

## Section Eleven.

*Wednesday, April 27th, 1853.*

This evening at my library, while Dr. Dexter was there, Governor Tallmadge and a member of Congress from Wisconsin came in and spent the evening.

We asked the Dr. if he felt the influence upon him, and we alluded to the intimation given at our last meeting that Lord Bacon would say something on politics, some of us remarking that it mattered not to us what topic, as his remarks would be interesting and instructing.

The Doctor's hand was moved, and he wrote:

I AM exceedingly obliged, gentlemen, for your compliments; but as I said to the Judge some time ago, by my fruits shall you know me. BACON.

I hardly know what to write to you to-night. I mentioned my desire to say something about politics; but as that is a dry subject, perhaps I ought to say something which will elevate your spiritual condition, rather than direct your thoughts to subjects on which you are as much at home as myself. I can only say that the motives which should govern all your actions in whatever position you occupy, should be such as would ennoble your own spirit, as well as benefit your race. No man ever reflected on a political life with entire satisfaction. The incentives to political preferment are not often unmixed with selfish purposes. The strong desire to rise, the means often taken to accomplish certain ends, are many times so mixed with utter selfishness, that the truly noble spirit shrinks at the after-contemplation of what it may have done, and with

what company it associated. Gentlemen, are you pure, unspotted in your political life?

The question is often asked, What is the true purpose or object of life? It may be said this differs in all persons; that the situation, position, the connections, and the associations change or alter the destiny of all men. True, this may be so; the action of life may differ in most men, but this does not touch the question proposed, What is the true object of life, or for what purpose were men created and placed on earth?

Before the new dispensation, most of you believed that what was told you by the priests or ministers, the chosen guides of your religious life, was really and positively true—that God created man for the especial purpose of placing him in a condition of utter misery if he did not act precisely and believe precisely as they directed. It has always seemed strange to me that so large a proportion of intelligent men could willingly submit to a dictation which a moment's reflection would have convinced them they had no more means of understanding than themselves. To submit to a sort of mental espionage, against which to rebel was rank heresy, is, in my opinion, a kind of vassalage I should not be willing to submit to, even if I were on earth. To take the dictum of some one, gross and material in every part of his nature, and be obliged to yield an implicit obedience, is certainly unworthy of man. Do you, gentlemen, who have seen much of life, mingled with all classes of society and all kinds of men, you who have measured intellect with intellect, and have wandered through many a mazy path to arrive at your present positions, do you really feel that all your early understanding of religious teaching has in fact opened to your minds one truism in regard to your present or future state? Do you realize what the character and attributes of God may be from the sermon of a Presbyterian or a Dutch Reformer? Or do the teachings of either sect give you better assurance of the nature of the spirit that is within you? Perhaps

one or the other of you has, in early life, embraced the doctrine of free salvation, and yet are you any better satisfied that your chance of safety beyond the grave is of more value than another man's, who may differ in belief from you? Can you place your finger on one statement, in all the teachings of priest or layman, which is truthfully explanatory of what the true object of life is?

Look at the little shrub growing by the wayside; it bears no resemblance to the tall branching tree at the foot of which it humbly bows its head to every blast which passeth; and who shall say for what purpose that insignificant shrub is placed in that precise locality? Who shall say that when year after year shall have rolled over its little branches, it may not bow, too, its giant arm—sturdy body too, alike to the storm, as well as the towering oak near which now it so meekly vegetates?

The whole history of man must convince you that in spite of all oppression, despite all combinations, and against all tyranny too, religious, civil, or political, he has manifested the true object of his existence, the sublimation of his material nature, or PROGRESSION.

Now I pretend to say that in every department of nature this statement can be corroborated; that even from the earliest period, when erst the incongruous masses of matter were fashioned into shape by the omniscience and omnipotence of the First Cause—even from this period has, step by step, the whole creation developed itself as from a simple germ.

Let the geologist explore the depths of the illimitable abyss, and he will bring up from the dark cavern of earth's interior the evidences of a step by step progression. Yes, and the astronomer too, as he wanders among the dark mysteries of space, tracing the comet's pathway through the orbits of surrounding worlds, sees in the flashing illuminations of that shadowy germ the nucleus of another world; and even man, from the little mass, unshapen, unsexed, and undeveloped, then springs up step by step, an-

other and important evidence of the truth of this doctrine—a man in form, but a god in spirit.

After a short pause, it was written:

I find the Doctor's mind more engaged with his patients than passive to my subject; therefore, if you have any thing to propose that I can answer quickly, go on.

I remarked that it had just occurred to me that this was the manner in which Mahomet had written his Koran. Was that so?

It was answered:

No. He was impressed, and there are many truths in his writings. If they were divested of their admixture with materiality, or earth's materiality, they would shadow forth many scenes of the spheres here.

I asked mentally, Where is he now?

Where he is I know not; but perhaps he is in the beautiful gardens he has so graphically described. At any rate, there is some truth in what he has taught.

Wednesday, May 25th, 1853.

P. S.—This evening, in my library, when we were revising the teachings of April 27th, I asked this question:

There is one profound mystery about this whole matter of spiritual intercourse, the philosophy of which I do not yet comprehend. Hitherto when I have asked about it, I have been told that I did not yet know enough of nature's laws to understand it. Perhaps it is so yet, but there is no harm in trying.

Thus you say, "the correspondence between two minds on earth increases the electric affinities, and makes it easier to communicate." Now how is this? And what is the *modus operandi*? How does harmony produce this effect, and discord its opposite? There must be some natural cause for this effect. I want to know what it is, and how it operates?

It was written in answer:

I must confess my inability properly to communicate the *modus operandi* of the organic connection. But it appears to me thus: When your spirit is passive, or rather in harmony with ours, the material part of your nature corresponds with the power we possess, like the gradations in

music. When you strike a certain note, a third above (or below), a fifth, or a seventh, etc., it produces a chord. The system is in *rappont*, the nervous structure is open to the impression of the nervous correspondence of our improved or less gross organism. Recollect, we possess more nervous ability than you, as there is less of matter in our structures, and therefore we are bound by fewer impediments. Our magnetic power must be increased, and the spirit-communication is more direct and distinct. I don't know that you can understand, but I will try and explain more clearly to-morrow night.

BACON.

## Section Twelbe.

*Sunday, May 1st, 1853.*

The circle met this evening at Dr. Dexter's, Governor Tallmadge also being present.

Through the Dr. it was written:

PLEASANT it is to meet you again, my friends, and I congratulate you that in this spot you may not again be disturbed for some time.\* With feelings of affection and love to you all, and with my spirit gushing forth with joy for the opportunities I enjoy in communicating with you, I again most sincerely greet you in God's most holy name.

SWEEDENBORG.

To the spirit just wakening up to the realities of spirit-life, there are sensations and emotions as indescribable as they are new. The eye accustomed to look on scenes in

\* The Dr. had been moving his residence.

which matter is arranged with due regard to law certainly, and yet crude and irregular, the habitations of man, and man and animals all existing as fashioned and formed for earth, were the daily and hourly objects which greeted his vision. And then his eye, or his spirit rather, looked through a medium formed of matter, itself perhaps as gross as the objects which it transmitted to his brain, and this nature assimilated both the object and the agent to the material condition of his system. His thoughts that were influenced by the same causes which acted on each separate sense partook of the character of the scenes in which he moved, and if his mind, improved by study and research, was enlarged and progressive, still there was manifest the profound influence which nature, in which he lived and moved, had upon his whole being. But when awakening from this sleep of death, and opening his eyes to the world into which his spirit was ushered, how strange his thoughts, how marvelous the sensations which rush through his brain with lightning rapidity! To you, who have some conception of spirit-life, the ideas I have suggested will not appear so passing strange. The spirit-bond which connected it to matter is severed, the link of life is broken, the spirit freed is disengaging itself from its earthly trammels. There lies the body stretched in death. How unlike the spirit which is floating over it, still unconscious, still unable to think, but just born into the life of the spheres. As it floats over the body which was so lately its abiding-place, there come to it, drawn by their affections or by their duties, spirits possessing form and shape, beautiful beyond thought. They support this spirit-child until it recovers its consciousness, and then with the impress of the last life-thought still vibrating on its brain, with the emotions of its heart still unsubdued by death, with its whole nature palpitating, and even suffering at the thought of the separation from loved, aye! fondly-loved friends, wife or children, this new spirit meets the new impressions and scenes which surround it. Its agonized mind writhing with death, and with all its

nature struggling within its internal, it opens its eyes to the unspeakable glories of a new world. Then all the spirits whose lives are pure, whose mission being accomplished toward it, now take it by the hand, and bid it look around, and behold the things which are old have become new. Think you, with all these new objects, both of spirit-life and spirit-matter coursing their way through the several senses of its brain, there is not awakened an impulse and desire far beyond the dull and confined sensations of life? Think, too, that it is divested of all the contrivances which in life so circumscribed its mental action, and that its freed spirit can now quaff deep of the intoxicating draughts of joy unspeakable that are presented to it on all sides.

Spirits when they awake to a sense of what they are, are not permitted to talk much, neither are their minds tasked with a succession of new impressions other than those which first meet the eye. After the friends have taken charge of them for a while, they remain under their teaching for a time, not sermons or doctrines, but a sort of history of what is before them, and then they are left to the true manifestations of their nature. Now, if good and pure, if their minds desire the high and holy, if, in simple language, they wish to ascend, their affinities are their guide. They can not mistake. They are irresistibly impelled to go forward to the place where they meet with all the circumstances and conditions which conform to their desires or the wants of their nature.

Now, be it understood, spirits can not conceal their true feelings like man. The very fact of being a spirit opens the avenues of thought and motive to all. Thus, though their desires are as different and as varied as are their forms and countenances, yet they are fully cognizant of what spirit means and of what spirit requires. It is this principle which, as I have explained before, impels them to locate where they will be most happy.

Now spirits possess a material nature, and this nature or form in some is so gross, that it is almost subject to laws

as imperative as those on earth. I mean as material laws. Their material nature is under influences which require obedience, and though there is none of the physical suffering you have, yet there is as much material necessity and absolute want in proportion to the grossness of their natures as there possibly can be in your material world.

Under this statement you can plainly see what will follow.

Thus we have as much of life with us as with you under the wants of our nature, and it would be simple in the extreme to suppose for a moment that God made a material solid earth, and placed in it spirits who were so impalpable that they could not adapt either their bodies or spirits to the necessities of climate, of soil, of food, etc. But we are sent to places (by our affinities always) where we can comply with all the circumstances, just as you do when you select a place to reside, though our population is divided more rationally, more justly, than are the divisions of classes with you. We eat and drink of the fruits and vegetables of the countries where we reside. This, however, we do always, as far as I can learn; for as long as matter exists, it can not maintain itself without support from some external source. And then if we eat, there must be some one to grow the food, for the climates do not always produce spontaneously food for all. But this is a matter of choice who shall labor, and we all, in our neighborhoods, take turns in so doing, and thus all do their duty to themselves and others. Most frequently spirits associate together in neighborhoods or communities, composed of members varying from fifty to five hundred, and while the absorbing topics of progression and purity, of development and affection, occupy our minds mostly, yet the usual duties of material life are just as incumbent on us as with you, always modified by our organization and the circumstances in which we are situated, and the place where our affinities direct us.

Well, now you have the life of spirits as far as regards

their bodies; and what think you is the proper food for their minds? Every thing which can open the beauties of God's handiwork, which can penetrate the assumed mysteries of his creation, which can typify his works by a resemblance or correspondence, that is, as in painting or sculpture, or any thing which by intuition compares with any of his attributes, as music, melody, or that which opens the internal to a better appreciation of obligation or duty, as the action for others, whether out of the body or in the body, or that which gives us an understanding of God as he is in a whole, as the investigation of the principles on which are based his laws—these are the proper food for mind, and it is eagerly sought for by spirits. We stand on a broad plane overlooking two worlds, with our organization so sublimated that we innately understand the true connection that exists between matter and matter, and spirit and spirit. We live in this world of spirits, but our duties are as much with you, and on your earth, as they are with spirits and spirit-land. I will explain all this by-and-by.

I expected to be done, but I have a word to say. When we visit your earth, we are not ordered to do so by any higher power than that we set up over ourselves. We can not act contrary to law, but this law, though predicated on God's law, is but the emanation from other minds. We choose our rulers, and our organization of government is alike under the direction of ourselves.

Thus we select those who are the most advanced, whose minds have been occupied in studying the necessities of man's (as we call ourselves) nature, and his connection with man. They understanding what is most necessary to promote the happiness and progress of all, are appointed by the expressed consent of a neighborhood to look after the well-being of the members of that neighborhood. But it is no forced administration of law, it is no tyrannical exhibition of authority, it is simply a recognition of the principles of right. This is enough. With the progressive spirits there are no quarrels.

## Section Thirteen.

*Wednesday, May 4th, 1853.*

This evening Governor Tallmadge was in my library, accompanied by a friend, Judge Baker, of Wisconsin. Dr. Dexter came in and was soon influenced to write:

I AM glad to see you to-night, Governor, as I wish to say a word to you on a personal subject; but as well to all as to you, I wish to say, for the time I can spend with you, I cherish the opportunity as one of the green spots even of my spirit-life, and trust not only I, Bacon, may derive good, but to you it may be the open door of truth. BACON.

When you return home, and after a few days shall have elapsed, you will meet with a trial which will disturb you somewhat, and may annoy you for a long time. What the nature of this trouble is I can not say; but this I can say, it is connected with your political life, and is also connected with a matter referring to your action with certain individuals, to which I alluded when the other evening I said, "Beware of false friends." The matter can not, however, permanently disturb you, or in any way injure you; but, as I am informed by one who takes great interest in your affairs, there has been some consultation among certain parties which will disturb your mind rather than affect you any other way. This, however, I only repeat from hearsay, and I do not vouch for the correctness of the statement, only being requested by one who loves you to mention it when you were present.

Your own reason must govern you in believing or disbelieving. You can judge best whether there is any thing