

# DESERET NEWS

BY W. RICHARDS.

G. S. L. CITY, DESERET, JUNE 28. 1851.

VOL. 1. -- NO. 36

From the Frontier Guardian.

## JACKSON DAVIS ON DEATH.

We think our readers who do not consider Mr. Davis, or Mr. Anybody now living a trusty revealer of the secrets of the ultramundane world, will yet read with interest the parting of soul and body, as he saw it by spiritual perception a short time since. His new work, (The Great Harmonia) is very superior in style to "Nature's Divine Revelations," and this extract comes to us hardly inferior as a poem to "Queen Mab." However, let every one judge:

"Death is but a door which opens to a new and perfect existence. It is a triumphal arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, a sublimer, and a more magnificent country. And there is really nothing more repulsive or painful in the natural process of dying, (that which is not induced by disease or accident,) than there is in passing into a quiet dreamless slumber. The truthfulness of this proposition is remarkably illustrated and confirmed by the following observations and investigations into the physiological and psychological phenomena of death which my spirit was qualified to make upon the person of a diseased individual at the moment of physiological dissolution.

The patient was a female of sixty years of age. Nearly eight months previous to her death, she visited me for the purpose of receiving a medical examination of her system. Although there were no sensations experienced by her, excepting a mere weakness or feebleness located in the duodenum, and a falling of the palate, yet I distinctly perceived she would die of a cancerous disease of the stomach. This examination was made about eight months previous to her death. Having ascertained the certainty of her speedy removal from our earth, without perceiving the precise period of her departure, (for I cannot spiritually measure time or space,) I internally resolved to be present and watch the progressive development of that interesting but much dreaded phenomenon. Moved by this resolution, I at a late period, engaged board at her house, and officiated as her physician.

When the hour of death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition: but previous to throwing my spirit into that condition, I sought the most convenient and favorable position, that I might be allowed to make the observations entirely unnoticed and undisturbed. (For explanation of what is meant by the superior condition, and of the nature and character of my perceptions, I refer the reader to the department of this work which is devoted to the philosophy of physiology.) Thus situated and conditioned, I proceeded to observe and investigate the mysterious process of dying, and to learn what it is for an individual human spirit to undergo the change, consequent upon physical death or external dissolution. They were these:

I saw that physical organization could no longer subserve the diversified purposes or requirements of the spiritual principle. But the various INTERNAL organs of the body

appeared to RESIST the withdrawal of the animating soul. The muscular system struggled to retain the element of motion; the vascular system struggled to retain the element of life; the nervous system put forth all its powers to retain the element of sensation; and the cerebral labored to retain the element of intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that these physical manifestations were not of pain or unhappiness, but simply that the spirit was eternally dissolving its copartnership with the material organism.

Now the head of the body became suddenly enveloped in a fine—soft—mellow—luminous atmosphere; and, as instantly, I saw the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw them highly charged with a vital electricity and vital magnetism which permeate subordinate system and structures. That is to say, the brain as a whole, suddenly declared itself to be tenfold more positive over the lesser portions of the body than it was during the period of health. This phenomenon invariably precedes spiritual dissolution.

Now, the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attack the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant; and I particularly remarked that, just in the same proportion as the extremities of the organism grew dark and cold, the brain appeared light and glowing.

Now I saw (in the mellow, spiritual atmosphere which emanated from and encircled her head,) the indistinct outlines of the formation of another head. The reader should remember that these supersensuous processes are not visible to any one except the spiritual perceptions be unfolded; for material eyes can only behold material things, and spiritual can only behold spiritual things; this is the law of nature. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become, that I could neither see through nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organized from out of, and above, the material head, I saw that the surrounding armorial atmosphere which had emanated from the material head was in great commotion; but as the new head became more distinct and perfect, this atmosphere gradually disappeared. This taught me that those armorial elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which per-

vades and destines every particle of matter, and developed the spiritual head which I beheld.

With inexpressible wonder, and with a heavenly and unutterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In that identical manner in which the spiritual head was eliminated and unchangeably organized, I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organization. It appeared from this, even to the unequivocal demonstration, the innumerable particles of what might be termed unparticled matter which constitutes the man's spiritual principle are constitutionally endowed with certain elective affinities, analogous to an immortal friendship. The innate tendencies, which the elements and essence of her soul manifested by uniting and organizing themselves were the efficient and imminent causes which unfolded and perfected her spiritual organization.—The defects and deformities of her physical body, were in the spiritual body which I saw thus developed almost completely removed. In other words, it seemed that these hereditary obstructions and influences were now removed which originally arrested the full and proper development of her physical constitution; and therefore, that her spiritual constitution, being elevated above these obstructions, was enabled to unfold and perfect itself in accordance with the universal tendencies of all created things.

While the spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested to the outer vision or observing individuals in the room many symptoms of uneasiness and pain; but these indications were totally deceptive; they were wholly caused by the departure of the vital and spiritual forces from the extremities and viscera and the brain, and thence in the ascending organism.

The spirit arose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years existed between the two spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body—a bright stream or current of vital electricity. This taught me, that what is customarily termed death is but a birth of a spirit from a lower into a higher state; that an inferior body and mode of existence are exchanging for a superior body or corresponding endowment and capabilities of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into the higher world, is absolute and complete—even to the UMBILICAL CORD, which was represented by a thread of vital electricity, which for a few minutes, subsisted between, and connected the two organisms together. And here I perceived what I never before had obtained knowledge of, that a small portion of this vital electrical element returned to the desert-