

Section Seven.

Wednesday, April 20th, 1853.

This evening, through Dr. Dexter, in my library, we had this communication :

I HAVE listened to your conversation this evening, my friends, with much pleasure, and it is a source of great gratification to me that I can enjoy so much real satisfaction while present with you, though I can not verbally participate in the subject myself. If you feel that the teachings of the spirits are beautiful, and if the views which they have presented to your mental eye elicit emotions of joy, how much more will you realize the ecstatic pleasure in store for you when death shall have opened the glorious realities of spirit-life! Eye hath not beheld, human heart hath not conceived, the truths that death will unfold. Oh! when the last pulse is fluttering, when the heart's throb is almost past, when gasping and struggling in the pangs of expiring mortality, then, then will your spirit-eye behold the gates of immortality opening before you, and your soul catch a glimpse of the gorgeous beauties of death. It is well for you that these lessons have made so profound an impression. They prepare your spirits to elicit from each manifestation the real object of its teachings, and hasten the time when you can behold, eye to eye and face to face, the loved ones who have gone on a little while before you.

BACON.

I read over the foregoing, and remarked, The Chancellor is becoming eloquent; hitherto he has been simple and plain.

It was written out :

Eloquent? Who would not be so when he is trying to illustrate the joy, the unspeakable emotions that fill every sentiment of his spirit? Swedenborg tells you that any step taken in advance on earth produces a corresponding accordance in the spirit-world; and our congenialities are so intimate, that an elevated expression, an idea uttered in harmony with the realities of our existence here, meets with a response in our souls, and produces emotions simulating your own. Marvel not, then, that my spirit takes fire from the sparks emanating from your minds, but be careful that your thoughts in their utterance shall attract us near you, that in all things both heart and soul shall harmonize with the truths of God.

I remarked that that was confirmatory of the doctrine that every state of mind has its kindred spirit.

And it was written :

Yes, that is true; and it is an axiom, too, that like attracts like. The habit of indulgence in trifling conversation induces a distaste for the exercise of the higher properties of mind. The uneducated man selects a mind corresponding with his own, and aims not at higher ends. The lascivious man takes no delight in the society of the virtuous; the miser views with disgust the man of large and liberal understanding, and the spendthrift seeks no intimacy with the prudent or careful, but each mind seeks, on common ground, the like affinity with his own in some other mind. Therefore when you would attract those you love most, let your thoughts soar above the lesser details of life unmingled with the grosser feelings of your nature; let the electric bond which connects life with death vibrate with emotions of love, of truth, of good and noble aspirations, and the returning current shall bring back to your consciousness the certainty that you are surrounded by those whose thoughts accord with your thoughts, and whose delight will be to smooth every rough path in life, and to prepare your minds to enjoy on earth a taste of the pleasures of

immortality. Thus it was while listening to your reading that my internal was excited by the emotions of your minds, for know that when there is an accordance between two minds on earth it increases the electric affinities and makes easier the power to communicate. Thus, I say, it was that my internal was prompted by your minds, and I felt myself compelled to give utterance to the sentiments I have expressed. I beg you to understand that my nature has somewhat progressed since I have left the earth. I am not that dull matter-of-fact spirit as I was when a man on earth; but I feel that each day unfolds some new attribute of my soul, some higher power to feel, to comprehend, what I so much desire to know, and that I can realize more clearly the high and important duties I have to perform, and that my spirit learns the more willingly to yield in submission to the commands of our Father.

Here there was a sudden pause, and the Dr. remarked the influence had entirely left his arm; but in a few minutes he resumed his writing, thus:

I left you for a moment, but I return to say I can not tarry long to-night; but before I go I want to say some things important for both of you to know. And one topic is this, Though there is no special order for any spirit to perform any mission, yet in our world as in yours there is a conscious sense of duty, perhaps more vivid and distinct with us than with you. There have been, therefore, certain spirits chosen particularly to communicate with certain individuals on earth who have been selected to teach and disseminate the truths of our teachings.

In spite of your desires to conform to every thing which you believe to be right, there is much questioning if the policy of doing or acting as your mind is sometimes impressed is proper and imperative. This is right; for whenever you are advised to act contrary to the dictates of your judgment, you should hesitate to do the bidding of such command. Were you to act without the full concurrence

of your own mind, we should feel confident that your belief would soon resolve itself into unbelief, and your mind would become disgusted with the continual struggles to perform what would sometimes appear right, but more often turn out to be wrong. But then you must be willing to satisfy yourself, by patient investigation of what is offered, that there is not in any seeming incongruity a real object for the good of the cause to be subserved.

There is much to be done, and I feel confident, however indefinite our communications may at times seem to be, that you will submit for the present to what appears dark or uncertain, and wait patiently for the period to arrive when we can fully and unhesitatingly reveal the proper course of action.

BACON.

Here we supposed the lesson for the evening ended, and as we were conversing about it, the Dr. said it was singular that when he was absent from our communications he could not bring his mind to bear upon them. He could only faintly recall them to memory, and he had only a misty conception of them. I remarked that I thought that that was because he was only partially developed as a medium, and had not yet learned, as he would in time, to distinguish between the operations of his own mind and the spirit-teachings.

Suddenly it was written:

One word before I go, and that will be soon, as I am called away on other duties.

Dr. Dexter, in spite of himself, will be compelled to yield the tenacious opinions of his own mind to the truths of our teachings; and for nearly two years we have been striving to induce him to yield to our influence over him as a medium.

What he has granted from his affection we shall accept for our own purposes, and through this opportunity satisfy every doubt of his mind. Important, momentous revelations are to be made through him to you, and both are to act as we designate. Therefore we strive to divert his thoughts from any reflection upon the subjects which we communicate each time he is influenced, and thus to free

our teachings from every element of his own thoughts. 'Tis hard work, but it must be done.

Now our teachings on the habits, life, condition, and circumstances of the spirit after death we consider of the most vital importance properly to be communicated, and after months of preparation we have brought you two together to go hand in hand in this labor of truth.

Carefully preserve every thought given you, and meet as often as possible. Ask questions, think, advise with one another; open your hearts and learn to understand each other; discuss the subjects which are written out, and submit your views to us. We will explain; but after all, your own judgment is to be your guide under all circumstances.

I remarked that if I was not unduly detaining him, I should like to ask whether by the words in the early part of the evening, "hasten the time when you can behold, eye to eye and face to face, the loved ones who have gone a little while before you," he meant to say we should shorten life?

It was answered:

Hastening the time when the spirit-intercourse will be so perfect that you can have such intimate converse with the loved who have gone before.

After some conversation between us, it was written:

I have been and returned, but on my way to watch a dying man. To-morrow night Swedenborg will complete one portion of his teaching. When you and the Dr. next meet I will give you some ideas on the attributes of God, and his connection with man. I am in a hurry, so good-night.

Section Eight.

Thursday, April 21, 1853.

At the circle, at Dr. Dexter's house, it was written through him:

In order that we may arrive at a proper understanding of our subject, I would suggest again that Judge Edmonds be selected to propose questions for the whole circle, that I may answer in this stage of my teachings such questions as you may propose.

SWEEDENBORG.

I inquired if he wanted us to ask now, or would he defer them to another evening, as I had left my questions at home, and should have to go for them?

It was answered:

I am about to conclude a certain portion of one part of my lectures, and therefore I certainly desire that you should ask questions.

I accordingly left the house, and went to my own to get my papers. While I was gone, it was written:

But while the Judge is absent, I would say that there is oftentimes an entire impossibility of communicating with circles. The necessity of having every thing harmonious is so great, that when there is an interruption of the full flow of the electrical current, and an entire absence of passiveness of the mind of the medium, it prevents communications, and at the same time develops another principle, which acts antagonistically to the spirit-influence. It becomes very important, too, that the minds of the circle should be directed to the subject discussed by the spirits, so that the nervous properties may readily be seized, to open a more free intercourse with the medium. It is said, that

when the human voice is tuned to the key of any glass body, and the voice is continued at a loud tone for any length of time at the key-tone of the glass, the glass will break into a thousand pieces. Thus with spirit-intercourse. When the minds of both circle and spirit correspond, there is a power engendered which seems to break the bonds of materiality, and opens a new view to both the spirit and man. Yes, my friends, the key-note of the soul is touched, and nature responds through man in one glorious chord of harmony with immortality.

After my return to the room, I propounded this question:

On Thursday, you said children do not grow in size in the spirit-land faster than on earth. On Friday, I heard read a beautiful and otherwise instructive communication from the spirit-world, which says they do. Which is right, and why this discrepancy?

It was answered:

I teach you in accordance with God's laws, both on earth and in the spirit-world. Therefore, when I have said any thing seemingly incompatible with the operation of those laws, and which, to your minds, does not correspond with what you know of the effect of laws which is apparent, then you have good right to question the correctness of my teaching. But I have taught you that God has instituted laws, predicated upon principles coeval with himself, and therefore he can not depart from them. Now spirit possesses organization, and is subject to the laws of that organization as well as you on earth are subject to the laws of materiality. The effect of the laws operating on our organization is almost precisely the same as the laws operating on yours. We are divested, it is true, of the grosser particles of your nature, and we are spared all the evils which that organization induces, yet we do not live here by any special administration of the power of God, neither is the spirit-world conducted by miracle. We act and live, we work, we toil, we develop just as you do on earth, only the internal, which is the essence of the everlasting principle of God himself (as it emanated from him), expands in

a greater ratio than does the body. Take no statements, therefore, that are not based on laws satisfactory to your judgment, and depend upon it, that when any revelation is made, having the garment of marvelousness wrapped about it, that either it is a compound of the medium's imagination, or it emanates from some spirit whose veracity is to be doubted. I therefore say there is no discrepancy to your mind, Judge, neither has there been. You have asked this question to reconcile a discrepancy of statement, but the fact, nevertheless, was as apparent to your mind as the solution of any other question based on the laws which govern the *whole* of God's universe, of which we claim to be a part.

I replied that was so, but in my questions I should often put myself in the place of the doubter, in order that I might obviate objections which it was evident would be made.

I then propounded this question:

The operation of the laws which develop sex is such, that about, if not exactly, an equal number of each are born. Why is this? Or rather, I mean to ask, Is it not because man—born whenever he may be—is created male and female, and each male must have its female for eternity?

It was answered:

Imagine now, God the eternal, the invisible, the self-existent, in his operations, as a being special in form, and possessing the attributes of person, and you are lost in the comprehension of how that being, great and omnipotent as he is, could exercise through all nature the power ascribed to him as a God and Creator. Were he to exist in form, he must have had a correspondence with some other mighty being preceding him, and we might reason thus forever without coming to any idea even of the nature and attributes of our Creator. But when we view Him as a principle, existing in every thing, still resolving itself into direct and pertinent manifestation of the incomprehensible specialities of his nature, we have a basis from which we can commence our reasoning. Now what is spirit? Can

it ever exist unconnected with some sort of materiality? Can it ever divest itself of its covering, and stand in the presence of that God from whence it emanated, special, distinct, and pertinent, in form and shape, a spirit? Have you ever seen the spirit of the Creator separated from the works which He has created? And yet the spirit of the First Cause is as distinctly manifest as if it were divested of its covering, and apparent to the gaze of all. In this world of ours, there is nothing indicating that God is nearer us than on earth. I mean in the localities with which I am conversant. But the self-same laws and the self-same principles in their effect and exhibition are manifest here as with you.

In short, then, God exists as a principle. He is one self and without any distinctive characteristic as to person or sex. Now if this is so—and who should doubt it?—why should the same principles emanating from this source possess properties distinct from the germ from whence they sprang? Why should the spirit of man possess sex, when the spirit of God is characterized by no gender?

No! It is the principle which vitalizes the organization, and it is the organization in some condition of ethereal refinement which is designated by sex, not the soul.

The answer seeming to cease here, I remarked that part of my question had not in terms—though perhaps in substance—been answered, namely, “Whether each male could have its female to eternity?”

It was answered:

Why, no. This fact exists in and through all nature, through even the vegetable world, that the male and female go together, and in some form or shape this division, I maintain, is known to be the case.

Now whether one male is formed for another female, and they twain go hand in hand through the various stages of eternity, I can not say, but reasoning from what I know, I should say, No. For in one stage of existence the affinities which attract male to female, and otherwise, might act as a repellant in another stage.

Besides, when the soul leaves the body, it might be attracted by its affinities to some part of the universe where the mate of this soul would not—could not follow.

Therefore, if I understand your question, I should say, No. I believe that division of sexes materially, takes place under a general law, and has no marked or special direction from the great God, except in the operation and effect of those laws, which in his wisdom he has established for the government of man.

Am I then to understand you to mean to say that, in your opinion, the division of the sexes is an attribute of our material organization, and not of our spiritual? I ask the question, because I have imbibed the idea, and think from some of your writings—though, as I have not time to look, I can not say—but from some *quasi* reliable source, that each human being has its mate with which it unites in your stage of existence, if not in ours, and they two progress on together until they finally unite and amalgamate into one being.

This was not answered at this meeting, from some interruption in the circle.