

ed body, immediately subsequent to the separation of the umbilical thread, and that that portion of this element which passed back to the earthly organism, instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

It is not proper that a body should be deposited in the earth until after decomposition has positively commenced; for should there be no positive evidence of such structural change, even though life seems to have surely departed, it is not right to consign the body to the grave. The umbilical life cord, of which I speak is sometimes not severed, but is drawn out in the finest possible medium of sympathies connected between the body and the spirit. This is invariably the case when individuals apparently die, and after being absent for a few days or hours, return, as from a peaceful journey, to relate their spiritual experience. Such phenomena are moderately termed trances, catalepsy, somnambulism, and spiritual ecstasy. There are many different stages of diversions and subdivisions of these states. But when the spirit is arrested in its flight from the body, and when it is held in a transition or mediatorial state, for only a few hours or minutes, then the mind seldom retains a recollection of its experience—this state of forgetfulness seems to a superficial observer, like annihilation; and this occasional suspension of consciousness (or memory) is frequently made the foundation of many arguments against the soul's immortal existence. It is when the spirit entirely leaves the body—only retaining proprietorship over it, through the medium of the universal umbilical thread or electric wire—as it might be called—that the soul is enabled to abandon its earthly tenement and interests, for many hours and days, and afterwards return to the earth, laden with bright and happy memories.

As soon as the soul, whose departing hour I thus watched, was wholly disengaged from the tenacious body, I directed my attention to the movements and emotions of the former; and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. (The reader will find an explanation of what is meant by the "interior portions of the terrestrial atmosphere," by referring to the consideration of "air as a medium," to be found in the pathological department of this volume.) At first it seemed with difficulty she could breathe the new medium; but in a few seconds, she inhaled and exhaled the spiritual elements of nature, with the greatest possible ease and delight. And now I saw that she was in the possession of external and physical proportions, which were identical, in every possible particular—improved and beautified—with those proportions that characterized her early organizations. That is to say, she possessed a heart, stomach, liver, lungs, &c., just as her natural body did previous to (not her) but its death. This is wonderful and consoling truth. But I saw that the improvements which were wrought upon, and in her spiritual organization, were not so particularly and thorough as to destroy or transcend her personality; nor did they materially alter her natural appearance or earthly characteristics. So much like her former self was she, that had her friends beheld her (as I did) they certainly would have exclaimed—as we often do upon their return to a long ab-

sent friend, who leaves us in illness and returns in health—"why, how well you look! how improved you are." Such was the nature—most beautifying in their extent—of the improvements thus wrought upon her.

I saw her continue to conform and accustom herself to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings and emotions of her newly awakened and fast unfolding spirit, except that I was careful to remark philosophic tranquility throughout the entire process, and her non-participation with the rest of the family, in the unrestrained bewailing of her departure from this earth, to unfold in love and wisdom throughout eternal spheres. She understood, at a glance, that they could only gaze upon the cold and lifeless form which she had just deserted; and she readily comprehended the fact, that it was owing to a want of true knowledge on their parts, that they thus vehemently regarded her merely physical death.

The excessive weeping and lamentation of friends and relatives over the external form of one departed, are merely caused by the censorious and superficial mode in which the majority of mankind view the phenomenon of death. For with few exceptions, the race is so conditioned and educated on the earth—not yet having progressed to where "whatsoever is hid shall be revealed"—realizing only through the medium of the natural senses the nearness of the beloved—watching and comprehending only the external signs and processes of dissolution, supposing this contortion to indicate anguish—I say, the race is so situated and educated, that DEATH of the body (to the majority of earth's inhabitants) is equivalent to an annihilation of the personality of the individual. But I would comfort the superficial observer, and I can assure the inquirer after truth, that when an individual dies naturally, the spirit experiences no pain; nor, should the material body be dissolved with disease, or crushed by fearful availance, is the individuality of the spirit deformed; or in the least degree obscured. Could your natural gaze be turned from the lifeless body, which can no longer gaze, to the young look of love, and could your spiritual eye be opened, you would behold standing in your very midst, the same, but more beautiful and living. Hence, there is great cause to rejoice at the BIRTH of the spirit from this world into the sphere of life—yea, it is far more reasonable to weep at the majority of marriages which occur in this world, than to lament when man's immortal spirit escapes from its earthly form, to live and unfold in a higher and better country. You may clothe yourself with the habiliments of woe when you consign at the altar a heart to a living grave; or chain the soul to breathe an uncongenial atmosphere; but robe yourself with garments of light to honor their spirit's birth into a higher life.

The period required to accomplish the entire CHANGE which I saw was not far from two hours and a half, but this furnishes no rule as to the time required for EVERY spirit to elevate and recognize itself above the head of the outer form. Without changing my spiritual perceptions, I continued to observe the movements of the newborn spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which

was immediately over the body, by an effort of the will-power, and directly passed out of the door of the room in which she had laid (in the material form) prostrated with disease for several weeks. It being in a summer month the doors were all open, and her egress from the house was attended with no obstructions. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere!—I was overwhelmed with delight and astonishment, when, for the first time, I realized the universal truth that the spiritual organization can tread the atmosphere, which, while in the coarser, earthly form we breathe—so much more refined is man's spiritual constitution. She walked in the atmosphere as easily, and in the same manner as we tread the earth, and ascend an eminence.

Immediately upon her emergence from the house, SHE WAS JOINED BY TWO FRIENDLY SPIRITS FROM THE SPIRITUAL COUNTRY, and after tenderly recognizing and communing with each other, the three in the most graceful manner, began ascending through the etherial envelopments of our globe.—They walked so naturally together, that I could scarcely realize the fact that they trod the air—they seemed to be walking up the side of a glorious but familiar mountain! I continued to gaze upon them till they disappeared from my view; whereupon I returned to my external and ordinary condition.

Oh! what a contrast! Instead of beholding that beautiful and youthful unfolded spirit, I now saw in common with those about me, the lifeless, cold, and shrouded organism of the caterpillar which the joyous butterfly had so lately abandoned."

For the Deseret News.

MR. EDITOR:—I have no doubt but that many of your readers will be gratified by reading a synopsis of the travels of President Young and company, and his visit with the saints in the south country, and therefore hand for your revision

#### PRESIDENT YOUNG'S VISIT.

Tuesday, April 22, 1851. Pres't. Young left his home to visit the saints in the southern settlements, and to explore the valley of the Severe and other places; tarried at South Cottonwood over night.

23d. Continued to the mouth of Utah valley, where he remained for several brethren to join him.

24th. Proceeded on to the east side of Utah fort, which was miserably muddy from the effect of the slough water spreading over the land.

25th. Arrived at Springville, and tarried over night.

26th. Proceeded on to Summit creek, where the camp was called to order to organize ourselves for any emergency that might occur on the journey, as follows:—

Brigham Young was elected president of the company.

H. C. Kimball, W. Woodruff, E. T. Benson, J. M. Grant, and John Young, his counsellors.

T. Bullock, clerk of the company.

D. H. Wells, captain of the company.

G. D. Grant, captain of the night guard.

Ira Eldredge, engineer.

L. Young, D. Carns, S. Taft, B. Brown,

J. L. Heywood, and A. O. Smoot, bishops.

N. H. Felt, chaplain.