

of the man, instead of the attributes of a progressive spirit?

It is not to be told you at this time that there is as yet no common ground for spiritualists to meet upon. And why? Because all desire to impress the mind that they are the favored recipients of spirit-truth. And what will time say to this?

What will time say to this? What will it say to you who are borne along by its resistless tide?

It will say to you, Man, the truths you avow are the seeds of discord to thousands of your fellow-men. The assurances you have given to the world are firebrands which have burned up the faith of a nation. A nation! verily the world! And yet, though your names will be in every man's mouth, how know you that the revilings, the epithets, the curses that will be uttered, will not make your souls tremble and your courage falter? Have you vanity? Let it run riot now, for the time will come when even that vanity will not afford you consolation. Have you ambition? Let it soar in its wildest graspings, for the time is not far distant when the truth alone will hardly afford light to the dark way before you.

Be sure that in the integrity of your own single-heartedness, in your sole interest for the good of man, will rest your hope when there shall be clouds and darkness.

Now let vanity exert her sway and ambition her power; let the mind build up visions of glory and of renown; but before you both there is but one object—the progressive development of your own souls; for without that you will be but stumbling-blocks in the way of truth—an eyesore in the path of holiness.

BACON.

Then it was added:

To-morrow afternoon or evening I will give you an idea of what I mean in what I have written to-night. I have long wished to say to you what is before you, and while the subject naturally drew out of me the dark side of the pic-

ture, justice requires that we should also truthfully picture the happiness, pleasure, and profit that will also result from your action.

Some inquiries were made as to our book, and how we should publish it, and it was said:

At the circle to-morrow night, when all are present, we will give you our wishes, and we hope they will be considered and acquiesced in without the least ill-feeling possible—all in love, and for the cause you advocate.

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## Section Forty-two.

*Thursday, June 23d, 1853.*

The circle met this evening at Dr. Dexter's. All were present. When the Doctor's hand became affected, he wrote as follows:

By permission I am allowed to continue my remarks for a short time from last night, in order that I may finish the subject which I then commenced. It is suggested that the circle should, while the Doctor is writing, place themselves in such positions as will afford them most ease. The circle may talk, and other exhibitions may be made, and no disturbance to the Doctor will take place. As this is my first formal appearance before all our circle, may I say that with no common feeling do I meet you, with no ordinary emotions of love, of joy, and of hope do I come before you, and I trust that your own hearts will respond to mine, and the many, very many spirits who are present, till all our souls, like one spirit, shall unite in the harmonies of truth, love, and the earnest desire to progress.

BACON.

During the greater part of the residue of the communication from Lord Bacon, Mrs. S. was influenced by the spirits, and spoke to different ones in the circle. It was not material to record any thing said. In the mean time the communication went on as follows through Dr. Dexter :

When to the world has been given any idea predicated on the notion of God's connection with man, it has always been that it has assumed the form which certain minds have clothed it in. All religion which recognizes God as the author of all things, has also had grafted upon it the characteristics of man's own identity. And in view of this fact, it has been that some great mind has given the forms and ceremonies of the new faith, and has directed and contrived all that were said to be necessary, and elicited from the world a belief corresponding to the greatness of the idea avowed. I do not think I have made myself plain. But this is my meaning: In proportion to the power and ability of the leaders of any new idea has man been led to believe. For this purpose it has not alone been necessary that learned men should first receive, and then teach, but that the properties of earnest desire, firmness, courage, love, and an undying faith should be the characteristics of the mind, whether it be learned or ignorant.

There is in man's moral organization an ability to believe, whether it be truth or whether it be error. And this propensity has been so often incited that it has now become proverbial, that the greater the error the more earnest the faith. You will now understand why I have made these remarks. In giving to the world a systematic statement of the truths of spirit-intercourse, it becomes a matter to us of much concern that the means through which our teachings are given shall possess all those qualities which will impress the world with the truth of those teachings, and at the same time in themselves manifest the ability to endure, to persist, to forbear, and also to love, to desire, that all men might come and see, judge for themselves, and examine and believe.

While man is ready to believe the most monstrous ab-

surdity simulating truth, he is also ready to deny, to combat, anathematize any doctrine which conflicts with his own notions of God, and his manifestations. Singular as it is, it is no less true, that while man is ever ready to receive any thing new, he is also just as ready to reject any new idea, especially on religious subjects, that subverts the faith of his fathers, even if he himself doubts the evidence on which that faith is founded.

How remarkable a feature is this in his mental construction! And while it lays him open to all kinds of deception, and subjects him to influences which degrade him spiritually and mentally, it at the same time gives him a fierceness which degenerates into persecution, and renders him a fanatic instead of a reasoner. Important, therefore, it is, that men selected for the high purpose of becoming our agents in this work of moral regeneration, should be without guile in their own hearts—like little children—and yet firm as a rock, unflinching at the revilings, the reproaches, and the censures they may meet with in prosecuting the work in which they are engaged.

The moral effect of a good name is indeed great, but the moral effect of proper action is incalculable. The world will not look upon the avowed teachers in this cause with the same feeling with which they regard any individual who teaches them a new version of what they already know, or gives them a new reading of some texts of the Bible. While it will examine all he might say or discuss, the possibility or probability of its truth, they will meet you as men who are digging up the very foundations of their early faith, they will not consent to discuss—their first action will be to deny, from denial proceed to censure, from censure to reproach, from reproach to denunciation, and from denunciation to a concerted attempt to destroy both yourselves and the doctrines you teach.

But there is one sublime thought connected with this subject, and that is, that truth will live under all circumstances, and it will also impart the life-principle to all con-

ditions and exigencies, to every man that lives, and may live, on this earth—and even will its effects be appreciable in this sphere by every spirit whose aim is progression.

It is this grand thought which will afford you a pleasure unspeakable when you shall have positive and actual proof that it is true.

To know that a simple word of truth uttered with the purpose of benefiting man shall not only absolutely benefit him presently, but that benefit shall extend from earth even to the spheres, vibrating in the hearts of good spirits there existing—a connecting link, indeed, between earth and heaven—is fraught with a pleasure so ecstatic, that in its comprehension we have a foretaste of the joys of all good and progressing spirits. This, while it gives you a basis of happiness which the world can not take away, opens the door to many others which will strengthen you and nerve you to greater efforts and more determined action.

You will gather around you all the inquiring minds of the age, a phalanx of thought, seeking, from the evidence which nature everywhere advances, the pathway to heaven. You will associate with these good men, men of purity, spiritual minds, who have eschewed the grossness of their material natures, and live on earth the first probation of the spheres.

You will with them bring around you men whose minds, rejecting all the ambiguous doctrines taught as of God, are desirous of learning what the truth is. Unsettled on any point, they will ardently embrace spirit-truths as the very faith their spirits yearn after—the very food which will satisfy their spirit-longings.

And there will cluster around you men of all classes and denominations, whose minds, agitated by the conflicting sophistries of church and priest, are wandering about, led by the denunciations from the pulpit or forced by the fear of eternal perdition. Above all, you will gather into your circle men who deny God, men whose hearts, hardened by the many doctrines taught by ministers professing to be

the humble followers of Christ, have found no light to heaven from their vessels of truth; infidels, whose souls, shut up in their gross coverings, see no escape from an eternal grave. To these you will come like sleep to the tired man—like the gentle murmur of music to the troubled heart—like health to the sick—like reason to the insane. You will return a soul to God.

You will feel in the elevation of your own souls that your birthright is eternity, and that your strength is the power of the truth you teach. Men will seek you, will bring their tribute to your feet; the wise and good, the rich and great, the noble and the clown, the sick and the needy, all will come to you, bringing their offerings of love, of affection, of reverence, of abiding confidence. The earth will send forth her thousand beauties to charm and to perpetuate the desire for still more; the heavens will send its coruscations of glorious light to illumine every feeling of your minds. Man shall, with one consent, bow to your teachings, as the truth indeed of God, and to you, as the chosen instruments of disseminating that truth. And when at last, worn out with service, you shall yield up life, your memories will be the star which shall guide the world to the portals of that heaven in which your spirits are crowned with eternal glory. Will that recompense you for earthly trials?

BACON.

After he had concluded, Mr. Warren expressed a wish that we might hear something from Swedenborg.

When it was written:

My friends, in the teachings of Bacon you will have food for many days' thought. Will you, while my spirit, and the many, many spirits who are with you, are responding to the questions, aspirations of your own desires, permit me to defer what I have to say till our next meeting, and allow us to impress, for a few minutes, the Judge and Mrs. S?

In love,

SWEDENBORG.

I then became impressed with the following vision, which I related as I went along, and it was taken down by the Doctor as I spoke:

## VISION.

I am now taken to the same scene in which I was on two former occasions, and I ascend rapidly the path which winds around and up the mountain. I am now detained a moment at the spot where I beheld the scenery which I witnessed in Central America, and evidently for the purpose of showing me how rapidly its rough and volcanic features are smoothing down into lines of beauty, and its light is assuming that soft and grateful pink-like purple hue which I saw over the rest of the scene, and which is stealing fast over this part too, though as yet it is more dim and misty. I pass on to the top of the mountain, above the clouds which surround its summit, and I observe that though those clouds hide from my view the earthly scene which I have left, yet I am able, whenever I desire to behold it, to penetrate them at a glance, and see it quite distinctly.

Now standing on the very summit of this mountain, I pause and look around. Before and below me in the deep-blue expanse, I see the countless worlds which I saw before, revolving in their orbits, presenting the same clear, silver-like balls of light which I saw before. Now having more leisure and composure, I observe the scene more distinctly, and my attention is drawn to the far distance, that I may observe that there are countless worlds rolling in the immensity of space, far beyond what my eye can see or even my imagination conceive. Immediately above me, floating on the pure air, are many radiant spirits, who welcome me with smiles of joy. I look for the throne I saw before, its occupant and attendants, but I see them not. The spirits around me bid me pause awhile, they will soon come for me. At length I see in the distance a confused mass of spirits, but nothing distinctly. At length they approach me. It is the same throne I saw before, and the same bright spirit sitting on it. But before him, at his feet,

is a closed box, shaped like the Ark of the Covenant in the Jewish ritual, but without its cherubim. At a signal from him it is opened, and from it is taken a spirit-garment like those which clothe the spirits around me. They tell me it is for me. They approach me as I yet stand on the mountain, and envelop me in it. The instant they do so I am lifted from the ground, and mingle with the spirits who are floating around me. Now I notice more particularly the singular light which surrounds the throne. It is a golden and silver light, each quite distinct, yet blended and mingled together. It is inexpressibly soft and beautiful. Behind the throne, a background, as it were, to the picture, is a screen of blue, like that of a clear, cold winter morning in our latitude. Now the throne and its attendants recede back to its former position. I go with it. It arrives at the foot of the path which leads to that temple above, which I observe that many are ascending. They pause on their way and notice my approach. They seem to be expecting me, as if they were going up there to meet me; and whereas I was only a spectator before, now I learn I am to be an actor there. Now I am at the entrance to the temple. I know not how I have ascended. I only know that I am there. It is filled in all its parts, its galleries, and in the air overhead. As I approach, attended by a small number of spirits, my advent causes a bustle, and a passage is opened for me amid the crowd, and I pass in, and stand among those in the area. I see the same spirit presiding on the platform before me, and I now notice, what I did not before, on the cornice over the recess on which the platform is, an inscription on a white ground, in letters of blue and gold, these words, LOVE, WISDOM, TRUTH. The letters seem to have life in them. There is a flickering, tremulous motion to them, as if formed of numerous diminutive spirits.

Now the presiding spirit speaks, not, indeed, in audible words, but in thoughts which I and all that vast assemblage readily perceive. These are his words:

"I am that I am. Pervading all space, in every particle of matter, from its merest atom to the soul that lives forever, in the universe of worlds that roll far beyond where the human imagination can reach, the spirit of God exists. He has spoken into being this immensity of worlds. At His command laws were instituted that govern them, and through His ministering spirits those laws are executed. Vast as eternity, limitless as space, omnipotent over all created things, all-wise to design, all-powerful to achieve, God was, and is, and ever shall be. How miserable the conception that limits Him to place! How awful the error that clothes Him with the attributes of weak and unprogressing man! Oh! how wild the thought that He can delight in vengeance! Love is His very existence, and it is as vast, as eternal, and immutable as is His very nature."

While he was saying this, the sides of the temple opened and exposed to my view the inconceivable vastness of creation, as if to impress me fully with the thoughts connected with the teaching.

Then he added:

"God is the very spirit of life in every thing; and it is eternally at work sublimating and progressing every particle of matter, from the rudest form to its ultimate end, the immortal spirit of man."

Thus far my attention seemed to be directed to the right side of the temple. Now it is turned to the left. And there, in one part of it, I see that it is colored with light of a claret hue. From where I stand I see it is a room in the second story of the temple, in which are a number of persons all of the same hue, apparently at work. It is approached from the level on which I stand by winding stairs, up and down which people are constantly passing. I enter the room, and there find many persons of both sexes engaged apparently in making garments. There are tables and work-benches around the room. On some of them people are seated at work. At others, they are standing at work. Some are cutting out garments, some

making them, some folding them; and there are shelves on which are piled the cloth and the finished garments. The room is presided over by a tall man of middle age, who recognizes me as one whom I had known on earth. I can not remember who he was, and there seems to be in him a feeling of mortification at my having found him at this employment. All the people in the room are clothed in the garb of earth, and the clothes they are making are of the dark hues of earth. The whole scene is unpleasant to me, and a number of persons whom I had known and disliked on earth are recalled to my recollection. One of them seems to stand close by my side, with a revengeful feeling in him. A somber feeling seems to pervade them all, and it reminds me of a work-shop in the State Prison. I turn to leave it, and discover that there is a whole range of work-shops similarly occupied, extending far down in the distance, each two or three steps below the other, but all visible from where I stand. The whole is so like an earthly scene, that I can hardly tell whether it is a spiritual impression, or my own memory recalling the past. Pray let me inquire of the spirits, through the Doctor, how this is, and if I am right?

It was answered: "The spirits find it hard to impress you. It is late, and the circle is rather tired. Yet a few moments."

I then resumed my observation, and said:

I see now what this is. These are apartments appropriated to the spirits of the sphere below, who have begun to progress, but are not yet in a condition to blend with those of the higher spheres. The shops represent the toil in which they are engaged for the common good, and there does not seem to be much difference from an earthly scene.

Now as I am leaving the shops, and passing out on to the gallery, what an interesting sight is before me! It is the body of an old man, with long, white beard and hair, and a benevolent countenance, lying on the floor of the gallery. He seems to be partly asleep, or, rather, only partly conscious. He is enshrouded in his grave-clothes, and is at-

tended by two bright and loving spirits. One of them is kneeling on one knee, supporting his head in his lap. The other is kneeling at his other side, clasping one of his hands, and waiting for him to arouse to a state of consciousness. They are his grandchildren; and, as he opens his eyes with increasing consciousness, one of them, who died when he was a child, reduces himself from his full-grown stature to that of a child, that he may be recognized. He was a good man, and they have brought him directly through the lower spheres here to be clad in his spiritual garments. As he recognizes them, they welcome him with countenances full of love and affection, and his response is very marked.

Thus I leave them, and pass rapidly out of the temple, and down to the spirit sitting on the throne, where I am divested of my spiritual garments, with the admonition, "These are not yet yours, but ready for you when next you come;" and so I pass down the mountain, and back to earth again.

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### Section Forty-three.

*Sunday, June 26th, 1853.*

This evening, at Dr. Dexter's, the circle met, and it was written:

As it may be some time before the whole circle will meet together again, will it not be profitable for us to reflect upon our own motives and action, and especially apply the admonitions uttered by the spirits' teaching to our own hearts? Self-examination is one of the most important duties connected with the spiritual life of man. We desire to know ourselves, and we make ourselves acquainted with the feelings, passions, and inclinations of our minds,

and the use which we have made of all our abilities and opportunities. Thus we are led to question whether indeed we love one another, whether we love that God to whom we are to look as the origin of our own souls and the source of all good; and reflect upon our conduct toward man generally, and the friends by whom we are surrounded, and determine if indeed our hearts soar upward beyond the earth, and if the desire to progress in life is strong enough to enable us to overcome evil with good; whether we deceive ourselves, and if indeed we deceive others.

Candidly, therefore, let us ask ourselves what good we have accomplished, what evil have we rooted up, what happiness have we conferred on others? Have we caused pain, have we knowingly violated friendship, and have we obeyed those moral and physical laws of God which we profess to admire, and by which we avow we are governed?

No life answers its intents that fails sternly to battle with itself, and daringly seeks, by the force of its own elevated desire, to lay up treasures in heaven. Come, then, let your hearts mingle together, and let the union be love and the desire to perpetuate that love till its power shall be felt and its influence recognized by the world as the effect of spirit-communion with spirit—till, in the conscious strength of love without guile, you are ready to lay down the body when its duties are over, and yield up your souls to God who gave them to you. Let us pray in spirit that virtue and grace—the true virtue of an enlightened soul, the grace which shall enable us to withstand our besetting temptations—may be our portion here and our characteristic in the spheres.

Our friends are with us, and they sincerely greet you, and with one desire point you upward and bless you.

SWEEDENBORG.

During the absence of some of the circle the meetings should not be interrupted. The necessity of this injunction will be easily understood. Neither am I willing that the