

Section One.

Monday, April 4th, 1853.

Through Dr. Dexter, it was written, at his house :

In the name of God, I am Swedenborg.

Does a man know a star because he seeth the light thereof? Sayeth he, The moon burneth because she casteth a shadow? Does not the water bathe the shore of both worlds, and is not ocean's bosom broad enough for the ships of all nations? And yet a star is but one in a galaxy of glory in the heavens, and the moon's light is borrowed from a brighter orb than her own mountains. She reflects only the light that she borrows. Can you contemplate a whole creation, because you see the light of one star or one moon? And can you determine the extent of the ocean, because you behold one of its waves? Thus you can as little judge of Spirit Manifestations, as you can of the star, the moon, or the ocean. Wait and watch; for ere long, what is dark will be made light, and what is difficult made easy. Do you love your wife or child, and see in them attributes which confer happiness? Can you look on earth in her beauty, her hills and dales, trees and flowers, and not feel as if it was made for your enjoyment? Have you ever examined truly your own hearts? Do you really desire their purity? Are your thoughts the mirrors of your souls? Do you sincerely live that your death may be glorious? Let each one ask himself these questions to-night, and when I meet with you again, you shall hear the truths which it is my mission to teach.

Section Two.

Tuesday, April 5th, 1853.

Through Dr. Dexter the following was written:

I COME from the land where there is brightness and beauty eternal. I have come in the spirit of peace, to greet you, my friends, this night. SWEEDENBORG.

I asked you last night if you desired purity of heart, and if you really wished to live that your death might be glorious. I have a motive in asking these questions, for I desire to inform you of the nature of these Spirit Manifestations, and as far as you can understand, unfold to your minds the hidden mysteries of this new idea.

Beyond this life, in the bright regions where dwell the spirits made perfect, are manifest the glories and attributes of God. From that region come I, and my mission is of love. My body is bright, and my soul is visible to the spirits by which it is surrounded, by reason of its congeniality with them.

When God created man, he placed, in his material body, a soul. When the earth was in its infancy, the souls of men were visible to those around, by their affinity or congeniality with the souls of others. When, by the increase of sin, the soul of man was rendered incapable of manifesting its peculiar attributes, it lost the power of making itself felt or visible. But in the world from whence come I, the spirit is visible through its material surroundings; and thus, too, the spirit-thought is met by a congenial thought, and spirits know the truth of those with whom they associate.

I do not expect you will understand all my expressions,

for, to tell you the truth, I shall be obliged to use phrases to express my ideas that may appear ambiguous; but, as plainly and simply as I can, will I give my views and teachings. Profit by all you do understand, and leave the rest for after-consideration.

How beautiful the thought that when God created man he placed in his body a living soul, capable of appreciating its high destiny, and that this soul looked out from its surrounding materiality, and responded visibly to the same affinities in another body! On this, if you can but believe, rests the whole of Spirit Manifestation.

God has no locality. His presence fills the whole universe. Far off in the realms of space, where human eye has never fathomed, where even human thought fails to reach, beyond even the fabulous regions of Satan's resting-place, is the Divine Presence recognized in all the power and glory of the Creator's works, as it is in this little ball of yours.

Say what men may, teach what men may teach, still the soul of man is a part of God himself. It lives for ever, and has lived since ere the morning stars recognized the glory of the Godhead. Man's material creation was as perfect as all the rest of God's works; that is, according to the laws of materiality, perfect in the exhibition of all the powers, and resources, and capabilities which belong to his organism. Man was connected with the world around him by his material organization; that is, he was connected with the vegetables, animals, and the earth, by the affinities which belonged to his material nature. Thus, his material nature responded to the effects or influences of the natural world, as when he became influenced in the healthful indications of the functions of his body, by causes which emanated from the earth, or when his body became affected by the conjunction of certain minerals, as in galvanism, or by the effect of a change in the atmosphere, or by all those natural causes which have had and still have so great an influence on his organism.

How distinct the influence which exists between man and the animal creation! I mean the influence which man exerts on this part of God's handiwork. This influence, emanating from man, is but the visible presence of his spirit, recognized and obeyed by the brute. And you will agree with me, that the spirit of a master mind is often felt when swaying a multitude by its eloquence, or controlling a turbulent spirit by the power of its own will. Man's relation spiritually with the spirit-world is no more wonderful than his connection materially with the natural world. The two parts of his nature respond to the same affinities in the natural and spiritual worlds.

While we admire the harmony and beauty which characterize his connection with your world and the next, we see that by his creation it was designed that he should understand what that connection was, and that he should be able to view it without fear.

It would, indeed, appear unnatural if God had created man without this special knowledge, and it would appear incompatible with his glory that he should have designed a portion of himself to exist for ever in a place of which it should know nothing. The very intention of this creation (a small one to be sure) was that man should understand both life and death, and instead of arriving at a knowledge of death, by the fall (if indeed this be true) he lost the knowledge of death. It is, indeed, true that a knowledge of death was necessary to an appreciation of life, always supposing that the man was pure as his nature could permit him to be. Man's body was made to die. He was not created to live on this earth for ever. It could not be. His whole organization would have been changed. His material part would have been constructed so as to have endured ages of time, and resisted the combined influences of natural causes of decay. Therefore you will agree with me, that instead of being created ignorant of what was to be his destiny, he was created with the knowledge that he was to die, and that in his death he was to live again in

that world which his spirit knew to be eternal; and that he must have had intercourse with spirits is proven by the fact recorded in the Bible, that his nature was pure, and that angels visited the earth hourly and daily, and conversed with man, and that his spirit could associate with them without fear.

Section Three.

Thursday, April 7th, 1853.

This evening, at Dr. Dexter's, and through him as the medium, the whole circle present, the Spirits wrote:

TRUTH is the sentiments of the heart, without alteration from the original germ of the idea. Do you feel, this evening, my friends, that you have both uttered and acted truthfully since we last met? Do you feel, have you felt any thing but love and good-will to all, and in your special acts have you truthfully made your thoughts and acts the mirrors of your soul? SWEEDENBERG.

Turn to the last page where we left off when we concluded.

We did so, and after reading it, it was written:

If man's organism were influenced by the various circumstances by which he was surrounded, so that even the thoughts of his mind were but impressions derived from objects around him, so that, for instance, the odor from a hay-field would call up a host of memories long buried in the caverns of his brain, eliciting by this simple contact of the volatile principle of the grass-flower with the nerve of his nostrils a lifetime of associations, some overflowing with joy, and as fresh and gushing as when they first oc-

curred, and others shrouded in gloom, and o'er the fair horizon of the present time shadowing forth clouds and darkness—even, I say, if influences like these control the action of him through his materiality, and even a blow would produce a loss of all consciousness on these very subjects which memory called from her storehouse, at the request of strong association, how true it is that man's spirit-nature is more closely connected with the spiritual germs existent in every form around him!*

It will perhaps be necessary that I express myself more clearly, though writing in English is not, for me, the most facile way of communicating; yet, as I may appear ambiguous, I will say, that I have endeavored to show that man in the beginning, possessing both a spirit and body, was connected by his body to the material part of creation, as the constituents of his own organization would conclusively show, and that the same agencies and causes which operated on the like constituent in a rock, would produce a corresponding effect on a similar part of man's body, modified of course by the principle of vitality.

Thus, causes operating on man's body operated on a tree or a horse, as a part of the material creation; and the truth of this proposition is manifest in the analogy existing in the vegetable world with that of the animal world. And here I would say, that the principle of capillary circulation, being the same both in animals and vegetables, is proof that the same causes control ever nature's mechanical manifestations, alike in man, vegetable, and mineral.

I have not entered into the mysteries of this material

*I asked for a more definite explanation of this language, and it was written in answer:

Why, Judge, how is it that the spirit feels the impress of some great calamity which is yet in the womb of time? How is it that the spirit recognizes place and person, though to the mind it was impossible that memory could recollect, for the eye never before rested on the spot or the man? How is it that in a dream, localities will be presented that are recognized in after years, etc.? By spirit-association calling up in his spirit-part like visions or memories connected with the affinities of his spirit-nature.

compact, as it would not interest you in the least; but all nature responds to my doctrine. In electricity, galvanism, in the tides, in the circulation of the atmosphere, in the return of the various seasons, and in all the economy of life, we witness the powerful influences exerted by the natural world on the organic body of man. But while we admit this as the first proposition, let us for a moment turn our thoughts back to the time when the Spirit of God moved upon the surface of the immense space which lay spread out in the illimitable distance, when out of its darkness he awakened life and light, and from the chaotic confusion elicited order and a thousand worlds. Imagine the Spirit of the Great First Cause moving in the glory and the power of his nature among the germs of suns and worlds, scattered through space, and wandering in orbits as eccentric as the very confusion of a beginning. Imagine at the mere breathing of his voice, world upon world in dumb obedience marshaling themselves in the very orbits which that voice commanded. And then from the elements around he calls up light and heat, and institutes the laws which since that period have governed all nature. Behold! from the farthest verge of this dark space comes gleaming through the thick mists a ray brighter than the sun! It flashes and illumines every thing around. It penetrates into every particle of matter, and out from the incongruous mass it generates that which God has destined should be the dwelling-place of a portion of himself—the body of man!

If this world were alone the abiding-place of immortal spirits, we could imagine how much more beauty God would have lavished upon its formation, and how much vaster would have been its proportions. But beyond the vision of the most powerful telescope there are worlds filled with spirits whose birth is forever and ever. They know no death, and yet are organized with bodies suited to the worlds in which they live.

Surrounded by the very presence of the Creator, even in a more tangible form than any of which we have any con-

ception, they inhabit worlds more beautiful than the poets have painted heaven. There is no necessity for labor, for the purity of their nature renders all effort for sustenance unnecessary. The temperature is alike in every portion, so adapted to the condition of their bodies that the atmosphere confers additional beauty on their complexion, and gives such a radiance to the glowing colors of the landscape, that were mortal to behold it, he would exclaim, "This is indeed the gate of heaven!"

It may have been, that before this world, or the planets and bodies by which it is surrounded, were created, these worlds were created. I am not positive as to this, but I am impressed with the idea that our earth is one of the latest creations of God. And I am impressed, too, to say, that the inhabitants of these worlds are of a higher creation than are the inhabitants of your sphere. They are more beautiful in their proportions, more glorious in the manifestations of their souls, and have a closer affinity with God. It was from the creation of these worlds that the Creator determined to arrange out of the chaos around, a world or worlds which should do his justice credit, and his mercy and love receive the praise forever and ever.

It was thus that God created man with a body to conform to the natural system around him, and also with a spirit to appreciate that he was created by a Spirit with whom he was eternally to dwell.

The spirit which enters the body of the child on being born is the principle or germ. It has not existed previously in a sentient form, but has existed, as a principle, from the beginning. So intimately blended are the two, both body and soul, that the one was created to grow and expand with the other; and though a child may die, yet the spirit grows and expands, and assumes very much the character here, which the full-grown man would have occupied on earth.

I think I can not be mistaken, that the child which has never been impressed with external natural effects, does not receive the soul which was destined for that body, but the

germ enters a new body. The principle or germ constituting the soul has no more to distinguish it than the human embryo has, and neither has the soul any particular body designed for it. The soul when it enters a body, does so the moment that body acquires natural mortal vitality or life. It grows with the body, and assumes its shape, form, appearance, and sex; and this it is which distinguishes, in my opinion, the sex of the spirit; which, if indeed emanating from one source, could not be divided into sexes, but must exist as a principle in oneness of form and substance.

The development of the body, either as male or female, determines the sex of the soul; and as we pass through many transformations in our passage to heaven, that sex the body of the soul always maintains in whatever state it may exist, until it is united with the source from which it emanated.

The return of the soul to the source from which it emanated does not suppose it necessary that the Godhead should absorb it within itself. This would be incompatible with his nature; for while the infinite and numberless parts into which this principle may be resolved does not detract from the power of the Almighty, it adds to his majesty, his glory, and his praise. And as each germ possesses speciality, its separate existence is only in accordance with the nature of his laws, which may be termed PROGRESSION. Good-night.

After that was finished, we were talking among ourselves as to when we should meet again, and the Dr. wrote:

I should like to meet as often as two or three times a week, but as I can not expect your miserable weather will always permit you to visit when you make appointments, and as your business will not always allow you to spend two or three evenings a week, you may set your own time, and I will try and be with you more or less of the evening or day time.

Judge E., this is a great question, and the Dr., though a doubter, is really desirous of arriving at truth. Now,

therefore, more may grow out of your meetings than you now may suppose. As the oak from the acorn, so perhaps heaven and eternal joy from the investigation of spirituality. So I want you to go hand and hand with him and the rest of the circle.

Mrs. Dexter, your heart will indeed be gladdened with food which will satisfy your soul. Your thirsty spirit shall drink from gushing fountains of pure knowledge, and your whole nature shall rejoice in a freedom from the bondage of error or prejudice.

Section Four.

Friday, April 8th, 1853.

This evening Dr. Dexter called to see me on business. After we had got through with that, and were sitting alone in my library, we got into conversation as to the communication of last evening at his circle. We both soon felt the spiritual presence. He heard rappings, and his chair was moved. Directly his arm was affected in a different manner than was usual, and he sat down to write, as he was conscious, under an influence other than that he had before felt. And we had the following communication:

I DESIRE to say to you to-night a few words in regard to the same subject on which Swedenborg has been teaching.

BACON.

The idea of spheres is but imperfectly understood, and the statements on that subject received and recognized as true, are so but in part, as spirits know but little of space beyond the sphere they occupy. Spirits, after leaving the body, are conducted to localities adapted to the capacities and the condition of their minds, in reference to education, society, and progress. Thus, a highly educated mind—one

familiar with all the knowledge of the schools, of strong desires to understand the laws of nature, and of an affinity with the purity and attributes of the Creator—is conducted to a globe or planet adapted by its locality and formation to develop the properties of his mind to an approach nearer to the plane where the Spirit of God is most manifest in all its power and glory. For though God has no special abiding-place, yet he is more distinctly manifest in some localities than in others. Thus the planets mentioned last night as the abodes of those who never die, are selected as their residence by spirits whose lives on earth correspond with the nature of the inhabitants of those globes.

It is not unnatural to suppose that God's laws must be equal in their effect; and it would be incompatible with his nature to conclude that he places a pure spirit in daily and hourly contact with other spirits, whose minds, in their operation and action, are opposed to his own. Thus to place a good and a pure spirit in a situation where it would retrograde, would be incompatible with the primary law of creation—PROGRESSION. How can a pure mind derive any pleasure from communication with an impure mind? And after the death of the body, the spirit has a loftier aspiration for the good and true, a stronger desire to develop the germ of its nature. It is in compliance with this law that localities are selected in which the attributes, desires, and characteristics of the spirit may be more distinctly developed. All good and pure spirits, therefore, do not reside near this earth, if, indeed, anywhere near it. Some reside millions of miles distant, others on planets near the earth, but all assume the characteristics of the inhabitants of the planet or globe in which they are to reside.

I inquired whether their locality was not governed by the affinity between their characteristics and those of the inhabitants of the planet where they went to reside?

It was answered:

Certainly. Spirits, or rather bodies, are born in other