

DESERET NEWS.

SATURDAY, JUNE 28, 1851.

☞ We have not seen Mr. Davis' "GREAT HARMONIA," or any extract therefrom, that we are aware of, except the extract from the Guardian on another page; which possesses interest enough for us to give it a perusal, and we doubt not that most of our readers will be glad to do the same. Although the *MODUS OPERANDI* of death may not be any thing which will have an essential bearing on our present or future happiness; yet it may be a source of gratification to sensitive minds, to be able to anticipate a prospective view of the changes they are about to pass through, as the spirit and body separate. Whether Mr. Davis be right or wrong, in toto, in his delineation of death, is not our object now to decide; that there is some truth in his remarks we have no doubt, and our motto is with the poet:—

"Seize upon truth wherever found,
"On Christian or on heathen ground;
"Amongst our friends, amongst our foes,
"The plant's divine where'er it grows."

And we would say to the saints, read the foregoing as you would the apocryphal or any other writings, which you do not know to be unalloyed truth; with your souls so filled with the Holy Ghost, and the spirit of revelation, that you will know as you read, and be able to separate between truth and falsehood;—store the good, and cast the bad away;—and if you read any writings of a doubtful character on any other principle, you are liable to receive wrong impressions instead of right, or a mixture of the two, which you have not the power to analyze and separate.

From the expression, "THE BODY AND THE SOUL, LIKE TWO FRIENDS, STRONGLY RESISTED THE VARIOUS CIRCUMSTANCES WHICH RENDERED THEIR ETERNAL SEPARATION IMPERATIVE AND ABSOLUTE;" it would seem that Mr. Davis was in this dilemma, and that he did not possess the keys of knowledge to discern this truth, that the body is a part of the soul; and that the spirit and body constitute the soul of man; else, why should he represent the body and soul as two, while the body is a part and portion of the soul? And again: if Mr. Davis possesses the keys of knowledge, why does he represent the separation of the "SOUL AND BODY AS ETERNAL, IMPERATIVE, AND ABSOLUTE," when the same spirit and body are to be united again in the resurrection? Has Mr. Davis, while in this "SUPERIOR CONDITION," acquired a knowledge of the long-sought-for proposition, that death to the body is an eternal sleep? If so, the faith of Abra-

ham, Enoch, Noah, and all the righteous is in vain; for in the end the bad will be on a level with the good, and brutes be as well off as the best of them, and demons as well off as the brutes.

We repeat, we have not read Mr. Davis' writings at length, or his "philosophic physiology," but we do not see how we can mistake his meaning on this point, for he says in another place, "the spirit was ETERNALLY DISSOLVING its copartnership with the material organism," and gives this as the reason or cause of the physical manifestations in the act of dying; that is, those "thrilling and painful sensations," which are usually or frequently manifest to the "material senses."—If the body were as sensible as the spirit, that their separation would be but for a moment, as it were; and that they then would be united in a more perfect and exalted union, never more to separate; instead of being separated "eternally," as Mr. Davis represents; or, in other words, if the soul were perfectly sensible that the spirit and body would soon re-unite in a more perfect existence, and that the brief separation caused by death, was necessary to produce the more perfect union, instead of "eternal separation;" then "the truthfulness of the proposition would be remarkably illustrated," "that there is really nothing more repulsive and painful in the natural process of dying, than there is in passing into a quiet dreamless slumber;" and this is just what we usually observe in the death of the saints of these last days; and which, alone, can be produced by a firm belief in the principles of eternal truth, and confidence of a glorious resurrection.

If Mr. Davis has any information on marriage, superior to the dogmas of ignorance, which flood a world in darkness, he has not seen fit to communicate it, when referring to that subject.

So far as we understand Mr. Davis' theory of electric manifestations, in relation to death, we have no objections. That electricity is the life of the animal and vegetable world was an original idea with us, which we proclaimed extensively in public lectures before Mr. Davis' day; consequently, it is easy for us to believe that where the electric fluid is disturbed in its equilibrium, or, by any means, is diverted from its natural course of operation, disease follows; and that diversion continued, death, to the body of the animal or plant, ensues, and putrefaction and decomposition end that part of the scenery.

A plant, surcharged with electric fluid, but not too highly, grows more rapidly than in the medium state; but if too highly charged, death and decomposition are the result, as in the case of the lightning attacking the oak; and a want of the fluid will produce similar results. The same with regard to animals;

hence, many wonderful cures have been wrought by the fluid from the electric machine, galvanic battery, electric circle, &c., all essentially the same in principle; while too much, imparted for experiment, or discharges from the clouds, or from the earth to the clouds, and passing through the animal, has left the body thereof inert, and fit only for decomposition; or, is dead.

Death is only a negative term, signifying life in the lesser degree, or the absence of a more active state of existence; for all creation is alive, even the earth itself, and the minerals and metals, and every other thing connected with it; even a body said to be dead and putrid, is alive, or has life associated with it, otherwise it would not alter, or change, or putrefy, or decompose; for where there is no life, there can be no action.

Intelligence is received and communicated through the medium of comparison. A person, who knows the size of a pound weight, would have a very indistinct idea of the value of a piece of gold the size of an ounce weight, if he did not understand that an ounce was one sixteenth part of a pound; but by knowing one, and comparing the other, he ascertains the true value, or size. So the amount of life in different bodies must be learned by comparison. Many things appear quite inert, but when brought in contact with other substances, manifest high life. A bottle of acid appears dead, but when brought in contact with mineral, life is manifest to the life; but not any more so, than a bottle of pure water, (supposed to be doubly dead and destitute of action) when brought in contact with fire; action follows: either the fire is extinguished, or else it rarefies, ignites, and consumes the water in its gaseous state. In either case the action is intense, hence, there must be life, otherwise there could be no action. The water and the acid are alive, and when removed from their proper sphere, or brought in contact with substances uncongenial to their natures, endanger life, and produce what is called death and destruction to every thing within their reach the same as electricity, when turned from its natural course, or communicated in too large quantities.

Mr. Davis remarks: "I perceived that a small portion of this vital electrical element returned to the deserted body, and that that portion instantly diffused itself through the entire structure," (and to this we have no objection,) "and thus prevented immediate decomposition;" but, as there is no action without life, and no decomposition without action, we would have been much gratified if Mr. Davis had told us, in this place, how, or by what agent, the decomposition was carried on, after the "small portion of vital electrical element" had done preventing immedi-