

# THE MOUNTAIN COVE JOURNAL

## AND SPIRITUAL HARBINGER.

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

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### Disclosures from the Interior.

#### THE DISCLOSIVE ENCYCLOPEDIA.

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

#### DEATH AND THE RESURRECTION.

(Continued from page 96.)

"Evil is the opposite of Good. Ill, adapted, causes unhealthy movement, and results in useless and unhappy ends.

"As the mind conceives the idea of evil, it enters a department which unfolds a state of deranged tendencies, and of final destruction of means employed; hence the interception of the healthful procedures of the physical or spiritual development of natures.

"In this sepulcher of the dead, where molders lifeless mortality, is the immutable evidence of human derangement. Here, by Divine permission, thou art upon the plane, in the low and gloomy dominion where Nature, laboring under the influence of misdirected laws, hath deposited her despoiled productions, and where condition pictures, in solemn and awful reality, the result of her movements while suffering the consequences of the destructive inversion of her laws.

"Here are bodies, once animate with life, whose procedure has been intervened, and the order of nature is such that when obstructed by reverse movement, she eats upon herself; and when her laws contend, the outward expression or body-form of her manifestation, the theater of the inward acting laws, suffers, and, unless prevented by a superior power, is finally demolished.

"A want of equilibrium in any body composite, any organic substance or combination of principles, associated energies, productive or effective procedures, is inevitably followed by derangement. Derangement causes the absence of harmony, and harmony is life and health. Hence it follows, that any overcharged department of the elements of nature, causes a misdirection of forces, ever increasing in momentum; and, unless equilibrium be restored, results in destruction or decomposition; and disintegration or analysis is the removal of the consociate principles of the body, and hence each department individualized preponderates, as actuated by the motive forces. The department of every structure, in its elementary constitution and constructive tendency, is adapted to its purposed position in the edifice, and in no otherwise possesses healthy movement. Thus it is that the nerves of the human system, when deranged, affect the entire being; the functionaries of the human body, and the body, and the mind, formed for and adapted to each other, must harmonize in order to development, and the derangement of either worketh its effects throughout the system.

"Pilgrim! in the statement of the

Fall shall be given more minutely and complete, the relation the body and the mind sustain to each other, and the more deep and interior cause which is the origin of the inversion of the law of life in man, having its tendency unto death; and for the present, while we proceed to other departments, Wisdom shall utter those things more immediately connected with the effect, since the effect of a derangement of human life is more prominently manifested in the region of death.

"Thou hast heard, O Pilgrim! the voice of the thunders, and the dread roar of contending elements, and as thou hast followed in the pathway of the tempest, thou hast witnessed their destructive effects upon every department of nature negative to their forces. The works of art, the results of much calculation and excessive toil, have been borne away amid the wild embrace of the hurrying storms; forests of majestic oaks and lofty pines, which have stood for ages, have yielded to the influence of the deranged elements. And the cause and the force and the mode of procedure is concealed from mortal vision, the effects alone declaring their existence. So likewise man, the crowning work of the Great Architect, by reason of the derangement of the functionaries and motive forces of his being, becomes the sport of that tempest which rages within his system, receiving impetus in its destructive tendency by the effects of the derangement of the principles of harmony and life within him.

"Mind in man, under its present form of manifestation, is unbalanced; the body, by reason of derangement, is diseased and dying. These perpetually war the one upon the other. The mind, bringing improperly the various departments of the physical system beneath its control, causes it to overact; and weakness, excessive derangement and death are the inevitable result. The body, excited by disease, exercises its power over the feeble and prostrate energies of the mind, rendering it morbid and ineffectual; and these unite, adding greater intensity to the discordant movement, until the various compartments yield to the power of the warring elements, resulting in the inability of the body to sustain the mind, and the mind to retain the body for its uses and ends, and hence that dissolution known by mortals as death. The resurrection shall be the reunion of the spirit with quickened, harmonized and healthful materiality, in a perfect organic body, appropriating every department adapted to the use of the mind, and the mind, purified, harmonized and proceeding in order of perfection, shall re-enter and possess that portion of material nature adapted to its use; and hence the perfection of the resurrection. More of this, however, shall, in a future disclosure, be given.

"Thus, Pilgrim, has been concisely stated the effects of the violation of the law of life in human beings. The effect upon the body, the anatomy of man is fully displayed in the operations of death, or the removal of the life principle thereof. The ultimate results upon the spirit shall be considered while exploring another sphere. The primal or exciting cause of this

derangement lies deep in the interior, and associates itself with the inward and most subtle principle affecting man as a moral and spiritual being. That, properly disclosed, will answer the inquiry of human minds, and foreshadow the necessity, the certainty and the nature of the resurrection.

(To be continued.)

#### DIADEMA: THE PLANET VENUS.

PART I.

(Continued from page 93.)

Above this glorious crystallization, and rising from it, and yet appearing to be suspended or crystallized in the atmosphere above it, appears a miraculous efflorescence or atmospheric floral emanation, which appears the condensation of perfected crystalline floral particles, and which, like the transfigured spirit or the aromal culmination of all floral forms, expands its graceful branches, dropping with living dew, sparkling with concrete incense, and appearing one composite, infinitely varied blossom of immortality.

The vast and high aspiring center unfolds into a silver transparency, which appears a floral chalice, filled with the living dew of immortality.—Rays of light, ineffable, invisible and eternal, concentrate above this chalice and outradiate into visible Divine effulgence, and assume or unfold the image of a dove-like form, or condensation of immortal essences of melody.

The arborescent crystallization above the fountain appears to be the ultimate crystallization of the principle of chemical mineralization; and the glorious, magnificent form above this appears the ultimatum of the principle of floral life in aromal crystallization; and the floating radiation which above the chalice is seen in dove-like form, appears the ultimatum of the melody of sensitive existence, unfolding by harmonic operation and volutary creative fiat of the Divine Procedure.

It is impossible to describe the ascending degrees of fragrance, beauty and melody which outradiate from this most magnificent and triune creation. It can only be said that its influence is to pervade the soul, the spirit and the external form with unutterable emotions of delight, astonishment and uplifting thoughts of adoration. It is in itself and in its uses perfect.

As I behold, the lovely spirit who is my conductress stands beside. The coronet upon her brow, which is the correspondence of her interior inspired intelligence, becomes with every moment more glorious; and by this I am enabled to learn that the effect of the wondrous manifestation upon her consciousness is like unto exquisite music, or like the wine of Paradise, which causes the lips of the entranced recipient to utter forth speech pervaded by Wisdom and Love Divine.

Paths of luminous marble wind from every direction toward the fountain, and in the immediate vicinity millions of varieties of floral forms appear, whose prevailing hue is crimson, and which unfold into every conceivable and every imaginable form of beauty; yet each flower seems unfolded from the family of the rose.

The earth is overveiled as with a crimson mantle, and this is composed of rose-like blossoms, each blossom minute as a blood-drop, and reflecting

the unfolding beauty of the conjugal affections of paradisaical love. The larger forms of this garden of roses outbranch from graceful stalks, and these, instead of being armed with penetrative spines emitting an acrid essence, are all shaped in the beautiful symmetry of the human bosom, and are filled with a golden virtue which distills therefrom, exudes in precious odors, and drops in golden manna when shaken by the breath of the love-pervaded and love-melodized paradisaical atmosphere.

Myriads of aerial shapes disport amid this garden of delight. Beings shaped like the most delicate and microcosmic ideas of human consciousness, star-forms with wings of azure, bird-forms floating on pinions flecked with rainbow coruscations, butterfly-winged and faeriform images, delicate creations that the mind perceives ideally in reverie and dream, all beautiful, all glorious, all perfect, all moving in harmony, all endowed with exquisite sensation, all clothed with external aeriform luminations, dwell together in this all-beautiful abode.

These feed upon the lactical perfumes and essences of this most interior unfolding paradise. These all are correspondences: these all are hieroglyphs. These all are visible manifestations. These all are individualized harmonies, beauties, sweetnesses, joys, wonders, utterances, affections, intelligences and procedures, typifying and representing the love-garden and love-disclosure which God hath created in the immortal bosom of each and every conjugal associate in paradise, in the sphere of conjugal affection, unfallen, unobscured, holy and heaven-inspired.

A soft, rose-like dawn, a light like the light that shines through an atmosphere suffused with rose-formed atoms, encompasses and overbends this inmost garden, and this light itself, which pervades and encompasses the garden, appears composed of undulating emanations, all springing from one center, and forming a rose of light, in whose midst the paradisaical roses unfold and bloom.

This rose of light appears to unfold around the miraculous fountain, so that the arborescent glory which is above the fountain forms the corolla or center of the rose. Myriads of doves, whose plumage is snowy white, and which appear composed of spiritual substance, soar and sing in the midst of the rose-like emanation. The young vines unfolding in the jeweled center, put forth their tendrils and send forth a pleasant smell. The voice of the turtle is heard in the land; and every utterance of the turtle is like the voice of conjugal delight calling unto its beloved.

What is wonderful to relate is, that these dove-like forms appear to subsist on the elemental perfume of the flowers, and each rose unfolds a cloud of incense, which appears in its turn to become the floating image of a dove.

And what is still more wonderful to relate, a race of graceful quadrupedal creatures, whose substance corresponds to the pure floral element, subsist, without apparent injury to the loveliness of the flowers, in the midst of the garden.

These are shaped in miniature resemblance of the hart or roe. Their

forms are diaphanous, and the golden aura which circulates in their veins, intermingled with a crystal and a ruby essence, appears and sparkles while it permeates their forms.

At the extremity of this delightful garden appears a rose-like luminescence, which, like a robe of light, encloses the entire expanse. This rose-like emanation appears composed of transparent atoms, crystallized and floating in the atmosphere, bathed in the light that emanates from the sacred precincts of this inner sanctuary.—These floating atoms cohere together, and yet although they are distinctly visible in beautiful forms of crystallization, they float in the midst of the serene air as if they were poised between the earth and the heaven by the operation of a divided law of spiritual and terrestrial gravitation.

In the midst of this hallowed place I pause, attracted by a voice, inaudible to the outward but audible to the inward spirit.

Awful beyond all language, terrible beyond all utterance, majestic beyond the power of description, is that voice.

Overwhelmed I cast myself upon the earth and veil my countenance with my hands. A mighty rushing wind descends. A sudden tremor, like an earthquake, agitates my form. My spirit retires and wraps itself within the mantle of interior consciousness.

A vortical procedure, like unto a whirlwind, whose light is as amber, rushes by. A spiral of overwhelming brightness, whose flames are as molten chrysolite, appears to rest upon me, and from afar I hear the sound as of wheels in the tops of the majestic graves in the outer limits of the consecrated place.

O Spirit, who didst, upon the planet Earth, appear unto unfallen man from the midst of the tree of life, which was in the midst of the garden, forgive the fallen mortal whose interior being, like Adam, re-entering the forfeited abode of innocence, hath heard the sound of the goings forth, and felt the vibrating harmonies, and heard the awful utterance of Thy Divine Procedure!

An invisible hand lifts me up. I stand upon my feet. Overwhelmed, and not daring so much as to lift up mine eyes, I cry, "God be merciful unto me a sinner!"

A voice infinite in love, pervaded by every attribute of clemency Divine, vibrates upon mine ear. The holy undulations penetrate, revive, and cause my heart to burn within me.

I lift up mine eyes. Above me I behold, in the midst of the glory and majesty of the unfolding vortex, a Being seated as upon a throne. Ten thousand angels minister unto Him, and ten thousand times ten thousand crowns of glory are constellated in one triunity. In His hand all scepters of dominion are concentrated in one. I know that face: it is the countenance of Jesus of Nazareth, albeit God the Father indwelth in and speaketh from the voice of God the Son.

I see on either side of the majestic throne a winged scroll. The scroll to the right appears written in letters of gold upon a surface of ivory. The scroll to the left appears written in letters of blood upon a surface of flame.





