

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

time should be altered, as all arrangements are made to meet with you on these evenings. And I again suggest that your feelings, your views, and your desires (without discussion) should be interchanged during the sitting; thus you will understand each other, and may be the means of doing much good.

It may not be fully appreciated by you what is the effect of a pure desire to progress in goodness. A few words will not be lost if uttered now. The mind is developed by the causes which impress it. A child surrounded by evil impulses is impressed with that evil, and acts in accordance with the ideas the cause generates. It is not alone that the effect is perceptible on earth, and of that you can judge, but the idea is so connected with his relationship in our world, that even here the effect is manifest in its perceptible influence on the lives and character of spirits themselves.

Could you understand the omnipotency of thought, the thousand ramifications by which it is associated with spiritual and material action, the many links by which it is bound to mind, penetrating even the immense number of worlds scattered through space, and laying under tribute to its demands spirits existing in those bright worlds—whose existence you believe but can not conceive—you would shudder at expressing a thought that was based upon any impression but that which would conduce to the demonstration of virtue or good. Thought, uttered thought, is the tangible evidence of spirit—it is spirit speaking—and though it is derived from the influence of objects scattered through the world, it is no less the expression of the spirit-understanding. All spirits are from one source; they are therefore but emanations of the same principle of which God is the whole; to think, then, wrongly, is to reflect back through the spheres the baleful influence of that thought, and to implicate perhaps the whole spirit-world in its effects. Can you, then, realize the reciprocal connection between the spheres and earth, and the earth

and the spheres; that to us the thoughts of man, and the acts which are the result, may retard or assist our progress; that you may thrust upon us the influence of error and evil, or you may impart to us an impetus which will aid us to rise? or that we, by the force of that reciprocal action, may darken your hearts and cloud your spirits with mistrust and absolute wickedness?

Thus, then, it is not alone that in your strife to overcome evil you shed the bright light of your earthly progress on our pathway too, but in your strong aspirations to cast off evil, to purify your souls, to indeed overcome evil with good, you extend by your spirit-bond the good you have derived to us your spirit-brothers here.

Judge, then, how a noble, a good, a truly elevated thought travels through earth and sphere! Like the almighty essence, of which it is a consociate particle, it pervades mind wherever mind exists, and being good, it develops good in every mind that thinks. Starting either from earth or spheres it vibrates in the extremest bound of creation, and elicits a response which sheds its benign influence on spirit, be it good or be it evil; and wandering from sphere to sphere, trembling in one soul as a light dimly burning, or in another flashing as a glorious star, or beaming as the sun, or mildly as the moon, it leaves its trace a path of goodness, and is received at last by that Spirit whose thought is universal love forever.

SWEEDENBORG.

Now let us retire; but remember, wherever you are we shall be with you; and oh! do not forget what has been said—do not forget yourselves, do not forget each other; and when we meet again may your reflections be a source of joy, which shall generate joy in every heart. Good-night.

### Section Forty-four.

*Monday, June 27th, 1853.*

At my library, the Doctor and I alone present, it was written :

How many of the emotions of the mind do we find it impossible to analyze ! The various properties characterizing certain feelings are often attributed to other than the right sentiments, and thus impress us with conclusions sometimes unjust, and more often erroneous. While the mind delights in those associations which afford pleasure within itself, it derives no small satisfaction in imparting that property of conferring happiness on those whose sympathies correspond with our own. This condition of life is, indeed, one of true elevation. To possess the power of drafting from our own thoughts those which can be appreciated by others, and which, too, raise other minds far above the ordinary plane of common action, to a correspondence with thoughts approximating to a spiritual life divested of material combination ; to aid by our own efforts the developing mind—take, as under our own wing, the incipient thought, give it shape, and form, and carry it with ourselves far away into regions where the mind has never traversed ; to unfold to sense the beauties of spirit, and to identify all mental action with the thought of spirit in its search after truth, is indeed pleasure.

To develop mind, to generate thoughts where no thought existed before, and to give a freshness and vigor to the mind's requirements which add to its strength, while at the same time they shape it into beauty—can you not, then, realize that you have done good ? Do you not feel that you are, although unconsciously, commencing the work of your mission ?

Yes, my friend, when tired and weary, when your body shall flag, and your mind stagger under the labor before it ; then, then shall the fact that you have given to mind one new aspiration after truth, one desire to progress, give you rest both to body and mind, and this will be the test of your success, for in this will you know that you have conquered ignorance.

BACON.

Early in the evening, I had been telling the Doctor of an interview I had had with ——, and that I had found her mind so changed, so many new thoughts awakened, and, I now asked, if these remarks alluded to that ?

It was answered :

It matters not, whether from affection to you, or from a desire to arrive at truth, that the mind is excited to act. If you have created this desire in your friend, will the good that has been done be lost ? Have you not opened the gates of the spheres for her entrance, and will they be shut against her claim ? No—good is truth, and truth is goodness ; therefore the spark that has emanated from your mind will light up a desire in hers, which will never go out until it has burnt up all the errors that a life of the world has created.

Thus have you the application, and it is true ; for if I can understand your mind—and I am told by one who watches you that I am correct, that your feelings have been pure, and your pleasure has been pure—your reward will be the satisfaction of leading a mind bound to earth to seek for its happiness in heaven.

## Section Forty-five.

Thursday, June 30th, 1853.

The circle met this evening at Dr. Dexter's. Except a brief vision to me, which, being personal, I do not record, the communications were all through Mrs. S. All of them also were personal except one, which was in the following words:

I SEE a great city in the distance; a great, busy place. I see one man coming from that city. He looks old, yet is tall and erect, and his hair is gray. Under his arm he has a roll of paper. He is coming on some important business connected with this place. Some have gone out to meet him. To them he is unrolling his papers, and spreading them out before them. They have found something new there, and look incredulous. They shake their heads and turn away, yet their attention is arrested. They crowd up and look at the papers. They read them, pass an opinion upon them, and turn away. He has shown them what they are, and now his part is done. He therefore turns back to that city, but he leaves the papers behind him. With his back toward me he walks slowly along, in deep meditation, and with his arms folded. He is alone, and no one notices him. They are too earnestly engaged looking at his papers. Now a great crowd has assembled around them, and it is very much excited by something wonderful they have found in them.

Now they are passing them over their heads to their leaders, and spreading them before them, and asking their opinion. If they receive them favorably, the crowd are willing to, but they want their sentiments first. I see some old men, with spectacles on, who are examining them.

They go together in the corner of a large room, and pore over them. Some gather in groups and discuss them; some turn away impatiently, and walk up and down, gravely considering them.

Now I see some of the priests come up to examine them. One of them has found something objectionable. He declaims against it as unlawful. He says it will ruin the people; it will not do to let the people get hold of such doctrines. He is very much excited.

But another one of them is examining them all over very quietly. He has found something beautiful, and points it out to those standing near him. He says, That is a beautiful idea. It has never occurred to him before, and it is worth examining more closely.

Now one of the priests is approaching, so puffed up with pride and self-conceit he won't look at the papers, but turns away with a sneer.

Now some learned men are examining them. They say, Show us the philosophy of this thing, give us the laws which govern it, let us know the science of it.

Now they have all got into a wrangle about it; they dispute, and all talk together.

The crowd who first received it seem to have dropped it, and it is among the educated classes. They disagree about it; some of them want to keep it among themselves, while the crowd are waiting their opinion, and as soon as it is given they will consent, with some exceptions.

Now the papers begin to look large. How they are spread out, and carried round, and commented on. Almost every one has a leaf or a copy. And spirits are standing by their side while they are reading them, though they can not see them.

There is very great excitement among the intellectual classes. They have all got hold of them.

And now approaches again the man who brought the papers. Crowds of people are going to him. They think he must know all about it. Some are inquiring of him,

some are abusing him, calling him all sorts of names. Some shake hands with him, and yet are afraid people shall see them do so. But they seem to think so much of him. Yet he wears the same calm expression of countenance to all. He tells them there are the papers, just as they were given to him, and it is not his fault if they differ from their opinions. They must judge for themselves.

I see one man approaching him, who is very dark and repelling. He threatens him. He would annihilate him if he could, he talks so bitterly. Yet he sits calmly midst it all. Close by him stands a majestic spirit, who sustains and strengthens him. That causes him to look so firm. He loses none of his dignity or self-respect by any thing that dark one has said. He is neither awed nor overcome, but is sorrowful. I see the tear glisten in his eye, as he turns hopeless away.

That dark man is surrounded by a gloomy cloud. He has two or three others with him. He stands up higher than they; but they all feel the chilling influence of that dark cloud, but not with such force and fury as it works on him.

What a storm is raging around him who brought the papers! There is such a dust and confusion around him that I can hardly see him. But he is not forsaken. There is something bright and shining right over him. The storm will not hurt him. He has six or seven people near him. How bad they feel! They are crying, and I see him no more, while the storm rages with more violence than ever.

But ah! now I see him again. There he is, right in the light! The storm has passed away, and he looks happy and pleased. He seems strong and young. Just see how beautiful every thing is since the storm has gone! how many green and beautiful things spring up all around him! The air is clear and balmy. A great many old things have tumbled into ruins, and every thing has a renewed and youthful look. Those who were near him now look so rejoiced. The storm has damaged them some, too, but it has done

them good. Their countenances look clearer and better. He has gone through a great deal, but he has become purer, and looks like an infant. He is so spiritual. He is the image of a good man: serene, joyful, and happy. He was suffering in a good cause, and see what good has come of it.

Now all that excited crowd trouble him no more. He looks so beautiful, fresh, and new. The sun shines so brightly over him, and the birds sing so cheerfully around him.

And now he passes from my sight, in a cloud of glowing light. And so, dear friends, good-night.

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### Section Forty-six.

*Sunday, July 3d, 1853.*

Dr. and Mrs. Dexter and Mr. Warren present.

Dr. Dexter was influenced to write as follows:

I AM glad to meet you again, my friends, for many reasons. I am happy to see all my original circle together; for with spirits, as with men, we form friendships which are indeed based on the true affections of the soul. And when we have striven for a long time to open to the mind the beauties and truths of our connection, without success the intimacy begets a deep feeling of interest, especially where we finally accomplish the design of our labor. Thus with you; for a long time I toiled with the Doctor, and I have felt what that yearning of the heart was that actuates his wife; and when, indeed, my labors were triumphant, I was drawn to him and all his family by ties stronger than those of life. I have watched him and his family sometimes