















Spiritualism and Animalism.

A Letter to one who claims that Man is not responsible for the Evil Deeds done under the Impulse of Natural Tendencies by G. M. KEITH.

Pardon me if I tell you candidly that I consider your Spiritualism gross animalism, against which I am fighting with all the powers of tongue and pen which I have.

As nearly as I can understand your expressed principles, you have repudiated the hell fire and brimstone of the churches, not that you may be pure, and fulfilling all law, be free from its penalties, but that you may use your liberty as a cloak for lasciviousness.

The Swedish Seer.

Comprehensive Abstract of an Instructive Lecture. BY WALTER HOWELL.

Emanuel Swedenborg was born in Stockholm, Sweden, in the latter part of the seventeenth century. He was nurtured under the influence of the Lutheran church, his father being a clergyman of that denomination.

It was during the latter year of his life that the illustrious seer wrote his more philosophical works, and also those of a theological character. From the fifty-seventh year of his age, until his translation to the higher life, he devoted the whole of his time, or nearly so, to the sphere of spiritual or religious enquiry.



WALTER HOWELL.

HIS MEDIUMSHIP.

If we examine his diary, we shall not fail to observe the gradual development of his medial powers. (Members of the so-called new church try to conceal this fact from themselves and others, in the hope of being distinguished from Spiritualists.)

The seer of the last century seems to have been gifted too with the spirit of prophesy. An example will serve to show this power to have been remarkably developed in him. It is related that John Wesley secretly desired to see Swedenborg, and on one occasion while in conference with his ministers, he, Wesley, received a note from Swedenborg saying: "I was informed while in the spiritual world that you desired to see me. If, therefore, you can call on me at such a date, I will be pleased to receive you."

It is noteworthy here, that Swedenborg's vision was not wholly free from Lutheran coloring. In the case of Dante, we see his pictures through a Roman Catholic cathedral window, as it were.

expressed, as through transparent glass? Celestial rays grow dim, angelic thought somewhat disfigured ere it finds expression through mortal lips.

SWEDENBORG'S PHILOSOPHY.

Swedenborg's scientific researches up till the age of fifty-seven, prepared him for a calm and unimpassioned investigation into the phenomena of the spiritual world which thereafter came more directly under his notice.

A very slight observation will appraise us of the triune law which pervades all things. In every object we have three degrees of dimension; length, breadth and thickness.

Man being a triune creature, he is open to receive all influx from three spheres, and in so far as he expresses these without pervert ing their influx, he establishes stronger and more durable relations with the inhabitants thereof.

In addition to the twelve volumes of the "Arcana" and other philosophical works, the seer also wrote a number of theological works, which we now briefly notice: "The True Christian Religion," "Heaven and Hell," "Angelic Wisdom Concerning Divine Wisdom," "Angelic Wisdom Concerning Divine Providence," "Angelic Wisdom Concerning Divine Love," "The Apocalypse Explained," "The Apocalypse Revealed," "Conjugal Love," and other works form the basis of his philosophy and theology.

HIS THEOLOGY.

Swedenborg appears to teach the doctrine of the fall of man as a historic verity. True, nations, churches, empires, systems of philosophy, republics and various institutions of the past have had their rise and fall, but these do not constitute a fall of man, such as even the followers of the illustrious seer teach.

All sacred writings are written according to the science of correspondence, and by an application of this system of spiritual mathematics alone can they be intelligently understood.

To the natural mind, there is but one interpretation to be put on anything, and that is strictly literal. To the spiritual discernment "My words are spirit; they are life."

times to regard lightly the mythological style, or the allegorical method, but it nevertheless expresses more interior truth than our every-day forms of speech. Who does not see that to call a man, a serpent, a fox a lion or a lamb expresses more in these metaphors than a greater number of words could possibly convey.

The doctrine of the trinity, as usually taught, was considered by our philosopher irrational. He held a trinity of essentials, which may be expressed as follows: wisdom, love, and power, or will, thought, and act.

There are physiological difficulties which cannot be overcome were we to accept the current theory of an immaculate conception. Whereas in taking this esoteric view, we can all recognize that our Christ must be born from the virgin, unadulterated principles within us.

The doctrine of the resurrection was taught by the seer in strict accordance with the spiritual view now taught by us. This is so well understood, that it is useless to enter upon a discussion of this subject.

The mode of the Judgment, and the condition of man after death, was also treated in a new and more philosophic manner. Our seer beheld what to him appeared like the second coming of the Lord. He saw the light of the new dispensation dawn upon the horizon of the world from the summit of that mount of transfiguration from which he gazed into the realm of causes.

There is a most important point of difference between new churchmen so called, and Spiritualists. It is the doctrine of "fixity of states." This view, if true, would involve the eternity of what are called "the hells."

from elysian fields look down upon earth unfolding to their view unto us a child is born, unto us a pension is given; its name is wonderful; it is the wise and beneficent savior; it seeks the weary and laden; it treads down evil as with fire, and clasps a suffering human to a heart of tenderest love.

As a result of this view of the trinity, the doctrine of the atonement could be no longer conceded. An atonement such as the orthodox church believes in, rests upon the doctrine of the trinity—or rather tri-personality.

There are physiological difficulties which cannot be overcome were we to accept the current theory of an immaculate conception. Whereas in taking this esoteric view, we can all recognize that our Christ must be born from the virgin, unadulterated principles within us.

The doctrine of the resurrection was taught by the seer in strict accordance with the spiritual view now taught by us. This is so well understood, that it is useless to enter upon a discussion of this subject.

There is a most important point of difference between new churchmen so called, and Spiritualists. It is the doctrine of "fixity of states." This view, if true, would involve the eternity of what are called "the hells."

There is a most important point of difference between new churchmen so called, and Spiritualists. It is the doctrine of "fixity of states." This view, if true, would involve the eternity of what are called "the hells."

from elysian fields look down upon earth unfolding to their view unto us a child is born, unto us a pension is given; its name is wonderful; it is the wise and beneficent savior; it seeks the weary and laden; it treads down evil as with fire, and clasps a suffering human to a heart of tenderest love.

VITA PATHY.

The Vital Principle.

To the Editor of The Better Way. Shall I, like the poor widow of old times, cast in my mite? While perhaps may not be my last, yet it may be, at least, however feeling it my duty, and being requested to contribute, I will contribute the smooth stone of Truth from the sanctifying of Vitapathy, that shall smite the mighty giant "Disease" and bring groveling in the dust.

What is God, and how is the word understood by the majority of the world? My definition of God is, that He is the Prime Factor, the Principle of all that that which expresses all life, Power, all Intelligence. It is not, a great many believe, a supreme being in the form of man, endowed with all powers sitting on a throne somewhere and ruling the people like an earthly king, and for whom we will have to eventually stand and render an account of our lives good or bad.

Then let me refer you to your own God principle within, which is not within, but without, occupying and filling all space. Do you know what God is now? Can you see anything of the reflection of Divinity in your own self? Have you ever thought that in order to be the reflection of God or the God Principle, that same Principle must be within, and consequently we are the image and likeness of that Divine Principle? What cause can exist? Can we alone exist with some propelling power? Where then do we look for this power? Having looked within ourselves, and found there only true element of Life, (God,) we turn our attention to finding out how can be a part of Him, and yet we seem to exist apart from Him. Electricity is Life. How is this? Ah, but stop! You say God is life. It must be then that Electricity is God. Electricity (God) is Power and all powerful. I wonder if you have ever thought that this same Electricity, Power (God) was what keeps the heart, and from that all the organs of the body in motion. Perhaps not; but this is the Truth however, and where do we get it? Why, I will tell you a secret. Does it not say that in God, we live, move, and have our being? What does this mean? Simply that we are surrounded with what we call the atmosphere, and we inhale its delicious, soul-stirring strength, giving Vitality from that source, and at every breath we start anew the machinery,—by what? Electricity, Life, (God) which is in, and is the real atmosphere surrounding us. Is not this in pure accordance with the teachings of the Bible? Search the Scriptures yourself, for in them ye think ye have eternal Life. For what think you now of the old way? Would you not look up a Better Way? I fully realize this one fact, that if every person would stop trying to look for something that does not exist, and just turn his attention to the God element within, that he would surely find Heaven on earth in the present as well as in the future. Try it.

Dayton, O.

To the Editor of The Better Way. I have been so much interested in the work of spirit artists of late, through the organism of W. P. Anderson, of this place, that I feel it my duty to speak of what I have seen to you, not as a matter of publication, but to let you know that Dayton is occasionally favored with visits from denizens of the other shore. The rapidity and accuracy with which they perform the sketches through Mr. Anderson is astonishingly marvelous. Life-like portraits are taken in four or five minutes, of departed friends and controls, that are not only pronounced wonderful but exquisite. I learn you will have the privilege of soon meeting this angel-gifted man, and that you may not be entertaining angels unawares, I write hoping that you may be enabled to do something in the way of influence for him when you meet.