and they sing to us from their heights of glory, and it fills us with interior delight.

277. After this the High Priest said, "It is in Divine Order that this day the Word should be expounded by one of the Lord's servants who is not of our own but of another Heaven." When he had thus spoken, clad in robes of purple and gold, and with a breast-plate upon his breast, and appearing like a radiant youth in the flower of his age, the Angel whom I had been instructed to call Emanuel Swedenborg arose in the place of instruction. I have only been able to retain a small portion of his discourse, because much of it was adapted to far advanced minds, and being myself but a novice, I received such of it only as was adapted to my state. The subject of his discourse was the DEGREES OF HEAVEN.

278. He took his text in these words, which are found in the twenty-second chapter of the Apocalypse fifth verse; "And there shall be no night there." So beautiful was the speaker, that he seemed the very image of Divine Peace. His eyes shone like flames of fire and the graceful motion

of his hands caused a scintillation of sparks of silver light ; but the words as he uttered them were pervaded by a sweetness as of summer flowers.

279. "I shall treat," he said, "first, of parallel degrees. Parallel degrees are like the degrees of latitude and also of longitude upon one globe. They are from the gross to the refined, and so to the more refined and most refined. All natural substance composes one degree, which is continuous and extends through all gradations of terrestrial orbs and solar luminaries. The substance of the worlds is all one substance. Matter is pictorial and representative. There are planets which correspond to every society in the Grand Man. Celestial measurements are distances from state to state in the affections of one good. There are degrees in the natural universe whose measurement is by computations of spaces. Geographical boundaries are meted out in this manner. I wish to exhibit a chart of the Natural Universe as it appears from the plane of causes, and also as it appears in the natural sense of the Word." Saying this, he unrolled a shining scroll.

280. "Mark," he said, "the objects which resemble stars : see their colors. Each star by its degree of light typifies the nearness of its sphere to the Divine Lord. The blue constellations are in natural good ; the gold and yellow constellations in spiritual good ; the white constellations in celestial good. Each of the blue stars denotes a constellation ; each of the silver and yellow stars also. Mark well the proposition. Every planet is first tenanted by a race called Adam, created in natural good, but the Adams of the azure orbs are in the natural of the ultimate heaven, the Adams of the yellow orbs, in the natural of the spiritual ; the Adams of the silver orbs in the natural of the celestial.



In the midst of this illuminated scroll, you will discover, by lifting your plane of vision, a mountain, a hill, and a plain. The Natural Universe is divided into three continuous degrees. These are called severally 'the mountain, the hill and plain of worlds.' The silver stars compose the degree of the mountain world; the yellow stars, the degree of the hill world; and the azure stars the degree of the plain world.

281. "This is the first proposition. When a man becomes regenerate he enters into one of the planes, according to his genius. There are three types of man, first, those regenerate in the celestial of the celestial; second, those regenerate in the celestial of the spiritual; and third, those regenerate in the celestial of the natural. Regeneration is, to all eternity, upon its own plane; and, according to the plane, a man becomes an Angel of the Celestial, the Spiritual or the Ultimate degree.

282. "The Lord is the only Man; and in the Lord are three infinite degrees; and they are discrete in infinite discreteness; and the Lord in his Divine Love exists in infinite discreteness in the degree of His Divine Wisdom; and again exists in infinite discreteness in the degree of his Divine Proceeding; and he is one Lord and one alone.

283. "Heaven subsists in three finite discrete degrees; the Celestial Heaven is in the plane of cause, the Spiritual Heaven is in the plane of means, and the Ultimate Heaven is in the plane of ends. But there is a plane of the appearance of cause, means and end formed in the interiors even of the thoughts of Angels; and in the animated objects, which, as sensible appearances, are produced in Nature.

284. "Man by right living, through Divine Mercy, enters

into the Divine Goodness and Truth, which is Heaven, according to the plane in which he is created. The Heaven of Goodness receives all regenerate men of the earth of mountains; the Heaven of Truth from Goodness all regenerate men of the earth of hills, and the Heaven of the Proceeding of Truth from Good all regenerate men of the earth of plains. So from the three appearances of degrees in the natural universe the three discrete Heavens are unfolded in their states."

285. Having said this, the speaker paused and unrolled a second scroll. "The Lord Almighty," he said, "is the one Lord. The scenery of the Celestial Heaven is from the correspondences of the affections of Divine Good, and from the knowledges and uses belonging thereto. The scenery of the Spiritual Heaven is from the correspondences of the affections of Divine Truth of Good, and from the knowledges and uses belonging thereunto. The scenery of the Ultimate Heavens is from the correspondences of the affections of the proceeding of the Divine Truth of Good, and the knowledges and uses belonging thereunto. And the Word, in the celestial sense, is the projection of the Truths of Divine Good into the sphere of celestial ultimates. The same Word appears in its spiritual sense in the Spiritual Heavens; and, by means of a Proceeding of Divine Love and Truth, in the Ultimate Heaven. One Word exists in all Heavens, which is visible to Angels according to their state."

286. He then continued: "The reason why the Word appears as a Book is because all truths can be embodied in their representatives, and these written. Were regenerate men on the natural earth, of which I was once a resident, interiorly opened, each man according to his genius, in the Celestial, Spiritual or Ultimate Heaven, each would receive

a copy of the Word in that form in which, subsequent to the decease of the body, it would appear to him. For the Word exists in ultimates in every Heaven, according to the degree in which it is established. Were men on that earth combined in a Regenerate Church, they would see, in the objects of the scenery of their world, the truths of the Word in a representative form."

287. Having said this he paused again. The light became so ineffable that I was unable to endure it. Observing this, the Angel at my right said, "You have received all the truths of the discourse which your condition will enable you to bear." Saying this, he conducted me to a little garden of oranges and lemons at the foot of the hill whose summit was crowned with the amphitheater.

288. Here I found certain youthful Spirits, whom I was told were from an Asiatic Nation, and I gathered an impression that they were Bengalees. Our conversation was concerning the Lord's mercy in regeneration; and it was permitted me to explain to these novices, more youthful than myself, some of the generals of that doctrine; and I found an ardor to preach from the truths of the Word burning within my breast. "You must ultimate," said my Angelic friend, "all you have heard, in the external plane of the mind, before you can receive additional truth. Here ends the volume. You will have power given you from time to time to reproduce, in splendid illustrative discourses, all that you have learned from the Word. Your career among your fellow men in the natural world will hereafter be that of a triumphant defender of the Heavenly doctrines of the New Jerusalem. "Go no more among Spiritualists unless they are willing to receive the Heavenly

doctrines which are committed to your charge. If they receive that which is given you to say, the works of the ministry, given you to discharge, will be, first of all, to them. Deal plainly with them, that, when your mortal race is run, you may commit yourself to your Divine Redeemer in the conviction that you have spoken in strict conformity to your most intimate convictions.

289. "I will not say farewell. Wherever you labor, it is my providential work to assist you, in teaching from the public pulpit, in visiting the sick, in ministering beside the dying, and celebrating the passage of the Spirit from the mortal to the immortal state. Such is the commission that I have received from our blessed Lord. Take no thought of the censure that may follow the publication of this volume. You have but recorded in honest faithfulness that which you have seen and heard. Finally, remember that the servant is not above his Lord, and, if a man will live godly in Christ Jesus, he must suffer. But remember also, that tears turn to smiles in the gateway of eternal life."