

GUARDIAN SPIRITS,

A CASE OF VISION

INTO THE

SPIRITUAL WORLD,

TRANSLATED FROM THE GERMAN OF

H. WERNER,

WITH PARALLELS FROM EMANUEL SWEDENBORG,

BY A. E. FORD.

ΣΩ. Ἄθρει δὴ περισκοπῶν, μὴ τις τῶν ἀμυήτων επακοῆν εἰσὶ δε οὐτοί, οἱ οὐδὲν ἄλλο οἰόμενοι εἶναι ἢ οὐ ἂν δύνωνται ἀπρὶξ ταῦν χεροῖν λαβέσθαι, πράξεις δὲ καὶ γενέσεις καὶ πᾶν το ἀόρατον οὐκ ἀποδεχόμενοι, ὡς ἐν οὐσίας μερεῖ.

ΘΕΑΙ. Καὶ μὲν δὴ, ὦ Σώκρατες, σκληροὺς γε λέγεις καὶ ἀντιτύπους ἀνθρώπους. ΣΩ. Εἰσὶ γὰρ, ὦ παῖ, μαλ' εὖ ἄμουςοι. ἄλλοι δὲ πολλοὶ κομψότεροι.

Plato. Theaetetus.



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Werner
Z FRIT

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PREFACE BY THE TRANSLATOR.

THE following is the title-page in full of the work here translated in part from the original German. "Guardian Spirits, or Remarkable Cases of Vision by two Seeresses into the Spiritual World, as also the Wonderful Restoration by Animal Magnetism of a Female ten years dumb, and a Comparative View of all its Phenomena hitherto observed. By Henry Werner, Doctor of Philosophy, Stuttgart and Tübingen. Printed and published by J. G. Cotta, 1839."

Had it been the object of the translator to support the claims of animal magnetism, he could not have done it more effectually than by laying before the public a full translation of this volume. Summing up as it does, under various heads, the contributions made from time to time to this important science, it would have conveyed to many, very little aware of it, the fact, that able observers in different nations had written on the subject, and that their reports of facts were marked by the greatest harmony. It would also have afforded a proof that these facts are not only surprising by their novelty, but that they furnish to thinking minds, materials for constructing a deeper and more spiritual system of psychology, than any hitherto generally recognized. The Germans have proved themselves deeper thinkers on this subject than ourselves, or any of their European neighbors. France and England and America, have each its praise for the observations they have made in this department of knowledge, and the useful applications they have made of it for the cure of disease; but only Germany has produced a Stilling, an Eschenmayer, a Görres, and a Werner. But the object of the translator was

not to add another argument in favor of animal magnetism, but to make an authentic case of converse with the beings and scenes of the spiritual world support the claims of SWEDENBORG as the divinely authorized revelator of the things of that world for the use of the NEW JERUSALEM. He avows his object thus fully and openly, because he can conceive of no undertaking higher or nobler or more blessed, than to arouse the world, if it may be done, to the great fact so contradictory to its feelings, its maxims and its settled prejudices, that a divine messenger has again appeared in the world, and proclaimed truth from Heaven. The larger part of the work, consisting of the collected observations of others and speculations founded upon them, had no direct bearing on this end, and has therefore been omitted. The history of the remarkable case witnessed by Werner himself alone is given. It is proper however to say, that this is given without abridgment or alteration of any kind. So much of the preface to the original work as bears upon the case, is also prefixed.

It is hardly necessary to claim for this production the character of being an honest and genuine record of facts. The author religiously avers this to be the case, and he is entitled to belief, from his literary standing and his sacred character. He has accompanied his narrative with dates and names of places, and though he has suppressed all other names of persons but his own, they can be a secret only to the more distant public. He proffers additional information to those who seek it candidly, and guarantees that it shall be satisfactory. These things are vouchers of *honesty*, and the proof which his work affords of a mind at once acute and comprehensive, sets him above the suspicion of having been *deceived* by his subject. Indeed the internal character of the work bespeaks its truthfulness. He would be more than a De Foe in matters of clairvoyance, who could weave such a multitude of details relating to natural and spiritual life into such a likelihood of reality. It may then be taken as granted by all fair and open minds, that the work in question is composed with no guileful end, and is in the main a truthful record of actual phenomena. There are those indeed, who, simply on the ground that the alleged facts are not within the range of their own personal observation, and are in themselves incredible, would deny all these fair presumptions. The translator has often had to do

with such in private discussion, and learned their arguments to be only a perpetual iteration of the words imagination, collusion, deception, humbug, and knows well how unscrupulously they apply them to persons of the most unstained reputation for veracity, and the most acknowledged powers of observing and discriminating. The difficulty in these cases, he has come to the firm conclusion, lies sometimes in intellectual straitness, but more often in moral aversion to a subject which has high and spiritual bearings, or may overturn a favorite scheme of religion. These hopeless battles he is not disposed to fight over again on paper. Such persons must even be left to force their theories of collusion and deception where they fit neither with character nor circumstances, to stretch or truncate as suits them best, and enjoy their Procrustean glory to themselves.

A strong argument in favor of Swedenborg, arises from comparing his account of the spiritual world with those furnished from this source. The translator has endeavored in the present work to set out this argument, by citing as briefly as possible those passages in which Swedenborg exhibits such a coincidence. The number of such passages must be deemed remarkable, and yet this by no means adequately represents the harmony intended to be brought out; for this lies as well in the general representation, as in particulars. Some have been purposely left out, not to swell the volume, and others doubtless have been overlooked; and it may be added, there is scarcely one point on which the two even seem to clash.

With regard to this agreement, two remarks may be made. The first is, that it extends to a vast variety of particulars. The disclosures of the seeress relate to the nature of the soul and its constitution in three parts, whereof the highest has a peculiar relation to the Divine—to its connection with the body—to its separation from it in a manner which is not death, and the independent exercise of its powers in that state—to its abode for some time after death, in an intermediate state—to its being received by angels at death, and being subsequently instructed by them—to the human race as inhabiting not only this world, but others—to the condition of things in the spiritual world of the Moon, of the Sun and of the planet Venus—to the human race as inhabiting all material worlds, and forming after death a

heaven in common—to angels, their ranks, their employments, their speech, their writings, and their exemption from the laws of space and time—to the external scenery of heaven, as containing every thing that enters into an earthly landscape—and to a large number of miscellaneous particulars besides. The details under these general heads are in many cases quite numerous. Throughout this whole account of invisible things, there is an agreement with Swedenborg; and this agreement, therefore, is striking for its extent. It is also—and this constitutes our second remark—striking for its nice, incidental and obviously undesigned character. The two reports from the land of secrets are by independent observers, each with a different mode of looking at and describing what is subjected to the view—the one looking at the surface and describing from it, the other diving deeper and developing laws. And they agree accordingly sometimes almost in expression; at others, in substance; and at others, implying, the one in a mere hint, what the other dwells upon and amplifies. This last species of coincidence has always been held a proof of veracity which the utmost efforts of contrivance cannot compass. Instances of it, it is almost needless to observe, abound in the following pages.

Now, before the reader is asked for his inference from all this, let him be further informed, that Swedenborg knew nothing of what is popularly called clairvoyance or animal magnetism. It was ten years after Swedenborg's death, and forty after he began those writings in which he embodied his accounts of unseen things, before the attention of the world was called to the general subject by Mesmer. Clairvoyance was observed for the first time subsequently to Mesmer's own period, and *spiritual* vision still later. Swedenborg had no light then, such as one might have in these times, for drafting his plan of the spiritual world. If not drawn from a real intromission into its wonders, it must of course have been the pure production of his own brain, excogitated under the impulses of fraud or of enthusiasm. Such is the view which the world, contenting itself with hearing and not reading, have in effect quietly adopted. It is of course a view highly disputable, on such grounds, as the great and sound and sober mind of its author, his solemn affirmations of his mission, and the consistency that reigns throughout the

vast extent of a scheme that embraces, heaven, earth, hell, nature, spirit, and the Word. But setting these aside, what is to be said of this view, when such a case as the present comes up? Are not its maintainers called upon to show *how* Swedenborg could have raved or invented, in such admirable harmony with subsequent and independent disclosures through the medium of clairvoyance? A traveller professes to have visited a distant land, but brings back such statements about its climate, productions and people, that he gains the character of retailing mere fables which he had put together without having quit his study. Some half century after his death, one who scarcely ever heard his name, makes a similar report of the same things. A check is instantly given to the opinions taken up concerning the first traveller; and he is re-instated in his good name, just in proportion, as it is certain that the second traveller did not copy from him. If this single point be ascertained, they then corroborate one another; and granting that neither was credible, *per se*, they are credible conjointly. Let Swedenborg have the benefit of this just mode of reasoning. Call his splendidly consistent fabric, in which the Bible, the truths of history, of science, and of human nature are woven into beautiful order, if you have so little perception of internal evidences, mere dream and vagary; call it so, while it stands *alone*—but when witnesses arise in after times, who know him not, or hold him as you do, and yet corroborate him—then pause, and ask yourself, whether God may not be vindicating, in the wonderful ways of his Providence, a servant whom He sent with heavenly wisdom in his lips, after an insane and blinded world for generations has called him mad.

But after all, this book is prepared and wished to operate, not as a positive, still less as a conclusive argument for Swedenborg's divine mission. That has other, higher, and more appropriate grounds, as the final basis of conviction. It is offered only as a *presumptive* argument, that he may possibly be true, and that the matter ought to be looked into. It is addressed to that desperate prejudice, having no better foundation than a saying passed round from mouth to mouth, or copied one from another into theological and biographical dictionaries, that Swedenborg was a dreamer. It merely wishes to suggest that this judgment was perhaps pronounced without trial had, or at least by judges

not morally competent, and to call, on the ground of new evidence come to light, for a re-examination of the case.

The question then is not, for the present, whether the doctrines of the New Jerusalem Church, shall be *received*, but whether they shall be *investigated*. Shall its claims meet with an impartial adjudication, or shall they be relegated unlooked at into the class of such things as Mormonism? Shall the objections of religious newspapers—the last vehicles on earth of impartial statement, when the system they uphold is in question—be taken as a just setting forth of the whole scheme? It is trusted that this work will not be without its weight in inducing some candid minds to withhold the customary censure or pity, when Swedenborg and his doctrines are mentioned—until they can look whether they be not bestowed on divine truth itself, and the messenger who brought it to the world.

This is a question more particularly for the *clergy* of the land. While it is every man's eternally important concern, to seek and to know the truth, it is theirs in a peculiar manner. Others subserve the interests of society, in a variety of other ways; but they have taken upon themselves to do good, by holding up religious verities before the general mind. They have their senses exercised in discriminating the true from the false; they are to be the first in detecting truth, while the unthinking world yet calls it error—to take it by the hand while it is yet friendless among men—to bring it out from neglect and reproach, that it may tell on the lives and the happiness of some now, and of millions hereafter. It is a thrice noble calling, if it be rightfully fulfilled. But is it so fulfilled, when the first suspicion that his present creed is not altogether true and right, brings with it into the mind of the spiritual guide an intolerable pain, and is immediately ejected? Or when the name of being strongly attached to the peculiarities of his denomination is dear above all things to his soul, and the idea of having it whispered among clerical brethren and admiring laics, that he is inclined to some heresy is a thought of death? In such a case, there is no real love of truth.—for that controls and rises above all other considerations, and makes what man is to say or do while truth is sought and professed, of little account—and the pretended religious guide instead of looking out for the best ways in which to lead those

who trust him, is only seeking those that are most accustomed, most safe and easy to himself.

Yet it is a melancholy reflection, that if a man is willing to be such a guide, he will have enough to influence. He makes profession of having truth for his object, and he receives that same credit for skill in his peculiar calling, which the physician and the advocate receive. And indeed in a higher degree; for great is the power of profession, when conveyed in the solemn phrases and the earnest gestures of the pulpit. They attach a certain sacredness to all that is uttered, and so it is no secret to any pastor in the land, that he has many who pay an unquestioning deference to his words, and whose minds he can turn as it pleases him upon disputable points within his own denomination, or bias favorably to any new opinions.

Now it is seriously and affectionately asked, that in consideration of the character and office in which they hold themselves forth, and of their actual power over individual and general opinion, the clergy of the different denominations of the land will deal in honesty with the claims of the New Church. The appeal is made, it may be feared, in vain to the great body of them; they will still put themselves blindfold under such guidance as they give to others, taking their impressions from the partisan works of those who have acquired a literary reputation among themselves, and reposing unlimited faith in the plausible mendacities of religious journals. But there is a smaller number, to whom Swedenborg has perhaps already recommended himself, by some of those deep things in his writings, which are sure to lay hold of thinking and benevolent and open minds, or who, in various ways, have had a vehement doubt suggested to them whether he is the dreamer the world has set him down for, and his followers the dupes and enthusiasts they are called. Of such it is asked, and asked hopefully, that they will brace up whatever there is of independent truth in their natures, and give this most important subject an investigation for themselves—let the world say what it will, and follow it if true—let every worldly interest suffer as it may. Let such recur to their own sermons. If they have ever preached that all truth is of God, and inestimable in value, that it is cheaply purchased with the loss of every thing dear in an earthly point of view, and if followed in

holy living is eternal felicity, if they have ever pleaded with any one for a fair examination of their own doctrines and urged the loss and danger of closing the ears to all which has not flowed into them within the walls of one's own church, and the certain sterility of a close and bigoted and denominational cast of mind; let them acknowledge that such noble maxims are not merely for dealing forth with the momentary elevation of the pulpit; but for downright and, if need be, painful practice, and so give to the solemn question whether the New Jerusalem is descending from God out of Heaven into our wretched world, the right of being heard by itself instead of its enemies, and of being weighed with balances into which name and interest shall not be thrown.

It is to the cultivated, who are at the same time good, especially to such among the clergy, that Swedenborg makes his appeal—if that can be called an appeal, which is a statement impressive by its very calmness, that the clergy will be the first to admit the truths of the New Jerusalem, and that they will be followed by the laity. Should not this have its weight? Is it not *prima facie* proof that his doctrine is widely separate from the ignorant fanaticisms with which it suits some to confound it? For let the enthusiast or fanatic be pointed out, who has not manifested an instinctive aversion to the settled clergy of the church, or, after a feeble effort to proselyte them, sunk down into low declamation against them. Another use may be made of such passages. They are predictions, which, to some extent, have already been verified. In the leaven-like progress which the New Church has hitherto had, the clergy of one and another denomination have been its first converts, the laity following them. Such has been the case in England, where instances have been even more frequent of secession from the established church than from among dissenters. There have been many cases of this kind, in this country, within a short period past. The laity will doubtless follow in due proportion, but the clergy are as yet in the lead. Now that the New Church, were it only a new fangled superstition, would exercise its proselyting powers least and last of all, on minds which have been trained in the use of the discriminating and reflective faculties, and are commonly tinctured with a strong repugnance to novelties, is manifest enough, and, when minds of this stamp (to say nothing of the nobler qualities of the heart, which some at least of these proselytes display) are

found accepting it, is there not a presumption, despite the world's cry to the contrary, that it has more than dream and vagary to build upon? While some, a few it is granted in comparison of the whole number, are found going forth from the position where custom, education, settled persuasions, interest, and friendly remonstrances united to keep them—persons never before suspected of an unbalanced mind, shall it convey to those who stay behind no suspicion that they have seen cogent truth? Shall their solemn averment that they can justify themselves on the most solid grounds from the charge of enthusiasm, if a day is appointed them, pass for nothing? Surely not. Honest men will not set these affirmations aside, coming in some instances, as they do, from those they did not disdain to be taught by in former times—in others, from their familiars and acquaintances—as things to be expected of course from those who have fallen into delusions. They will be regarded, in all fairness, as calls for a direct examination of the subject, and will be listened to.

Nothing in the shape of religious truth, that comes respectably recommended, should be turned away without a hearing, much less the solemn allegations made in the case under consideration. The New Church is diverse from all the denominations of Christendom; the very charge against it is, that it varies from them all in matters of the first moment, which all had regarded as settled, and introduces novelties of the gravest character. If these *are* errors, the world is right in calling them pernicious errors; but if they are truths, they are truths of corresponding moment; and just so far as there is a presumption that they may be such, will be the desire of the truth—seeking to know how the case really is. Look once at the momentous allegations that are in question. The claim is put forth, that the most glorious prediction of the Bible is fulfilled in our days; that another messenger has come from Heaven, not indeed to add to the inspired word, but to show that it is inspired in a sense worthy of the term; that he has, as the highest point of his commission, developed in a manner not arbitrary but on grounds that convince the understanding, a *spiritual sense* in every part of the Scriptures, not excepting their simplest narrative, or the driest catalogue of names—that this sense demonstrates how the three, Father, Son, and Holy Spirit, which are commonly named Persons, are all in, and constituent princi-

ples of, the Lord Jesus Christ, making Him the sole God of Heaven and of earth; that he has built on this spiritual sense a system of beautifully symmetrical doctrine, harmonizing with true science in all its branches, and finally, disclosed from his own observation the state of those two opposite worlds, in which the human race will exist to eternity, having been admitted to survey them for this very purpose. These allegations, to which many thinking and pious men have set their seals, will not, by the class to whom these considerations are addressed, be turned out of doors. Too much of the welfare of society, too much of eternal consequence, hangs by them, to allow of any rash and presumptuous determination.

If any one when solicited to this just and reasonable course is disposed to turn away, he is not likely thereby to escape the matter. If it be from God—a point he cannot intelligently negative previous to examination—then it must prevail. But on other grounds, no one runs a risk in foretelling that the whole subject is to come into general discussion. The issue is made up, its friends are confident though calm; it has advocates able both with the pen and the tongue; it is winning more respect and exciting more hostility every day; that respect is deepening with some into attachment; that hostility is becoming more and more a medium to it, first of notice, then of acquaintance, and finally of firm adhesion. So it has been thus far, and it is lawful to read the future in the past. It will one day invade the most sacred premises of those who now regard it with contempt as a distant, unaggressive monstrosity. How will it be met, then, in complete ignorance of its nature and its claims? Doubtless with such modes of warfare, as unreasoning prejudice, and an ignorance that loves itself have always pursued. It will be named dire, heretical, blasphemous. It will be calumniated, that it may be condemned. A counterfeit likeness will be set up, that the “sharp sword” which would shiver to fragments against the true, may *seem* to hew it in pieces, and poisoned arrows will be drawn from religious journals, as from so many armories of the false, and let fly at it; but for all this, the truth will live on indestructible. It will be found that this is no tree, which, at the bare words, “be thou removed,” will be plucked up and cast into the sea; but rather—if the members of the New Church are not mistaken in claiming for it that glorious promise—the stone cut out without hands, growing into a mountain and filling the whole earth.

AUTHOR'S PREFACE.

WHEN animal magnetism, some years ago, began to emerge from unmerited oblivion and neglect in Germany, and found new champions for its cause in my native country also, I, as well as the rest, heard with astonishment the wonderful facts every where related concerning female somnambulists.

Not imagining that there could be a second and hitherto unenlightened side of psychology, confined within the narrow limits of the philosophy of the day, actuated also by the shame of being the only believer among thousands, I seized, before any proper investigation on my part, with eagerness and a preconceived conviction that the phenomena of magnetism were mere delusions, chiefly upon publications against it. Of course I soon took my stand among the ranks of the decided unbelievers. From this time I took little notice more of the subject, wondering within myself, that men of distinguished name in the realms of science, should be the patrons of a thing which, in my opinion, was little more than a new prop and source for all kinds of superstition and delusion.

These views received the first hard shock some fifteen years ago, in the following manner. I was at that time pastor in Bickelsberg at Sultz on the Rhine, and received quite unexpectedly from my father at Tübingen, information that a somnambulist, a girl not yet fourteen years of age, whom I knew but had not seen for several years, was under the care of Professor Eschenmayer there, and had declared that my presence with her for a few days would contribute essentially to her restoration.

More from curiosity than because I expected to be of the least benefit to her health, I set off without delay for Tübingen, without announcing to any one there my purpose, or even the day on which I might be looked for. It was winter, and I arrived after seven o'clock in the morning. I was unable, by reason of some hindrances to be mentioned presently, to reach the house in which the girl resided, before eight. Scarcely had she seen me, as I opened the door of her chamber, before she fell into violent cramps and convulsions, which so affected me, that I stood in the middle of the apartment as if rooted to the spot. In a few minutes, she spoke to me, her eyes being shut, "Leave me, I beg of you, a short time; your presence just now is too trying to me; return again in half an hour, I shall then be more quiet. Do you be so also; your soul is in such agitation, that I suffer from it." I took my departure, and, as I was informed, immediately thereupon, she awoke soon after my leaving the chamber. In the course of half an hour I entered her chamber a second time. I was more composed, and she also welcomed me in a calm and friendly manner, and bade me sit by the bed-side. In a minute or two, she closed her eyes, took my hand, and said: "You are sick; but I know a remedy that will relieve you." On my desiring her to name it, she broke out into lamentations and tears, and said after some time, laying her hand upon the pit of my stomach: "You are subject to cramps here; but I may not tell you the remedy for it. Just as I am on the point of pronouncing it, I am stopped I know not how. It is as if a voice called to me: he is not to be healed in this way! Alas, what grief this gives me! You affect me so beneficially, and I am not permitted to show my gratitude to you for it as I desire. How gladly would I help you!" Gentle and delicate as was this refusal, it was plainly not calculated to strengthen my belief, that she knew the remedy which would relieve me. She might have known beforehand that I had been suffering for some time, especially in the abdomen, with cramps; and so far, I saw nothing in this scene but an earnest sympathy and a highly excited imagination. But I was quickly shown my mistake, when, after sleeping quietly for a quarter of an hour, she said all at once to my great astonishment: "You were deceived this morning in your expectations." What do you mean? "You came as far as Balingen in a sleigh; there (smi-

ling) the sleighing lasted no longer, and you were compelled to take a stage." This was really the case, and I had as yet spoken to no one in Tübingen of the circumstance. After a while she proceeded: "In Hechingen you fell in with a relation who was on his way to visit you in B. You saw one another at the post-house without a recognition." The fact was indeed so. I had not seen my cousin in years; the glance which I threw upon him in passing, however, showed me something familiar in his face, and I asked the post-woman, who attended him to his carriage, when she returned, whether she knew the gentleman who had just driven off. Yes, she replied, he is a merchant of Hanau, by the name of Z. Ha! I exclaimed, where is he going? Seeing me so much interested, the woman looked at me more closely and asked, "Are you not the pastor of B.?" On my replying in the affirmative, she said to me: "He is going expressly to visit you." When I returned home, my wife told me that my cousin Z., who was on a journey to Switzerland, called to see me, and regretted much that he had not found me at home.

What the sonnambulist said on the following day no less passed my comprehension. "Yesterday evening you had almost met with an accident in the suburbs; your grey horse made a spring and came very near throwing you into the water." This was true to the letter. Not far from the so-called Waldhörnle, a hotel standing by itself close to the road-side, about half a league from Tübingen, there were some newly quarried large white mill-stones with holes in the middle, lying on the right beyond a turn in the road. The moon was shining and made the white of the stones more conspicuous. My horse, whose color was really a grey, was trotting, and coming suddenly in sight of the stones, as he made the turn, he started, sprang suddenly to the left, and almost precipitated the vehicle into the small stream called the Steinlach, which at that time ran close to the road. She also added: "I saw you yesterday pass the Neckar-Gate after seven, but you did not reach the house before eight, because a drunken postillion detained you." The matter stood thus: I was driving quietly along between the Waldhörnle and the city, towards Tübingen, along the high-way where three vehicles could easily, if need were, avoid a collision. All at once I heard a cursing and shouting behind, and directly the blows of a whip began to fall upon my covered vehicle. I

was soon satisfied that I was set upon by a drunken post-man who drove a two horse mail-wagon, and who had taken it into his head that I was bound to get out of his way, as being the king's messenger, although in my covered carriage I could not see him, nor, for the noise of the wheels, hear him either. I settled the matter with the coarse fellow as well as I could at the moment, followed him, stopped at the post-house where he did, lodged a complaint against him there for his insolence, and in consequence was detained for some time. Of this occurrence also I had not spoken a word to any one in the house; the girl of course could by no possibility have gained a knowledge of it in the usual way. These declarations, and similar ones which I do not adduce because not heard from herself but from other (though highly credible) ear witnesses, while they brought my understanding to a state of suspension, had of necessity the effect of shaking my unbelief to its very foundations. Unaccountable as were the phenomena, they had yet actually taken place before my senses, and I concluded finally, what I should have done long before, to hear the other side and then to come to a conclusion. I would have given much to have had it in my power to be longer with the invalid and observe her; but my affairs called me, after two days, home again. Before setting out, (my faith being somewhat advanced by selfish regards,) I requested Professor Eschenmayer, who had the girl under his care, and to whom I had communicated my case in detail, to ask her in the next crisis about the remedy adapted to it. He kindly consented. I accompanied him to the patient, who knew nothing of this promise, and when, on being put in relation with him she fell asleep, he mentioned to her my wish in reference to my malady; whereupon she replied immediately, with some dissatisfaction: "It seems I am to prescribe for the Reverend Pastor; but I have already told him that I am not at liberty to help him." Accordingly I set off without having the remedy communicated, (a happy circumstance for me,) but cured at least of my obstinate unbelief, and firmly resolved to enter the domain of animal magnetism with a more impartial mind, and to inform myself in it to the best of my abilities. I did so from that time as well as I was able, though for many years the wish that I might have it in my power to observe and treat a somnambulist myself, remained unsatisfied. But this wish was at length gratified, and the result

of my observations made on that occasion, as also of my experiences and convictions from other quarters regarding animal magnetism, composes the following pages. And now some further remarks, necessary by way of preparation, relating to the personal history and the treatment of the somnambulist who plays a part in the following pages, as also to the theoretical outlines annexed to the narrative.

R. D., a girl eighteen years of age, concerning whose personal and family affairs I am ready to give the most satisfactory information to any one who desires it and has any just occasion for knowing them, was born in A., a small village of Upper Suabia, and brought up in a simple manner until her fourteenth year, before which she had passed happily through the usual diseases of children. She was quite weakly, particularly as regarded her nervous system. So early as her seventh year the physicians were apprehensive of an enlargement of the mesenteric glands. In her eighth and ninth, she had chlorosis and whooping-cough, and in her eleventh a violent attack of the erysipelas in the face. From that time to her fourteenth year she was healthy. The catamenia then made their appearance, and with them an eruption of the skin over her whole body. Probably this was not well understood, as to its nature, and the importance which it had in that crisis of the system, and so, from want of proper treatment, was suddenly checked, causing a swelling of the lower limbs. This affection lasted about a year. The feet were covered with deep sores, which discharged copiously, healed slowly and left behind deep scars. Withal the catamenia had never been regular from their first appearance. In her sixteenth year, they had quite disappeared and only returned at the end of six months, and then with many inconveniences, particularly with oppressions of the chest. They never afterwards returned at the usual period, but often in three or four up to seven and eight weeks. These alternations went on till her eighteenth year, at which time a deep mental sorrow was added to these physical sufferings, and one the more oppressive, as she looked upon the cause of it as destroying forever her whole earthly happiness, and she had given up all hope of a favorable change in her destiny. It is easily to be seen how such a state of mind must re-act upon the bodily health, and that it may have contributed not a little, if not to bring about, yet to hasten on and

aggravate the condition described in the following pages. (Compare the crisis of the 13th June.) As regards her spiritual character, a highly simple education in the country had laid for it a very favorable foundation. Possessed of many happy mental endowments, she raised and enobled her faculties by reading and refined conversation ever more and more from her fourteenth year, when her family removed into a larger provincial city; her quick comprehension, her accurate judgment, her natural aptness for the better, and especially her religious convictions contributing materially to her advancement. She cultivated to a high degree, her taste for music and especially for singing. Music was among her favorite amusements. Her soft melodious voice gave a peculiar charm to her songs, characterized as they were by an easy style, by purity and feeling.

As regards the morbid state, which prepared the way for the magnetic one, the following must here be added :

R. had suffered since October, 1833, with periodical cramps in the breast, which by degrees became more violent and, after various remedies had been tried in vain, reached such a height that turns of suffocation came on, lasting indeed but a short time, but calculated to create much apprehension. From October, 1833, till the end of February, 1834, the cramps had returned only at intervals of from eight to ten days; during the month of March, they came on every three or four days, and left behind great prostration and fatigue. Her strength failed visibly—her complexion was yellow and pale, except occasionally when a transitory heat of the head kindled her face to a burning red. The appetite was irregular, the pulse for the most part was hard and small, even out of the attack, and her feelings peevish and excitable. The catamenia were always attended with such severe cramps and pains in the abdomen, that the patient was compelled, each time, to remain a day or two in bed, and the cause and its consequences did not generally disappear entirely before the seventh day. In general the cramps did not return for several days after this, whereas before, they followed in quick succession and with increasing violence. That her mood should change easily—that cheerful at one moment, she should often, without external occasion, become sad, frequently even melancholy and petulant, will appear a matter of course in such a state of bodily and mental

suffering. A certain excitability and quickness of temper, which, with her best efforts she could not control, seems to have been a consequence of her weakness from an early age, and of the oppression of her soul towards the last.

As her friends were convinced that internal remedies not only failed to relieve her bodily sufferings but rather aggravated them, she resolved at last to give up medicines entirely, hoping that the powers of nature would find the means of recovery when thus left to operate unhindered and alone. She was not disappointed, although the particular turn which nature took was not in the least anticipated, either by herself or those who felt an interest in her.

It may also be observed, that the girl, before she became magnetic herself, had so little idea of the possibility of such a state, that when no further doubt could remain as to the nature of her attacks, she listened with great astonishment in the waking state to such phenomena—asked to have them explained to her, and at first, declared even that she felt a kind of horror at herself when she thought of all she heard about her attacks being real.

This is a true sketch of the girl whose case is related in the following pages. I have not withheld it from the public, for the reason that it contains much, which although it is not new, may further the cause of science. Well ascertained facts contribute greatly to a sure knowledge of animal magnetism; and again, the phenomena are those of *spontaneous* somnambulism, a state which, as being the most natural form of magnetism, and at the same time the most uncommon, is deserving of special notice. The less sought and expected it was, on the part both of the patient and myself, so much the more surprising was it to find ourselves all at once in magnetic relation. The circumstance was first cleared up to me in some measure, by a subsequent declaration of the somnambulist, that my nervous system had been long predisposed, by continued cramps of the stomach, to complete sympathy with any somnambulist. That the occurrence of the magnetic phenomena in the present instance was unsought, and that they were never, as they might have been, exalted and made more interesting by artificial operating, allows me to hope that my readers will believe me when I assure them,

that the narrative as here given has been kept free from all foreign and impure admixtures, and that the words of the subject are those which were faithfully taken down from her lips, with the exception only of such matters as were not suited to the public eye.

To give the names of the witnesses present at the attacks met with some objections on their part, though they are all ready, in case of any reasonable demand, to give satisfactory information respecting all that took place in their presence and which they saw and heard.

As for experiments with the patient, strong as was the temptation from motives of humane or scientific curiosity, they were few, and in every instance only such as were required by herself, or such as I knew before-hand would not be of the least prejudice to her health.

The conversations about departed spirits and the state after death, although she sometimes found herself affected by them, she for the most part desired herself, or else broke them off when they began to hurt her. I should have been glad very often to have questioned her still farther, and in general to have conversed with her on many very important subjects relating to the state of souls after death, especially as she once declared, that with little trouble on my part she could be raised to an equal degree of clairvoyance with the Seeress of Prevorst. But my object, which was the restoration of her health in the shortest possible period, always repelled these wishes at once; and after she had happily recovered, I rejoiced that I had no occasion to reproach myself on this score.

HISTORY OF THE CASE.

April 2, 1834.

THE cramps in the breast, mentioned in the introduction, which of late had not only appeared almost daily, but had lasted longer than formerly, came on to-day at nine in the morning, with unusual violence. Hitherto the symptoms had been confined to a difficulty of breathing greater or less, to cramp in the muscles of the neck, and sharp pains through the breast; but now, to the great terror of the by-standers, the breathing, after the usual attack, had continued for a few minutes but with unusual violence, ceased entirely, the face became pale, the arms moved convulsively, the whole body jerked, and the feet, after quivering strongly, became rigid. Great as was the terror which seized those present, (my brother, my wife and sister,) at this surprising occurrence, their astonishment was yet greater, when the patient, who had been conveyed to the sofa, all at once began to speak with her eyes shut. "Thanks be to God!" she exclaimed, slowly and solemnly, and with uplifted arms. Her features meanwhile had changed in a striking manner, and greatly to her advantage. As was the case in all the subsequent crises, they had far more spirituality and expression than in the waking state. Her cheeks had also gradually regained their color. In a short time, she folded her hands upon her breast, and repeated: "Thanks be to God! In what a glorious, resplendent and beautiful state do I find myself!"

She did not reply to the question of my sister, M.,* how she felt, but broke out, after she had spoken, into the most lively expressions of joy, and into the words: "Ah! you—you also are with me?" And now she turned her eyes, which in the mean time she had half opened, with a quick and friendly smile to my sister, looked at her fixedly, and said to her: "You are good—oh, so good! I love you dearly!" My wife also and my brother C., whom she had not hitherto observed, she saw after some time, and said of them: "C. and R. (my wife) are all bright and shining like you, M." (After a pause): "Ah! you too, I am allowed to see, H?† and you are bright, also—but—but—(slowly, as if she could not find words for what she wished to express)—H. is —; it is singular—it is as though I saw him through gauze. It is not so with you; I see you quite clear." (After a longer pause): "If I could only see my father too, how it would rejoice me! You could fetch him, surely, M., and will do it?" Upon my sister's replying that her father was many leagues distant, and that her wish could not possibly be gratified, she became sad and said: "Ah! I would it were possible for me to see him; I love him so much; he had so much to suffer." Suddenly she said: "Ah, now I see him,‡ and my sister C. with him; how glad I am!" At last, she saw my sister L. in R., and said of her: "She too is good; she looks fair and friendly." Between the expressions thus made by R. in this first imperfect crisis, there occurred several intervals, in which she was apparently in a state of full wakefulness, and in which she frequently said in a complaining tone and with a mournful look, "Ah, here it is all so gloomy!" This natural state however would last only a few minutes, and thereupon

* The name of my sister, as well as of the subject, begins with R. To avoid mistakes from the somnambulists being indicated by this letter, I chose another for my sister.

† H. (Henry) is the name of myself, the author. During this first crisis I was in another place, two leagues distant from the patient.

‡ "If any one (in the spiritual world) think of another from affection, and earnestly desire to see him and speak with him, he forthwith stands before him."—*D. P.* 50.

This and several other passages are cited from Swedenborg, and considered apposite, on the ground that the somnambulist was, in some measure, in the condition of a disembodied spirit, and of course subject to the laws which govern the spiritual world. See her own statement to this effect, *post.*—Tr.

she would return to her higher state. After she had lain in this way for an hour and a half quiet and motionless, with the exception of the above expressions, her breathing scarcely perceptible, and her eyes all the time half closed, her hands and then her arms and legs began all at once to tremble. Soon there came on more violent jerkings and agitations of the whole body, lasting some minutes, with short interruptions. At length she fetched a deep breath, as if sighing, and waked up. She looked around in surprise, asked what had happened to her, and smiled incredulously when the facts, of which she had not the slightest recollection, were told her. For the rest, she felt well and stronger.

The fifth of April.

The two days following the first attack passed with tolerable comfort. Pains or visible cramps did not come on, but on the other hand, the feelings of the patient were deeply affected. She wept much without being able to assign any particular reason for it, spoke of being weary of life, and could in no way be cheered up.

On the fifth of April, in the afternoon, she was attacked with oppression of the chest and neck; her breathing soon became short, difficult and rattling, her face dark and swollen, and when some turns of suffocation were past, during which she had been laid upon the sofa, the convulsive agitations described in the first attacks came again on with increased violence, and after lasting about eight minutes, were succeeded by a universal rigidity. The breath and the pulse were scarcely perceptible, the face became pale as death, and the features those of one dying. In this state I took her hand, and had scarcely done so when her whole body moved convulsively, her face cleared up, her color returned, and she said, with a quick manner while holding my hand: "Ah, you are here? this is kind, very kind. Give me your hand, I pray, Albert!" Do you see me then with your eyes shut?—"Just now I only see your hand shining clearly; but I shall see you soon all over." How do you see me? "With my hand; but in what way I cannot tell you. You are with me and I feel it." Who am I then? Did you not pronounce just now the name of

Albert? (She smiles.) "That is a singular question. You are Albert, and that is your name." You mistake; I am not Albert, nor am I so called; my name is Henry, as you well know. "Yet you told me yourself, but a moment since, that your name was Albert." I did not say so, you are certainly mistaken. Who is the Albert you speak of? (She thinks awhile.) "Ah, you are right, I was mistaken. I am still half in your world, and a moment ago could not rightly see how the matter really stood. Yes, you are a different being from Albert. I did not see you, because your life and Albert's life are united. I cannot explain this to you now, I will do so hereafter; at present I am still too short-sighted." Do you not recognize me then by my voice, which is so familiar to you? "I hear your words indeed, but not in the usual way, through the air by means of the ear.* The reason of this I cannot now see very clearly." You spoke a little before, of *our* world—are you then in a different one from this? "Yes—as you understand it; we are all indeed, in the same great world, but my soul lives now another life than the rest of you, and that is to me another world; which, however, is still yours.† It is indeed true, that you cannot look into it at present, because your souls are bound." Where then is your soul? "In a glorious region far above the sad earth."‡ Without the limits of its atmosphere? "Yes, far, far." Is this more than twelve leagues high? "Yes, it extends farther than that." Are you in the neighborhood of the moon? "No, that is there." (Pointing downward to the south-west.) Can you not name the place where you believe yourself to be? "I know with certainty that my soul is not on the earth; but I cannot describe the

* "The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with man; yet it is not heard by others who stand near, but by himself alone; the reason is because the speech of an angel or spirit flows first into the man's thought, and by an *internal* way into his organ of hearing, and thus moves that from within; but the speech of man with man flows *first into the air* and by an *external* way into his organ of hearing, and moves it from without."—*H. & H.* 248.

† To the above it is proper to add that every man, even while he lives in the body is as to his spirit, in society with spirits although he does not know it; a good man is by them in an angelic society, and an evil man in an infernal society.—*H. & H.* 438.

‡ Thus also I have been conducted by the Lord into the heavens and likewise to the earths in the universe, and this as to the spirit, while the body remained in the same place.—*H. & H.* 192.

place ; I know not why it is so, my eye appears as yet to be too dull."

(As I endeavored to remove my hand which she had hitherto held fast, she said with some dissatisfaction.) "That must not be, you must not leave me." I do not mean to leave you ; I will stay with you. "Well, but I must have your hand too, which does me great good." Are you in the magnetic state ? "Yes, so people call it." How do you know that ? "I see it now, but in the waking state I do not understand it." You fell spontaneously into this state ; this is not common. Usually it requires an artificial operation on the part of another person to bring it about. (Smiling :) "It did not happen quite so spontaneously ; you and your sisters have magnetized me without knowing it ; neither had I, while awake, any idea of it. Now, I see well how it happened. My nerves imbibed from you in the waking state ; your nervous system especially operated beneficially upon me." Why mine in particular ? "I cannot tell at present, but will do so hereafter. (After a pause.) Now I have a mind to rest without speaking more ; it is best. Only let me keep your hand ; sit down at my side." In this way she slept quite composedly for three quarters of an hour, after which she became restless, as was shown by light twitchings of the arms and face. I asked, "What makes you so uneasy ?" "Some one touched me." My sister M. had touched her. (My brother C. now made the same experiment, with the like result. She trembled yet more, and said :) "That hurts me." (When she was again composed, I asked her :) "Do you see my wife and my sisters also ?" "No, I see only you, entirely, and Albert ; others I do not see." Yet C. is standing right by you ; you ought to see him. "I feel indeed a foreign influence, but see no one." (I touched C. with my left hand ; all at once she cried out, jerking with her left arm :) "I see him now, but not distinctly. But he has a different name in my world."* "What is it ?" "I cannot yet pronounce it, it is too difficult for me." Have you also another name, where you are ? "Yes, in the waking state they call me R., but in the upper world I am called Felicitas." (A pause, during which she lets

* In the spiritual world all are named according to the quality of their life. *Ap. Ex.* 676.

my hand go, folds her own hands, and prays solemnly. In about five minutes :) "Ah! I am permitted to see you also? You are there, my sister? Yes, it is you, you look like my father."* Whom do you see? "My sister, who died a child, and whom I never knew upon earth." (She prays again in silence, her lips only moving. After a quarter of an hour :) "Alas! Now I must go back to the dismal earth. My Albert leaves me; that makes me sad."

(Suddenly she is seized with spasms, and she returned to the natural state, with the same symptoms, as long continued, as those which ushered in the magnetic one. She awoke after having lain in it about two hours, and was greatly astonished to find herself lying on the sofa, with all of us about her. All the rest of the day she was uncommonly cheerful and boasted that her feelings had not been so comfortable for a long time.

April the eighth.

(From 9 to 12 in the morning.)

So early as eight o'clock in the morning, R. complained of oppression and sickness at the stomach. In the course of half an hour there came on a difficulty of breathing. These two inconveniences alternated till nine. About this time she is attacked, at first with light, and afterwards, with harder spasms of the arms and feet, and the breathing takes place only at increasing intervals, in violent expirations and rattling inspirations. After a struggle lasting for about three minutes, there follows a strong cramp-like agitation of every part of the body, continuing perhaps eight seconds. To this there succeeds a general calm, the face becomes serene, the features assume a heavenly expression, and the eyes are turned upwards and half closed. A friendly, quiet smile precedes the first question of the patient. "You have kept your promise then, my Albert? That pleases me greatly. Are you here—really here? How happy you make me! (After a pause.) And you have not come alone? You have brought

* There are two hereditary principles in man; one derived from the father, the other from the mother; that from the mother is somewhat corporeal, which is dispersed during regeneration; but what man derives from the father remains to eternity. A. C. 1414.

a friend with you? This is kind in you. But you are far more glorious than your friend. (A pause.) You have made a journey, my Albert? For you, indeed, there is no such thing as distance.* Ah, you were in Bern? You are administering to a sick one there also?" (A pause, after which I said:) Tell me, I pray, who this Albert is of whom you are speaking? "He is my attendant, invisible to me in the waking state, my guardian spirit.† Oh, you should see him! I would you could do so. Hereafter I shall have it in my power to say more about him. At present, ask no more questions about him." Who is with Albert? "It is one of his friends; it is singular, I know him and and yet cannot tell who he is. He is called here Amandus." You know him? Is he yet living on the earth? "No, he is dead; you will learn more of him also hereafter. (A pause of half an hour, during which her lips are moving, her features express, now seriousness, now attention and reflection, now satisfaction and friendliness. After this she says aloud:) "I have spoken with Albert; ‡ he tells me that I am in the magnetic state, and that by sleeping in it I shall be restored. O thanks, deep thanks to you, my guardian angel! You will aid me, and help also the dear friend, who stands at my side and will lay his hand upon me, to a complete recovery of his health." You are to be treated magnetically then? "Yes." And who is to do that? "You, only you. Your influence upon me is beneficial. Albert has found no one in my condition, through whom he could

* All progressions in the spiritual world are made by changes of the state of the interiors, so that progressions are nothing else than changes of state. Thus all the angels move; hence to them there are no distances, neither are there spaces, but instead of them states and their changes.—*H. & H.* 192.

† As soon as infants are baptized, angels are appointed over them, by whom they are kept in a state of receiving faith in the Lord; and as they grow up and come to the exercise of their own right and their own reason, the guardian angels leave them, and they associate to themselves such spirits as make one with their life and faith.—*T. C. R.* 677.

I was instructed that with every man there are two angelic spirits at his head, by whom the Lord protects men whose office it is to moderate and control the evil spirits who approach him, besides various other things pertaining to a man's truth and good.—*S. D.* 3525.

In general angels of every society are sent to men that they may guard them.—*H. & H.* 391.

‡ The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man; yet it is not heard by others who stand near, but by himself alone.—*H. & H.* 248.

work upon me but yourself." I am heartily willing; but will not the magnetic treatment prejudice my health? You know that I have myself only just recovered from a serious complaint, and still feel the consequences of it. "No, it will not hurt you in the least. You are not to magnetize me in the usual way; that would be hurtful to us both. You are only to lay your hand on the pit of my stomach, or where else I direct you." Still I am afraid it might not agree with me. When I came in contact with you last, I experienced oppression at the stomach, fatigue and loss of appetite. Should this continue to be the case, there would be good ground for apprehension. "O apprehension!—do not be alarmed. I saw and felt this three days ago, and just now spoke with Albert on the subject. He can easily relieve these symptoms, and has promised me to do so. Do not be concerned. To-day you will experience no inconvenience from treating me. You will have an appetite, feel comfortably the whole day, and sleep well at night." How can Albert bring this about? "He says, that you must indeed supply the power necessary to my treatment; but that he will directly make good to you from his own vital force what flows from you—that he could not operate immediately upon my nerves, already too excitable—that the attempt would be fatal to me." But how does it happen that his vital power can flow into me with impunity, when my own nervous system, too, is by no means a strong one? (She thinks in silence, and then says:) "I have asked Albert; he says, that it is not indeed usual, in the treatment of magnetic sleepers, that the magnetizers have the vigor they part with made up to them; but that as your influence is so beneficial to me, you will gladly give me the advantage of it, and that therefore he will make good to you, as he is permitted, the power which you lose—that this, however, will not take place immediately, because it would hurt you greatly, but only after you have come into union with me—that then it will do you no harm." You mean by this the magnetic relation? How is this to be the medium? "You are slow to apprehend; it is plain that when my life and yours are one, neither of us possesses his own apart from the other.* When this is the case, Albert can cause his

* So also can one spirit be filled by another until he knows not but that he is the other.—*D. P.* 96.

vital power to flow in, and communicate to *you*, his, and to *me*, his united with yours.* Still, I do not understand it. "I will explain it yet more distinctly. By the magnetic relation, as you call it, your vitality and mine become one and the same; they blend together. A stream passes over from your system into mine. Now, when both are thus blended, Albert can contribute his power without injury to us. Do you understand it now?" I will at least believe you, if I do not. "It is of no consequence. You will doubtless feel soon that I am right. But now I must talk with Albert." (She lies still, after taking my hand and laying it at the pit of her stomach, for half an hour, without the slightest motion. At length I asked:) Can you tell what your disease properly is? "I see into my abdomen; it is the part which suffers most. (A pause.) My chest is also much affected. In the abdomen the nerves are darker than in other parts of the body, and, in places, spotted and not clear. That is very bad; ah! that looks sadly!" Should you not take medicines? "O, no! that would now be very hurtful. Your hand and Albert are my best medicines; any other now would do me mischief." Can you see also into my body? "Yes, it is what I am doing at this moment." But you have your eyes shut? "I see now otherwise than with my eyes. My eye is here." (She presses my hand to the pit of her stomach.) What do you see in my body? "Your windpipe is weak; you must be very careful of it, and never speak loudly and for a length of time. Your stomach too is not yet altogether in a good condition. The difficulty in the throat is connected with it. The two affections alternate. It is an obstinate disease of the nerves, that has harassed you for a long time. Your present mode of living is very suitable; only keep strictly within its limits. This is better than any medicine for you, at present, and matters will mend continually. You may eat according to your appetite; only adhere to the articles that agree with you; you know what they are. You may take medicine only in case of necessity, which however is not to

* When the angels turn themselves to man they so conjoin themselves to him that they know not otherwise than that the things appertaining to man are theirs—man also, on the other hand, knows not otherwise than that the things which flow in through the angels are his.—*H. & H.* 252.

be apprehended." How can you tell all this so precisely? "I know it; I see it; it is as I said." Can you also see into the system of my sister M.? "No, I do not see her at all. (I take M. by the hand, whereupon a spasmodic trembling of the body ensues, lasting however only a few minutes, after which she says:) Now I see her. I can also see into her system, but it is not clear enough for me. Albert too does not wish me to look deeper; it would cost me, just now, too great an effort. I love M. dearly; she is very good; but she must not approach me too closely; it still affects me. (After reflecting a moment.) She too suffers in the stomach. She will not get better, unless she has rest, internal, mental rest and peace; bodily rest, just now, would be of service to her also. Both are very necessary. If she has them, she will improve. (Another quiet interval, during which she moves the muscles of her face in a singular and extremely rapid manner. This nervous exhibition over, her arms first, then her hands, and finally her fingers alone, begin to move with extraordinary rapidity, also for the space of about five minutes. She now folds her hands, while her feet tremble for the same length of time, and prays in silence. At length she speaks:) Oh, Albert, how delightful are my sensations. Deep is my joy that I may be with you. (Pause.) How? You mean to go with me into a beautiful abode? That is glorious. Ah! how beautiful this prospect! What resplendent appearances are here! Ah, how beautiful! You are kind, Albert; you have done me a great pleasure." Whither has Albert carried you? "Into a delightful region which I can compare with none that I have ever seen."* Where is this place? "Albert says it is in the neighborhood† of the Sun. There are creatures here quite different from what men are. They are much more pure and noble." You say, in the neighborhood of the Sun, not in the Sun itself? "I said so, and Albert says it is so. You do not believe that there are creatures in those spaces; but yet it is so. I see the Sun, and these beings are not in the Sun." It may be perhaps that the inhabitants of

* There are there (in heaven) lands and lakes, mountains and hills, plains and vallies, fountains and rivers, paradises and groves. *T. C. R.* 693.

† The spirits of every earth are *near* to their own particular earth, because they are from the inhabitants of that earth, and of a similar genius and temper. *E. U. I.* note (b).

that luminary rise from their dwelling place into these wide regions? "That I do not know; Albert does not say it; but I see these beings in the neighborhood of the Sun. (A pause.) O, if it were so fair, so glorious on the earth below, as here, where there are no human passions, it were then good to live there. This whole life above consists of love; every thing that is and is done here proceeds from love. This principle makes all the happiness that reigns here above."* Might not we here below be so happy? "Yes, we might, if we would only do as we should—but we men are often so ungodly, and therefore so unloving! No, it is not possible, it is not possible. (A pause.) Move your hand a little further up, towards the pit of the stomach. (As I did so, she said, smiling :) Ah! now I see every thing clearer and better; but ask no questions at present; Albert is speaking with his friend." (She appears to listen attentively. Soon after she begins to weep.) Why do you weep? "Albert is telling to his friend, who knew my father well, his fortunes. He knew me and all my family on earth. I have often seen him. But now, indeed, he is different from what he was there; † and I cannot tell who he is. He too is very good, otherwise he could not be Albert's friend; but yet he is still far, far below him. (A short pause; then to me :) You will soon be called away to write something." (Scarcely had she spoken, when the door opened, and I was called away to write an order for some fruit. During my absence she lay, as my sister M. told me, quite motionless, with her eyes closed, and a pleasant smile on her face. When I returned she went on immediately to speak of Albert.) "I cannot express how good my Albert is—there is no spark of evil in him. Love, Truth, Faith, Humility—all in him blends harmoniously. These qualities form a glorious shape in the other world. ‡ Here, O here!

* When these (corporeal things) are removed, the love then becomes more pure, and at length angelic, which is to love the neighbor *more* than themselves; for in the heavens their delight is to do good to another, and it is not delightful to do good to themselves, unless that it may become another's, thus for the sake of another. *H. & H.* 406.

† When the spirit of man first enters the world of spirits, which takes place shortly after his reascitation, spoken of above; he has a similar face and a similar tone of voice to what he had in the world. But afterwards the face is changed and becomes quite another one. *H. & H.* 457.

‡ For every one becomes his own love, not only as to the interiors, which are of the mind, but also as to the exteriors, which are of the face, the body,

it is glorious! On earth he was not yet so pure as he is now. Ah! how imperfect am I still, when I compare myself with him! In the waking state I am often not good; I have many faults. O, I thank you, Albert, that I am permitted to be with you, where I feel so inexpressibly happy. (To me, after a pause :) You too are here again? That is kind; lay your left hand, if you please, once more on my stomach. (A pause.) To-day my Albert is devoted entirely to me in his calling."* What is his calling? "To heal and to do good. Oh, it is good to be with him. But great as is my joy at being in a higher world, so great is my pain at being compelled to return. Everywhere here there is nothing but joy, love, and happiness; here I see beings moving about full of the most interior love and friendship.† One feels involuntarily drawn to them. How it would rejoice me if you too could take part in their conversation, if you could only speak with Albert. Yet, is he at present quite near you." How can that be, since you assert that you are in a higher world with Albert? I am here in the chamber. "Albert has come near to you in spirit; he is, as it were, in your soul;‡ you need not wonder that he can, in the same moment, be again in the most distant places of the higher world; he is, as it were, everywhere in the whole of his wide jurisdiction, where he wishes to be, like a thought. He loves you much; I will tell you more of him hereafter." I am glad to hear it. But how comes it, that you identified me and Albert a few days since? (R. reflects.)

and the speech; for every one becomes the effigy of his own love, even in externals. *H. & H.* 481.

Goodness and charity is what forms and makes a resemblance of itself and causes the delightful and beautiful of charity to shine forth from the minutest parts of the face, so that they themselves are forms of charity.—Which form, when it is beheld, is ineffable beauty. *H. & H.* 414.

* These employments of the angels are their general employments, but every one has his *particular charge*. *H. & H.* 392.

† The angelic life consists in use and in doing works of charity—from these offices they receive a delight which cannot be described: thus they are images of the Lord; thus they love their neighbor more than themselves; and thus heaven is heaven to them; wherefore angelic happiness is in use, and from use, and according to use, that is according to the good offices of love and charity. *A. C.* 454.

‡ Angels when they are with men, dwell as it were, in their *affections*, and are *near* a man, so far as he is in goods from truths.—*H. & H.* 391.

So also can one spirit be filled by another, until he knows not but that he is the other. This has very often been seen by me.—*D. P.* 90.

Do you know what the word "identifies" means? "Yes, to make one of, to blend, to confound. I confounded you, because I was not yet raised to the higher world as I am now. My inner eye was not yet fitted for seeing; I even see Albert only by means of your vital influx, in which your image exists,* and through that image I see my Albert. I cannot sufficiently explain to you how I see with my inner eye; it is as if I looked out from you.† If you were in my condition, you could easily understand it. (A pause). Do you believe that Albert is near you?" You say it with so much assurance, I will believe that it is so. "It is so, be assured; and he would not come so near you, if he did not love you, nor would he have chosen you as the medium for operating upon me." Can you explain more clearly how his influence upon you is modified through me? "I can only say, that power of a higher kind proceeds from him, which, like a stream, works through you upon me, and does you good at the same time, as I said before. To be sure, you cannot quite understand it." Albert, then, is another person than myself, a real second person? "Yes, just so." Has your Albert, been long among the inhabitants of the higher world? "That I do not know, and do not dare, at present, to ask. Perhaps I shall be allowed to ask about it hereafter. He is so good, and does every thing to please me; but I must keep within due limits. How do you know these limits? "I need only look at him and I know my duty. (A pause.) To-day he is clothed in white, snow white,‡ and holds a golden wand in his hands. (To me.) You too are quite other than I see you with my eyes in my ordinary state, you are fairer."§ Whence does

*There are spheres, which may be called spiritual spheres, which continually flow forth, yea, overflow from every spirit; they flow from the active principle of the affections and consequent thoughts, thus from the life itself. *E. U.* 64.

†I will add this experience which is common in the spiritual world; one spirit can infuse his thoughts and affections into another spirit, and the latter does not know otherwise than that it is of his own thought and affection; this is there called, thinking *from* another and thinking in another. *D. P.* 312.

‡The less intelligent (angels) have bright and white garments without splendor. *H. & H.* 178.

§ For the face of man's spirit differs very much from the face of his body. *H. & H.* 457.

this come, as I am sitting here in my morning gown at your side? "Because I see you with the eye of my soul; your face is much more expressive; your soul is copied therein.* (I take a pinch of snuff.) My nose pains me; (smiling,) you have taken snuff." (R. now lay quiet a quarter of an hour, as if thinking, then became restless, opened her mouth several times but did not speak.) What disquiets you? "I have spoken with my Albert." What was the subject of your conversation? "Albert says expressly, that I must not tell you, and when he enjoins any thing, I must obey without hesitation, though you should oppose it. Give me your other hand too. So! now I feel as if I had one of your hands and one of Albert's. Albert's power works upon me especially through your left; through your right he has already caused power to flow into you—This is also of benefit to me. (A pause.) But now—alas! now Albert tells me he must soon leave me. That distresses me greatly. O, Albert, return soon again, I pray you—When will you come again? Ah, you will come again to-day? About four o'clock? That is excellent! Come without fail! (My sister M. approaches her couch without R. being able at all to see her.) Tell M. that her being near me is not painful to me; but that, for the present, she must not approach me too closely. I must accustom myself to it by degrees. I perceive it hurts her a little that I should express such a wish; however, it is absolutely necessary. But M. is good, she will understand it. (In consequence of sitting uneasily and bending to the left, I feel a shooting pain in the muscles of the right side, without mentioning it however to any one. But she observes it and says :) My right side pains me; sit up straighter—Your hand will produce the effect, if you lay it but very lightly on the pit of my stomach. (A pause.) I feel very warm, will you not blow on me?"—What do you mean?"—"I wish you to blow, but not strongly, into my face. (I did so.) Ah, that is cooling, that is refreshing. (After a few seconds :) That is enough—When I awake be so kind, as to prepare a drink for me." How must it be made?—In two glasses of water, drop 21 drops of lemon-

*The face of the body is from the parents, but the face of the spirit from its affection, of which it is the image. *H. & H.* 457.

juice, and put in some sugar ; but only you must prepare the lemonade."—I will do so.—" I will ask you also to blow on it and to pass your fingers over it—look—(making the magnetic passes) in this way." I will do so—" Yes, you will do it gladly, I know, and all your desire is to benefit me—With you, yes, with you I shall recover my health. But I cannot now stay here in Schnaith ; your departure is at hand. My Albert says, that to-morrow I must set out for R——, and what he tells me I must do without asking why. Only let me not be absent too long, my Albert ; otherwise my body will suffer too much. But you will be quick to hear it. (After a pause.)—Yes, he grants my request ; I may come to you again ; but then you will no longer be in Schnaith. When that will be, he does not tell me. (A pause.) Yes, I must set off to-morrow ; I am expected in R. ; but I have a request to make of you." What is your wish ? " It will not be good for me to walk early to-morrow to Endersbach ; (where the conveyance to Stuttgart would take her up,) it is desirable that I should ride."—That will be cared for ; give yourself no concern about it. But will not the journey itself, be hurtful to you ? " It will be of no service to my health ; still, if I am not too long separated from you, the ill effects may be repaired—(After a longer interval of silence.) I have something still to say regarding my own and your bodily state. In the disease you have just passed through, the nerves of the abdomen have more especially suffered ; the stomach and liver were only incidentally affected ; your affection was one of the nerves, and it is necessary for you still to take care of yourself. But follow only my advice, observe the regimen you are on at present, and do not suffer yourself to be too much affected by any thing ; what does not pertain to your affairs directly do not trouble yourself about, and quietly refer every thing where it belongs, until it is understood. Be not too much concerned about any thing external. You must overcome yourself. Albert will help you, if it is too hard for you.* For the present

* In general, angels of every society are sent to men, that they may guard them and withdraw them from evil affections and thence thoughts, and inspire them with good affections, so far as they receive them from freedom ; by which also they rule the deeds or works of men, removing, as far as it is possible, evil intentions. *H. & H.* 391.

you need have no fears as to your health. But if you do not obey me it will be ruined. Your nervous system is very delicate and has been weakened by your previous attacks—a circumstance, however, of great advantage to me. Should you undertake to magnetize me in the usual way, you would hurt yourself very greatly. You do so, as it is ; but there is one higher than either, who treats us both, in a manner, as a physician. As you are operating on me, Albert can be perpetually imparting to you new vitality. (After a pause.) The physician who treated you in your last attack is an excellent one, he knows your constitution well. Continue to follow his advice. You will, at times, require his aid, by reason of many inconveniences. But have no fear, there is no occasion for it. (My brother C., who had left the chamber a short time before, now returned. I looked at him, intending to ask him some question. At this moment R. said :) I see C. ; (as I turned my look from him) now I no longer see him ;* but with that single glance I saw something about him that should not be.”—What is that ?—“He does not believe in magnetism, because he does not know it, and it is something quite new to him. He thinks I do not speak truly when I say that I am in a higher world. That hurts my feelings, but he will yet believe ; he will see presently that he labors under a mistake ; oh, in this state, it were impossible for me to say what was not true. (It was actually so, as C. confessed that he secretly doubted the phenomena of animal magnetism.) Why will he not leave off his snuffing. (I had just taken a pinch of snuff, the effect of which was to make her draw up her nose, and make some demonstrations of sneezing, without, however, doing it.) I must also (she proceeded after a short pause,) say something more of myself before I awake. You must prepare the lemonade for me after dinner—I must drink no more coffee. That comes hard to me, as I love it ; it affects my nerves. Milk, too, is not good for me. I must change my breakfast occasionally. To-morrow, I am to take a single cup of weak tea with milk that is not rich. The next day I wish *health-chocolaté*, but still only one cup. Tell me this when I wake, otherwise I shall

* Spirits can see nothing, through man, which is in this solar world, but they have seen through my eyes. *H. & H.* 252, note.

drink coffee in R. Albert says I must drink chocolate that has no spice in it, until he directs otherwise. As regards articles of diet during the day, I need not be particularly careful. Those difficult of digestion are not good. Hereafter, my stomach will be worse at first; this will come from you, and you will reap a benefit from it, while I shall not suffer. If Albert allows me to go to Schwaikheim, I must walk a great deal, especially in the morning. I must, then also, drink water early in the morning, which will also do you good;—therefore adopt the practice; only, after meals, exercise is not good for you. (A pause.) My Albert says again that I must never be magnetized—you are therefore never to attempt it. (Some one came into the chamber, who was in perplexity on account of some household article lost or mislaid, which she announced, saying at the same time, that R. would know where the article was to be found, and that I must ask her. I did so; but scarcely had I begun to speak, when she said:) I know what you are going to say, but such questions I do not like; I will never answer them; they are merely curious and answer no good end. (It was discovered at this moment, that a letter to Schorndorf, by which a place should have been engaged in the conveyance that went on the following day, from there to Stuttgart by the way of Endersbach, had not been sent. We were thrown by this circumstance into perplexity, and consulted whether it would not be necessary to send off a messenger with the letter. But R. declared :) That is unnecessary, I shall get a seat in Endersbach to-morrow; in the mean time, (smiling,) it will occasion a transfer. (When she arrived early on the 19th in Endersbach, the seats in the conveyance were all taken, but a passenger offered to give up his place and take a seat with the driver. She now turns to me :) You do not feel any weariness to-day, do you? Yes, you feel quite comfortable; you are stronger than you were early this morning. (In fact, I felt a degree of power and comfort in my whole system such as I had not experienced for a long time, and which, after the occurrences already related, threw me into astonishment.) “But now it is time for me to awake. Ah, how rapidly my Albert carries me. What a sight the earth presents at a distance!* How quickly have you returned with me to the

* I was led by angels from the Lord to a certain earth in the starry

earth, Albert. To remain there with you would be my most earnest wish. But it must be so! Ah, he departs, he leaves me." (Now, there come on quickly spasms in the extremities, she turns hither and thither, as in a painful struggle, her teeth gnash, and her arms are twisted into the strangest positions. All at once there takes place a general quivering of the whole body, and after a few seconds she opens her eyes, about 12 o'clock, after she had slept for three hours. She rose immediately, and ate the mid-day meal with appetite. As she was astonished at what we told her, so we also were struck with the quite altered, flippant pronunciation of which she again made use, contrasting strongly with her solemn, slow, and pure speech during the crisis.

April the eighth.

(Four o'clock in the evening.)

Qualms, cramps and trembling attend the transition into the higher state, exactly as in the forenoon at nine. She begs me, after the cramps had come on, not to approach her until their violence was past, because it would not be good for me and herself. At last she asks me to lay my left hand upon her stomach, whereupon a sudden and violent shivering of the whole body came on, followed, after a deep sigh, by a general quiet and comfort, which showed themselves in a pleasurable expression of her features. Soon she speaks low and slowly, as usual, without being first addressed.

"Ah! my Albert, my friendly attendant, are you come again! yes, I am permitted to be with him once more. (A pause.) But this time he is alone; his friend is not with him."—Where was Albert in the mean time? "Far, far distant; in many places; but he was busy on the earth too."*—Where?—"In Bavaria." What was his business there? "To heal, to do good, to create joy, to mitigate pain, is his calling, and he loves it.†

heaven, when it was given me to take a view of the earth itself. *E: U. 127.*

* In general angels of every society are sent to man.—*H. & H. 391.*

† That the divine love is life itself, and that hence the love appertaining to man is his life, is confirmed by many testimonies, but the most distinguished of these testimonies is the consideration that the spirit of man

Ah! it pains me to think that I must leave him to-morrow. But I must, must set off to-morrow, and it makes me very sad. (She weeps. After a long pause :) He promises, so far as he can, to give me relief, without your aid, and at a distance from you. He says that the reason why he has come to me twice to-day is, that he cannot be with me as he wishes, for some little time. Oh you are good, my Albert. (A pause.) She prays with her hands folded :)

I thank Thee, merciful Father, who lookest lovingly on the needs of all Thy children, that Thou has sent me a physician so compassionate, so faithful a guide in my Albert. Oh, help me that I may never forget the gratitude I owe to Thee, to Whom alone it is due. (A long interval of silence.) Whither are you carrying me, Albert? Ah, into a mild fair region again? "Yes, here I can be refreshed." Where is this region? Again in the neighborhood of the Sun? "Yes, there again. But remove, I pray, the ring from your left hand, it gives me pain at the stomach. (When I had complied with her request she said :) So! now I feel better. The gold in this ring is not quite so fine as in that which you wear on your right hand. The mixture of the metals causes me an unpleasant tension in the stomach and abdomen. I do not know what it proceeds from. There is copper in it. Each by itself would have a different effect. So it is, though I cannot explain it. (After being silent for some time :) Ah, my Albert, you are very kind. You are carrying me into the sun? Ah, how beautiful it is here! A splendid garden extends before my eye, adorned with fragrant flowers."*—"There are flowers then blooming in the neighborhood of the sun?—"Yes indeed, but you could not see them with your eyes; † they are of a quite different nature; ‡ much more delicate, like light and fragrance, and yet they

is nothing but affection, and that hence man, after death, becomes an affection; if he be an angel, an affection of good use, and if he be a spirit of hell, an affection of evil use.—*D. L. 9.*

* To those (angels) who are in intelligence, there appear gardens and paradises full of trees and flowers of every kind.—*H. & H. 176.*

† For the things which are in the heavens cannot be seen by the eyes of man's body, but by the eyes of his spirit.—*H. & H. 171.*

‡ But the things which appear in the heavens, although they are in great part similar to those which are on the earth, still they are not similar as to essence.—*H. & H. 172.*

are flowers. I perceive this, and my Albert confirms it. (She moves her lips in silence, and a lovely serenity and cheerfulness spreads over her face. All at once she becomes serious, and her features express an effort of attention.) Ah, I see angels! what majesty! what glory!* I cannot sustain it. This then is the residence of many blest ones that were once on earth?† Did your guardian spirit say so? “Yes, I see in him that it is so. (A pause.) Oh ye exalted beings! ye lovely forms that have walked upon earth, with deep reverence do I behold you. Yes, you have escaped all the miseries that still oppress us here. Ye know nothing more of the sufferings of earth, of the, so often, bitter sufferings of human life.” (She weeps in silence—a long pause.) In order to quiet her, I said: speak with your Albert and ask him about the employment of those high beings. “I cannot do it just at present; for he also is lost in gazing at the angels. (A pause.) Only think, even my Albert, this pure spirit, bends with humility and reverence before these high beings.‡ Now Albert has turned to me again, but I cannot see in him, on what employment they are gone. Oh, how I thank you, my Albert, that you showed me the place by which they passed; what a pleasure was that to my soul! (A long pause.) Sweet Peace! Only in this higher world thou dwellest in all thy fulness!§ And what love reigns here! Only love, only faith, my Albert says, and the happiness pro-

* They (the angels) have been seen by some, and have excited astonishment.—*H. & H.* 414

† Wherefore they (the angels) wish that I should assert from their mouths, that in the universal heaven there is not one angel who was so created from the beginning, nor in hell any devil who was created an angel of light and cast down; but that all, both in heaven and hell, are from the human race.—*H. & H.* 311.

The angels in the celestial kingdom of the Lord very much excel in wisdom and glory the angels who are in the spiritual kingdom.—*H. & H.* 25.

‡ But still they (the governors) have honor and glory; they dwell in the midst of the society more elevated than others, and also in magnificent palaces; they also accept this glory, and that honor, yet not for the sake of themselves.—*H. & H.* 218.

§ There are two inmost things of Heaven, namely, innocence and peace. They are called inmost, because they proceed immediately from the Lord. Innocence is that from which is all the good of heaven, and peace is that from which is all the delight of good.—*H. & H.* 285.

The state of the Lord's kingdom is a state of peace, and all happy states derived from love and faith toward the Lord exist in a state of peace.—*A. C.* 925.

ceeding from them.* exist in these high regions. O that I could speak it out to all men! Me too, O Father, Thou wilt receive as thy child. Behold, I too am full of trust in Thee, although I am but weak, a mere weak mortal. Thy love, Thy boundless mercy, causes me to find favor in Thy sight. Of this I am sure. How blessed a thing it is to rejoice in Thee! Already I have a foretaste of that high felicity. (She prays with her hands folded and raised to her face, with visible emotion, for a long time in silence. At length she lets her hands fall and says :) I was in a large Temple† whither Albert carried me. Here I was permitted to pray with him.‡ I prayed for my father and for myself. For you also I prayed, my benefactor, through whom I shall be restored again to health. God will renew your health again, believe it, and trust in Him. But now listen! My Albert bids me tell you, that in order to bring back the perspiration of the feet, that is so favorable to your health, you must still lay the pitch plaster for some time to the soles. The perspiration will never indeed appear again as strong as in your earlier years; but this is natural, and not at all necessary. Only you must always guard your feet, and especially the soles of your feet, against taking cold. You will always, when you have cold feet, experience uncomfortable sensations in the upper part of your body. Only you must never let the plaster stay more than from ten to fourteen days; the pitch would be altered by the perspiration and cease to have its effect. But I see the perspiration has already come. That is very well. (It was really so.) I must further say to your sister M., that as the affection of her eyes originated in her early youth, and is connected with the general state of her nervous system, she can hope for relief only by sparing her eyes. She is in the habit of reading much and long, is full of cares too, and often weeps. That is not good for her. She must spare her eyes more—medicines will do but little good. (A pause.) I am to tell C., with

* Wherefore angelic happiness is in use, and from use, and according to use, that is, according to the good offices of love and charity.—A. C. 454.

† And they prepared themselves, and accompanied the angel and entered; and behold the temple was large, capable of holding about three thousand.—T. C. R. 750.

‡ Divine *worship* in the heavens is not unlike divine worship on earth, as to externals, but as to internals, it differs. In the heavens, as on earth, there are doctrines, there are preachings, and there are temples.—H. & H. 221.

regard to his left eye, that calamine is not good for him; he need only be careful not to neglect bathing it every day with cold water. Pure water is here better than all mixtures. But now, I must cease from speaking; Albert wishes me to speak with him, and give my body perfect rest. (She lies more than three quarters of an hour motionless, breathing scarce perceptibly; only the delicately colored cheeks, and the mouth occasionally smiling, testify life. At length she moves her arms, lifts them up and exclaims :) Albert! Albert! you will not leave me surely? No, he has only withdrawn a little way. He is already with me again. (As I had risen at the moment and removed my hand from her stomach, it occurred to me again, that the idea of Albert as a being distinct from myself was an effect of the imagination, and that she still confounded me with a creation of her own mind. But she said all at once :) Ah, I was mistaken; you removed your hand, and the consequence was, that I could no longer see Albert distinctly. Now that you have put it back, I see him again quite distinctly. At this moment, he is quite near you—as it were one with you.”—But you said, that he and I were two beings? “I said rightly; you are certainly two beings, inasmuch as you are on the earth, and he in the higher world; thus far you are two souls. But I mean to say, that your essence on both sides has now blended together. I do not understand. “You might understand it. As two bodies embracing, form as it were but one, so it is here. His soul pervades yours;* it is a kind of heavenly embrace.” I beg you, however, to ask Albert, if we are two different persons; I could wish a precise answer from him to this point. He says, yes, that you are two souls, but, just now, spiritually one, that he is, as it were, interlocked with you, and that he comes so near because he loves you. He adds, that while he lived on earth, his dispositions were very similar to yours, and that therefore he feels a particular attachment to you.”† (A slight trembling seizes her.) Why do you

* I will add this experience which is common in the spiritual world: one spirit can infuse his thoughts and affections into another spirit.—*D. P.* 312.

† All things are consociated most exquisitely in the heavens, according to all the difference of love to the Lord, and of mutual love, and of faith originating therein.—*A. C.* 2449.

tremble!—"Albert has become very serious towards me. You desired me, from a very good motive, to ask him, whether he and you were two persons. I was secretly displeased at this, and felt hurt that you would not believe me on my own word. My Albert saw it, and as it by no means pleased him, he withdrew his power from me a few moments. But I saw my fault directly, and now he is again kind and friendly. He is just now at your right side."—(I extend my arm, point to the right and ask :) Is Albert here? "Yes, just here; you must now feel him more distinctly in your body than a little before, when he was nearer to you. At a little distance his influence is stronger. (In fact I experience in my right side a surprising and unusual warmth.) Yes, that is he; he smiles at your astonishment. With what a friendly look he regards you!" I too, should be glad to see your guardian spirit. "Be satisfied for the present; you have felt him; you have now a mind to see him; but that would not be good for you. He knows your wish; but you could not endure his sight." How old was he, when he died? "Thirty-six years. He knew you long since as a child, and loved you. At that time he saw you often." Did I know him? "He knew you; let that suffice. Through me you have approached him yet more closely." Am I related to him?—"Yes, (smiling,) related in spirit; upon this point Albert will say nothing." Did he belong to my profession? Yes, yet he stood, in life, a degree higher than you." To the sacred profession? "Yes, to the same." Was he a citizen of Wirtemberg?—"That I may not answer!" How long has he been dead? (No answer came. After a pause.) "Albert does not wish to be questioned particularly as to his person; he will hear nothing more of it." Is it well, in general, to put few questions to you?—O no, continue to inquire; if answering too long is prejudicial to me, I will always tell you myself. I am glad to have you speak with me, and I will gladly inform you, where I may and can. I hope you will always so manage your questions as not to cost me too much effort. But as to that too, I can always tell you. At present, my magnetic state is not sufficiently advanced: as yet, I know little of much importance to tell you. Hereafter, I perceive I shall be able to do so. But now I must let my body rest again." (She lies a considerable

time motionless, with her hands crossed over her breast. Soon she begins to speak again :) "I had a conversation with Albert." On what subject did you converse?—"He gave me several good counsels, but will not permit me to communicate them to you. They concern only myself. (A pause.) But the time is come when you are accustomed to eat. Take something, I pray you, you require it." Can I leave you so long, without any prejudice to you? "Well, but you can take something here by me; here is a little table." That can be done—(while I was eating she said :) You have a good appetite, but your roast beef is too salt." (This was actually the case, though a word had not been said about it.) You may drink one glass of beer. I would ask you to take some of my lemonade, if the lemon-juice was good for your stomach. Beer suits you very well. Avoid wine entirely." What may we give you to eat this evening?—(She answered so low, that I was obliged to bring my ear quite close to her mouth, whereupon she suddenly exclaimed aloud :) "Ah, I see into your head; all the nerves—ah, it is clear there, all over clear; light streaming in every direction. It is a glorious sight. I can distinguish the radiations in the fibres of the brain. Yet I knew before, that there was nothing cloudy about your head"—I thought that in that higher world, where you say you are, there was no flattery—"O, speak not so; thank God for your mental powers; no, I had no such meaning." Be calm; I was only jesting. You spoke, however, only of the radiation of material light in the nerves of my head. That is true—yet as a matter of course—(suddenly she makes a movement with her hand, at the same time showing in her face signs of pain.) What ails you? What has happened to you?—"The fourth finger of my left hand pains me excessively." How can I relieve it? Shall I make passes on it? "No, you have a ring of very fine gold in which some brilliants are set; put it a little while, if you please, on my finger. (The ring was brought, and scarcely placed on her finger when the pain ceased.) It is an indescribably strong effect which these stones and the fine gold* produce on my nerves. (In subsequent

* That a natural sphere is continually flowing forth not only from man but also from beasts, yea from trees, fruits, flowers, and also from metals, is a thing generally known.—A. C. 4446.

crises also, this ring showed peculiar and extraordinary effects, particularly on the nerves of her eyes, of which mention will be made in time.) It will gratify me, if I may retain the ring until to-morrow." As you like—but how will it be with your health in R. after you have made your journey from me? "Albert cannot approach me so nearly there indeed, because you will be away, but still he will come and help me as much as may be. I shall be obliged to suffer much in my breast; but he has told me even now, that I will again feel him more than in Schwaikheim. He cannot and dare not operate upon me immediately, because that would destroy me. My absence should not be a long one; it would be prejudicial to me. (A pause.) When I shall be permitted to greet him again in Schwaikheim, I cannot as yet tell." Listen, R., I wish to ask you a question. (As no answer follows, I repeat what I had said, whereupon she replied :) "In the world where I now am, I am not called R., but Felicitas. Do not therefore call me by that name." But wherefore have you changed your name there for one that is so old fashioned? "Oh, it is a beautiful name; when I awake, it will not indeed please me; but here it is a very proper name;* my Albert has told me this."—But why are you called Felicitas; has that name a meaning? "My Albert was permitted to give me a name, and he chose this, for the reason that a friend of his whom he had highly esteemed on earth, and whom I much resembled, as he said, bore this name." I presume that the friend of your Albert is also dead? "She is so." If that is the case, he can be with her; for what purpose, then, this bestowal of her name by way of memento? "You take too much for granted. She is in the other world, not however with him, but in a far different sphere of effort.† (All at once she became violently affected by the sudden entrance into her chamber, of a person, who approached her just as suddenly. The spasms

* It is not known that in the spiritual world there are not names as in the natural world, but that every one is named according to the quality of his love and wisdom; for as soon as any one comes into society or participation with others, he is forthwith named according to his quality there. *D. P.* 230.

† Because there is such a distinction between the angels of the celestial kingdom and the angels of the spiritual kingdom, therefore they are not together nor do they have intercourse with each other.—*H. & H.* 27.

which had seized her, were gradually removed by laying one of my hands on her stomach and the other on her forehead. After a pretty long and quiet interval :) "Now I must come back to you, it is Albert's will; he is obliged to leave me. Farewell, my guardian, my physician; soon I shall be permitted again to see thee." (She folds her hands and appears to pray in silence: soon she is seized with cramps tremblings and oppression of breathing; a short convulsive cough and peculiarly violent spasms of the feet come on, lasting some minutes: whereupon she awakes, retaining not the slightest recollection of what had happened.)

From April 9th to May 5th.

ON the 9th of April R. set out for R—m, suffering much during the journey from pain in the stomach.

The magnetic state returned as early as the 11th, after violent cramps for a quarter of an hour, affecting particularly the breast, and terminating at last in convulsions of the extremities. It was marked, now, by this peculiarity, that the patient lay for the most part motionless and silent, and, especially at first, felt painfully the approach of any one, as was indicated by her features. My sister L., in whose house she was staying, attempted, immediately upon the attack, to approach the bed on which she had cast herself, to render her assistance; but she immediately complained: "It hurts me, L., to have you near me." Soon however she called for L., and said to her, "I can support your presence now, better than a little while since; it no longer affects me so painfully." But when L. undertook to lay her hand upon her stomach, she did not allow her to do it, nor even to touch her. After lying quietly for some time, she said quickly, "Ah, now he is here, my Albert; but he can only relieve me a little." She besought her guardian spirit earnestly, to let her soul go to Schnaith, which he so far granted, that she could see what her magnetizer and those about him were engaged in.*

* The case is the same also with man as to his spirit, and therefore he also may be so translated, [viz., by changes of the state of interior things,] whilst his body still continues in its own place.—E. U. 125.

When, as she said, she had returned, she said : " H. is sitting and writing at his secretary. C. is going to church. M. is busy in the kitchen." It was subsequently ascertained, that all this took place at Schnaith exactly at the time indicated. To the question of my sister L. whether she would regain her health, she replied ; only with your brother H. and by the laying on of his hand is it possible ; without this help, I should scarcely recover. I know no one besides him who would operate upon me so beneficially. After some time, she heard, what she announced by looks of joy, delightful music,* and saw herself translated into a fair, but to her, unknown region. Subsequently she had a painful cramp in the third finger of the left hand, when she said : " That ring would soon remove the pain," and asked L. to write for it to me, and procure it. " Yet, she added, he must carry it some days on his finger, or carry it about his person : for it will supply in some measure the want of his own presence." Once in this crisis she rubbed her nose, observing : " Now he has taken snuff again." As my sister's husband was about to approach the bed, she begged him earnestly not to do so, and to sit down some distance off. In the mean time she heard his words, as well as those of his wife, and always replied to his questions. She further directed for herself, that she must take nothing cold, or sour, and use no spices. She awoke after a sleep of about two hours, with the cramp and spasms which usually marked with her the beginning and the end of this state.

On the 14th of April, there came on a new crisis accompanied by the spasmodic attack just mentioned, which lasted from nine till eleven o'clock in the forenoon. That day R., according to the letters I afterwards received, was very restless, for the most part melancholy, and complained of cramps in the stomach and peculiarly violent pain in the fourth finger of the left hand. It so happened that during this crisis the wished for ring arrived, which she was immediately aware of. She took it eagerly ; and scarcely had she put it on the suffering finger, when the pain ceased. The

* There are here (in heaven) days of festivity appointed by the prince.—
On these days there are concerts of music and songs in the public places.
—T. C. R. 745.

cramp in the stomach was also removed by pressing it to the pit of the stomach. Soon there followed general relief, accompanied by a pleasurable feeling. Albert appeared on this occasion also, and stayed some time with her. To the question, how it came that her guardian spirit, notwithstanding her having said that she would see him first again in Schwaikheim, yet appeared to her, she replied: "I did not say that he would not appear to me at all, in this place, but that he could not approach me so closely, that is, could not work upon me so powerfully, as through H. For this reason, he did not remain with me so long as in Schnaith." My mother, who was living with my sister, approached her bed; but her influence also was not beneficial to her. On this occasion too, R. complained more than once, smiling indeed, but drawing up her nose and rubbing it, at my frequent pinches of snuff, using the words: "Why can he not leave off his snuffing."

On the 16th of April, at two in the afternoon, a new crisis was announced by sickness, sighing and difficulty of breathing, and was fully introduced by the usual cramps, lasting about ten minutes. When her body was at rest, and her breathing had become slight, and scarce perceptible, she crossed her arms on her breast and said: "I may now converse longer with my Albert, let me therefore rest." In this way, she lay more than three quarters of an hour, like the form of one who had passed away without preceding disease. Afterwards, her features showed from time to time an expression by turns of friendliness, of seriousness, of attention, and silent mournfulness. At length she began to be restless, and when she was asked the reason, replied: My Albert has not granted me this time my request to visit Schnaith." I asked—Why not this time? "He says it will do me no good, as I am in no contact with H., and merely visiting him at a distance will only make me more unquiet." My sister's husband had put on paper several questions which he wished to propose to the somnambulist, and as he did not affect her favorably himself, he communicated them to her through his wife L., with whom a kind of *rapport* had been restored. There was, however, some among them, which, though answered correctly, must here be passed over in silence. She was asked whether an absolute predestination was taught in

the ninth chapter of the Epistle to the Romans. Hereto she answered very seriously: "What God has not seen fit to reveal to man, he should not dive into." L. asked: We must be childlike, must we not, in our faith? (With a friendly smile :) "Yes, that is the right way." Is it taught, it was further asked, in holy writ, that there shall be an ἀποκατάστασις πάντων, (a restoration of all things?) "Yes, every soul in which there is any thing good will finally be saved."* Now followed the question: What death did the apostles, Peter and Paul, die? (At this question she became very restless, and her whole body began to tremble. After some time she answered :) "Peter died on the cross. How Paul died I cannot tell. But put no more such questions to me, I pray. They have no other end than that of curiosity. (Smiling.) I am inclined to think the next question on the paper is, who will be mayor in P. But this I shall not answer. It is quite too unimportant. Such questions answer no good purpose. Soon after, R. became restless and said:—A lady has arrived and is in the adjoining chamber." To the question, who is she? she answered quite correctly: "Mrs H. of L.; she has just inquired of your mother, how I am. (After a pause :) My Albert will not visit me again until a week from the next Monday, on the 28th of April; ah, I must suffer much in the stomach until that time. But he says I may go soon to Schwaikheim; the day, however, my Albert does not determine." She now rested again for a considerable time, with her eyes closed, and her lips moving from time to time. Before waking, she once more addressed my sister and said to her: "L., you are good; for this reason it was ordered that I should come to you; my Albert knew well, that I would meet with a loving reception from you." About half past four o'clock, she awoke with pretty severe cramps of the breast, and spasms in the extremities. The following matters of interest pertaining to this day are yet to be noted. At the noon day meal, and in the waking state of the patient, the conversation turned upon obituaries and their composition. Each one gave his view, about the best style of

* If by combat against evils as sins, man has procured to himself any thing spiritual in the world, be it ever so small, he is saved, and his uses grow afterwards like a grain of mustard seed into a tree, according to the Lord's words, in Matthew, Chap. xiii. 32.—D. L. 17.

such public notices, on which occasion R. observed: "Short and feeling notices of this kind are those which please me best. Some time ago I read one in the Swabian Mercury, which pleased me very much; it was thus: "Softly fell asleep on the 15th of April, after a sickness of only two days, and passed to a better life, Jos. of Th., loved, honored, admired by the few who knew her well; a rare instance of one, in whom innocent and child-like simplicity were united with the richest and most general cultivation, and a masculine understanding. Of this irreparable loss, &c." It was replied to her thereupon, that yesterday was the 15th of April, that no one had read this obituary, that the girl to whom it related was still living; but R. maintained firmly that she had distinctly read this notice a short time ago. On Sunday, the 20th, there came several papers together, as is common in R. where they cannot be had daily, and among them was No. 104, of the 17th of April, which contained the above obituary, word for word; it was dated the 15th, but was not printed before the 16th. They were all so much the more astonished at this remarkable coincidence, as R. had not even left the house, much less the place, since the 16th, and could from no quarter have received intelligence concerning the death of the girl, of whom neither she nor any in the house had the remotest knowledge.

Of the phenomena which attended the crisis announced on the 28th of April, nothing can here be said, inasmuch as nothing relating to them was committed to paper, or reported to me by letter—save only that the cramps attending it were quite similar to the earlier ones.

On the 4th of May, my brother C. visited the patient in R. The latter had foretold his arrival, of which nothing could have been known there on that day. At half past one in the afternoon, the usual cramps came on, after a short indisposition, and thereupon the magnetic sleep, which lasted this time longer than usual. The cramps were severe, and accompanied by frightful convulsions; there were turns of suffocation, and even during the sleep, the spasms and the violent pains in the stomach did not cease. The parish priest, R. of P. who happened to be present, offered his services and asked the patient: Can I come into relation with you? to which she replied: "Lay your hand

upon me and it will relieve me." To the further question shall I magnetize you: she replied in the negative, and added: "Cease, I beg of you, to address me in the plural. I cannot bear to hear it." In this sleep she prescribed to herself a tea of violets and cowslips, which also was of service (History of two Somnambulists,) to Dr. Kerner's subject.

On the 3d of May, R. heard a voice calling her name early in the morning as she lay awake in bed. She rose up in bed and looked about. As she heard nothing and saw nothing, she lay down again; but directly she heard the voice a second time distinctly call her name. She rose up again, and now saw a bright form, which she said was that of her magnetizer, myself, which however disappeared after a few moments. On this day, (the 4th,) my sister L. inquired more particularly of R., after she had fallen into the crisis, concerning this phenomenon, and received for answer that she had really seen me. On the same day also R. foretold, that she should thenceforth have no more magnetic attacks in R. When asked the reason of it, she replied: "I shall set out for Schwaikheim; when, I cannot yet say. I shall have another crisis this evening, in which I shall learn the time of my departure. My Albert tells me that I must not travel on Wednesday, as I shall be much troubled on that day with cramps." Shortly after, she awoke with the usual cramps.

At nine in the night, she was attacked with frightful cramps and convulsions, which lasted till half past eleven, and terminated at length in a general rigidity. Those about her feared for her life. Motion and life, however, returned by degrees, and along with them waking consciousness. I learned further from my sister, that she had wept and prayed much in the crisis of that day, and at one time pronounced audibly the following lines:—

Holy to live and happy die,
Glorious then again to rise,
And with the just enjoy on high,
To evil men denied, the prize—
What happiness can greater be?
Is this, dear Lord, reserved for me?

From the 6th to the 15th of May, there occurred no more

magnetic sleeps ; but, on the other hand, she suffered much from qualms and cramps of the breast and stomach. Sometimes a transient state of rigidity took place in particular limbs, and sometimes she felt in them shooting pains. Her mood, for the most part, was sad and tearful.

May 16th.

R. reached Schwaikheim this day at eleven o'clock in the afternoon. In half an hour after she arrived, the magnetic sleep made its appearance, having been preceded by sick stomach and cramps lasting about ten minutes. Scarcely was she magnetically waking, when her features, hitherto expressive of suffering, cleared up, she testified lively joy at being again near me, and spoke with evident satisfaction of the sensation of relief which was caused by my laying my hand upon her stomach. "Mean time, she said, I will not speak much to day, for I am exhausted by the journey." Agreeably to her wish, she was left to rest quietly on a sofa, and no further questions were put to her. About half-past one she began to speak of her own accord : Ah, how much I am strengthened ! God be thanked, that I am permitted to be here once more ! Had you been with me in R. I should have been spared much suffering. But it was so ordered. I have fallen back much in my health from this long absence. My connection with you was already constituted, and I now feel, for the first time, that its severance was attended with bad consequences for me. But every thing will go on, slowly to be sure, but well. What is lost can be recovered ; it is not too late. (A pause.) Such was God's will, and that must always be done, cost what it may. (She weeps, folds her hands and prays.) Yes, Thy mercy extends to me also, Thou God of truth. I, too, am a plant in Thy garden—Thou hast blessed me hitherto with infinite love ; Thou wilt continue still to do so. In the height of its bloom it is, that the plant requires peculiar protection ; that protection do Thou afford to me. Firmly I believe, that Thou wilt be to me a prop, leaning on which, the storms of life will pass over me harmless. No, I am not planted for this rough earth alone ; I am destined to bloom again there in the everlasting garden of my God. (A

pause.) I feel very warm; be so good as to blow lightly into my face. (I did so; whereupon she said smilingly :) Your breath smells like the most delicate fragrance of apricots.* It cools and refreshes me. (After some time my mother stepped into the chamber, when suddenly her whole body began to tremble; the same thing had occurred just before at the entrance of my brother C. I asked her therefore: cannot something be done to prevent your being so much agitated when any one enters the chamber? She replied: "Nothing can be done for this; I cannot change it, neither can you. It is the consequence of my excitable state; it always pains me when persons approach me, be they who they will, yourself excepted. But especially painful and oppressive to me are those whose influence upon my nerves does not correspond to yours; it always gives rise to cramps. That which animates my nerves, too, is often not in harmony with that which animates the nerves of others. I cannot tell you what that is, and much less the nature of this diversity; but I know from my Albert, in whom I see it, that the cause can lie both in the body and in the spirit. The state of the health and mode of life have an effect, and not less, the person's principles and dispositions. (These expressions I drew from her by a series of questions, which are omitted for the sake of brevity.) But how can you, when persons approach you, seen at a distance, feel them painfully? "Every man, even one awake and in health, has an atmosphere,† which has a certain extension. That of persons in the magnetic state is wider than that of the healthy. When the

* That the blood nourishes itself with suitable matters from the air inspired, is evident from the immense abundance of odors and exhalations that are continually issuing from shrubberies, gardens and plantations, and from the immense quantity of salts of various kinds issuing with water from land, rivers and lakes, and from the immense quantity of manure and animal exhalations and effluvia with which the air is impregnated. That these enter the lungs with the air cannot be denied. And as this is the case, it cannot be denied that the blood attracts therefrom such things as are servicable to it, and those things are servicable that correspond to the affections of its love.—That men in the world impregnate their blood with similar things according to correspondence of their love, follows of consequence; for what a man's spirit loves, that, according to correspondence, his blood craves and attracts in respiration.—*D. L. W.* 420.

† There goes out, yea flows forth from every man a spiritual sphere from the affections of his love, which encompasses him and infuses itself into

two come in contact and blend, there arises in me, as being the more excitable, that sense of pain to which I can give no name, and which the healthy cannot experience at all. With you, however, it is the opposite; near you, I feel comfortably, because that which animates our nerves is in agreement." But will it not be well, that in your crisis another besides myself should be present in the chamber? "It is advisable, by all means, in order to avoid evil surmises; however, I beg that no one besides yourself may come near me while I am asleep. It is my wish as well as yours; by degrees, however, I shall accustom myself to the presence of others. At first, indeed, it would be best for me to be alone with you." What do you mean by the words: at first? "I mean the first attacks, which will follow each other in quick succession. In these, at their commencement, I could wish to be alone with you for a short time, which I will mark out, until your influence over me is restored to its destined state. In narrow chambers, the presence of strangers just at that time operates much more distressingly upon our atmospheres." This point can be attended to, so long as you direct. (She now desired to rest some time longer, and accordingly lay quiet for about twenty minutes. Suddenly a general cramp shook her whole system, and she awoke cheerful and strengthened, about half past two.)

7 to 10, P. M.

The whole of the afternoon R. was comfortable. About six o'clock she complained of a desire to vomit, and afterwards, of difficulty of breathing; about a quarter past six, she was obliged to lie down, as she could scarcely move her feet, which felt as if asleep. About seven, the usual introductory cramps made their appearance. After they had ceased, which was in ten minutes, she sighed deeply, and with a pleasant smile raised her hands and arms as if towards some beloved object at a distance, and exclaimed: "Now you are again nearer to me, my dear Albert,

the natural sphere which encompasses him, so that the two spheres are conjoined.—A. C. 4446.

For spheres are, as it were, the *atmospheres* of spirits in which they live.—S. D. 3817.

your heavenly power pervades me again strongly; oh, how I thank you. (A pause.) Ah, only see, he is again quite near you; a stream of light proceeds from him to you; I see it quite plainly. How resplendent is the sight!" (While I was drinking beer from a glass, I observed that as often as I swallowed she did the like. I said therefore :) You seem to relish the beer. "Yes—it is very good. You joke and laugh at such a thing, but it is so. I do indeed taste it." But you took none of it into your mouth, and yet you swallow and taste it? How am I to understand this? (She smiles.) "That surprises you, but yet it is very natural. I share your bodily sensations, even your motions I am often obliged to imitate." Whence does this come? "I can only feel through you. My life and yours have become one life; that which gives life and feeling has become so in common to us both that we are not two persons." Still, I do not understand how you can feel what I feel. "Imagine my body now as in a state approaching death; the power through which we feel we both of us have in common, and when you taste any thing, I taste it of necessity also, through that which gives us life in common, which all living beings have and which I cannot give a name to."* Why do your mouth and neck move when I swallow? This is without an object, if you have the sense and taste of what I take while your stomach does not receive any thing? "It proceeds from the fact that I am not dead." I do not understand it. "Understand me, I pray you. I am still alive, even as to the body. My soul is still in my body, but attached to it only slightly, so that it lies as it were powerless. The soul still exercises a control over it, the body obeying, because it is present, all its behests. But this control it exercises only when you will have it. And so my body does what you will." But I did not will you to swallow? "My soul also depends on you through the body. When you swallow my soul feels an impulse forthwith to do the same. Henceforth this will happen more frequently, because I shall come yet more closely in connection with you.

* All animals, great and small, derive their origin from the spiritual principle in the ultimate or natural degree.—*D. L. W.* 346.

Subsequently it will happen more seldom, and at last cease entirely." (After some time I put to my nose a bottle of Cologne water which my brother had handed me. Here the correctness of the explanation she had given manifested itself completely—at least as to the result. The scent of this article had never been pleasant to me, while she, in the waking state, was very fond of it. Nevertheless she said, the moment I approached the bottle to my nose :) "Oh, do not ; it is disagreeable to me. (A pause.) Lay your hand, if you please, somewhat higher on the pit of my stomach, and endeavor to operate healingly upon me by your vital power through the hand." How can I do this, and what suggested this thought to you? "My Albert just told me to say it." But how shall I set about it? "Albert says you have only to will." (I did as she directed me, and immediately her body rose by degrees, so that it rested only on the top of her head and on her heels. The motion and posture somewhat startled me, and she all at once sank back, saying :) Do not be afraid ; it is well, very well—so it must be—you must not indeed make passes, but your part must be performed through the hand. (I had risen from my seat.) "Ah, now I see you better." Whence is that? "Because I see through the stomach ; I see more clearly too, because you are pressing your hand more firmly. While you were sitting, I did not see you entirely. I saw your hand, and your head through your hand. But it is not always so. My soul is often confined, as it were, by a spell to the pit of the stomach, and at such times can only look out from this point as through an aperture. Soon again it sees, (but only for a moment,) my own and your body entire. It is, as though it were leaving the body and re-entering it, by fits and starts.* But my Albert tells me I must now rest. (She lies quietly for about an hour with her arms crossed, as usual, over her breast. After this she begins to speak again, of her own accord :) Ah, Albert, how glorious is the sight you show me!" Where are you with Albert? "In the sun." Are you alone with Albert there? "No, there are many beings here whom I do not

* When I had let my spirit into the body I was not seen by you, but when I had let it out of the body, I was seen.—T. C. R. 280.

know. I am on a different part of the sun, from that which I was lately permitted to enter. Oh, how delightful this state is to me; my life receives nourishment, my soul gets food here. Every thing healthful is assembled here. Yes, in this way I cannot but recover." What do you find healthful to you in the sun?—"Life flows into me here; but Albert says I am to stay here only a short time with my soul, to prepare me for passing to the evening-star, which at present is better for me." You speak very strange things. Your body is on earth; how can you speak of remedies which your soul fetches for your body in the sun? "Why should I not say so, when it is really the case? My Albert says, that my soul takes from the vital power of the sun a portion to itself, and it is still united to the body. There is nothing inconceivable about this; however, Albert says it is so, and you must believe it. In Venus, he says, it is the same. Only the influence of this planet operates differently on my life." To this I can say nothing, except that I do not comprehend it. "Your doubts are not agreeable to my Albert." I did not say I doubted. "But such was your thought." (Here she was right.) When will you be transported into Venus? "In fourteen minutes from this time—and till then I must lie quite still and only talk in silence with my Albert." (In a quarter of an hour she moved her arms joyfully and said :) Now I am there." Where? "In the evening-star. Here, also, every thing is very fair: but its living force is not so penetrating as that of the sun, although the influence of the sun is milder and softer. Here, however, I am to be; it is better for my health. (A pause of several minutes.) "Where I am now the heat is not great." Can the soul then feel heat also? It is not indeed heat, but something at least related to it; it is higher than earthly heat;* I cannot give it a name, and yet it comes, my Albert says, from the sun.† My soul feels it, and

* The heat of the world does not enter the heavens at all, because it is too gross, and is natural and not spiritual.—*H. & H.* 135.

† Something shall now be said concerning the heat of heaven. The heat of heaven in its essence is love. It proceeds from the Lord as a sun, which sun is the divine love in the Lord and from the Lord.—*H. & H.* 133.

That love, proceeding from the Lord as a sun, is felt in heaven as heat,

for us magnetics this temperature is just the fitting one." Are you alone with Albert there? "No, Albert has with him besides myself three other female patients who are all magnetic, but in a higher degree than myself. They are magnetized artificially. They are all of about my age, and will recover as well as myself?" Who is with them when Albert is not? "They have their guardian-spirits, like all others, and their physicians who magnetize them." How comes it that Albert, who is your guardian-spirit, takes care of their persons also, who yet have, as you say, their own guardian-spirits? "That is the ordination of God, and Albert loves greatly this business, which is now committed to him as his employment in the higher life. This is his business, until he is permitted to enter into a higher sphere of activity; but not exclusively so; he has much more to do. It is the highest pleasure to him to help, to deliver, to mitigate pain."* This is a calling I would gladly pursue beyond the grave. "Be as good as he is, and this happiness may be your portion. O, even on earth, it is a blessed employment to do good; but in the higher world it is recompensed a thousand fold. † (A longer pause.) If I could only repay you what you are now doing for me! (A pause.) Still I can at least (laying her hand upon my still feeble stomach) say how matters stand with your health, and give you some relief. I see your stomach; the beer you have drunk agrees with you; only, drink no more than one glass until I allow you more. You need not fear for your stomach; it is better than you think. All will come out right, if you drink water every day as usual, and are careful to take moderate exercise." (The last words she spoke so low that I scarcely heard them.) Why do you speak so low? "My breast is

is because the interiors of the angels, from the divine good which is from the Lord are in love, whence the exteriors which grow warm thence are in heat. From this it is, that in heaven heat and love so correspond to each other, that every one there is in heat such as the love he is in.—*H. & H.* 135.

* All the delights of heaven are conjoined with, and are in uses, because uses are the goods of love and charity in which the angels are. Wherefore every one has delights such as the uses are, and likewise in such a degree as is the affection of use.—*H. & H.* 402.

† To him who is good, all his states of good and truth, as of friendship, of charity, and of innocence, are recalled (in another life) with their delights and felicities immensely increased and multiplied.—*A. C.* 868.

much affected by the journey, and the two attacks of cramp before the sleep came on. Albert however says I may speak, and that it will not hurt me. But now I have a mind to rest a little; let your hand lie as it does now." (After a short time she began again :) "My right side pains me; sit more at ease, and the tension in your right side will cease." (It was in my mind at the moment to change my seat, in order to relieve a cramp-like pain in my right side, occasioned by my uneasy posture.) At this juncture I was called away, and was so incautious as to turn suddenly from the patient, and go towards the chamber door. But I had scarcely left her bed, when she cried out, raised her hands and her body, inclining them towards me, and exclaimed—"Gracious Heaven! What dragging pains in my breast! I beseech you, come back—I shall certainly die." (When I returned, she soon became quiet again, only her breathing continued some minutes stronger than usual, like that of a person heated by running. She begged me, whenever thereafter I had occasion to leave her, to tell her beforehand, and to part very slowly, and with the promise of returning speedily. Doing so at some subsequent times, no injurious consequences resulted from an absence not too much prolonged, even during a crisis.) "But now (she said soon after) my Albert will leave me shortly. His time is past, and I am to return to you again in the usual mode of life." Have you already left Venus? "No, but Albert will accompany me back shortly." Are the other three somnambulists still there? "Only one of them." Why is this disease found chiefly with females? "The peculiarity of their nervous system is the reason, and the mode of their bodily life in general. I cannot answer your question more particularly; I do not rightly understand it myself, and my Albert is silent." When will the next crisis occur? "On the 19th, at nine in the morning." Can you not so determine your crises hereafter, that my professional affairs will not suffer by them? "I cannot; but my Albert, who has a considerate regard in every thing, will know how to manage this point. Ask him, I pray you, about it." (She looks upward to the right,* as usual when speaking

* The second sort (of dreams) come by angelic spirits, particularly by those who are in front above to the right.—A. C. 1976.

with Albert, without, however, entirely opening her eyes, and after a short pause, says :) “ He will care for it ; be not concerned. (After an interval of rest.) Now, my soul, prepare to return to thy body of dust. (She prays.) It is thy will, O Father in Heaven, that it should be purified in this body. O, how blessed is Thy way with us poor mortals ! and I also may have a share in it. O, guard my will, Father, by Thy grace, that it may ever be acceptable to Thee ; fill me with faith and trust in Thee. Thou, Lord, knowest alone wherefore I must suffer so severely. Thou wilt turn it all to Thy honor, and to my salvation. Uphold in me, when I awake, the good purposes I have now taken ; Alas ! I am so weak, I fall so easily into temptation. Be Thou with me, and let me experience Thy help every moment. For the mercy, too, which Thou hast shown me this day, O Father, I thank Thee. Thou wilt again restore my body—I believe, I know it—to all its original soundness. My benefactor also, who devotes himself entirely to me, restore, I pray Thee, to health ; take him under Thy protection ; be his Guide ; he will follow Thee. (A pause.) Oh, Albert, you are now to leave us ! O, you are good ; we are neither of us so good as you—we still have this everyday body about us ; but we also can be as good as you, if we earnestly endeavor to overcome ourselves, and to be strong in all good. (After a short pause she is suddenly seized with a violent trembling ; a panting cough supervenes, lasting for a minute ; then follows a general quivering of the body, and she awakes.)

The 17th and 18th of May.

Although our invalid had announced the next crisis on the 19th of May, she fell unexpectedly, on the 17th at two o'clock in the afternoon, into a state, not indeed the same with her usual magnetic sleep, but yet very similar to it. At half-past one she complained of violent pains in the head, on account of which she asked me to lay my hand upon her head. I did so, and in a few minutes she felt relief, but directly fell into the sleep already mentioned, in which her breathing was more heavy and audible than in a natural one, and she snored as often as I passed my hand on the top of her head. She made no answer

when addressed, although her features moved convulsively. As little could she be awaked by calling and shaking. After she had lain a full hour in this state, her breathing all at once became shorter, her face was illuminated, and all its lineaments wore a joyous expression. I sat for a full hour on the sofa she occupied, reading in a book, without having touched her, except as already mentioned, for a few moments at a time on the head. She then began all at once to speak of her own accord :—"Albert is not here." Why not? "He cannot visit me before the 19th, nor do I require his help before that time." You see me, however? (Cheerfully.) "Why not? You are sitting there in all the pride of learning." (She smiles.) You cannot tell, though, what I have been reading? "There you are much mistaken; I cannot indeed read in your book at such a distance, but yet I know what you have read."* How can that be? "You have been reading about the insane." (It was so; I had before me Alexander Crichton's *Investigations into the Nature and Origin of Madness*.) But turn your attention to me for a while, and lay your left hand on my stomach? (As I did so, she said :) I now see yet more distinctly into your soul; I see now also where Albert is. Ah, he cannot come, but still he can see me. (A pause.) Lay your hand higher up, if you please, on the pit of my stomach. So! but—(slowly)—but—but"—What is it? what ails you? "You are somewhat weakened because Albert is not here. I will ask him to remedy this difficulty. (Immediately her whole body begins to move convulsively; she turns pale, and lies for a minute motionless. Hereupon her color and cheerfulness return, and she says :) Albert is very good; he has given help at once; but it is not in his power to come." How has he given help? "He has directed upon you a stream of light proceeding from his most interior self. Now I am quite easy; you will feel no diminution of strength." (It was so, even after the crisis. She spoke no more now for a half hour, but lay still, and moved her lips only at times, as if she was speaking with some one. During this time I continued

* Immediately, on their coming, they explored my memory in search of all that I knew: spirits can do this most dexterously; for when they come to man, they see in his memory all things contained therein.—*E. U.* 11.

to read on in Crichton, and gave her none of my attention, although my hand still lay on the pit of her stomach. At length she appeared to get impatient at this, saying quickly :) "Leave those mad people to themselves and talk with me."—(I asked her :) Will not the state into which you have fallen so unexpectedly to-day hurt you? "O no, do not be apprehensive about that, attacks of this kind will often occur hereafter. I have been much put back by the interruption in the last few weeks: What I have lost must now first of all be made good, and states of this kind contribute much to it. I am not yet so well as when I began in Schnaith. I must, to recover this loss, have some more attacks still." Will you then speak somewhat more distinctly and be more cheerful than hitherto? "Certainly I shall." Will you also see clearer and farther? "Yes, my recovery will pursue a regular course; towards the end, the attacks will be shorter, more seldom, more like the waking state. This will be a token that my restoration is at hand."

Is the sleep in which you now are imperfectly magnetic? "It is now perfect, but it was not so in the first hour; nor can I now see so far or in general detach myself so much from the body, as when Albert gives me strength for the purpose." I had supposed that this detaching was not a proof of higher power, but of weakness. "That is true; and Albert prevents, by his presence, the complete separation of my soul from the body; but you can act more energetically upon me through Albert, and by your means that separation is promoted which is so beneficial to me. Then, too, I see every thing more clearly. Tomorrow at seven o'clock I shall fall into a similar sleep, which, however, will not last long; and in it I shall have no external bodily feeling: at times the usual consciousness will return for a few moments. Be near me then, when a cramp, of which I will apprise you, seizes my stomach, and lay your hand upon me. (A pause of several minutes. Suddenly she raises her whole body, stretches her arms towards me, and says rapidly :) I must tell you something. (At the same moment, however, she exclaims :) O Albert, I will certainly not tell it." (She trembles violently.) What has affected you so much? "This happens when Albert is not here. I am then often tempted to speak unadvisedly. But thank God! he always sees me and

knows what I am doing. Just now he turned to me quickly, as if angry, when I would have told you that, and I saw in him that it would not have been good to tell you of it." Is Albert still there? "No, I saw him but for a moment." Why would not that communication have been good for me? "Believe that it was for your good; you will know it in a few days and then perceive how well it has all been. But now talk of something else—or rather I have somewhat to speak about, myself. You have made a new division of your scholars into classes; it is a very good one; but the people do not yet understand it; and for that reason they are somewhat dissatisfied; but do not be uneasy—that will pass. It will be the same with that way of noticing the faults of the school which you have established, if you proceed cautiously and, especially at first, with indulgence. People do not yet rightly comprehend the nature of your plans with them. Individual malcontents treat gently and softly, and even they will be appeased after a time. (A pause.) I shall now awake shortly and feel stronger. When I am awake, remind me that I must take a walk every morning, of an hour, or an hour and a half. I must first drink two glasses of water; the water of this place agrees with me, but still I must not leave the house before half past five in the morning." Tell me before you wake, whether your soul is now separated from your body and in some distant place? "No, my soul is with my body, although not entirely united with it. It is always balancing unsteadily; at one time it leaves the body partially, at another returns. It is like a wave. Every impression which I receive through you, be it ever so trifling, makes a change here. A thought, a wish that arises in your mind and affects you but the least, elevates my soul or depresses it." What should be the state of my mind in order to elevate your soul?—"Cheerful and free from care; that, however is what you are at present. But it is now time for me to return; to-morrow evening at seven o'clock, a half sleep; the day after, at two in the afternoon, my Albert comes again. Now—now—see—I awake. (All at once she trembled slightly and awoke.)

The 18th of May, 7 P. M.

From six o'clock, sudden startings, pains in the stomach,

qualms, and cramp in the bowels began to alternate with one another. At a quarter before seven, R. saw nothing with her left eye, though awake and fully conscious. The pupil, compared with that of the right eye, was unduly dilated; the left eye also was turned upwards, while the other kept its natural direction. This lasted seven minutes, whereupon violent spasms came on, which continued till seven o'clock. Her breathing, which a little before had been so oppressed, became all at once scarcely audible, and seemed at length quite suspended. The pulse was extremely slender and weak, yet not quicker than usual; her limbs lay as if palsied, and her features had the paleness of death. This state frightened me, because it continued more than a quarter of an hour. I breathed steadily for a minute on the pit of the stomach; whereupon, after a deep sigh, she gave signs of magnetic consciousness, and made several ineffectual attempts to speak. By degrees she began to move her arms, and the first thing she did with her hands, was to point to her mouth. Upon examination, I found that the jaws were closed convulsively. Breathing on the mouth did no good; but R. seized my two thumbs and laid the ends of them upon the joints of the jaw, which immediately restored its motion. Meantime the tongue also was paralyzed, and after making various signs with her hands, which I could not understand, she at length took my hand and laid it on her stomach. After some time she laid her hand upon my breast, and gave tokens of thought and reflection in her features. Suddenly she half opened her eyes, turned her head towards me, looked at me fixedly in such a way as to startle and thrill me, and drew her hand quickly back. It seemed as if apprehension was delineated in her face. The whole scene imparted to me a kind of horror, which was increased by observing her ineffectual attempts to speak with me. These emotions of mine she also felt immediately, in consequence of which she began to tremble, and broke out into tears. As soon as I composed myself, she too became more quiet. Subsequently she laid her hand upon my forehead, the meaning of which I could not learn. She also made, from time to time, various singular, and apparently unmeaning motions and turnings with the arms. To ascertain, therefore, whether she was conscious of her

actions, I asked her whether she could see into my body. She nodded assent. How are things in my stomach? In reply to this question, she laid her hand upon my stomach, and shrugged her shoulders, smiling. Why did you lay your hand on my breast? To this no token of a reply was given. In the last ten minutes before eight, she made visible efforts again to speak, but without success. About eight she awoke after a slight trembling of the arms and legs, and for some time after waking could not speak distinctly, but only in a broken and stammering way. This difficulty disappeared only after I had touched her tongue for about a minute with my fore-finger.

19th of May, 2 to 5, P. M.

The cramps which ushered in the crisis of this day were inconsiderable and short, but the qualms preceding them lasted longer than usual. A few minutes after two, R. was already magnetically awake, and forthwith inclined to speak. "To-day, she began, your influence on me is very strong." Whence does this arise? "A bodily change has taken place. At the present period, even when I seem to be awake, I am not quite so, like other persons. I shall see every thing which you wish to know very plainly." Is Albert here? "Yes indeed, he means to take me with him to the sun, which he says will be of great service to me at this juncture. (A pause.) Now Albert is rising with me. To-day he is very fair.* (To me particularly,) lay your hand a little more firmly on the pit of my stomach. (A pause.) This time I miss the garland† which I have always hitherto seen on my Albert's head. Instead of this he has to-day a wand, on which stand the words: "For thee also redemption!"‡ Do you see these words written on his wand? "Not written, they are only on it." In German characters? "O

* The angels are not constantly in the same state as to love, and thence neither in the same as to wisdom.

With the state of the interiors which are of the love and wisdom of the angels, are changed also the states of various things which are without them and appear before their eyes.—*H. & H.* 155 and 156.

† Some then, who have been of an infantile mind and a simple faith, appear to themselves in white and shining garments; some with crowns.—*A. C.* 2699.

‡ The Lord thus redeemed not only men, but also angels.—*T. C. R.* 121.

no, in heavenly signs* which bear no resemblance to our letters."† And yet these signs, if they are such, have, I suppose, a certain form? Yes, truly, but here it is only a single sign which has the signification I have given.‡ At present I can say nothing more particular on this point; perhaps I can explain it hereafter. It would also cost me too great a bodily effort, should I attempt an explanation, notwithstanding I receive peculiar strength in the sun. (A pause.) In general these matters cannot properly be explained, because those who are not in my state, have no idea of what is going on, where I am: I cannot myself express it."§ But what are those words designed to express to you? "What they express to you and to every Christian." But why are they suggested to you just at this time?—"For the reason that they are not enough in my mind in the waking state, that is, because other things often appear to me more important, and I think with too little seriousness of my Redeemer. (A pause.) Ah, if my present perceptions and feelings could pass over with me into the waking state, how happy a circumstance it would be! My soul would take thereby a heaven-ward direction. But still an impression of what I now see and feel will remain with me when I wake, and do me good. (After a silence, during which she had prayed with folded hands, she speaks aloud:)

Thanks to Thee, gracious Lord, for Thy Word's inspir'd Light.
 Grant me to hear it ever, with affections deep and right.
 O purify my heart from all its vanities,
 And let thy Word shed light upon my path always.

* They have the Word thus written in the inferior heavens and in the inmost heaven, by heavenly forms.—*H. & H.* 261.

† Because the angels have speech, and their speech is a speech of words, therefore they have also writings, and by writings they express the sentiments of their mind as well as by speech.

The writing in the inmost heaven consists of various inflected and circumflected forms.

But in the inferior heavens there are not such writings, the writings in these heavens are similar to writings in the world in similar letters, but still not intelligible to man, because they are in angelic language.—*H. & H.* 258, 260, 261.

‡ This writing also involves in a few words more than a man can describe by several pages.—*H. & H.* 261.

§ These differences being of such a nature cannot be expressed or described by natural language, for the thoughts of angels being spiritual do not fall into natural ideas; they can only be expressed and described by the angels themselves, in their own language, words and writings, and not by human ones.—*D. L. W.* 202.

Whence do you know these verses? She makes no answer—but soon proceeds:)

The word reveals the cross and that heals ev'ry wound;
 The cross before has made peace in my heart abound;
 Make it then more dear to me and dearer ev'ry day;
 Who clings to that is safe, come here or there what may.

Whence do you know these verses? "That I cannot say. I only know them." Have you read them any where before this? "I cannot remember doing so." How then did you come by this poetry? "I saw the verses here." Where? "Here in the sun. I was permitted to pray with Albert in a temple;* I saw them in bright characters as I looked upwards, not inscribed on any thing but as it were floating at large.† But there are only three characters which I saw having the meaning I stated. (A pause.) O, my deepest soul is penetrated by Thy grace. O God, give me the humility I stand so much in need of. (She turns in a friendly and serious manner to me :) And you also, who are showing me so much kindness, endeavor after increasing humility before God. You are nothing, altogether nothing, without Him. Acknowledge this more and more deeply, and then He will take pleasure in you. His help will never be wanting to us, if we call upon Him for support in this endeavor. Especially, never forget to thank Him for your bodily deliverance. He has rescued you from death; forget it never. I pray for you, as do others also; for me this is a holy duty of gratitude; for you it is doubly a duty. You do it, I know; but do not grow weary. (After a pause.) You are moved; I see deep into your soul; the splendor that surrounds you has become clearer. (A silent interval of some length, during which she raises her hands clasped together and weeps. After some time she says more calmly :) I would like you to speak with me." May I put a question to you? "Ask without hesitation." You laid your hand, yesterday evening, on my breast; why did

* At the dawn of day, they heard a proclamation, to-day is the Sabbath; and they arose and asked the Angel what that was for. He answered, "That it was for the worship of God, which returns at stated times, and is proclaimed by the priests. It is performed in our temples, and lasts about two hours."—*T. C. R.* 750.

† There are also given in the heavens writings without the aid of the hand, from mere correspondence of the thoughts; but these are not permanent.—*H. & H.* 262.

you do so? "I saw its interior state." Why did you draw it back? "That I may not tell you just now; such is my Albert's will; you will however soon learn what at present I am obliged to suppress. I will rather tell you something else, which you would like to know." And what may that be? "I mean the health of the members of your family." Your wife suffers from a pain in the abdomen which makes her uneasy. I see that it arises from a trifling cause. She has strained herself a little along the ribs of the right side. Rest and warmth will bring every thing right. Your sister M., complains of pain in the stomach; but there is not much that can be done to help her. The outward bustle of the house is too great for her, and her spirit does not find a congenial employment in her present sphere. Until this changes she cannot get better. Let her eat calamus and pomegranate shells, they will at least afford her some alleviation. Your mother suffers with pain in the head, in consequence of old age. A mind always active increases the difficulty; the state of her hearing is also connected with this. Little can be done in this case. Tell her to bathe her temples daily with Cologne water. (Breaking off suddenly, she exclaimed, anxious and trembling :) For God's sake! Ah, Albert, help, rescue! My Emily will fall out into the street; oh, hasten and save her! (A short and anxious pause.) Thank God! Help has already come. Thou faithful guide and friend, even before I knew the danger and could ask, you had prepared aid." What has so startled you? Alas, alas, my little sister in U." (She trembles violently all over.) What has happened to her? She was in the upper story of the house, while they were raising wood up by a windlass from the street. She tried to seize the rope by which the weight was swinging, and the vibration would have drawn her out, as there is no balustrade above, if her father had not seized her at the moment and drawn her in. (A long pause lasting more than an hour, during which she lay quite motionless like one exhausted; after which she raises her arms and says :) Thou faithful God and Father, how do I thank Thee that Thou hast saved my sister from death! Yes, she also shall thank Thee, and acknowledge Thy mercy. (Turning to me :) She was very much terrified, and my father not less so. They are now both

in the chamber, speaking of this wonderful deliverance. My brother Fritz is there too. (A pause.) But to me also, God has opened the ways of His love : by your means I shall now be restored to health. All the medicines I have taken have done me harm. Had I continued them, the result would have been bad. Ah, and I should have given up dancing too, although my physician allowed it. My chest has suffered ; I must take great care to avoid inflammation in it. But now, Albert says, I must rest for some time, at least must not speak. (After a half hour she moves and turns to me :) “ You are silent, talk with me.” Well then, tell me how it was possible for you to be with Albert in the sun, to be speaking with us at the same time, and just now to look at your sister ? “ That seems to you strange ; but it is not so. It was all by the contrivance of my Albert. Without him I should not have seen my sister. He knew and foresaw the threatening disaster, and prevented it—in what way, I cannot see in him. This, however, I did see in him, that he had Emily in his eye, and thus I was compelled to see her also ; he chose to have it so, and I could not prevent it. But this took place with a rapidity you cannot imagine. Albert’s movement towards my sister drew me suddenly thither, while I was yet speaking with you. But I can easily talk with you while I am with Albert in the sun.* My soul too, is swift as thought. And reflect that Albert, though with me in the sun, can yet operate on my body with you, if he pleases—and it does please him so often as he visits me.” (A pause.) What is the state of things in that part of the sun where you are now ? “ In the region of the sun where I now am, the temperature is perfectly adapted to my state. There are high mountains there, covered with plants which cannot in any wise be comprehended among us.† Their shape is wondrously contrived, and they draw their life more from above and from without, than from the sun. It is a

* I told them (the angels,) that with the body, I was in the natural world, but with the spirit in your spiritual world.—*T. C. R.* 675.

† I have been in gardens ; I have there looked at trees, fruits, flowers, and pulse ; I have observed the correspondences in heaven, and have spoken with those with whom they were, and have been instructed whence they were and what they were.—*H. & H.* 109.

wonderful thing; if you could only see it, you would be astonished and worship. No man understands these glorious things. (She prays.) Great and glorious are Thy works, Thou unsearchable God! Who can comprehend what Thou doest! Who trace Thee in Thy ways! O keep us weak creatures in Thy mercy, and ever give us increasing light to acknowledge and thankfully to adore Thy wisdom and Thy goodness.”* (A pause of some length. Suddenly she begins to tremble and weep.) What has happened to you?—Albert has brought me back to the earth; ah, and there I saw just now, by his will, a man in Augsburg, whose guardian he should have been. But he behaved so roughly and so impiously, that Albert was obliged to turn from him.† Ah, he is now sad,‡ very sad, and that makes me so sorry.” (She is taken with cramps, considerably more violent and long, than those which preceded the attack, yet resembling those already frequently described. In eight minutes she wakes up cheerful and strong.) It is further to be observed that she fixed the next magnetic sleep on the 20th of May, at six o'clock in the evening.

The wonderful rescue of her sister Emily occurring in the crisis just narrated, was fully confirmed afterwards. The following were the circumstances. We did not fail, after the crisis of the 20th, immediately to make inquiries in A. if any thing unusual had taken place with R.'s sister on the day mentioned. We soon received the following, to us very surprising, account. “On the afternoon of the 19th, some time after four, some persons were employed on the upper floor of the house, in raising stuff from the street by means of a windlass. The little Emily had a mind to have a hand in the work, and incautiously laid hold of the rope by which the weight was hang-

* In consequence of the divine essence itself being Love and Wisdom, all things in the universe, have relation to good and truth.—*D. L. W.* 31.

† Angels when they are with men, as it were, dwell in their affections, and are near a man, so far as he is in good from truths, but are more remote in proportion as his life is distant from good.—*H. & H.* 391.

‡ When the angels are in the last state, which is when they are in their proprium, they begin to become sad: I have spoken with them when they were in that state, and have seen the sadness: but they said, that they were in the hope soon to return to the pristine state, and thus as it were again into heaven; for it is heaven to them to be withheld from proprium.—*H. & H.* 160.

ing, without considering that the opening at which she stood had no balustrade. As it, together with its load was in continual vibration, and the child of course had not strength to control its momentum, she was on the point of being carried out by it. She had already lost her balance and uttered only one cry. At this moment her father, who had come behind her, seized her by the clothes and drew her in. Terror so overpowered the child, that she lost all consciousness, and they were obliged to carry her down in a swoon into the sitting-room, where, however, she soon recovered her senses." To these accounts the following very remarkable fact was added. So early as half past three, her father, who was writing in the chancery at some distance from his residence, felt a restlessness he could not account for, which increased at last into an impulse, equally inexplicable, to go home. For a long time he resisted it, as his business was not yet finished and he was compelled to say to himself that he had nothing to do there; but at last, the attraction homeward had become so imperative, that, to relieve the feeling, he seized his papers with the intention of finishing them at home. When he reached the house he directed his steps forthwith to the upper floor, without depositing the papers, which formed a considerable bundle, in the sitting-room, close by the door of which he had to pass, and came just in time to save his child from the certain death of a fall from the gable of the house into the street. A moment later, and help would have been impossible.

Thus far the facts of the case. The explanation I have endeavored to give in the chapter on Presentiments.

9, P. M.

About this time I received notice quite unexpectedly, as I was already in my chamber, that R. had been seized with cramps and was lying insensible. I hastened to her, and found her in the magnetic sleep. Scarcely had she recognized me when she said: "Sit down if you please, directly by my bed, so that I can reach your stomach with my left hand. Albert has seen that you have brought on a fit of indigestion by eating butter. Besides which, a portion of my cramps in the stomach passed over to you this morning, while laying your hand upon me in Albert's

absence. Your stomach is thus doubly affected. For this reason Albert called me into this state, in order to restore to you through me what you had lost and to remove your indisposition. (Cheerfully.) At this moment I see into your stomach. It is much better; see, how it turns! It rejoices me that I can be your physician this time, as you generally are mine." It was really as she said. About five o'clock I had taken some butter with bread not sufficiently baked, which caused me oppression of the stomach, gaping and drowsiness. Just before I got word of R.'s attack, I had frequent eructation and apprehended a sleepless night. I now sat down, as my unexpected physician desired me, by the bed; whereupon, holding her right arm up in the air with three fingers extended, she laid the palm of her hand on my stomach, so to convey vital force from Albert through her right hand, breast, and left arm into my stomach. In a few minutes I really experienced a surprising heat in the abdomen, and shortly also in the right foot down to the toes, and at length a sense of comfort that I had not experienced the whole day in an equal degree. All indisposition was gone at the end of eight minutes, whereupon I fetched a deep breath and said: Now I feel quite well again. "Not entirely yet, she replied. You have need of me yet for some minutes. (Shortly after this, I felt a painful cramp in the upper part of the left arm extending towards the ear. She laid her hand on this part also and the pain ceased in two minutes. She now dashed her hand this way and that, and then said:) That was the cramp derived from you; you now feel quite comfortably; you will sleep well. Were this not the case, your treatment of me to-morrow would have proved inconvenient to you. It is all right. But now leave me to myself." I should like yet to ask you a question. "To-day I cannot and dare not answer any more. (At these words she trembled violently, and the sleep which had lasted somewhat less than half an hour was terminated. Astonished she now asked :) How did you get here? What would you have? Have I already slept?"

May 20th, 6 to 9, P. M.

After passing through the preparatory cramps and agitations of the body quite similar to the earlier ones, R. lay with a

smiling countenance for more than a half an hour, held fast my hand, which I had placed after the cramps on her stomach, and moved her lips only at intervals. At length she said distinctly, changing the cast of her face to a bantering but still kindly expression :—" To day you have heaps of questions to put ; relieve yourself of the burden, which I begin already to feel myself." By all means I must ask you something touching your own and my relations to Albert. " Your doubts are endless ; but go on with your questions." How did it happen that the pain in your stomach was transferred from you, as you say yourself, to me, when yet Albert promised, some time since, that the relation into which I had come with you should not be injurious to me ? " My Albert spoke truly ; where is the mischief which has befallen you ? You do not mean to complain of the weariness you experience in laying on your hand, as of an injury that has come upon you ?" Do not be angry, I only sought for information. " I know it, and will therefore tell you what I see in my Albert." Is he here ? " Yes, since I was awake. Listen then. (What follows she spoke not only, as usual, slowly and somewhat low, but also at various intervals which I have not always indicated.) My Albert has indeed promised, that the magnetic relation into which you have come with me shall not be of any hurt to you. This does not mean, however, that you are to be free from all, even the transient inconveniences connected necessarily therewith. My body and yours, when I am in the magnetic sleep, are as it were only one ; your soul and mine are, so to speak, united together by a closely drawn tie. My body shares every, even the slightest, pain of yours, and I am obliged to sympathize with every one of your moods and tendencies. You would share my bodily affections more frequently than you do, if Albert did not always impart new vitality through you. This direction of the stream from you to me, which is also, though not uniformly, promoted by your will, makes the communication of my bodily ailments to you more difficult, but still not impossible. If Albert is not here, it may happen in the waking state, that you get a small part of my indisposition ; it has already been the case ; but it can never last very long, or hurt you permanently. Without Albert's help your vital efflux is always weaker ; without him,

you could give me relief, in my present state, only at your own expense." (Suddenly R. starts violently; there are tokens of pain visible in her countenance, and her left hand moves hither and thither as if she feels pain in it.) What ails you? "I am with Albert in the sun; there are besides two females with him, who are also magnetized; I have spoken of them before. My Albert just now broke off the stem of a flower he had plucked, by which the bud was hanging, with the words: "As I cast away this bud, so shall your disease be taken away. You have suffered enough; be now sound." These words he directed to one of the two magnetics, who is now entirely restored; but at the same time he so threw the bud that it fell from the head of the magnetic on my hand. This was the cause of the pain; I received in this way a part of her essence, and it will be of benefit to me; so Albert says." The fantasies you are telling us are altogether too strange. How can it be thought possible, that by means of a flower-bud falling on you in the sun, your body in Schwaikheim should be affected with pain? These are matters I cannot believe. "Judge not too precipitately, dear friend; the matter is quite simple and plain. You call in question the possibility of my feeling the pain through the body; this you should not do. Reflect that my soul, now in the sun, can be as easily affected there, as by you. There, indeed, the impression is yet stronger and much more powerful.* Moreover, my soul is surrounded and pervaded by the vital fluid through which it feels and gives feeling to the body. This is all coherent. Believe me, the impression on the soul was much stronger than on the body; the former felt it like an electric shock. Your vital efflux also has accompanied me to the sun. The flower produced an impression on the substance of my soul, the nature of which I can neither understand nor communicate;

* To the above I shall add this memorable relation. I was once seized suddenly with a disease that seemed to threaten my life. I suffered excruciating pain all over my head; a pestilential smoke ascended from that Jerusalem which is called Sodom and Egypt; half dead with the severity of my sufferings, I expected every moment would be my last. Thus I lay in my bed three days and a half; *my spirit* was reduced to this state, and in consequence of it, my body.—A. R. 531.

I never had a feeling like it. It was not fall, nor pressure, nor shock : I can give it no name ; but the reaction on my body was perceptible to my sensations, exactly as when the soul feels through the body a sudden blow by which it is greatly startled. This mutual action is much more sensible in a state like my present one. But now Albert wishes me to rest for fourteen minutes. (After this time had passed, during which there were frequent contortions of the muscles of the face, particularly of the lips, she said :) " You wish to ask more questions, do you not ?" Yes : how comes it that Albert yesterday chose you for the medium of communicating his power to me, notwithstanding you maintained before, that Albert could not and might not operate upon you immediately without injury ? " You forget that before Albert operates on me I always enter into communion with your powers both of body and soul. This takes place most intimately, when the cramps before the magnetic waking state are passed, and you lay your hand on me. If Albert now desires to operate on me or yourself, it is not done immediately, since his celestial power is blended with our mutual vitality. It is then entirely at his option, what direction his healing life-stream takes within the magnetic circle, whether through you into me, or *vice versa*, or whether into you alone without passing through my body. In the last case, however, his operation on you is not immediate, but tempered, and, so to speak, humanized by my life-stream and your own, which have blended together. Now, last night, when I was so happy as to be your physician, Albert so ordered it that a vital ray, proceeding from his interior and received by our life in common should pass into my body ; and from it, working healingly by this transition, stream over into you. In this way, he says, it was good to affect you, and the result has proved it. O doubt no more, I beseech you ; my Albert always knows better than we what and how all is to be ordered. Now I am to rest again, my Albert says, and then to look into my body. (She lies still for half an hour ; at length she speaks again :) My lungs look badly ; there are some spots on the right lobe, which will yet give me trouble. Still no incurable affection of the breast will arise from them. I shall not, when waking, take sufficient care of myself, although

you and others will warn me, and I shall have to suffer for it.* At present I see also into your stomach; things are well there—better than in my lungs. You may cherish a well grounded expectation to see the last trace of that affection gradually disappearing, if you are particularly careful in regard to your diet, and do not grow indifferent." (She now speaks quite low to herself; it was plain, however, from her looks that she was employed in questions and answers, for which reason I ask, after some time :) Are you speaking with Albert? "Yes." What is the subject of your conversation? "Of that you are to know nothing; such is my Albert's will. If I should undertake to tell you, my tongue would immediately be paralyzed again; so, speak no more of it; something else rather; you have yet another question on your lips?" Yes; but can you also tell what I would ask you about? (She thinks for some time, pressing my hand meanwhile more closely to the pit of her stomach, and then says, somewhat out of humor :) "It is the old thing over again; I can give you no explanations besides those you have already had." You are mistaken. The question I wished to ask I have never yet put to you. (She presses my hand again and more closely to the pit of her stomach, and seems for several minutes to be reflecting silently; at length she says in a pleasant manner :) "Yes, you are right; it was not what I supposed. It is your wish, is it not, to learn from Albert something relating to me and yourself?" It is; try now whether you can find out what it is from Albert's looks, or in me. (R. is silent for some time; soon she begins to tremble, becomes pale and stiff, and her breath seems to be entirely gone. When I perceived these appearances, which, as I had called them forth, caused me to feel uneasy, I rose and breathed several times on her stomach, whereupon, after a deep sigh, her consciousness returned. Scarcely had she again taken my hand, when she said :) Yes, it is something quite other than Albert's personality and the influx of light from him into me which you desire to know." What is it then? "You wish to

* An inflammation of the lungs, with which R. was attacked some months after her recovery, and which brought her to the brink of the grave, gives significance to this expression.—*Note by the Author.*

HISTORY OF THE CASE.

know about the operations of my soul, when your and Albert's influence are brought to bear upon me." Exactly, it is the very thing I wished to know; you astonish me. (She smiles.) "When I shall have answered your question, it will no longer appear to you so extraordinary that I could know it." But tell me first of all, why you had so violent an attack just now. "I had a mind to see in my Albert what you wished to ask about; but I saw nothing, as he was peremptory that I should read it in your soul.* This cost me a considerable effort on account of the waving of your life-stream, which appeared at one time clearer, at another more obscure; your will, also, was not always directed to it with equal intensity. Thence came the struggle; I was not unconscious; I was much more clairvoyant than now, since my body lay as if dead. But I must give an answer to your question. My Albert tells me thus. As soon as the cramps begin, my spirit and my soul are loosened from the body. The more noble of the two, the spirit, leaves first, the soul follows it. The influx of yourself and Albert helps with the cramps to bring about this severance. These would operate destructively on my body, if you and Albert did not control their energy. But my soul continues, however, still with the body. You are not, nevertheless, to think of the soul as being bound to one place, as a person is bound. As soon as it leaves its body, it is not with the body like a person, and yet it is with it; it is both near and far from it. It has now a wide field of vision, and is there principally where it works, perceives, or feels.† These, however, are only different names for one and the same employment. It continues all the while in connection with the body; even when apparently dead, it still lives in it; were it separated entirely, actual death would be the

* For when spirits come to man, they enter into all his memory, and excite thence whatever suits themselves; yea, what I have often observed, they read the things contained therein as out of a book.—*E. U.* 13.

† Since by the spirit of man is meant his mind, therefore by being in the spirit which is sometimes said in the Word, is meant a state of the mind separate from the body; and because in that state, the prophets saw such things as exist in the spiritual world, therefore that is called the vision of God. Their state then was such as that of spirits themselves is, and angels in that world. In that state, the spirit of man, like his mind as to sight, may be transported from place to place, the body remaining in its own.—*T. C. R.* 157.

consequence." Is every magnetic crisis, then, a kind of death? "Yes, it is just so; we might call each magnetic sleep the commencement of death." What part is performed in all this by the nerves of your brain?—"For the most part none whatever, although vital power still streams into them from my soul; this takes place in so low a degree that they are of necessity thrown out of activity. So it is often with all parts of my body; and then my soul is farther separated and more free from the body; for the most part, however, it still stands in need of the body in order for perception. It sounds no doubt oddly, when I say: I see through the stomach or the forehead; but my soul, notwithstanding, sees quite otherwise than it can through the eye, hears otherwise, feels and observes all more perfectly than before.* How it is I cannot explain; I do not know myself, as Albert is silent on the subject; and if I did understand it, I should want words to explain, and you could not comprehend it. Thus much only I can say, that I seem often to behold every thing at once, but this only for a moment; then I often see nothing, and again some particular object. If I could always see so perfectly, I should be dead. So long as I can speak with you, I perceive for the most part what you say, and your thoughts, which I read, are a guide to me. If I speak with Albert alone, the power of his soul exercises a strong attraction and force upon me; hence I often rise a great distance with him, because he is so pure, so good, so holy, and withal so strong."† But how is the spirit united with the soul? And what is the difference between the two? "The spirit

* For man when he enters the spiritual world or the life after death, is in a body as in the world.

But still the difference between the life of man in the spiritual world, and his life in the natural world, is great, as well with respect to the external senses and their affections, as with respect to the internal senses and their affections. Those who are in heaven perceive by the senses, that is, they see and hear, much more exquisitely, and also think more wisely, than when they were in the world: for they see from the light of heaven, which exceeds by many degrees the light of the world; they hear also by a spiritual atmosphere, which likewise by many degrees surpasses that of the earth.—*H. & H.*

† Such were the ancient times; wherefore angels could then converse with men, and convey their minds, almost separate from things corporeal into heaven.—*E. U.* 49.

can receive into itself the Highest;* the soul can only think and feel it." I do not understand. "The Divine can be essentially in the spirit, and the soul forms itself after the spirit. The soul has something corporeal about it,† the spirit has not; it is united with the body only through the soul. And yet soul and spirit are only one,‡ not divided; they are blended, melted together. Only the spirit is the abiding, the soul is changeable, shaping itself after the spirit. But I am now exhausted, and must rest. Albert orders it too. (She now lies quietly till a quarter before nine, when she went on as follows:) I shall now wake up. Albert leaves me. My next sleep will occur the day after to-morrow, at six in the evening. To-morrow I shall be attacked with great qualms, but it will not come to a sleep. The day after, C. and M., your wife and mother, can be present, if they wish it, during the greater part of the sleep; I shall be able, now, to bear them better when both together. (At this moment my child, a boy of four years and a half, raises a cry at the door, opens it and leads in with great joy and pride a wooden horse. R. observes him as soon as he gets into the chamber, and says:) O, bring the little fellow to me; his presence produces a very good effect on me; he is so childlike, so affectionate, so good! When he grows up, my Albert says he will guard him.§ In those years when more heavy temptations beset him, he will take him into his special care. He is a very good child. Albert takes great delight in him; you too

* Every angel, as well as every man, has an inmost or supreme degree, or a certain inmost or supreme state, into which the Lord's Divine Essence is first of all or proximately influent, and from which He arranges the other interior states, which they have in succession according to the degrees of order. This inmost or supreme state may be called the Lord's entrance to an angel, and to man, and His veriest habitation with them.—*H. & H.* 39.

† Thence it follows that the human mind is organized inwardly, of spiritual substances, and outwardly, of natural substances, and lastly, of material substances.—*T. C. R.* 33.

‡ It is a tenet of angelic wisdom that the *mind* of a man is a man, because God is man, and that the body (i. e. the spiritual body) is the external of the mind, that feels and acts, and that thus they are one and not two.—*D. L. W.* 369.

§ And as they (infants,) grow up and come to the exercise of their own right and their own reason, the guardian angels leave them, and they associate to themselves such spirits as make one with their life and faith.—*T. C. R.* 677.

will experience much joy from him. (A pause, during which she holds the boy by the hand, who gazes in wonder at one asleep, yet speaking in tones so unusually solemn.) Corporeally he has also much from you ; and for this reason too it is so beneficial to have him near me. (She now lays her hand on his head and says :) God bless thee, dear child! O God, take his heart into Thy keeping, that it may remain good!" (After these words she sinks back on the bed, begins to tremble and develope her usual cramps. They last only five or six minutes, and terminate with a loud groaning, and a sudden, violent agitation of the body, upon which she immediately opens her eyes.)

May 21st.

A little after four in the afternoon, R. experiences nausea, succeeded by unconsciousness, and finally a stiffening of the whole body. In three quarters of an hour the rigidity was relaxed by my laying on my hand and breathing on the pit of her stomach, when she recovered her speech. "To-day, she said, I am in a peculiar state, which has come on from weakness in consequence of my present singular bodily indisposition. I am only half magnetized, and see at times very clearly, but often scarcely at all. I hear with the left ear and see, now from my eyes, now from the pit of the stomach, but at this moment, besides you, nothing in the world." Make the attempt once to see through your forehead. (She made a visible effort to comply with my wish, the muscles of the forehead moved, and she said after a few minutes :) "I now see you through the forehead." Can you now see again through the eyes, if I desire it? "Yes, I can. (She moves her eyes and the skin of the forehead for some time.) Now I see through the eyes." How can you effect that? "How, I do not know ; I make the effort and do it. (Directly she transferred the seat of vision again to the forehead, observing at the same time :) It seems as if a trap or a curtain fell all at once from before my forehead, when I have a mind to see through it, or as if a sliding-window were pushed this way and that. But I cannot explain to you how it happens. (Hereupon I observe, that when she saw through the forehead, the eyes had a fixed and sidelong look, which was not the case when she

said she saw with her eyes. She said further :) At this time I do not see my Albert either ; still I know that he sees me, and does not overlook me. I feel that he will come to us yet for a moment and communicate something to you." How can that be ? " You will hear it ; I do not know it. (In this condition R. was much more cheerful than in the proper and perfect magnetic state. She was more friendly than usual, and could even—a thing she did not like at other times in the crisis and tolerated least of all in me—jest occasionally, and laugh heartily. She was also able, while she lay in this half-sleep, to look into distant places here and there on the earth. She saw her sisters in U. as they were taking a meal together in the sitting-room, and looked at R. in the kitchen of the rectory, where she saw my sister L. engaged in preparations for supper. In particular she observed more than once, that L. went hither and thither frequently in the kitchen, but was somewhat out of humor because she had a head-ache. In this state she remembered also, that she was much better pleased in her waking life with the name of R. than of Felicitas, which last she could not bear. At length becoming more serious she said :) I see my Albert coming ; he is here ; what he has to tell you concerns myself alone." What is it ?—Can you now tell it ? " He bids me tell you, that you must now forthwith, for seven minutes, press my two knees firmly together with your hands, and at the same time press downwards, and support the pressure downwards with your will." What good will this do ? " It will relieve me greatly ; only do it. Just now it will be of particular service to me." (When I had gone through this manipulation her face brightened more than usual ; she rose with the upper part of her body, notwithstanding she had crossed her hands over her breast, in a free and gradual manner towards me, so that I began to feel somewhat awed, and said :) " Thou faithful helper !" (and thereupon lay quietly and slowly down again.) Why did you rise towards me ? " You attracted me, but immediately repelled me again. For a moment you withdrew your power from me entirely." Why so ? " The way in which I rose up was something new and surprising to you ; you were startled at it, and I felt your emotion." Yes, such was the case—but tell me how can you talk with Albert ; how does he make him-

self understood by you? "He speaks nothing; I see in him all that he wills and thinks!"* Even when he is friendly and smiles, he does not do it with the mouth; he speaks and thinks and wishes all with his whole being at once. Just now he said to me or rather gave me to understand, that I would have done well had I followed the advice given to me early in the morning, and left off my corslets. Had I done so, the operation on the knees this evening would have been unnecessary. (At half-past five R. awakes, after some qualms like those experienced about four, without any cramps or agitations of the body.)

May 22d, 6 to 9, P. M.

Unusually violent and long continued cramps preceded this time the magnetic sleep. The chest was especially affected, and her respiration ceased so entirely for half a minute, while the movements of the body and the anxious countenance indicated a struggling for breath, that I felt apprehensive for the life of the sufferer. However, she became more quiet about half-past six, her limbs gradually extended for the last violent agitations which always preceded the magnetic awakening, and after they had passed, her features brightened up, and in a short time she began to speak pleasantly of her own accord; O God, Thou dealest with me lovingly and like a Father. Thou hast again sent him to me, my faithful physician, who in my troubles never leaves me. (She folds her hands.) Heartfelt thanks to Thee for the same. Still care for me, Thy suffering child; Thou wilt do so; I know it well. Art Thou not my Father, my All? (After a short pause, to me :) Lay your hand now somewhat higher on the pit of my stomach. (To Albert :) and you have not come alone, my guardian? What have you brought with you for me? (A pause.) Ah! a glorious flower? Such a one saw I never yet; † the purple of its cup burns like fire; and how majestically it stands by my Albert's side! (She ponders.) Truly this flower has great

* There is also speech (among the angels) by gestures corresponding to the affections, and representing things similar to what are represented by words.—*H. & H.* 244.

† There are also species of trees and flowers there, which are nowhere seen, nor can exist in the world.—*H. & H.* 176.

meaning for me ; I see this in Albert." What meaning ? " I do not know altogether, as yet, but I shall learn it. It is quite like you." Like me ? " So I said." I cannot imagine that I have any resemblance to a flower. " Still it is so." How is that possible ? " I cannot as yet see rightly ; but there is certainly a relation in the flower to us. When I learn more about it, I will communicate it to you." I am in truth very curious to know how it is ; describe me the flower, I pray, by its exterior. " It is a noble, majestic plant, more than six feet high : it is as tall as my Albert, and stands at his side." Is it a plant like any which we have on earth ? " Yes, but only partially so ; it has a stalk and leaves, and a gloriously beautiful flower of a purple color adorns its summit, and has the shape of a cup. The colors are fair beyond those of earth ;* the green of the leaves and the red of the flowers is embroidered as it were with many golden beams, threads and points. The stalk is constantly flaming upwards in splendid light, as if a stream of golden light were coursing through it without intermission." Has the plant roots also ? " No, here it is different ; the flower does not draw its life and vigor from any solid body, but imbibes them from without." Is it broken off, that Albert could bring it with him ? and where do such flowers grow ? " In the sun there are many such plants ; they float at large, and do not, like the plants in our world, adhere to the bodies in the sun. Thus they exist, attracting the vital force of the sun, as it were, independently. They receive no gross sap through roots for their nourishment, like earthly plants." It needs a strong faith to believe this, my good Seeress. (Offended.) " My Albert tells me so, and you are at liberty to believe it or not, as you like. But you will yet hear much which you must receive without being able to comprehend it. But now I wish to be alone with Albert for twenty-eight minutes. (She lays her hands over her breast and lies exactly that length of time without moving. During this interval I was struck with the phenomenon which had manifested itself in her last half-sleep when her body was attracted towards me. I made the

* Colors are seen in the other life which so far surpass in brilliancy and lustre the splendid colors of the world, that they can scarcely be compared together.—A. C. 4530.

trial, as she was lying thus still, so to operate upon her through a fixed purpose that her body should follow the attraction of mine. For this end I held the thumbs of my two hands at the distance of about three inches from her, willing that they should adhere to mine. Scarcely had I done so, when her arms opened by successive jerks or hitches, and she rose again with the upper part of her body towards me. I drew back, and she continued to follow me, until I feared she would fall at last out of bed. I therefore changed my direction again, gradually approaching her feet. The upper part of her person still followed me; on which occasion I was struck with the fact, that when I approached my forehead to hers it followed mine, while at the same time her arm, when I approached my thumb to it and made a motion opposite to that of the head, turned towards my thumb and so to the opposite side, so that one part of her body could be drawn in one direction, the other in the other. I now left the chamber for a moment. When I returned and took a seat by her bed, she said quickly :) You smell strangely; what have you about you? (She imitated the sound and the movement of smelling with the nose.) You have something peculiar about you. What is it?" I do not know what you smell. (She became more and more restless and excited, did not lie still a moment, and all her limbs, even the head and the muscles of the face, began to play in a lively manner. Meanwhile I took in all silence an armed magnet, which I had just brought and had hitherto concealed in the breast pocket of my coat where it had been about two feet from her, held it enclosed in my left hand, and laid it upon her stomach. Scarcely had I done this, when she began to tremble lightly, then to laugh, to sing at intervals, and to make the oddest motions. Every moment she declared :) "Ah, that is good, very good; but remove it, take it away." When I went to remove it, she grasped my hand and would not let it go. At length I lifted it about a foot above her stomach, whereupon her body rose to that height, so that she rested only on her heels and her head. This however seemed to exhaust her; for which reason I laid the stone on a table which stood near. Doubtless I executed this movement too suddenly; for she said very quickly and with some ill-humor: "Ah, that pulls and tears me again! Can you not

then proceed more gently with me? You should not have removed the stone from me so suddenly; I had almost fallen into cramps from it." Do you know then the name of the stone? Yes, it is a stone magnet, and I can assure you that it operates on me very beneficially: only remove the iron bands (the armature) that are on it; they make it too strong for me. You will do it, will you not? Do it immediately, I beg of you; I love the stone, I long for it, and wish to lay it to my heart. (When the armature of the magnet was removed, she seized it, highly delighted, and did not quit it during the whole of the crisis, always maintaining that it was healing to her. After she had pressed it to her breast, perhaps seven or eight minutes, she said quickly :) This helps me to understand the flower better." What? "The stone." What does it show you about the flower? "That it is a remedy." How? A remedy for yourself? "Yes, for me, and all who are in my condition. Its power, which it diffuses like a delightful odor,* fills me and contributes to my recovery. This fragrance is exactly like your breath, and its power is like your vital power, and has some resemblance to the power of the stone and the heavenly power of my Albert. Ah, this is all excellent; here every thing works together to make me well again. See, now I know why I compared you with the flower; your and Albert's effect upon me is similar to it." But you said a little since, that the stone smelt "strangely": it would seem that the smell was not pleasant to you. "Yes, such was the fact; but now the iron is away; that spoiled the smell." But to what end a remedy like this, when you have my vital force and Albert's also? Or are not these sufficient? "O, your influence is but too powerful; that of the flower is much milder, and yet different from that of the stone, which operates with least energy. Just at this time, when I feel uncomfortably, the flower works to most advantage. This my Albert was aware of, and therefore brought it with him." Does it still continue near Albert? "Yes, there it is, shining in all its beauty." How comes it that the magnet excited your smell first? "That I do not know; it is the case

* And there the common delight is perceived in heaven as the smell of a garden, with variety according to the fragrances there from the flowers and fruits.—*D. P.* 304.

probably with all magnetics. Albert says nothing on the subject; perhaps we should not understand the explanation. (My sister M. being present she desired that R. would describe her guardian spirit. When I made her acquainted with this wish she said :) Your sister has also felt a wish that I should greet my Albert from her. (Smiling.) I have done so, and it has pleased him very much. He did not know M., but became acquainted with her first through myself and you;* at this moment he is looking on her very kindly." How does your Albert look? On his countenance there rests ever a gentle, heavenly expression of friendliness; his eyes are blue; his cheeks are slightly colored, as if the color were breathed upon them; his hair is clear brown; he has a fine Grecian nose, a lofty forehead, a face somewhat long, and a pleasing, friendly mouth. His hand is very fine; his build strong and tall; in his bearing there is something majestic; his look is spiritual and pure, and a heavenly seriousness rests on his forehead. His clothing is brilliant white, and on his head rests a wreath of palms. O Albert, how fair thou art! His whole is unspeakably glorious. (A pause.) Amandus, my Albert's friend, approaches, us; I am rejoiced to see him again. He is now standing at his side and is looking towards me." Has Amandus been here some time? "Yes, he came with Albert, but afterwards went away. He was here a short time ago, when I had the violent cramps. These lasted so long, because Albert was not here immediately; he had something important to attend to. Amandus longed for him to come; he also had to talk with him; on what subject, I do not know. (A pause.) Oh see, Albert is holding, in his hand a leaf on which my name is written; it rejoices Amandus, and he looks at me smilingly." Which of your names is inscribed there? "The right one, that by which Amandus knows me, and every other spirit would know me. You cannot comprehend this name; it cannot

* Neither spirits nor angels, by their own proper sight, can see any thing that is in the natural world—nevertheless both spirits and angels, when it pleases the Lord, can see things in the natural world through the eyes of man.—*E. U.* 135.

They who speak with the angels of heaven, also see those things which are in heaven, because they see from the light of heaven, in which their interiors are; the angels also see through them the things which are on the earth.—*H. & H.* 252.

be written in our characters; it is only one sign which yet expresses me and my whole nature.* Can you imitate this sign with a lead pencil? "I will make the attempt." (All at once R. becomes stiff and pale; the lower jaw is fixed for several minutes, and the power of speech gone. By breathing several times on the stomach and mouth speech and motion are restored again.) How came on this sudden attack? "Albert will not allow me to write that sign; it would cost me too great an effort, and be hurtful to me. He chose to indicate his will to you in this way." This was a pretty hard indication, however, for you. (She smiles.) "O no, I felt nothing of it; it seems to you worse than it was; it was only a sudden subtraction of power, which did me no kind of harm." But why was your name written on a leaf? "That I do not know, but I see from Albert that I shall yet learn the cause. Now I must rest again for fourteen minutes. (This interval having passed, she said very sadly:) Only think, Amandus has gone again." For what reason? "His employment summoned him away; but I shall see him again shortly." What affairs has he gone upon? "I do not know them; my Albert says, that he will yet instruct me on that point, that it is not yet time for that." You take so warm an interest in this Amandus—who is he then? "Alas, I am always on the point of knowing him, but do not make it out. I love him greatly, and when I ask Albert, he only smiles, and does not tell me; it makes me right sad. When he wishes me not to see any thing in him, I cannot, although he knows it. But now I must look, my Albert says, into my own body and tell you the state of things there. I have spots on the neck which return at intervals and have an ugly look. They do not indeed hurt me, but still I could wish them away. They spring from my liver and the irregularity of my periods. "You are then a

* Every one is named (in the spiritual world) according to the quality of his love and wisdom; for as soon as any one comes into society or participation with others, he is forthwith named according to his quality there; the naming is done by spiritual speech, which is such that it can give a name to every thing; because there each letter in the alphabet signifies one thing, and the several letters joined into one word, which makes a person's name, involve the entire state of the thing.—*D. P.* 230.

little vain, still? (She smiles almost imperceptibly.) "If we can remove such things without harm we may and should do it." What must be done to prevent these spots? "The juice of the house-leek must be expressed and suffered to drop upon them, and then be rubbed in for a while with the finger. I should like it, if *you* would press out the juice, and wet a linen rag with it, and lay it on me." I will do so. "If you repeat this thrice in seven days, they will disappear. Do not think, I pray, that I wish them removed, from vanity. They disfigure me, and that, to be sure, is not pleasant; but I know too that if they are neglected, they may easily degenerate into tetter. "Be at rest, I will do as you tell me. (At this moment I received some letters from the hand of my brother C. There were two of them; I read them, while R. lay quiet. But scarcely had I taken out of my pocket and opened a third one which I had received in the course of the day but not communicated to her, when she became restless, and said :) "This letter concerns me; I feel it." (I folded the letter again, and laid it then on her stomach, with the question :) Who wrote it? "It is my father's hand. (At these words she began to tremble and exclaimed :) "Ach Gott! take the letter away; my father, my good father!" Why, has any thing happened to him? "No, no, he is anxious about my health, and has not the right view with regard to it; he knows nothing about magnetism, and is now tormenting himself unnecessarily on my account. Do not read the letter to me, it would throw me into cramps." But may I read it again myself? "Yes." (While I did so, she said with unusual vehemence :) What? that is too bad; they even believe that I am bewitched." How do you know that? "You just now read it." But I have read the letter already several hours ago; how comes it that you did not know its contents earlier in the present crisis? "That is easily understood; you know much that I do not know. Must I then know every thing that you do?" No, but I cannot help being astonished that you know, only now, what you might have been acquainted with before. "That is not the case. What you do and think while I am asleep, cannot escape me. But what precedes I do not know, unless you remind me of it, or lead me by your reflection and your express will thereto."

(She suddenly becomes stiff and speechless. She was restored in about eight minutes by breathing on her.) Why were you all at once deprived of the power of speech? (No answer followed. When I pressed my little finger on her teeth, her jaw quivered, and opened so far that I could touch her tongue; I now asked her :) Can you speak? "Not—not—not well yet; but soon." What occasioned this attack? "I wished to penetrate more deeply into the contents of the letter than would have been for my good, when my Albert looked seriously at me, and I became unconscious and dumb." You permitted me, however, to read the letter, and said it would not hurt you. "It is true; the reading of it as you did it this afternoon and just now again did me no harm; it was only a very light and general impression which I received from it; but digging and prying into its meaning, which was what I afterwards attempted myself, would not have been good for me, if Albert had not guarded against it. But now I must rest again until he leaves me." When will a new crisis occur? "To-morrow at nine in the forenoon." She folds her hands and prays in silence. Six minutes before nine she is seized with difficult breathing, a short, dry cough sets in which threatens to suffocate her. All at once it ceases: her arms and legs undergo violent agitations several times in succession, whereupon she awakes perfectly cheerful, and assures us that she feels very comfortably.

May 23d, 9 to 12, A. M.

The introductory cramps were less violent to-day than yesterday, though lasting somewhat longer; for the rest, they were quite as they had been hitherto. Some time after they had ceased R. said: "Yes, you are again with me, faithful Albert. I may rely on you entirely. But you also are a servant of the great God,* Who alone is true and faithful. (A pause.) Alas—we men! Weak uncertain creatures, how much must we put off before we reach your elevation, my Albert! O selfish-

* But all these employments of angels are functions of the Lord through the angels, for the angels perform them, not from themselves, but from the Lord.—*H. & H.* 391.

ness, this curse of our souls, it is the sole obstacle in the way of our perfection.* But you, my Albert, are led by the love which proceeds from the Father of love !† Oh, that I were as full of love as you are ! How happy were I then ; how would I make all about me happy !‡ (She prays.) O, give me power and spirit, Thou merciful God and Father, that I may learn to overcome myself ever more and more—and give myself up to the behests of Thy love. Help me to struggle, help me to conquer ! (She weeps in silence, the tears flowing down over her temples.) And into the heart of the friend who stands here at my side pour ever more and more of Love, that he may learn to bear, more willingly and submissively, what Thou hast laid upon him. (A pause.) The Spirit of Thy love is near us ; O Father, behold our hearts ; to Thee they are all open. Take us under Thy protection, and rejoice us with Thy favor. (A long and silent interval ; after which she says :) Albert, it is a great pleasure you have again afforded me ; your friend Amandus has accompanied you again ? (To me.) He is not so fair, so perfect as my Albert, but still he is very good.”§ How comes it, that Amandus at present comes to you for the most part with your Albert ? “I see in Albert, that his friend has the same employment with himself. They are conversing together about it now.” Does Amandus also help magnetics ? “Yes, that is a part of his calling, but much else besides.” For example,—“He, as well as my Albert, has it for his business, to instruct ignorant souls, and lead them to God and their salvation.|| He will be permit-

* Hence it is, that so far as any one is in self love, so far he removes himself from heaven, because from heavenly love.—*H. & H.* 557.

† That the Divine proceeding from the Lord, which affects the angels and makes Heaven, is love, all experience in Heaven testifies: for all who are there are forms of love and charity.—*H. & H.* 17.

‡ How great the delight of Heaven is, may be manifest only from this, that it is a delight to all in Heaven, to communicate their delights and blessings to another—for, as was shown above, in the heavens, there is a communication of all with each, and of each with all.—*H. & H.* 399.

§ Hence it is, that the angels who are in the inmost heaven are the most beautiful, because they are forms of celestial love. But those who have loved divine truths exteriorly, and thus have lived exteriorly according to them, are less beautiful.—*H. & H.* 459.

|| There are others who teach the simple good from the christian world, and lead them into the way to heaven.—*H. & H.* 391.

ted shortly to become the guardian spirit of a man, as Albert has long been, and Albert is now preparing him for this end. He is not yet so perfect as Albert, but yet very good, oh, very good; he is glad to learn from my Albert, and Albert treats him so lovingly." Why does this friend come to Albert, and just when you are in connection with him? "Amandus too loves me; Albert has told him about me, and in consequence of this he takes a lively interest in me. (Suddenly she raises her arms, expresses great astonishment in her face, and then exclaims aloud:) My God! It is *you!* Can it be *you?* Is it possible? O, how am I rejoiced! Some attraction was always drawing my soul to you. (To me :) Only see, how Albert and Amandus are enjoying my delighted astonishment!" You know I cannot see it; tell me, therefore, what has so joyfully surprised you? Oh, think only, this Amandus is the deceased O. F. R. M. of U. How rejoiced I am at this! Long ago, when I was a child, he was very fond of me. He has given me many a good lesson. Why, my Albert, have you kept this joyful intelligence back from me so long?" (A pause.) What was Albert's reply? "The surprise, hitherto, would have been too great for my nervous system. O, what pleasure dear Amandus gives me! When I was yet a child, he begged a piece of writing from me as a memorial. (A pause.) If I might only tell it to his W——e! But no, it must not be communicated." Will you still see him frequently? "Yes, and it will always give me joy." What occasion have you for praying? "I am not praying; I was only beseeching my two venerated friends that they would pray for my highest interests. (A pause.) Amandus also is now looking at you; he does not as yet see you quite clearly. Albert has told him who you are. (A pause.) Amandus pities my sufferings; he knows my situation perfectly. He knows my parents too." Will he be with you during the whole of your sleep to-day? "No, he is obliged to leave us shortly to help a sufferer like myself, in our own country." Where is this sufferer? "Albert does not allow the question. (A pause.) Ah, could you only see my Albert; I should like you to enjoy this sight. Just now he is again standing by you, on your right." I should like it too. "Albert knows that you wish it. You have put down a question on your paper, he tells me at this moment,

which relates to this matter. But he was with you already last night, when, without doubt, you slept soundly. He laid his hand on your head." I am surprised at what you say; no one in the world knew any thing about this question. "Albert smiles and says, that he knew it when you first had it in your thoughts to put this question. Through him I learned that you had noted it down. O, I know still many things about you, which I do not tell you; it would not be good for you should I do so; and if I should attempt it, my tongue would be immediately paralyzed. You had a very pleasant dream last night; Albert was quite near you;* can you not remember what you dreamed?" I remember a large, splendidly lighted church, in which I was to preach before thousands. I experienced a sinking of the spirit and uneasy feelings, at the prospect of speaking off, in an unusual place, before so many strange persons. In this distress, a clergyman, in the garb of his profession, stepped up to me, and asked me if I would let him preach in my place. Glad of this friendly offer, I gave the pulpit up to him. But how astonished was I, when he delivered the same sermon, word for word, which I had carefully committed to memory.† When the sermon was over, he came down the steps and found me below. As I was on the point of thanking him, he looked at me with a penetrating but friendly look, and I awoke. "Only think, Albert says, that was himself.‡ Can you call to mind his form? "O yes, it is very fresh in my mind, but it does not agree with that you delighted us with yesterday. "It could not have been otherwise; Albert says, that he showed you his figure as it was during his life on earth. You have seen him also in your earliest youth; but you will never remember him." But how comes it that you saw his form so very differently from

* The third sort (of dreams) come by spirits who are near when man is asleep.—A. C. 1976.

† Besides, an angel or a spirit, when he comes to a man, and by turning to him is conjoined to him, comes into all his memory, inasmuch that he scarcely knows otherwise than that he knows from himself what the man knows, thus also languages.—H. & H. 246.

‡ During the night I dreamed, and when I awoke I spake with two who appeared in the dream, who acknowledged that they were the ones. It thence appeared that dreams are of a two-fold kind; one flows in from spirits, who act the part of the persons that are seen in the dreams and precisely as the dreaming appearance is.—S. L. D., pt. 2d, 38, 877.

myself? Neither did I see him with my bodily eyes; would it not have been the same thing, had he shown himself to me in the dream, in his present essential form? "O no, Albert says that even in a dream, such an impression would have been injurious to you." I have yet another doubt which prompts me to ask you a question. "Ask it by all means." You delineated Albert's form indeed beautifully, but mixed up in your sketch so much that was earthly, and even, if you will allow me to say it, contradictory, that I cannot believe you have given us an accurate account of your Albert. "Albert smiles, and tells me you are right; I know not what to think of the matter. (An interval of silence, during which she seems to be thinking, and speaking with Albert. After some minutes she says cheerfully :) "Ah, now I know what you mean. Albert has informed me. Even I, he says, though I stand now much higher than you, cannot as yet look at his essence exactly as it is, so long as I am united to the body. I could not endure it either; I have only an approximate image of him.* Every thing, for example, of the nature of color which I saw about him, the red cheeks, the blue eyes, and the like, were additions which he gave me to see only in appearance, in order to veil his true interiors which would not have been supportable to me. In like manner I am not permitted to know the true name which he has there, because I could not comprehend it. Ah, it makes me right sad, that I cannot see my Albert as he is." (She weeps a long time.) This explanation gives me great joy, since it has removed scruples very natural to me in my position. (R. would not be soon comforted, and remained sad nearly half an hour, weeping and sighing continually. At length she said :) "Alas, my Albert is obliged to leave me for half an hour, to aid some dying person.† O, come back soon, I pray, dear guide! Already he is gone, and I no more see so clearly." Where have you been, since falling asleep, with Albert? "Here in Schwaikheim with you and Amandus. The flower is not here this time."

* There are several kinds of visions and they are the more perfect, in proportion as they are more interior.—A. C. 1786.

† There are also some (angels) who are present to those who are raised from the dead.—H. & H. 391.

Why not again in the sun? "I do not know; Albert thought it not best. (After a pause.) Ah, I hear now with my right ear; I see Albert at a great distance. (I laid my left hand on her eyes, which were open but quite fixed, whereupon she said :) When you do this, I always see you with my forehead, and then you are larger and more shining." But I am not made any larger by merely laying my hand on your eyes; so that you must be again mistaken! (Peevishly, gloomily and shortly :) "Mistaken! You are always thinking about mistakes; I am not mistaken; but I cannot explain the phenomenon at present." I am sorry for it; meanwhile it would gratify me, if you could. (The answer was yet shorter and sharper :) When I say I cannot, you must rest content. (This short repulse, not at all suiting her relations towards me, determined me to the following declaration :) I excuse your unbecoming speech, simply because I believe that you are not, now that Albert has left you, quite mistress of yourself; but I hereby enjoin you to be silent, and to say nothing until Albert appears again. (After about eighteen minutes, during which time she lay quite rigid, she evidently made efforts to speak. Her jaw was closed convulsively; I breathed on her mouth, and it was relieved. She then said :) "I was wrong; Albert has already given me a reproof on account of my ungentle conduct; forgive me; I will take care not to repeat the fault. You were right; Albert's presence was wanting to me, and I suddenly fell back quite near to the earth again. Now, however, I can satisfy you on the subject of your doubts. When you laid your hand on my eyes, I saw you through the forehead, and much brighter. Your form had to me a more distinct outline than is usually the case; hence you appeared to me just as you really are, and so it happened that I took you to be larger. Of course you were not in fact any larger for it. When you now lay your hand on my eyes, I see my Albert also brighter, and, as it were, larger; this without doubt is a delusion on my part. For the reason that I then see Albert so clearly, your image falls a little into the back-ground, and is seemingly eclipsed by Albert's splendor,* which is much stronger than yours. It

* Those who are in this affection, or what is the same thing, in this love, are in heavenly intelligence, and shine in Heaven, as with the splendor

was from this cause, you thought that I confounded you originally with Albert. Not so, I scarcely saw you any more. I have always considered you as distinct persons, as you indeed are. Oh, I often see you both very different in form, notwithstanding all your resemblance, and in different places. But Albert will yet convince you firmly, that he has a real existence and is no image of my fancy." That will give me great pleasure. Only he must not use you as a medium for this purpose, as your bare assurances in the matter, very naturally, are not enough for me. "I understand you; Albert is amused at your doubts, which I cannot rightly comprehend; me they do not please; but he says he will confirm your faith soon. But now no more sceptical questions. I must rest for some time. (She rests a good while; at last she says :) Amandus is going: He is summoned away by his charge. He nods me once more a friendly farewell! Farewell, good Amandus; come to see me again soon. (A pause.) I feel very warm; I pray you, blow lightly into my face. (I did so.) That cools me very pleasantly; the sensation pervades my whole frame." Do you again smell any thing? "Yes, your breath smells like apricots." (Jestingly.) I could not have thought so ethereal a fragrance was contained in my breath. "Jest on; but I have the enjoyment of it." Allow me to ask you one thing more? "Do so." You said yesterday, that you saw your name written on a leaf in Albert's hand; can you tell me what that was for? "Now I can. Albert wished to give Amandus, who had known me formerly, an image of me." Did it require a written explanation for this end? "Oh no, the thing is not as you think. Amandus had known me, in life, as a child; Albert knew it would gratify him to represent me as I had become in my interiors since that period; this Amandus could not see so clearly as Albert can. He gave him, accordingly, a kind of delineation of me, which is more than an image, or a name, or a cypher. This you cannot comprehend, there is more of essence* in the matter than you can understand, or I am able to explain. I do not myself

of the expanse. They shine thus, because divine truth, wheresoever it is in Heaven, gives light.—*H. & H.* 347.

* It is worthy of remark that writings in the heaven's flow naturally from the thoughts themselves, and this so easily, that it is as if thought put itself forth.—*H. & H.* 262.

fully understand it, but the fact is so. That the delineation appeared to me as my name on a leaf, was done by Albert for my sake. He meant to tell me thereby at the same time : As these characters, which signify you, beam with pure light, so your heart must become quite pure and bright. Thus the leaf was at the same time a symbol to me. (A pause.) To-morrow Albert will come again at six in the evening. Now, he is again called away ; but he will be here again immediately." Will your attack ever happen on Sunday ? " Never in the morning ; if it occurs on Sunday, it will always be in the evening. You preach the word of God on this day ; you are not to be interrupted in this business ; Albert has so ordered it." Is Sunday observed also in Albert's country ? " Certainly ; the praise of the Most High is always celebrated there, but on that day more universally and more solemnly.* Albert has also a peculiar employment on Sunday." Wherein does that consist ? " I do not see clearly ; probably he then gives instruction.† (A pause.) I am looking into your throat, which yesterday was hoarse ; it is now well." Yes, I was surprised at the sudden improvement. (Smiling.) "It was Albert's will that I should take the malady on myself, and hence it came, that you lost your hoarseness to-day, while I have it now. (She was troubled with it for several days afterwards.) It will be easy for me to surmount it ; with your profession you would find it more difficult." I thank you for having removed this inconvenience. " None of that ; I have only proceeded according to Albert's will, and the transfer of your affection will not hurt me. But now my return is at hand. Albert has come again to give me back to the life of the earth. (A pause.) To-morrow at nine o'clock give me some raspberry-juice with water. I must not walk out in the morning to-morrow. Your brother C. has a swelling on the neck ; tell him to put on it a clay poultice, but

* At the dawn of day we heard a proclamation : To-day is the Sabbath ; and they arose and asked the angel what that was for. He answered that it was for the worship of God, which returns at stated times, and is proclaimed by the priests.—*T. C. R.* 750.

† From the above account it appears manifest, that spirits retain in the memory what they see and hear in another life, and that they are capable of being instructed alike as when they were men in the world.—*E. U.* 28.

warm ; the clay must be baked. (A pause.) Now—now—I awake. Farewell! my Albert.” (The usual cramps come on and she wakes up strengthened.)

May 24th, 6 to 9, P. M.

R. had announced another crisis for this evening at six o'clock. To satisfy myself whether the occurrence of the cramps took place punctually at the time indicated, and with no agency on her part, I begged the members of my family, in answer to her question what time she had fixed for another sleep, to say five o'clock. This was done ; and thinking it would be no otherwise, she so arranged her affairs as that she should have them off her hands at that hour. As no attack occurred at five, and there were no signs of it so late as a quarter after, she thought she had made a mistake. I now asked her to go with us into the garden lying near the house, as it was warm and pleasant in the open air. She followed us, and was in a cheerful mood. I must also observe, that I had put the mantel clock forward a quarter of an hour, in the morning, so that it struck five and six sooner than it should by the sun. I had also, without her knowledge, had all the watches in the house set, in the morning, with the mantel clock. Thus it struck six, and R. still continued in lively spirits in the garden. Under some pretence we now brought her back into the chamber just as it struck a quarter to seven in the sitting room. This clock had been exactly a quarter too fast by my watch, an excellent time-piece, which alone I had not altered. The watch therefore pointed precisely to six—and scarcely had the first quarter struck, when the usual cramps, the short, dry, hacking cough, and the trembling of the limbs came on. R. was now quickly laid on the bed. In a few minutes, after the accustomed general agitation of the body was past, she said cheerfully : “ How much trouble you have given yourself to cheat me ! It was well that I left the garden and reached the chamber in time. You may set it down for the future, that I can neither add nor diminish in this matter. My malady takes its own course ; only my Albert can change the time of the crisis, and he does it only in case of necessity ; but

I always see it in him forthwith, without being obliged to examine my own nerves and blood-vessels. But I must administer you a reproof, my dear doctor." For what cause? "You have not regarded, this time, my warning to keep at a little distance from me during my cramps; you might easily have been affected by some of the consequences. Albert however has prevented it. In such cases, when they come on unexpectedly, let the cramps take their course; they will not hurt me. You stand in too close connexion with me, not to run the risk of taking them yourself. In case of need, rather ask your brother and your sister to lay me on the bed. But do you remain at a distance. The harm that might come to me from contact with others will soon be removed." Is Albert here? "Yes, he was here when the cramps first began. Give me, I pray, the magnet again; it does me good; lay it on my breast. (I did as she wished, and she said with satisfaction:) This stone I would not take a great deal for; it smells delightfully too." How? "I cannot compare the smell; it is as though compounded of many others. It is something like fine fruits, and at the same time like good, strong wine. But now I must accompany Albert." Whither? "That I do not know yet; he only tells me that he will go with me forthwith. Ah, it is done already; I am at the destined place." (Suddenly her countenance was pale, and her breathing less perceptible, as was always the case when her soul was far from her body.) Can you now name the place in which you are? "No, not yet; I only see that it is not at all light, here." Is it a fixed body, where you are? "Yes, but it is quite dark there, although torches are lighted every where." How? Torches? I am astonished. How can that be? Torches in a place that belongs to the supersensual world? "Not altogether to the supersensual world. No, there are creatures there that are grossly corporeal." Is it any remote part of our own earth? "No: Albert is now going with me to another part of this body; ah, there it is still more gloomy." Why is this place so obscure? "Because it lies so deep below." I do not understand that. You say "below;" what is below? "The sun does not shine into it; it is a place whose position is opposite to the sun." Is it the moon? "Yes, yes, that is it; I know it now; Albert

confirms it." Do you see any living beings in this planet? "Yes, just now very many together." Are they corporeal beings that you see? "They have something corporeal, but not like men."* Are they the original inhabitants of the moon? "No, they were transferred thither."† Do you know any of them? (She looks long and attentively.) "There are so many there, I cannot at once see aright. But yes, now I see one whom I knew upon earth. He worked long in my father's employment in E. He was a wagoner. I recognize him perfectly. There are many other forms and countenances there that I have seen before; but I do not exactly remember them." Do souls of departed men then dwell in this place? "Yes, they do. But there are also spirits there which have been transferred hither from other stars."‡ But for what purpose do these souls need torches—or material light at all? "I did not say they needed torches. Besides I spoke, a little before, of another region of the moon, where I first was. But there are also, where I now am, such lights, if the term torches offends you. The place is lighted in a peculiar manner, because there is no sun-light. I may properly use the word "lights." You will have nothing to object to that?" No; only tell me, whether beings other than departed souls are found where you now are. "Here I see none, but there are such where I was first. When I go there again, I will tell you more of them; I cannot at present." What is the nature of that mode of lighting the moon, you spoke of. "The moon is illuminated, like the earth, by the sun; there are also alternations of day and night on it." Exactly as on the earth? (She thinks and then says:) Lay your hand, if you please, on my

* Hence appears the nature of corporeal men: they are not corporeal as to their understanding but as to their love, that is, they are not corporeal as to their understanding when they speak in company, but when they speak with themselves in spirit; and as in spirit they are such, therefore, after death, both as to love and understanding, they become what are called *corporeal* spirits.

† The good spirits who are to be instructed are conveyed thither (to the places of instruction) by the Lord, when they have passed through their second state in the world of spirits.—*H. & H.* 513.

‡ That there are many earths, and men upon them, and spirits and angels thence, is very well known in the other life.—*H. & H.* 417.

forehead, so that I may see more clearly. (When I did so, she said :) Yes, the moon is enlightened by the sun alternately, like the earth ; only, in the moon, the days and nights are longer. One side of the moon is turned to the sun much longer than the earth ever is. The other side, consequently, has a night of corresponding length. Still it is not so very dark there, as you think perhaps. It is the place where I am now." That is just what I wished to ask you ; namely, what is the nature of the artificial illumination of which you spoke. "I did not speak of any artificial illumination." But you spoke of torches or lights. "Yes, but I understood by it an illumination that does not proceed directly from the sun, or any other heavenly body ; an illumination that does not comprehend the hemisphere of the moon, but is only partial." Tell me what you can about it. "That is not much ; I see here and there a clearness, which proceeds perhaps from the atmosphere of the moon. I do not know this, and Albert says nothing on the subject." Are you then on the dark side of the moon, which is always turned away from the earth ? "Yes, there. And here I see only such beings, as, when they lived on earth, were very low in point of knowledge." What kind of knowledge do you mean ? "I mean moral and religious. In particular, such come hither, as, on earth, did not believe in Christ, the Redeemer of men, who either found His doctrines unintelligible, and therefore rejected them, or were neglected from their youth up in religious instruction, and for that reason never felt much interest in such matters.* Ah, only think, here in the moon there are souls, who, even after their temporal death, are unwilling to hear of it.† (Interrupting herself, with joyful looks :) Ah, Albert, I just now observe it, you have then brought the flower with you again ? Thank God ! It is here once more." Why does that

* There are a few who are altogether ignorant of God : that these if they have lived a moral life, are instructed after death by the angels, and in their moral life receive a spiritual principle, may be seen in the doctrine of the new Jerusalem concerning the Lord.—*D. P.* 254.

† From being so dominantly natural, they scarcely know that they are in the other life.—*S. D. Pl.* 2d, 3507.

At length they acknowledged, when they were with me, that they were spirits, but still they could not be prevailed upon to believe that they were out of the body.—*A. C.* 941.

flower interest you so much? "I now learn, for the first time, from Albert, that when this flower shall have withered, my malady is at an end. The lowest and largest leaf is already withered. I see plainly from that flower and from Albert, that my health will soon begin to improve. It is indeed high, but it will wither away entirely. This will take a considerable time yet, it is true. My magnetic sleeps will cease by degrees; then cramps and qualms will come on, three or four times at first in the day; but these also will grow fewer and weaker, and the disease at last will cease altogether." How will it be then with your period? "If I do not commit any imprudence, every thing will then be regular, and I shall have nothing more in particular to suffer. (A pause.) Only my lungs. Ah, there, things are not altogether right. As yet I can say nothing certain on this subject; my breast at the best is weak; the lungs are spotted here and there, and that is not a good sign. For a long time after my recovery I shall frequently have oppression of the chest and shooting pains. When the termination of my present disease will take place I cannot yet tell. At all events, I must remain with you for some time after the last attack, as, otherwise, the cramps might easily return. I will indicate the time more precisely. (A pause.) But now remove the magnet; its operation begins to be too strong. (I removed it slowly, keeping it still however in my hand, which I approached, without her being aware of it, to the head of her bed, and there pressed the magnet. Immediately she cried out :) Ah, that draws! It hurts me above there; take away the stone. I see you now through my head. (To bring the vision back to the pit of the stomach, I moved my hand with the stone slowly over the head and breast down towards the stomach. When I came where her hands were crossed over her breast, the left hand, which lay uppermost, moved quickly toward the stone; I raised the stone, and the hand followed in every direction in which I carried the magnet. As a needle attaches itself to the magnet, so was it with her fingers. If I removed the stone from one of her fingers the next immediately adhered to it. This I did with my arm raised up, by which I became gradually fatigued. Thoughtlessly, I let my arm sink to lay the magnet on her stomach, in doing which I forgot that I must necessarily

take a direction downward from her arm. The consequence was that she complained vehemently, and exclaimed: For heaven's sake, not back, not back, it causes me great pain. (I was obliged to hold her hand for some minutes, on which the pains in the arm gradually disappeared.) Now let the stone only lie a little while on the stomach; it will restore all. (In fifteen minutes she bid me take it away again, which I did, this time, more cautiously. I will add here, that as often as I touched her right eye, or her forehead when she was seeing through it, with the magnet, she always said that she saw me much larger. Once she even said,) You look like a giant. (A pause.) You are feeling to-day some inconvenience in the stomach, and I suffer with you." You are right. Whence does it proceed? The reason is, that yesterday and to-day you slept some minutes after every meal. You must avoid this habit. It is not at all good for you. Rather leave off your habit of sitting and reading after meals, when you are very apt to be overcome with sleep. Divert yourself with conversation, or entertain yourself with music, or take gentle exercise. Your digestion would suffer from a frequent repetition of this error. (A pause.) Ah, my Albert, whither are you going? He is gone; he was obliged to leave me for a short time; I am now alone with you; but he will soon be back. (She says nothing whatever now for half an hour, lying still. Then joyfully :) Ah, there he is again, my dear Albert; I bid you welcome. You have performed an errand in the service of a superior angel!* O happy Albert, how weak and imperfect are we in comparison with you!" Are you still in the moon? "Yes, but I can tell you nothing more about this body, to-day. You have a mind, I see, to hear more." You are right, I should like it; if, however, it exhausts you, do not attempt it. "Albert says, it would be better for me to do so at his next visit. (Shortly afterwards I made the surprising discovery, that when I looked into her half-opened eyes, the right one moved this way and that, and the head nodded forwards. I repeated the experiment several times and always observed,

* While they were engaged in these things, there came a messenger from the prince, who invited them to eat bread with him. And they prepared themselves, and accompanied their angel.—T. C. R. 742.

that when I no longer looked fixedly at her, the effect ceased. I wished to see, now, how far this would extend, if I continued my gaze some time. The result was as follows : The right eye was fixed on mine, while the left had a quite different direction, so that she squinted ; the head moved forward by jerks towards my right eye, rose higher and higher, and when I drew back with my head, the whole upper part of her body rose up, but always with a manifest direction of her right eye towards mine. At length when she had come within a few inches of me, the jerking movement forward became quicker, and her head when struck my forehead pretty hard, the right eye seeking mine. When this contact took place, her whole body trembled a few moments ; thereupon she said : "My eye is satisfied," and of her own accord laid herself quietly down again on her back. This phenomenon occurred several times afterwards. Almost the same effect was produced by a reflection of the sun's rays from the above-mentioned brilliant, which she sometimes asked for that she might lay it at the pit of her stomach. A broken ray from one of the stones of this ring, once by accident, struck her right eye, when it began suddenly to move, the head commenced a jerking movement forward towards the ring, and never stopped until she had pressed her right eye some moments strongly upon it, with the like trembling of the body. If I took the ring away after the head had begun to move towards it, her right eye became spasmodically fixed, and she complained of shooting pains in it, which could be removed only by breathing and laying my hand on it for some length of time. The same was also the case, when she had already brought her eye close to mine and I suddenly removed my head.) "My Albert asks something of you, which you will doubtless do with pleasure." Tell me what I can do for your guardian spirit ? "By your morning walks, he says, in consequence of which you breakfast at a different hour from the members of your family, it has happened occasionally that the morning prayers of the household have been neglected. He begs you so to order things, that this may not be the case hereafter." Say to your Albert that I thank him heartily for this suggestion, and will take care that all hindrances shall for the future be put aside. "This rejoices my Albert. He is especially glad, that you have received his request so lovingly. He says, this encourages him to suggest

another matter to your consideration." Tell him that I will be gratified by any suggestion from him. "Albert says, you have more to do to-morrow than is right." To-morrow, I shall preach; I do not understand it. "You will do more than that, Albert says. You will also have a church-meeting on the holy day. This, he says, should not be." (Of this she could, as I think, have known nothing, as I had spoken with no one in the house on the subject.) Who told you that? "My Albert knows it and does not like it." If he knows that, he knows also that I did not wish it so. Circumstances are such that I could manage no other way. "Albert is aware of that, he only wishes you should seek to cut off this necessity hereafter." I will do so. "I will now rest some time, Albert wishes it. (For about twenty minutes she lay quiet and spoke not a word. She then said :) Ah, the little fellow is crying in the parlor; he is refractory to his aunt. (Immediately thereupon the boy came in at the door, still weeping, and R. called to him :) Come to me, dear boy; you did not wish to obey; you should have done so; cry no longer, and be a good and obedient child." (The boy had refused, as appeared afterwards, to let any one but his mother undress and put him to bed.) Will the crisis of to-day last much longer? "It is just now terminating. Next Tuesday, my Albert will visit me again; he leaves me now in a few moments." It was so. The usual cramps, which, however, were extremely light, came on, and she awoke with the words: "I am hungry and thirsty; give me something." (About nine o'clock.)

May 27th, 6 to 9, P. M.

The cramps in the breast and the cough come on a few minutes before six, without being preceded by nausea; they are very slight, however, and last only five minutes. On the other hand, the body is agitated, just preceding the sleep-waking state, with greater severity. It shakes all over as in some violent ague; she then stretches all her limbs spasmodically, and jerks and strikes with her arms so violently, that I was apprehensive she might injure herself against the bed frame. This, however, is not the case. Suddenly she grows calm; the eyes

are half closed, the arms as usual crossed over the breast. In a few minutes she says :) "Albert, where have you been staying so long?" Was he not here immediately? "He has one dangerously sick in French Switzerland, who was treated amiss in her magnetic state. This is what detained him; he has removed the mischief." How do you find your Albert so soon, when you fall into a crisis, in the land of spirits? (Smiling.) "He finds me; it is his charge to visit me." Is he alone? "Yes, as yet; later, Amandus will come too." Will your Albert stay with you here this time? "No, he will immediately accompany me again to the moon. (A pause.) But, Albert, you look very seriously on me! O, I have done wrong; I promised you to control my temperament better, and forgot the resolution yesterday, altogether. Ah, I was foolishly sensitive and excited. I will certainly not do it again, my guide; be kind to me once more, I earnestly beseech you. (A pause, during which she weeps :) Yes, indeed; my heart, Albert says, and not my health only, will suffer from it, if I do not watch myself more closely. O, I thank you, Albert, that you are now kind to me again; he is looking at me again with perfect kindness; I am quite happy (A pause.) He is going with me now to the moon." (A slight trembling comes over her, and her body visibly stretches itself out, the face is deserted by its color, and the breathing becomes almost imperceptible.) What carries your Albert into the moon? "It is good, at present, for my health, to accompany him thither; but besides this, his business also leads him thither." What has he to do there? "He teaches among the inhabitants of the moon." Is this what he is doing now? "Yes, at this present moment." Can those who learn perceive you? "Yes, some of them are looking on me, but do not however know me; Albert is frequently accompanied by persons in my state. I am at some distance from the hearers; Albert says I may not come close to them, as it would be very injurious to me." Do you hear and understand the instruction? "I hear, indeed, that he is teaching, and know it too, but it is done in a language I do not understand." Are they the sounds in which we converse here? "O no; I only feel it. On other occasions as well, Albert does not speak as we do; I gather every thing from him by sight; he does not speak with the mouth, like men, but with

his whole essence.* His satisfaction and his seriousness, also, are not to be seen in his countenance only, but in his whole person. This language every departed spirit understands immediately.† Should I be magnetized artificially, I could be raised to a degree in which I should understand this language perfectly; but it would be my destruction." But as you understand Albert's communications to yourself, you ought likewise to understand when he speaks with the inhabitants of the moon. "O, that is not so. Albert accommodates himself to my weakness, and so makes himself intelligible to me. But I cannot follow him when he speaks with elevated spirits. There is still a wide difference between a departed soul and one in a magnetic state." Does this instruction, then, in the moon, belong to the usual employments of Albert? "Yes, but besides him there are several other guardian spirits there who are charged with this duty."‡ What are the chief topics on which he is now speaking? (She converses in silence with Albert, and shortly says :) He is speaking with them on what was not rightly intelligible to them here in God's word; he instructs them concerning it,§ gives them exhortations, shows them the way to the true understanding of it, and points to the glorious goal. O Albert, were I but there! O, make me so good, that, when I have finished my course, I may be permitted to worship, in those higher circles, the God who has led me hitherto in so faithful, so fatherly a manner, and thank Him for his unmerited love. Ah, I am still so imperfect.

* I am informed by the angels, that the first discourse of all in every earth was effected by the face, and this from two origins, the lips and the eyes. This kind of discourse, therefore, excelled vocal discourse, as much as the sense of seeing excels that of hearing, or as the sight of a fine country excels a verbal description of it. Add to this that such discourse was in agreement with the discourse of angels, with whom men in those times had communication; and also that when the face speaks, or the mind by the face, the angelic discourse is exhibited with man in its ultimate natural form, but not so in verbal discourse.—*E. U.* 54.

† It is in consequence of the correspondence of the speech of thought, and the speech of the mouth, that man when he comes after death among spirits, knows how to speak in an universal language, thus with spirits, whatsoever had been their language in the world.—*A. C.* 6987.

‡ Instructions are effected by the angels of various societies.—*H. & H.* 513.

§ All instruction is there effected from doctrine derived from the word, and not from the word without doctrine.—*H. & H.* 516.

We might all accomplish more than we do, but we so very often do not will it. Oh, you should see,—I would have you see it,—the holy zeal with which my Albert is now teaching, and his deep humility. Think it, only, this glorious Albert holds himself for one of the meanest servants of God. That is well pleasing in His sight ; He is near to all who are of a humble spirit. Let us, dear friend, strive to become such.” (A pause.) You said, just now, that you did not understand the language in which Albert conveyed his instructions ; how could you then give me the substance of them ? “ Albert wishes I should hear what he says, and therefore makes himself understood by me, in his usual manner.” But how can Albert teach, and speak with you, at the same time ? (She smiles.) It is not there as it is here, on earth. He sees me, hears me, cares for me, answers me,—all, while he is teaching. You have no idea of the rapidity with which all this is done. A thought, and he is here with me, a thought, and he is in the remotest place. He does not need the tedious way, and the lumbering speech of men ; he is not impeded by a body. At this moment, however, he has ceased to teach.” The instruction then is over ? “ Yes, the assembly is dispersing.” Whither are they going ? “ Each one goes to his own calling.” In what does that consist ? “ That I cannot now see clearly. It would cost me too great an effort. As Albert does not answer such questions, I should be obliged to find it out myself. But go on with your questions ; I will tell you, when it hurts me to answer ; it gratifies you to talk on these subjects, and for that reason I speak of them gladly.” Is that side of the moon which is always turned to the earth inhabited, as well as the other ? “ Yes.” What kind of beings are there ? “ They are departed souls of men also.” But you said that there were also grossly corporeal beings in the moon. “ I said so ; and such is the fact. The moon is different in this respect from the earth. It has three kinds of inhabitants. On that which is for the most part the obscure side, are found departed souls that have been sadly neglected. This is here, where I am now. I have already said something to you about this abode. On the side always turned to the earth, are also, for the most part,

separate souls; they are somewhat better;* but they are still far behindhand. In the middle, in a ring about the moon, where twilight reigns, are the original inhabitants, of whom I said that they were gross and corporeal. They are, in a great measure, hemmed in by huge mountains and rocks impossible for them to pass: nor do they have any desire to pass them. (A pause.) I must now rest. In fourteen minutes you may ask me more questions." (When this time had elapsed I asked:) Are the original inhabitants organized corporeally like men? "They are much smaller than men†—their external form is similar to ours. They breathe also, but their lungs are different from ours."‡ Why so? "Because what they inhale is not of the same nature as our air, and because the moon has a much smaller atmosphere. They stand also on a much lower grade of cultivation, than the inhabitants of the earth. They stand still in need of visible heavenly guidance, which we no longer require, and for that reason there come to them instructors like my Albert."§ (A pause.) Do you see, where the original inhabitants of the moon reside, works like the artificial works of men? "Yes; I see, for example, buildings; they are however entirely of stone; that kind of stone, however, which is very abundant here, is not found on the earth. They have metals also, as Albert says; but they too are different from ours; and they have but a few of them. Their style

* All who are in places of instruction dwell distinct among themselves.—*H. & H.* 514.

† Their faces appeared not unhandsome, but longer than the faces of other spirits; in regard to stature they appeared like children of seven years old, but more robust; thus they were dwarfs, (homunciones.) It was told me by the angels that they were from the moon.—*E. U.* 111.

‡ It was perceived that this was owing to this particular circumstance, that the inhabitants of the moon do not speak from the lungs, like the inhabitants of other earths, but from the abdomen, and thus from a certain quantity of air there collected, by reason that the moon is not encompassed with an atmosphere like (similar to) that of other earths.—*E. U.* 111.

§ In every other earth divine truth is manifested by word of mouth by spirits and angels, as was said above in speaking of the inhabitants of the earth in this solar system; but this manifestation is confined to families; for mankind in most earths live distinct according to families; wherefore divine truth thus revealed by spirits and angels is not conveyed far beyond the limits of families, and unless a new revelation constantly succeeds, truth is either perverted or perishes.—*E. U.* 120.

of building is quite different from ours; they are all rounded off at the top. There are mountain chains every where in the moon, of enormous elevation; and some which eject fire and masses of every description."—Do you see trees and forests in the moon? "Where the human inhabitants are, I see such, but not many; they are different too from our trees; but how I cannot say. I see that they are smaller and thinner." Is there water also in the moon? "There may be water, but I do not see it." Ask Albert. "He says yes, but I do not see any. (A pause.) Only think, here, in this gloomy abode where I am, there are creatures so deplorable as to doubt of the immortality of their souls,* and the existence of a God.† These are forced back into the huge mountains, and so restrained to these places, that they do not dare to leave them. Ah, there they mutually torment themselves, by continual strifes and contradictions,‡ in which none are right.§ Albert says these are the most unhappy beings. They are such as gathered nothing on earth for their spirit; in consequence of which they have nothing there. O these are very pitiable; they are so empty, so desolate;|| they are wretched creatures, and a torment to themselves.¶ (A pause.) It is also much

* The quality of their (the spirits of the Hollanders) faith, even though miracles should be wrought, may hence appear. It is such that they neither believe in spirit, nor heaven, nor hell.—*S. D., Pt. 2d, 3521.*

† Those who flow out of the natural world into this, and hear that they are in another world, gather themselves into companies in many places and ask—"Where is Heaven and where is Hell?" as also, "Where is God?"—and after they have been instructed, they still begin to reason, to dispute and to debate whether there is a God.—*T. C. R. 332.*

‡ They (certain spirits,) are called reasoners because they never conclude any thing, but take up whatever they hear, and dispute whether it be by continually contradicting. They love nothing more than to attack truths and thus to pull them to pieces by discussing them. These are they who believe themselves to be learned above all in the world.—*T. C. R. 332.*

§ From these appearances I conjectured that below those meteors stood those who were disputing about imaginary things, which they esteemed of great moment.—*T. C. R. 335.*

|| I asked the angels concerning the lot of such —. And they said, that such, when they are alone, cannot think any thing, and thus speak; but that they stand mute like automaton and, as it were, in a deep sleep, but that they are awaked as soon as they hear any thing.—*T. C. R. 334.*

¶ That some are vastated by fears, some by infestations from their own evils which they have done in the world, and from their own *false*s which they have thought in the world, whence come anxieties and pangs of conscience.—*H. & H. 513.*

more difficult for them, to correct their knowledges there, since those means are wanting which we have on earth. At times they are permitted to cast a look into the state of such as are better and happier.* This is done with the purpose of at least stirring them up to desire for what is better; but with these beings this is hard to accomplish. One that has brought with him so little, or rather almost nothing that is true, has no desire to learn: for this reason they are not willing.† Freedom remains to them there also.‡ O God! Let us always endeavor right earnestly to learn more purely the things that are better. From you, (turning to me,) my friend, will much, very much, one day be required. O be zealous to reach the prize that is held out before you. (A pause.) Ah, the poor creatures! They do not believe in the Redeemer, a thing that is justly required of us all. Through Him alone we must and can be saved; for this cause He came into the world, to save sinners. A belief in God is not enough; our knowledge must go higher than that of Jews and Heathen; but the requisitions on us are greater also; we have far more means to elevate our knowledge and animate our faith. (A pause.) O that all men would lay it to heart, that no one would forget it, that we can live here but a short time. All our endeavors should be directed towards enlarging our knowledges for the higher life, according to the precepts of the doctrine of Jesus, and at the same time to improve our moral state. Then we need not be anxious about the help and support of the most High; for He is great and of great power. (She prays :) Great is Thy name, O Lord. The wonders of Thy works praise Thee; unsearchable are Thy doings. The happy hosts of the angels adore the depths of Thy

* Certain spirits, not evil, sunk into rest as into sleep, and thus as to the interiors which are of their mind they were translated into heaven; for spirits, before their interiors are opened, can be translated into heaven, and be instructed concerning the happiness of those who are there.—*H. & H.* 411.

† Some understood when they were turned to those who were in the light of truth, that they were truths, but still they were not willing to understand them, wherefore they denied them, when they were in their own falses, and thus in themselves.—*H. & H.* 464.

‡ Hence it appeared very evident that the wicked as well as the good (in the other world) have equally the faculty of liberty.—*D. L. W.* 266.

wisdom ! Without limits is Thy love, without bounds Thy mercy ; all souls are happy in Thee ! (A pause.) I search deeply to know Thee, but only find that I cannot do without Thee. (A long pause.) If we only have reached the feeling that we stand infinitely below Him, we have already made great progress in true knowledge. Only the humble are pleasing in God's sight. He is with them. (Turning to me :) A few days ago you had a conversation with me in which your brother took part ; it was in your chamber, in the evening. We looked out on the beauties of nature. That was of benefit to me ; I shall never forget it. I am still very far, in the waking state, from having clear ideas about higher things. My Albert begs you to repeat similar conversations with me. But now I will rest a gain. (She lies quietly for a quarter of an hour.) Your hand trembles on my stomach ; your arm is somewhat fatigued ; you cannot keep your hand on me, in this position ; sit in a more convenient posture towards me." (It was as she said ; my arm pained me in consequence of its uneasy position. Suddenly she starts.) What has happened to you ? (All astonished she says :) Just now I saw my own self, my whole form. I was sitting in a chaise that was driving past. That is very singular. (After a short interval.) Ah ! that is the chaise you have a mind to buy ; it is painted green." How can you know that ? I have not yet seen it myself, and it is full fifteen leagues distant. "Nevertheless I saw it, and without doubt it is the one ; I am not mistaken. I shall ride in it too, I see plainly. To-morrow afternoon you will receive more particular accounts about it. (It was really the case. Unexpectedly there came, instead of a written communication, which, for the rest, I was not looking for under eight days, on the next afternoon at half past one, a messenger who brought me information respecting the chaise. R. described the chaise which I had never seen, accurately, to the smallest particular, and added that it was good and not too dear ; that I should not repent of the purchase. Of the price she could know absolutely nothing, and yet she named it correctly, and even did not forget to say what present was intended for the negotiator. All turned out as she had foretold. She said further on this subject :) I saw this carriage before ; but where ? (Thinking.) Where could it have been ? Ah, a few

days ago I dreamed that I drove up in it to the door of the post-house in Tuttlingen. That was an ordinary dream, of no account;* but the conveyance was the same that I saw just now, and which you will buy." Will you see more widely and clearly hereafter, than you do now? "Somewhat more clearly, without doubt, but not much more. I am capable of the highest degree of clairvoyance; but the thing must be allowed to take its own course. It would be disastrous should you carry me higher." That I will never do. "I know it, but I will tell you what would be the first consequence should you do it. I should lose my period altogether, from which, deplorable states and uninterrupted ill health would ensue. I should never be well again, and must soon die." I thought that the period would be induced by artificial magnetism, and rather be increased? "That would indeed be the case at first, but soon every thing would take another turn, and be as I have said. (Surprised :) Ah, I see my blood at this moment running in the larger and more minute vessels. It is a glorious sight! (A somewhat long pause.) What a streaming up and down!" Do you see your heart too? "Yes, that is the centre of all the motions. Oh, you ought to see it? (A pause.) Without R.'s being able to perceive it, I had taken in my mouth a peppermint cake: immediately she made a wry face, made the various motions of tasting with the mouth, and then said:) What have you, I pray, in your mouth? B-r-r-r! how it burns! Ah, mint, peppermint; confess it! I feel peppermint on my tongue. (Smiling.) You meant to cheat me; but do you not find that you cannot impose on me? (A pause.) But listen, friend, I must tell you something." I will hear it. "I could—I ought—no, it cannot, must not be." What do you wish to say? "I had a mind to tell you something; but—no, I dare not. But yet—(A long pause, during which she becomes more and more restless. At length her features brighten again, and she says :) My Albert tells me to ask you, not to preach on the coming Sunday." Why so? My throat is indeed somewhat weakened; but I hope it will be well

* The third sort (of dreams) come by spirits, who are near when man is asleep, which are also significative. But *fantastic* dreams have another origin.—A. C. 1976.

by Sunday. "Not on account of your throat, Albert says." Then ask him if he will be so good as to communicate his reasons? "It is not good for you; I cannot say more." Without good grounds I cannot, as you see yourself, dispense with this duty of my calling. "Albert says nothing more—he only advises you, and you can act as you will." We will leave the matter. Can you not give my brother some advice respecting his throat? It pains him; what must he do? "Ah, that is no wonder: why do they heat the pillows on the bed-pan? Water is not good in his case. They should be heated in a dry place; then the pain, which only proceeds from the peculiar influence of the water, will depart. This I did not see in my waking state. I helped to fill the pillows myself yesterday, and to see them laid on the bed-pan: now I see it better. (The result justified the prediction of the somnambulist.) It goes well with the perspiration about your feet; it will never appear stronger than it does now; and that is good. You did right also to put new pitch-plasters on the soles of your feet to-day. (I did it in my chamber without witnesses; no one knew a word of it.) Now I must rest sometime before I wake. Amandus came just now; he conversed but a short time with Albert, and immediately went away again." (After a quiet interval of about a quarter of an hour she again starts violently :) What has happened to you? "A large fragment of rock has just fallen from a cliff in Lauterthal, in the neighborhood of the mill of Unterherrlingen; that was what startled me." Why did you notice that, when you do not hear a noise in the chamber? "I hear such noises too, when you attend to them. But why I saw the falling of this rock, I do not know. Albert chose that I should perceive it." What object can there be in it? "I cannot tell that either; there certainly is one, otherwise Albert would not have willed it; but he says nothing on the subject. (A pause.) But now I am to awake. The day after to-morrow at six in the evening I will see you again, my Albert. Farewell!" (She trembles as usual, and wakes up cheerful, as the clock strikes ten.)

May 29th.

Instead of the crisis announced for this evening at six, one altogether unexpected came on early in the morning.

So early as half-past seven, after a morning walk which she had taken, and after which she had just finished her breakfast, R. came near falling from her chair to the floor, without having given any previous tokens, as was usually the case, of indisposition. She was carried to the bed in an unconscious state, where she lay a full half hour without signs of life, without hearing me, or sensibly feeling my influence. At length tokens of life made their appearance; the eyes moved half-closed, the arms trembled at times, and there were manifest endeavors to open the rigidly-closed mouth. This struggle lasted another half hour. Frequent breathing on the mouth brought the jaw to quiver. I now blew *into* her mouth, and laid my forefinger on her tongue, whereupon she tried to stammer out some broken words. By degrees her speech returned. She now began of her own accord:—"To-day I am in an extraordinary magnetic state. I told you, in my last sleep, that Albert requested you through me, not to preach next Sunday. You replied, that you must have good reasons given you for this, proving that it would be right; that you could not postpone the duties of your office on my bare word. Have you not now, (seriously,) good grounds?" I will not preach, certainly, but you cannot know the reason, inasmuch as no one besides myself knows it. "I knew the reason already when I was bidden to ask you not to preach on Sunday. I wished to tell you what was before you. You remember, my Albert did not allow it, and I did not dare to do so. Yesterday, early in the morning, you coughed up some blood in your walk; it made you very uneasy, and caused you to pass the last night without sleep. You must now be more quiet, unless you would have your health suffer anew. For this end, Albert has called me unexpectedly into this state, to tell you this and to calm you." (It was, indeed, exactly as R. said. I had coughed up blood during a walk, and had said nothing about it to any one. This incident naturally disquieted me very much. She now raised up her right arm, reached out the first three fingers of her right hand, and laid the left flat on my breast; whereupon spasms immediately followed, which evidently moved from the right hand through the arm and the breast into the left hand, and thrust the whole body towards the left. Thus, for about five minutes. It was exactly the process she had formerly resorted to, in order to relieve me on purpose, because it would have made me uneasy. It

move an inconvenience of the stomach under which I was suffering. (Compare 19th May, P. M. The five minutes passed, she said :) You will already feel an unusual heat in the breast, and feel relieved this very hour. (It was exactly so.) Be not concerned about this accident. Spare your breast somewhat more than usual. Keep it especially warm ; it will then pass away without bad consequences." Will I be able to preach again next Sunday week ? " That I do not yet know ; ask hereafter. (She now attempted to remove her hand from my breast, but declared that it was not possible for her to do it, her hand being, as it were, glued fast. " It is with my left hand, she said, at present, as with a glass, the smooth bottom of which rests on a wet, smooth surface. It can be removed only by force." The reason, no doubt, in the case of the hand, is different from that in the case of the glass ? " Of course ; here your attraction is the reason ; you are a magnet to my hand, and your breast now attracts my Albert's force stronger than any other part of your body. [Compare the crisis of June 21st.] (At length she detached her hand, but said :) My five fingers have become entirely without feeling ; breathe on them. (I could not, however, get possession of them, because she frequently dashed them this way and that. [Compare May 19th, P. M.] When she had done this about twenty times, she said :) " So, now breathe on them ! (I did so, and feeling was soon restored to her fingers.) You are more calm now ; I feel it." Whence came the spitting of blood ? " You exerted yourself too much on Sunday. The church meeting lasted three hours. That was too much. For this reason such meetings are not good on these days. The change of weather and the cold morning mists in which you walked also had an effect. Be easy now about your breast ; I have just now looked into it again ; it is not such a bad affair after all." Why did you, a little since, move your fingers about so rapidly ? " Because they pained me, and the motion relieved them." How can that be ? " I received a portion of your vital fluid, which, in consequence of the affection of your breast, is not altogether healthy, into my hand ; by those movements I got rid of what gave me the pain." Why, in your last sleep, did you foretell six o'clock this evening, incorrectly, as the time when you would fall into another crisis, when you foresaw my spitting of blood long before, as you say, and as I believe ? " Albert concealed this unexpected sleep from

would have excited surprise in you also, if I had told you the day before yesterday that I should have an attack so early to-day. But a crisis would not have been good for me yesterday evening, and, at the same time, he did not wish to leave you till this evening in an uneasy state of mind. (A pause.) Praised be God, that the accident will have no further consequences. I have felt apprehensive for a long while, because I knew of it so long ago. I hinted at it several times before this; but you could not understand me, as I was not permitted to say more." (She now rests for some time.) Is your Albert there? "Yes, he will not come in the evening. This crisis takes the place of the one announced." Express to him, I pray you, my hearty thanks for his interest, and the perceptible relief which he has just afforded me. "He is looking at you in a friendly manner." Will you leave the earth to-day again? "Albert will stay some time here, and then I shall accompany him to the moon." (At this moment her right eye, into which I looked fixedly, began to move strongly from side to side; her head rose up, and advanced towards my right eye.) What is the nature of the attraction exerted by my right eye? "I cannot explain it. I only feel as if there were something fastened in the middle of my eye by which they were drawing me to your eye. The same effect is produced by the diamond, but in a lower degree. (A pause.) Albert now departs with me. (The usual phenomena occur with her body.) I am in the moon." Is Albert teaching again? "Yes, but this time he is on that side where the less degenerate souls are found. There are not very many to hear him to-day." Do you know any of these souls? "No, not one; I see them each separately. These will soon be permitted to change their present abode for a better one." Whither will they be translated? "Albert says, that depends on higher ordinations, and he does not know; that they will pass, however, to another of the heavenly bodies, as is always the case when souls are ready for their translation to a more perfect state. (A pause.) O, how wisely and how lovingly has God arranged it all! (She prays.) Make me good, O Heavenly Father, and ever better, that I too, like Thy better spirits, may draw nearer to Thee, by one degree after another, and not lag behind. Lead me by Thy good Spirit in Thine own ways, that I may never lose sight of Thee, my highest and last aim. (An interval of silence of some length. My sister M. approaches her bed.) I can now

bear the presence of M. pretty well; I see her also; she is standing near me. She is right good, but something is still wrong about her stomach. (A pause.) The time will yet come, dear M., when you will be in a sphere that agrees with you better than your present one; where you will be less harassed by the calls of external circumstances. Your heart and your spirit will then have more nourishment, and you will then enjoy better health. Confide only, it will turn out so. (A pause.) But now I shall soon wake up; the day after to-morrow we shall see one another again, at six in the evening. (She trembles.) Alas! my Albert is going. The return to the life of earth this time will be accompanied with a hard struggle." (It was so. She coughed for more than a quarter of an hour; then came on oppressions of the chest and convulsions, which terminated in universal agitations of the body. After a full half hour of bitter struggles she awoke about ten o'clock, much exhausted, and astonished to find herself on a strange bed.)

May 30th.

To-day, according to the announcement of yesterday, there was to be no magnetic crisis. It was so. Still R. as she was sitting, about eight in the evening, on the sofa at work, suddenly laid her head on one of its pillows and slept, while her head appeared much heated, a natural sleep. Her breath was quite short. She soon woke up, and my brother C. and myself talked to her; but she never fully understood the meaning of our words. "I do not understand you, she said several times; I do not know what they want." All at once she fell asleep during a speech which she had not yet finished, woke suddenly up again, looked about her quickly, begged me to stay near her, and again fell asleep. In a few minutes she woke again, and looked about fixedly, seeming to be in full possession of her consciousness. These alternations lasted for more than an hour, whereupon her breathing became easier, and after fully waking up, she recovered her consciousness perfectly. The magnetic relation in which I stood to her exhibited itself in this singular half-sleep, chiefly in the circumstance, that, while she slept, she became suddenly aware of it whenever I left her bed in perfect silence, and be-

came quiet only when some part of my body touched hers. Contact with her clothing, or with the ends of her fingers, was sufficient. It was further a circumstance particularly striking in this state, that she moved the muscles of her face with singular rapidity in all directions, and at first, made, now the most laughable, now horribly distorted grimaces, but afterwards imaged forth the most various emotions so perfectly, in her looks and gestures, that each was recognisable at the first glance. On awaking, she complained of violent headache, which passed off, however, in a short time.

May 31st, 6 to 8, P. M.

After the usual cramps, which, however, were considerably shorter and less violent, and especially expressed themselves less in convulsive movements of the arms and legs than had hitherto been the case, there came on a short sleep, more like a natural one, in which she neither saw nor heard me. After this, her face brightened, and magnetic consciousness returned. (She immediately said :) "Ah ! Albert, you are here ? You are ever looking after me. I cannot sufficiently thank you for what you do for me. (She speaks with Albert for some time in silence.) You too are near me, M. I am heartily glad of it." Can you see M. ? "She stands quite near you, and her clothes touch you. You are looking at her yourself ; how should I not see her ?" Would you then not see her, without my intermeditation ? "No : but if you earnestly *willed* it, I should be obliged to see her, even though she were not in the chamber." May M. speak with you ? "Yes, if she wishes, but through you. Attend closely to what she says, and I shall hear it better. (Just as M. was going to speak, she was called away. A silence somewhat prolonged.) There comes my Amandus too. O, is it my privilege to see you again ? Where have you been meanwhile ? Ah ! so ? You have been treating one of Albert's patients ?" Ask Amandus why Albert does not treat his patients himself. "Amandus says, that Albert has heretofore, from time to time, committed suffering persons to his care, that he might relieve them and direct the cure of the disease, but that in more important cases Albert is always present himself." Are they only magnetic patients whom

he attends? "Amandus? Yes." Is not that the case with Albert too? Does he relieve other sick persons also? "I will ask my Albert. (A pause); he says there are many kinds of diseases and sufferings, in which there is need of help from on high, in the life of men; that it is his calling to render assistance, and to calm, not only in the sufferings of the body, but in those of the soul also.* He has already helped many somnambulists, but he must be near the afflicted in mind also. He says that there is no suffering which can befall the man, what name soever it may have, in which there is not a supernatural helper assigned to him by the Most High; that every man has a guardian or protecting spirit;† but that frequently several men are committed to the care of one higher spirit." But of what kind is the influence of these higher beings upon waking men, not in the magnetic state? "Often bodily, often spiritual, according to the exigence of the case." I cannot see how higher beings operate on men who have no such susceptibility as those in the magnetic state for receiving that finer vital substance, whose influx into you is now proving so healthful. Albert says that this, with those quite sound in body, is unnecessary. The deeper troubles of the soul, however, always make the body to stand more or less in need of help, and in consequence susceptible of a higher influx of life;‡ but that it is often sufficient, in silence and unconsciously to the sufferer, to operate on his soul." But is it possible to affect a human soul, save by means of some substance, although an extremely fine one, while it is yet in the body? "Yes, he says that this is always the case with the higher spirits appointed by God to take care of men. Often they form the voice of their consciences, which seems to them as the voice of God in their interior.§ But what the nature of this operation on the soul is, my Albert does

* The will and understanding of man are ruled by the Lord through angels and spirits. And because the will and understanding are so ruled, all things of the body are also, since these are from thence.—*H. & H.* 228.

† There is with every man an associate spirit.—*T. C. R.* 330.

‡ It has been given to the angels to move my steps, my actions, my tongue and speech, as they pleased, and this by influx into my will and thought.—They said afterwards that every man is so ruled.—*H. & H.* 228.

§ When evil spirits begin to have dominion, then the angels labor to avert evils and falses, and hence there exists a combat; it is this combat which is rendered sensible by perception, inward dictate and conscience.—*A. C.* 227.

not explain to me, because I could not comprehend it. He says, this is an ordination of God which is not more incomprehensible to you than the fact that you think and will and breathe. But now let me rest. This conversation affects me. (She rests for half an hour, at the end of which she exclaims with joyful astonishment :) Ah, ah, how glad am I!" What delights you so much? "I see the flower again with Albert; O, God! how do I thank Thee!" What throws you into such emotion? "Two leaves are once more withered on it. And for that I have to thank you, my benefactor." Why me? "Because you hold out with me in my sufferings, stand at my side, and do not abandon me. Oh, if that had not been the case, O God!" What would have happened then? "This disease would not have left me in two full years, and even then I should have remained sickly." But how long will your disease last now? "That I cannot tell exactly, at present, but by no means so long." Will the leaves of the flower wither in certain intervals of time? "Yes, such is to be the case; but this depends still on circumstances, all of which I do not yet see clearly. I do not at present know so precisely the external influences which may operate upon me until my recovery. Still I see that I am not to be sick very much longer." How many leaves has the flower? "I cannot rightly see." But can you not count them? "Ah, dear friend, it is quite one thing to count with waking eyes, and another to do it in my state. It is much more difficult; yet I will try. (She makes an evident effort, and counts very slowly.) One—two—three—four, no, I shall never get through; I can never finish it without mischief to myself; the exertion is too great. O, my Albert, do you tell me the number; you can very well do it. (She looks towards the place where her eye is always directed when she speaks with Albert.) Now I know; there are yet thirty leaves." There were then altogether thirty-three? "Yes." How did you learn the number? "I saw them in Albert." Where is Amandus at present? (She points in the direction opposite to Albert's position.) "I am between the two." You are looking towards Amandus; are you speaking with him? "He is speaking with me. He is giving me good lessons. He tells me that I should become better and better, and often remember what, on many occasions, he inculcated upon me, while I

was yet a child. (A pause of some length.) Whither are you going with me, my Albert? I am leaving the earth; ha, what a rapid flight! I am already at the spot." Where are you? (She gives no immediate answer, becoming rigid, and lying for some time like a pale, dead statue. After several minutes she moves her mouth, and answers to the question when repeated: Where are you? "In Venus." Why not again in the Moon? "Albert has business just at this time, in Venus, and the stay in this planet will now, he says, be of great service to me." Will you be able to tell me something about this part of the creation also, that is of interest to me? "Ask, by all means; what I can observe myself, or Albert can inform me of, I will again tell you faithfully." Tell me, in the first place, what business Albert has in Venus? "He is teaching." He stands higher in knowledge, then, than its inhabitants? "Yes; yet there are souls there already very enlightened." Are there also departed men in this heavenly body? "Yes, precisely such." But also such as are originally and properly inhabitants of Venus? "I see none, but Albert says, there are such there, and that they have a considerable resemblance to us men!"* Why do you see none? "Albert says, I may and must not; that no somnambulist has ever been permitted to see the original inhabitants of Venus." Why not? "That he does not tell me." What inhabitants of Venus is Albert teaching? "Those who were once inhabitants of Earth, and now, in Venus, have got an extremely fine body, like the clothing of my Albert, which seems to consist of light and gold-shine."† Do you see these beings? "Certainly; yet I may not approach them so nearly as those in the Moon?" Why not? "They are all purer than I am, and Albert so wills it." Yet I should think, that when their teacher is so closely united with you, the scholars could have no objection to your approaching. "I do not know that; but Albert's command is enough for me."

* In the planet Venus there are two kinds of men.—*E. U.* 106.

† Spirits and angels are clothed in agreement with their intelligence, and according to the reception of truth in their life, for this is intelligence. Indeed the light of their intelligence is formed into garments, and when this light is so formed, they not only appear as garments, but actually are garments.—*A. E.* 395.

On what degree of perfection do these inhabitants of Venus stand, as compared with Albert and the inhabitants of the earth?

“Into Venus are translated all good souls, who, on earth, with the best desires, were always in a condition where they did not feel themselves happy; souls, who, without their own fault, have missed the aim of their life, but remained uncorrupted; the persecuted, the abused, the falsely estimated, good men, are very numerous there; the ignorant in religion, also, who were so without their own fault, and yet remained good.* Such souls have here a happy lot; they all have their employments, concerning which Albert tells me nothing. They are happy among themselves, and yet this place is only one of preparation for a higher happiness that awaits them.” You said that Albert teaches; is he about it now? “Yes, but there are fewer hearers assembled this time, Albert says, than usual.” Why so? “Many are celebrating a parting, festival,† in another region of Venus, where several souls, who are ready for their transition‡ to a higher planet enter once more into the circle of the friends whom they are about to leave, and rejoice in common with them.” Whither are they transferred? “Albert says, that he knows only of two, certainly, that they pass to the sun.” Will the highest felicity the human soul can reach be experienced in the sun? “O, no, no, all that is only the beginning. Above the sun, there are worlds without end§ and felicities without number. The more perfect spirits are found in other places of the creation. Yet God very often sends His angels too, (and these are much higher than all the inhabitants of the suns,) into our solar system to execute His commands. Albert says, that I will be permitted to see this, this very hour;

* It is provided that all who have lived well, and acknowledged a God, are instructed by the angels after death.—*D. P.* 328.

† There are here days of festivity appointed by the prince.—*T. C. R.* 745.

‡ But this beginning of man’s life after death continues only for a few days; but how he is afterwards led from one state into another and at length either into heaven or into hell, will be told in what follows.—*H. & H.* 451.

§ How immense the heaven of the Lord is may also be manifest from this, that all the planets visible to the eye in our solar system are earths, and moreover that there are innumerable ones in the universe, and all full of inhabitants.—*H. & H.* 417.

I do not know what he means." On what subject is Albert speaking? "Of God's loving providences, and His wise and fatherly designs in all His ways. I hear him also speak of Jesus' doctrine, and of redemption, and of God's grace through Him. Oh, you should hear how my Albert teaches! Now he assumes a holy seriousness—a majesty before which I bend with humility. When the names of God and Jesus are pronounced, his whole person becomes glorious. Oh, my Albert is deeply in earnest. You too must learn to speak thus before your congregation; then God's blessing and power will be in your preaching. (A pause.) O Thou most loving Father! How do I thank Thee, that Thou hast caused Thy truth to be proclaimed to me! What would I be, if I knew nothing of Thee, and the doctrine of Jesus! For me, too, did my Redeemer die. How can I thank Thee for this, O Thou most Holy! (A pause.) Yes, obedience to Thy will—let that be my first duty, and love—yes love! Give me ever more and more of living faith and love, and of trust in the grace which Thou hast bestowed upon me. Thou hast often heretofore poured comfort into my suffering heart; when my faith began to sink, Thy love always raised me up again;* O thanks and praise be to Thee forever. (A pause of some length.) Make me, O Father, ever more and more ready to submit myself to Thy holy leadings; teach me, in all zealous endeavors, to give myself up to Thy wise ordination. Send light into my heart, when darkness overshadows it; teach me to pray aright, and ever to cling to Thee. Teach me, for every benefit of Thy hand, to render such thanks as are pleasing in Thy sight. O Father! make me good. Make me to account little of the things of earth, and never to lose sight of the highest aim. Then I shall never fall, and, when strong temptations come upon me, Thou wilt protect me. Bless, most Merciful, my resolutions; give me strength and power to execute them. Help me to fight against myself: Thou seest I would do so, but without Thy aid it is not possible for me to do even the

* For in them (temptations) man, to appearance, is left to himself alone, although he is not left, for God is then most really present in the inmost of him and supports him.—*T. C. R.* 126.

least thing." (A long interval of silence, during which she has her hands folded. The above prayer she spoke very slowly and solemnly, making a shorter or longer pause at almost every line.) Can you tell me any thing of the external nature of the place where you are now staying? "Yes." What do you see there? "Delightful landscapes, and plains, and gloriously beautiful gardens.* In the moon it is much more rugged than here." Are these gardens laid out artificially? "Yes, but not hedged in, as below on the earth, and, in general, they are different; they wind into one another, and into the country which I am looking over. There are also quite different plants here, such as we know nothing about. Still, they stand in a fair order, delightful to my eye. The abode in this planet is glorious. (R. now rests again for a quarter of an hour. After this she lays her left hand on my breast, and says :) Your breast is still somewhat affected; yet it is better, and the attack will pass off." (With her hand outstretched, she causes a stream from Albert's power to flow through herself into my breast, which I feel distinctly in the course of half a minute. During the process, her left arm trembles, and, subsequently, a rigidity came on in the forearm, the hand, and the five fingers.) Whence this phenomenon? "Hold my hand now, and it will soon go over. That which is diseased in your breast must pass over by degrees into mine; I shall get rid of it more easily than you." You also had a spitting of blood one day after me, as you know; take care of yourself, I pray you. "Be easy, quite easy: a part of your affection I *must* have; it cannot be otherwise; but it will do me no harm whatever. But do you take care how you go out to walk, on cold, misty mornings, and how you walk at the rapid pace you usually do. (In the meantime my sister M. had come in again, with the intention of putting some questions to R. As she again stood quite near me, she observed her immediately, and said :) M. has a mind to ask me some questions; let her do so by all means; I shall hear what she says through you, if you pay strict attention." (M. asked :) Can you name

* For there are in the spiritual world objects in all respects like those in the natural world. Thus there are lands and countries, plains, fields, gardens and groves.—T. C. R.

nothing that will relieve the man who is suffering under contraction, whom we visited to-day? "Ah! (joyfully :) if I only could! O, he suffers very much! Albert, name me, I beseech you, some remedy. (A pause.) Alas! now I see the case just as it stands. We can only relieve him; he can never be cured. Dear M., boil him occasionally a little wine; it will be pleasant to him, and will strengthen him; but always half water and half wine; otherwise it would be too strong for him; leave out spices, too, but do not spare sugar. (A pause.) How I thank you, Albert, for telling me this. (A pause.) He may also take lemon-juice." M. wishes to ask one question more. "I will hear." (M. asks :) Whence does it come, that little incidents in my own or another's life, if they are of a somewhat serious nature, often affect me so much more strongly than they should? Can no bodily remedy be applied for this? "No, my dear, this depends on the tenderness of your heart, the depth of your feelings, the external and often disagreeable circumstances of your position, and doubtless also on your bad state of health. Hope for a change in your circumstances, and these things will all be better. (M. leaves the chamber. When she was gone, R. said :) Oh, M. is very good; she deserves all our love. Still—but now enough of questions. Every one of them costs me an effort. I will be glad if you will now let me rest. (She appears to converse for a long time silently with Albert; when I left her couch, she always begged me to return soon. M. called me shortly out of the chamber, and gave something into my hands, with which I returned, and said :) I have brought something for you; do you see it? "I see a rose, and a sheet of paper, on which there is something in M.'s handwriting." Can you read it? (I lay the sheet on her stomach; she makes a manifest effort to read it; after some time she says :) "Ah, it is sad, I cannot accomplish it; were I in a higher state only for a moment! (A pause.) The intention, indeed, I see plainly in Albert and yourself; only the words—but yes—rose—garden—gift; at the top is also the word friendly. Ah, Albert, I should like so much to know it." Well, then, I will read it. (I read :) You have answered my questions in so friendly a manner, accept, therefore, the gift of this rose, the first from our garden. "Ah, how much this delights me! Kind M.! I saw the general meaning

well ; I had a clear image of the action, in my soul, but the particular words I could not read in their connection. Remind me, I pray you, of this scene, in the waking state ; I shall know something about it." How is it that you will remember this particular scene, while, in general, you remember nothing that occurs in the sleeping state ? " I exerted all my power to read the paper ; it was a matter of great interest to me ; for which reason, the impression on my soul was so strong that it will occupy my thoughts hereafter." Do you know of no means which would make it easy to bring your memory over with you into the waking state ? " No, there is none." Think earnestly on this point. I wish it greatly. (She reflects a long time, at length, in about eight minutes, she says :) " Yes, there is yet a way ; you must charge me earnestly to retain that which I am to remember ; right earnestly,—otherwise it will be of no avail." (The next morning, at breakfast, I asked her :) Did you not get something yesterday as a present ? " I do not remember any thing, but last night I received something in a very vivid dream from M.* What was it ? A rose, and a paper on which stood the words, &c. (She repeats the above words exactly. But when we gave her the rose, with the paper, which were both near her in the room, she was exceedingly surprised, and, for the moment, could not comprehend the circumstance. After a short pause, R. said, all at once raising up her arms, as if startled :) Ah, what a glorious splendor I see away over my Albert!" Is it a splendor which proceeds from him ? " O no ; at a great distance, I see many hundred angels approaching ; what heavenly radiance beams from them ; † it is what no human eye could bear. (A pause.) Now they begin a song ; ‡ Oh, you should hear it ; never in my life have I heard

* Neither did the Apostles, before the Lord's resurrection, see the Lord in the glorified human, with the eyes of the body, but with the eyes of the spirit, which appears, after awakening, as if it were in sleep.—*T. C. R.* 777.

† Those who are in this affection, or what is the same thing, who are in this love, are in heavenly intelligence, and shine in heaven as with the splendor of the expanse.—*H. & H.* 347.

‡ I have seen angelic faces of the third heaven, which were such, that no painter with all his art could ever give any thing of such light to colors, so as to equal a thousandth part of the light and life which appeared in their faces.—*H. & H.* 459.

‡ To convince them that this was the case, there came choirs out of heaven, consisting of angels from our earth, one choir after another, who to-

such harmonies.* Albert and Amandus approach to the choir of angels, as they move by. But these stand much higher than my Albert. He and Amandus take no part in the song; they only stand at a distance, but even that is happiness. I dare not now approach even my Albert. O, in Heaven above it must be glorious! (A pause.) The singing ceases; the angels are gone; Albert and his friend return to me again." Do you know the meaning of this appearance of angels? (A pause.) "Ah, those parting souls are festively escorted from Venus to the sun by these messengers of the Most High.† Oh, who would not exert himself with all the powers of his soul, in order once to reach such heavenly honors! But now I shall soon awake. Albert will visit me again next Wednesday. To-morrow I shall fall into a half-sleep. To-day the attack is shorter; I shall awake as early as eight o'clock. You will still remain with me after that, as long as the final cramps last before eight. To leave me quickly is not good. But my recovery is advancing rapidly; this you see by the shorter sleep of to-day; the intervals, also, between the attacks will, from this time, be longer. I must further say to you, that I must now drink the tea which I have prescribed. The last stool was attended with loss of blood. Remind me of the tea; and do not forget to press me earnestly to use the juice of the house-leek for those spots again, as, in the waking state, I am averse to the application. Now, my Albert goes away with his friend; both of them bid me and yourself a friendly farewell. Farewell!" (The cough begins, but is soon succeeded by the oppressions, which last longer; at length, after about eight minutes, and exactly at eight o'clock, the usual quakings and agitations of the body come on, whereupon she wakes up in good spirits.)

gether with one voice, and in harmonious concert, glorified the Lord.—*E. U.* 61.

* These choirs affected the spirits of Jupiter who were present with such delight, that they seemed to themselves to be caught up as it were to heaven.—*Ibid.*

† After spirits have been by instructions prepared for heaven in the above mentioned places, they are brought to the way which tends upwards to heaven, and are delivered to the angel-guards there, and are afterwards received by other angels, and are introduced into societies, and into manly gratifications there.—*H. & H.* 519.

June 3d.

The prediction of R., that she would feel more serious inconvenience between the principal crises, was verified. As early as ten in the morning, she complained of general indisposition, and subsequently, of pains in the breast and stomach. About eleven there came on a half magnetic sleep, lasting half an hour, which being ended, she remembered to have dreamed, that it had been recommended her not to travel on the 4th to Ludwigsburg. She had arranged this jaunt with a female friend, without knowing that she had announced her next attack for the fourth of June. In the half-sleep just mentioned, she now observed, that Albert had brought her into the sleep on account of this journey. During the middle of the day she was comfortable. About five in the evening there came on a new indisposition and a short unconsciousness, from which, however, she soon recovered. At length, about half past six, she was attacked with violent pains in the breast, of which she said, that she had never experienced them with such severity. She was, at the least, somewhat soothed by my laying my hand on her. Towards eight she fell again into a half-magnetic sleep, the reason of which she assigned as being the strong damp from ironing, in which she had been staying the whole afternoon. For an hour she lay with her tongue paralyzed. She said afterwards, that if I had not been near her in this attack, her health would have suffered so serious a prejudice, that she would have been put back some fourteen days in her recovery. She further observed, from feeling my breast, that I felt pains in my right side, which she removed in a short time by laying her hand on me, and raising the right arm, as above. About half-past nine she awoke with new strength.

June 4th.

Very violent pains in the breast preceded the crisis announced for to-day; they came on about six in the evening, lasted till half past six, and probably took the place of the usual coughing, which this time did not occur. At length, after many expressions of impatience, which she could not entirely suppress

she was delivered from her pains by violent agitations of the body, and quieted, and transported to the land of her Albert. Some minutes afterwards she began to speak: "Albert, my most faithful guide, you are with me again; you do not abandon the poor sufferer. But what do I see? (with a face of distress.) You are so serious; your look is not so friendly as usual! (A pause, during which she seems to look upon him.) Ah, indeed, I have done wrong. O, if I had never said it! Forgive me—I will not say it again." What was the wrong thing you are here asking pardon for? "You heard the word which I uttered in the violence of my pain, and which immediately made, as I now see in you, an unpleasant impression on your mind. Oh, I should not have done it. It escaped me. (A pause.) O my Albert, be kind to me again, forgive me; it was only an exclamation of pain: certainly I will not do the like again. Ah! (joyfully) he will; he forgives; he believes me; he will be kind again. (Before the sleep came on, she had once, from the pain which she suffered so severely and so long in the breast, uttered in impatience the words: "Heaven! Cross!" I asked whether these words, which had also immediately struck myself, were what she meant. She replied in the affirmative. There followed now a long pause, after which she said:) "Albert has given me very earnest exhortations, growing out of the word which I used so inconsiderately." Where are you with Albert to-day? "In Venus again; as my cramps ended to-day, my Albert conveyed me swiftly thither. But what do I see? How glorious! God, my God! whom shall I first thank?" What is the matter? what moves you so much? "Ah, the flower is again visible to me, and six new leaves on it are withered. O Albert, you are full of kindness to me. Be always hereafter, I pray you, my guardian spirit; stand at my side when I am restored to health, and can no more see you; and when I am on the point of sinking, do thou be near me, and hold me up; draw my heart thither, where purity and virtue and love have their abode. (A pause.) Yes, (joyfully,) I shall recover, entirely recover; but I must then take care of my body. My Albert says, that it does not fall sick by my own fault. O, if only I do not lose you, my Albert, if you only lead me, I am not afraid; you and your will I will follow, follow without reserve; and I shall ever feel you (this you promise

me) in my soul;* how do I thank you for this. (A pause.) How lovely, fresh and fair, the flower stands there! The more leaves wither on it, the fuller and more juicy becomes the stem and the flowers. The power of the withered leaves withdraws into them. O, my guide, I owe you much and earnest gratitude; (turning to me) but I must thank you too." For what I pray? "Had you left me in my attacks, what would have become of me? I thank you heartily for it. (A pause.) Now, my Albert is no longer alone." Who is with him? "I see five other guardian spirits with him." Whose guardian spirits? "Three of them are attendants of souls that still belong to our earth; the other two are guides of beings that inhabit the star where I am at present." Have the inhabitants of Venus still need of guardian spirits? "Yes, Albert says such is the case; † but he adds, that the more perfect souls become, the more glorious is their attendant; and that the angels who execute this office at the behest of the Most High are in the Sun. See, now they fall down; they bend themselves and pray. ‡ O the splendor that beams over this whole scene! O that I might dwell here and return no more to the earth." (A pause.) Do you perceive the matter of their prayers? "Only God sees that, at this moment; but I see a sign in the heavenly radiance that encompasses the suppliants, § whose meaning I perceive in Albert. This sign says: "God is love," and I see distinctly, that they direct the impulses of their inner being to this heavenly sign. (A pause, she prays.) Yes, Thou, O my God, Thou art love. Thy love has loved me also. It often seemed to me dark and gloomy, the way Thou wert leading me; but Thy love was in it. Worship and praise be to Thee! Holy, Holy art Thou, O God! All the heavens are full of Thy glory. O that I could now join in the song of those higher, purer spirits, who are

* Angels when they are with men, dwell as it were in their affections.—*H. & H.* 391.

† There are others (of the angels) who defend novitiate spirits, which are those who have come recently from the world, from infestations by evil spirits.—*H. & H.* 391.

‡ I saw a company of spirits all on their knees praying to God.—*T. C. R.* 621.

§ There are also given in the heavens writings without the aid of the hand from mere correspondence of the thoughts; but these are not permanent.—*H. & H.* 262.

praising Thee! my prayer is weak, receive it graciously. Thou hast promised, that even sinners may approach Thee with believing prayers; hear me then, also, and let my weak supplications be pleasing in Thy sight. Make me well, make me good, and repay to him, also, who stands so benevolently at my side, the good he does me. Bless him for the many sacrifices he has already made for me. (A pause.) Now my Albert departs with his friends. He will converse with them; but yet he remains so near, that my body, through yours, still continues powerfully to feel his influence; how beautiful it is—it is as though a path of light extended from him to us. (A silent interval which lasts almost an hour.) Now my Albert has returned. I see in him that he has talked over with his friends a weighty commission, which has been given to them from above." Can you not see of what nature this commission is? "No, Albert is very serious; I am not permitted to know it. Speak of it no more. But, Albert says, you must speak frequently with me, when I am awake, of higher things, and remind me when I forget myself. One sees faults in others much more quickly than in one's self. Do so very often; I desire so much to be growing ever better and better. (A pause.) I see into your body; your stomach is suffering to some extent; you have been vexed; that should not be. (She laid her left hand on my stomach, and the uncomfortable sensation I had been experiencing there for some hours, was, in some eight or ten minutes, almost gone. On the other side, she complained of cramps in the hand, which however, soon remitted, on pressing it for half a minute.) I must further say to you, that you must not preach yet the coming Sunday. Will you obey, this time, readily? You have, I think, good reasons. (She smiles.) I shall shortly be transported to the earth. Albert will visit me again on Saturday evening. (She trembles slightly.) I have just arrived here with Albert. To-morrow there will occur a half-sleep. Give me to-morrow a foot bath, with salts and senna. Now I shall awake. Farewell, my Albert! O, see, there he soars away!" (The usual cramps come on, and she awakes.)

June 5th.

At five in the afternoon a letter was delivered to her, whose

contents so affected her, that she was suddenly attacked with cramps in the breast, and shortly afterwards, following a few convulsive motions, there came on a half magnetic state, in which she continued an hour and a half without speaking a single word. The lower jaw was spasmodically closed; she indeed recovered some powers of motion from time to time, when my hand was laid on her; but she wanted the ability to speak, as even her tongue seemed paralyzed, as I inferred from some inarticulate sounds which were evidently attempts at pronunciation. Only a little before waking did her speech gradually return to her; nevertheless, she spoke at first in a very broken, painful and stammering manner. To the question, Is Albert there? she answered, "No, he cannot be with me at present; he is engaged elsewhere." When will you wake up? "In eleven minutes." How can you see this so plainly in your present state, when you recognize it at other times, as you say, in Albert? "I feel it very distinctly in the ray of vital power, which proceeds from you, and is growing thinner and thinner; at the time I have mentioned, this efflux will cease entirely, and my vital fluid will then withdraw into the recesses of my body. This I can see distinctly, although I am just now on a very low magnetic degree." (Her prediction was fulfilled, according to my watch, most punctually: she waked up cheerful, and it was observable, that she did not remember the contents of the letter she had received, during the whole evening, although her attention was directed to it. The letter was again given to her first, on the following morning, and then there awoke by degrees in her soul, the recollection of having received it the day before, without, however, producing by its contents the same strong effect upon her.)

June 7th.

The magnetic sleep, instead of coming on at six in the evening, as had hitherto been regularly the case where the crisis was pre-announced, came on to-day an hour later, to wit, about seven. The cramps in the breast and neck scarcely came on before seven, and were violent and long continued. When magnetic consciousness was present, I asked: How does it happen that the crisis has occurred to-day an hour later than usual? "The

reason is, the interval attacks, which greatly advance my recovery, especially when you do not leave me while they last. My nervous power is already more strengthened, and there is more time required now to transport me into this state. Hereafter, also, the sleeps will not last so long as before." Will you also see less clearly from this time? "No, this faculty will be exalted yet, for a short period, and then gradually diminish. My recovery advances rapidly; those interval attacks serve, as it were, to disburden my body; they are of a different kind from the present one, when you operate upon me through Albert; it seems as though, in the half-sleeps, my body, at the same time that it assumed vital power, exhaled, as it were, diseased stuff; after which, less of it collects, and my vital force works with less hindrance towards my restoration." Is Albert with you? "Yes; he has also brought his friend Amandus again. I thank you, Albert, for the pleasure you have thereby afforded me. But Amandus cannot stay here. His business will summon him away shortly. (A pause.) Ah!—the flower! I see it too with Albert! O, thanks be to God! How full is my heart of joyful gratitude! (She folds her hands, and prays for a long time in silence; at length she says:) To you, too, my Albert, I offer most heartfelt thanks; (to me:) You have not done less for me. My Albert looks at you and rejoices over you." How is it with the flower? "Again there are six leaves withered, and consequently the half of my disease is gone, and a great part of my sufferings passed through. The disease is now on the wane; things will go on so after this, unless peculiar circumstances, which I cannot foretell, intervene. From this time until Friday, I have, indeed, a great deal to suffer; Albert will not visit me again before the thirteenth." Why so late? "Albert says, that the interval attacks must now have place, that they are better than his influence, only it is almost indispensable that you should lay your hand on me while they last. These attacks are more striking, to those who do not understand the case, than the real magnetic sleep; but they are true medicines to me. Towards the conclusion of the disease I shall have still to pass through fearful cramps. But do not be alarmed at them; I shall have them as well in the waking as in the magnetic state, especially before the principal attacks. As soon

as these occur, my complete recovery is not far off. Between to-morrow and Friday, there will happen several light attacks of this kind, and two unconscious states. (My sister M. asks: What is to be done for the maid, who has been vomiting constantly for the last two hours, and even throws up the things given to strengthen her stomach? R. replies:) She overheated herself, and then chilled her stomach by drinking cold water too soon; let nothing spirituous be given to her; let her only take a cup of warm flesh-broth, and she will be better; let her be put to bed; she will soon fall asleep, and wake up well." (They followed her directions, and the result justified her prediction, to the letter.) Where are you, this time, with your Albert? "Here in Schwaikheim; the departure of my soul to any distance from my body would not be of service to me to-day." Why so? "He says that you are my best medicine, this time, and that it is therefore best as it is. You have a mind to ask some questions; do so." "On what subject would I like to be informed? "I see in you, that you wish to hear something from me relating to the state of the soul after death." Exactly; but tell me first the meaning of the expression you made use of some time since, when you said that the magnetic sleep had some resemblance to death? "I said so, and it is the fact; this state is a partial dying." Can you not explain this to me somewhat more particularly. "I can well believe that this is a point of some interest to you; you have already to-day thought right seriously on your own death. I know the place where you meditated on this great change; and I can also name to you the time." (This declaration startled me; for it was really as she said, and no one in the world could have had the slightest idea of this contemplation of mine.) Be calm, I pray you; I am obliged to have a share in it, when your soul is, thus agitated. (She trembled some moments.) You need not be surprised that I should know this. You thought, just now,—(it was the fact)—about the meditations on death, which passed through your mind to-day. This I saw; otherwise, it would not have been possible for me to know them." Tell me then—for I am thinking the same thoughts at this moment—what did I think to-day, and when and where was it? "We were still sitting at table at the noon-day meal; you had left the room and were looking

through the window of your own chamber, which looks towards the church. Here you asked yourself, "How would it be with you, if you were summoned into eternity this very day?" And, after a little time, you gave answer to yourself: "I could part calmly with every thing on earth." (It was exactly as she said. My surprise at this deep inspection of my soul again produced emotion in me, the consequence of which was, that she began to tremble again, and said quite seriously :) I must beg you earnestly to be more calm; you injure me too." (To comply with her wishes, I diverted my thoughts by the following conversation :) You said that the magnetic state was a partial dying; explain this to me, if you can. (She gives no immediate answer; as I repeated my question, she said, turning her head upward with a pleasant smile: "Farewell, dear Amandus! (To me.) He has just been called away; but he will come back. (I now repeated my question once more, whereupon she replied :) Yes, certainly the magnetic state is similar to death. The way in which the soul leaves the body I cannot indeed explain to you; I can only give you an image of it, as I feel it. It seems to me now, as if, in the waking state, the body were the house of the soul, and it might look out, now at this window, now at that. In the somnambulic state, however, the soul has gone out, and shut the door of its dwelling. For this reason I now see you and myself, as a third person does a group. I am at your left, and am looking on you and my own body." Do you see your body so, and in the position, that it now presents itself to my eyes? "Certainly." (She describes to me, very correctly, the position of her several limbs.) Will this be the case also in dying? "Yes, only with the difference that the return of the soul to the body is no longer possible. It has then cut off from itself its very last way of access. In dying, the spirit leaves its residence exactly as in the magnetic sleep.* But as

* In what follows to the close of this crisis, there is a difference of phraseology between the Seeress and the extracts from Swedenborg. But it is a difference of phraseology only; the harmony in the substantial meaning of both will be readily perceived. The Seeress makes man's immortal part to consist of nerve-spirit, soul and spirit. Swedenborg says that the human mind is formed in three degrees, natural, spiritual and celestial. It is only to compare what the one says of the spirit, with what the other says of the celestial degree, to see their agreement. And so of

it cannot be without the soul, (because they are united as body and soul,*) for this reason, it cannot rise without it. This latter does not part from the body so easily as the spirit, which is divine in its quality; † only with hard struggles does the soul leave the body, with which it has much affinity and which it greatly loves. For this reason it also, for the most part, takes with it, in dying, its corporeal appendages, which often are not the best; because they have grown as it were into its very nature." What distinction is there between spirit and soul? "The spirit is the life of the soul, the eternally Divine, begotten from God; ‡ the latter belongs to its personal essence and

the other two. Swedenborg's general account of the mind is here annexed.—*Translator.*

The human mind is distinguished into three regions; the lowest is called natural, the middle spiritual, and the highest celestial.—*T. C. R.*

The interiors of man which are of his mind (*mens*) and mind (*animus*) are also in similar order (with the three heavens); he has an inmost, a middle and an ultimate.—*H. & H. 30.*

It is well to be known that the interiors with the angels are what cause them to be in one heaven or another; for the more the interiors are open to the Lord, the more interior is the heaven in which they are. There are three degrees of the interiors with every one, as well angel as spirit, and also with man. Those with whom the third degree is opened are in the inmost heaven; those with whom the second or only the first is open, are in the middle or ultimate heaven.—*H. & H. 33.*

* But from much experience in the spiritual world it has been made known to me that a man from head to foot, or from the first things in the head to the last in the body, is such as his love. All in that world are forms of their own love, the angels forms of heavenly love and the devils of infernal love; the latter being deformed in face and body, but the former beautiful; and when their love is assaulted their faces change, and if it is much assaulted they disappear totally; this is peculiar to that world and happens because their *bodies are as one with their minds*. It is a tenet of angelic wisdom that the *mind* of a man is a man, because God is man, and that the body is the external of the mind that feels and acts; and that they are one and not two.—*D. L. W. 369.*

Every man has an internal and an external.—The internal and external of which we have treated, is the internal and the external of the *spirit* of man. His body is only an external superadded, within which they exist.—*T. C. R. 401.*

† The human soul, forasmuch as it is a superior spiritual substance, receives influx immediately from God; but the human mind, forasmuch as it is an inferior spiritual substance, receives influx from God mediately through the spiritual world.—*I. 8.*

‡ With every angel and with every man there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord proximately flows, and from which it disposes the rest of the interiors, which succeed according to the degrees of order with them. This inmost or highest may be called the entrance of the Lord to an angel and to a man, also His veriest dwelling-place with them.—*H. & H. 435.*

completes its whole. In its essence it is a spirit-body, and hence can put on altogether the nature of the spirit, and spiritualize itself; and, on the other hand, can overcome the spirit, and more and more corporealize and debase itself. It is the countenance of the spirit, its characteristic form, or clothing, as you will.* Neither can subsist without the other; they are as closely united as soul and body—how, I cannot tell. These are connections that exceed the power of my eye." But perhaps you can tell me how both are united with the body. "Yes, I can." The soul is the internal sense of the man, by which the spirit expresses its essential activity; the latter gives the soul power for its vital expressions. But that these may be manifested, there is required still a third, which is superadded, and which, at the same time, moves and animates the body.† This is an exceedingly fine substance, of which the soul itself seems almost entirely to consist, and with which it pervades the body in all its parts." Is this the so-called nerve-spirit? "You have the right idea; it is what gives to the body external life, mobility and power; but the name does not please me." Do you know any which describes it better? (She reflects.) "No, I know no word for it." What becomes of this nerve-spirit, in death? "It is indeed taken out of the essence of the soul, but, by its operations in the body, has more of its nature than the soul, in itself considered.‡ It is always its instrument for operating in the external world." But how is it with it after death? "When the soul parts from the body, this fine substance accompanies it: for it is as well a part of the soul as of the body. Should it stay in the body, this would live on, not-

*The body of every angel and spirit is the external form of his love, altogether corresponding to the internal form which is mind (mens) and mind (animus).—*H. & H.* 363.

†The interior man is the middle between the internal and external man; by means of the interior man, the internal communicates with the external, and without such medium, no communication could possibly exist.—*A. C.* 1702.

‡The reason is, because an angel and a spirit, in consequence of being first born a man in the world, derives subsistence; for he derives from the *inmost principles of nature* a medium with himself between what is spiritual and what is natural. That there is such a medium the angels know, but whereas it is from the *inmost principles of nature*, and the expressions of all languages are from its ultimates, it can only be described by things abstracted.—*D. W.* 8.

withstanding the soul had left it. This is in some measure the case in my present state." What object has the transition of this substance with the soul into another world? "In death the soul is the body of the spirit, and is destined, if the spirit is not to miss the high end of its creation, to become one with it,* to be spiritualized. (A pause.) This presents itself to me as another dying; the nerve-spirit is destined at last, as what is more gross and corporeal, to be entirely removed, and the soul to assume the nature of the eternal light, of the spirit."† To what end does the nerve-spirit serve after death? "It does not renounce its nature; although invisible to the bodily eye, it is very gross and corporeal ‡ in comparison with the essence which spirit and soul form together. The soul cannot free itself immediately after death; each, it may be said, takes something of lower desire with it into the other state,§ and this is what attracts and weighs the nerve-spirit downward to the earth. Souls quite earthly, wrap themselves gladly in it, and give thereby the characteristic form to their spirit.|| By the aid of this substance they can make themselves seen, heard, and felt, by men." Yet not when they please? "No, it is always by God's will or permission."¶ Can they also produce sounds? "They cannot utter

* It is a tenet of angelic wisdom, that the mind of a man is a man, because God is Man; and that the body is the external of the mind, that feels and acts; and that thus they are one, and not two.—*D. & W.* 369.

† That man after death is his own love, may likewise be manifest from this, that those things are then removed, and, as it were, taken away from him, which do not make one with his ruling love; if he be a good spirit, all things discordant or disagreeing are removed, and, as it were, taken away, and thereby he is let into his own love.—*H. & H.* 479.

‡ The natural mind also derives its form partly from substances of the natural world, but the spiritual mind, only from substances of the spiritual world.—*D. & W.* 270.

§ Some [are conveyed into heaven] after a short stay with good spirits, where the grosser things of their thoughts and affections, which they contracted from honors and riches in the world, are removed, and thus they are purified.—*H. & H.* 513.

|| For with every one the exteriors and interiors must act in unity, and must correspond, it not being allowed to any one in the spiritual world to think and will in one way, and to speak and act in another; every one then must be the effigy of his own appetite, or his own love, and, therefore, such as he is in the interiors, such he must be in the exteriors.—*H. & H.* 498.

¶ All order is from Jehovah, that is, from the Lord, according to which all and single things are governed by Him, but with a manifold difference, namely, from *will*, from *good pleasure*, from *leave*, and from *permission*.—*A. C.* 2447.

them themselves, but only excite them in the atmosphere of the earth." But if they can make themselves felt, they can do men harm and mischief. "That they may not do; such a thing will never happen without God's express permission. But ask me no more questions at present; I must rest, Albert says. (A pause of three quarters of an hour, after which she begins to speak again, of her own accord:) You wish to ask something more; do so, it will not hurt me." Have the departed, then, a kind of body after death? "Yes, what I told you of they take with them in dying, and that, certainly, is something corporeal. The spirit is wrapped in this purer matter,* and the qualities of the bodily are governed and regulated by the essential qualities and the moral worth of the spirit. If the spirit is enlightened by the divine,† the body also is light; if its endeavors are upwards, it spiritualizes and exalts that which is low about it, and gives it to partake of its heavenly nature; but in the opposite case, if it is the common, the selfish, which the spirit desires, the inferior gets the upper hand, and the heavenly light derived from God in it is enveloped, in a manner, in mist;‡ it is overcome by the meaner portion of its essence, and by its selfishness; the undivine, the dark hangs about it, attracts it, and presses it downwards to the earth and sin. This is the way to the kingdom of darkness; the inner light beams no longer purely; it is darkened, and the corporeal quality of the spirit draws near to the shadowy or to darkness. Even its form is divested of all that is divine, and falsehood, and sin and selfishness have attached

* The natural mind of man consists both of natural and spiritual substances; from its spiritual substances thought is produced, but not from its natural substances. The natural substances of that mind, which, as has been said, recede by death, constitute the cutaneous covering of the spiritual body of spirits and angels.—*D. L. W.* 257.

† The light of heaven is divine truth, and divine truth is the Lord in heaven. This light does not enter except into the interiors of the mind: for the interiors of the mind are formed for receiving that light, and as it enters, it also affects and delights.—*H. & H.* 347.

‡ The same light also presents pleasant colors in one object, and unpleasant in another; yea it brightens itself in bright things, and shines; and it dims itself in things inclining to black, and darkens itself. It is like in the spiritual world: there also there is heat and light from its sun, which is the Lord; which flow from Him into their subjects and objects; the subjects and objects there are angels and spirits.—*D. P.* 292.

what is undivine, ugly,* delusive† and perpetually fluctuating, even to its exterior." Whither are departed spirits transferred after death? "God has many dwelling-places for them, depending altogether on their necessities, and the internal character of the soul."‡ Are they transferred thither immediately after death? "O no, by no means all,§ although no soul leaves the body without supernatural aid." Who gives it aid? "Higher beings, also guardian spirits are put in charge of this business too. Even in the magnetic sleep I should never find my Albert in immeasurable space, and therefore he can find me. So it is in dying; immediately at its departure there is a guardian near to the desolate soul, who points out to it the way it has to go."|| In this manner, every soul would still be led, directly after death, to its appointed place. "Every soul retains its freedom, and hence it happens, that souls, who, with difficulty, tear themselves away from what is earthly, who have found their whole happiness in it, and have not learned to know and value any higher good, or have become perfect victims of their passions, are then, as it were, magnetically attracted by the earthly, and following their own internal propension, cannot quit the earth. Invisible to common eyes, these unhappy souls, by God's permission and their own perverted desires, still dwell on earth, until they have come to the knowledge of their wretchedness. Alas! and this is often a long while." Is it the middle state, or middle kingdom, called Hades, in which such souls are? "Yes, but still the souls of which I speak are in it by their own free will; many others endeavor higher, nevertheless, they also must

* Those who are corporeal loves, appear gross, obscure, black and deformed.—*H. & H.* 481.

† Evil spirits in another life are scarce any thing else but lusts and fantasies, having acquired to themselves no other life; their fantasies are such that they perceive them as realities.—*A. C.* 1960.

‡ All who are in places of instruction dwell distinct among themselves.—*H. & H.* 514.

§ Those who are immediately taken up into heaven, are those who have been regenerated and thus prepared for heaven in the world. But those who have been interiorly wicked, and exteriorly as to appearance good, are immediately cast into hell. But the latter and the former are few in comparison with those who are kept in the world of spirits, and there according to divine order are prepared for heaven or for hell.—*H. & H.* 491.

|| When the soul thus separates itself, it is received by good spirits, who are ready to do it all kind offices whilst it is in fellowship with them.—*A. C.* 316.

continue in such a middle state for some time." For what end is this? Can you tell me more about this middle state? "I see you do not fully believe in it. I will tell you, however, what I know; my Albert communicates it to me. But no more for to-day; I shall awake in a short time. (A pause.) See, Amandus has come for Albert." Tell me yet, why the magnet has produced so little effect on you to-day? "Your influence greatly preponderated to-day, and swallowed up, as it were, that of the magnet. (A pause.) Now I awake. Farewell, my Albert! Farewell, Amandus!" (She begins to tremble and wakes up after the usual cramps.)

June 8th.

On the eighth of June, at half past ten in the morning, without external occasion and without being preceded by any mental emotion, which, when at all intense, always produced a half-sleep, there came on a half magnetic state, during which she lay rigid and pale, with her eyes open and directed askance, the pupils much dilated and the lower jaw convulsively closed. The breath was scarcely perceptible, the pulse extremely slight. An attack of rigidity quite similar came on her in the afternoon at three o'clock. On both occasions it lasted an hour and a half. It seems worthy of note in these attacks, that they were not preceded by the slightest indisposition, so that she lost her consciousness suddenly, in the midst of conversation, and in the most cheerful mood, and was already quite rigid by the time she was carried to the sofa. No convulsion was connected with them, none of the usual cramps, no cough. She woke also quite suddenly, without any bodily agitation going before. The forehead was only contracted for a moment; at the same time, the eyes took their natural direction; her features returned to their usual form, and she was awake. In spite of the cramp-like rigidity of her limbs, which to-day lasted three hours, she was so far from complaining of pain or bodily exhaustion, that she declared she had not for a long time felt so comfortable.

June 9th.

On the ninth of June, at four in the afternoon, there occurred

an internal attack, which received greater intensity and duration from the following cause. R. spoke, at breakfast, of a letter, concerning which she knew that its receipt had for the present been kept from her, from motives of kindness. After learning by accident that the letter had been received, she had recognized the kind intention of this concealment, and yet must needs throw my sister M. into embarrassment by asking about it. I censured this conduct, and in doing so, used at the breakfast table the expression: This is a case in which more delicacy and kindness should have been manifested. These words offended R., and she replied: It is unjust to charge me with intending to act without delicacy and kindness. Upon my replying that I had not asserted as much, and had said nothing whatever of the motives of her conduct, she maintained her point with some irritation, which compelled me to silence and put me somewhat out of humor. A jest misunderstood and taken in bad part by R., who still continued excited, renewed this dissatisfaction at the noon-day meal, on which occasion she allowed herself to use, with a peevish expression of countenance, the words: "I am made a fool of." About four in the afternoon I was called to see her, as violent cramps had made their appearance. I found her still conscious, and by laying my hand on her, as she begged me to do, the symptoms were visibly relieved. Soon, however, there followed a half-sleep and palsy of the tongue, which, in spite of all endeavors to relieve it, lasted two hours and a half. After this period the lower jaw at first moved tremblingly, then slowly up and down, and she began of her own accord, to speak slowly and low. "Your influence on me to-day is not very effectual, neither is it as beneficial as usual." Whence does this proceed? "I do not know: I do not see very clearly, even you, I do not see quite distinctly. (A pause.) Ah, your mood is by no means pleasant either. What has happened to you? Certainly I am not in so pleasant a mood as usual, and I should think you ought to know the reason of it right well; you have put me out. (Startled and astonished.) "I! Good Heaven, I know nothing of the matter." Remember, I, pray you, what has taken place to-day, and especially your conduct at breakfast and after dinner. "Yes, I have, but only obscurely, an idea of what you allude

to; but I only feel it; I can see nothing in you, as my Albert is not here; tell me, if you please, the matter. (I did so, and she quickly remembered the occurrences; nevertheless, she said:) I was not in the wrong, either in the morning or at dinner. My intentions were good." That is not the question; it is whether you did not receive from me, in an excited and irritable manner, a reproof which was well deserved. (She weeps, falls into cramps, trembles, complains of violent pains all over her body, and says:) "I did not deserve it; I was in the right." If you still adhere to that opinion, I do not know, in fact, what to think of the much extolled, high moral sense of somnambulists. I am somewhat comforted only by the fact, that you are half awake, and in a very low degree of magnetic sleep. If Albert were here, he certainly would not approve your conduct. "I feel that he will yet come." Why to-day, when, in your last crisis, you fixed his next visit as late as the thirteenth? "He *must* come, if I am to have it in my power to awake." Can you not wake otherwise? "No, your influence is now withdrawn from me; I am, as it were, screwed together." What can I do to relieve you? "Nothing, nothing at all; I must wait, and lie and sleep until Albert comes, or you change your view and take a better humor, if I should have to lie several days." I am heartily sorry for that; but my view of your behavior I cannot and will not change. Albert will certainly not stay away under these circumstances. (She lay in this way, as if dead, for an hour, until she said:) "Ah, now he will appear, my Albert; I see him at a great, great distance; he approaches." (She is evidently rejoiced.) Will you now be relieved from your rigidity? (No answer follows; she shows a very earnest face, and at length weeps violently. In about five minutes she says:) I was entirely in the wrong; I saw it immediately in my Albert as he came nearer. He was observing me for a long time before he came, and saw my sufferings; but he purposely delayed relieving me from them immediately. I deserved it; why was I so self-willed and passionate! I have hurt the feelings of all, by my unhandsome behavior. Albert says, you were entirely right in giving me the reproof; I should have been perfectly silent about that letter, and then all would have been avoided; neither ought I to have been irritable and offended,

inasmuch as your motive was perfectly kind. He says further, that you must always tell me what is not right about my conduct, that you must indeed do it with some management, because my nerves are so excitable, but that this nervousness does not excuse me for doing as I have done." I will do so, and proceed with a constant regard to your morbid state, when it happens that I must speak. "But understand well, that you are always to tell me the whole truth; in this article, Albert says, you must not spare me." I understand you, and I am right glad that Albert has taken my view of the matter. Had the contrary been the case, I should not have known what to think of him. "I was half waking; this was the reason why my self-will mastered me. Albert has now given me a lesson, and he is looking at you with a pleasant countenance. (A pause.) I could now wake up, but I may not, because I have lost too much strength in the last three hours. I must recover it from Albert first, through your hand. He will stay yet longer with me, because I require his presence." Is it then a perfect magnetic crisis in which you now are? "Yes, but I shall still wake up without the magnetic cramps." Can I then put some questions to you, which take up again the important subject we were speaking of lately? "Yes, I now see every thing in Albert as heretofore, quite clearly; and I have now reached the highest degree of clairvoyance of which I am capable. I shall continue sometime yet in this degree. This faculty will afterwards decline with the disease." Tell me if there is really what is called a middle state for departed souls? "Albert says, such a state undoubtedly exists, in which all souls must tarry, for a longer or shorter time after death."* Is it a definite place you mean? "Yes, it is the earth and its atmosphere, and the moon that accompanies the earth, and an extensive region beyond." The moon is really then, as you said before, a destined abode for departed souls? "I did not say so. There are departed souls there; but this is only a temporary

* The world of spirits is not heaven nor is it hell, but it is a middle place or state between both; for thither man after death first comes, and then after some time, he is, according to his life in the world, either elevated into heaven or cast into hell.—*H. & H.* 421.

porary residence for them, if they will.* It is true, many have no mind to strive upwards. It is not God's will, that souls after death should wander hither and thither uncertainly, and not reach immediately a lasting residence; they are all in fault for this themselves. Even the most advanced souls make some stay after death, though a brief one, in their proper place in this middle kingdom. Every soul takes with it into the other world something imperfect that must be fully stripped away. Every care about the things of earth, which they have left, must be removed; the best of souls, however, may take something of this kind along with them. These, however, by their internal wealth and by divine aid, soon become free from it, and rise to the place of their further destination."† Does this middle state extend also to the inhabitants of the other planets—to Venus, for example? "There is a happy abode in Venus; it is a longer residence for human souls; but neither do they remain here; it is not the earth and the moon alone that form this middle state." But are all souls together in this place without order and arrangement? "No, no, that is impossible; the middle state also has its divisions, and the soul immediately after death is directed by a guardian spirit to the place where it belongs. There are classes and degrees in the middle realm, like gradations of happiness and misery.‡ (A pause.) Oh, happy is he who brings with him little that is earthly or dark, into this state!" Do the souls form their own shape after death as they like? "Yes, by means of the fine substance you call nerve-spirit; but they can by no means give themselves a form at their own option. They can do this only so far, as that their

* A novitiate spirit, or spiritual man, is led about and brought into various societies, as well good as evil and is explored whether he is affected with goods and truths and in what manner, or whether he is affected with evils and fables.

† If he is affected with goods and truths he is led away into evil societies and is led into good societies, and also with various ones until he comes into a society corresponding to his own natural affection, and there he enjoys the good corresponding to that affection, and this until he puts off the natural affection, and puts on the spiritual, and then he is elevated into heaven.—*T. C. R.* 281.

‡ All the societies there (in the world of spirits) which are innumerable, are wonderfully arranged in order, according to natural affections, good and evil.—*T. C. R.* 281.

true essence shall always be perceivable in their form. They cannot appear better than they are ;* but this is a thing they do not desire. What would it profit? There, all are seen through at once.† Every soul appears after death in such a form as is an image of its essence, and this is made out of the finest parts of the material (*materie*) which envelops the spirit.‡ The soul also recognizes itself forthwith as to its true worth and character as it is recognized by other spirits. Playing the hypocrite, and putting on false faces here terminate.”§ Can the soul in this middle state, educate itself in good, or still repent? “Yes, if it will; but there are quite too many there who do not will.|| Only think, there are such there as still deny immortality.¶ O such forms! O Albert, I shudder at them; do not show me any of them; I shudder only to think of them.” What! those who deny the immortality of the soul in that state? It is not possible. “I tell you the truth. Such are like persons stun-

* In the other life it is not lawful for any one to counterfeit affections which are not properly his own, thus neither to induce on himself faces contrary to the love in which he is; all, whoever are there, are reduced, into such a state that they speak as they think, and show by the looks and gestures what they will.—*H. & H.* 457.

† Such is a spirit after passing through the first and second states spoken of above; wherefore he there, when he is viewed by the eyes, is immediately known as to his quality, not only from the face, but also from the body, and likewise from the speech and gestures.—*H. & H.* 552.

‡ Every man after death, puts off the natural which he had from the mother and retains the spiritual which he had from the father, together with a kind of border [or circumambient accretion] from the purest things of nature, around it.—*T. C. R.* 103.

§ The reason, also, why the faces are changed is because in the other life it is not lawful for any one to counterfeit affections which are not properly his own, thus neither to induce on himself, faces, contrary to the love in which he is.—*H. & H.* 457.

The faces of hypocrites are changed later than the faces of the rest.—*H. & H.* 458.

|| And they (evil spirits) have been heard also to declare that they indeed could will and act according to such arcana (of angelic wisdom) but that they would not; when they were told that they might will them if they would only shun evils as sins, they said that they could do that also, but that they would not; hence it appeared very evident that the wicked as well as the good have equally the faculty of liberty.—*D. L. W.* 266.

¶ The seventh (new comer from the natural world) after this said, “If I believed that there is a heaven and a hell, and thence a life after death, I should also believe that birds and beasts would likewise live. Are not some of them equally moral and rational as men? It is denied that beasts live; wherefore I deny that men do; the reason is equal, one follows from the other. What is man but an animal.”—*T. C. R.* 160.

ned and at a loss, and do not know how they have been translated to this state.* They appear to themselves quite stupid ;† they know not what to set about in their present condition.” But these sceptics are often, here, men of most understanding. “That is true ; but here they have the sensible world upon which they employ their understanding, earthly plans and operations to which they apply it. Here, they can shine by means of it. There, the world of sense exists no longer, and in case their spirit has gathered nothing, they possess nothing,‡ and their former splendor is changed into obscurity.§ Oh, these unhappy beings! They *will* not, because *to be able* is attended with infinite difficulty ; they are not able because they *will* not. I mean, will not become good, repent. The soul is estimated by this standard in that world. He that had no faculties here, but was of a good disposition, is preferred far before him who was the reverse. The understanding is only a means, not an end and aim. Moral purity is the highest thing, and faith in Him Who is desirous of making us happy, and that is Jesus Christ. O that we might mark this solemn truth : To whom much is

* Of such caverns which are nothing but eternal work-houses, hell consists. It has been given me to enter into some and see, in order that I might make it known ; and they were all seen as vile ; neither did one of them know who or in what employment he had been in the world ; but the angel who was with me said to me, that this had been in the world a servant, this a soldier, this an officer, this a priest, this in dignity, this in opulence ; and yet they all know no otherwise than that they had been slaves and like companions.—*T. C. R.* 281.

† Then those who in the world have been in extreme love of rule from the love of self, and at the same time in superior elevation of understanding, appear as to their bodies like Egyptian mummies, and as to their minds stupid and idiotic.—*D. L. W.* 424.

‡ For whatever a man acquires to himself in the world, this remains, and he carries it with him after death, and also it is increased and filled, but within the degree of the affection and desire of truth and good, not beyond it. Those who had but little affection and desire, receive but little.—*H. & H.* 349.

§ It has been granted me to speak with several of the learned after their departure from the world ; with some who were of most distinguished reputation, and were celebrated by their writings in the literary world, and with some who were not so celebrated, but still had hidden wisdom in themselves. Those who in heart denied the Divine, howsoever they confessed Him with the mouth, were become so stupid, that they could scarcely comprehend any civil truth, still less any spiritual truth. It was perceived and also seen that the interiors of their minds were so closed, that they appeared as black (such things in the spiritual world are presented to the sight) and thus that they could not endure any heavenly light.—*H. & H.* 354.

given, of him will much be required. (A pause.) No, no spirit goes to heaven, that has in it the least of what is impure; it must away, quite away. But if it is small and trifling, then, the time also is short in which it gets rid of it.* (A pause.) Has the soul then its full memory after death? "Yes indeed."† In that case, no soul is lacking in the necessary helps to its moral improvement. "There you are mistaken. The earth was its place of exercise, education, preparation. Souls have doubtless a memory of all former aids, but the aids themselves they no longer have; they have nothing but memory. They must have it in their power to wish for new helps, and in that case they will receive them; but when the interior impulse to this wishing and striving fails, they do not fall in his way of their own accord, as happens on earth, where they, as it were, force themselves upon us. If the spirit after death strives, from its own free impulses, after what is pure and divine, new instruction is not withheld from it. But this endeavor is too often wanting,‡ for this, it is necessary we should have power to draw something good from ourselves. (A pause.) Oh, God is a just and loving Father; He wills that all should be assisted, that all should come to the knowledge of the truth and be saved. But where obstinate resistance finds place, there, is only unavailing remorse, there, is hell." (A pause. Without her knowledge I had again applied the armature to the magnet, and, closing my hand upon it, softly laid it at the pit of the stomach. Immediately she grasped my hand with both of hers, and endeavored eagerly to open my fingers, and, not succeeding, seemed to be very much grieved at it. Scarcely had I laid the stone, naked, on her stomach, when the lower part of her body became agitated, her hands suddenly moved to seize the stone, and were as suddenly withdrawn.

* Those who are so regenerated and prepared that they have need to reject only natural impurities with the body, are immediately conveyed by the angels into heaven; I have seen them taken up soon after the hour of death.—*H. & H.* 491.

† That man, when he passes out of the world has also with him all his memory, has been shown (to me) by many circumstances.—*H. & H.* 462.

‡ The third state of man after death, or of his spirit, is a state of instruction: this state is for those who come into heaven, and become angels, but not for those who come into hell, for such cannot be instructed.—*H. & H.* 512.

The second finger of the right hand, while the motions of the lower part of the body continued, slowly approached the armature, but was jerked quickly back again the moment it came in contact with it. This was several times repeated, and was somewhat as when a child tries to bring his finger near the light, which he knows will burn him, and, as soon as he feels the heat, jerks it suddenly away. At length she said :) "The stone is good for me, only do not make passes with it; it is then too strong in its effect; without the iron, however, you might do so. Let it lie quietly as it does. (At this moment she turned a little on one side, and the stone suddenly fell from her body to the floor.) This startled her very much, and excited some convulsions. (A pause.) Albert is standing quite near you; he is looking into you." Does he see my thoughts? "How should he not? * Your spiritual substance and his, at this moment, are, as it were, blended; † if you had not a body you would be able also to see into him. Through Albert I too now see what you are thinking, much more distinctly." What was I thinking of just now? "You had a desire to see Albert." You have guessed right. "Not guessed, I know it surely. You have a mind to see Albert; but it would not be good for you; he says that he loves you." Tell him in return that I am rejoiced at it, and say to him that I wish to see him." He knows it, and bids me tell you, that at some future time, when your body can bear it, he will appear to you again in a vivid dream. (This has really happened more than once since that time; it must be admitted, however, that nothing can be inferred from such appearances.) But now, Albert will leave me, I must wake. (A cramp seizes her right arm; she trembles violently. By grasping her arm strongly with my left hand the cramp was removed, but, in place, of it there succeeds a severe pain. R. now raises the first three fingers of her right hand, holding them on high and directing them towards the right side of my breast. When

* But I can assert, that spirits, who are with man, know and observe the minutest particulars of his memory and thoughts, and this more clearly than man does himself.—A. C. 2488.

† When an angel of heaven determinates his sight to others, in such case his interiors are communicated and transferred into them, according to the quantity and quality of his love; and are received by them according to the quantity and quality of their love.—A. C. 10,130.

I asked the reason of this gesture, she replied :) "Through these three fingers Albert infuses vital power, which flows especially from your breast into my arm." (This posture was kept up for about four minutes, whereupon there followed a sudden agitation of her right arm and breast. To my question, what was the matter, she answered :) I imbibed with my arm somewhat more power than was necessary and good. This was to be got rid of; hence the agitation." Scarcely was this over, when she woke up without further cramps, cheerful and strengthened, after sleeping four hours and a half.

It is further to be observed as to this crisis, that in the first half hour of the sleep R. at one time directed her right eye to mine. But as, from the circumstances above mentioned, there was no operation on my part, the eye became fixed, and kept rigidly its first direction. This continued until Albert came and released her. This eye pained her at ten o'clock at night, after she had been already so long awake.

June 11th.

In the afternoon, at half past four, R. fell into a half-sleep, which lasted more than three hours. She ascribed it to a bodily cause, which, however, she would not name. Albert was not present. She did not see clearly or far. At first she did not even observe persons with whom I put myself in communication by giving them my hand. About an hour afterwards, when I again extended my hand to my sister, who was standing near me, she saw more distinctly, and as soon as I touched her, complained of a painful burning in her left eye. My sister M. was suffering at the time from an inflamed eye, which was also the left one. Of the magnet she said on this day that it cooled her very much. The positive pole, she affirmed, acted with a beneficial and cooling effect on her; the negative, on the contrary, was cold and contracting, as if breezing, and somewhat disagreeable. Has the effect of the magnet any analogy with my influence on you? "Yes, but still the difference is great. Your power is a living one, warm and animating; that is cold and, beyond comparison, less beneficial to me." Do you see to-day into your own body? "Only with difficulty; there is a kind of mist

before my inner eye. If you wish me to see more clearly, lay your hand on my forehead ; this excites my vision for some time. Looking into myself, however, is always a thing attended with some difficulty, because it is a kind of return, a forcible drawing-back, a reversal of the life-stream—I know not what name to give it. It is something that goes against me.” (I was suddenly summoned from her couch to write a letter. Notwithstanding I wrote it only two steps distant from her, she fell into a state of insensibility, and said afterwards, when I asked her the reason of this accident :) “Your spirit was far from mine, you were engaged with something quite different, and for that reason I could no longer think.” (During the greater part of the crisis after this she lay quiet, her eyes half open but looking askance, and having the pupils unusually dilated ; she did not speak, and woke up all at once, without cramps, a little before eight.)

June 13th.

At seven in the evening, after several hours of head-ache and qualms, there came on very violent cramps of the breast and difficulty of breathing, attended with pain, and lasting three quarters of an hour. The general cramps more immediately introducing the sleep, and coming on after the cessation of those in the breast, lasted for a quarter of an hour, and terminated by degrees in an apparently natural sleep. This last continued, however, only eight minutes, after which the face brightened up, the arms were crossed over the breast, and a universal sensation of pleasure was visibly manifested. The lips moved a long time in silence ; at length I inquired : Whence came the hard struggle of to-day ? “The disease has now reached its highest degree.” But you said some time ago, that half the disease was surmounted ! “I said truly ; I spoke then of the period of the disease, but now of its expression and its violence. The cramps indeed from this time will be more violent, but the sleeps will be shorter. The highest degree of the magnetic state which I was destined to reach, is attained to-day.” How is it with the flower ? “It is there with my Albert ; its cup unfolds more and more ; Oh, how glorious it will shortly be ! Five

new leaves are again withered ; now only thirteen more. (After a pause.) From this time you have a stronger attractive influence over me in the magnetic state, because my disease is on the wane." Whence is this ? I should have thought the contrary. "Albert finds it good ; he has not thought fit, however, to tell me explicitly the reason of it. I think he will remove from me somewhat further and longer, and increase your influence upon me instead, which now is very beneficial to me. But it will be of advantage to you also. By degrees—alas ! I do not like to think of it—I must be weaned entirely from his influence. This is a sad thought to me." When will you receive the next visit from Albert ? "If nothing unusual happens, a week from to-morrow. Ah, that is a happy circumstance ; the interval is long, and indicates a speedy recovery. In this interval, however, I shall have several indispositions ; also half-waking states ; for example, on Sunday, Tuesday, and Thursday evenings, at seven o'clock. This will be the case, if something unusual does not intervene to interrupt the order, something I cannot foresee." (A pause.) Is Albert alone with you ? "Yes." Does he stay during the whole crisis with you ? "Yes." Why does he not accompany you to Venus or the Sun ? "Albert says, that after so hard a struggle as was that of to-day, so distant a departure from my body would be hurtful to me." Is Albert then here in Schwaikheim ? "Yes, (smiling,) he takes pleasure in your company ; at this moment he is looking at you again in a very affectionate and friendly manner ; he loves you. Oh, if you could only see him but for a moment ! O Albert, afford him this gratification ; he wishes it so much ; can you not then do it ? No, he cannot and must not, on any account, do it. It would be of the greatest detriment to you." Would my nerves be too much shaken by it ? "Your nerves are considerably stronger than before ; but if you should see Albert, you would, of necessity, very soon wither away and die. Oh, you are yet much wanted here. Pray God, that He will suffer you to live yet a long time, that when He summons you, you may be able to stand in your knowledge and moral perfection before them. O pray, ever more fervently, ever more heartily. (A pause, during which she lays her left hand on my breast.) You will preach on Sunday ; that is well ; you

must preach heartily, and with power. I will derive power to you for this, and from Albert. (She repeats the motions already described.) Do you feel the stream that is entering your breast? "Yes, I feel an unusual warmth there. That is from my Albert.* (After some minutes :) That is enough; your health is now right well established. (A pause.) Albert is now quite near you; Oh, you should see his splendor! He is often near you; he loves you; he accompanies you very often; he has already been with you in church. Oh if your spirit were not so strongly chained to your body, so that you could occasionally make a journey with him and me to the higher world, you too would feel a disgust there at the grossness and heaviness of this world of sense. There, faith, love, is the highest thing. O thither—to go thither at last we should all summon up our utmost powers." (A pause.) You have heretofore asserted that Albert is your guardian spirit, have you not? "I have." Have all men such an one. "Certainly." Is Albert mine also? "No, only at present he is nearer to you through me. He has known you indeed from your youth, but only since I came into magnetic relation with you has it been granted him to approach you closely." Will he again leave me at the conclusion of your case? Yes, yet will he always take an interest in you. You have another guardian spirit; Albert knows him. I also have seen him." Why do you now tell me this for the first time? "Because I have just now learned it from Albert." Where did you see him? "He is one of those five higher spirits who witnessed that escort of angels of which I told you. His form attracted me without my knowing that he was your guardian spirit. At your question just now I turned myself to Albert, who told me that it was he. Your guardian spirit is a beautiful and youthful form, oh, so lovely, so child-like.† Who was he? tell me, my Albert, it will please my

* Sometimes they go about, and ask those they meet whether they will give them some warmth, which spirits indeed are enabled to do.—A. C. 1111.

† Those who are in the inmost or third heaven, are in innocence of the third or inmost degree. They appear simple in the external form, and before the eyes of the angels, of the inferior heavens, they seem as infants, thus as little ones, and also as those who are not very wise, although they are the wisest of the angels of heaven.—H. & H. 280.

friend, if I can inform him of this. (A pause.) Ah, I may tell you about him. It is already more than a hundred years, since he died in Hamburg, where he was a skilful physician. His name was K—r. He was your attendant from your childhood; he was a pious man and did much good, especially to the poor. Oh, he that does good to the poor is highly esteemed of God. He was a very skilful man, and might have become very wealthy; but he only took from the rich what he needed in order quietly to follow his calling. (A pause.) Often have you heard his voice in your younger years." How could I ever hear his voice? I never knew that a higher being accompanied me. "Very often our guardian spirits form the voice of our conscience;* this is a high, divine influence that supports our weakness." But such a secret, spiritual influence appears to prejudice the freedom of man. "Oh no, this operation is not of that kind. As little as warnings from friends, instructions from the experienced appearances in life, which by God's will come not in vain before our eyes, prejudice our freedom, so little is this the case, when your guardian spirit reminds and warns you. Man is always left free in choosing his resolves. (A pause.) But what is this I hear from Albert! Your guardian spirit will leave you shortly." Why? "He will pass to a higher destination; but another higher spirit, of whom however I can say nothing particularly, has already been in communication for some time with your guardian spirit, on your account. To this spirit he will consign the charge he has hitherto had of you. (A pause of some length.) To-day my Albert has a palm-crown on his head." What is the meaning of this ornament? "He has been permitted to-day to fetch away a pious soul,† whom he crowned with this ornament. The garland is now on his own head again." Was this the soul of a deceased

* It is a thing most true, that man is governed from the Lord by spirits and angels; when evil spirits begin to have dominion, then the angels labor to avert evils and falses, and hence there exists a combat; it is this combat which is rendered sensible by perception, inward dictate and conscience.—A. C. 227.

† It is also their (the angels') happiness to raise up the dead to the life of eternity, and afterwards, if it be possible, and there be a capacity in the soul, to introduce it into heaven; from these offices they receive a delight which cannot be described.—A. C. 454.

man? "Yes—to-day there died, in a country far distant from this, a man exceedingly poor, who was very good and pious, but was scarcely noticed by men. This is that happy one. Here one can rightly see what external show and riches avail in the higher life. (Smiling.) It gave him no pain to part from his treasures. He has now a glorious place of abode. Oh, the earthly is nought. If I could only stamp this truth on the minds of all men! (A pause.) You would like to inquire further concerning the spiritual world; I will answer gladly." There are men who say they have seen spirits—how is this? "They may be right; there are men to whom departed souls can be, and are permitted to be, nigh. But it is, for the most part, a morbid condition of the nerves, which gives the faculty of seeing them." But who, in this case, can be sure that there is no delusion? "Many, doubtless, are deceived by their imagination; they believe themselves to see departed souls when it is not so. But who can distinguish how? He who experiences any thing of the kind is soon convinced; but it is a different thing to convince a third person that such an appearance was real. Only thus much can be said: let the thing be examined carefully; do not believe lightly, but, on the other hand, do not reject all that goes beyond the limits of ordinary experience." But whereby may we know a real apparition? "It may be safely believed that departed spirits have appeared, when sober persons, of good credit in other matters, relate of such apparitions, things which cannot be known in the usual, natural way; when they relate of them facts respecting the future which are fulfilled and are of a kind that a man could not know of them. Doubt will indeed always cleave to the natural man; this cannot be helped." You say then, that there are spirits, so called, which can make themselves visible to men? "Yes, it happens so in certain cases when it is good for themselves or those to whom they wish or are enjoined to appear." The dead, then, are not permitted to return to their former abode, and show themselves when they will? "Without God's will or permission, nothing whatever happens. Departed souls have their bounds in this matter. The friends to whom love attracts them, are often permitted to see them in silence. Their own attract them more than strangers." Can evil spirits also appear to

men? "O yes, both the good and the evil, under the conditions I have mentioned. (A pause.) You are not hitherto fully satisfied of what I have told you on this subject; this I see in you; but what I have now said to you about the realm of spirits is certainly true; I am not mistaken. It would gratify me if you would believe it." Much, in truth, is still inexplicable to me; meanwhile, I find nothing in the most of your explanations which I could not allow to be possible, and perhaps admit. "You will be more and more convinced, the longer and more earnestly you test what I have told you. But I wish no further conversation of this kind to-day; it taxes me too much. (A pause of about a quarter of an hour.) "You wish, as I feel, to ask a question." Yes, it relates to yourself. "Your question concerns my health, or the time of my recovery." No, I have already wished several times to ask you, from what cause your magnetic state originated; whether, perchance, it had its rise in your former life! "The foundation of it was laid in my early life. While yet a child, I suffered from affections of the abdomen, enlargement of the mesenteric glands was suspected, and there was doubtless something of that kind. These indurations gave me a great deal of trouble till my ninth year. Till my sixth, I suffered from obstinate constipation, and required a clyster almost daily. After my ninth year I passed happily through the usual diseases of children, although the whooping-cough tormented me long, in my tenth year. Afterwards I had the green sickness also for a long time. In my eleventh year I suffered under a dangerous erysipelas of the face, but was otherwise tolerably healthy till my fourteenth year. On the 11th of November of this year, 1829, an important change took place in my system; I was very sick at the occurrence of my first period. Soon after, an eruption like that of the itch attacked me, which unfortunately was not properly treated. It was repelled too early and suddenly from the skin. The first consequence of this was, that swellings made their appearance on my feet, which would not heal. For more than a year they were covered with sores; I suffered greatly from them, and, after all, when they healed at last, all the consequences of that maltreatment were not removed. I missed my period for four months, and suffered innumerable inconveniences resulting from it. Nor

were the proper measures taken against this irregularity. At length the long desired period returned, and from this time I was pretty well, until the past year. My bowels, however, were never afterwards perfectly in order, and my nerves manifested great excitability on the slightest occasions. So early as June of the preceding year, at a time of great importance to me, because it determined the character of my whole future life, Albert once appeared to me in a dream. Any pretty strong external cause could now bring on the magnetic state, and this was not long wanting. (A pause of some length. She begins to tremble.) Ah, my Albert, what are you doing? Are you ascending with me?" Whither are you going with Albert? "To a place where I never was before. (Joyfully :) Only think, a whole company* of children come to him to-day: he means to teach† them, and wishes me to see and hear it. (She gives signs of the greatest joy.) Oh, how am I rejoiced! Albert, you are kind; you do me a pleasure wherever you can. (A pause.) Oh, teach me to become so minded as you are; let me too learn with your children when they come. (A pause.) No, that, Albert says, may not be. (After a few minutes she is seized with a joy which causes her to tremble, and she says :) Now, see, now the children are coming. O how beautiful! And among them is a sister of my own, who died when a little child—how delightful that is to me. She is looking on me. And how friendly, how loving and soft is my Albert in his treatment of these children—it is a spectacle you should see once.‡ And then how they cling about him; how they revere him. O that I were such a child!" What is the subject of his instructions? "He is instructing them about God, and telling them it is His love which has brought them to the blessed residence where they now are; and that this would not have been the case, if He had not sent His Son; out of love to men, into the world, and that by their baptism§

* Several times when some infants have been together with me in choirs, &c.—*H. & H.* 343.

† After this first age is past, they (infants) are transferred into another heaven where they are instructed by masters; and so on.—*H. & H.* 334.

‡ For nothing is more delightful and happy to the angels, than to instruct those who come from earth into another life.—*A. C.* 2284.

§ But this (baptism) is done on earth; but in the Heavens infants are

here they had claims to His peculiar love. This is the sum of his instructions.* (A pause.) There are several among them, who heard something concerning God, from men here in the world. The children appear, by their forms, to be as from different parents. (A pause.) O ye lovely, ye good ones, would I were so childlike, so pure as ye! that I too could look so innocently on my Albert as you do. Oh, when I look at him, it pains me that I cannot. (She prays in silence; then aloud.) Thou All-knowing, knowest my dispositions. Oh, teach me to approach Thee in humility and the temper of a child. Lead me on ever in self-knowledge; give me pleasure in Thy Word, and let it be my delight. Make me good, O Lord, make me good. (A pause.) How much, O Father, hast Thou already done for me! Ah, how thankful should I be! Then should I evermore be advancing in the knowledge of Thee. O Thou faithful God, Who art near to all and to me also, Who givest rest to all the weary, refreshest the sick, and fillest the sound with strength—Oh, that all might learn to seek Thee! Thee, Who alone art good, my soul praises; Thee my prayers do glorify. (A pause.) Full of zeal my soul offers to Thee, Father of All, its thanks. The cheerful mind and the quiet peace of the heart are Thy gifts alone; and Thou wilt give them to me also, once more. What equals the faithfulness of my God! Yea, Father, receive it, receive my gratitude, the deepest thankfulness of my heart. Soon, soon Thou wilt deliver me from my heavy sufferings. Then will I honor my body as Thy gift. (The preceding short sentences she spoke very slowly and softly, and always in such a way, that a short pause occurred between each one. My sister M. desired to say something to R., and I wished, on the occasion, to try whether she was able to hear her without my being the medium. I removed therefore so far from her couch as to be beyond the magnetic atmosphere. M. put a question to her;

introduced by baptism into the Christian Heaven, and angels are there assigned to them by the Lord, to take care of them.—*T. C. R.* 677.

* From these things it may be manifest that infants do not come instantly after death into an angelic state, but that they are successively introduced by the knowledges of good and truth, and this according to all heavenly order.—*H. & H.* 336.

R. however did not hear, but cried without intermission : Come back, I pray you, you tear me, you pull me ; come back !” (When I came back and took M.’s hand she was soon quieted, and saw my sister, but always plainer when I looked at her myself. If I turned my look from her, she saw her only obscurely and wrapped, as it were, in mist. As soon as I had taken M.’s hand, she said to R. : Grüss Gott, R ! She heard it and replied in a dissatisfied manner :) “Grüss Gott ! (Shaking her head.) Grüss Gott ! We should not say so.” (I asked :) How then ? “Rather, God’s favor or God’s blessing be on thee !” (M. added :) Or, as Jesus said : Peace be with thee ? “Yes, that is the same thing. (A pause.) Oh, M. you are good, very good ; I love you ; your heart is full of love. (A pause.) Yes, my Albert, I see the writing.” What writing ? (She turns her head and her eye upwards, and looks slowly from right to left.) What are you observing ? “God alone is Love ! These words stand in golden writing, high among the stars.* My Albert has explained the characters to me. (A pause.) Blessed is that heart, that knows the love of God. (An interval of silence during which she prays. The lips move at last and she speaks, with her hands folded, the following verses, more rapidly than I could take them down.)

God on Whom my bliss is founded,
Be Thou to me both light and power :
God, on Whom my all is grounded,
Be my trust in every hour.

When my feeble steps are sliding,
And incautiously I stray,
Make the thought with me abiding :
Only goodness lasts for aye.

If in life there’s tribulation,
And Thou’d’st have me to prevail,
Stand at my side with Thy salvation,
Stand, Lord, a Father without fail.

* And I conversed with them (angels) about many things, amongst which also concerning this, that in the world, where I am in the body, there appear, in the time of night innumerable stars, greater and smaller, and that they are so many suns, which only transmit the light into the world of our sun ; and when I saw that in your world also stars are to be seen, I conjectured that these may be as many as there are in the world where I am.—T. C. R. 160.

Thou art He my soul has chosen
 'Mid the sorrows of this life ;
 Thee my soul would fain repose on
 Wearied in this evil strife.

You spoke so rapidly, that I could not write the verses. "I will repeat them slowly to you. (When this had been done, she said :) My Albert now takes his departure : I shall awake shortly. (Immediately afterwards she stretched her limbs, as after a deep, natural sleep, made some convulsive movements with her arms, and woke up cheerful and strengthened, after nine o'clock.)

June 15th.

At seven in the evening, after short cramps in the breast, preceded by head-ache for several hours, R. was attacked by a rigidity which lasted for two hours. Towards nine she spoke some words, very low, relating to her lungs and the spots still discoverable on them. She awoke, after a single violent agitation of the whole body, feeling very comfortable.

June 17th.

On this day, the anniversary of a journey very critical in her fortunes, she was attacked at four in the afternoon with violent cramps in the breast ; she was not free from them so late as half past four ; all the objects in the chamber she saw, as she asserted with astonishment while yet awake, double, and standing awry. A quarter of an hour after this she passed into the magnetic state, and to the question—whence the violent cramps of to-day ?—replied :) "This is the anniversary of my journey from U. to G. The recollection of that event in my life operates very strongly upon me. This day and hour a year ago I besought God, in tears and on my knees, to show me His right way." (She now all at once became speechless, her jaw was closed, and all her limbs became rigid. This state continued more than half an hour, and gave way at last by my repeatedly breathing into her face and laying my hands on her as usual. When she was again in the half-waking state, she showed a peevish mood, and reproached me that I had remonstrated

earnestly with her for unbecoming behavior in a certain case on the morning of this day. Far from seeing the impropriety of her conduct, she had already shown anger and irritability in the morning; but now she broke out into violent displeasure, and expressions which threw me into astonishment and determined me to leave her quietly alone. In this way she lay for three hours, again unmoved. All of a sudden she started up with the words :) "Ah, Albert! Albert! (A pause.) I saw him a moment, he is already gone again." What did he say to you? "I warn you, for the last time, no more to give ear to the evil voice you have followed for the last few hours. This is what he said; he was very, ah, very serious. When Albert visits me again, I will ask him what is the meaning of the evil voice." Do not look for this out of yourself, R.; it lies in your own heart, in your wounded vanity. "It is inconceivable to me, how I could act so; ah, I was so self-willed, so perverse. Forgive me this behavior; I will never repeat it; still admonish me when I am awake. I shall now be more docile. (A pause.) No, I cannot comprehend it; it is not long since Albert was obliged to give me a similar reproof. I am, alas, not very near with Albert in my present state; but there must be something more than common about this evil voice; I saw this in Albert. Believe me, I do not mean hereby to justify myself, but I saw it distinctly in Albert." Well, we shall hear about it, when he visits you again. (When she woke about nine, she was astonished at the account I gave her of her conduct, and reproached herself severely for it. On this occasion, also, she awoke with a single strong and general agitation of the body, and felt, after awaking, very comfortably.)

June 18th.

To-day R. lay in bed from some indisposition until three in the afternoon. There were some guests in the house, who entertained her several hours, by turns, with singing. This effort increased her weakness, and occasioned, about half past seven, a slight half-waking state, which, however, was so far from being profound, that she felt thirst in it, and drank water, a thing that

never happened before. When I magnetized the water, she extolled the smell and taste of it as something uncommonly pleasant. She woke in the course of an hour in the most cheerful mood.

June 19th.

My brother C. called me to see R. at eight in the morning. I found her in a state of delirium. She spoke incoherently, sang, drummed with her fingers, saw persons she did not know dance round a table, jump over stones, and the like. I laid my hands on her stomach and forehead, which occasioned her some relief. To the question: Do you see me? I received no answer. After some minutes she answered me, "No." Do you hear me? "Yes." With your ears? "You foolish fellow! ha, ha, ha! What should I hear you with? I never heard, in all my days, that one could hear with anything but ears." I know one who has asserted it of herself. "I do not understand you, do not speak so obscurely; what does that mean?" (She rubs her forehead, tries to pluck out her hair, and wrinkles her forehead often and quickly.) Have you pain in the head? (No answer: she is unconscious; she strikes her forehead and says:) "What is the matter? What madness? You fools! You are all asses! What will become of me? O God! O God!" (With both my hands I press her forehead and temples together for a few minutes, firmly willing her to sleep magnetically; whereupon her face soon brightened up, and she says at last, after a deep sigh:) "Ah! you are here, my benefactor? I am heartily glad of it." Whence are these surprising phenomena in your state to-day? "What do you mean? I do not understand you." (I told her what had occurred; whereupon she said:) "I do not like this; I did not know what I was about; it was like a dream; and I had a swoon from the violence of the pain in my head. There was a confusion in my head, of which I have only an obscure idea. Madness must be something of this kind. I can say nothing definite respecting this state; it is only as if I had had a preposterous dream. The whole proceeds from my having taken cold last night; my period was checked, and occasioned this derangement.

Make three downward passes over me, I pray you, from the forehead to the toes, and then press your two hands firmly, as long as you can hold out, upon my knees; by eleven o'clock, if you repeat this three times, the period will return, and no bad effects remain. (I did as she desired me, and in somewhat more than five minutes she said :) Now I feel a strong influx into my body downwards; ah! that does me good." What would have been the consequence, if you had not been treated by me as you directed? "Alas! I might then have gone crazy; that is terrible! I now see, for the first time, what melancholy consequences might have resulted. But now I shall wake up in a few minutes; stay a little while with me after that. About eleven o'clock press my knees again, and in like manner at half past twelve; my period will be restored before one. (A pause.) Ah, I see at this instant that I cannot wake up to-day without your willing it; I depend entirely on you." But can you wake up at my bare wish? "No." You must then sleep, until you wake of yourself? "No, in any event, I should have communicated to you in due time, the means of waking me up. What means are there of this kind? "It will be accomplished either by a reversed pass from the stomach to the forehead, or by blowing on my forehead. In case you prefer the latter, you must at the same time will earnestly that I wake up." (About ten o'clock I woke her up by blowing lightly on her forehead. The prediction that her period would return at one o'clock was punctually fulfilled, after my performing the prescribed manipulations at eleven and half past twelve.)

At eight in the evening R. fell, without any warning, from her seat to the floor. After she was carried to the sofa, she slowly stretched out her arms and feet; her breath was scarcely perceptible, her pulse extremely weak and small; her features resembled those of one at the point of death; her eyes were turned upward and her complexion was of death-like paleness. It was impossible for me, either by laying my hands or by breathing on her—means which had hitherto been effectual—to restore her to any animation. After this state had continued for more than an hour and a half, I had a mind to try some magnetic passes. But scarcely had I made the first from her

forehead over the temples to the shoulders, when her body trembled violently, all its bands were relaxed, and she suddenly cried out "no passes! no passes!" and awoke at the same moment to her ordinary life.

June 20th.

At half past ten in the morning there came on, after a short turn of sickness and a period of insensibility lasting a quarter of an hour, a half-waking state, in which R. spoke all kinds of things and partly wild ones, of which she had no recollection whatever in the magnetic state which directly followed it. A strong pressure of the head was what brought on the latter, together with magnetic consciousness. Immediately after her countenance had brightened up, she began to speak: "Early this morning I had a little shock of the nerves; it is a sad thing that the slightest agitation of my feelings produces such an effect upon my system. My period is again in a measure repressed; I must call upon you again for help." I willingly undertook to repeat the manipulation above described, and with so favorable a result, that the catamenia returned at five in the evening. (After a short pause she turned to me with the words:) Your stomach is out of order; it is acid; hence the acidity I have experienced myself for some days. My stomach will be better so soon as your own is brought right. It will be relieved in a measure by to-morrow. The day before yesterday you took cold in the stomach. A portion of vital force also escaped from you three days since, in laying your hand on the head of one of your guests; this you should not have done; it was not good for me either; you should come into magnetic relation with no one for the present but myself. (A pause.) To-day also I cannot wake up without your explicit will." Why is this so? "There has already been a diversity, in some states, in the mode of my spirit's returning to the body; it depends on this circumstance." Can you not express yourself more distinctly? "I want the necessary words; neither can I fully see how the matter itself stands. Only this much I can say with confidence; I saw in Albert, when he was with me last, that he wishes to disuse me gradually to himself

and his influx. From this time, you are more and more to stand in his place with your vital power, a thing which now can no longer be of any prejudice to you; you have gained considerably in strength. When Albert comes the next time, he will dispense less power to you. Notwithstanding, my system must imbibe the same quantity, until it is satisfied. You, therefore, must stand hereafter, more and more, in his place; for which reason I shall depend, till my complete recovery, altogether on you, and shall not be able, even when Albert is present, to awake from a crisis without your help. But do not be concerned; Albert knows well what he is about; be assured it will not hurt you. (She said further before waking:) It is of service to me that I had an attack to-day." Why so? "It is Friday, and that day is a favorable one to me." You are jesting surely; is not one day the same as another? "O no, no, in my state it is otherwise." Then give me some reason for an opinion of this sort. (She thinks a long time and says at last:) "No, I cannot; but yet it is the fact. But now I wish to rest a quarter of an hour. After this interval had passed she said shortly:) Wake me up—you know how to proceed." (I blew on her forehead, and she awoke.)

June 21st.

So early as six in the evening the approaching crisis was announced by oppressions of the chest alternating with qualms. About seven o'clock the latter ceased, while the former went on increasing to such a degree, that I was several times apprehensive of actual suffocation. To this were added, somewhat later, distortions of the face and writhings of every limb of the body into the most unnatural postures. About half past seven, R. at length asked me to lay my hand upon her, which was shortly followed by a general quietude of the system. She now slept quietly till eight, when, with a sudden start, she became magnetically awake, and forthwith began to speak: "God be praised! this struggle too is past; if I am to get well these are things I must submit to. It will seize me yet more violently hereafter." But whence proceeds the increased violence and obstinacy of your cramps? "I have already told

you, that the nearer my restoration, the harder they will be. My period is also concerned in it. A few passes over the head towards the stomach might doubtless have relieved me greatly, and spared me many pains." Why did you not tell me this before? "Because it must not be resorted to. What might benefit me in one way would hurt me in another. I should

• very soon be raised to higher degrees of the magnetic state, and then—oh Heaven! then I might see no end of my sufferings. It would not be good. (She rises suddenly and turns her head to the right.) Ah, Albert, my Albert! "Peace be with thee!" this was the salutation he just now gave me. Thou faithful friend! How well do I feel when thou art with me! (To me.) O this delight that pervades me, you should feel it once! I no longer feel my body when Albert is so near and so intimately united with us both."* Is your Albert now so near to us again? "Yes, he stands quite near on your right and is looking into you. He smiles. (A pause.) He sees what is going on in your soul; I too see it in Albert; but I do not speak of it. Oh, how pleasantly he looks upon you! When he smiles, I do not see it in his face, as with you, but in his whole person.† I see and feel it too quite otherwise than I perceive it in my waking state. (A pause.) Ah, in the society of such pure spirits a good soul must feel boundless happiness, and grow rapidly in heavenly perfection. How beautiful must it be, where you are permitted to be, my Albert. Might I but go with you, and not return again where there is so much suffering and imperfection. (A pause.) I am still far from being prepared; oh, I must become much better before I can reach that place. (A pause. Suddenly she gives a joyful start, and raises up her

* How great the delight of heaven is, may be manifest only from this, that it is a delight to all in heaven to communicate their delights and blessings to another.—*H. & H.* 399.

† Hence it is, that the spirit of man, which is his mind in the body, is in all form, a man; wherefore, man after death, is equally man, as in the world, only with the difference, that he has thrown away the cast-off, which made his body in the world. Now because the human form is such that all the parts made a general whole, which acts as one, it follows that one cannot be moved out of place, and changed as to state, except with the consent of the rest; for if one should be moved out of place, and changed as to state, the form which acts as one would suffer.—*D. P.* 124.

hands with the words :) This is what you meant, my kind Albert? How would I thank you!" What did your Albert say to you? "Think, he tells me that I shall yet see in company with him, to-day, a pious soul departed, one well known to me, and whom I loved in life; that she has come off victorious from the struggle of life, and now is happy." Who may this be? (A pause.) Ye happy, ye enviable beings, who have passed through the hard combats of this world! Oh, that I might be among you! Ye have held out to the end; but I also am bound to do it; yes, I both must and will do it; the Lord's will be done; He will make it as light and easy to me as is needful. (A pause. She folds her hands and prays :)

" By Thee, O Lord, the hosts of Heaven
 To us for guardians sure are giv'n,
 'Gainst ills on earth so rife.
 Make me, Father, in dejection,
 More worthy of their high protection;
 Oh, purify my life !

Whence have you these verses? "I saw them in my Albert. (A pause of several minutes. Suddenly she raises up her arms and says :) I am to go with you to Venus? Yes, my Albert, gladly; where you are, there I feel happy. (She is suddenly agitated over her whole system, and says, after a pause of a few seconds :) Here I am then with you, my faithful guide, in the fair land of good spirits. (With joyful surprise :) and I am to see her now, my Albert, now immediately? Ah, there she is approaching already; I see that she knew about me beforehand from Albert. (Overjoyed.) Good Heaven, it is you? you? Ah, that is what I could not have looked for; how am I rejoiced!" (Her joy causes her whole frame to be agitated.) Who is it you see, besides Albert? "Ah, only think, my deceased friend T. of S. Yes, it is she. Oh, you are lovely and good; soft and gentle creature, how happy you are now. Your abode then is here? (She converses in silence a quarter of an hour with the friend who had appeared to her; at length she raises up her arms in a longing manner, and says :) Ah, there she soars away; she leaves me again: but thanks to you, dear one, you have strengthened my heart; from this time you are my example and pattern. Thanks! (A pause of several minutes.)

Have you really spoken with your friend T. of S. ? Was it herself, or only an image of your highly excited imagination ? “ You are always the sceptic ; (somewhat impatiently :) How can I give a proof to your sense and to your understanding ? Do not ask it ; it is out of the question.” That I do not ask for ; but it seems to me that a doubt may be permitted, in a matter where delusion comes in so easily, and has already occurred so often, and in a sphere where the usual tests cannot be applied. “ You say well, and are right ; Ah, I often forget that you are in a very different state from myself ; but as I am so intimately united with you, every doubt, even when it is a natural one, hurts me. But I cannot help you ; Albert could give you proofs ; but he is not permitted ; Oh, believe rather, believe, I beseech you.” If the appearance of the person mentioned by you is real, you can give me perhaps, information of other persons deceased, who have been dear to me and mine ? “ I will ask my Albert.” (After a pause :) “ My Albert says that he will gladly communicate to you what he can and may. Ask then without hesitation.” Is the abode and state of my deceased wife known to your Albert ? “ He says, that he saw her three years since for the first time, and recognized her as your wife, that she is in a place where it goes well with her ; but that he does not know whether she is there still.” Where is this place ? “ Albert does not wish you to ask further on this point ; he wishes you to be satisfied with the assurance that it goes very well with her, that she is happy.” Can Albert communicate to me any thing respecting the late Professor A——l ? (Cordially.) Oh, he, Albert says, is in a happy, very happy place. Oh, it must be beautiful there, as I see in Albert. I should be glad to go there also. My Albert is looking thither, but I do not dare let my gaze penetrate into it. Albert is not yet at that high degree of happiness which this pious and good spirit has attained. He, too, was, though for a short time, in a lower place of preparation, before he came where he is now.” Can Albert tell me something of my father also ? “ Oh, how Albert is rejoiced at this question ! He loves him much, and knows him well. In this world he was a very good man, and he is correspondingly happy in the other. Albert says, that he often thinks of you and of his friends on the earth, with deep love. Yourself in particular he loves

heartily, and has done much for you."* Was Albert acquainted with my father in Tübingen? "No, in Balingen; there he saw you also, when a child, frequently, and loved you. (A pause.) Your father, Albert says to me, has a noble employment where he is. He was engaged almost his life long on earth in teaching; there he has received a similar one, but much higher." I had a brother G.; where is he, and how is it with him? "Albert does not name to you his abode; he says, however, that he has become very amiable, that he has seen him several times, and that his lot is a happy one; that he thinks much about his friends on earth, especially about his mother, and strives earnestly to improve his moral state." C. bids me ask, how it comes that he dreams so much of his brother G., and that his dreams always present him with scenes from their youthful years? "Because G. was brought up with him, and the dreams of man very often select the period of youth for their theatre. C. never saw his brother otherwise than as he was here below, never as he is now. Still, G. often thinks of him; but your father yet oftener of you. Oh, he loves you still, Albert says, very dearly. Ah, I should greatly like to see your father, as Albert sees him now, and can see him whenever he pleases; but I dare not. (R. gave an account of various relations and acquaintances departed, which, however, cannot be inserted here.) But now I must rest for twenty-eight minutes." Have my questions exhausted you? "No; but it is well for me now to be alone with Albert. I should always say it immediately, if conversing or answering were not good for me. (After resting for half an hour, she laid her hand on my stomach, and said :) See, Albert, my benefactor's stomach is still suffering; help him, I beseech you. (A pause.) Albert says I must pray for you; that, without the power and will of the Most High, nothing can be done for you. (She prays :) Merciful, faithful God and Father! Thou knowest my request ere I bring it before Thee; my trust is in Thy aid. Remove this pain

* Nothing is more delightful to the angels than to instruct and teach spirits at their first coming from the world, and also to serve mankind, by inspiring them with what is good, and by restraining the evil spirits attendant on them from passing their proper bounds.—A. C. 454.

from him, O God, if it be Thy holy will. Restore his health to him again. Requite to him thereby the benevolence which he has shown to me in so many ways. Lord, Lord, hear me. Amen. (A pause.) O Albert, you are a purer spirit, you are much better than I am; do you also pray for him. Ah, see, he is doing so; he prays for you. You should see this sight, how bright his form appears in prayer; how holy his essence is, how childlike, how trustful in God, and pure! Ah, what am I! (She weeps; after a pause:) He rises, turns to me and says: I am permitted to give him peculiar power through you." (She again raises her right hand with the first three fingers, while she lays the left on my stomach. There follow now, at intervals of about fifteen seconds, seven very strong jerkings and agitations of the whole body, but especially of the upper part, of the right hand first, then of the breast, and lastly of the left. For several hours I had suffered sickness and oppression of the stomach; after what has just been related, I felt myself newly strengthened; a peculiar warmth pervaded my whole system, and I felt from that hour no further inconvenience.) "Do you feel nothing peculiar in your body?" O yes, a great and very comfortable change. Express to Albert my most heartfelt thanks. "He smiles in a loving manner upon you, and says, that he will do for you what he can and may; he also bids you hope that you will become once more entirely healthy; but says it is indispensably necessary for this, that you should continue your present manner of living for years, and never forget prayer to God. Oh, apply to Him in frequent and earnest prayer, and then His blessing cannot fail to come." Are not particular external remedies still necessary for the restoration of my stomach? "I see your stomach, at this moment, all illuminated; matters can go on very well, if you adhere strictly to your rules. The nerves of the stomach, and many of those connected with it in the abdomen, have indeed been unstrung and weakened by the long continued cramps; but things will go on well; only have patience, and be constant. At present, particular remedies are not necessary; you are in the hands of an excellent physician; my Albert has known him long; follow his advice. When your stomach becomes acid, but only then, take a tea-spoonful of burnt magnesia. The quassia drops also will now be of service

to you again; they increase the activity of your stomach. Besides this, there is nothing particular to be observed. Only do not neglect daily exercise, and repair as soon as possible to the Dizenbach Spring. The use of these waters is highly beneficial to you. (Thus far, after the communication of strength mentioned above, R. had kept her hand on my stomach; all at once she started with a pretty sudden movement and the words :) I must continue this no longer, Albert? I must lay on my right hand, too? So? Ah!—Both farther up? and crossed? Now it is right. (A pause.) I feel again exactly as if my left hand were glued to your stomach; exactly as when a glass appears to be stuck to a smooth, wet surface. (She smiles.) It is a singular power—this magnetic force. (After a little, she attempted to remove her hand, but without success. She said she experienced a pain in her arm when she attempted to remove it forcibly. Only after a quarter of an hour she succeeded in it gradually, and for some time afterwards she complained of numbness in her left hand, which, however, disappeared before waking. She rested now quietly for more than fifteen minutes, then raised herself up, with the whole upper part of her person free, and her head elevated, as if listening, and said :) I hear delightful harmonies; ah! ah! what tones! they are not of earth!" What do you hear? Every thing about is still. "I hear a glorious song from many happy inhabitants of Venus, who, as Albert says, are not very far from me, but whom I cannot now see." Why not? "Such is Albert's will; I am here, he says, to recover my health, not to see strange things; and that rest of soul, just at this time, is of peculiar benefit to my body. But still I see something singular." What is it you mean? "I see again, inscribed on high in a golden bow :* "Thank ye the Lord; Father is His name."† Are the characters that you see such, again, as are unintelligible to us men? "Yes, they are short but comprehensive signs, which the departed

* In the spiritual world there appear rainbows of many kinds, some of various colors, as upon earth, and some of one color only; here (Rev. iv. 3) of one color only, because it is said, like unto an emerald. This appearance was round about the Lord, because it is said round about the throne; round about him is also in the Heaven of angels.—A. R. 232.

† Throughout all heaven they know no other Father than the Lord, (Jesus Christ).—A. C. 15.

understand immediately.* I recognize their meaning in my Albert." Do you also understand the words of the song? "Yes, I perceive that the song has for its subject the praise of the Highest, and gratitude to Him. There are not words there, as on earth; as one character signifies many thoughts, so one tone, many feelings.† I cannot explain it to you." Is there not, however, a speech in the other world? "Yes, but the communication of souls among themselves cannot be explained to natural men.‡ And yet there are in this world word-forms which we could copy on earth, though indeed very scantily and imperfectly, if they were known to us."§ Can you name or imitate for us such a word, or such a character, so that it shall fall into our senses? "I see, at this moment, several of them in my Albert, who takes pleasure in showing and explaining them to me; but as for imitating them, it would cost me, much as it may surprise you, extreme and hurtful efforts. Consequently, I dare not attempt it." Do you know the meaning of the word "*optinipoga*"? (She reflects.) "Yes, this word has a meaning in the other world; it means: "I find rest with thee," or: "Thou affordest me solace." Is this word known to you from the Seeress of Prevorst? "You know I have never read that book. If that Seeress has assigned another meaning to this word, you are to reflect, that she was in a far higher magnetic state than myself. She was often in higher spheres than I am, and, consequently, there might be some diversity. (Suddenly checking herself:) No; my Albert smiles, and I see in him that the language of spirits is every where the same;|| I am sure that the Seeress

* Every man comes into this language after death, for it is implanted in him from creation.—*T. C. R.* 19.

† There is an affection of spiritual love, which is sung every morning, that is, is sounded by modifications or modulations of a musical voice, and that affection is perceived in the singing as if it were itself: it flows into the souls of the hearers, and excites them to a correspondence. Such is heavenly singing.—*T. C. R.* 745.

‡ The angels spoke concerning these things spiritually, and spiritual speech embraces thousands of things which natural speech cannot express; and, what is wonderful, which cannot even fall into the ideas of natural thought.—*T. C. R.* 386.

§ This writing, which is made by types of a heavenly form, is in use in the inmost Heaven, where they excel all others in wisdom. But in the inferior heavens there are not such writings; the writings in these heavens are similar to writings in the world, in *similar letters*, but still not intelligible to man, because they are in angelic language.—*H. & H.* 261.

|| All in the universal heaven have one language, and they all under-

has not spoken otherwise than I have." Do not be uneasy ; the difference is not such a serious one. The Seeress said the word meant : "Thou must sleep" ; and gave it as a means of quieting and putting her to sleep. Meanwhile, it must be said, there are already three meanings, and even three different sentences, which the word will have to signify. "That is the case, also, in the speech of men on earth ; only with this difference, that the soul gifted with clear sight, when set at liberty, needs fewer words and signs to understand and to be understood. One sign stands for a dozen words of human speech,* and the power of souls to look through each other, to read each other's interiors and to recognize immediately the internal will and endeavor, which are spontaneously expressed by natural characters in every soul, comes in place of the diffuse communications of men, who can make themselves mutually understood only by external, often fallacious forms. (A pause.) Albert, my Albert, whither are you hurrying ? Ah, he means to fetch the flower. (After a few seconds :) There it is ; he has brought it for me. Ah, see the cup ! what splendor ! It is indescribably beautiful !" Do not forget the main point : How many leaves has it still ? "Thank God ! only five ; eight more are withered. There is something peculiar about this flower ; I cannot rightly understand its nature ; it is no bare symbol, and yet it is a symbol ; it is nothing altogether material, and yet it is not entirely supersensual. (A pause.) I begged Albert to explain it to me ; but he says that I cannot comprehend it." How often will Albert visit you yet ? "Only a few times more, with the special purpose of bringing my disease to a conclusion ; still I shall still see him occasionally hereafter for a short time. In the visit of my Albert preceding the last the flower will appear in all its glory ; the leaves then will be all gone, and the last time. Alas, then he takes leave of me. (She weeps.) I shall not become quite healthy for some time, even when Albert visits me no longer. My present disease will then indeed be removed so that Al-

stand each other, from whatever society they are, whether near or distant.—*H. & H.* 236.

* This writing also involves in a few words more than a man can describe by several pages.—*H. & H.* 261.

bert's appearance will be no longer necessary; and your influence will cease; but I shall still remain somewhat excitable in my system for a long time. I shall have to guard carefully my breast and abdomen." You coughed up some blood lately, how is it with that affection? "It calls for no remedies. It was partly the consequence of the cramps in my breast, and partly from obstructions. It will disappear of its own accord with my present disease." You asked me to remind you, when Albert should be here again, of that "evil voice" of which you spoke a few days ago. "Yes, that is true." (A pause, during which she turns herself to Albert.) "Albert says, that every man has not only his own guardian spirit at his side, but an evil being also.* I do not see this spirit, thank God: but I heard his voice distinctly in that half waking state." You heard his voice? How is that possible? "It is the fact, do not be surprised. It is indeed no voice whose sound comes through the air and is heard by the ear; but, in a way which I cannot explain, I hear something *from without* that I can compare only to a soft, insinuating voice.† Albert says, that this comes from that evil being: When he sees that there is a ground for self-justification ever so slight, of which self-love can avail itself, he seizes it quickly, and lays it right temptingly before my soul for its choice. It becomes then very difficult for me to follow the better voice, also perceptible, because the other course seems to give me the advantage. Yes indeed—*seems*: O Albert, destroy him!" Oh, not so rash and violent! "You are right. He too can still turn to what is good; but he has deeply excited me." I am almost tempted to think, that with your two attendant beings you have expressed, in a figure, the two main tendencies of the human spirit, its perpetual wavering between good and evil, its double life for God and the world, for heaven and earth, and that too in a way that might

* There are with every man at least two evil spirits and two angels.—*A. C. 697.*

† Hence it is evident, that the speech of an angel or spirit with man is heard in man, and because it equally moves the organs of hearing, that it is also equally sonorous. That the speech of an angel and of a spirit flows down *even into the ear* from within, was evident to me from this.—*H. & H. 248.*

be dangerous to morality. Is not the human heart by nature filled with a prevailing bias to the sensual? And is not the human spirit indebted, on the other hand, to its divine derivation for that attraction towards the alone True and Good, which it received as an endowment when it came forth from God, and which we call conscience? For what end, then, any external, supersensual representatives of that which already lies sufficiently in our sensual and spiritual nature? Is it not plain, how dangerously the supposition of such spiritual guides and especially tempters may work on the morals of men—to say nothing about the point, that such influences must make our moral freedom very doubtful? “In this, my Albert says, you are altogether wrong. I have already told you, that the choice both to will and to act is always left to the freedom of man. Supposing you have rightly represented the human heart and the protection of conscience, yet the equilibrium* in the interior of the soul is not impaired, if there accedes a prop to the conscience, and an alluring voice to the weakness of the heart. Never can the latter become audible, without the good spirit showing himself active on his side, and the greater the temptation, so much the stronger the exhortation and prompting to its opposite.† But in this struggle the choice is always left free. The human soul, oh, believe it I pray you, is by no means a prey to evil, if it will only learn to will what is good; no where is there less a being yielded up at random than I in the world of spirits. All here is high, divine plan.‡ (A pause.) And then I ask you: do you then know so certainly that such an ordination of God was unnecessary.”§ No; still it is, after all surprising, that two higher

* To the intent that man may be in freedom, with a view to his being reformed, he is conjoined as to his spirit, with heaven and with hell. For there are with every man spirits from hell, and angels from heaven: by spirits from hell man is in his own evil; but by angels from heaven man is in good from the Lord; thus he is in spiritual equilibrium, that is, in freedom.—*H. & H.* 599.

† Temptations appertaining to man, are spiritual combats between evil and good spirits.—*A. C.* 8131.

‡ Unless the Lord ruled both the heavens and the hells, there would not be any equilibrium, and if no equilibrium, there would not be a heaven and a hell; for all and single things in the universe, that is, both in the natural world and in the spiritual world, derive consistence from equilibrium.—*H. & H.* 592.

§ That man is governed of the Lord, by spirits, is because he is not in

beings should have to be perpetually occupied with a man, in the manner you mentioned. "Surprising? that is deciding very hastily. Do you not then consider, that an infinite deal depends on every human soul, and that as well the guardian spirits as the evil ones, are working, while thus employed, towards their future destination, and that the destinies of three human souls are here concerned, and not merely those of one? Such at least is God's will and plan—let us not seek to add to or diminish from it." (A pause.) Have you yet seen, with the eye of your soul, a less good, or an evil spirit, in what you call the middle kingdom? "No, hitherto Albert has carried me through the atmosphere of the earth, without my being obliged to see such a spirit. Albert guarded me against it. In the atmosphere of the earth there are departed spirits in multitudes and of every kind. (A pause.) But now cease from questions. Albert says that he must leave me, and I must return to the earth. Alas! why may I not stay here? (She is agitated for a few minutes over her whole system.) Here I am again in Schwaikheim. My Albert leaves me at this moment; already I see him beaming in the remote distance.* Farewell, my true attendant!" (An interval of silence.) Will you wake up to-day of your own accord? "No, by your will; you must blow into my face." Now? "I will tell you when it is time." When will the next crisis occur? "Next Thursday—in the mean time there will occur some half waking states, on Sunday and Tuesday. (A

the order of heaven, for he is born into the evils which are of hell, thus altogether contrary to divine order; wherefore he is to be reduced into order, and he cannot be so reduced, except mediately by spirits.—*H. & H.* 296.

That spirits, who communicate with hell, are also adjoined to man, is because man is born into evils of every kind, and thence his first life is only from them; wherefore, unless there were adjoined to man spirits, such as he is, he could not live, yea, neither could he be withdrawn from his evils and be reformed. Wherefore he is held in his own life by evil spirits, and is withheld from it by good spirits; by both also he is in equilibrium; and because he is in equilibrium, he is in freedom, and can be withdrawn from evils, and inclined to good, and also good can be implanted in him, which could by no means be done unless he were in freedom; nor can freedom be given him unless spirits from hell act on one side and spirits from heaven on the other, and man be in the midst.—*H. & H.* 293.

* Thence is the genuine affection of truth, which is an affection of truth for the sake of truth. Those who are in this affection, or, what is the same thing, who are in this love, are in heavenly intelligence, and shine in heaven as with the splendor of the expanse. They shine thus, because divine truth, wheresoever it is in heaven, gives light.—*H. & H.* 347.

pause.) You may venture to preach ; it will fatigue you somewhat, but Albert will attend you, and give you strength, as I saw in him when he left me. (A pause.) Now wake me up." I blew into her face ; she started, but did not wake. I blew on her forehead with the same result. (She smiled and said :) "Here it is not as in the half-waking state : you must begin to blow on the lower part of the face, and, slowly carry it upwards over the forehead, firmly willing me to awake." (I did so and all at once the usual cramps came on, after which she awoke quite cheerful, at half-past ten o'clock.)

June 22d.

At seven in the evening, R. was attacked with a trembling over the whole body, which had some likeness to the phenomena of an ague fit, and lasted a short quarter of an hour, during which she retained her consciousness perfectly. This was succeeded by a strong and general jerking of the entire system, and by violent stretching and twisting of the arms and legs ; after which she closed her eyes, and only made some very rapid motions with the lower jaw. At last the mouth closed convulsively, and it was plain that a general rigidity had come on, in which, as I did not dare to apply magnetic passes, and laying my hand on her was of no avail, I was obliged to leave R. to herself. This state continued for two hours, after which, the limbs regained by degrees the power of motion, and the lower jaw at last began to move. She awoke, without having spoken a word, after a slight trembling of the body, and felt comfortably.

June 24th.

An attack altogether like the preceding, took place in the evening at four o'clock. Just before waking R. recovered her speech, and said : "To-day I lay for three hours without being able to stir ; but it was my own fault." How so ? "Half the time would have produced the same effect if I had not eaten to-day too many meat-balls." Yes, that is the dish of your palate. (*Leibessen—Body-food.*) "Dish of my palate ! (Smiling some-
8*

what scornfully.) What kind of an expression is that, I pray? Then the soul too has such a dish." Tell me such an one. "I mean the gratification of any favorite desire;* you understand me." What is the reason that you bled at the nose yesterday and to-day? "From severe head-ache; but it will do me no harm. I shall still think, when I wake up, that it will be good for me to be bled; but persuade me out of that idea; it is not good." How is it with my stomach? "I scarcely feel my hand attracted to it more strongly than to any other part of your body. You may now venture to drink beer again; only not more than one large glass." R. observed further before she woke, that, to-day, for the first time, she could distinguish the various objects in the chamber through the right eye. In looking further, as through the window, things were still covered to her as with a mist.

June 26th.

At half past six in the evening there came on general sickness; a disposition to vomit alternated with a slight, dry, short cough until, at seven o'clock, the usual cramps made their appearance, which continued till a quarter to eight with a violence hitherto unknown. The oppressions were often so strong and lasting, that I seriously apprehended suffocation more than once. The convulsions, which cast the body from one side to the other and upwards, could not be looked at without pity. I could do nothing to relieve her. About eight there came quiet and sleep. After a few minutes, during which a lovely color had gradually returned to the cheeks, and cheerfulness to the features, she began to speak of her own accord:—"O my Albert! you are here! Thank God! you are here! O you have left me to go through a hard struggle. But what are these struggles compared with one single look upwards to you, in comparison with the happiness which I experience in your society! My sensations now are all of delight. So a departed one may feel when he has cast off the painful wrapping of the flesh. Such a struggle is indeed

* No scientific and rational which man acquires, from infancy to old age, is ever insinuated into him except by what is good and delightful; which things are therefore called meats, and are meats, because his soul lives and is supported by them.—A. C. 678.

hard ; it is a kind of dying." Whence did this hard struggle proceed ? " Now that my restoration is at hand, it is far more difficult than before for my spirit to leave its dwelling. The bands which confine it to the body are already strengthened. (A pause.) O Albert, if you had rather chosen to let me die fully, and taken me to be where you are, how gladly would I have gone with you ! But it was not so determined in the counsels of the Most High. I am to wrestle yet longer in the arena, and I thank Thee for it, Father ; Thou only desirest that I should be improved by trial. (A pause.)

Blest is the man who dwells in God's protection,
And walks beneath His wings' eternal shadow !

(A pause. She prays in silence ; her lips move ; at length she speaks aloud :)

Whene'er I seek Thee, Lord, in care and trouble,
Thou art as on some rock a lofty tower ;
Thy love paternal is my sword and buckler,
And Thy strong arm will guard me from all mischief.
Thou givest charge to all Thy holy angels,
In all my ways to bear me up from stumbling.

(A pause.)

Oh, if Thy holy name I do but honor,
And seek, before all other things, Thy kingdom,
Thou graciously wilt hear my supplication,
And rescue me from ev'ry fear and trouble.
Beneath Thy wings of love, O Father, sheltered,
I need not fear for coming ill and sorrow ;
But in those evil days walk fearlessly,
When dire disease invades my feeble body.
Thou, when this earthly pilgrimage is over,
Wilt take me to the happiness of Heaven.

(A pause.)

To Thee, O Loving Father, I bring worship ;
To Thee, my heart's best thanks, O my Redeemer ;
To Thee, all praise and honor, Holy Spirit.

(A pause.)

All thanks to Thee, for ever Merciful !
For that in Thee my trust as rocks is steadfast.
Let Thy most holy will be done henceforth ;
Whate'er it be, with holy faith I yield me.

(A pause of several minutes.)

Ah!—Ah!—the friends of my Albert, the noble spirits; they are coming here; they bring the flower. (She speaks low—then aloud:)

How happy thus to raise
My voice for God's high praise,
Among the choirs of angels bright!

(She prays in silence, and then proceeds aloud:)

Who may taste this pleasure?
The pure, who count their treasure
All that's pleasing in God's sight.
Like angels make me holy,
O Lord, as one so lowly,
Can be made below.
Then, in sinless glory,
I'll bow with them before Thee,
And Thy eternal praises show.

(A pause.)

Did you know these lines before? "Yes, I got them by heart when a child. The unrhymed ones also I have frequently read in my earlier years. Albert, beloved Albert! hearty thanks to you too! Oh, that I could give you more! You are my guardian spirit, and with my thanks I will join the entreaty: Let me never fall! Guard me, lead me, whither it pleases thee and the Most High. If I am in forbidden paths, and will not hear thy loved voice, then resort to harder measures, lead me back to the right way by suffering, if it cannot be done by gentler means. Oh, help me, that hereafter I may attain the happiness in which you, my Albert, are living. (A pause.) How glorious is the flower! There it stands in its highest splendor! Oh, if you could only see it! Joy beams from Albert's face,* that it now appears in all its glory. All its leaves are withered; supported on its vigorous stem its cup is all resplendent with purple hues, and all embroidered with golden rays. Oh, how beautiful! How glorious! (A pause.) How beautiful, Albert, you are to-day! You appear in your most

* The form of charity which is seen to the life in heaven, is such, that charity itself is what effigies and is effigied; and this in such a manner that the whole angel, especially the face, is as it were charity.—*H & H.* 414.

glorious splendor.* O Albert, who would not gladly endure every thing, when beckoned to such a goal as you have reached! Yes, joyfully henceforth I will bear all the burdens which the Lord lays upon me, that I may one day be with you. (To me.) To-day my Albert has a palm wreath on his head. He is clothed in the fairest garb of Heaven.† He celebrates a festival to-day‡—that of my recovery. Oh, there the sufferings of others are more regarded than they are in this world.” (I had taken up by accident a mouth-harmonica, which she immediately observed. She asked me to play on it, and I did so. Scarcely did she hear the first sound when she began to sing. Her voice was exceedingly pure and melodious, and with admirable skill she passed from one chord to another as I chose them. Frequently she invented transitions quite unexpected, and yet exceedingly beautiful and harmonious. Her song retained a delightful unity, whatever chords I might blow, and yet it was only an accompaniment to the simple, fundamental notes of the harmonica. When I was somewhat tired of blowing I stopped, and her singing ceased at the same time. But soon she requested me :) “Let me sing yet more. (I blew, and she sang—now adding words to the notes as follows:)

Holy, holy art Thou, Lord;
The heavens above declare Thy power
And extol Thy majesty.
Praise to Thee, Father, Son and Spirit!
For evermore!

(She requested me twice afterwards, in this crisis, to let her sing again, and adapted words, on these occasions also, to her singing; but I did not understand them, as the sound of the harmonica was too close to my ear. The lines inserted above

* The angels are not constantly in the same state as to love, and thence neither in the same as to wisdom. When they are in the greatest degree of love, then they are in the light and heat of their life, or in their clear and delightful state.—*H. & H.* 155.

† They (the angels) said also that their garments are changed according to the changes of their state, and that in the first and second state, they have shining and bright garments, in the third and fourth a little more obscure.—*H. & H.* 181.

‡ There are here (in heaven) days of festivity.

she sang so distinctly that I understood them. On my requesting her subsequently to repeat the verses, as I had not understood them, she replied :) I was elevated by this music to a higher magnetic state. It lasted, however, no longer than the music itself. I do not myself remember any longer the words I then made use of. I have descended again, and Albert keeps silence and will not tell me the words." Why not? "I must not pass into that higher state again at present; but if I should hear the words I should immediately be thrown into it again, and that would not be of service to me to-day." I think it further worthy of notice, that R., when I laid the harmonica, which had several accords, upon her forehead, began forthwith to sing in the same manner, and, as I satisfied myself by several trials, sang always in the key which was the fundamental note of the chord which came in contact with her forehead. When I placed the harmonica so that her forehead was touched by two chords at once, she passed alternately from the one to the other in her singing, without striking into a third. I requested my brother C. to blow the harmonica: he did so within our magnetic atmosphere, and she replied to the question :) What do you hear? "A sound similar to that produced by rubbing a glass. It comes from C. I hear it through you. (A pause.) Let me, I pray you, examine your stomach. (She lays her left hand there.) Things are very well there. Albert says, that a happy change has taken place in your system, for which a preparation had been going on for several weeks, and which was brought to effect by his operation upon you on Saturday last. From this cause proceeds your want of appetite for some time. You will soon be well again. I shall not be so happy. I shall indeed soon be free from the cramps, but I shall not immediately regain perfect health; my breast will suffer long; especially will I need to be on my guard against an inflammation of the lungs. After this disease, which is now near its termination, I ought, as is necessary after every disease at all serious, to spare myself for some weeks. But this, I foresee, my circumstances will not permit. (A pause.) In eight days from this time my Albert will visit me again; and then you can undertake the journey you intend. The springs will be of great benefit to your health. The waters in

Dizenbach are well adapted to your case." Will not preaching next Sunday be injurious to me? (To Albert.) "Do you attend him again, my Albert; he wishes it so earnestly: do you give him strength! Oh, it is a noble calling which you have; he that fulfils it truly will not be without a blessing. (A pause.) Yes, my Albert will be near you on Sunday; you will not be overdone." (My son-in-law B., who happened to be present, inquired through me :) How are things in R.? "L. (his wife) has some head-ache from the heat; but it is of no importance. She is expecting you every day." Can you tell B. any thing about his late father? "My Albert knows nothing about him. I would gladly have done a pleasure to kind B. by intelligence on which he would have set so much value; but Albert knows nothing in this case, he does not know every thing. At this moment he is looking at you, B.* (To Albert.) Yes, my Albert, he is good and honest, and upright of heart. This you know well, my guardian. (To me.) Now he is standing quite near to you again, my Albert; see, quite close to you." You know that I cannot see it. "Ah, how sorry I am that you cannot." Does Albert see my sisters also, here present? "Yes, through you and me;† but he is now entirely taken up with you. He is observing your soul." Have departed spirits of another and lower kind the same power? "No, only when ways are opened to them by some morbid state of the system in certain persons, as in my own case.‡ My Albert has hitherto guarded me against this. It is

* Wives have in this manner (through my eyes) seen their husbands and children, and have wished me to tell them that they were present and looking on them, and that I would mention the particulars of their state in the other life; but this, I said, was not allowed, by reason that they would have called me mad, or would have pronounced my information to be all a delirium of the imagination, inasmuch as I was well aware, that although they gave assent with their lips to the doctrine of the existence of spirits, and of the resurrection of the dead, and of their being amongst spirits, and that spirits can see and hear by means of man, yet they did not believe these things in their hearts.—*E. U.* 135.

† It has been given them (spirits and angels) to see through my eyes the things of this world, and as plainly as I myself did.—*E. U.* 135.

‡ But it is not permitted them (the infernals) to flow in even into the solid parts of the body, or into the parts which constitute the viscera, the organs and members of man, but only into the lusts and falsities: only when man falls into disease, they then flow into such unclean things as appertain to the disease.—*A. C.* 5713.

almost as much a matter of horror to departed spirits to approach men, as for men to come in contact with departed souls. Souls quite earthly-minded strive towards earth, indeed, but then it is the worst torment to them that sensible things are no longer to them what they were formerly. Their state is a wretched one from these double tendencies. (A pause.) I beg you to let me sing a little more." Can you not do so of yourself? "No, without something proceeding from yourself, such as music, to raise me, I cannot bring it about." (I blew on the harmonica and she sang :)

"Thou, Who of all the Father art,
In earth as well as Heaven,
To Thy great name, in ev'ry part,
Shall endless praise be given.
Thy kingdom, long before prepar'd
A glorious habitation,
Come soon, and, after death, be heir'd
By all with its salvation.

I shall awake now soon. My return will be easy and without pain." Will the next attack be introduced by cramps as violent as these were? "I fear they will be still more violent. If I am attacked then with weakness, as I have been to-day, you need only rub my temples with Cologne water and hold something pungent, it matters not what, under my nose. Give me after the sleep to-day a cup of Malaga wine. Hereafter I need not be so careful in my eating. Only, what is very indigestible I must avoid for a long time. (A pause.) When my Albert visits me again, he will leave me for some time in the midst of the crisis, in order that I may accustom myself by degrees to his absence. In the interval I shall several times fall into a cataleptic state, which will be of service to me. Let nothing then be done for me. At the end of these interval attacks I shall fall into the usual half-sleep, and be able to converse with you." Will not Amandus also come again? "Yes, he will come once more to take leave of me. Albert now takes his departure." (She looks after him a long time.) Are you still out of the body? "Yes, my spirit is; the operation of my soul does not remit, after the separation of my spirit, in the body, otherwise it would be dead. Now wake me up. (I blew over her face, without willing her to wake up. She started without waking, and said:) Now will earnestly." (I did the like with a

firm will, and, after a slight convulsive moment that scarcely agitated her body, she was restored to waking life, having slept for three hours.)

July 3d.

According to R.'s prediction there occurred on the 27th and 28th of June, as also on the first of July, attacks in all respects like those of the 22d and 24th of June. She did not speak at all in them, and always felt remarkably better after them.

The struggle which brought on the crisis of the 3d of July was yet more violent than that of the week before. There were, strictly, several attacks succeeding one another, attended by the most violent agitations and convulsions of the whole system, and so extreme, that if I had not used my utmost strength to hold her, the sufferer would more than once have been hurled from her bed to the floor. After each attack there succeeded great exhaustion, and a breathing which was very similar to the death-rattle and lasted each time some five or six minutes. In this state the mouth and eyes were half opened, and the features strikingly changed. The struggle lasted, in the whole, an hour. Sometimes we could hear, while it continued, the words, pronounced in a broken and very slow manner: "Help, Father in Heaven! Help Thy child!" Or: "I am so near to dying let me, O Merciful Father, pass hence entirely to Thee!" Or, "O Father, only some relief!" Cologne water rubbed on her temples, and held under her nose, strengthened her visibly. She also nodded her thanks when I moistened her lips with cold water. At length, about eight o'clock, a single slight agitation carried her entirely over into the land of her Albert. After resting a short time, she began to speak with folded hands and of her own accord:—"Peace, yes, peace be with me! O Albert! are you here? Thanks to Thee, Heavenly Father; Thou hast helped me to overcome in this dreadful struggle. O Lord, none is like unto Thee; great is Thy name. Thine eyes did see my substance, being yet imperfect. Thou hast prepared my members, concluded my life, and measured the number of my days in Thy wisdom. From my childhood I have been led by Thy Fatherly hand; hitherto hast Thou led me, and still Thou art leading me with love and

truth. Who can reckon up all the proofs of love which Thy Fatherly kindness has shown me, far outnumbering the sands that lie by the sea-shore? (A pause.) It was Thou, O Father, who sentest Albert to me, and Thy goodness it was that in every stage of my disease provided me a helper. How mercifully dost thou deal with Thy child!

How could that dreadful thought e'er take me,
That tortures feeble souls with fear,
That Thou, O Lord, could'st quite forsake me,
A God that numberest every hair,
A Father of such tender care,
It feeds the fowls that wing the air;
All-Wise, Thou see'st my every want,
All-Good, Thou giv'st me without scant.

But yet, how often have I forgotten Thee, my faithful God: Oh, how often have I not heard Thy call, how often in my folly taken the way of sin! O God, still be gracious to me, and blot out my sin, in Thy mercy, through Jesus Christ! (A pause.) She weeps; then raises up her hands and utters the following:

To know Thee, Lord, I was alas! too blinded
When Thou didst exercise me in Thy love,
To go the ways of my own folly minded,
I grieved Thy tender Spirit from above.
Though I am evil in Thy sight, O Lord,
Thou still Thy favor to me dost afford.

Thou sentest Thy good angel down from Heaven,
To show Thy self a gracious Father still,
And fill me with the joy of sins forgiven,
While bent on doing my perverted will.
Thou seest my heart; I give it thee anew,
And vow it now to Thee for ever true.

Oh, look upon my fervent heart's devotion,
Regard me with Thine eye of heavenly grace;
The cross—which every troubled heart's emotion
Can still—behold I make my hiding-place.
Thou know'st my purpose as a rock is fast;
I know Thy love, that 'twill for ever last.

My faithful guardian, thou perforce *must* leave me—
When e'er I love the things I most should hate,
When the vain flatteries of sense deceive me,
Until my heart cleaves to this earthly state—
Oh, let me know thou can'st not aid impart,
When e'er I choose the ways of my own heart.

Hear then, a promise of my heart's dictation :
 Virtue alone, henceforth, shall be my end ;
 And so, when sin allures me by temptation,
 Thou'lt be my monitor and my sure friend ;
 But in the strife should courage fail my heart,
 Be at my side, O Albert, then to take my part.

(After thus pouring out her heart, R. lay quietly with her hands folded for nearly half an hour. To my question: where have you read these verses? she replied. "I never read them; I saw them just now for the first time in my interiors. Such a thing is easy in my situation. On this occasion it was my heart, yes, my heart that spoke." But now she raises both her arms in the direction that she sees Albert in, and says :) "Oh Albert, Albert, could I, might I, follow you. But now you no longer show yourself so near, and I must even thank you that you are leaving me. What a joy is that of restoration to health! What a pain, that of parting from you, my beloved guardian! But so is it ever in human life; pleasure and pain constantly united. Nothing here is perfect—yet one day, when my eye shall be closed, when once my spirit, led by its guardian, quits its tabernacle, yes, then it will be otherwise; then there will be no pain, no suffering more. (A pause of some minutes, after which her face becomes overcast and she says :) To-morrow, before you set off to St— M. R. will treat you very unhand-somely; keep yourself quiet then and do not be offended." Can I not avoid it? "No, though you are never so much on your guard. This is something you have to pass through." How did you learn this? "Through my Albert." Will Albert leave you to day for ever? "No, he will visit me once more, but only to take leave of us. Alas! this is too painful." When will he visit you for the last time? "On the seventh of July, which is next Monday, at seven in the evening. But now I beg you to let me sing." Could you not listen in silence to the harmonica? "No, I *must* sing when you play on it. But when you cease, I suddenly descend from the higher state into which the lines had elevated me, and remember no longer the words I have been singing. Still I remember that I have been so employed. (I played, and she sang :)

My trust is in Thy power,
 Thou art my God ;
 Lord, help me.

HISTORY OF THE CASE.

On Thee I cast my cares all,
Thou art my helper;
Lord, protect me.

Thee I will follow,
Thou art my Father;
Lord, conduct me!

(A pause.)

This singing raises my whole nature to what is better and higher. It is as though it gave wings to my soul.* I pray you, let me sing more." (I played, and she sang:)

"Lord, do Thou lead me;
Thou canst perform it,
For Thy love knows of no limits;
Whene'er support is needful,
Oh, then give it me.
I see bitter pains in the future—
Let Thy grace help me bear them.
Thou brought'st me into the combat;
Comfort now, and help me conquer.
Thy will be accomplished.
My destiny is in Thy power,
Lead me always after Thy good pleasure."

This song also was very pure, and the voice peculiarly soft and gentle; nor was it less skilful in its transitions, for which, as I chose the chords at my own pleasure, she could not be prepared. I had accidentally taken my snuff box in my hand as I was about to lay it on her stomach, and unconsciously, while speaking with my sister, laid the hand in which I held it, for a few seconds, on her stomach. Suddenly she complained of a burning sensation in the stomach, and of stupefaction, and begged me to remove the box; when I did so, all unpleasant sensations in the stomach ceased. I laid the box on her forehead. She wrinkled it up and said: "It seems as if every thing in my head was vacant and empty. This is the joint effect of the silver and the snuff." When held to her ears, the box drew from

* Such is heavenly singing. The female singers say that the sound of their singing, as it were, inspires and animates itself from within, and delightfully exalts itself according to its reception by the hearers.—T. C. R. 745.

her the expression : " It sounds as if there were may-beetles in the box." Laid on her lips, it produced a pungent sensation "like Spanish pepper." She rubbed her mouth for a long time. If she took the box into her hand, the palm immediately began to perspire. For some time afterwards she scratched with the nails of the other, "because it bit so much." Shortly after this I was unexpectedly called upon to make a payment of some money ; on this occasion also her aversion to silver manifested itself very plainly. I made the payment only a step or two from her, and it affected her so much, that she was thrown into convulsions. Every piece as it fell on the table shocked her by its sound, and she begged earnestly that the thing might be terminated. To the question, whence this aversion just now, inasmuch as I had carried money in my pocket that day without its giving her any uneasiness, she said :) " When you touch the money and make it ring, and your soul is engaged with it, it hurts me all over my body ; it feels as if needles were stuck into me. (A pause.) Alas, my Albert now leaves me. But (joyfully) he will come back again ; farewell !" (She lies a long time silent and thoughtful ; at length she raises herself to a sitting posture, aversion and terror are expressed in her face, which she all at once turns aside, she slowly reclines backward while her arms are rigidly stretched forward, and only from time to time turns her face slowly to one corner of the room, looks for a moment at something there, and then suddenly turns it away, her countenance betraying unusual fright and horror.) What ails you ? What are you about ? " Oh God ! oh God ! (She seizes a pillow and buries her face in it. She looks up only at times, as if timidly and by stealth, and then says quite low :) For Heaven's sake, was it necessary I should go through this also ?" Tell me, I beseech you, what is the matter with you ; you make me uneasy. (Suddenly she draws my left hand convulsively towards her ; the highest degree of fear expresses itself in her features ; her whole body trembles violently and she cries or rather almost shrieks out :) " Good God, he is coming towards me, the monster ; he will destroy me." But tell me, I entreat you—(She makes a motion to check me and says :) " Keep silence, for he hears you ; he hates both you and myself." You are dreaming ;

be quiet and desist from such fancies. "Fancies! would God they were such! Alas no, I do not fancy it; I am not out of my head; what I see is a melancholy reality. But be silent for your own sake; he hears all that you say through me." What should I be afraid of? Let any one who chooses hear what I say. But what is it then you see? (She cries out aloud :) "O God, The Almighty, help! Albert, help! Albert! Albert! as you love me come and help me! He is coming towards us. (She weeps, and moves from side to side in great terror. All at once she exclaims.) "God be praised! you are here! Oh, how I thank you! (She looks timidly towards the place whence her fright had come, and says :) Thank God, he is gone." But who is it you have seen? "Oh, a horrible creature. Albert says, it was a monk belonging to a monastery in Switzerland, who died one hundred and seventy years ago. Oh, he is a frightful object. (She clenches both her hands; her face expresses the highest disgust.) O thou abominable spirit! What is it you wanted of me? You will dare to come near me? No, that would be frightful." How did he look in shape? (She shudders all over.) "Frightful, wild, disgusting, revolting, dark; all these together do not say enough."* But describe his appearance, if you please, more particularly. "It was the form of a man, dressed in a dirty countryman's frock,† not very tall. His face, like his whole figure, is dark gray, inclining to black; it has no proper features but is all rough and rugged.‡ The eyes are like those of a bear.§ He appeared to be bent and grown together in a shockingly strange manner, a true monster;|| he has crooked, club-feet, and a form crippled all over, with shockingly long fingers.¶

* Those (evil spirits) who are corporeal loves appear gross, obscure, black and deformed.—*H. & H.* 481.

† Because every one in the spiritual world has garments according to intelligence, thus according to the truths from which intelligence is, therefore those who are in the hells, since they are without truths, appear indeed clothed with garments, but ragged, squalid and filthy.—*H. & H.* 182.

‡ In some they (the faces) are black, in some fiery like little torches, in some disfigured with pimples warts and ulcers.—*H. & H.* 553.

§ They who separate them (the natural and spiritual senses) appear also in the spiritual world like bears.—*A. R.* 47.

|| Their bodies also are monstrous.—*H. & H.* 553.

¶ Instead of feet he had long ankles without flesh.—*T. C. R.* 661.

Oh, he is an abominable creature. He is a right wicked being. God be thanked for the privilege of guardian spirits! My Albert was able to hear my voice, and he drove him away with a strong rebuke." Do guardian spirits then hear our prayers? "Certainly; the prayers of those committed to their charge, they hear them all. (A pause.) But my Albert is to go away again; he will only remain until I am somewhat more quieted." Does Albert say nothing respecting the life of the dark spirit? "Ah, yes; only think, this monster has murdered and buried five of his own children in the monastery. He was frequently in the neighborhood of Neufchatel, where he also committed crimes of other kinds. God be gracious and merciful to him; I cannot help him at all. He has indeed committed many shocking crimes; he is very wicked; he was a Jesuit too." But how does he come by a peasant's frock? "It was in this dress he fled from his monastery, when his crime was suspected and he was on the point of being seized. He then laid violent hands on himself. Albert says, he has been trying to approach me for some time." What is it he wishes, what would he have? (She gives no answer, but turns her head slowly upward and to one side, as if looking after some one, and says :) There goes Albert again; but he will visit me once more to-day. (I repeated my question, and she replied: (He wanders about unsteadily, full of unrest,* and seeks some alleviation of his dreadful state. He is looking out every where for gaps, through which he strives to come back to the life of earth.† In this way he found me through Albert. He knows well that he can get no help from me, and yet he came. There is a kind of desperation in him that makes him stupid. He knows that men cannot help him, and yet he seeks them, because he cannot and will not, as yet, seek aid from above. Albert said, however, that there yet lies a good germ concealed in his spirit." Why did he not come to you be-

* The angels who are with man rule his rational, but the evil spirits who are with him rule his natural, and hence is combat. If the rational conquers, then man comes into the tranquillity of peace, and in another life, into the peace of heaven; but if the natural conquers, then, during his life in the world, he appears as if he were in tranquillity, but in another life he comes into the *restlessness* and torment of hell.—A. C. 2183.

† They who have been ensnared into adulteries, are, in another life, more than others desirous to obsess men, and thus by them to return into the world.—A. C. 2752.

fore ? “ He has been for some time near me without my knowing it. Albert kept him off. This time he came without Albert’s seeing it. Albert is not all-knowing.” (Suddenly I heard a clashing noise on a small table near me, as if one dish had fallen pretty heavily on another. As the noise was heard so very close, I looked towards the table, on which I observed nothing but a few fragments of cloth cut a few hours before in fitting a garment. As there was no object in the chamber, certainly no where near me, to produce such a sound as I had distinctly heard, and besides myself and R., there was no person in the chamber, the sound struck me so much with surprise that I said :) What was that ? I heard something like the rattling of dishes. “ That was from him ; he is again about us ; I feel him ; he wished to indicate his presence from despite ; he does not dare to show himself at present.” (Scarcely had she spoken when the noise was renewed ; it came from the table—from which I had entirely removed the strips of cloth a moment before—much louder than at first, and was repeated several times in succession. I moved the table on one side, almost to the wall ; but scarcely had I taken my seat again when we heard the same noise again. R. now said :) “ It gratifies him to attract our attention to himself ; even this makes him feel more comfortably. But it is a dreadful case with this spirit ; when he finds no help where he expected it, he rushes away, and becomes quite furious and despairing. You remember well, that so early as four in the afternoon of to-day I felt so much anxiety. I told you then that I felt as if something peculiarly disagreeable would befall me to-day.” (These words she had really used.) This feeling came from the neighborhood of this being. Hitherto I have seen only good spirits, and I must even submit, since it has been necessary once to see an evil one.” Will you see this wretch again ? “ Not to-day ; but as he has found the way to me, I fear he will lay hold of every opportunity to approach me. But Albert says, he will not have it in his power to hurt me. He can also come near me in the interval attacks which I am yet to have. Ah, that is a thing I dread ; thank God, Albert has set him bounds.* Although he cannot

* For nothing is more delightful to the angels, than to serve mankind

prevent him from appearing, he yet will not dare to approach me in any injurious way. But I have no mind to speak further of this wretched being; I will rest a while. (She lies quietly for more than three quarters of an hour. This time having elapsed, she says :) Ah, my Albert has just come to me again." Will he stay long with you? "No, I shall awake soon.—This time, however, you must blow three times over my face; otherwise I shall continue to sleep, and each time your will must be firmly fixed on the idea that I shall wake up." Shall I do this immediately? "No, I will tell you the time shortly. (A pause.) You intend to set out to-morrow for Stuttgart; my Albert says you must be here at six in the evening; I beg you so to arrange your affairs, that you can be with me at the time mentioned. Should you be away, my sufferings would be greatly increased. I shall have cramps." I shall certainly be with you about six o'clock; do not be afraid. When will the interval attacks occur? "Every day regularly, Albert says, from now till Monday. O God! then I shall be well! (She folds her hands, and prays in silence for some minutes.) Now wake me up; at this moment my Albert leaves me." (I did as she had directed me, and she woke cheerful and strengthened, after a slight agitation of the body attended with a deep sigh.)

July 4th.

I drove into the village in the evening as the clock struck six. In a few minutes I stood by the couch of R. already suffering with violent cramps. Towards the end of the struggle, which lasted fifteen minutes, she looked from time to time to one side, with an affrighted manner and a countenance of horror. She could not answer the questions which I put to her on this subject, on account of the very great difficulty of her respiration. The oftener, however, she repeated this look, the more violent grew her spasms. At length she forced out the words: Albert! Albert! you *must* come, if I am to be relieved from these cramps." But they continued about half an hour, so that I began

by inspiring them with what is good, and by restraining the evil spirits attendant on them from passing their proper bounds.—A. C. 454.

to feel anxious. At length she fetched a deep sigh and said with a joyful face: "Thank God, my Albert is here!" Why does he come to-day? He left you only yesterday. "Alas, the dark spirit, who was near me before my Albert came." What have you to do with him? "I saw in him, that he had been with you in Stuttgart; that increased my cramps, and he was rejoiced at it." Do not be alarmed; I know nothing of the wretch; I enjoyed myself very well in Stuttgart. "Ah, I see it now in Albert also, who prevented the mischief." I do not know what you mean; what, then, does Albert say? Ah, only think, in Stuttgart the wretch dared to withstand my pure angelic Albert and bid him defiance. He protected you from his approach." Explain yourself more distinctly; I do not understand you. "You made a visit, between eleven and twelve this morning, as I see in Albert, to some one in Stuttgart. At this time the dark one came in the front chamber of the house where you alighted, and which goes out on the street. There he intended to wait for your return. But Albert, who was near you, saw him and bade him away. But he bid him defiance and would not retire, whereupon Albert seized him with his heavenly power* and hurled him far away. During this defiance the wretch raged violently, and threw down, in his impotent fury, two flower-pots from the middle window to the ground. Oh, it would not here been good for you to have had him approach you. Your nerves are still very excitable, and his influence might easily have recalled your old affection. You would not indeed have seen him, but you would have felt him. Albert guarded you strongly in this matter." (This communication of R.'s surprised me the more, as the matters of fact cognizable by the eye which she connected with her account of these spirits had really happened as she said. By way of explanation. I here add the following: I returned, having made a call, to the house where I was

* But the power of the angels in the spiritual world is so great, that if I should relate all the things concerning it which have been seen by me, they would exceed belief. If any thing there resists, which is to be removed because it is contrary to divine order, they cast it down and overturn it merely by an effort of the will and look. I have seen also some hundreds of thousands of evil spirits dispersed and cast into hell by them.
—H. & H. 229.

lodging, after twelve. When one has the staircase behind him in this building, there are two doors on the right and left, leading to five chambers, which run into one another and form together a bow, so that the two doors mentioned form the two extreme points of the whole suite of apartments, which points are opposite yet near to one another. The door on the left leading into the chamber on the street was locked on the outside. I stepped, therefore, into that on the right which gives access to the chamber in the rear of the house. Here I heard, at the same moment with the landlady whom I found in this back chamber, a loud noise of something falling in the front rooms. Instantly we hastened both through the apartments connecting the front and rear, and entered the one which I have already observed was locked on the outside. In the middle of the floor, not close under the window bench, we found, to our great astonishment, the two flower-pots, which had stood for several weeks quietly on the bench of the middle window, broken into many fragments, the earth scattered along to the door opposite the window, and the plants they contained, a Hortensia and a Cactus, hurled to the stove which stood on the opposite side of the room. Our astonishment was greatly increased by observing that the right portion of the curtain belonging to the middle window, which usually, like the others, hung down to the floor, was now spread over the cage of a canary bird, which was hanging near the window from the ceiling, and so wrapped about it that the cage seemed enveloped in its folds. The whole phenomenon was the more astonishing to us from the fact, that the room was locked, that there was no living creature, not even a cat, in it, that, though the window was open, the blinds were closed, and that, along with a degree of heat almost intolerable, there was an entire absence of wind. The derangement, however, was so great, that even a violent storm or a cat could not possibly have produced it. The envelopment of the cage by the long curtain hanging up so high was to us the most surprising and inexplicable thing of all. In the course of the afternoon, and by the diversion of the ride homeward, I had meanwhile forgotten the affair; and as I had not attributed much importance to it at the time, and as, especially, no such connection with the supernatural as R. asserted in the evening had entered my mind in the re-

most manner, I was certainly surprised at the wonderful explanation which I received on my arrival at Schwaikheim, and the more so, as I had not yet mentioned the incident to any one in Schwaikheim, and had repaired, immediately on leaving the chaise, in my travelling clothes and before even I had greeted my family, to R.'s sick bed. R. now proceeds :) "He will not now try to approach you any more. The struggle was not a successful one to him. (She smiles.) O what an idea! He—he—to dare a struggle with a being so pure!* He cannot endure you, because you preach the pure doctrine of the Bible which he profaned; he is a malicious spirit, but his very hell consists in this, that he consumes in his own unsatisfied wishes and desires.† Albert, however, says that there is still something good in him.‡ He has moments when he perceives his wretchedness, and endeavors, or rather I should say, makes an essay, towards reformation; but he has not yet a true longing to be better. He has even moments when he really thinks better; then he immediately receives strength from above; but then again he becomes just as quickly self-conceited, and reckons himself better than he is. That is just like man! Only to the humble is God near. The dreadful thought of those he has murdered and seduced, remains ever a heavy obstacle in the way of his improvement.§ His endeavoring to return by force to the life of this earth is a new sin which he commits. He knows

* Since truths from good have all power, hence falses from evil have no power at all. All in hell are in falses from evil, wherefore they have no power against truth and good.—*H. & H.* 233.

† Evil with man is hell with him, for whether we speak of evil or of hell, it is the same thing.—*H. & H.* 547.

‡ There are many persons who during their abode in the world, through simplicity and ignorance, have imbibed falses as to faith, and have formed a certain species of conscience according to the principles of their faith, and have not, like others, lived in hatred, revenge and adulteries. These in another life, so long as they are in the false, cannot be introduced into the heavenly societies lest they should defile them, and therefore they are kept for a certain time in the lower earth, in order that they may put off the principles of the false. The times of their continuance there are longer or shorter, according to the nature of the false, the life contracted thereby, and according to the principles confirmed in themselves: some endure hard things in that state, others, things not hard. These are what are called vastations.—*A. C.* 1106.

§ Spirits are vastated in a great variety of ways—some by infestation from the evils which they committed when in the world.—*H. & H.* 510.

that this is contrary to God's will; but he has freedom,* and God permits it; but, at the same time, He sends higher and good spirits who frustrate these attempts. (A pause.) You would not believe what a horrible stench this black spirit diffuses.† Just as my Albert leaves behind him a delightful odor when he goes, so he—a shocking one.‡ But what does this evil spirit want with me? "It is a part of his torment that he seeks help where he knows he cannot find it. Defiance, rage, stupidity, malice, are perpetually driving him about. As I told you, he cannot endure you for the very reason that you have a spiritual calling." Whence does he know this? "He saw it in me and Albert. He knows that you proclaim the right doctrine, and that he taught, willed and did wrong in the world. By himself he cannot see you and your concerns, without such a medium as I now am to him.‡ Then he does not know where I am at all times? "No." How then did he guess that I was in Stuttgart? "He saw it yesterday in me, and in Albert. You thought several times about it, as I also did myself. Albert knew of it, and so he saw your intention. He found you in Stuttgart easily, as he knew that Albert would be near you. He went after him, and so there came about the contest in which he of course was worsted." But could not Albert foresee all this yesterday? "No, Albert does not know every thing. (A pause.) Just now I remember a paper which I had in my hands in Heiligkreutzthal. Albert reminds me of its contents." What were they? "In that convent I took up a bit of printed paper, on which, in characters scarce legible to me, were the words:

The Bible made false is the coop of the devil;
Within it there hides every sort of evil.

* It is an eternal law that every one be in freedom.—A. C. 2870.

† When they are taken away thence they are given to be sensible of their own stench, which is most offensive.—A. C. 901.

‡ Every delight whatever corresponds to a smell, and can be converted into it in the spiritual world: and then the common delight is perceived in heaven as the smell of a garden, with variety according to the fragrances there from the flowers and fruits; and the common delight in hell is perceived as stagnant water into which different filths have been thrown, with variety, according to the bad odor from the rotten and stinking things therein.—D. P. 304.

§ Neither spirits nor angels, by their own proper sight can see any thing that is in the natural world. Nevertheless both spirits and angels, when it pleases the Lord, may see things in the natural world, through the eyes of men.—E. U. 135.

This he had had printed ; so Albert says ; that bit of paper was from him." Can you tell me nothing of the contents and title of the book from which that leaf was torn. "Albert does not tell me the title of the book, because he does not choose to pronounce the name ;* but he says the substance of the book was directed against the Protestant doctrine." I suppose, however, that, if the words you have quoted can be found in any book the author will then be known by name ? "Oh no ; Albert says these words have been used by many both before and after him ; that he did not originate, but only used them." (A pause.) Why did you look in such a terrified and shuddering manner towards the garden, during the struggle preceding this crisis ? Did you see any thing so early as that, of this dark spirit ? "Yes, I saw the dreadful creature again, as he stood there all bent together and distorted. But Albert immediately bade him away. He would most willingly have had help from me. But Albert says that, if I have too much to do with him, he will directly think he has claims on me, and nowhere would allow me any rest. This I could not endure ; it would destroy me. Albert says that he has been a long time trying to approach me. Remember how, several times of late, there has been a sharp report in the stove, though it had no fire in it and no one was near it ; and remember the fall in the dining room, while your mother, your wife, your two sisters and myself were standing at the door. It sounded as if some heavy weight had been thrown down near us on the floor—we were all startled. That was the dark spirit ; he wished to draw attention to himself, and for this reason the fall was so close to me." Just at that moment I was stepping into the kitchen ; I remember your alarm very well. But tell me how it comes, that I, who was only three steps from you, did not hear what five persons declared they heard so distinctly ? "Albert prevented it. You were speaking with the maid about some indifferent matter, and were closing the door behind you ; we were standing in the passage, and talking aloud together ; the fall took place, then, very near us, and so it escaped you. You too would have

* For the angels cannot open their lips to pronounce the word *Gods*, for the celestial aura in which they live opposes it.—*T. C. R.* 6.

heard it, if Albert had not prevented it. You were on the point of joining us, when he suggested to your mind the thought of going into the kitchen. Had you heard the fall *yourself*, the circumstance, inasmuch as you could not have explained it, would have caused more uneasiness to you than to all the rest of us. This would not have been good for you at that juncture. The difficulty in your stomach was likely, just at that period, to become active again. (A pause of half an hour during which she rests.) But now Albert is obliged to leave me, and I am to wake up. There he already soars away. Farewell, loving guardian! Now wake me up!" (I blew over her face; she started several times and awoke.)

July 5th.

At nine o'clock on the morning of the fifth of July there came on, after a short sickness, a half-sleep in which R. several times declared that she felt a delightful rest. This state, however, lasted only half an hour; for, all at once, a spasmodic agitation came over her whole system, followed by a general rigidity, which continued an hour and a half. After this she recovered, which I ascribed to the long continued breathing on her mouth, which eagerly drew in my breath, as though it were some delicious reflection. As soon as the rigidity was gone, her countenance brightened up; but only for a short time, for all at once she exclaimed. "There he is!" and looked again into the same corner of the apartment. Who is there? "The dark spirit." Where is he; in my chamber? "O no, he dares not visit your house; Albert has solemnly given him this charge, and, in that case, he *must* obey. That now enrages him." But how can you see him when he is not in the chamber? "Ah, your walls do not prevent me; I see his form in the air, over your garden, near the barn and seventy paces from us. (I pointed in that direction with my hand, whereupon she said:) He saw that; it vexes him that you point at him and he dares not approach. Ugh! he has coarse, rough hair like swine's bristles.* (A pause of about eight minutes.) Ah, now

* Spirits can know from the hair, its color, length and the manner in which it is spread, what had been the quality of the natural life in the world.—A. C. 5570.

Swine signify filthy loves.—A. E. 1044.

he must begone ; he bows himself ; a higher power has hurled him away. I do not see him any longer. That must have been Albert ; I see something there of his splendor. (She continued to lie quietly until eleven o'clock, when, at her request, I waked her up.

At five in the evening of the same day R. was again attacked with sickness and general cramps, which, in seven or eight minutes, turned into a general rigidity similar to that of the morning, and lasting till half past seven. By laying my hand on her and breathing on her mouth I brought her back, about this time, to the usual magnetic half-sleep. Scarcely had she recovered the free use of her organs, when she drew up her nose with a face expressive of great disgust. Shortly afterwards she made the motion of smelling, several times, in the direction of the garden, and said : "Ab, what a stench comes from him. He is near, I smell him." How is that possible ? "Why should it not be possible ? I can smell his atmosphere* as well as I can see him. As you and Albert diffuse an odor which is agreeable to me, so he, one which affects me unfavorably.† (A pause.) Remember, that I do not smell with my nose ; it is, indeed, something somewhat different from smelling that I mean ; but I can only compare it to a smell. It is just so with your breath ; it often smells in such a way, that I must compare its effect on me to the smell of violets ; and yet it is

* The spheres of charity and faith, when perceived as odors are most delightful ; the odors are sweet and pleasant, like those of flowers lilies and spices of divers kinds with an indefinite variety.—A. C. 1519.

† Man does not know, that according to the life of his affections, a certain spiritual sphere encompasses him, which sphere is more perceptible to the angels, than a sphere of odors is to the most exquisite sense in the world. If his life had been in externals alone, namely, in pleasures derived from hatred against his neighbor, from revenges and from cruelty, thence from adulteries, from self exaltation, and thence contempt of others, from clandestine rapines, from avarice, from deceits, from luxury, and the like, the spiritual sphere which encompassed him, is as foul and offensive, as is in the world the sphere of odor from dead bodies ; from dung-hills, from stinking filth and the like. The man who has led such a life, carries with him this sphere after death ; and because he is wholly and entirely in that sphere, he cannot be any where but in hell where such spheres are. But they who are in internal things, namely who have had delight in benevolence and charity towards the neighbor, and especially who have had blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere, which is essentially heavenly.—A. C. 4464

not properly smelling." Do you see the dark spirit at present? "Yes, he has been visible to me for a few moments. Truly, I see in him, that he wishes me to pray for him. He cannot himself; I will even do it. (She prays :) O merciful Father in Heaven! help this poor, unhappy creature; let him come to the knowledge of his wretchedness; deliver him soon from his pitiable state. (She looks towards the dark spirit.) Alas! He thinks, already again, that he is able to help himself; his self-conceit is back so soon. He believes that he must now be delivered, and that he wants help no longer. O shockingly deluded spirit! But this moment you prayed for help, and you are already proud and self-confident again!* Repent at last; turn yourself to Him Who has given you an example that you can follow His steps, and Who has offered His grace even to such a depraved sinner as yourself. He will even yet receive you, if you only will come to acknowledge your moral wretchedness and take firm resolutions of amendment. (She starts back with signs of displeasure.) Ah, think, he is laughing with proud insolence; † dreadful transgressor, what have I to do with you! (All at once she says joyfully :) Ah, my Albert is coming, and see, the dark spirit gives way; he has gone already. (After three minutes :) Oh, my Albert has already left me again; he only wished to strengthen me, because the dark spirit has so shocked me by his laughing. (A pause.) This was one of the good moments of the unhappy wretch. Oh, God's goodness and grace are without limits! Scarcely does the first desire stir itself, when He gives strength and light: even to him will He ever give them, although hitherto He has only abused them. (A pause.) I have to thank him, however, at least for this short but friendly visit of Albert's. But this spirit, as I just now saw in Albert, has done shocking things on earth." What is it? "It excites and almost makes me shudder to tell; only

* All such spirits are sensual-natural, and think that they alone live, and look on others as images: they think themselves wiser than all others although they are in a state of insanity.—*D. & W.* 144.

† Such persons appear in the other life, when they come into the state of their interiors, and are heard to speak and seen to act, as infatuated; for from their evil lusts they burst forth into all-abominations, into contempt of others, into ridicule and blasphemy, into hatred and revenge.—*H. & H.* 506.

think, before he killed his own children he tortured them, with unnatural pleasure, with a dagger, and even after death he cut their dead bodies in pieces. The monster did the last, also, to keep his crimes more certainly secret. He cut and tore their bodies to pieces, and concealed them by night, until, with the help of a maid belonging to the monastery, he was able to convey them out and put them behind the covering of the high altar. He succeeded several times in these attempts; but he was betrayed in the last; unhappily for him, at the time he concealed the fragments of the body in the place I mentioned, the church was never without some monks in it. The body quickly began to putrefy in consequence of the weather, which happened then to be very hot, and the affair was soon discovered. Search was made for the author of the deed. The dark spirit was the first and loudest in expressions of censure against the infamous and, as yet, undiscovered offender. Suspicion, notwithstanding, fell upon him, and, when he saw that he could no longer escape detection, he resolved upon flight from the monastery. One of the maids of the monastery, with whom he had all along carried on his loose practices, procured him a peasant's frock, and so he made his escape. Despair followed him; he found rest nowhere. He dwelt by day in forests, caverns and thick bushes; at night he prosecuted his flight, as he knew well that he would be pursued. At last he hung himself, in a fit of despair, on one of the trees of the forest. He was sixty-eight years old when he died. Even at this age he led so infamous a life. But I do not wish to speak more of him; he might return." (She now lay down quietly and slept till eight. About this time she asked me to wake her up. I tried to do it in the usual way; but instead of waking there came on violent cramps which lasted several minutes. All at once she cried out, startled :) "He is here again; he is furiously enraged." (Immediately after these words there came on a convulsion which extended over her whole body, and which quickly brought her back to the waking state. After waking, she wept without being able to say why, and complained, (a thing quite unusual with her,) of oppression at the stomach and in the head. These unpleasant feelings were removed, by my laying on my hand, in about six minutes; but, to make amends, I experienced in the left hand, (the one which

was laid on her stomach,) a severe pain, and a stiffness which lasted for a whole hour.)

July 6th.

On the sixth of July at three in the afternoon R., after a short sickness at the stomach and a few slight convulsions of the limbs, fell into a general catalepsy, which lasted again an hour and a half. With the return of speech, about five o'clock, the dark spirit also made his appearance, and R. said :) There he is again already; he wishes me to pray for him once again. O Heaven! this time he has one with him who, if possible, is still worse than he is himself. He has a form only half human.* (Shortly she turned to the dark spirit with the words :) I told you yesterday that you must apply to your Redeemer; but you laughed at an exhortation that was so necessary for your case. In this way, you can never receive any help. If you do not apply all your own powers, your own self, to a reformation, you are lost." What does he say to this? "Nothing—not a word. Nevertheless I will pray for you once more. Unhappy being! Have you then gathered absolutely nothing while you lived on earth, that you are so utterly poor? (A pause.) Now he laughs again. O miserable creature! you are lost, forever lost, if you do not cultivate better dispositions. Who will save you? Still I will pray for you once more; but if you believe that you need nothing more, that you are raised above the necessity of prayer, it will again be in vain. (A pause.) His companion allows him no rest now that he sees that my exhortations are likely to penetrate his interiors. He drags him about by his long fingers, and tries, in his own way, to divert his thoughts to other subjects. Oh, this one is all heavy and unformed like a bear.† (A pause.) Why did you not come alone? Then your soul could have been much more easily affected." What does he say to this? "That

* The punishment of such is dreadful; after they have suffered infernal torments for a succession of ages, they at length acquire a shocking and most monstrous countenance or face, so that it is not a face, but a sort of coarse and ghostly substance: thus they put off all that is human, till every one who sees them shudders at the sight.—A. C. 816.

† They who separate them, appear also, in the spiritual world, at a distance like bears.—A. R. 47.

the other accompanied him against his will. Do you see, that is your torment? * Oh rise above yourself and resist this monster. You can do so, if you earnestly will it. Should you not do every thing to procure yourself only a more tolerable condition? What does he say to this? " Ah, you try to lay the blame on him! Wretched subterfuge! You can, if you will. Yet I will try—if I cannot remove the monster. In the name of God, depart immediately! Albert! Albert! (A pause.) Now, now, he is obliged to go. He flies away with horrid contortions of his hideous form. (A pause.) Now I have a mind to see whether you are in earnest. Take courage! Hear my prayer and my address, and then endeavor to be better. Think how happy you will feel, when you can think more calmly of God and of yourself. (A pause.) He is reflecting earnestly; he takes pains. Now hear what I shall say to you. (She folds her hands and speaks slowly and solemnly :) " Our Father in Heaven!" How do you feel at this expression? O see, He desired to be even your Father; you were not His child; lay hold, at last, of His hand. He still feels lovingly toward you. † " Hallowed be Thy name!" Oh that you have never done. Begin at last; learn to revere Him as your God: learn to love Him, and then you will come nearer to Him and become happy. " Thy kingdom come!" Yes, to you and into your soul may it come, poor one; you, too, He will bless as a citizen of His kingdom, if you will keep His commandments. Oh, resolve; leave the kingdom of sin and misery. " Thy will be done on earth as in Heaven!" On earth you despised the will of God, and, for that reason, you are not there among those happy creatures to whom it will be eternal joy to do His will. Summon up your powers at last, renounce your own will, cast away your foolish self-conceit and bow before the Highest and the

* It was granted me to discourse with those miserable persons (under vastation) for some time; they complained chiefly of evil spirits as burning with a continual desire only to torment them.—A. C. 699.

† The love of God goes and extends itself not only to good persons and good things, but also to evil persons and evil things; consequently, not only to those things and persons which are in heaven, but also to those which are in hell; thus not only to Michael and Gabriel, but also to the devil and Satan; for God is, everywhere and from eternity to eternity, the same.—T. C. R. 43.

Best. "Give us this day our daily bread!" Be it from this time the food of your soul to do the will of God, and then He will never, no never, suffer you to want for heavenly nourishment,* for internal light and the sustenance of your powers. "Forgive us our debts as we forgive our debtors!" This your revengeful heart has never done, and yet has the everlasting love of God hitherto mercifully supported and borne with you. Oh, pray at last for forgiveness of your heavy sin; acknowledge your transgression and feel your misery! "Lead us not into temptation!" Never has God laid on you aught too heavy. You yourself have brought on your own temptations to sin; † you had a will to commit them; never have you tried to govern yourself. Oh, it is high time; try it earnestly, and with God's help you will succeed. "But deliver us from evil!" If you have hitherto prayed earnestly after me, then, without doubt, these words are spoken from your deepest soul. And believe it, if it is your serious purpose to be better, your Heavenly Father will soon deliver you from this wretched state; for His is all power and might forever. (A pause.) How do you feel now? That was the prayer of the Lord, your Redeemer, and you must live after Him, if you ever wish to become happy. (To me.) God be thanked! He wills, he *wills* at least to become better, and he is already better by that very circumstance. His face is no longer so rugged, his hair no longer so shockingly wild and rough. ‡ (A pause.) Now depart, you have food; you can nourish yourself; be as diligent in pursuing good, as you have heretofore been in seeking evil; then you will at last acquire a relish for it, and your Redeemer will make you experience His grace. He will receive you, but—understand it well—from grace! § Give over your arrogance!

* Every man in christendom imbued with religion, may know, or if he does not know, may learn, that there is natural nourishment and spiritual nourishment; and that natural nourishment is for the body, but spiritual nourishment, for the soul.—*T. C. R.* 709.

† The evil, of himself, continually leads himself deeper into his evils: it is said—of himself—because all evil is from man; for he turns good, which is from the Lord, into evil.—*D. P.* 296.

‡ The spirit of man, viewed in itself, is nothing but its own affection, the external form of which is the face. All whoever are there (in the spiritual world) are reduced into such a state that they speak as they think, and show by the looks and gestures what they *will*.—*H & H.* 457.

§ Man is thereby withdrawn from evil not by himself, but by the Lord.—*D. P.* 298.

Now he goes slowly. I see him no more. Ah Lord! if I may have been so happy as to have fanned the good spark in this poor soul to a lasting flame! God will help him. (After a longer pause.) Yesterday evening I wept, without having been able to assign the cause; now I see it. Just before I waked the dark spirit came nearer to me than Albert had allowed him. He was angry because I had told the truth about him. The near operation of his atmosphere [*Dunstkreis: Vapory sphere*]* stupefied my system and operated hurtfully on my spirits,—yet no evil consequences will result from it. Now I shall see him no more. Well will it be for him, if he follows my exhortations. I have promised to pray for him; I can do so without his being near me; I will often do so; remind me of it when I wake up. Now awake me.” (At this moment I felt a slight twitching of the left side of the upper lip. Without saying anything about it to R., I approached a finger of her left hand to the spot, which had scarcely touched it when it was spasmodically contracted. Soon her arm began to tremble and she complained of pains in it, which, however, lasted only two minutes. The twitching had ceased with me, but on the other hand, made its appearance, in a considerably greater degree, in the same part of her upper lip, which for a few minutes was drawn convulsively from side to side. At last she said:) “On account of this little attack I must sleep fourteen minutes longer.” (This time having elapsed I waked her in the usual manner.)

July 7th.

After six in the evening, a deep melancholy, which took possession of her without any occasion, or without any cause which she could assign for it, formed the introduction to R.'s last crisis. A flood of tears bursting out at last relieved her feelings in the course of fifteen minutes, upon which followed

* The will or love of every man constitutes the whole man there, and the sphere of the life thence flows forth from him as an exhalation or vapor, and encompasses him, and makes as it were himself around him.—A. C. 10, 130.

oppression of the chest, alternating with cramps in the limbs and convulsions in a degree I had never seen before. The agitations and reactions of the body were so violent, that I was not able, by myself, to guard her against possible mischief, for which reason I asked my brother to assist me. On this occasion, as well as on the third of July, there succeeded several spasmodic attacks, one after another, which were uniformly followed, when their violence was spent, by complete prostration. It was like a struggle between life and death several times repeated; when the fit of exhaustion came on the sufferer was the exact image of a dying person. The half-opened mouth uttered slow and stammering words almost inarticulately; the breathing was heavy and rattling; the eye was fixed, and the complexion a yellowish white; even the nose seemed sharper and more prominent than usual. After this dreadful struggle had lasted about an hour, it appeared, on washing her head with Cologne water, as if some vitality was likely to return. The cheeks were slightly colored; the limbs were only slightly convulsed, the spasms were gone, and she could now fold her hands. Still I could scarcely hear the lightly whispered words which she uttered, although I held my ear to her mouth. In the course of a quarter of an hour, during which she had lain quietly, we heard the following more distinctly.

Now at the goal I stand, through Thee, O Father!
 Through heavy struggles I have passed to gain it.
 Thanks, thanks to Thee for all Thy loving-kindness;
 Thy arm it is, by which I have been holden
 From sinking into night—what words can praise Thee?

(She weeps in silence.)

Behold my heart and see its earnest longing!
 To do what's pleasing in Thy sight henceforth,
 To seek Thy blessing on my works begun,
 From Thee my power for all good deeds to borrow,
 'To Thee alone, of all to give the glory;
 'This only is the gratitude Thou askest.

(A long pause, during which she speaks too low to be heard;
 at length more distinctly :)

O Shepherd of my soul so true and loving,
 Show me the way, wherein, no longer roving,
 I may advance, through whatsoever sadness,
 Till, pure in heart, I see Thy face in gladness.
 Oh, blessed day, when I may come before Thee,
 And thankful join the angels to adore Thee.

(Again an interval of silence of some length.)

And thou, my Guardian good and fatherlike,
 How, for thy care, can I e'er make thee payment,
 Who led'st me by the hand through all my trouble?
 Look in my heart, it burns with love all purely;
 What can I give that's better than affection?—
 Henceforth I'll shape my life by thy direction.

What were I without thee, my faithful helper?
 'Thou shield'st my body, while my soul thou leadest.
 With calls and warnings, censures, checks and threat'nings,
 Thou bearest still with all my waywardnesses.
 No, never shall sin tempt my feet to wander,
 For thy monitions I will ever ponder.

I have thy promise—thou wilt never leave me,
 So long as in this vale I am a pilgrim;
 Help me in sorrows—help me to make holy
 All my enjoyments and to live for Heaven,
 That so—my daily prayer 'twill be—earth's sadness
 All over, I may come to thee with gladness.

Thou also, noble friend, physician, helper,
 Deserv'st my deepest thanks—Thou wert the fountain
 From which new life stream'd to my wasted system,
 And by this love, to health I am recovered.
 Still in the bonds of fell disease I'd languish,
 But for thy aid to soothe and end my anguish.

For this, thy hands forevermore be blessed,
 That worked in all my pain so healthfully.
 Nor didst thou value heavy sacrifices—
 To do me good, thy constant, sole endeavor.
 For this, there stirs within me deep emotion—
 No, ne'er will I forget thy true devotion.

(She prays.)

To Thee, O Father, now I turn my prayer—
 Impart to this my friend, in all its fulness,
 As now to me, of health the heavenly blessing,
 That to the work, whereto he has Thy calling,
 He may return with a new strength and spirit—
 Such is my prayer—Thine all the praise and merit.

After these words R. lies quietly with her hands folded for a full half hour. At length her features brighten up in a striking manner, she lifts her arms slowly, directs her face upwards towards the point where she always said she saw her guardian spirit, and says :) "It approaches—the flower; Gracious Lord! what joy! It is Amandus, Amandus who brings it. Then I am permitted to see you once more, dear friend!" Is the flower already there? "Yes, he brought it to me this moment. (Astonished.) But what do I see! The flower is again adorned with all its leaves. O how beautiful it is! Only I see a dark spot on the side of the cup; this signifies the affection of my breast; my lungs will still suffer for years. Yet that will be good for me, and protect me from many ills. (A pause.) What I supposed was the case my Albert now confirms." What do you mean? "The flower is a remedial agent of the higher world, and is applied to others also who suffer as I have done. For which reason the leaves are now renewed; the internal virtue of the flower, in obedience to its nature, puts forth the leaves." I took this flower, hitherto, to be only a symbol of your case. "It was such doubtless, at the same time; but it is yet more; its inmost nature is salutary. Its approach has always operated greatly to strengthen me, and it seemed, at the same time, as if there was a transfer of morbid matter from myself to it. (A pause.) Albert confirms this, and says, that this was the reason why its leaves gradually withered." Are there many of these flowers where Albert is? "Yes, such plants flourish in the sun; from there, Albert says, their salutary power is conveyed into all the planets.* (A pause.) Ah, Amandus is so friendly! And I am compelled to mourn that I must see him to-day for

* First it shall be told what correspondence is. The whole natural world corresponds to the spiritual world; not only the natural world in general, but also in every particular; wherefore, whatever exists in the natural world from the spiritual, that is said to be correspondent.

How the things which are in the *vegetable* kingdom correspond, may be evident from many things;—That all the things that are in that kingdom, are also correspondences, has been made manifest to me from much experience: for often, when I have been in gardens, and have there looked at trees, fruits, *flowers*, and pulse, I have observed the correspondences in heaven, and have spoken with those with whom they were, and have been instructed whence they were and what they were.—H. & H. 89, 109.

the last time. Perchance, ye happy ones, you will soon come and fetch me away from the earth, where it is so sad, so troublous, so dark. Oh! how do I rejoice in expectation of that glorious light!* But no; I must first become good, and ever better and better; now, I should not be permitted to approach you, ye holy ones; my heart is still too impure; your splendor, your dignity I could not endure." (A pause.) C., my brother, would be glad to ask you a few questions more. "I will gladly answer them, if I can." He asks, Whether Albert knows where Jesus dwelt, while His body was in the grave? "Albert says, with all departed souls; that he died for them too; that he became their Redeemer also.† Oh, then, he says, many souls

* That there is light in the heavens, those cannot apprehend who think only from nature; when yet, in the heavens, the light is so great, that it exceeds by many degrees the mid-day light in the world; it has been seen by me often, even in the times of evening and night. In the beginning I wondered when I heard the angels say, that the light of the world is scarcely other than shade respectively to the light of heaven; but since it has been seen, I can testify to it; its brightness and its splendor are such, that they cannot be described. The things which have been seen by me in the heavens, were seen in that light; thus more clearly and distinctly than things in the world.—*H. & H.* 124.

† Jehovah God descended and assumed the human, to the end that He might reduce to order all things which were in heaven, and all things which were in hell, and all things which were in the church; since, at that time the power of hell prevailed over the power of heaven, and upon earth, the power of evil over the power of good, and thence a total damnation stood before the door and threatened. This impending damnation Jehovah God removed by means of His Human, and thus *redeemed men and angels*.—*T. C. R.* 121.

If the true nature of Jesus is rightly stated in the preceding note,—namely, that He is JEHOVAH GOD in a Humanity, instead of being the Son of God only, the second of Three Divine Persons existing from eternity,—it might be supposed that it would have been stated explicitly by a being of the spiritual world, who must have regarded it as a most high and important verity, to one given into his care and, by the Divine Providence, brought into open intercourse with him. It appears, however, by the following extracts from Swedenborg, that this, as being a point of doctrine—indeed the first of all "doctrinals"—could not have been taught to R., in the state she was in, without an infraction of the laws of the divine order. The same extracts will help us to understand how it is, that Albert seems even to confirm the common error with regard to the Lord's nature, as, in representing to R. the tenor of his instructions to the spirits of the moon and of the planet Venus. Since he was not permitted to reform her faith, his communications must of course be adapted to, and so, seem to confirm, the views she had been taught from infancy.—*Translator*.

Speaking with spirits, but rarely with angels of heaven, is still given, and has been given for many ages back; but where it is given, they speak with man in his mother tongue, yet only a few words; but they who speak from permission of the Lord, never speak anything which takes

were saved.* He asks also of the conditions of Antistes Hess and of Reinhard. "Albert says, that both are in a high degree of happiness; that Reinhard, in particular, is a very pious, pure spirit; that he has borne his name with honor; that they are in the place where Lavater has his abode; that this man, also, has done vast good that will work on to eternity." You said, on the fifth of April, that C. had another name in the world you then inhabited. C. wishes to know what it is. "He is called here Facuidus." Has this name a sense, a meaning? "Yes, like all names in the upper world. This name imports the exhortation: 'Be firm and strong.'" But what higher import has the name of Albert? "My Albert told me, at the very first, that he had another name, whose meaning was: 'Let thy soul be pure!'—but that, if the name of Albert pleased me, I should call him so." What is the sound of Albert's name in the higher world? "It is called Almador. (A pause.) Now, I must look once more into your stomach. (She lays her left

away freedom of reason, *nor teach*; for the Lord alone teaches man, but mediately through the word in illustration, which is treated of in what follows; that it is so, has been given to know from my own experience; I have had speech with spirits and with angels now for many years, neither has any spirit dared, nor any angel wished, to tell me any thing, still less to instruct me concerning any things in the word, or concerning any *doctrinals* from the word, but the Lord alone has taught me.—*D. P.* 135.

The ninth law of the Divine Providence is, that the Lord doth not immediately teach man truths, either from Himself or by the angels, but that He teaches mediately by the word, by preaching, by reading, by discourse, and by communication with others, and thus by consideration in private of what is taught; and that man in this case, is enlightened according to the affection of truth grounded in use; otherwise man would not act as of himself. These things follow as consequences from the law of the Divine Providence before explained, namely, from these, that man is in freedom, and acts what he acts from reason; also, that from understanding he should think as from himself, and hence from the will should do good as from himself; and further, that *he is not to be compelled by miracles or by visions to believe any thing*, or to do any thing. *These laws are immutable*, because they are of the divine wisdom, and at the same time of the divine love, and yet they would be disturbed, if man was to be *immediately taught* either by infux or by discourse.—*A. E.* 1173.

* When my eyes have been opened for me, it has sometimes been granted me to see how immense, even now, is the multitude of men who are there; it is so great that it can scarcely be numbered—such myriads are there, and that only in one place, towards one quarter; what, then, must the numbers be towards the other quarters? Whence it is evident that the natural world, the abode of men on earth, cannot be compared with that world, as regards the multitude of the human race; so that when man passes from the natural world into the spiritual, it is like going from a village into a mighty city.—*L. I.* 27.

hand on it, and says :) Ah, it is in a very good state. Pursue your mode of life, as you are accustomed to it, and you need not be apprehensive. Albert advises you to apply leeches occasionally to the place your physician has indicated ; and says that this is necessary from time to time. M. has a mind to try bathing ; it is good for her ; only let her use cold bathing, perhaps in Kawnstadt or Tübingen ; but Albert says that she ought to do immediately what she means to do this year, that it is full time." She further wishes your Albert's advice about her trembling. Albert says, there is no remedy for this ; but that it is a thing of little consequence." How can the pain which the wife of Dr. H. of S. suffers in her eyes be relieved ? Albert says that her disease is not properly an ocular affection, but a general disease of the nerves, which it is very difficult to remove. She must not take medicines, that they only hurt her ; but that she can alleviate the affection, which attacks different parts at different times, by continual rest of soul and body: Her eyes, which are suffering just at present, she may strengthen by looking for some time, early in the morning, before it grows hot and before breakfast, immediately after waking, on the shadowy green of the meadows. But she must at the same time clothe herself warmly, and avoid the wet of the dew as much as possible, as also the view of sunny spots ; that the eyes are peculiarly susceptible of being strengthened by the green of the meadows, immediately after waking." Can you say nothing about the state of her son, O. ? "Albert says, that if he is treated as carefully and judiciously for years, as he has been hitherto, he will, by God's blessing, get entirely well ; that his disease, however, is tedious and dangerous, and that there is no possible means, at his age, of curing such a disease at once, inasmuch as it is founded in his natural, bodily constitution." (A pause, during which she looks for a long time in the direction of Albert's position.) What are you looking at so fixedly ? "I cannot satisfy myself with looking at Albert. He now promises you again, that he will appear to you, as soon as you can bear it, in a vivid dream. He will also strengthen you again in the church on Sunday. He says you will still possess, for seven months yet, a kind of magnetic influence over me ; that merely laying your hand on me, however, will no longer

suffice to put me to sleep, and that you must never make passes over me ; that I would, thereby, as you know, be greatly injured. Slight indispositions coming on would always be quickly removed in this period, if I could be near you, by simply laying your hand upon me. (A pause. Suddenly she starts, and cries :) O God !” What ails you ? “Albert, my Albert announces to me that he must now leave me. (She weeps so violently that she breaks out into sobbing.) O Albert, do not leave me ! Stay with me ! (She weeps a long time, extending her arms all the while towards Albert. At length she seems to be somewhat pacified, saying after a few minutes :) I cannot change it, only never leave me altogether, my Albert ; continue still to lead me. Thanks to you for your help, your protection. Be with me when it goes hard with me. Warn, impel me, and when at last my days are ended, conduct me to my Creator, to my Redeemer, who has committed me to your care. To you also, beloved Amandus, I give my thanks for your visits, which have always afforded me joy. While yet in the world, you loved me, and now, in higher light, your love has not forgotten me ; thanks to thee therefor. God grant that, a pure spirit myself, I may hereafter see you again in joy. (A pause.) Oh, Albert, I shall miss you painfully ! (She weeps.) Alas, you take leave of me ! (To me :) He takes leave of us both. He says to you, that he will be near you hereafter also, as often as it is permitted him ; that he loves you, and hopes you will continue worthy of his love. O God ! Now—now—he leaves us ; I shall see him no more. (She stretches her arms after him weeping.) Oh, farewell, good Albert, farewell ! (She looks after him.) Once more he looks back in a friendly manner towards us. Amandus attends him. (A pause.) So the disciples of the Lord must have felt, when He rose before their eyes to Heaven. Neither could they comprehend that it was for their good. So is it now with me. (A short pause.) And now, we too, dear friend, must part. Farewell, then. Never will I forget what you have done for me. Perpetually will I think of you with love and gratitude—God bless you ! yes, God bless you.” (After these words she awoke spontaneously, after a slight convulsive movement, about half-past ten o’clock.)

From this time R. was quite well, not the slightest relapse into her oppressions or spasms, did she have again. The Catamenia were regular, and, for a year, unaccompanied with the slightest inconveniences. My magnetic influence on her was so slight, as I convinced myself so early as the 8th of July, that she had no unusual sensation when I laid my hand on her, and showed no disposition even to sleep. Magnetic passes I did not venture to make. On one occasion, when she met with an extremely violent shock to her feelings, two years afterwards, she fell unexpectedly into a cataleptic state, which lasted several hours, and ended with clairvoyance. Some months subsequently, on a similar occasion, the same attack was repeated with the same circumstances. From that time, also, the Catamenia were attended, for some months, with slight inconveniences. For the rest, these consequences were only temporary. She soon recovered entirely, and is now enjoying the best of health, with the prospect of remaining exempt, for the future, from all magnetic attacks.*

* Those who have perused the preceding pages with a candid mind can now judge, how far they constitute a fair call upon them to examine the claims of the New Jerusalem Church—a fair call for examination, it is said, not any *proper proof* of the system in question. The translator is desirous to be understood aright on this point by those who are willing to do him justice, and to make those who will be disposed to misrepresent him do it in the face of an explicit statement. He begs leave, therefore, to say, that he does not mean to argue the truth of the New Church doctrine *directly* from the case here presented, or any one of the like kind, but, on the contrary, believes, that it is unlawful to draw religious doctrines from this source, and that the attempt to do so will lead, in any case where it is made, to the most serious delusions—that the proper use, in his opinion, to be made of these instances of intercourse with the higher world is, either to confirm truths which have been previously embraced from the only source of any truth whatever, namely, THE WORD—or, to present such truths to those who have not yet embraced them with a certain likelihood of reality, that so they may be led to inquire, whether they are or are not to be found in the Sacred Scripture, rightly understood. This last is his sole aim in the present work. He is certain that he will not be successful in it with the many, but has hope that a few will be led by his effort to test, in a candid, prolonged and comprehensive investigation, the remarkable system promulged by Swedenborg with the claim of a divine origin, and especially to take up that point, which, rather than the disclosures he has made respecting the spiritual world, is the main point to be settled in the case—the existence in the Word of a *spiritual sense*—such a spiritual sense as Swedenborg pro-

fesses to demonstrate. The appeal is to those who are sincerely in quest of religious truth, and *must* therefore be made in vain to all who are so thoroughly persuaded of their respective systems, as to be hampered by a false conscience and turned from the very thought of looking at any opposite one. Such have no real love of truth, however they may think to the contrary. For he who really loves truth is ever looking out for it, or, at the least, stands ready to receive it when it comes—as knowing, that all truth is from the Lord alone, and that to seek and follow *truth* is the only possible way of seeking and following HIM. To persons of this latter class, the investigation is earnestly commended, with the assurance that they will find their progress in it like the course of one whose journey leads him from the mists of some low valley to the mountain top—a continual acquisition of clearer light, of wider prospect, and of more genial respiration.