

## Section Thirty-three.

*Sunday, June 5th, 1853.*

This evening, at Dr. Dexter's, the circle all being present, a manifestation was first made by a new spirit, and then it was written:

MY DEAR FRIENDS:

The little exhibition just now, was made by the Judge's particular friend, I. T. Hopper, who is here, and desired to say some things, but failed, and as I could not wait, has retired, leaving his regards to all. I do not wish the Doctor to permit the promiscuous use of his arm by all and any spirits who choose, and would suggest that he be particular in throwing off the influence when he can not determine the spirit.

I am glad to meet you all, my friends, to-night. When you are older than you now are, or when even a year or two shall pass, you will look back on these re-unions for spirit-instruction with pleasure, and yet pain. Cherish them while they last. The opportunity afforded you has not before been vouchsafed to mortal man. Love one another, and be true, be holy; tame your earthly feelings toward one another, and look forward to the time when together in the world of spirits you will wander, hand in hand, through its bright regions, seeking love and truth in every exploration. I greet you to-night in the name of God.

SWEEDENBORG.

Spirits, as I have before remarked, differ but little from man, except in the sublimation of their organism and in the stronger exercise of the attributes of their minds. Thus their judgment, on matters connected with their life, is more matured, and the grand characteristics of their minds are

more developed. Their feelings and desires are more intense than man's, and they aspire higher than man, for they are not satisfied with the pleasures and joys of one sphere, but are continually striving to enter the sphere above. After the spirit has arrived at the spot where his affinities have directed him, he comes under the law pertaining to the whole, although he enters a community or neighborhood. He is provided with a place of residence, and all things necessary to make that residence comfortable. But he is required to render such services, common to all, as will make the labor of the whole more equally divided; but only a very small portion of his time is devoted to this purpose.

The usual necessities of organic nature are always attended to, and then the whole time is devoted to the acquisition of knowledge in some form, or in developing some fact pertinent to their existence, or in fulfilling some command or rather demand from some other, or in learning some truth, or in subduing some unlicensed desire, or in contributing, by absolute effort and self-denial, to the happiness of some one of the spirits of their neighborhood or sphere.

The manner of instruction differs in different spheres; but the most usual manner is, to select some person properly qualified and every way worthy, both in mind, desire, and education, belonging to the neighborhood, to lecture on some topic or subject which he selects for that object.

Thus, while imparting instruction, he blends reproof or advice, or teaches duty, or inculcates lessons of morality and truth.

The early part of the day is usually passed in studying or hearing instruction, and in the performance of the ordinary duties incident to condition or circumstance; but the after-part of the day is occupied in visiting friends in the spheres, or friends on earth.

It is not always, however, that all the spirits composing a neighborhood leave at the same time; but those whose duties are well done for the day, leave and visit according



to their pleasure. Now, we eat, and drink, and sleep, but these absolute necessities of organic life are not performed in the same way as on earth; that is, the fact of eating is merely to support matter, and when there is but little matter, or matter refined, it requires but very little food to support it. When the spirit has ascended to the higher spheres, it casts off, as a garment, the grosser part of its body, and, consequently, the spirit distinct is the governing principle of its existence. I should say that the spirit is the greater proportion of the two; thus the spirit-necessities are paramount, and sometimes such spirits scarcely eat once a week, and only when the demands of the material part of their combination require support from food. If the spirit has pain, it arises from some violation of the organic part of its body; and as there is less of matter, there is less of pain.

Sleep is necessary only so far as the material portion requires it, and as the spirit develops, there is less and less required. Do you suppose God sleeps? Then if you can imagine mind almost entirely divested of matter, you can comprehend what I mean. When I say that spirit-connection with matter is under the laws regulating matter, you must also understand me to say that the matter is divested of a portion of its grossness; and the nearer to earth spirits reside, the more are they influenced by causes affecting matter belonging to earth. This does not apply to progressed spirits residing on or near the earth.

I never saw a spirit sick in body, but I have seen spirits suffering from a kind of pain. They hunger, they thirst, but only as they are mixed up with matter in a greater or less proportion. And the farther they advance, the more refined they become.

Their obligations and dealings are also governed by this law, and they lose selfishness as they progress, until at last they manifest only that principle of their spirit-nature which compels them to love one another.

Mr. Warren asked a question, to which it was answered:

They have fire, I am told, in the dark spheres; but even those spirits residing near the earth require no fire, as the climate they live in is exactly adapted to the condition of their organization, and having but comparatively little of matter to protect, they feel none of the changes of climate, which are very rare. There is no money, and the land is subdivided into communities or neighborhoods, and in them the land is also again laid out in parcels for each to till for the benefit of all. The government is patriarchal, and the head of a sphere is a spirit invisible, who communicates his wishes to those higher spirits by absolute oral statements, or by impression.

At this moment the Doctor was called to see a sick woman in the neighborhood, who was indeed dead from apoplexy before his arrival.

On his return, it was further written, as follows:

Dear Doctor, I went with you to visit that female who is dead, and I will give you an account of her spirit, which left her body just as you and I entered the room. Not a spirit belonging to her, except some of her grandchildren attending their mother, was there; and they were surprised at the sudden ushering in of their grandmother to their sphere. The spirit when it left the body was, to my eye, clothed in its material garb, peculiar to this sphere, and seemed to float by its own specific weight in the air, directly over the corpse. While you were in the room, it still remained directly over the body, occasionally opening its eyes, and gazing vacantly around, as if it were in a dream, and could not realize where it was. I saw no preparation, and even the spirits who were in the room appeared surprised at the abrupt entrance of her spirit, and could not, therefore, have had time to have prepared any other body than the one it possessed when I first saw it, which it had assumed, or generated, independent of them. When you left the house it had not recovered its consciousness, and probably, even now, it remains precisely as we left it, just above its mortal body.

The children are much affected, as their grandmother was



the whole reliance of their mother, and on her she depended for every thing; this gave the children pain, as they knew their mother's weakness of mind, that she is away from home, and that she must and will suffer from her loss; but they have not yet spoken to their grandmother, neither will they, until she arouses to a perfect consciousness of her situation, and then they will approach her.

I have mentioned these things that you might have, as it were, an example directly under observation, and that the preliminary acts being under your eye, you might be able to follow the spirit to this world. And also, as from the suddenness of death, the uniting or passage of the spirit from a body of entire matter to one of refined matter, might be distinctly made known.

The spheres are scattered through all space, and under an imperative law, too. I will give you a teaching on this subject soon. But it is too late to-night, and Mrs. D. must retire.

They never die; but as they progress they leave their gross part from sphere to sphere, and are never entirely divested of matter, even when they arrive at those spheres where the spirit of God is made manifest.

The change is progression, and progressive, and they never die but once, though the last change from the spheres to the bright abodes is more of a change than the passage from sphere to sphere. But the change is as they go along. If they have not changed, how could they enter heaven, or the bright abodes?

### Section Thirty-four.

*Tuesday, June 7th, 1853.*

In my library, when Dr. Dexter and I alone were present, it was written:

WHEN the Doctor first came in, you read him some extracts from a work purporting to be a life of Lord Chancellor Bacon. There were some traits true and others not so, evidencing a want of just appreciation of the true character of the man as he was, in the full exercise of his mind, and in the pride of that mind and strength.

I believe I had ever, from my earliest youth, a strong desire to understand not only the laws of nature, but the application of those laws to every condition of life, matter, and man.

This feeling was a leading feature of my mind; and I think you will find, on examination of my decisions, or charges, or essays, or my writings of any kind, that the conclusions or processes of reasoning, or the points of argument, were all predicated on the idea, that man, possessing a mind capable of comparing and investigating, should be permitted the full and free exercise of the tendencies (proper and just) of his intellect, without any impediment by enactment, or prejudice, or zeal.

That I erred as a man, I can not deny; that I was tainted with the habits and customs of time and society, I honestly admit; but that I had not at heart the advancement of my race, that I did not labor for its good, and that I did not forestall both age, education, and public opinion, I proclaim to be a libel on my true character and motives, as also a base attempt to shield the wrong others conceived and



executed, by ascribing to me that of which I was not and could not have been guilty. That I was ardent, enthusiastic, and persistent, is true; that I contributed much to the enlightenment of my country, and advanced her in the estimation of the learned and good of all nations, is likewise true.

That I had a proper idea of what belonged to my position, and out of that position, as well as in it, gathered round me the highest intellects of the age, and reduced the unsettled vagaries of speculation and false practice to a system of pertinent sense, I think no one will deny. But I was beset by trials, and temptations, and seducements, to which I may at times have listened and yielded. But, too, the tendencies of my soul, even when plunged into all the intricacies of legal perplexity and all the false mysteries and pseudo-profundity of diplomaey, were upward, forward, and for good. The good I have done speaks for itself—it will live forever; the evil to which I was accessory is, perhaps, repented of, and may ere this have been swallowed up in my advance and progression. At least, this hope has comforted me, and I may not be permitted to doubt. BACON.

I then remarked: How closely it must be that I had been watched by them; for it seemed as if every thought, however secret I might have deemed it to be, was known to them, and I desired to know if others had been watched as close?

It was answered:

Perhaps few need watching as much; for errant tendencies require reasonable stringencies to keep them within limits. Oh, Judge, if you are watched, it is the vigils of love that are seeking your welfare, and striving to guide you straight to the high goal to which life, truth, and love impel you! Yes, here is the Doctor, he is kept and guided by a curbed bit.

Yes, it has been a special, direct, and constant watching of your mind, in its thought, and in the thought's action.

I assure you that the object before you is a high and

glorious, and a purely good and holy one. If the redemption of man from error, if the teaching of truth and knowledge is not a purpose worthy to live for, yes, and to die for, then you can well understand that watching would be of no account; but if it be so, then to watch you both is to make you like ourselves and of ourselves. When I say that you feel our care and influence; I do no more than justice to your intellect; and when you can stand on the very verge of time and look back on your path through the world, you will then see how your footsteps have been led, how your way has been directed, and more fully appreciate what we have done for you together.

---

### Section Thirty-five.

*Monday, June 6th, 1853.*

This evening, at my supper table, I read to Dr. Dexter the annexed letter from Gov. Tallmadge, which I had received this morning, and after we had retired to my library we had a desultory communication, of which I record some parts.

The first part that was written was entirely personal, and I do not record it, though the original MS. is preserved.

I now remarked that I thought a good stopping-place for the first volume might soon be obtained. It was written:

In regard to the book, enough has been written for the first volume, and we shall leave to you and the Doctor the arrangement of every thing, with our corrections only. You will leave out what you wish, and arrange all matter as in your judgment will produce the greatest effect. The volume had better close here, and we had better, as soon as your health will permit, correct the whole (or what remains), and then proceed to the publication.



Then, without further preface, this letter to Gov. Tallmadge was written out:

DEAR GOVERNOR:

One great satisfaction to a spiritually interested mind is the ascertaining of statements made of future events, to be true. It not only strengthens faith and elicits interest, but it opens to your mind the knowledge that there are spirits specially interested in your affairs, who look at all the circumstances surrounding you, and maturely investigate and decide for your benefit or otherwise. Now, we do not pretend to prescience, but we do avow our power to combine all the workings of mind and matter which we behold under different and more favorable circumstances than yourself, and bring the influences to bear on the present or future condition of the one for whom the observations were made. We are no fortune-tellers, but we read events only by comparison. Thus those of your friends who love you, and who, when on earth, were active and prominent in the busy scenes of life, have specially collated opinions and feelings of your professed friends, and reading their very hearts, understood therefore what would be their probable action. We are, under this state of things, obliged to speak oracularly, and it may appear strange to some that we do so; but to instance men and fact might do injury, while to caution in the way we have done, would put you at once on the observation, and would also affect neither yourself nor the other parties.

I frequently see your friends, your son, Mr. C., and others whom you regard with respect and affection, and they desire me to say that they are watching you with interest and care, and will soon direct me to communicate through the Doctor some things which they wish you to know.

They ask me to say to you, that time is but an atom compared with the eternity of eternal truth, eternal trust, eternal progress, and however much your success here may gratify, your happiness hereafter will be in the ratio of your earnest desire to penetrate into the seeming mysteries

of the spirit-world, for in our teachings ye think ye have eternal life, and we know.  
BACON.

FOND DU LAC, WIS., May 28th.

*My dear Sir*—I received the "Spiritual Telegraph" containing my letters; they will be published next week in one of our papers here.

The work of reform is making rapid progress here. Mediums are being developed in all directions. Men of the highest intelligence are becoming convinced. *Chief-Justice Larrabee*, on his northern circuit, lately came across two mediums, investigated the subject, became an entire convert, and proclaims his belief openly.

I have not yet seen that Mrs. Whitman has published my letter; I suggested the "Tribune;" but if Greeley will not publish, I think I can get it published in the "Intelligencer."

I see, by a late number of the "Intelligencer," that the editors have determined to publish nothing more about spiritualism, except under the proper signature of the writer. I am glad of this; such a contest should no longer be carried on from "masked batteries."

How comes on the subject of the communications from Swedenborg and Lord Bacon? \* \* \* \* \*

You will recollect the Chancellor's premonition to me about "false friends," and political treachery, etc., soon after I got home. Well, a man has just returned from Washington, who \* \* \* He was the friend of M. Since his return he has come out against him, and also against me as being M.'s friend, although I take no particular part in politics. I have already seen enough to make true the Chancellor's prediction. I will communicate further, if there are further developments. Tell Dr. Dexter of this verification.

I shall be glad to hear from you, even if it be but a line. \* \* \* Very truly, yours, N. P. TALLMADGE.

Hon. J. W. EDMONDS.