

possess the ability in consequence, of rising faster than ourselves; but it is after their birth, not before.

You say "affinity is a paramount law of nature." In this life it does not have full swing, the circumstances which surround us prevent it. Now, may not, and do not, circumstances in the next stage of existence also prevent in a greater or less degree?

Yes, in proportion to the ethereality of organization.

You say you "can not tell us any thing opposed to God's laws which conflict with our knowledge of their influence which we would be willing to believe." I don't understand this.

Why, suppose I told you the sun rose out *south*, what would you say?

Section Five.

Thursday, April 14th, 1853.

At Dr. Dexter's this evening, all the circle present, and through his hand it was written:

I am here. I salute you all in the name of God.

SWEEDENBORG.

I mentioned that the spirit emanated from one source, which was God, or the universal germ. This germ has neither sex nor speciality, but being implanted in the embryo, there assumes the characteristics of the body which is to be developed. The exact time when the spirit is introduced into the embryo is not yet known, but the embryo must possess sufficient vitality to permit the development of both spirit and body. Life is distinct from spirit, and the union of the two is not understood, even by spirits of a higher development.

But the embryo must possess sufficient of life* to maintain the spirit connection; thus when the spirit enters the embryo there must be vitality enough to maintain an equilibrium of the two forces. The sex of the human or animal is not determined at first, but there is a stage when the stronger vital forces direct the development, and thus characterize the sex. Now, when a child dies free from sin or impurity, it is taken by spirits of some near relative and conducted to a sphere where the spirit will be developed according to the primary law regulating spirits.† It is

* Here there was a break, during which was written as follows:

I feel a necessity to say that there is no need of doubt in any thing which takes place under the teaching of spirits. Every thing which is now taught, apparently irreconcilable, will in time be made entirely to correspond with apparent and manifest facts visible to all, and so contrived as to be perceptible in every respect to the comprehension of all who choose to investigate. Therefore, let not your minds be troubled. In good time the spirits will reconcile every incongruity, and make that which is dark, light.

I remarked he was speaking to the Dr. It was written:

No. I speak to all. Yet I do desire to convince the Dr., but I want also to assure you, my friends, that there is more of truth in every thing that is told you of spirit than your understandings would be willing to admit, from the seeming incompatibility.

† On another occasion, more than a year and a half prior to this, and through another medium, I received this teaching on this subject:

Those who die in infancy grow up to manhood, and are instructed in the spirit-world in those things which they ought to have learned here. It is a misfortune and a violation of a law of nature to die in infancy, because the object of their first stage of existence is thereby thwarted.

In the spirit-world infants are placed in a sort of intermediate condition between the lower and higher, and they are attended and taught by superior spirits. They are never without such attendance, and although they are carefully instructed, yet their condition is in some respects unfortunate; for, though by their early death they escape the physical sufferings of this sphere, yet that very ignorance of our sufferings takes away from them the capacity to enjoy the happy change which they would attain if they remained here till maturity. They know nothing of the contrast between that stage of existence and ours, which adds so keen a zest to the enjoyment of those who depart from this sphere after having experienced all its sorrows and sufferings.

Another disadvantage is, they never have many of the feelings and emotions which a longer continuance on earth would have taught them, and which enter much into the happiness or misery of the next state of existence.

placed under the teaching of individuals who are specially charged with the education of children, and thus they are taught all the primary knowledge necessary and suitable to their young minds. Spirit is, of all organized beings, more susceptible of impression than the most refined material organization; and thus it is that even in the strongest bodies, capable of resisting the effect of the most potent causes, there is often the greatest yielding. And when in a state of entire immunity from animal influences the child is taught by spirits pure and developed, how great must be its progress! They do not increase faster in size than children on the earth, but the proportionate development of mind, or, as we spirits term it, internal, is beyond comparison.

They soon are capable of appreciating and understanding some of the laws of God which affect nature; and, as their ideas are not mixed or amalgamated with the crudities of animal organization, they are more clear and comprehensive than even those of some spirits who have been in the spirit-land for years.

They have a just idea of God and his connection with all creation, animate and inanimate, and as they are necessarily pure, their affections are manifest in their attachment to the friends and relatives on earth. Little children have often special missions confided to them, and are often sent to earth to perform offices and duties of a high character—for spirits are not judged by age, but by purity. It is a law here, that pureness of mind is certain evidence of ability; for the spirit who can love God without guile, can also understand all the laws which bind man to man, and those also which God has established for the government of the same. Little children are selected to accompany their parents during their stay on earth, and the mother is often surrounded by developed spirits even of those children whose birth she had not numbered with those living or dead. And when in some dark hour of trial, when the hopes and anticipations of life have been blasted, when the

mother is struggling under an affliction worse than death—that of a drunken husband—or when left on earth without husband, with children surrounding her, and she striving to support and educate them, or when from some cause the bond which binds husband and wife is sundered, then it is that the spirits of their children are sent to earth, clothed in forms of dazzling beauty, and gifted with powers to soothe and calm the troubled spirit of that mother, gently and yet serenely instilling hope, where before was dark despair, and raising the drooping heart to look with confidence and trust to God, who is a husband to the widow and a father to the orphan.

And here let me remark, that when you say that time blunts the shaft of sorrow, you mean what I know to be true, that little spirits delegated for this especial office so impress the mind of the afflicted, so charge it with the properties of their own nature, that gradually the mourner loses the poignancy of his sorrow, that by-and-by it is like a troubled dream.

We were now desired to ask questions, and in the course of the writing on that subject, it was said:

There are in an inharmonious circle elements of the same character which exist in a volcano—that is, a strong disposition to explosion. Now I purpose to give you a history of these manifestations, but I find the subject so broad that I shall diverge; but it will all come out. It may take weeks. The teachings I give you will be interesting, on more accounts than the mere telling you about the spirit-intercourse, and therefore I want you to ask questions to assist in getting at my meaning, etc.

Mr. Warren asked if he had rightly understood the other night that the soul did not enter the body until after it was born? And it was answered:

No. When there is sufficient life or vitality to maintain a balance between the spirit action and the material action, then the spirit enters the embryo; but even then it does

not always occupy that germ. It sometimes, from the death of the embryo, returns and occupies some other body.

I made this inquiry: As you say man is connected to the material world by his body, and to the spirit world by his spirit, why is it that the former and its influences are so much more perceptible to the mind than the latter? Is it owing to what I may call the fall of man? That is, his descent from the original purity in which he was created, and his being tainted by the education and circumstances which surround him?

And it was answered:

That spirit-perception in the ancient days was clear and distinct, I believe, and think I know. Now, what you consider the fall of man is only the great change in his mental and material nature, produced by the increase of numbers, the wants and necessities which arose around him, the occupation of his thoughts with the circumstances of his material life, and the entire direction of his mind from spiritual things to subjects of earth. When there were few persons on earth, and the spirit-intercourse was frequent, of course the minds of men were directed to spiritual things; but when the world was more thickly peopled, then it was that the necessities of life compelled man to work, to develop, to invent, to construct, and these occupations prevented that freedom of spiritual communication which existed previously.

But man has never lost that inherent property. This is proven by the erection of temples among the earlier Pagans, and churches among Christians; and even among savages scarcely elevated above the brute, there is always worship of some kind of spirit, which, they believe, is either good or bad.

Spirit seers existed in all ages; and were man now less engaged in things of life, he would, in his present state of progression, see spirits without trouble, and talk with them. As it is, the ascendancy of spirit over mere materiality is one reason for the spirit-intercourse of the day.

Mr. Warren then asked if spirits who left this earth at death visited other planets?

It was answered:

Certainly. If you can limit the space surrounding this earth, and measure the limits of spirit-world by circumscribed lines around this earth, then can you force spirits to remain attached to earth for ever; but the limit of spheres has no end, no side, no center. They are like God, fathomless and forever.

It was inquired, Have you been to other planets?

I have, but not to remain. My mission is on earth. God in his wisdom has placed me here to do what I have to do. I think you, Mr. Warren, misapprehend what I said, for I have written through the Doctor's hand many times before this.

Spheres or circles, as I understand them, mean locations in circles or orbits of globes where spirits go. In the earlier days of these manifestations, there were many forced interpretations given to statements made by spirits, which often assumed the color of the belief of the individual, not from design, but from impression, and consequently often a blending of truth with error was the result. Now, I know that spirits do go to other planets. The soul is a COSMOPOLITE AMID THE ETERNITY OF WORLDS. And is it strange that it should select an abiding-place where it can be most happy?

Mr. Warren here and elsewhere, during the teaching, remarked touching former teachings on this subject and the subject of the spheres.

It was written:

If you will affix a limit to the second sphere, it might seem that you were true. But, Mr. Warren, God's universe is not so contracted as to confine the millions and millions of spirits who die yearly, around this little inferior earth. The second sphere embraces not only this earth, but many worlds, and to each of the globes in this circle do spirits most adapted go. Some are confined to earth, many good spirits from missions of necessity; but the seventh sphere is among the orbs where the presence of

God is most manifest. And the gradations or steps until this point is reached, are in circles of worlds, not miles.

During the evening I inquired, Can you at all times, when you thus direct your attention, read my thoughts?

It was answered:

I am here.

BACON.

Sweedeborg is not with you, and can not therefore read your mind, but I can—not every thought; but when I am with you, and your whole system is passive, I can read it, but not distinctly, I mean not every thought, but enough to understand their direction and the subject.

Mr. Warren remarked that it was necessary to articulate the thought, either externally or mentally, to enable them to read it. I thought that was not necessary.

Yes. There is no difficulty in reading the mind without articulating words. Thought is articulation; it exists before the words are formed. And it is this interior thought we get at, not mere words of thought.

I want to say, Judge, that I do not differ from Sweedeborg in his teachings, although he will explain my ideas in a different manner from myself. As he has said, though there may be apparent discrepancies, yet the germ of truth will be made plain when you arrive at the end.

I shall like to see you at your house, and will inform you of the time. Good-night.

Section Six.

Sunday, April 17, 1853.

At Dr. Dexter's, the whole circle present, and through his hand it was written:

It were best during our meetings to defer all matters of discussion until after the subject shall have been finished. There is nothing that retards the magnetic influence so much as any clashing upon the doctrines taught. Time will show you all, that many things supposed to be true will appear problematical at least. Let not your hearts be troubled. In truth and love come I, and I salute you all in the name of God.

SWEEDENBORG.

I mentioned, I think, in my last lecture, that the development, both spiritual and material, of the present generation was one of the causes of these phenomena which so confuse and perplex the wise.

Those of you who are investigating this subject, from a desire to arrive at truth, I trust will follow me through my reasoning, eschewing what you do not at present understand, and reflecting seriously on what appears plain and reasonable.

What the nature of all the concurrent causes was, which influenced this manifestation of spirit-communion with material organization, I can not pretend to say; but that they were by no special direction of the Creator, I am satisfied. All of you must be convinced that the age and the race are far in advance of their antecedents; that the mental development of man has in fact placed him but little lower than the angels, in the adapting of all circumstances to the improvement of his condition, and in the

exhibition of those properties which evince his genius, his power, and his will.

There are operating on all nature certain causes which produce a tendency to decay, a sort of connection with death (if I can so say), which is apparent both in the character of his mind, in the expression of his feelings, and in also the impression of his senses, as well as those developments which affect the constituents of which his body is composed.

The soul of man, shrouded as it is in this gross covering of clay, has its innate and peculiar yearnings for some definite idea of what shall be its condition after death.

Now this, in my opinion, is proof of what I have before said of its spiritual affinity with the other worlds. Can it be conceived, that as out of dust God formed our bodies, the connection with the whole, of which that dust was a part, was not as intimate as if he had constructed the same body from half a hemisphere? And if, indeed, he breathed into his nostrils the breath of life, and he became a living soul, is not the relation as distinct too, as if he had molded a spirit specially for this purpose, or chosen one from the location where his attending spirits were inhabiting? But this is the mere illustration of a principle.

That there was a first man specially and particularly created to occupy the garden of Eden, is opposed to all my belief of what the character of God is, and ever has been. And here let it be understood, I do not teach any thing opposed to the action of God in all his dealings with man. No! To confine God to the formation of one man, ready made to his hand, can not exemplify the power of the Creator, for if that Creator had established laws for the working of this globe, he must have adhered to their principles, as he himself could not have been their first violator. Now do you suppose there is any difference in the birth and growth of animals and of man? And is there any account of the creation of any animal as man was created? Now this man was created as were we all created, from the same

causes, and their action has not been changed or altered since the world was fashioned. Therefore, as I must illustrate my teachings by material facts, was the material connection definitive and perpetual. And it will always remain so, until the development of man's interior shall have rendered this connection useless—when the understanding shall have become so perfected, and the relationship with spirit so common, that the material affinities will be absorbed in the overwhelming attributes of the soul. Now the effect of progression, both mental and otherwise, in this world, from the action of the spirit-affinity, is felt and reciprocated in the spirit-world; as no advancement in the design for which we were created can be accomplished without a distinct and particular participation in the condition of those spirits who have left this body for that locality. Thus, when any great advancement in this life is made, there is a corresponding advancement in the mental progress of spirits, that is, in the effect which was produced on the mental condition of man. For instance, when steam was applied to the purposes of life, it opened a channel for man's faculties to develop themselves, far more broad and interminable than had been presented to his mind for centuries before. This had a peculiar influence on the spirit-world. While it expanded the minds of men and elevated their condition, it removed many obstacles to the free action of spirit-connection, which had theretofore existed. As when two minds are simultaneously impressed by any subject, a congeniality is established, and the interior is mutually attracted on earth, so a step made in the advance of spirit-life on earth attracts the same characteristics in the other world by the action of the principle of like attracting like. Thus was the communication, which the rust of thousands of years had blocked up, partially opened by this development of man's genius.

Not only does the prime cause facilitate this connection, but any thing which has a tendency to open the resources and faculties of man's mind serves to contribute to this

object, as the sun's rays to the seed which is buried in the earth, warming, fostering, and germinating. When the earth was buried in the obscurity into which prejudice, superstition, and so-called religion had plunged it, there was but little spirit-connection with man; the telegraphic wires did not operate freely—there was no common sentiment on which a communion could be established. The mind was contracted, devoted to the caprice, the dictation, or the imperious will of another. Men either could not or would not think. They shut up within their gross covering the key which would have unlocked the mysteries of both worlds to the view.

But every age has had its epochs, and when there has been one step in advance on earth, we spirits have been compelled to try and make ourselves felt. We have often failed, and though an occasional spark has glimmered in the dark surroundings of thousands of years, not until this period was the way fairly opened for us to walk.

Every age has had its trial, but we have failed to institute any special connection with this earth. The advance made by man, while it removes prejudice, gives the spirits a chance of acting in accordance with the law of affinity with man's spirit.

When the first communication with man was made I can not say. Every age has had its epoch; every age has borne witness that the spirits have had connection with man. The law of affinity is the prime cause in this connection, but the process is this: I, for instance, visit your family. You sit in a circle. Now the material constituents of which the body is composed are alike in the bodies of men. And when you sit in a circle, an equilibrium of the magnetic forces is established, for electricity or magnetism exists in every thing on earth, either in one condition or another. When by sitting, the equilibrium is established, then some one is selected whose nervous system is most easily controlled by the exercise of our will. I stand near him, and finding out what part of his nature is most harmonious with

my own organization, I place myself in direct connection with that part. I have the power to find out or select what that is, and where it is. When I have found it, by placing myself contiguous, or in direct contact, I establish a concurrent simulation with his nervous system, and thus have control of the faculties of his body as well as the influencing and reading of his mind.

When the circle is fully organized, there is a condition established which is characteristic and peculiar. It is a condition in which the nervous system is opened to impressions material and mental independently. The affinities are elevated and more active, and the material condition is magnetically concurrent with our own.

Mr. Warren inquired if man was the product of the gradual progress and development of the creation below him, as is maintained in the work called "Vestiges of Creation?"

It was answered:

I can't tell. It is so far back, our oldest inhabitant here would probably not remember; but I can make some inquiries, if you wish, and let you know some time during these lectures.

It will be better to close to-night early, as some of you are indisposed. So, good-night, and our Father be with you.