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MESMER AND SWEDENBORG;

OR,

THE RELATION

OF THE

DEVELOPMENTS OF MESMERISM

TO THE

DOCTRINES AND DISCLOSURES

OF

SWEDENBORG.

"It certainly is agreeable to reason, that there are some light effluxions from spirit to spirit, when men are in presence one with another, as well as from body to body."
—*Bacon.*

BY GEORGE BUSH.

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PREFACE.

THE object aimed at in the present work is to elevate the phenomena of Mesmerism to a higher plane than that on which they have been wont to be contemplated. The fundamental ground assumed is, that the most important facts disclosed in the Mesmeric state are of a spiritual nature, and can only receive an adequate solution by being viewed in connection with the state of disembodied spirits and the laws of their intercourse with each other. Perhaps the first impression would be, that the world of spirits is so far beyond our ken—that everything pertaining to it is so shadowy, dim, and delusive—that it were idle to think that any certain light can be reflected from it upon the psychological constitution of our nature in the present life. It remains to be seen whether this judgment be not premature. It is at any rate claimed in behalf of Emanuel Swedenborg that he was in spirit intromitted into that world, and has made a faithful revelation of the state of its inhabitants and of the general laws and conditions of spiritual being. It is essentially involved in these disclosures that man, in this world, is a spirit clothed with a body—that in his interior principles he is so constituted as to be even now a denizen of the spiritual world and constantly associated with kindred spirits—that the laws of his intellectual life, which are operative here, are operative there also—and that consequently his future state is merely the normal and necessary result of the working of those elements, psychical and moral, which distinguish him in his bodily life. It is claimed, moreover, that many of the leading interior principles of his nature are developed, under a new aspect, in the Mesmeric condition, and that we are at full liberty to bring these developments into juxtaposition with those of Swedenborg to see how far they coincide. If they are found to be in the most marked and striking harmony with each other, it is surely difficult to resist the conclusion, that Swedenborg is entitled to our credence as a truthful reporter of the facts and phenomena of the spirit-world. If not

an apostle to others, he certainly is to those who are satisfied of the reality of the facts elicited in the Mesmeric state.

My object then is to show to what extent these coincidences exist. I propose to display the dominant phenomena of Mesmerism by the side of the spiritual disclosures of Swedenborg. The reader will thus have before him the adequate means of forming a judgment on the grand question. It is not to be disguised that very momentous issues hang upon the result of the investigation. If, upon a rigid interrogation of the laws of our mental being, it turns out that what have been incredulously termed the reveries and dreams of the Swedish Seer are in fact no other than *the eternal verities of things*, a new complexion is at once put upon the sublime system of disclosure which he has been made the instrument of imparting to the world. His solemnly asserted claims are no longer an idle pretence. Though not professedly confirmed by miracles, as miracles are usually understood, yet they must be considered as hereby receiving the direct seal and stamp of the authority of Heaven, and it can be no light matter to pass them by unheeded. As he came avowedly not to usher in a new religion to the world, but to develope the interior and spiritual genius of one already given, his mission could only be authenticated by an appeal to the universal reason of man acting upon the alleged accordance between its soundest inductions and the intrinsic character of his exposé. It is by this test that his adherents are supremely desirous that the truth of his mission should be tried. They refuse to admit that they have yielded their credence to it on any other ground, and they are unable to see why the evidence which has satisfied them should not satisfy others, provided they will entertain it with equal fairness and candor; and considering the magnitude of the interests at stake, *in case it should prove to be true*, they are at a loss to conceive that it should not be entitled to the most diligent examination. If the system bore upon its face the self-evident marks of imposture and delusion—if it contravened any settled first-truths of the reason—if it arrayed itself in obvious antagonism with the purport of the Christian Scriptures—if, in a word, it had only to be looked at to be at once warrantably rejected—then indeed every plea in its behalf would be a useless labor, if treason against Truth be not the more appropriate appellation. But we confidently affirm that no man can intelligently pronounce such a verdict upon the alleged revelations of Swedenborg. Apart from all the collateral confirmations which we propose to exhibit in the ensuing pages, they commend them-

selves, by their internal evidence, to the calmest and profoundest reflection of every enlightened mind. The criterion to which they refer themselves is *the intrinsic nature of man and the report of his clearest intuitions.* If they do not abide this ordeal, let them be rejected, and consigned for ever to the contempt which has temporarily been their lot. But we have no fears for the grand issue. The evolutions of Providence may justly be expected to enhance the testimony of truths which its counsels have purposed to bestow upon the world. From a source but little anticipated, this witness is now forcing itself upon the human mind with an energy which cannot be resisted. A new phasis of our nature has been recently developed, and its plain bearing is to fortify the conclusions of the reason by a demonstration made to the very senses.

It will be seen that in the ensuing discussion I have little to say of the purely physical effects of Mesmerism, and that I propose no theory of the nervous influence, or any other, by which to account for the phenomena. I trust this may not be set down to the account of a defective mode of treating the subject. My aim is altogether different. It involves no attempt to solve the physiological problems connected with the processes and results in question. I do not underrate such inquiries, nor do I doubt that a continual progress is making towards the discovery of the physical laws upon which the physical manifestations of Mesmerism depend. That many, or most, or all of them, may be resolved into the constitution of the nervous system, is in the highest degree probable. But at present we know very little of the interior economy of this part of our organism, and to say that a particular phenomenon is to be traced to the action of the nervous influence is merely *stating* a fact without *explaining* it. We are not thereby advanced in our knowledges of *causes.* The department I have chosen to consider is that of psychology, and not of physiology. I wish to show that certain psychological facts are strikingly illustrated by the statements of Swedenborg in regard to the phenomena of the spiritual world. These facts undoubtedly rest in a measure in a physiological basis, but this we have not yet compassed, nor is it our impression that it will be compassed, except by the light reflected back upon it from the spiritual sphere into which we are conducted by Swedenborg's illuminated guidance. He alone, we conceive, has set before us the true point of contact between the spiritual and the physical, and shown how the one flows into, governs, and moulds the other. Nothing, in my view, is more idle than the

attempt to refer the Mesmeric effects, in the light in which I consider them, to physical or natural causes. They inevitably conduct us to a higher sphere. It is only the condition of spirit out of the body that can unfold to us the laws and operation of spirit in the body, and the fixed relation that subsists between them. Correct knowledge upon this point is the universal desideratum of the human mind. Nothing does it more earnestly covet than an insight into the mystery of the connexion between matter and mind. The solving of this mystery is one of the grand ends of Swedenborg's mission. For this he was providentially prepared by those profound researches in the whole field of science and philosophy, which had conducted him to such splendid results prior to his illumination. His spiritual illumination, however, was the crown of his prerogatives, and subsequent to that epoch the speculations of the Sage gave place to the oracles of the Seer. This we are willing should stand for the present as a simple assertion; the sequel will discover, in some good degree, upon what grounds it is made. But the body of his works must be consulted for the full establishment of his claim.

It can hardly fail to be gathered, from the entire air of the present work, that its ulterior object is to present, under a new form, a plea for the truth of Swedenborg's revelations. The author has no motive to disguise this as the real *animus* of the undertaking. In this he regards himself as entering into direct co-operation with the designs of Providence. He has no scruple to avow it as his firm conviction that the phenomena of Mesmerism have been developed in this age with the *express design* of confirming the message of Swedenborg—of testifying, by external evidence, to the absolute truth of the disclosures and the doctrines which he has promulgated to the world. If they are of God they are worthy of special authentication at his hand. This, we think, is afforded in the extraordinary results which have grown out of the first discovery of Mesmer.

Let me, however, on one point be distinctly understood. I do not place the main evidence of Swedenborg's truth on the basis of the discoveries made through Mesmerism. They are held to rest upon the immovable ground of their internal character—of their accordance at once with the voice of Reason and the voice of Revelation. The Church of the New Jerusalem, to which his announcements have, under God, given birth, is not to be considered as compromised, in any point of its faith, by what is in these pages

given to the world. It is but justice to the members of that body to say, that they have never consented to assume any peculiar responsibility on the score of the alleged phenomena, as though the system of doctrines they have embraced were in any way pledged for the veritable character of the Magnetic developments. So far as any palpable and undeniable truth is brought out in connection with them—truth which spontaneously allies itself with the laws of spiritual being unfolded by Swedenborg—they, of course, willingly accept it. While they uniformly, I believe, stand aloof from all public and promiscuous exhibitions of the marvels of the Mesmeric trance, and while upon their own principles they can readily account for all the delusions that may be mixed up in the clairvoyant reports, yet they do not hesitate to acknowledge anything in them that is absolutely true; and if, at the same time, it affords a proof of the grander truths of Swedenborg's teachings, they gratefully recognize it as a providential attestation which may be of service to those who are not convinced, as they are, upon other and higher grounds.*

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* I insert in the present connection the following paragraph from a pamphlet recently published in London, from the pen of a New Churchman, to the leading sentiments of which I fully subscribe:—"It is therefore impossible for the members of the New Church to remain silent and indifferent upon this interesting question. Can they resist the inquiry thus forced upon them—What is the affinity or connection which exists between the principles of Swedenborg and the science denominated Animal Magnetism? Can any serious reader of our author's theological works be persuaded that its principles are irrelevant, or not interwoven, or do not form a prominent part of all his doctrines? And if it is so, how vain the attempt to smother and silence all inquiry and examination—to put a *veto* upon our lips and to stay all future correspondence upon a point in which the character of our author's doctrines is so deeply implicated! The readers of Swedenborg are not to be terrified by any gratuitous supposition about one finite mind interfering with the will and consciousness of another, so as to bring it into a state or condition 'in which it is not accountable, either in bodily words or works.' Such a case is entirely suppositious, and not possible. It cannot happen; nay, a cherubic guard is ever ready to prevent it. 'In the natural world, that which acts and that which reacts, is called a force and an effort; but in the spiritual world, that which acts and that which reacts, is called *life* and *will*. *Life* is then a *living force*, and *will* is a *living effort;* and the equilibrium is called liberty or freedom.' Now, under any possibility, can this equilibrium be ever frustrated or remain quiescent, even while its bodily or external sensations have that appearance? There is a cherubic guard, as said before, ever ready to prevent it, conducted by laws of order, and sus-

While I thus desire to be viewed as occupying a position which shall in no way commit the interests of the New Church with the issues of what may be deemed an uncertain science, I would also

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tained by the Divine Omnipotence. 'For the divine sphere proceeding from the Lord is omnipresent, and constantly sees where anything is in danger; whereas an angel only sees what is near him, and cannot so much as perceive, within himself, what is passing in his own society.' And then may we not ask, in relation to the development of this vital action, Can any gift or power be given to man for good and use, within the sphere of his operation, which it is not his duty to accept and wisely adopt? It is unnecessary to add any more remarks at present upon this supposition and gratuitous assertion, which requires proofs of its solidity, from the writings of our author. It is presumed, however, that in the theological writings of Swedenborg, we have confirmatory proofs of the existence, and of some of the distinguishing properties, of this principle of vital influence. Its discovery is coincident in manifestation and concurrent in its effects. We therefore make our appeal to Swedenborg in proof or testimony to the existence and to the order of this principle, for it is the living principle in man, and of which, as an organized form, he is the proper recipient, and in different or distinct degrees; because all the distinguishing qualities of his character, as a human being, are the results of its manifestation, in the varieties of its development, in the growth of his mind, in the arrangements, classification, and regeneration of all his active powers: in every moment of his existence, dependent and constantly receptive of its influence, and this both mediately and immediately. It is the accommodated medium or agent by which all activity and power originates, even all the forces in the universe, and from which they subsist and continually exist. To be thoroughly grounded in this conviction, the reader of Swedenborg must not only study the little treatise on Influx, as an introduction, to gain some general ideas upon the subject, but he must take a more extensive range in the deep study of the numbers of the *Arcana Celestia*, wherever the index refers to the terms Influx and Life. And the reader of Swedenborg who has time and leisure to digest these points in our author, and then to compare them impartially with the recent discoveries of the properties of this vital fluid in man, and even with the wonders and phenomena of somnambulism, will see nothing frightful, or repugnant, or contrary to our principles and doctrines, but all consistent, confirmatory, and in harmony with Swedenborg. For it is from him that we are instructed concerning the continual influx, passing from the spiritual into the natural world; the inflowing of life into organized forms adapted to its reception, and founded in the nature of things, and in harmony with all the laws of order in the great system of the divine economy, and no less in harmony with the common influx, which descends by lower degrees, equally separate and distinct, into the life of animals, and the subjects of the vegetable kingdom."—*Mesmeric Phenomena*, p. 25–27.

deprecate the inference that I approve of the *indiscriminate practice* of Mesmerism from motives of mere idle curiosity or public entertainment, especially by novitiate hands. Indeed, I know of nothing more calculated to bring the whole theme into contempt with the sober-minded than such *Lectures* as are frequently advertised by itinerant Magnetizers, who are willing to demean themselves to making gain from the public exhibition of a power which can never be rightly regarded but as a most *sacred* endowment, that is positively *profaned* by being turned to any account independent of *use* and unprompted by *benevolent motive*. Moreover, when physically applied, it is frequently a perilous agent in its effects upon the nervous system, and though its curative powers in disease are oftentimes eminently great, yet it is a law of its operation that its success shall depend upon the character of the motive by which it is applied, and the general discretion which governs its ministry. Regarded from a still higher point of view—as the development of an interior state which puts the subject into a new relation with the spiritual world—it is fraught with a sanctity with which no right mind will trifle. The highest moral and religious conditions are here requisite in both parties, as the only guaranty not only against the most pernicious physical effects, but also against the liability to the most egregious delusions, and a dangerous abuse of the moral sentiments.

I venture to express the hope that the copiousness of the quotations, made necessary by the plan of the work, will not mar the reader's interest in the perusal. Apart from their direct bearing on the general scope, they will be seen to possess an intrinsic value from the character of the psychological and moral principles which they embody. The extracts from the various works on Mesmerism present an interesting view of the main phenomena, while those from Swedenborg will be seen to be entitled to the profoundest consideration, in whatever light they are viewed, whether as confirming the truth of the former or not.

Nor would I have it overlooked, that, for the most part, I make no account whatever of the claims of clairvoyants to direct intercourse with spirits. Without denying the possibility of the fact, or its occasional actual occurrence, still I do not aim to establish the truth of Swedenborg's revelations by the similar revelations of Magnetic subjects. Their alleged *visions* may, for aught that concerns the scope of my discussions, be justly regarded as *artificial dreams*, produced by the excitement of the cerebral organs. On this head I have nothing to affirm—nothing to deny. I take simply the manifestations, as developed in the ordinary state, and as evincing a peculiar mental

relation between the parties, and endeavor to show that these facts receive their true and only explanation from what Swedenborg has disclosed of the laws of spiritual intercourse in the other life. The ground of this is his own grand position—that "man is a spirit as to his interiors," and in virtue of that fact, is unconsciously associated with spirits, and governed, as to his mental workings, by the same laws with them. The denial and refutation of this principle will be seen to be absolutely requisite to the rejection of the results which I have affirmed to flow from it.

In relation to the extraordinary case of A. J. Davis, given in the Appendix, I have indeed been compelled to view its phenomena in a higher light than that pertaining to any other sample of the clairvoyant power. It will be seen at once to be a case altogether *unique* and unprecedented. Still even this is not a case of direct revelation of the facts of the spiritual world, like those of Swedenborg. It is one where a supernatural knowledge is displayed on subjects of which he was previously ignorant, and which can only be explained on the ground of the influx of the minds of spirits into his mind. This circumstance renders his state a remarkable illustration, or demonstration rather, of the truth of Swedenborg's disclosures, and how vastly is the evidence of this heightened, when we find him unconsciously reproducing Swedenborg's own philosophy, and making long verbal quotations from his works—works of which he had never read a solitary page! The narrative I have given relative to this young man will doubtless encounter the most stubborn unbelief, but the *facts* by which it is fortified are beyond dispute, and I offer it to the world without the slightest misgiving on the score of its possible future exposure as an idle tale of imposition or delusion. That it will carry conviction to the mass of my readers, I do not venture to say; but that it defies contradiction in the form in which I have given it, I unhesitatingly affirm. Upon the evidence of the *facts* in the affair will depend the soundness of the conclusion I draw from them. If, with the impregnable array of the facts before them, my readers can draw any *other* conclusion, I am assuredly somewhat curious to learn what it is.

G. B.

New-York, Nov. 19, 1846.

CONTENTS.

		PAGE.
Introduction		13
CHAP. I.	Swedenborg's own state Psychologically viewed	23
CHAP. II.	The more obvious Mental Phenomena of Mesmerism—Transfer of Thought	34
CHAP. III.	Phantasy	57
CHAP. IV.	Spheres	70
CHAP. V.	Memory	86
CHAP. VI.	Magnetic Vision	104
CHAP. VII.	Clairvoyance	120
CHAP. VIII.	Magnetic Hearing	138
CHAP. IX.	Repugnance to Names	144
CHAP. X.	Truthfulness	155
CHAP. XI.	Conclusion	160
APPENDIX A.	Revelations of A. J. Davis	169
APPENDIX B.	The Seeress of Prevorst	218
	Distinction of Soul, Body, and Spirit	220
	The Nerve-Spirit	22
	The Sun-Circle and the Life-Circle	225
	Separate Functions of the Soul and Spirit	228
	The Language of Spirits	234
	On Spirit-Seeing	239
	Growth of Infants in the other Life	243
	State of the Heathen in the other Life	245
	The Forms of Spirits	247
	Spirits seen by a Spiritual Eye	249
	The Illuminated Eye	350
APPENDIX C.	Swedish Document on Animal Magnetism.	253
APPENDIX D.	Trance of Rev. William Tennent	281

ABBREVIATIONS.

THE various works of Swedenborg are usually cited by the following abbreviated titles, which are adopted in the ensuing pages.

A. C.	*Arcana Celestia.*
A. E.	*Apocalypse Explained.*
A. R.	*Apocalyse Revealed.*
T. C. R.	*True Christian Religion.*
C. L.	*Conjugial Love.*
H. & H.	*Heaven and Hell.*
D. L. & W.	*Divine Love and Wisdom.*
D. P.	*Divine Providence.*
S. D.	*Spiritual Diary.*
E. U.	*Earths in the Universe.*
Ath. Creed	*Athanasian Creed*

ERRATA.

The reader is requested to note the two following corrections, which are important to a right view of the author's meaning.

On page 163, seventeenth line from the top, instead of—"when the *only* things,"—read "when the *very* things."

On page 252, near the bottom, read the whole sentence thus:—"But a spiritual idea is one that excludes space and time; and as death introduces a *good* spirit into a sphere in which time and space are unknown, such a spirit comes, of course, into a spiritual perception of the *internal* contents of the Word." In the printing the word *good* was inadvertently omitted, and *universal* was erroneously written for *internal*. A few other trifling errors of type occur.

INTRODUCTION.

The progress of scientific research at the present day has distinguished itself not less by the wideness of the field over which its triumphs have spread, than by the soundness and certainty of the inductions by which it is sustained. The bare mention of the sciences of Astronomy, Geology, Physiology, and Chemistry, indicates the vast extent to which discovery has pierced with penetrating eye; and though the ultimatum of its conquests has left new worlds of truth to be explored, yet it is impossible, on good grounds, to deny that its main results have been established on the impregnable basis of cautious observation and sound reasoning. This claim, however, does not preclude the admission, that *theories of causation* are still broached, in many departments, which future and farther investigation will set aside or greatly modify; but that an immense accession has been made, in modern times, to the store of facts and phenomena previously gathered, cannot be questioned. Equally indisputable is it, that we are continually approximating the true philosophy which underlies the enlarged and enlarging experience of the current age. That this philosophy, when reached, will conduct us into the sphere of the *spiritual*, as the true region of *causes*, and disclose new and unthought of relations between the worlds of matter and of mind, is doubtless a very reasonable anticipation, and one which is even now widely though vaguely entertained. To multitudes of minds the surprise will then probably be great to learn, that this result had been long since not merely predicted, but actually attained, in the sublime system of conjoint philosophy and

theology embodied in the works of Swedenborg—a system which fully meets the present demand of the human mind in this department, and supplies all the desiderata which will be felt for ages to come.

It is of course by the limited few only who understand the system in its length and breadth, that a concession answerable to so large a claim will be made; by them, however, it will be made intelligently and cordially. They *know* that the gulf of separation between the natural and the spiritual world has been bridged by the disclosures of Swedenborg. They are assured, too, that the conviction of this truth has come to them in the only legitimate way—by a calm, careful, and diligent pondering of its internal evidence. Nor can their confidence in the results which they have reached be, by any possibility, shaken, except by a process of reasoning which shall show that the fundamental principles of the system are *not* the fundamental principles of human nature, and that the clearest intuitions of their minds are *not* the intuitions of the minds of other men. *A priori* objections go with them for nothing, so long as the specific testimonies of Swedenborg's truth are not encountered upon their own grounds.

Meantime, as his adherents with one consent find themselves forced to recognise a divine origin in these revelations—as they refuse for one moment to regard them as the outbirth or excogitation of any mere human intellect, however exalted its order, however grand its endowments, however rich its resources—they naturally stand in watchful posture, looking for such incidental confirmations of the truth as the Divine Providence may see fit to bestow, for the sake of those whose faith can only be *yielded* to higher verities by being previously *extorted* to lower. Nor is it at all unreasonable to suppose, that the same considerations which have dictated the bestowment of a new revelation to the world, should operate to the gradual bringing forth of a mass of testimony that shall go to authenticate its claims. In this light the recent marvellous developments of Mesmerism are undoubtedly to be viewed. These phenomena constitute a very interesting theme of study, considered simply in their

grosser physical relations, as pertaining to the human organism; but this is not the plane on which they prefer their highest claims to investigation. They bear as directly on psychology as upon physiology. They come into the sphere of Anthropology just at the point where Anthropology weds or welds itself to Theology. These two departments we hold it impossible fairly to separate. The truths of Anthropology are the truths which take hold of the physical and psychical nature of man. They ascertain the constituent elements of his being. They develope the laws, corporeal and mental, by which he is governed in reference to the *end* of his being. Theology also deals with man as appointed to a destiny which shall be developed on the ground of his constitution as a creature, as well as of his character as a moral agent. In conducting inquiry on this head, we assume it as a postulate, that the facts of man's nature in the present world, are to be regarded as a criterion of the facts of his nature in the other world; or, in other words, that what man is in the present life, as far as his spirit is concerned, is to be considered as an exponent of what he is to be in the other life; for we hold it to be impossible to conceive, that he shall be *substantially* different in the one state of his being from what he is in the other. He lays aside indeed, at death, his gross material body, but the true man is the internal man, or the soul, which survives the body, and goes into the spiritual world in the full possession of all the essential powers and faculties by which he is distinguished here. His thoughts, his memory, his affections, go with him when he forsakes the earthly tenement, for they are the elements which constitute his essential and identical self; and this, we say, must remain *substantially* the same both before and after death.

It follows, then, from this, that whatever goes to throw light upon the inner constitution and laws of our intellectual being, while sojourning in the body, tends at the same time to elucidate the conditions of our future existence. The more we know of ourselves here, the more we know of what we shall be hereafter. This knowledge is continually being augmented by the results of physiological and psychological

research, and in this field of science it cannot be questioned that the phenomena of Mesmerism have unfolded a new phasis of our nature, replete with novel, striking, and momentous bearings upon the philosophy of mind. Whatever else may be said of them, they do assuredly disclose an entirely new class of facts in the department of psychology—facts, the reality of which it is impossible to explain away, and the importance of which it is impossible to overrate. After every abatement on the score of delusion, whether voluntary or involuntary—after the fullest concession that may be demanded as to the unhappy auspices under which the facts have often been exhibited to the world—yet we confidently affirm that the leading phenomena, both physical and mental, have been clearly established; and the rejection of the evidence of this, so largely accumulated, affords one of the most astounding proofs of incorrigible scepticism and direct hostility to truth that stands on record in the annals of the human mind.

It falls not within the scope of the present essay, to attempt the proof of the dominant facts of Mesmerism, nor to deal with the *physical* branch of the subject, any further than may be requisite to the adequate exhibition of the higher and more spiritual phenomena. The general truth of the Mesmeric influence we shall take for granted, because we consider it incontestably established; and we shall address our remarks to those who share with us in this conviction. For ourselves we have seen, heard, read, examined, and experimented, and having, in common with thousands of others who have gone through the same process, become perfectly satisfied as to the leading facts in the case, we come before the world with the *results* of our induction in our particular department of the subject—the psychological or spiritual. To those who are inveterately skeptical on the whole theme, we can promise neither satisfaction nor entertainment. We shall probably be barbarians to all such. They must first cross the vestibule before they can take their place in the temple. We speak to those who can understand us, and of these happily the number is not small. Among them we have the inward

assurance, that there are multitudes who are darkly groping for the light which we hope to proffer them. They have become acquainted with phenomena of a new and astounding character, and which they are confident are to be referred to some grand and fundamental law of our being that has hitherto escaped detection. They are therefore eagerly looking for some clew that shall guide them to a true solution of the many marvels which cluster upon them. We have a strong conviction that this clew may be afforded. Not perhaps that every mystery pertaining to the subject shall be fully cleared up, but we are still firm in the belief that the curtain may be in a good degree lifted from the hidden things of this science. This we propose to attempt; and that, too, by bringing the subject into juxtaposition with the spiritual disclosures of Swedenborg. The main phenomena of Mesmerism are *mental*. They involve the laws of *mental communication* between one spirit and another. They bring us, therefore, into precisely that sphere of phenomena which Swedenborg professes to unfold. His claim, it is well known, is to have been supernaturally put into a condition that enabled him to hold converse with the spiritual world, and to lay open to human view its otherwise inscrutable mysteries.

This, we readily grant, is a high claim, and one that is to be substantiated by adequate evidence. Whatever may be our estimate of the intellectual endowments or moral worth of the man, his own bare assertion will be insufficient to beget faith in his revelations. The requisite evidence must either be that of miracles, or an internal evidence pertaining intrinsically to the disclosures themselves, by which they shall so approve themselves to our reason—so seize upon and command our convictions—that the necessity of farther testimony shall be superseded. It cannot be doubted that this latter kind of evidence is by far the most valuable and important; for though we do not hesitate to affirm that miraculous testimony *can* be adduced in favor of Swedenborg's revelations, yet it is equally certain that those miracles would be explained away by the incredulous philosophy of the present age, nor have we any reason to suppose that they

would have been admitted by the mass of men, even though they had occurred before their own eyes. They would have found some mode of accounting for them other than that which implied their truth, just as the Jews did in regard to the miracles of the Saviour. The intrinsic evidence of truth is no sufficient guaranty of its admission where the fitting *moral* conditions are wanting. Accordingly Swedenborg himself never relied on them or referred to them in proof of the authority of his mission. He built his claims to credence on entirely another basis. He appealed exclusively to the intrinsic character of the things declared to be revealed to him. He submitted the whole matter to the intuitions of the human mind in regard to the fundamental principles involved in it. He left it wholly to the decisions of the universal reason of man, judging from internal evidence, to authenticate or annihilate the truth of his pretensions. He is indeed to be considered as virtually, though not formally, making one simple demand, which will be conceded to be entirely reasonable in itself, viz. that sufficient *time* should be allowed for the maturing of that evidence on which a portion of his disclosures rested, and by which they were ultimately to be established. This, I say, was a reasonable demand, and so it will appear if it be considered that he grounded his disclosures of man's destiny hereafter upon the truth of man's essential nature here. But this nature was not fully developed in the age in which he lived. The true science of man, like all other sciences, is progressive. His bodily and mental constitution was not then sufficiently unfolded to afford all the test of the truth of his averments of which it was capable; nor is it yet by any means fully developed. But in the space of eighty or a hundred years since Swedenborg made his revelations, great advances have been made in the field of Anthropology, and we have at least *neared* the time when we are justly authorized to submit his claims to the appropriate test.

It strikes us that this condition is entirely equitable, and that upon the grounds of it a perfectly fair issue is made. A man rises up in the middle of the eighteenth century, and

assures the world that for moral ends of the utmost moment to mankind, he has been intromitted, in a supernatural way, into the spiritual world, and been thereby enabled to make known to his fellow-creatures the essential nature of Heaven and Hell, or, in other words, the veritable state of human spirits after their departure from the body. He most explicitly declares that the future destiny of every individual is the natural, normal, and necessary result of those laws, whether physical, psychical, or moral, by which he is distinguished in the present life. At the same time, he goes on the tacit assumption that a portion of those laws were not *yet*, in his life-time, disclosed with sufficient clearness to make the truth of his revelations at once universally apparent. But the time was to come when the great facts of Anthropology would be so investigated and established as inevitably to compel the inference, that just what he has stated of the other life is true, and that no other conclusion can possibly be drawn. When this state of things is reached he may justly be entitled to say, "From the evidence afforded I claim to be received as a truthful reporter of the facts of the spiritual world; and if the facts are sustained by the evidence, then I demand a statement of the grounds on which my claims to the character of a commissioned messenger from Heaven are denied. Could I have revealed the facts if I had not been divinely empowered to do it?" Can anything be more fair and reasonable? Can any just exceptions be taken to the criterion thus propounded? The test is before us; we have only to apply it.

Here then is the point where the phenomena of Mesmerism come into contact with the professed revelations of Swedenborg—and the object we now have in view is to point out, with as much distinctness as possible, the coincidences between them. It will, we think, be granted that if it can be satisfactorily shown that the leading facts of Mesmerism, in what may be termed its higher or spiritual manifestations, are precisely those which we should be led to anticipate, provided Swedenborg's announcements of the nature of spirits and the laws of their intercourse are true, the inference can-

not well be resisted that they *are* true. It is certainly upon no different principle that we receive and rest in the Newtonian theory of the great law of gravitation, viz. that the facts which come under our observation are just such facts as would occur on the assumption that the theory is a sound one. The theory accounts, and accounts satisfactorily, for the facts.

I know, indeed, that the asserted facts of Mesmerism are regarded by multitudes as no facts at all. They contend that the evidence adduced in their support is inconclusive, and that whatever effects of this nature may really have been produced, are due to other causes, and are capable of some other solution, than one which supposes the absolute truth of the alleged influence. With such persons I propose to have no controversy. The object of the present discussion will not allow of any such diversion as would be requisite to meet and answer *in extenso* the objections urged on this score. To those who are candidly in pursuit of evidence, I can only say they will find it in large abundance in the numerous publications—now amounting to at least 2000—devoted to the subject; and if this does not satisfy them, the way is open to put the matter to the test of their own personal experiments, as there is no mystery in the process, and no privileged caste to whom the phenomena are laid open.

In accomplishing the object I have before me, it will be expedient, on the one hand, to display the prominent facts and phenomena which usually reveal themselves in the Mesmeric experiments; and, on the other, to adduce such portions of the disclosures of Swedenborg as obviously coincide with them, and explain them; and thus show that the two classes of developments belong to the same order of phenomena. My ultimate scope is to evince that all the higher or mental manifestations brought out in the Mesmeric processes were well known, though not under this name, to Swedenborg;—that he has fully and perfectly described them;—and consequently, that whatever there is of the character of *fact* in the Mesmeric results, it reflects the character of *truth* upon Swedenborg's revelations; for it is impossible, when the evidence

is presented, not to see that we are brought in both into contact with precisely the same class of phenomena. When this is shown beyond dispute, it will remain for a skeptical world, so long habituated to ridicule Swedenborg's disclosures as the dreams and *visions* of a crazed enthusiast, to reconsider the verdict which it has so self-complaisantly pronounced. It will remain to be accounted for, how the ravings of a wild monomaniac should have uttered themselves, with scientific exactness, in the language of the soundest philosophy. Nor is it to be forgotten, that the facts which have now became science, were at the outset, upon their first annunciation, rejected and ridiculed with just as hearty a good will as the reputed idle dreams of Swedenborg, which those very facts are now turning into philosophical verities.

As, in the prosecution of my argument, I shall have frequent occasion to refer to my own experience, I beg leave, in the outset, to bespeak a charitable and favorable opinion, on the part of my readers, as to the intrinsic reliableness of my statements. I am indeed willing that he should make all the abatement he deems necessary, on the score of the propensity which every man has to plead strongly in behalf of any conviction that has sprung up and become established in his own mind. But in regard to the process by which this conviction was originally produced, I am emboldened to demand that I should be considered as having been governed by adequate evidence, and as having taken all due precautions to guard against imposition and delusion. So far as my own consciousness may be appealed to, I can say that I was prompted in the first instance to inquiry by the simple desire to attain the truth. I cannot concede that I was actuated by any other motive than would naturally influence any candid and reflecting reader of these pages, to institute an impartial inquest into the alleged facts of Mesmerism. Having no personal interests to warp my judgment, and being well aware of the need of caution in dealing with developments of so strange a character, I proceeded, as I think any careful inquirer would do, to submit the matter to repeated and rigid tests, and that in a great variety of forms and in an extended list of cases. Many of them were cases in which

he subjects had never before been brought under the influence, and who were of a general character such as utterly to preclude the idea of any thing like trickery or deception. As to deception on my own part it was wholly without an object, and in many instances I had no one to deceive beside myself and the unconscious subject, with perhaps a mother or sister sitting by.

If, then, any one can conceive himself as carrying on such a process of experiment in a fair and rational manner, without a predetermination to believe, and without a special liability to be duped by his own senses, I trust he will be willing to allow to me the capability of pursuing the same course under the same conditions; and if he would deem it an injurious reflection, to be charged with a weak credulity, when perfectly conscious that he had only yielded to the imperative force of evidence, let it not be thought strange that I also confess to some degree of sensitiveness on this score. I ask, therefore, of my reader, that he grant to me what he would deem it equitable should be granted to himself in like circumstances.

CHAPTER I.

SWEDENBORG'S OWN STATE PSYCHOLOGICALLY VIEWED.

It would doubtless be a very natural *a priori* inference, that if Swedenborg, in virtue of his being brought into a preternatural state of extacy or trance, has been enabled to disclose the peculiar phenomena elicited by Mesmerism, his state must itself have been in reality Mesmeric. The probability of this may also be said to be heightened by the fact, that the reports of clairvoyants, wherever they touch upon the marvellous things of the spirit-world, are usually found to be in marked analogy, so far as they go, with what Swedenborg himself says in regard to the same class of subjects. All this would seem to imply a community of condition in the respective cases; and advantage has sometimes been taken of the coincidence to throw a disparaging cloud over the claims of Swedenborg. He has been termed a self-mesmerised clairvoyant, although of a very high order, and his revelations held to differ only in degree from those which are frequently elicited from other subjects, less gifted, indeed, but, in their measure, no less truly illuminated. An admission to this effect would strike at once at the root of all the peculiar *authority* claimed for his disclosures and doctrines, which makes it important that the truth on this head should be set in a clear light.

The point at issue can only be determined by presenting the ordinary characteristics of the Mesmeric state by the side of those which distinguished the case of Swedenborg. The main facts in the usual processes are, the agency of one person in producing what is termed the magnetic sleep in another, by means of certain manual and mental operations, and the complete subsequent oblivion, in the subject, of every-

thing that had occurred during the trance. The case of Swedenborg, in all these respects, was entirely the reverse. His state was not a state of sleep—it was not one which any other human being had any agency in producing—nor was it marked by the least absence of recollection upon coming out of it, if indeed there was any such thing as coming out. On the contrary, he was in the perfect possession of his consciousness during the whole time. Unlike the magnetic seers who are in a state of *internal* but not, at the same time, of *external* consciousness, Swedenborg was in both at once. His prerogative was the opening of a *spiritual* sight which left him still in the full enjoyment of his *natural* sight. "Hence he could know and distinctly describe, in his state of external consciousness, what he saw with his spiritual eyes, and could know, with perfect accuracy, free from all illusion, what was going on around him in the natural world, at the same time that he perceived what was transpiring in the spiritual world. And so perfectly was he in the possession of external consciousness while in the exercise of his spiritual perceptions, that on one occasion, when moving in a funeral procession, he was actually engaged in conversation with the spirit of the person whose body he was following to the grave."* So wide is the interval that separates the state of ordinary clairvoyants from that of the illuminated herald of the New Jerusalem. There is, we conceive, just the same ground for affirming that Isaiah, and Daniel, and John were Mesmerised, as that Swedenborg was.

Our main proof in regard to this position is to be derived from Swedenborg's own statements respecting the condition into which he was brought in order to be made a medium of divine communications. His works are rich in references to the psychical peculiarities of his own case, as if from a foresight of the very natural and proper curiosity which would be entertained respecting it; and the citations will be found highly interesting from the fact that, in making the requisite discriminations between his own and all similar states, he has evinced a minute acquaintance with the prominent

* New Churchman, Vol. I. p. 33.

Mesmeric phenomena, and that at a time when these discoveries, under the name, were as yet unknown to the world.*

No one acquainted with the Mesmeric effects can fail to recognise a most distinct portraiture of them in the following extract:

"There are two kinds of visions, differing from those which are ordinarily experienced, and which I was let into only that I might know the nature of them, and what is meant by its being said in the Word, that they were taken out of the body,

* The following passage contains what is to be regarded as little short of a direct and formal enunciation of the remarkable power which has been so clearly developed since his day. The work from which it is taken was published in 1763; the clairvoyant faculty was discovered, not by Mesmer, but Puysegur, in 1784.

"Human wisdom, which is natural so long as a man lives in the world, cannot possibly be exalted into angelic wisdom, but only into a certain image of it; but still the man in whom the spiritual degree is open, comes into that wisdom when he dies, and may also come into it by *laying asleep the sensations of the body*, and by influx from above at the same time into the spiritual (principles) of his mind."—*D. L. & W.* 257.

Something very similar appears also in the following passage:—"Even with the wicked *corporeal* and worldly things *may be laid asleep*, and they are then capable of being elevated into something heavenly; as is sometimes done with souls in the other life, particularly such as are recently arrived, who have an intense desire to see the glory of the Lord, because they had heard so much about heaven when they lived in the world. *Those external things with such are then laid asleep*, and they are thus raised into the first heaven, and enjoy their desire."—*A. C.* 2041.

A more distinct allusion to the fact of spirits' *sleeping* in the other world may be seen, *H. & H.* 411: "Certain spirits, not of an evil sort, 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 dwell there; I saw them when they had thus rested for half an hour, and were afterwards conveyed back into the exteriors in which they before were, and at the same time also into the recollection of what they had seen: they said that they had been amongst angels in heaven, and that they had there seen and perceived things stupendous, all shining as of gold, silver, and precious stones, in wonderful forms, which were admirably varied; and that the angels were not so much delighted with the external things themselves, as with those which they represented, which were divine, ineffable, and of infinite wisdom, and that these things were to them a source of joy; besides innumerable things which could not be expressed in human languages, not even as to a ten thousandth part, nor be admitted into ideas containing any thing material."

and that they were carried by the spirit into another place. As to the first, viz. the being taken out of the body, the case is this: man is reduced into a certain state, which is mediate between sleeping and waking; when he is in this state, he cannot know but that he is wholly awake, all his senses being as much awake as in the most perfect state of bodily wakefulness, not only those of sight and hearing, but what is wonderful, that of touch also, which is then more exquisite than it is possible for it to be in bodily wakefulness. In this state also spirits and angels are seen to the life, and are also heard, and, what is wonderful, are touched, scarce anything of the body then intervening. This is the state described as being 'taken out of the body,' and in which they know not whether they are in the body or out of the body. I have only been let into this state three or four times, just in order that I might know the nature of it, and that spirits and angels enjoy every sense, even touch, in a more perfect and exquisite degree than that of the body. As to the other kind, viz. the being carried by the spirit to another place, the nature of this also was shown me, by lively experience, but only twice or three times. I will merely relate the experience. Walking through the streets of a city, and through the country, and being at the same time in discourse with spirits, I was not aware but that I was equally awake, and seeing as at other times, consequently walking without mistaking my way. In the meantime I was in vision, seeing groves, rivers, palaces, houses, men, and other objects: but after walking thus for some hours, on a sudden I was in bodily vision, and observed that I was in another place. Being greatly amazed at this, I perceived that I had been in such a state as they were, of whom it is said, that they were carried by the spirit to another place. It is so said, because, during the continuance of this state, there is no reflection on the length of the way, were it even many miles; nor on the lapse of time, were it many hours or days; nor is there any sense of fatigue: the person is also led through ways which he himself is ignorant of, until he comes to the place intended. This was done that I might know also that man may be led by the Lord without his knowing whence or whither. But these two species of visions are extraordinary, and were shown me only with this intent, that I might know the nature and quality of them. But the views of the spiritual world ordinarily vouchsafed me, are all such as, by the divine mercy of the Lord, are related in the First Part of the present work, being annexed to the beginning and end of each chapter. These however, are not visions, but things seen in the most perfect state of bodily wakefulness, and now for several years."—*A. C.* 1882–1885.

It cannot be questioned that this is a very striking description of the leading phenomena of Mesmerism. Yet the following extracts will show that the state induced upon Swedenborg himself was altogether of a superior nature.

"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. This is the state in which I have now been for twenty-six years, with this difference, that I have been in the spirit and at the same time in the body, and only several times out of the body. That Ezekiel, Zechariah, Daniel, and John when he wrote the Revelation, were in that state, is evident."—*T. C. R.*, 157.

"Instead of miracles, there has taken place at the present day an open manifestation of the Lord Himself, an intromission into the spiritual world, and with it illumination by immediate light from the Lord in whatever relates to the interior things of the church, but principally an opening of the spiritual sense of the Word, in which the Lord is present in his own Divine Light. These revelations are not miracles, because every man as to his spirit is in the spiritual world, without separation from his body in the natural world. As to myself, indeed, my presence in the spiritual world is attended with a certain separation, but only as to the intellectual part of my mind, not as to the will part. This manifestation of the Lord, and intromission into the spiritual world, is more excellent than all miracles; but it has not been granted to any one since the creation of the world as it has been to me. The men of the golden age indeed conversed with angels; but it was not granted to them to be in any other light than what is natural. To me, however, it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels, just as I am with men, and at the same time to pursue truths in the light of truth, and thus to perceive and be gifted with them, consequently to be led by the Lord."—*Hobart's Life of Swed., p.* 42.

"I foresee that many, who read the Relations after the chapters, will believe that they are inventions of the imagination; but I assert in truth, that they are not inventions, but

were truly seen and heard; not seen and heard in any state of the mind buried in sleep, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of his New Church, which is meant by the New Jerusalem in the Revelation; for which end He has opened the interiors of my mind or spirit, by which it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-seven years. Who in the Christian world would have known anything concerning HEAVEN AND HELL, unless it had pleased the Lord to open in some one the sight of his spirit, and to show and teach?"—*T. C. R.*, 851.

"After that the problem concerning the soul was canvassed and solved in the gymnasium, I saw them coming forth in order, and before them the chief teacher, after him the elders; in the midst of them were the five youths who replied, and after these the rest; and when they were come forth, they went apart to the environs about the house, where were piazzas encompassed with shrubs; and being there gathered together they divided themselves into small companies, which were so many assemblies of youths discoursing together on subjects of wisdom, in each of which was one wise personage from the orchestra. These being seen by me from my lodging, I became in spirit, and in spirit I went forth to them, and came near to the chief teacher, who had lately proposed the problem concerning the soul. He, on seeing me, said, 'Who art thou? I was surprised as I saw thee approaching in the way, that at one instant thou camest into my sight, and the next instant thou wentest out of it, or that one while thou wast seen by me, and suddenly thou wast not seen; certainly thou art not in the same state of life that we are in.' To this I replied smiling, 'I am not a puppet nor a *Vertumnus*, but I am alternate, one while in your light, and another while in your shade, thus a foreigner and also a native.' Hereupon the chief teacher looked at me, and said, 'Thou speakest things strange and wonderful; tell me who thou art.' And I said, 'I am in the world in which ye have been, and from which ye have departed, which is called the natural world, and I am also in the world into which ye have come, and in which ye are, which is called the spiritual world; hence it is, that I am in a natural state, and at the same time in a spiritual state, in a natural state with men of the earth, and in a spiritual state with you; and when I am in a natural state I am not seen by you, and when I am in a spiritual state, I am seen; that such should be my condition, was given of the Lord. It is known to thee, O illustrious man, that a man of the natural world doth not see a man of the spiritual world,

nor *vice versa;* wherefore when I let my spirit into the body, I was not seen by thee, but when I let it out of the body, I was seen."—*C. J.*, 326.

From these paragraphs it is obvious, that Swedenborg's extatic state was of a vastly higher order than any that come under the ordinary denomination of Magnetic or Mesmeric. As he claims—and that, as we believe, on valid grounds—to have been selected by the Most High himself, to be the depositary of the most momentous revelations respecting the world of spirits, and the laws of its intercourse with the natural world, it is reasonable to suppose that he should have been gifted with an interior illumination far transcending that which is ever witnessed in those psychical phenomena that are every day elicited under the hands of professed magnetizers, and which are as easily exhibited as the commonest experiments in chemistry or natural philosophy. At the same time we are ready to concede, that there is not only a resemblance, but an actual and intimate relation, between the states of the clairvoyants and of Swedenborg. They both rest to such a degree on the common laws or potentialities of our nature, that the case of the former makes that of the latter altogether credible. There is in both a species of awakening of an interior spiritual faculty; or, as it is more frequently termed, the opening of an interior spiritual sense, which doubtless depends upon the operation of a common law. We do not see, at any rate, how any one who has, or has had, before him a clear case of the Mesmeric *extase*, can doubt the *possibility* of Swedenborg's having been in precisely the condition he affirms of himself; and the admission of the bare *possibility* of the fact removes perhaps the grand objection to its *actual occurrence.* At the same time, it would be eminently unjust to overlook the marked distinctions which he himself lays down between them, and to confound the lower with the higher manifestations. It is obvious that Swedenborg recognised an immense difference between the power with which he was gifted, and that which is developed in the case of ordinary clairvoyance. He speaks with the knowledge of one who had experienced both; for he tells us that although he was three or four times "let into" what was virtually the

magnetic state, it was only that he might know the nature of it, while his ordinary state was incomparably more elevated, as was plainly required by the ends which were to be answered by it. He is therefore fully competent to speak upon the subject "as one having authority;" and considering the stupendous order of his intellect, and the distinguished sanctity of his private life, no man was ever less likely to be imposed upon by the hallucinations of fancy or the illusions of sense. That he actually needed all the securities derivable from these sources, in order to guard him from the invasion of those delusive and phantastic influences which would have rendered him, what multitudes still deem him, a dreaming *visionary*, is clear from his own statements.

"Something shall now be said concerning the discourse of spirits with man. It is believed by many that man may be taught of the Lord by spirits speaking with him; *but they who believe this, and are willing to believe it, do not know that it is connected with danger to their souls.* Man, so long as he lives in the world, is in the midst of spirits as to his spirit, and yet spirits do not know that they are with man, nor doth man know that he is with spirits; the reason is, because they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences: a union by correspondences causes that one doth not know anything concerning the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man, and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with him: they cannot enter into anything else, for similar affection and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance, that the speaking spirit *is in the same principles with the man to whom he speaks, whether they be true or false*, and likewise that he excites them, and by his affection conjoined to the man's affection strongly confirms them: hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech. Hence it is that no other than enthusiastic spirits speak with enthusiasts; also, that no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics. All spirits speaking with man are no

other than such as have been men in the world, and were then of such a quality; that this is the case hath been given me to know by repeated experience. And what is ridiculous, when man believes the Holy Spirit speaks with him, or operates upon him, *the spirit also believes that he is the Holy Spirit;* this is common with enthusiastic spirits. From these considerations it is evident *to what danger man is exposed*, who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favor every thought which is thence derived; in like manner *if any one is disposed to favor particular principles, enkindled by a certain fire*, which hath place with those who are not in truths from genuine affection; when a spirit from similar affection favors man's thoughts or principles, then one leads the other, as the blind the blind, until both fall into the pit."—*A. E.* 1182.

"Those who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, also begin to hear spirits speaking with them; for the things of religion, whatever they are, when man from himself dwells upon them, and does not modify them by the various things which are of use in the world, go interiorly, and there subsist, and occupy the whole spirit of the man, and enter the spiritual world, and move the spirits who are there; but such persons are visionaries and enthusiasts, and whatever spirit they hear, they believe to be the Holy Spirit, when yet they are enthusiastic spirits. Those who are such see falses as truths; and because they see them, they persuade themselves, and likewise persuade those with whom they flow in."—*H. & H.* 249.

"They who are simply called spirits infuse falses, inasmuch as they reason against the truth, and are in the delight of their life, when they can make what is true to appear as false, and what is false to appear as true; but they, who are called genii, infuse evils, act into the affections and concupiscences of man, and scent in a moment what man desires; if this be good, they bend it most cunningly into evil, and are in the delight of their life, when they can make good to be apperceived as evil, and evil as good. It was permitted them to act into my desires, that I might know of what nature they are, and how they act; and I can confess, that unless the Lord had guarded me by angels, they would have perverted my desires into concupiscences of evil, and this in a manner so hidden and silent, that I should scarcely have apperceived anything about it.—*A. C.* 5977.

"*That spirits relate things exceedingly fictitious, and lie.* When spirits begin to speak with man, he must beware lest he believe them in anything; for they say almost anything; things are fabricated by them, and they lie: for if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished; wherefore, when spirits were speaking, I was not permitted to have faith in the things which they related. For they are extremely fond of fabricating; and whenever any subject of discourse is proposed, they think that they know it, and give their opinions upon it one after another, one in one way and another in another, altogether as if they knew; and if man then listens and believes, they press on, and deceive and seduce in divers ways: for example, if they were permitted to tell about things to come, about things unknown in the universal heaven, about all things whatsoever that man desires, yet [they would tell] all the things falsely, while from themselves: wherefore let men beware lest they believe them. On this account the state of speaking with spirits on this earth is most perilous, unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who speaks and who commands, that man cannot but believe and obey."—*S. D.* 1622.

"*That the things which I learned in representations, visions, and from discourses with spirits and angels, are from the Lord alone.* Whenever there was any representation, vision, and discourse, I was kept interiorly and most interiorly in reflection upon it, as to what thence was useful and good, thus what I might learn therefrom; which reflection was not thus attended to by those who presented the representations and visions, and who were speaking; yea, sometimes they were indignant, when they perceived that I was reflecting. Thus have I been instructed; consequently by no spirit, nor by any angel, but by the Lord alone, from whom is all truth and good: yea, when they wished to instruct me concerning various things, there was scarcely anything but what was false: wherefore I was prohibited from believing anything that they spake; nor was I permitted to infer any such thing as was proper to them. Besides, when they wished to persuade me, I perceived an interior or most interior persuasion that the thing was such, and not as they wished; which also they wondered at: the perception was manifest, but cannot be easily described to the apprehension of men."—*S. D.* 1647.

"*That spirits speaking are little to be believed.* Nothing is more familiar to spirits who are speaking, than to say that a thing is so or so; for they think that they know everything, and indeed solemnly assert that it is so, when yet it is not so.

From experiments made several times, it may be evident of what quality they are, and how they are to be believed: when it is asked [of them] whether they know how this or that is, then one after another says that it is so, one differently from another; even if there were a hundred, one would say differently from another; and indeed for the time with confidence, as if it were so, when yet it is not so. As soon as they notice anything which they do not know, they immediately say that it is so: besides very many other proofs that they speak as if they knew, when yet they do not know." *S. D.* 1902.

"*That spirits may be induced, who represent another person; and the spirit, as also he who was known to the spirit, cannot know otherwise than that he was the same.* This has many times been shown to me, that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought; and neither did other spirits know otherwise; as yesterday and to-day, some one known to me in life [was represented by one] who was so like him, in all things which belonged to him, so far as they were known to me, that nothing was more like: wherefore, let those who speak with spirits beware lest they be deceived, when they say that they are those whom they know, and that they are dead.

"For there are genera and species of spirits of a like faculty; and when similar things are called up in the memory of man, and are thus represented to them, they think that they are the same person: then all the things are called forth from the memory which represent those persons, both the words, the speech, the tone, the gesture, and other things; besides that they are induced to think thus, when other spirits inspire them; for then they are in the fantasy of those, and think that they are the same.—*S. D.* 2860, 2861.

From all this the grounds will be apparent on which the men of the New Church unanimously refuse to admit, that Swedenborg's extatic state, psychologically considered, is to be regarded as but a peculiar form or phase of the ordinary Mesmeric state, and therefore that his *visions* are no more to be deemed the embodiment of *revealed verities*, clothed with the authority of heaven, than those of the Seeress of Provost, or any other lucid subject of these mysterious workings of the inly awakened spirit. To their estimate he stands before the world in entirely another character. Although they profess not to comprehend the real intrinsic nature of the effect wrought upon his spirit, to enable him to hold converse with

the spiritual world, yet they have no hesitation to declare, that they regard it as substantially the same as that which distinguished the ancient prophets, when "their eyes were opened and they beheld the visions of God." The intuitions of clairvoyance they put in entirely another category. Though referable in the first instance to the same inherent capability —the same psychical potency—with that on which the extacies of the prophets rest, yet the conditions under which the faculty is developed in the respective cases, puts a heaven-wide difference between them and also between their results.

CHAPTER II.

THE MORE OBVIOUS MENTAL PHENOMENA OF MESMERISM.—TRANSFER OF THOUGHT.

It is not, perhaps, an easy matter to draw the exact line of demarcation between those effects of the Mesmeric agency which may be denominated *physical*, and those that are usually classed under the head of *mental* or *spiritual*. What are in ordinary parlance termed *bodily sensations*, are doubtless, in strict propriety, to be referred, not to the body, but to the spirit; for the body being *in itself* a mass of dead matter, can not in truth be the subject of sensation. A lifeless corpse feels nothing, although the material organism remains as perfect as before. The body plainly derives all its sensitive power from the animating soul or spirit. When, therefore, we perceive the evidence of a certain relation established between the Mesmeriser and his subject, in virtue of which a sympathy or community of sensation is manifestly seen to take place, we are doubtless dealing with phenomena which properly pertain to the mental sphere. That facts of this nature perpetually occur in the magnetic processes, is well known to all those who are conversant with the subject. Indeed

they constitute a leading part of their most familiar experience. The operator, unseen by his subject, puts a pungent substance into his mouth; the Mesmerisee immediately tastes it, and will usually designate the article. So let the magnetiser receive a prick from a pin on his hand or any part of his person, and the subject will complain of being hurt, frequently in the part affected, but if not there, will still evince by uneasy and wincing movements, that a sensation of pain is experienced. And what renders the fact still more astounding is, that in these cases the subject is in his own person usually altogether or partially insensible to pain from any source.* This, in a variety of forms, has fallen so often

* "The operator next asked if we had any substance, of a decided or pungent taste, that we could put into his mouth? I had a few strong ginger lozenges in my pocket; I placed one of them in his mouth, while he was holding the patient's hands in his. He then asked her, in a low voice, what she had in her mouth? Her lips moved, as if in the act of tasting, and she replied, without hesitation, 'It is ginger.' I then took the operator's seat, silently putting into my own mouth a quantity of common salt, from a salt-dish on the table. I took firm hold of the patient's hands, and she was again asked what she had in her mouth. Her lips moved again, as in the act of tasting, and she hesitated. I had, up till this time, kept the salt on my tongue, without any action or suction, so that it was not dissolved, or, at all events, had never touched the palate. The operator told me to swallow the substance which I had in my mouth. This I accordingly did, and she immediately said, 'It is salt.' Several of the other visiters tried other substances,—sugar, water, ginger again,—and she never failed to state, with perfect correctness, what the substance was. One of the gentlemen who accompanied me was sitting opposite the patient, holding her hands in his, and when we pulled his hair, or pinched his arm, or pricked his hand with a needle, she shrunk at every one of these operations,—told distinctly, and without a moment's hesitation, whether her hair was pulled, her arm pinched, or her hand 'jagged with pins,' as she called it. The singular part of this experiment is, that while she feels most acutely anything that may be done to a person holding her hands at the time, she is totally unconscious and insensible in her own person. Her own hands were pricked with a needle, and a few hairs were pulled by the roots from her head, without the slightest shrinking or symptom of sensation."—*Lang on Mesmerism, p.* 102.

"Did any one strike or hurt me in any part of the body when Anna M—— was in sleepwaking, she immediately carried her hand to a *corresponding* part of her own person. Thus she would rub her own shoulder when mine was smarting with a blow, manifesting that the actual nerves of that part were, *pro tempore*,

within the range of my own observation, and frequently while being myself in a different room from the subject, that not a shadow of doubt as to the grand fact remains. It has been repeatedly tried in the presence of witnesses who were invited, when in another room, to submit the matter to any test they pleased, and whose peculiar mode of producing sensations in the magnetizer was extemporaneously suggested to their own minds, and could not therefore have been in any way the result of collusion.

But upon this class of phenomena I do not propose to dwell, although I cannot but regard them as being intrinsically as wonderful as anything within the range of the Mesmeric developments. For what can be more surprising than this unsignalled transfer of sensation? Yet as they will not be regarded as falling within the range of the more *purely spiritual* characteristics of the state, I for the present pass them by; and so also with respect to *the effect of volition upon the muscular organization of the other party.* This is one of the most

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restored to their functions. Once an incredulous person came near me unawares and trod upon my foot, which was quite hidden under a chair. The sleepwaker instantly darted down her hand and rubbed her own foot, with an expression of pain. Again, if my hair was pulled from behind, Anna directly raised her hand to the back of her head. A pin thrust into my hand elicited an equal demonstration of sympathy.

"I have already remarked that, when the mesmeriser eats, or drinks, or smells anything, his patients go through the same motions, as if the impact of the substances were on their own nerves. But this, it may be said, might be referred to the simultaneity of motion which I have shown to exist occasionally between the sleepwaker and the Mesmeriser. I have, however, a very strong proof that the former has really an impression on the nerves of taste corresponding with that of the latter. Three of my sleepwakers (on whom alone I tried the experiment) could in no way distinguish substances when placed in their own mouths, nor discriminate between a piece of apple and a piece of cheese; but, the moment that I was eating, they, seeming to eat also, could tell me what I had in my mouth. Once I tried this, before many witnesses, on the sister of Theodore, with some pieces of fig which I had carefully concealed, and the experiment answered perfectly.

"Again, Anna M—— heard my watch ticking when I held it to my own ear, though not when she held it to her own. In the former case, she assured me that she heard the sound exactly as if the watch were close to her own ear."—*Townshend's Facts in Mesmerism, p.* 150.

obvious among the mesmeric manifestations. The movement of the head, hands, and arms, will generally, especially in fresh subjects, be found to be obedient to the will of the magnetizer.* The cause of this we pretend not to explain, any farther than to say, that it depends upon the peculiar psychological relation which subsists, for the time, between the parties, and upon this a strong light at least will be cast, by what we shall by and by adduce from Swedenborg, respecting the *influence of spheres.*

In relation to both these classes of phenomena, I would here however observe, that if the asserted facts are true, Mesmerism is true. The great gulf of admission is shot when the evidence is conceded to be sound, that one person comes into such a peculiar relation to another, that his sensations and volitions, without the medium of vocal or ocular, or any other outward signs, are reflected from the corporeal organism of the other. There are in fact no subsequent developments which tax credulity any more than this. If my *sensations* may thus be made to pass into another corporeal system, and be there reproduced—if my *volitions* can be made to act on the nerves and muscles of another frame, and be there followed by the same effects as in my own—then it is perfectly easy to conceive that my *thoughts* also may be, in like manner, transferred from my own mind to that of another. For it is plain that neither my *sensation* nor *volition* fall simply upon dead matter. They come into contact with that interior psychical apparatus which animates and orders the physical organism, and which is equally the seat of *thought.* How can it be any more difficult for my *thought* to be reproduced in another than my *taste*, my *smell*, or my *sense of pain?* Are not these all really *mental* phenomena? I say, *if these*

* The truth of this may easily be put to the test by a very simple experiment. Select a person who has a soft moist hand. Let him lay it with the inside of the palm upwards upon his knee. Let the operator draw his own palm several times over it with considerable vigor. If he then holds his hand over it, gradually elevating it as with the purpose of raising the other hand, it will often be found to yield to the attraction and follow it, as the metal does the magnet, to a greater or less height. When this experiment succeeds, the same effect may usually be produced by simply *willing* the hand to rise.

facts are true, the grand conclusion results that the *substantial* claims of Mesmerism are established. And surely alleged facts of this nature are *worthy* the investigation of scientific minds. They *ought* to be put to the test, and their truth or falsehood unequivocally settled. The process is perfectly simple, involving nothing operose or ambiguous. There are hundreds of individuals in the community, having control of Mesmeric subjects, who would be most happy to afford every facility to any commission of medical or scientific men, towards submitting the matter to the most rigid and satisfactory test. They are willing to do it under circumstances which shall preclude the possibility of their own collusive agency in any one step of the process. They will consent to leave the specific arrangements very much to the choice and dictation of the arbiters, with however one clause of exception, viz. that the object of the inquest shall be, at any given time, *a single class of phenomena only*. They will not consent that what are called the *physical* and the *mental* shall be indiscriminately mixed up in the investigation, so that a failure in *clairvoyance*, for instance, shall nullify, as it will be very apt to do, the evidence of the truth of *sympathetic sensation*. As they have not a command over the laws and influences which often modify or frustrate the mental effects, they deem it due to themselves not to peril the judgment of the whole by the possible non-success of a part, when their experience teaches them that this will invariably be the result. The success of one class of experiments will next to never be admitted, if there is the least failure in another. Their ground, therefore, which is perfectly fair, is this—they will say to any commission:—"Gentlemen, we profess ourselves able and entirely willing to afford you conclusive proof that our *sensations* and *volitions* are reflected, without the use of any intermediate signs whatever, in the person of the Mesmerised subject. We pledge ourselves to this and to nothing more. If you are satisfied with the evidence, we are willing to leave it to you to draw the legitimate inference from the facts established, as to the possibility and probability of such higher manifestations of the state as are often said to be witnessed, and as we are assured *are* witnessed, but which we do not see fit to en-

gage to produce, and that simply for the reason that we sometimes find hidden causes at work, over which we have no control, that prevent them. Among these is a certain impression of *sacredness* in the minds of subjects as to the intended *use* of these remarkable powers, which is not favorable to exhibitions aiming solely to gratify curiosity. But we claim, that if the one class of phenomena be true, the other may be also; and not only so, but that the fair inference is, that they *are* true, inasmuch as the same psychical principles are brought into play in both." Multitudes of endorsers to this challenge are ready at any time to step forth. But will it be accepted? Yes, when a pure unadulterated Love of Truth shall oversway the paltry pleadings of self-interest, as controlled by popular prejudices.

As the evidence of the *transfer of thought* in the Mesmeric relation is conclusive to the minds of all who are conversant with the subject, I shall make that the theme of my present remarks. It is to this feature of the phenomena that Swedenborg's elucidations pre-eminently apply. In adducing the proofs of the fact I shall draw in part from my own experiments, and in part from the relations of others, the truth of which I know no reason to question, since thousands of similar testimonies could easily be brought together. Should this be deemed a loose and unscientific method of procedure—a hasty endorsement of apocryphal narratives—and that too in a department of inquiry where nothing ought to be taken for granted—I can only repeat in reply, that I write not to convince skeptics, but to inform believers. I have those in my eye who *know* the grand asserted facts to be true; and even if the particular accounts cited should be in some points, upon strict investigation, liable to doubt, still there remains an immense amount of statements of a similar character, sufficient to establish the main position. The object of the present work being to *explain* facts, and not to *substantiate* them, I feel entirely at liberty to adduce such instances as shall subserve that design, without entering into a critical estimate of their authenticity. I repeat, if they are not true, thousands of similar ones *are*. As to my own statements of facts, they may be relied on as *punctiliously true*. The reader,

however, will of course exercise his own discretion as to the degree of credit to which he may think them entitled, and so also as to the inferences he may be constrained to draw from them. I have little concern as to the verdict of another's *judgment*, when fortified by that of my own *conscience*.

While engaged in writing the work on the "Resurrection of the Body," I was put in communication with a lady in the magnetic state, to whom I proposed the question, whether she would mentally visit my study—which, by the way, as my friends can testify, does not afford a very remarkable specimen of orderly arrangement. She alluded to this circumstance—spoke of the *queer* appearance of my books—that many of them were old, some open, and some shut, but that they were in such strange languages that she could scarcely read one of them. I then asked her if she could see my manuscript papers? "Yes," she replied, "but I do not see how you are ever going to get them printed, unless you put them together. Why don't you arrange them better?" I had said nothing about any intention of printing. I then proposed the question, whether she could tell me the subject I was writing upon, of which I am perfectly confident she had not the least intimation.* After a short pause she said, in a soliloquizing way, "Raised up—the raising of the dead—the dead

* I am well aware of the futility of all attempts, in cases like the present, to convince the skeptical reader of the previous *ignorance*, on the part of the subject, of the facts adverted to. He will persist in believing that this young lady, for instance, had in some way became apprised of my intention of publishing a work on the Resurrection, and of the particular views it was designed to advocate. To this I can only oppose my own absolute assurance, that this was not the case. She was then almost an entire stranger to me, moving in an entirely different walk in life—I had never before seen her but twice or three times—there were no circumstances that could tend to make her acquainted with my private purposes of writing—and at a period when many of my intimate friends were not aware of my being engaged in the work alluded to, it is very unlikely that an obscure milliner girl should have obtained the knowledge of it. There was intrinsically just as much reason for the supposition, that five hundred other young ladies, in the same vocation in the city of New York, should have known of my purpose and my subject, as that she should. I say this, however, with very slender hope that any assertion or asseveration to this effect, will have the least weight with the majority of persons who have never witnessed any thing similar.

raised up." To this she added that she had never before heard of any such ideas on the subject as those she perceived in my mind, nor had she ever known any one who had. She was of the Episcopal Church, and had never been in contact with those who had called in question the literal resurrection of the body.*

On several subsequent occasions I put this power of following my thoughts to still further tests. I once took her to

* I adduce in this connection the following extract from Miss Martineau's Letters, to which the reader will give as much or as little weight as he may deem it to deserve. I think I may state it, however, as a general fact, that Mesmeric subjects, whatever were their previous opinions, know in that state nothing of the resurrection of the body.

"On Saturday, October 12, she had told us that she now 'saw the shades of things' that she wanted to know, and that she should 'soon see clearer.' The next evening, she went into a great rapture about the 'gleams' becoming brighter, so that she should soon see all she wished. The light came through the brain,—not like sunlight, nor moonlight; 'No, there is no light on earth like this:' the knowledge she got 'comes astonishingly—amazingly—so pleasantly!' 'How is the Mesmerizing done which causes this?' 'By all the powers at once.' 'What powers?' 'The soul, and the mind, and the vital powers of the body.' Then, as we inquired—'The mind is not the same as the soul. All are required in Mesmerizing, but the mind most, though Mesmerism is still something else.' 'Those three things exist in every human being, (the soul, the mind, and the body,) separate from one another; but the faculties belonging to them are not the same in everybody; some have more, some less. The body dies, and the mind dies with it; but the soul lives after it. The soul is independent and self-existent, and therefore lives for ever. It depends upon nothing.' Here I prompted the question, 'What then is its relation to God?' She hastily replied, 'He takes care of it, to reunite it with the body at the day of judgment.' Here I was forcibly and painfully struck with the incompatibility of the former and latter saying, not (as I hope it is needless to explain), from any waiting on her lips for revelations on this class of subjects, but because it was painful to find her faculties working faultily. As I felt this disappointment come over me, an expression of trouble disturbed J.'s face, so ineffably happy always during her sleep. 'Stop,' said she, 'I am not sure about the last. All I said before was true—the real *Mesmeric* truth. But I can't make out about that last; I heard it when I was awake—I heard it in church—that all the particles of our bodies, however they may be scattered, will be gathered together at the day of judgment; but I am not sure.' And she became excited, saying that it 'bothered her,' what she knew and what she had heard being mixed up."—*Miss Martineau's Letters on Mesmerism*, *p.* 12.

the interior of a cotton factory, which she first thought to be a church from the number of people collected there, but afterwards said she saw them taking off something white, and then remarked that there was so much noise and confusion that she could not stay there. On coming out she described the surrounding scenery with great correctness, though she had never been within several hundred miles of the place. At another time I took her in the same way to the Falls o Niagara. She described the fall of water; and said she should become deaf if she staid near it. On still another occasion I requested her to describe what I was then contemplating in my own mind,—a torch-light procession in Broadway. She spoke of the banners, the mottoes of which she tried to read, the horses, and the multitudes of people, saying, "There's no end to them." In all these cases she had no clew whatever to my thoughts, except the thoughts themselves.

With this subject I have tried scores of similar experiments with similar success. Her answers were not in all cases given with the same precision, but there was still evidence that her thoughts were controlled by mine, and though the impression was somewhat obscure, yet the original prompting idea was plainly to be recognised. And I may here remark, that nothing is more unreasonable than to make the *degree* of the reflection of thought the criterion of its reality. The great question is, whether there is decisive evidence that the silent action of one mind is made in *any* degree to bear upon that of another. *If so, Mesmerism is true.* There are a thousand secret influences which prevent the *perfect* transfer of mental conceptions. But the claim ought to be conceded if the phenomena be witnessed even in the smallest degree. If a certain effect is, in full view of all the conditions, fairly to be attributed to but one cause, that cause is entitled to be recognised as the true one.*

* On another occasion I was present when a clairvoyant young lady was put in communication with a distinguished actress, with whose mind she came in such close contact, that she detailed in its main features, and with the utmost correctness, the entire plot of a play of which the other lady was in the habit of acting the

The following cases, taken from different authorities, will be seen to be of the same character. If they are doubted, it will be by those who would doubt *any* statements of a similar kind, no matter by what testimony supported. With such we have no argument to maintain. We refer them to their own senses.

"On a great number of small cards there were written beforehand the different movements which the persons present may make the somnambulist perform, by presenting to the Magnetizer such of the cards as may express their desire. M. Ricard, after this plain admonition, repeated each time, *Callixte, my friend, pay attention, I am going to speak to you;* reads *mentally* the phrase, or phrases, which were just presented to him, adds not a word, makes no gesture, and Callixte, who constantly has the bandage on him, obeys his *thought.*

"*a.* The first card presented to M. Ricard bears this phrase: *Let the somnambulist raise, at the same time, his two legs.* The Magnetiser, after his usual admonition, proceeds, but Callixte does not comprehend; his lower extremities are agitated by different movements, but his feet do not quit the ground.

"*b.* The second card bore this phrase: *Let the somnambulist raise the left arm.* The mental order is given; Callixte performs it, and raises mechanically the left arm, saying, with a tone of impatience, that he does not understand.

"*c.* The third card: *Let the somnambulist rise, take four steps, and touch with his right hand the chest of his Magnetizer.* The same procedure on the part of M. Ricard; Callixte reflects an instant, rises, walks, counting his steps, hesitates some seconds, then finishes by completing the performance of the mysterious order which he has received.

"*d.* Callixte is seated at the extremity of the room, in such a manner as to turn his back to us; an organ is going to play an air in the ante-chamber, and M. Ricard says to me, 'When you will make me the signal, the somnambulist shall beat the time of the air which is going to be performed, and he will cease to beat when you will express to me the wish that he should do so by another signal. This being agreed on, the organ commences; I make a signal to M. Ricard, and Callixte beats the time: some minutes after,

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principal female part, and which the Mesmerisee had never read or heard described. The fact of the relation of the plot can be attested by five witnesses of most unquestionable integrity, and the character of the young lady is a sufficient voucher with all who know her for the truth of her statement, that she had never read the play.

make my second signal, and Callixte ceases to beat the time. I recommence, he recommences; I wish him to stop again, and he stops; quicker than lightning my thought flies from me to the Magnetizer, and from the Magnetizer to the somnambulist.

"*e.* I myself draw at hazard three of the cards from a hat where they were mixed; their united sense forms this phrase: *Let the somnambulist rise, mount on a chair, and let himself fall* BACKWARDS *into the arms of his Magnetizer.* The cards being presented to the Magnetizer, Callixte rises, mounts on a chair, hesitates, then lets himself fall all at once into the arms of M. Ricard, who fancies himself upset by the violence of the shock.

"These are the facts such as they occurred, without any change, exaggeration, or addition by me; fifty-nine persons would be there to convict me of a lie if I acted otherwise. I know already what consequences disinterested readers will draw from them. With respect to medical men most of them will not believe them, because that, as they do not understand them, the whole is either a self-deception or a deception of them. To explain common facts, as they explain everything, and to deny extraordinary facts, that is their eternal system, the vicious circle, around which their incredulity has been running for the last sixty years."—*Teste An. Mag.*, *pp.* 124–126.

"The singular faculty with which certain extatics, and a small number of somnambulists, are endowed of penetrating into the thoughts of the persons around them before these thoughts have assumed a sensible form, is one of those which have excited the greatest share of incredulity. However, even before direct observation had convinced me of the existence of this faculty, the testimonies which go to establish it are so numerous, and seem to me so respectable, that I felt myself rather disposed to believe in it. In fact, since the Middle Ages, at the time of those epidemic extasies, which Professor Andral was the first to consider in a truly philosophical point of view by ranging them in the number of pathological facts; from the time of the convulsionaries and of the possessed, the *communication of thought* was an admitted fact, so much so, that it constituted the pathognomonic character of *possession*, and it was not permitted to proceed to exorcisms before its existence was ascertained. Father Surin, when charged to recapitulate the proofs of the possession of the religious ursulines of Loudun, presents us one of the most indisputable, that *they told the most secret thoughts.* 'The day after my arrival,' writes this candid ecclesiastic, 'there was at the exorcism a man who expressed to me a desire to see

if the demon knew our thoughts. I bid him to form a command in his mind, and, after he had made it, I pressed the demon to do that which the man had commanded him; after having refused for some time, he went to take on the altar the case where the Gospel of St. John was, and this man stated positively that he had commanded in his mind the demon to show the last gospel which had been said at mass.

"'One of our fathers, wishing to try if it was true that the demon knows our thoughts, formed another command within his breast for the demon, who was on duty, and then formed another,—in a word, within the space of an instant, he formed five or six commands, and, revoking them one after the other, he tormented the demon by saying, *obediat ad mentem.* The demon *repeated quite aloud all the commands which this father had formed in his mind for him.* He commenced at the first, then said, "But monsieur does not wish it." Being at the seventh, he said, "We'll see whether we shall execute this," where he has at length fixed.'

"In a case communicated by M. Barrier, a physician of Privas, to Dr. Foissac, the subject of it was a young extatic female, named Euphrosine, who possessed so perfectly the gift of divining the thoughts of the person with whom she happened to be, that she readily kept up a very well-connected conversation, in which one of the interlocutors spoke but *mentally.* 'At the time of my second visit,' says M. Barrier, 'I found Euphrosine, with her body forming the arch of a circle, in the middle of her room. She rested on the ground by the heels and the top of her head; more than twenty persons were around her; all observed the most religious silence. I approached, came up close to her, and wished the patient good morning, carefully checking *my tongue and lips.*

"'Good morning, Monsieur Barrier,' she replied.

"'When will you come to La Voutte?'

"'As soon as ever it is possible.'

"I turned towards the mother, and said to her,—

"'Your daughter divines the thoughts, place yourself in contact with her and try.' We soon heard Euphrosine pronounce these words, 'To Alissas.' A moment after, she repeated, in a sprightly manner, 'No, to Alissas, I told you.' Madame Bonneau had proposed to her daughter to go the following day to Cous to walk with her; the second time she pressed the same place for a walk. A friend of hers placed herself in contact with her, and presently we collected these words, 'Eh, fool, do you think I do not know that you are to go to Vernoux?' The friend grew pale, but recommenced her questions. 'No, it is very far from that,' replied Euphrosine. This lady stated to us that she had said to the patient, mentally, that she had to go the next day the journey to

Vasence, and that she would execute her commissions if she had any to give her; at her second question, she asked her if she should find her husband at Vernoux. Three or four days after, I met this person at Vernoux; she comes up to me, and, with a terrified air, she told me of the absence of her husband. A wagoner then comes, and immediately we heard the words, 'No, to la Voutte.' This man had proposed to her to bring her to Aubenas. The greater part of those present addressed mental questions to her; she answered firmly and instantaneously with the greatest precision. Some children also wished to make trials, but she sent them away good-humoredly, calling each by name.'

"Cases similar to that now stated are, no doubt, very numerous in the annals of the medical sciences, and we might readily adduce proofs of it if we were not afraid to augment our work by two many quotations; but a matter which it is of importance to us to observe is, that solely to the existence of this faculty of mental penetration must be referred the supposition, formerly asserted by exorcists and magnetisers, viz. that the possessed of the one, and the somnambulists of the others, understood all languages.* We shall take the opportunity at another time of recurring to this subject.

"The communication of thoughts is observed less frequently in magnetic somnambulists than in extatics; and yet, what is somewhat remarkable, it is one of the first faculties noticed by the magnetizers of Mesmer's time, who set it down as a characteristic trait of the Magnetic sleep. Thus we read in the letter of the Marquis of Puysegur, partly transcribed in

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* 'We read in the *Demonomanie de Loudun*,—'M. Launay de Barille, who had resided in America, bore testimony that, in a voyage he made to Loudon, he had spoken to the religious persons the language of certain savages of this country, and that they answered him very readily.

'The Bishop of Nimes, having put questions in Greek and German, was answered in both languages.

'The Bishop of Nimes commanded Sister Claire, in Greek, to raise her veil and kiss the grating in a place which he mentioned; she obeyed him, and did several other things which he desired her,—a circumstance which made the bishop declare, publicly, that he must be an Atheist or a fool who did not believe in possession.

'Some physicians interrogated them also in Greek on some terms of their science, which were very difficult, and known only by the learned amongst them,—they gave a clear explanation of them.

'Some gentlemen of Normandy certified in writing that they had questioned Sister Claire de Sarelly in Turkish, Spanish, and Italian, and that she answered them very readily.'

our introduction, that he made the peasant Victor dance in his chair by singing an air to him mentally.

"For my part, I have seen but a very small number of somnambulists who were endowed with this faculty; I have, however, seen some, and among the modern Magnetizers several respectable writers also quote instances of it.

"Alexander Bertrand, among others, relates,* that, on unmagnetizing the first somnambulist he ever had an opportunity of observing, he had one day, at the same time, the determined wish that she should not awake. Convulsive movements were immediately observed in the somnambulist.

"'What ails you?' said the Magnetizer to her.

"'Why,' answered she, 'do you tell me to awake, and you do not wish that I should awake?'

"M. Bertrand again cites in the same work† the example of a poor woman, uneducated, not even knowing how to read, and who, nevertheless, was capable, in a state of somnambulism, of understanding the meaning of words, the signification of which was wholly unknown to her in her waking state. This woman explained to him, in the most accurate and ingenious manner, what was understood by the term *encephalon*, which he proposed to her,—'A phenomenon,' adds Bertrand, 'which, if people will not see in it a chance as difficult, perhaps, to be admitted as the faculty which it supposes, can only be explained by acknowledging that this woman read in my very thoughts the signification of the word on which I questioned her."—*Teste Am. Mag., pp.* 117–122.

"When a somnambulist has anything in his hand, the Magnetizer may will him to give it to any person in the room, and it will be done accordingly, though not a word be said by any one. If another individual attempt to take it by grasping it, or by insinuating his hand between the object and the hand of the person to whom it is offered, the somnambulist evades him with the rapidity of thought, and places it where he was requested to place it. I have seen several persons try in this manner, all at a time, to seize the object, but without success. With almost inconceivable dexterity of evasion, the somnambulists retained their own hold, and conveyed the charge in safety.

"What is equally singular, was related to me by Mr. Potter. A patient of his with whom I am acquainted, when she is in the somnambulic state, though she does not *see*, that is, has no clairvoyance, when requested to hand any object to another, though the Magnetizer endeavor to exert no influence at the time, will not give it up to any but the person designated. She does not offer any explanation of this her-

* Traite du Somnambulisme, Paris, 1823. P. 247. † P. 729.

self, but says she always knows when the right person presents his hand, even when he says nothing. This has been witnessed by several of my friends."—*Deleuze An. Mag., Appendix, p.* 68.

We have now to direct our inquiry to the pages of Swedenborg, to see how far this striking fact receives illustration from his disclosures. It is obvious that the laying aside of the material body must, in the nature of the case, effect a great alteration in the mode of intercourse with other beings. Spirit then comes into more immediate contact with spirit, and the transmission of thought and feeling naturally becomes more direct and sensible. As the very elements of their being are Affection and Intellect, they, according to him, mutually impress themselves upon each other in such a manner, that the mental workings of one are distinctly made known to another. Nothing can be more express to this point than the following extracts:

"Souls are surprised, on their entrance into another life, that there is such a communication of the thoughts of others, and that they instantly know, not only the character of another's mind, but also that of his faith. But they are told, that the spirit has its faculties much improved when it is separated from the body. During the life of the body there is an influx of sensible objects, and also of phantasies, arising from those things which thence inhere in the memory: there are also anxieties about the future, various lusts excited by things external, cares respecting food, raiment, habitation, children, and other things, which are not at all thought of in the other life: wherefore on the removal of these, as it were, clogs and hindrances, together with the corporeal organs, which are of a gross sensation, the spirit must needs be in a much more perfect state. The same faculties remain, but much more perfect, more lucid, and more free; especially with those who have lived in charity and faith in the Lord, and in innocence. The faculties of these are immensely elevated above what they had in the body, even at length to the angelic nature of the third heaven.

"Nor is there only a communication of another's affections and thoughts, but also of his knowledge, and that so completely, as for one spirit to think that he knew whatever another knows, although he had before no knowledge of such things. Thus all the attainments of one are communicated to others. Some spirits retain what they are thus made acquainted with, but others do not. Communications are

effected, both by the discourse of spirits with each other, and by ideas accompanied with representations: for the ideas of their thoughts are representative at the same time, and hence all things are abundantly presented to view. More may be represented by a single idea, than can be expressed by a thousand words. But the angels perceive what is within in every idea; what is the affection, what is the origin of that affection, what is its end; with many things beside of an interior nature.

"In the other life delights and felicities are also wont to be communicated from one to others by a real transmission, which is wonderful; and then others are affected by them in the same manner as himself: nor does he experience any diminution of them from their communication to others. It has also been granted me thus to communicate enjoyments to others by transmissions. Hence may appear the quality of the happiness of those who love their neighbor more than themselves, and who desire nothing more ardently than to transfer their own happiness to others. This tendency to communicate derives its origin from the Lord, who thus communicates happiness to the angels. Communications of happiness are continual transmissions of this kind; which are effected without any reflection on them as proceeding from such an active origin, and from a sort of open determination of the will."—*A. C.* 1389–1392.

"A certain spirit came to me not long after his decease. It was perceived that he had been devoted to studies, concerning which I conversed with him; but then suddenly he was taken up on high. Thence he discoursed with me, saying that he saw things of such sublimity as no human mind could comprehend. * * * He said, moreover, that from thence *he was able to penetrate thoroughly into my thoughts and my affections*, in which he could perceive more things than he could express; such as causes, influxes, the origins thereof, and how ideas were mixed with earthly things, and that they were to be altogether separated; with other particulars." —*A. C.*1760.

"It is one of the wonders of the other life, which scarce any one in the world can believe, that, as soon as any spirit comes to another, *he instantly knows his thoughts and affections*, and what he had been doing to that time, thus all his present state, exactly as if he had been with him ever so long; such is the nature of communication."—*A. C.* 5385.

"Because spirits possess all the things which are of man's thought and will, and angels the things which are yet more inward, and thereby man is most closely conjoined to them,

therefore man cannot otherwise apperceive and feel, than that it is himself who thinks and wills; for so the case is with communications in the other life, that in a society containing similar spirits, every one believes that to be his own, which is another's; wherefore the good, when they come into a heavenly society, enter instantly into all the intelligence and wisdom of that society, insomuch that they do not know otherwise, than that those things are in themselves; so also it is with a man, and with a spirit with him. As often as anything has fallen into the thought, and into the desires of the will, the source of which I have not known, so often, when I have willed to know it, it has been shown me, namely, from what societies it came, and sometimes by what spirits as subjects; and also then they have discoursed with me, and confessed that they thought the thing, and likewise that they knew that it flowed in with me, and appeared to myself as in me. The deceitful, who appear directly above the head, have occasionally flowed in with me with such subtlety, that I knew not whence the influx was, and also that I scarcely perceived any otherwise, than that what flowed in was in myself, and from myself, as is the usual perception with others; but because I knew of a certainty it was from another source, perception was given me from the Lord so exquisite, that I apperceived each single influx of them, also where they were, and who they were; when they observed this, they were exceedingly indignant, especially that I reflected upon what came from them; that reflection flowed in through the angels. Those deceitful ones principally insinuated such things as were contrary to the Lord; and then it was also given to reflect upon this, that no one in hell acknowledges the Lord, but that on the contrary they treat Him with indignity so far as it is allowed them; yet that they are not displeased to hear mention made of the Father, the Creator of the universe."—*A. C.* 6193, 6197.

"How difficult it is for man to believe that spirits know his thoughts, might be manifest to me from this. Before I discoursed with spirits, it happened that a certain spirit accosted me in a few words concerning the subject of my thoughts: I was amazed hereat, that a spirit should know what I was thinking about, because I supposed that such things were deeply concealed, and known to God alone. Afterwards when I began to speak with spirits, I was indignant that I could not think anything but what they knew, and because this might be troublesome to me; but afterwards by some days' habit it became familiar to me. At length it was also known, that spirits not only apperceive all things of man's thought and will, but even many more things than the man

himself; and that the angels apperceive still more, namely, intentions and ends, from the first through the middle to the last. And that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Hence it may be manifest, that nothing at all is hidden, but what man inwardly thinks and devises is open to view in the other life, as in clear day."—*A. C.* 6214.

"That innumerable things are in one idea, might also be manifest to me from this, that angels perceive in a moment the life appertaining to a spirit and to a man, on merely hearing him speak, *or on looking into his thoughts.*"—*A. C.* 6617.

In various other parts of the disclosures, Swedenborg speaks of *the extension of thought into societies,* in such a way as to lead to the impression that there is, in the other world, a diffused element of thought not unlike that of light in the present world. There is an incessant mental radiation—a perpetual efflux of thoughts—into which, as an intellectual atmosphere, all spirits come, and apart from which their minds cannot act. "There was a certain spirit," says Swedenborg, "who believed that he thought from himself, and thus without any extension out of himself, or any consequent communication with societies which are out of him; to convince him that he was in error, all communication with the societies nearest him was taken away, in consequence of which he was not only deprived of thought, but fell down as if dead, except that he threw his arms about like a new-born infant."—*H. & H.*, 203. The Mesmeric process brings the spirit, in a degree, into this general sphere of thought, in the spiritual world, in which is every one's mind even in the present world; and as the Magnetizer's is in more definite communication with his, it is with that that his own more especially assimilates.

But this feature of the revelations is more fully developed in what follows.

"An *arcanum* concerning the state of faith and of love with man in this world, and afterwards in the other, into which he comes after death, shall be made known. The *arcanum* is this, that all the thoughts of man diffuse themselves into the spiritual world, in every direction, not unlike the rays of light diffused from flame. Inasmuch as the spiritual world consists of heaven and hell; and heaven consists of innumerable societies, and in like manner hell, hence the thoughts of

man must needs diffuse themselves into societies; spiritua thoughts, which relate to the Lord, to love and faith in him, and to the truths and goods of heaven and the church, into heavenly societies; but thoughts merely natural, which relate to self and the world, and the love thereof, and not to God at the same time, into infernal societies. That there is such an extension and determination of all the thoughts of man, has hitherto been unknown, because it was unknown what the quality of heaven is, and what the quality of hell, thus that they consist of societies, consequently that there is an extension of the thoughts of man into another world than the natural, into which latter world there is indeed an extension of the sight of his eyes; but it is the spiritual world into which thought extends itself, and it is the natural world into which vision extends itself, since the thought of the mind is spiritual, and the vision of the eye is natural. That there is an extension of all the thoughts of man into societies of the spiritual world, and that no thought can be given without such extension, has been so testified to me from the experience of many years, that with all faith, I can assert it to be true. In a word, man with his head is in the spiritual world, as with his body he is in the natural world: by head is here meant his mind, consisting of understanding, thought, will, and love; and by body is here meant his senses, which are seeing, hearing, smelling, taste, and touch: and whereas man as to his head, that is, as to his mind, is in the spiritual world, therefore he is either in heaven or in hell, and where the mind is, there the whole man is with head and body, when he becomes a spirit; and man is altogether of a quality agreeable to his conjunction with the societies of the spiritual world, being an angel of a quality agreeable to his conjunction with the societies of heaven, or a devil of a quality agreeable to his conjunction with the societies of hell. From what has been said, it is evident that the thoughts of man are extensions into societies either heavenly or infernal, and that unless they were extensions they would be no thoughts; for the thought of man is as the sight of his eyes, which, unless it had extension out of itself, would either be no sight or be blindness.—*Ath. Creed*, 2, 3.

"One morning it was shown manifestly, that in every idea and minute affection were contained things innumerable, also that these ideas and affections penetrated into societies. I was kept for some time in a certain affection and consequent thought, and then it was shown how many societies concurred; there were five societies, which manifested themselves by living discourse: they said what they thought, and also that they apperceived that those thoughts appertained

to me; moreover that they knew also, to which I did not attend, the causes of the things which were thought, and also the ends: the rest of the societies, which were several, to which the thought was extended, were not so manifested; they were also more remote. With the extension of thought from the objects which are the things thought of, the case is as with the objects of sight: from these diffuses itself a sphere of rays to a considerable distance, which falls into the sight of man, and this to a greater and lesser distance according to the sparkling and flaming property in the object; for if it be flaming, it appears at a much greater distance than what is cloudy and dusky. The case is similar with the internal sight, which is that of the thought, in regard to its objects: the objects of this sight are not material, like the objects in the world, but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are therein; and as what is flaming in the world spreads itself to the greatest extent, so does good and its affection in the spiritual world, for flame corresponds to the affection of good. From these things it may be manifest, that the quality of man's life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and quantity of the extension.

"That the spheres of the thoughts and affections extend themselves around into the spheres of societies which are far off thence, might be made manifest to me also from this, that whilst I was thinking from affection concerning such things as particularly moved a society at a distance, they then discoursed with me on the same subject, telling what their sentiments were. This has repeatedly been done."—*A. C.* 6601–6602.

"I have observed when discoursing with angelic spirits, that the affections and thoughts appeared like a stream round about, and the object of the thought was in the midst encompassed with that stream, and that this was thence extended in all directions. From this also it has been made manifest, that the thoughts and affections extended themselves on all sides to societies."—*A. C.* 6606.

"It has been shown by living experience, how angelic ideas flow-in into the ideas of the spirits, who are beneath, and therefore in grosser ideas. A store of ideas from the angelic heaven was presented visible as a bright cloud distinguished into little masses; each little mass, which consisted of things innumerable, produced one simple idea with a spirit, and it was afterwards shown, that a thousand and a thousand things were in it, which were also represented by a cloud to

the eye of the spirits. I afterwards discoursed on these things with the spirits, showing, that they may be illustrated by the objects of sight, inasmuch as one object, which appears simple, when it is viewed through an optic glass, immediately presents to the sight a thousand things which were not before visible; as in the case of the lesser worms which appear as one obscure object, but when viewed in a microscope not only are several, but each is seen in its form; and if they be subjected to still more minute examination, there are presented to view organs, members, viscera, and also vessels and fibres. So likewise the case is with the ideas of thought, a thousand and a thousand things being contained in each of them, although the several ideas together, whereof thought is composed, appear only as a simple object. But yet in the ideas of the thought of one person there are more things contained, than in the ideas of the thought of another; the abundance of ideas contained is according to extension into societies."—*A. C.* 6614.

"I have spoken with spirits concerning influx into the ideas of thought, that men cannot in any wise believe that such innumerable things are contained therein, for they conceive thought to be merely what is simple and single; thus they judge from the exterior sensual. The spirits with whom I then discoursed, were in the opinion, that there was not anything within in ideas; this they impressed upon themselves in the life of the body. But that they might comprehend that they perceived innumerable things as one thing, it was given to say, that the motions of myriads of moving fibres concur to one action, and that also at the same time for that action all things in the body move and adapt themselves, both in general and in particular, and yet that little action appears simple, and single, as if nothing of the sort were in it. In like manner that innumerable things concur together to form one expression of the voice, as the folding of the lips and of all the muscles and fibres thereof: also foldings of the tongue, of the throat, of the larynx, of the windpipe, of the lungs, of the diaphragm, with all the muscles thereof in general and in particular: since man apperceives one expression thence, merely as a simple sound which has nothing in it, it may be manifest how gross is the perception derived from the sensual; what then must be the perception from the sensual concerning the ideas of thought which are in a purer world, and thus more remote from the sensual.

"Inasmuch as things so innumerable are in the ideas of thought, the angels can know, merely from a single expression which proceeds from the thought, what is the quality of

the spirit, or what is the quality of the man. This also has been confirmed by experience: when TRUTH was also named, as was done by several spirits successively, it was instantly heard whether hardness, or harshness, or softness, or infantility, or tenderness, or innocence, or fulness, or emptiness, or falsity, was therein; also whether it was pretended, or closed, or open, and in what degree it was so; in a word, the very quality of the idea was heard, and this only in what was general; what then must be the case in the particulars which the angels perceive?

"Inasmuch as man thinks from the sensual, such things are obscure to him, yea so obscure, that he does not know what an idea is, and especially that thought is distinguished into ideas, as speech is into expression; for thought appears to him to be continuous, and not discrete, when yet the ideas of thought are the expressions of spirits, and ideas of more interior thought are the expressions of angels. Ideas, inasmuch as they are the expressions of speech, are also sonorous among spirits and angels; hence the tacit thought of man is audible to spirits and angels, when it so pleases the Lord. How perfect the ideas of thought are in comparison with the expressions of speech, may be manifest from this, that a man can think more things within a minute, than he can utter or write in an hour: it might also be manifest from discourse with spirits and angels, for then in a moment I have filled a general subject with singulars, affection being adjoined, whence the angels and spirits distinctly comprehended all things, and many more, which appeared about that subject as a cloud."—*A. C.* 6622–6624.

The fact which we have above considered—the transfer of thought—may perhaps be regarded as the cardinal fact of the Mesmeric developments. In the whole category of its marvels there is nothing more wonderful—nothing more difficult to believe, yet nothing more easy to prove. Still farther evidence of the truth of the phenomenon will be adduced in the succeeding chapter on Phantasy, and in a subsequent one on Memory. Indeed nearly all the mental effects resolve themselves ultimately into some form of this. Two minds come, in such a way, into conjunction, that the operations of one are reproduced or reflected in the other. Yet the result is not reciprocal. The mind of the agent does not *take on* the internal workings of that of the subject. The grossness of the bodily apparatus interposes a barrier to their access to the consciousness. Yet it is easy to conceive, that if both

were disembodied the interchange would be mutual, or at least *more* mutual. The predominance of sphere might give one an advantage over the other, but the *law* of the relation is clearly indicated by the facts displayed, and we see no possibility of denying that Swedenborg has laid open the heart of the mystery. Is not the coincidence of the phenomena too palpable to be questioned? Where then is the basis on which to found a doubt that he was truly admitted into the very *penetralia* of the spirit-world? But if this be conceded, what inference more legitimate, than that the Divine Wisdom had special ends of the utmost moment to the world to accomplish, by thus translating the *spirit* of this remarkable man into the sphere of spirits? And do we not read these ends in the uses actually achieved by them? Has he not unveiled the hidden world of souls, and shown its thousandfold points of contact with the world of bodily being? Is not this a great mission? Is it not a stupendous discovery to acquaint us with the laws and conditions of the future life—to disclose the forms of destiny—to expound the essential nature of heaven and hell? Do revelations, thus fraught with the characters of intrinsic truth, bear the impress of dreaming phantasy? Do madmen *rave in reason*, and *dream out* sublime systems of philosophy? Who would not crave to be demented if such are its issues—if the ruin and chaos of a wrecked intellect not only afford the materials, but spontaneously rear themselves into a splendid and symmetrical Temple of Truth! We look for wonders both in coming time and in eternity, but we anticipate very few that shall surpass that which we every day behold in the absurd solutions given to the greatest moral problem that has ever addressed itself to the intelligence of the human race.

CHAPTER III.

PHANTASY.

THE phenomena developed in the present chapter differ not essentially from those detailed in the preceding. The psychological principles on which they rest are the same. They illustrate, however, the power of a peculiar form of thought to reproduce itself in another mind. They show that the most arbitrary and phantastic creations of one intellect may be mysteriously infused into another, and then be recognized as *bona fide* realities. The veriest gambolings of imagination shall become, when thus transferred, the most assured truths to the mind of the other party. A handkerchief thrown into the lap shall be transformed, at the will of the operator, into an infant, a kitten, a bird, or a serpent which shall be rejected with horror. No fact of this condition is better established or more familiar than that to which we now allude. In the cases which follow, this law of the Mesmeric state is displayed in a most striking manner, and, in some of them, in a higher form than is usually witnessed. We are unable of course to verify the truthfulness of the report, but facts which have been a hundred times verified authorize us to rely implicitly upon it.

"Dr. C. then requested a tumbler of water to be brought; and after drinking about half of it himself, he roused Miss B., who had apparently sunk into a profound and quiet sleep, as she afterwards did repeatedly, and requested her to drink some of it. She did so, when Mr. H. drew to a corner of the room, and, after writing on a slip of paper, beckoned me to him and simply held the paper before me, on which was written '*Will the contents of the tumbler to be castor oil,*' or words to that effect. He then beckoned to Dr. C., who went to him, and reading the sentence, indicated by a nod that he would cheerfully do it, and retaking his seat, which was placed between two and three feet before Miss B., he said, without moving a limb, or uttering a syllable more, 'Come, Lurena, drink a little of this, and you will feel better, I think.' Al-

luding, as I supposed, to a severe headache, of which she had spoken to us in the course of our conversation, before the Doctor's entrance. She raised the tumbler to her lips, and suddenly replaced it in her lap, with evident nausea and aversion. Dr. C. 'Come, drink a little of it. It is very good.' Miss B. 'Good!' moving her lips, 'you know it is not good!' Dr. C. 'Why?' Miss B. 'Why? It makes me sick.' Dr. C. 'O, no; drink one mouthful.' She did so; and had she witnessed the ceremony of taking pure castor a thousand times, the apparent effect on her could not have been more true to nature. Mr. H. again summoned the Doctor, and whispered too low to be heard by any other person in the room, '*Will, now, that it is snuff.*' He returned, and repeated only words resembling those used in the first experiment. On looking into the tumbler, she seemed to smile ironically, and said, '*Drink* this! drink *this!* you know I cannot;' with an expression of countenance which any one, seeing snuff to be the contents of a tumbler about to be drank off, must have assumed. I then requested Dr. C. in the same manner, to '*will it to be pleasant lemonade.*' After long persuasion, without a word or gesture, however, which could have indicated the nature of my request, on Dr. C.'s part, she put the tumbler cautiously to her lips, and tasting, drank the whole of the water that remained. Dr. C. 'Well, Lurena, how do you like that?' Miss B. 'Why, it's very good, *but a little too sour.*' Some one of the strangers present now requested in a whisper that he would '*will the tumbler to be filled with an ice cream.*' I sat at Miss B.'s elbow, and watched both her countenance and Dr. C.'s words and motions. Collusion, or anything like a secret understanding between them in what followed, *I believe to have been impossible.* Dr. C. 'Come, Lurena, drink what I have got for you now. You will find it very good.' Rousing she looked into the empty tumbler, and continued silent. On further inquiry, she said, 'You know I cannot drink it.' Dr. C. 'Why?' Miss B. '*I've been waiting for a spoon this half hour.*' A spoon was then brought and given her. She raised the tumbler, and imitating to perfection the manner of a lady taking an ice cream in a fashionable and elegant circle, she finished it, and replaced the tumbler in her lap, as one waiting for a servant to take it. Dr. C. 'Well, is not that good?' Miss B. 'Yes, it's very good, but a little too highly flavored for me.' I should have mentioned that while eating it, she put her hand to her face in apparent pain. Dr. C. 'What is the matter with your face?' Miss B. '*Why, it makes my teeth ache, it's so cold.*' I then requested Dr. C. to take the tumbler from her, and, in a whisper scarcely audible *to him*, to '*will a black kitten to be in her lap.*' He assented, and, taking his seat before her, as I did mine at her side, he said,

without previously uttering a syllable even in whisper to any one, or making the least motion, 'Lurena, come, wake up and see what you have in your lap.' She seemed gradually to wake. 'What have you in your lap?' Looking down, she instantly began to draw her arms up with aversion at the object seen, but remained silent. Dr. C. 'What is the matter? Is it not pretty?' Drawing her arms still further up, she said, evidently offended, 'Pretty? no. What have you put *that* in my lap for? I sha'nt take it! I wont!' Dr. C. 'O, yes, take it.' Miss B. 'I wont.' Dr. C. 'Well, if you do not like it, give it to me.' Lifting it precisely as one would by the nape of the neck, and tossing it, she said, '*There, take the dirty black thing!*' The preceding experiments were tried, in consequence of our having heard that similar ones had been made without failure in any instance; and I am as certain as I am of being able to see or hear anything directly before me, that no direction, either by a whisper, pause, or gesture, was given by the magnetizer to the magnetized; and I know that the directions I gave D. C. could not have been anticipated by him or any one else."—*Deleuze's An. Mag. Append. p.* 131–134.

The subjoined narrative exhibits this feature of the subject in a somewhat higher light. In reading it, it is important to bear in mind that what the author terms *magnetizing* an inanimate object, is really a mental process by which he *imagines* or *wills* such and such transformations to take place as are alluded to.

"Rosalia, on whom the following experiments were made, is a young girl of about eighteen years of age, of a somewhat sanguineous temperament. Her nervous system does not appear to be too much developed. She would enjoy very good health, if, from the age of puberty, she did not suffer, from time to time, rather violent pains in the stomach. Her education is that of a poor artisan, solely occupied in supporting by the labor of her hands an aged and feeble mother. To this must be added, in order to have a physical and mora. appreciation of the subject, that Rosalia never left a province which was very distant from Paris.

"Rosalia being in a state of somnambulism in a separate and well-closed closet, a ball of wool is magnetized by the person who put her to sleep, and placed in one of the hats of the men, which were thrown carelessly in a corner of the room. The somnambulist is then introduced into the apartment, and invited to seek out *an object*, without giving this object any other designation. She begins by walking around the room, touches different pieces of furniture, but stops not; then, at length, after having carried her examination towards

the corner above mentioned, she discovers the ball of wool, which she brings with her without hesitation.

"Rosalia is asleep for some minutes. An incredulous doctor, with the intention of satisfying himself, as to whether the magnetic action may be really concentrated on inanimate objects, carries away the Magnetizer out of the room, and proposes to him to operate on a step of the stairs—the tenth was the one chosen by the doctor. The tenth step, setting out from the bottom of the stairs, receives the magnetic passes. At the moment of withdrawing, the Magnetizer wishing, in his turn, and at the same time, to make an experiment of his own, declares that he mentally places a barrier above the tenth step, to prevent Rosalia from continuing her route. Things thus prepared, the doctor leads back the Magnetizer, whom he no longer quits, to the somnambulist still asleep. According to his express wish, she is aroused without being touched, and merely by some gestures made at a distance. It is only after a serious examination of the perfectly normal state of the young girl, that, on the order of the incredulous doctor, Rosalia takes a taper in order to go to bed. In so doing she must necessarily pass by the stairs to the magnetized step. After five or six minutes they go in pursuit of her; the doctor passes first, and what is his astonishmemt, when having arrived at the bottom of the stairs, he perceives the young girl standing up and immovable on the tenth step. The following dialogue then takes place:—

"'Rosalia, what, then, are you doing there?' 'I am asleep, sir.' 'And who has put you to sleep?' 'The step on which I stand: there escapes from it a hot vapor, which has ascended to my legs, and has put me to sleep.' 'Well, then, since you are asleep, are you going to bed?' 'I cannot, sir, because there is a barrier which prevents me from passing.'

"Rosalia, being asleep, was placed at the extremity of a room, with her head turned towards the wall. An incredulous person requires that the Magnetizer, placed at the distance of several feet from the somnambulist, should break one of the feet of the chair on which she was sitting. Scarcely were two or three passes directed towards the object designed, than Rosalia rises abruptly, and cries out, 'My God! I am a going to fall, my chair has but three feet.' Another time, in the absence of Rosalia, the floor of the room was magnetized, with the intention of changing it into ploughed land. When the girl, who is fast asleep, was introduced, she refuses to advance, and pretends that the furrows prevent her from walking, and that she knows not where to place her feet. The same floor also assumes the appearance of a frozen river, &c., according to the demand made on it.

The following facts consist in proving that Magne-

tism may give to matter a virtue which it does not possess of itself. Examples:—Rosalia is in a closet adjoining that in which her magnetiser is, and in a state of somnambulism. Before a bracket are placed, casually, two chairs, one of which is very light. This is precisely the one which the Magnetiser is requested to load with a considerable weight, which he sets about doing by means of numerous passes. The operation being over, the somnambulist is introduced. After some experiments of another kind, she is asked to take one of the chairs and to sit near the fire. Chance made her select that one of the two which was really the heavier. Rosalia brings it with ease up near the fire. A lady being in want of a seat, Rosalia is asked to go for the other. She goes up to it, takes it with her two hands, then seems to make a violent effort to raise it; the chair remains immovable. At the request of those around her she tries again, but still without success; however, her muscles are tense, her face is flushed; at last, she cries out, with a voice, altered, as it were, by the violent efforts she had made, 'My God! I never shall be able, it is too heavy.' A book was magnetised on the chimney-piece, with the intention of making it adhere to the marble. At the request made to Rosalia, she goes to bring it, but her efforts to raise it are unavailing; only, as the will of the magnetiser had no other end than to affix to the marble that part of the cover in contact with it, Rosalia opens the book, turns over the leaves, but without being any more able to tear it from the chimney-piece, than if one of the sides of the covers were really affixed to it. Thus, again, a saucer having been magnetised, Rosalia is requested to take and carry it. At the moment she presents it, her fingers were contracted tightly on the china, and she declares that she cannot let it go. Such was the will of the magnetiser, communicated through the medium of the object.

"We now come, we might almost say, by an insensible transition, to a series of facts which still constitute a particular class. For we have seen that the modifications occasioned in the form of objects were such in the experiments of the ploughed land and of the frozen river, that they may be well considered as creations completely new. It will be understood then, at least by analogy, that the magnetic action may create objects entirely imaginary. Here are some examples of it. Rosalia, in a state of somnambulism, converses with some persons. An incredulous spectator entreats the magnetiser to place on an unoccupied seat an open pair of scissors. Some passes are made on the seat pointed at. After about a quarter of an hour the somnambulist is made to rise; then, as if brought by mere chance, she is invited to sit

on the seat which has just been magnetised: Rosalia refuses 'Why, then, will you not sit down?' they ask her. 'Because I do not wish to hurt myself.' 'Come, now, do sit down. 'No, sir, there are scissors there that would hurt me.'

"Another time, at the request of a person who does not yet believe, a wooden pillar was raised magnetically in the centre of the room; there is attached to it mentally a cord which is to go round the neck of the somnambulist. Rosalia cries out almost at the instant: 'Ah! sir, how this squeezes my neck.' 'What then?' 'The cord fastened to this wooden pillar.' On asking her where this pillar is, after she was freed from the imaginary tie of which she complained, she gets up and points with her finger to the very place where the magnetiser had raised his fantastic pillar.

"Rosalia is sleeping her magnetic sleep calmly on the sofa. Her magnetiser raises her feet, then passes his hand between them and the floor. This signal, according to the request made of him, is to place a stool under the feet of the somnambulist. Actually, from this moment the two feet of Rosalia remain in the air as if they were supported by an object placed beneath them. When strong pressure is made on them, they are forced to yield; but then the entire body follows the movement, and instantly as the action ceases the two feet rise together in the position given them by the magnetiser. This is somewhat the effect experienced by a person jolted in a vehicle; the point of support on which the feet rest, rises and falls, without, however, the relations of position of the different parts of the body being sensibly changed. After having remained a long time in this way without evincing any fatigue, Rosalia is asked why she keeps her feet raised. 'Because,' says she, 'I have placed them on a stool.' Without enumerating a greater number of facts of the same kind, in order to terminate this order of phenomena, here is a case, which it is useful to notice, because we shall have occasion to recur to it. Rosalia is in a closet adjoining a drawing-room in a state of somnambulism; the communication between these two apartments is closed, but another door giving egress from the drawing-room to a staircase has remained open. The magnetiser places a barrier there magnetically; then Rosalia is introduced by a stranger. She is then requested to go out to the staircase; but she declares that she cannot do so, 'because,' says she, '*this door is barred.*' In order that she may pass through, it is necessary that the magnetiser should, in a manner, break the charm.

"Not only, as has been just seen by the above examples, can the magnetic action create for Rosalia objects completely imaginary, but, further, at the will of the magnetiser, it de-

prives her of the power of seeing objects which really exist, and which are placed in states so as to be perfectly distinct to her in the ordinary state. Thus a simple magnetic pass is sufficient for a piece of furniture, a person, a portion of a room, to disappear from the eyes of a somnambulist. Question her by surprise, lay for her all the snares you will, never will she see any of the persons or things that her magnetiser shall have rendered invisible, and what should scarcely leave any apprehension of fraud in this experiment is, that those who may be so disposed with respect to the subject of invisibility will try in vain to call forth in the somnambulist a laugh, astonishment, fright, &c., &c., or any other impression whatever.

"All those who have given their attention to magnetism have remarked, that one of the characters of somnambulism is not to leave any recollection on awaking, except, however, the magnetiser may have had the intention of making an idea survive the cessation of the magnetic effect. Then the thought conceived under the sway of the agent is continued in the ordinary state, and almost always produces the expected result. This observation must necessarily incline one to think, that perhaps it might be possible to transport into the natural life of somnambulists some other phenomenon of their magnetic existence. With respect to invisibility, numerous experiments have left no doubt of this possibility. We shall content ourselves by quoting merely the following fact. Rosalia is asleep. A thick layer of carded cotton is applied to her, covered with a bandage fastened behind her head. In this state she is brought into the midst of people whom she does not know. Among these, they select, for the purpose of rendering invisible, a strange person whom she never could have seen. After some magnetic passes, this person goes with two others clad in the same manner behind a screen. The bandage is then taken from Rosalia,—she is demagnetised. She resumes her habitual countenance, converses as usual with those around her. Suddenly an arm rises above the screen. Rosalia is one of the first to perceive it; a second arm then appears,—she sees it again; but when the third is raised near the others, she persists in saying that she sees but two. The third arm is really that of the person rendered invisible. This experiment is repeated ten times, twenty times, always in a different way; *never* does Rosalia perceive the person that had been rendered invisible, though that person changed clothes with those who were placed behind the screen with him.

"A fact of the same kind took place with respect to the barriers of which I have spoken. Whilst Rosalia is in a state

of somnambulism the entrance-door of the closet in which she is was shut magnetically, though in reality it is open. At the conclusion of the sitting, when Rosalia is entirely awake, she takes leave and prepares to go out; but on approaching the door, she says she sees a *cloud* which, according to her own expression, *obstructs* her, and prevents her from passing. In vain does the magnetiser strive to dissipate this apparition: he cannot succeed until after having put the girl to sleep again.

"We now come to the last experiment, the object of which, as of the preceding, is to make the fantastic creations of magnetism pass into real life; and this time, as the case is not my own, I quote from the original, so as to omit no detail:—

"'After having magnetised Rosalia in the little closet of Madame ***, I ask what it is they desire I should make her see. "A little girl," replied one of the bystanders. I then approach a chair, and strive in making some passes to fix my idea to it, as we have often done together. Rosalia, whom I bring right before me, after a moment's hesitation, concludes by saying to me, "It is little Hortense." Having sent her into another room, I remove the chair from its place, in order that she may not recognise it; but I hesitate, and place it in several different places before fixing it. I then go to awake Rosalia in the closet of Madame ***, then I proceed with her into the little room. Now that *she is well awake*, what does she see? Not one little girl, but six little girls, to my great astonishment. In vain I endeavor by transverse passes to abolish my manifold creation; 'tis quite impossible. Curious to have an explanation of all this, I again put Rosalia to sleep, and ask her the solution of the enigma. "In good faith, sir," replies the girl, "you need not have removed the chair from its place; then I should have seen but one child; but every where you put it down, the *fluid* passed through, and formed a child quite like to that one which is above." "What is that fluid?" "A slight wind passing out of your fingers?"'—*Teste on An. Magnetism, p.* 218–225.

Such, then, are among the undeniable mental effects wrought in connection with the Mesmeric state. The state is such that what is subjective to one mind becomes objective to another. In other words, mental phantasies are transferrable, and become real entities to the recipient. Their nature is sufficiently obvious without explanation. The question is, how far this fact is confirmed or illustrated by Swedenborg in his disclosures of the laws of spiritual operation. A very limited acquaintance with his works will suffice to show, that

it is continually recognised by him in his relations of the phenomena of the other life. It is among the most familiar experience which he is all the time giving forth of his commerce with the world of spirits, that spirits act upon each other by the infusion of their phantasies, and that a great portion of the misery of the wicked is derived from this source. The extracts that follow contain not a hundredth part of the testimony, all equally pertinent, which might be adduced from his revelations, bearing on the point in hand.

"The way in which visions take place, and what visions are genuine, is known to few: and because I have now for several years been almost continually with those who are in the other life, as may abundantly appear from the First Part of this work, and have there seen stupendous things; so also I have been informed concerning visions and dreams by lively experience, and am at liberty to relate the following particulars respecting them. The visions of some are much spoken of, who have said that they have seen many things: they did see them, it is true, but in phantasy. I have been instructed concerning those visions, and it was likewise shown me how they exist. There are spirits who induce such appearances by phantasies, that they seem as if they were real. For example; if anything is seen in the shade, or by moonlight, or even in open day if the object be in a dark place, those spirits keep the mind of the beholder fixedly and unceasingly in the thought of some particular thing, either of an animal, or a monster, or a forest, or some such thing; and so long as the mind is kept in this thought, the phantasy is increased, and that to such a degree, that the person is persuaded, and sees, just as if the things were really there; when, nevertheless, they are nothing but illusions. Such occurrences take place with those who indulge much in phantasies, and are in infirmity of mind and hence are rendered credulous. Such are visionaries. Enthusiastic spirits are of a similar nature: but these have visions about matters of faith, by which they are so firmly persuaded, and persuade others, that they will swear what is false to be true, and what is fallacious to be real. Concerning this kind of spirits many things might be here related from experience; but, by the divine mercy of the Lord, we shall speak specially concerning them. They contracted that nature from the persuasions and principles of the false, when they lived in the world. Evil spirits in the other life are scarce anything but lusts and phantasies, having acquired to themselves no other life. Their phantasies

are such, that they perceive no other than that the thing is as they fancy. The phantasies of men cannot be compared with theirs, for spirits are in a more excellent state even as to such things. Such phantasies are perpetual with the infernals; and thereby they miserably torment one another. By genuine visions are meant visions, or sights, of those objects which really exist in the other life, and which are nothing but real things, which may be seen by the eyes of the spirit, but not by the eyes of the body, and which appear to man when his interior sight is opened by the Lord. This interior sight is that of his spirit; into which, also, he comes, when, being separated from the body, he passes into the other life: for man is a spirit clothed with body. Such were the visions of the prophets. When this sight is opened, then the things which exist amongst spirits are seen in a clearer light than that of mid-day in this world, and not only are representatives seen, but also the spirits themselves, accompanied with a perception who they are, and likewise of what quality they are, where they are, whence they come, and whither they go, of what affection, of what persuasion, yea, of what faith they are, all confirmed by living discourse altogether like that of men, and this without any fallacy."—*A. C.* 1966–1970.

"There was a certain person with whom I was acquainted in the life of the body, but not as to the mind [animus] and interior affections: he occasionally conversed with me in the other life, but a little at a distance; in general he manifested himself by pleasant representatives, for he could present things which delighted, as colors of every kind, and beautiful colored forms, and could introduce infants beautifully decorated as angels, and very many like things which were pleasant and delightful."—*A. C.* 4412.

"The punishment of the veil is a very common one, and is in this manner. The offender seems to himself, in consequence of the phantasies whereby he is impressed, to be under a veil, stretched out to a great distance: it is as it were a cohering cloud, which is condensed according to the culprit's phantasy: under this cloud the sufferers run here and there, with a most eager desire to make their escape, and with different velocities, until they are wearied out; this generally continues for the space of an hour, more or less, and is attended with divers degrees of torture according to the degree of their desire to extricate themselves. The punishment of the veil is inflicted on those who, although they see the truth, yet are rendered by self-love unwilling to acknowledge it, and are angry to think that it is truth. Some spirits have such anxiety and terror under the veil, that they

despair of ever being set at liberty, as I was informed by one who had been led out.

"There is also another kind of veil, wherein the offender is wrapped up as in a sheet, so that he seems to himself to be bound as to his hands, feet, and body, and at the same time is impressed with a strong desire to extricate himself: this he imagines may be easily effected, inasmuch as he is only wrapped up with a single fold; but when he attempts to undo it, the more he unfolds of it, the longer it grows; until he is driven at last to despair."—*A. C.* 963–964.

"There were with me some who were without subjects, but yet attempted to flow in by the foulest ideas. Wherefore they made their ideas visible with me, which often happens in the other life, viz. that ideas should be set forth as visible, or that they should be able, by phantasies, to present anything as visible in another place, when yet it is really nothing else than a phantasy. Accordingly a certain female spirit presented before me in idea an infant, which it was given to perceive was only the phantasy of something thus made visible."—*S. D.* 3869.

"It is wonderful that the phantasies of evil spirits should appear as altogether real, as for instance that they should deem themselves clothed with garments, with hair, and the like; nay, when these garments were spoken of, they touched them, saw them, and said they were real, and yet they can be taken away by phantasies, and others substituted in their place. They are even made to believe, that instead of two arms they have many, and say that such is the fact. The illusions of the kind which I have seen are innumerable, and when it has been given me to speak with them, and to say that they were phantasies, they still thought them real."—*S. D.* 4339.

"I have seen and been instructed as to the state of the hells in general. Phantasies are what rule them, and they appear real to the life, because those who are there are in phantasies, and have no other life than that of phantasies. * * * Their genera and species are very numerous, agreeing with the number of the hells, and (attended) with living pain, torment, and perception. I have seen how they mutually torment each other in the hells by means of phantasies. One would bind another so tightly with cords, that the spirit knew no otherwise that he was actually bound as to his hands and feet, and was thus cast whenever the other saw fit. They would then turn him into a wild animal, a bear or something else, and bind him by the neck and head, and even by

the teeth, and draw him, if he lagged, and that with sensible pain. I have seen also that they would project a serpent, and he would wound them in the feet, whence the blood would be seen flowing over the place on which they stood. By these and such like phantasies one tortures another, and he who inflicts it is sent into similar tortures. The genera and species of phantasies are innumerable, according to their hells."—*S. D.* 4381.

"Evil and infernal spirits who are let loose to serve men, thus who are in the world of spirits, know how to lead all those who think (solely) of themselves, and they do lead them whithersoever they will, even to whatever is infernal, in so far as they can turn their thoughts in upon themselves; but those who do not regard themselves, but others whom they deem as worthy as themselves, and particularly who look to the Lord supremely, they cannot move. Evil and infernal spirits know how, by various acts, to turn the thoughts of another spirit upon himself, and thus to lead him wherever they wish, some by magical art, some by phantastic art, some by communication of thoughts, and then by influx from themselves."—*S. D.* 5463.

"These things may be further illustrated by what takes place amongst spirits; for they present to view palaces almost like those in the heavens, also groves and rural objects nearly resembling those presented by the Lord amongst good spirits; they adorn themselves with shining garments, yea, the syrens also induce a beauty almost angelical; but all these things are the effect of art by phantasies."—*A. C.* 10,286.

From this it is obvious that the same phantastic phenomena occur in the other life, which are here witnessed in the Mesmeric condition. The creations of one mind are transferred to another, and nothing is more obvious than that the state induced by the process of Magnetization, is one which approximates closely to that of a disembodied spirit. It is this fact which brings it into such intimate relation to the developments of Swedenborg. The grand objection hitherto made to his claims, has been founded on the lack of competent evidence as to the truth of his revelations. "What have we," it has been said, "but his simple assertion in proof that he saw and heard the wonderful things of heaven and hell?" The evidence of this has indeed approved itself as sound and satisfactory to multitudes of minds, apart from any external

testimony. They have been fully convinced that his marvellous relations carried their own evidence with them to every one who could be persuaded to a candid and careful examination of his disclosures as a whole. But the Divine Providence is now accumulating an entirely new mass of testimony. The indubitable facts of Mesmerism are affording to the very senses of man a demonstration which cannot be resisted, that *Swedenborg has told the truth of the other life*. The denial of his claims has now to encounter something more than the intrinsic character of his statements. It must meet, and, in order to be successful, must overcome, the strong array of *facts* planted around it by the progress of Mesmeric discovery. These facts are intuitively seen to connect themselves indissolubly with the whole tissue of Swedenborg's relations, as to the laws and phenomena of the spiritual world. The result is inevitable. *If Mesmerism is true, Swedenborg is true.* Can the farther inference be resisted, that if Swedenborg is true, he is a divinely commissioned messenger from heaven to man? It avails not to say in reply that his revelations may have been merely Mesmeric, and consequently are no more authoritative than those elicited from persons in ordinary Magnetic *extase*. We have already shown that his state differed from that of ordinary Mesmeric subjects—that while there are certain points of resemblance and relation between them, his psychological condition was distinguished by peculiarities which elevated it immeasurably above theirs. The repetition of our proofs on this head will be unnecessary here. We content ourselves with the simple affirmation, that it is impossible to deny, on intelligent grounds, that the higher Mesmeric phenomena fall into the same category with the relations of the Swedish seer, and that the truth of the former establishes that of the latter. The converse, however, we do not admit as holding good—viz. that if Mesmerism be false, Swedenborg is false. The evidence of his truth we contend to be irrefutable, when judged upon its own grounds, and independent of all relation to other facts and inferences, although capable of being vastly corroborated by them.

CHAPTER IV.

SPHERES.

It is well known to those who are conversant with the facts of the Mesmeric state, that one of the most common manifestations is a peculiar and painful sensitiveness to the proximity, and especially to the touch, of any other person than the Mesmerizer, or of one with whom the subject is put in *rapport* or communication. This is pre-eminently the case with fresh subjects. They almost universally affirm, that it is impossible to describe the disagreeableness of the sensation produced by the contact or the near approach even of their dearest friends and relatives, when the requisite communication has not been established; and with some it is almost impossible to establish it at all.* I was once upon the point of

* The following is a translation from the German of Werner.

"After some time my mother entered the chamber, and her (the patient's) whole body began to tremble, as had happened before when any brother came in. I then asked her, 'Can you not do something to prevent this trepidation upon the entrance of other persons into the room?' She answered, 'Nothing in this case can be done; I cannot prevent it. You know so little; it is the consequence of my excitable condition. It always causes me pain when other persons besides yourself approach me, be they who they may. But especially painful and afflictive to me are those whose influence upon my nerves does not correspond with yours; spasms then immediately ensue. The principle which animates my nerves seems not to be in harmony with that which animates theirs. What this is I cannot say, still less can I define the nature of the difference, but this I have from my Albert (her guardian spirit) to whom I refer it, that the source of it is to be traced both to the body and the spirit. The general state of health and the mode of life has an influence also, and so has the disposition and principles.' 'But how can you experience pain from others, when they only approach you at a distance?' 'Every man, when awake and in good health, has an atmosphere which possesses a certain extension. That of magnetized persons is wider than that of the healthy. When they both come in contact and mingle, there arises to me, because I am much more susceptible in my present condition, a distressing sensation, to which I can give no name; the healthy know nothing of it. With you, however, it is the reverse; I am comfortable in your proximity, because the animating principle of our nerves is in harmony."'
—*Die Schutzgeister* (*Guardian Angels*) *of H. Werner, p.* 70.

being thus put in *rapport* with a subject, and moved my seat near her for the purpose, when she requested me to wait awhile till she became a little habituated to my sphere, saying at the same time that the sphere of some persons was so uncongenial, repugnant, and distressing to her, as to throw her into convulsions. This, however, was a degree of sensibility, arising from a very exquisite nervous temperament, which is but seldom found to exist. But nothing is more usual than to witness a striking effect of a nervous kind indicated by shrinkings and tremors which the Mesmerisee is unable to control, however much he may try.

Now there can be no doubt whatever that this effect is owing to the influence of *spheres*. Every one is surrounded by an invisible aura or atmosphere, which is constantly exhaling from his person and spreading to some distance on every side, and bearing to him somewhat the same relation that the aerial atmosphere does to the earth. The first effect of the Magnetic condition is to produce a blending or congenial inter-relation of the respective spheres of the operator and the subject, and the more perfect is the moral affinity of the parties, the more complete is the amalgamation in this respect; for the sphere is not merely the efflux of the corporeal system, but it emanates also from the interior spirit, the seat of sentiments and intellectual sympathies. A very decided opposition or antipathy of internal spheres is extremely unfavorable to the Mesmeric influence, and often avails to counteract it altogether.

It is unnecessary, however, for one to be brought into the Magnetic state in order to be assured of the existence and operation of internal spheres. It is a matter of waking as well as of sleeping experience. We perceive it in the instinctive likes and dislikes by which we are drawn to some persons and repelled from others, even when the judgment does not recognise a particular cause for either.* It is the going

* It is on the same principle that the spheres of certain animals are so unendurably repugnant to persons of a particular temperament. I once knew a clergyman who was thrown into convulsions by a cat's leaping upon his bed, and his idiosyncrasy in this re-

forth of the inner man—of the inner life—which produces the effect. Of the effect itself every one is conscious, though he may know nothing about the philosophy of it. This effect, it will be observed, is produced in the present life, and even through the interposing medium of the gross fleshly body. But suppose the body to be laid aside and the obstacles thence arising to be done away, is it not reasonable to believe that this emanating sphere will then manifest itself in a still more signal manner?* Now in the magnetic sleep the body, though not laid aside, is comparatively in abeyance, and offers less obstruction than usual to the free operations of the soul, hence the more obvious the attraction and repulsion of spheres in that state. The spirit is developed in proportion

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spect was so well known among his people, that wherever he made a call the first preliminary was to remove all the cats to private quarters till he had retired.

* "Sympathies and antipathies are nothing else than exhalations of affections, from minds which affect one another, according to similitudes and excite aversion according to dissimilitudes. These, although they are innumerable, and are not sensibly perceived by any sense of the body, are yet perceived by the sense of the soul as one; and according to them all conjunctions and consociations in the spiritual world are made."—*T. C. R.* 365.

"When those who in the natural world have been adulterers from a confirmed principle perceive a sphere of conjugial love flowing down from heaven, they instantly either flee away into caverns and hide themselves, or, if they persist obstinately in contrariety to it, they grow angry with rage, and become like furies. The reason why they are so affected is, because all things of the affections, whether delightful or undelightful, are perceived in that world, and in some cases as clearly as an odor is perceived by the sense of smelling; *for the inhabitants of that world have not a material body which absorbs such things.*"—*C. L.* 425.

"They were unwilling to think at all about their body, or even about anything corporeal and material, contrary to the spirits from our earth; hence it was that they were not willing to approach, for spirits consociate and dissociate according to affections and the thoughts thence derived; nevertheless after the removal of several spirits from our earth, they came nearer and discoursed with me. But on this occasion there was felt an anxiety arising from the collision of spheres: for spiritual spheres encompass all spirits and societies of spirits, flowing forth from the life of the affections and of the thoughts thence derived: wherefore if the affections be contrary, collision takes place, whence comes anxiety." —*A. C.* 10,312.

as the body is quiescent; it is enabled therefore to assert itself more fully under its appropriate laws as a spirit.

Now on the supposition that Swedenborg has made a true discovery of the state of spirits after death, should we not be authorized to expect that this fact of the existence and operation of spheres would be laid open to us? Has he done it? Does he throw any light upon this part of the wonderful economy of our being? This question receives an instantaneous answer upon the most casual opening of any one of his volumes. No subject holds a more prominent place in his revealed psychology than the doctrine of spheres, nor is any part of the system more remarkable. The ensuing extracts will be full of meaning to any who has made himself conversant with the phenomena of the Mesmeric state.

In speaking of the spiritual sun as an emanation from the Lord he says:

"It is called a proceeding, because that sun was produced from divine love and from divine wisdom, which in themselves are substance and form, and by it the divine proceeds. But because human reason is such, that it does not acquiesce, unless it sees a thing from its cause, thus unless it also perceives how, here how the sun of the spiritual world, which is not the Lord, but a proceeding from Him, was produced; therefore, concerning this also something shall be said. On this subject I have spoken much with the angels, who said, that they perceive this clearly in their spiritual light, but that they can hardly set it before man in his natural light, because there is such a difference between the two lights, and the thoughts thence. They said, however, that this is similar to the sphere of affections, and of thoughts thence, which encompasses every angel, whereby his presence is manifested to those who are near and remote; and that this encompassing sphere is not the angel himself, but that it is from all and everything of his body, from which substances continually emanate, as a stream, and the things that emanate surround him, and that these substances being contiguous to his body, and continually actuated by the two fountains of the motion of his life, the heart and the lungs, excite the atmospheres into their activities, and thereby produce a perception as of his presence with others; and thus that there is not another sphere of affections, and of thoughts thence, although it is so called, which goes forth and is continued, because the affections are the mere states of the forms

of the mind in him. They said, moreover, that there is such a sphere around every angel, because it is around the Lord, and that that sphere around the Lord is in like manner from Him, and that that sphere is their sun, or the sun of the spiritual world

"It has often been given to perceive that there is such a sphere around an angel and a spirit, and also a common sphere around many in society; and it has also been given to see it under various appearances; in heaven sometimes under the appearance of thin flame, in hell under the appearance of a thick fire; and sometimes in heaven under the appearance of a thin and bright cloud, and in hell under the appearance of a thick and black cloud; and it has also been given to perceive those spheres under various species of odors and stenches.—From which I was confirmed, that there is diffused around every one in heaven, and every one in hell, a sphere consisting of substances resolved and separated from their bodies.

"It was also perceived, that a sphere diffuses itself, not only from angels and spirits, but also from all and each of the things which appear in that world, as from the trees and from their fruits there, from shrubs and from their flowers, from herbs and from grasses, yea, from earths and from everything of them; from which it was evident, that this is universal as well in things living as dead, that everything is surrounded by something similar to that which is within in it, and that this is continually exhaled from it. That it is similar in the natural world, is known from the experience of many of the learned; as that a continual stream of effluvia flows forth from a man, also from every animal, and likewise from trees, fruits, shrubs, flowers, yea, from metals and stones. This the natural world derives from the spiritual world, and the spiritual world from the Divine."—*D. L. & D. W.* 291–293.

"There flows forth, yea, overflows, from every man a spiritual sphere, derived from the affections of his love, which encompasses him, and infuses itself into the natural sphere derived from the body, so that the two spheres are conjoined. 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; the case is the same in the spiritual world; but the spheres flowing forth from subjects in that world are spiritual, and those which emane from spirits and angels are altogether spiritual, because there appertain thereto affections of love, and thence perceptions and interior thoughts; all of sympathy and anti-

pathy hath hence its rise, and likewise all conjunction and disjunction, and according thereto presence and absence in the spiritual world, for what is homogenous or concordant causes conjunction and presence, and what is heterogenous and discordant causes disjunction and absence, wherefore those spheres cause distances in that world. What those spiritual spheres operate in the natural world, is also known to some. The inclination of conjugial partners one towards the other is from no other origin than this; such partners are united by unanimous and concordant spheres, and disunited by adverse and discordant spheres; for concordant spheres are delightful and grateful, whereas discordant spheres are undelightful and ungrateful. I have been informed by the angels, who are in a clear perception of those spheres, that there is not any part within in man, nor any without, which doth not renew itself, and that this renewal is effected by solutions and reparations, and that hence is the sphere which continually issues forth."—*C. L.* 171.

"The sphere of a spirit is, as it were, his image extended without him, and is indeed the image of all things appertaining to him. But what is exhibited visibly or perceptibly in the world of spirits, is only a something general: its quality, however, as to its particular, is discerned in heaven; but its quality as to its particulars of particulars, no one knows but the Lord alone."—*A. C.* 1505.

"Every spirit, and still more every society of spirits, has its own sphere proceeding from the principles and persuasions imbibed, which is a sphere of those principles and persuasions. Evil genii have a sphere of lusts. The sphere of principles and persuasions is such, that, when it acts upon another, it causes truths to appear like falses, and calls forth all sorts of confirmatory arguments, so as to induce the belief that things false are true, and that things evil are good. Hence it may appear, how easily man may be confirmed in falses and evils, unless he believe the truths which are from the Lord. Such spheres have a greater density according to the nature of the falses. These spheres can in no respect accord with the spheres of spirits who are in truths; if they approximate each other, there arises a conflict; if, by permission, the sphere of the false prevails, the good come into temptation, and into anxiety. There was perceived also a sphere of incredulity, which is of such a nature, that the spirits from whom it proceeds believe nothing which is told them, and scarcely what is exhibited to their view."—*A. C.* 1510.

"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 species of divers kinds, with an indefinite variety. Moreover, the spheres of the angels are sometimes rendered visible like atmospheres, or auræ, which are of such beauty, pleasantness, and variety, as to admit of no description."—*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 odor is to the most exquisite sense in the world. If his life has been in externals alone, namely, in pleasures derived from hatreds 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 encompasses him is as foul and offensive, as is in the world the sphere of odor from dead bodies, from dunghills, from stinking filth, and the like. The man, who had led such a life, carries with him this sphere after death; and because he is wholly and entirely in that sphere, he cannot be anywhere 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, on which account they are in heaven. The spheres which are perceived in the other life, all arise from the loves and affections thence, in which they had been, consequently from the life, for the loves and affections thence make the life itself."—*A. C.* 4464.

"The spiritual sphere appertaining to man or to a spirit is the exhalation flowing forth from the life of his loves, from which it is known at a distance what is his quality; according to spheres all are conjoined in the other life, even societies among themselves; and are also dissociated, for opposite spheres are in collision, and mutually repel each other; hence the spheres of the loves of evil are all in hell, and the spheres of the loves of good are all in heaven, that is, they who are in those spheres."—*A. C.* 6206.

"How the case herein is, is evident from those things which manifest themselves in the other life; every spirit, and especially every society, have about them the sphere of their faith and their life, which sphere is a spiritual sphere; hereby a

spirit is distinguished, and especially a society, as to their quality, for it is perceived by those who are in perception, sometimes at a considerable distance; and this although they are in concealment, and neither communicate by thought nor by speech: this spiritual sphere may be compared to the material sphere which encompasses the head of a man in the world, which sphere is a sphere of effluvias exuding from him, and is sensibly smelt by sagacious beasts. From what has been said concerning the spiritual sphere, or the sphere of faith and life, which exhales from every spirit, and especially from a society of spirits, it may further be manifest, that there is nothing at all concealed, but everything is in manifestation, whatsoever man in the world has thought, has spoken and done, for these are the things which constitute that sphere: such a sphere also exudes from the spirit of a man whilst he is in the body in the world; hence also it is known what this quality is: let it not therefore be believed, that what things a man thinks in secret, and what things he acts in secret, are secret, for they are as manifest in heaven, as the things which appear in mid-day light, according to the Lord's words in Luke, 'There is nothing concealed, which shall not be revealed, or hidden, which shall not be known; therefore whatsoever things ye have said in darkness, shall be heard in light, and what ye have spoken into the ear in closets, shall be preached upon the tops of houses,' xii. 2, 3." —*A. C.* 7454.

"The reason why to touch denotes communication, translation, and reception is, because the interiors of man put themselves forth by external things, especially by the touch, and thereby communicate themselves with another, and transfer themselves to another, and so far as the will is in further agreement, and makes one, they are received; whether we speak of the will or the love, it is the same thing, for what is of the love of man, this also is of his will. Hence also it follows that the interiors of man, which are of his love and of the thought thence derived, put themselves forth by the touch, and thus communicate themselves with another, and transfer themselves into another; and so far as another loves the person or the things which the person speaks or acts, so far they are received. This especially manifests itself in the other life, for all in that life act from the heart, that is, from the will or love, and it is not allowed to act from gestures separate from thence, nor to speak from the mouth according to pretence, that is, separately from the thought of the heart; it is there evident how the interiors communicate themselves with another, and transfer themselves into ano-

ther by the touch; and how another receives them according to his love. The will or love of every one 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; resembling in a great measure the effluvia encompassing vegetables in the world, which is also made sensible at a distance by odors; also that encompassing beasts, of which a sagacious dog is exquisitely sensible; such an effluvium also diffuses itself from every man, as is moreover known from much experience. When, however, man lays aside the body, and becomes a spirit or an angel, then the effluvium or expiratory principle is not material, as in the world, but is spiritual, flowing forth from his love; this then forms a sphere around him, which causes his quality to be perceived at a distance by others. Now as this sphere communicates with another, and is there transferred into him, and is received by another according to his love, hence many wonderful things there exist which are unknown to man in the world: as 1st, That all presence is according to similitudes of loves, and all absence according to their dissimilitudes. 2dly, That all are consociated according to loves; those who are in love to the Lord from the Lord, consociate in the inmost heaven; those who are in love towards the neighbor from the Lord, consociate in the middle heaven; those who are in the obedience of faith, that is, who do the truth for the sake of the truth, consociate in the ultimate heaven; but those who are in the love of self and of the world, that is, who do what they do for the sake of themselves and the world as ends, consociate in hell. 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 quality and quantity of their love; wherefore if by an angel of heaven the sight be determined to the good, the effect is gladness and joy; but if to the evil, the effect is grief and torment. The reason, moreover, why by the touch of the hand is also signified communication, translation, and reception, is because the active principle of the whole body is brought together into the arms and into the hands, and interior things are expressed in the Word by exterior. Hence it is that by the arms, by the hands, and especially by the right hand, is signified power."—*A. C.* 10,130.

"In heaven there are spheres of love and of faith, which are manifestly perceived: spheres are of such a nature, that

when a good spirit or angel, or a society of good spirits or angels, approaches, it is then instantly perceived, as often as it seems good unto the Lord, what is the quality of the spirit, angel, or society, in regard to love and faith; and this at a distance, but more particularly as they approach nearer: this is incredible, but still it is most true: such is the communication which prevails in another life, and such the perception; wherefore, when it seems good unto the Lord, there is no need of much examination as to the quality of a soul, or spirit, for it may be known at the first approach. To these spheres the spheres of odors in the world correspond; that they correspond, may appear from this, that the spheres of love and faith, whenever it seems good unto the Lord, are manifestly changed in the world of spirits into spheres of delightful and sweet odors, and are sensibly perceived."—*A. C.* 925.

"That the truth or the false which are derived from man's loves, encompass him and also flow forth from him, may appear from this consideration, that all things which are in the world, as well animate as inanimate, pour forth from themselves a sphere, which is sometimes perceivable to the senses at a considerable distance, as from animals in the woods, which dogs exquisitely smell out, and pursue by the scent from step to step; likewise from vegetables in gardens and forests, which emit an odoriferous sphere in every direction; in like manner from the ground and its various minerals; but these exhalations are natural exhalations. Similar is the case in the spiritual world, where from every spirit and angel flows forth a sphere of his love, and of its derivative truth or false, and this in every direction; hence it is that all spirits may be known as to their quality, from the spiritual sphere alone which exudes from them, and that according to those spheres they have conjunction with societies which are in similar love, and thence in a similar truth or false. They who are in the love of good and thence of truth, are conjoined with the societies of heaven, and they who are in the love of evil and thence of the false, are conjoined with the societies of hell. I can assert that there is not even a single thought appertaining to a spirit, and also to a man, which does not communicate by that sphere with some society: that this is the case, has not hitherto been known to man, but it has been made evident to me from a thousand instances in the spiritual world, wherefore also when spirits are explored as to their quality, it is traced out whither their thoughts extend themselves, whence it is known with what societies they are conjoined, and thus their quality is ascer-

tained, and that the evil are conjoined with societies of hell, and the good with societies of heaven ?"—*A. E.* 889.

This doctrine of spheres as pertaining to spirits in the other world, is exceedingly important and wonderful, as may be seen from Swedenborg's development of it in the *Arc. Celes.* 1504–1520. He remarks, it will be seen, that the interiors of man are in a certain unknown activity, by means of which the character of a spirit is perceivable, and that the sphere of such activity not only extends itself to a considerable distance around him, but is occasionally made manifest by beautiful variations of light, and in some cases by being converted into a peculiar odor. This odor, though of the most exquisite fragrance in the case of good spirits, is so offensive to the evil that the very perception of it fills them with unutterable distress and anguish. This constitutes one among other reasons why the wicked cannot dwell in heaven. They cannot abide the celestial aura. The inhaling the least portion of it puts them into a frenzy of torment, while every kind of foul and fetid odor is to them an aroma of delight.*

But the nature of spheres becomes peculiarly interesting from the mental phenomena connected with them.† The sphere

* "Good cannot be approached by evils, for evils cannot sustain in any measure the sphere of good. When evils, that is, they who are in evils, or they who are from hell, come into that sphere, which sphere is the sphere of heaven, they are direfully tormented, and so far as they enter into that sphere, so far they are made sensible of infernal tortures in themselves, and become thence like those who lie in the agony of death, wherefore they cast themselves down instantly into hell, and dare not any longer lift up their heads."—*A. C.* 10,187.

† "Was the discernment of spirits mentioned in the apostolic age, anything more than the *Influence of Spheres ?* This was called a miraculous gift, but the vulgar definition of miracles, that 'they are events contrary to the common course of nature,' is inconsistent with reason, and a disgrace to religion. God cannot contradict himself either in his word or in his works. He is the one eternal, all perfect. Several things appear miraculous because we are ignorant; we know not the powers of nature; we see not the immediate connection between cause and effect. When the spiritual degree is opened in the mind; when the outward man is reduced into some degree of order, then he is susceptible of new feelings, and capable of higher degrees of knowledge. This may rationally

of a spirit, according to Swedenborg, is his image extended without him, and to the keen perception of another spirit, immediately reveals his internal quality, and, still more, induces a recognition of his identity, if he had been before known. A parallel to this we see again in the facts of Mesmerism. A subject in that state, with his eyes hermetically sealed, and it may be, bandaged, will indicate by name a person of his acquaintance who unexpectedly enters the room; and this is often referred to a preternatural power of vision with which he is then endowed. Without denying the fact of such vision, we presume the truth to be, that they generally tell the person by his sphere. Sight is superseded by sensation, unless indeed this perception of spheres *is* their vision. I once in-

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account for the wonderful presentiments which people of extraordinary piety have had of approaching calamities, the sickness or death of relations and friends, &c. Their spirits, which are their real selves, were as much influenced by the spheres of others as if they had been bodily present, for spirits are not confined to time or place; although in general this influence is by far the strongest, and in some cases not easily to be overcome, when the person is actually present: hence that visible uneasiness which is felt in the company of certain persons; the breast as it were contracts, the power of conversation is suspended, and you do not recover your ease and spirits until they are removed. Some men of loose and profligate lives have been uncommonly deranged and distressed when in the company of persons of eminent piety: for a time they are not themselves. The professed libertine, who has forgot to blush, has been discomposed and confounded at the simplicity and innocence of a young girl. Such are the powers of virtue; and such is the respect which vice must involuntary pay to it. Virtue, meekness, forbearance, and humanity appear to be weak, yet are they founded on eternal strength; whereas profligacy and vice vaunt of their strength, when they are only forms of weakness and death. Every principle of truth applies to the good of life. The doctrine here laid down is of great practical import. We see a deep ground for being peculiarly careful of the company we keep; when we associate with them by choice and unreserve, we immediately expose ourselves to the influence of their sphere, which may corrupt not only good manners, but good principles. We are wonderfully combined together; therefore we cannot be too watchful over ourselves, or too circumspect of our companions. Man is no independent being; he experiences a healthful sympathy or a morbid contagion from those who surround him; perhaps he is alway rendered better or worse by every company in which he is; and our companions in this world prepare us for our companions in the next."—*New Jerusalem Mag.* 1790 *p.* 193.

terrogated a Mesmeric subject on this point, how she discriminated different individuals when blindfolded—whether she actually saw them. "No," she replied, "I do not *see* them, I *feel* them." They are revealed by their sphere. In accordance with this, Swedenborg remarks, that, "When any spirit is coming towards others, although he is yet at a distance, and not manifest to the sight, his presence is perceived, as often as the Lord grants, from a certain spiritual sphere."*

As these spheres are the grand media of conjunction between spirits, being the emanations of their interior affections, we see in them the ground of that peculiar attachment which, for the time being, is evinced by the Mesmerised towards his Mesmerisee, and which undoubtedly *tends* to fix itself as a permanent sentiment, except as circumstances and higher promptings may exercise their due control over the emotions.† The influence exerted, however, in this manner, doubtless

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* This may perhaps afford a solution of the circumstance of which nearly every one has been at some time conscious, viz. that when suddenly led to think of an absent person who has not for a long time been in his thoughts, he as suddenly meets him in the street or elsewhere. May not this be owing to the sphere which is sent before him?

† It is proper, however, to say in this connexion that it is no other than the purest form of this tender sentiment which is in these circumstances awakened. "The attraction towards the mesmeriser testified by the patient is of a nature totally distinct from the prompting of passion. If compared to any love, it must be likened to self-love; for it seems to result from the identification of the vital and nervous system of the two parties." * * * "When we consider these and other proofs displayed by sleepwakers of sensitive and motive sympathy with their mesmeriser; when we reflect that they are actually heedless of injuries inflicted on themselves, but tremblingly alive to all that he is made to suffer, we may well imagine that he stands to them in a very peculiar and vital relation: nor can it seem wonderful that, when severed from him, that they should acknowledge a schism in their being, and seem out of all unity with themselves." * * * "Nothing can be more evident than that it is an instinct, not a passion: the springs of life are touched, and the powerful inpulse of self-preservation is set in play. So, also, the repulsion from all others than the mesmeriser is but a measure of the attractive force which draws the patient there, where he exists even more than in himself."—*Townshend.*

throws a strong light upon the operation of love and the nature of the unions which it prompts in the other life. It would appear that when the requisite moral affinity exists, souls come into a sublimated magnetic communication or *rapport* with each other, which binds them far more closely together than the mere attraction of kindred sentiment, as we see its effects manifested in the present world. Congeniality of sphere is the celestial cement which unites together all spirits that are inwardly in unison.* And what is remarkable, Swedenborg informs us, that the spheres of friendship which are often formed in the present life between those who are not in deep moral affinity with each other become so firmly established—so inwrought into the nature—that they follow the parties after death, and frequently prove very detrimental in their influences. The following is, in this view, very striking.

"That the friendship of love is detrimental after death, may be evident from the state of heaven, from the state of hell, and from the state of the spirit of man respectively. As to the state of heaven; it is distinguished into innumerable societies, according to all the varieties of the affections of the love of good; hell also is divided into societies, according to

* "The somnambulist has no perception of anything in the visible world, with the exception of the souls of those individuals that are brought into a corresponding connexion, or into rapport with him: through these he learns what passes in the visible world. The soul, after death, enters into connexion with those that bear the greatest affinity to its own nature: if it enter into this kind of contact with others, it feels a pain, the extent of which corresponds with the degree of difference. O happy they that have approached so near to the character of the Redeemer, as to come into connexion with him, that is, attain to the felicity of beholding him; they will then be in communion also with all his saints! In this manner also, those friends, who much resemble each other in their moral character, will there abide together, in eternal connexion and harmonious union. From the preceding observations, we may therefore comprehend what will be the nature of communication in the world to come. The somnambulist reads in the soul of him with whom he is placed in rapport; there is no need of language for the purpose, and such also is the case after death, the one reads in the soul of the other."—*Stilling's Pneumatology*, *p.* 63.

all the varieties of the affections of the love of evil; and man, after death, who then is a spirit, according to his life in the world, is presently assigned to the society where his reigning love is; to some heavenly society, if love to God and love towards the neighbor had made the head of his loves; and to some infernal society, if the love of self and the world had made the head of his loves. Presently after his entrance into the spiritual world (which is made by death and the rejection of the material body into the sepulchre), man is for some time being prepared for his society to which he has been assigned, and the preparation is made by the rejection of the loves which do not agree with his principal love; wherefore one is then separated from another, friends from friends, clients from patrons, and also parents from their children, and brother from brother; and each of them is joined to his like, with whom he is to live a life in common with them and properly his own to eternity. But, at the first time of the preparation, they meet together and converse in a friendly manner, as in the world; but by degrees they are separated, which is done insensibly.

"But those who in the world have contracted friendships of love one with another, cannot, like others, be separated according to order, and assigned to the society corresponding to their life; for they are inwardly, as to the spirit, tied, nor can they be torn asunder, because they are like branches ingrafted into branches; wherefore, if one, as to his interiors, is in heaven, and another, as to his interiors, in hell, they cohere scarcely otherwise than as a sheep tied to a wolf or as a goose to a fox, or as a dove to a hawk; and he whose interiors are in hell breathes his infernal influences into him whose interiors are in heaven; for among the knowledges which are in heaven, this also is one, that evils may be inspired into the good, but not goods into the evil. The reason is, because every one, by birth, is in evils; thence the interiors of the good, who thus cohere with the evil, are shut up, and both are thrust down into hell, where the good suffer hard things; but at length, after a certain space of time, they are taken out, and then they first begin to be prepared for heaven. It has been given me to see such tyings, particularly between brothers and relations, and also between patrons and clients, and of many with flatterers, who possessed contrary affections and diverse dispositions.

"The case is altogether otherwise with those who love the good in another, that is, who love justice, judgment, sincerity, benevolence from charity, especially who love faith and love to the Lord; those, because they love the things which are within a man abstracted from those which are without

him, if they do not observe the same qualities in the person after death, immediately break off friendship, and are associated by the Lord with those who are in similar good. It may be said that no one can explore the interiors of the mind of those with whom he is associated and connected; but this is not necessary; only let him be cautious of forming a friendship of love with every one; external friendship, for the sake of various uses, is not hurtful."—*T. C. R.* 447–449.

Everything relative to the subject of spheres goes to evince that there is a *physiology of psychology*—that the true basis of everything mental and spiritual is to be found in those subtle elements of our being which come as truly under the operation of fixed law, as do any of the processes of attraction and repulsion in the physical world. The interior essence of these elements we may be as yet unable to grasp, but that mental phenomena are in some mysterious manner connected with the influences and agencies, electric and magnetic, which, in some of their forms, come under the cognizance of the senses, is beyond a doubt. The Mesmeric state is as much distinguished by mental as by physical phenomena. Yet this state is induced by *physical means*, that is to say, by manual movements or passes made in a downward direction, and it is removed by passes made in the reverse direction. By precisely the same process, a bar of steel is first magnetized and then demagnetized. These are the *facts* in the two cases. Let him, who can, resist the evidence of a close and indissoluble relation—of the operation of a kindred law—in the respective classes of phenomena. The assertion of this inference is not the propounding of a theory. We know nothing of the intrinsic nature of the *principle* involved in either case. All that we affirm is the *fact* of an analogy in the respective phenomena so striking as to warrant the conclusion, that the same hidden *law* is at work in both. If this suggestion shall be taxed as savoring of the heresy of *materialism*, we shall meekly allow the authors of the charge to glory over us in the imputation, provided they will define the precise boundaries that separate the domain of matter from that of mind. Let them say how much of the purely physical, and how much of the purely spiritual, there is in

the process by which one person, employing at the same time volition and manipulation, puts another into the magnetic sleep.* Is he prepared to say that his mind and his hands do not deal with precisely the same agent in its transmission to the subject organism? And what will he make of the fact, that in transmitting this agent, which is palpably removed by upward passes purely mechanical, he has transferred his own thoughts and volitions to the psychical element of the other party? All this is matter of indubitable *fact*, coming within the range of every day experience, and we submit whether the simply charge of *materialism* is a sufficient reply to the evidence of *facts* which appeal as directly to the objector's reason as to ours.

CHAPTER V.

MEMORY.

A striking phasis of the Mesmeric wonders displays itself in the evidence afforded that the records of *Memory* are equally transferrable in that state with the present train of thought and the arbitrary creations of fancy. The one fact is

* "By an impulsion of my will I convey the fluid to the extremity of my hands; by the same act of volition I impress it with a determinate direction, which communicates the motion of my fluid to that of the diseased person. Nothing prevents me from emitting it; but there may be in the individual upon whom I act, some obstacle which prevents the effects I intend to produce; and then I experience a greater or less resistance, in the same manner as when I employ my strength to lift a burden that is too heavy: this resistance may even be invincible. The magnetical fluid is continually escaping from us, and it forms an atmosphere round our bodies, which having no determinate direction, does not perceptibly act upon the individuals who are about us, but it is impelled and guided by our will; it moves forward with the whole of that force which we have imparted to it, like the luminous rays which issue from ignited substances. The principle which sets it in action exists in our souls, in the same way as that which communicates strength to our arm, and its nature is similar."—*Deleuze Hist. Crit. du Magnet. Vol. I. p.* 93.

not perhaps in itself any more marvellous than the other. Our present thoughts are always more or less connected with our past memories, and if the operations of mind in general may be reflected in the manner we have above described, we see nothing incredible in the idea that, by the law of mental association, the chain of reminiscences may be vividly awakened in the subject intellect. However it may be accounted for, the fact is undoubtedly so. You recal to mind a past event, or a remembered locality, and the clairvoyant describes it as if actually passing before his own mind. And it is remarkable that in many cases where you have failed to recollect correctly the features and circumstances of a particular occurrence, the descriptions thus elicited will agree with the truth rather than with your impressions. This has been frequently tested. Thus, for instance, you have in your mind's eye a picture representing a person sitting by a table with a letter in his hand, but in regard to which you have in some way taken up the impression that the letter lies on the table instead of being in the hand of the person portrayed. You request the subject to describe the painting. He assures you the letter is in the hand. You are quite confident that he is mistaken, but he insists that he is right. On repairing to the room and consulting your eyes, you find, to your surprise, that the describer was right and that you were wrong. The letter is in the hand and not on the table. How is this to be accounted for? So far as you were conscious, you conceived the letter as lying on the table, and if the conception of your mind was transferred to the other, why did not the image in both cases correspond? The disagreement in instances like this has led many persons to suppose that the clairvoyant's spirit, in some mysterious way, emerged from the body and went actually to the place, and there examining the picture for itself, reported the fact as it was. Without denying the possibility of this, I still venture to think there is another and better solution. I believe the impression was taken, and taken correctly, from your mind. The process, if I mistake not, was this. When you first saw the painting, you saw it as it was. It impressed itself in its true features on

the tablet of your mind. It painted itself there in its genuine traits as really as the colors and forms were impressed upon the canvass by the hand of the artist. And so, it is probable, the impression for some time remained. Subsequently, from some inexplicable cause, the error crept into your mind in regard to the position of the letter. But this mere error of judgment did not obliterate the true underlying impression originally made. The senses then did their duty and made a veritable report. The image then daguerreotyped upon your mind in fact remains there still, unconsciously to yourself, and from this image the corresponding image in the mind of the mesmerisee is derived. All this is indeed wonderful, but the elucidations we are about to give from Swedenborg will probably evince that it is the true explanation of the fact.

Previously, however, we exhibit some attested instances of the phenomena in question as developed in Mesmerism. The first is a case directly in point, in illustration of the remarks just made.

"Calixte being in the state of *Extase* (to be hereafter described) reproached himself severely for the levity of his habitual conduct. He spoke to himself, as if addressing another, and discoursed with a tone and a facility which would have been worthy of one of the doctors of the Sorbonne.

"Being brought back to the state of simple somnambulism, Calixte obeyed the orders which were *mentally* given him by his magnetizer. The latter, among many other convincing proofs, tacitly commanded him, on the suggestion which had been made to him by a third person, to go to a certain table, and take from it a glass full of water, and to place it upon a little box containing phosphorus, which had been placed, with several other things, upon the chimney-piece. Then walking *very fast*, the somnambulist went to take up the glass full of water, carried it, and placed it rapidly upon the said little receptacle, where it rested with perfect security, to the great astonishment of those present, who having afterwards tried to do the same thing could never find the perfect equilibrium.

"M. S., a solicitor, then wished to be placed 'en rapport' with the somnambulist, and to induce him to explore his house.

"'Will you see my house, and tell me the arrangement of the ground floor?'

"'Most willingly. I am there. I enter by a door with two leaves into a large hall; I see two doors on the right, two doors on the left, a great staircase at the bottom, and a little to the left;—and near to, and on the right of the staircase, a little door which opens into the court.'

"'Very well; go up stairs to the first floor, and into the first room on the left.'

"'I am there. It is your library. I see everywhere books and papers. I will go round the room beginning on the right side, and will tell you what it contains. Come then—follow me. Here, near to the door, is your book-case, occupying the whole side: there, are four chairs, there is the chimney-piece, on which stands a bronze dial: there are also two candles,—a book open and some papers: further on a writing-table:—there, opposite to the book-case, two windows,—between the two, there is nothing except a sofa. The window blinds are of blue silk—and the curtains are white and embroidered: there, opposite to the chimney, are four easy chairs. In the middle of the room is a large library table furnished with a covering of green cloth, ornamented with yellow fringe; upon it there are only some papers, an inkstand, and——and a box, the top of which is painted, and represents a landscape.'

"'All that you have said is perfectly correct, except in one particular; that is the last which you have mentioned, there is no box on my usual study table.'

"'There is no box, do you say? you are wrong: I am certain that there is a box there, I see it distinctly still. Look now, there, at the place where you write. Do you not see it? That is astonishing, for it is of considerable size.'

"'I assure you, my friend, it is you who are wrong and not I:—but enough of this, besides I am quite satisfied with you, and I thank you.'

"The somnambulist appeared much disconcerted relative to the box, and besides he was fatigued; the magnetizer awakened him, and sent him to breathe the fresh air.

"Then several persons inquired of M. S—, if he was quite sure, that there was no box upon his table; he again affirmed that there was nothing of the kind, and added: 'I possess indeed a box answering to the description which the somnambulist has given of the one he affirmed to see, but it is invariably kept in my bedroom.' This avowal of M. S— that he possessed a box greatly resembling the one described by Calixte, induced the magnetizer to ask M. S— to make himself quite sure when he returned home with regard to

the fact in doubt. M. S— then proposed to several persons, and to the magnetizer himself, to accompany him home, in order to verify the error, which according to his belief the somnambulist had committed. This was agreed upon, and on entering the library of M. S— every one immediately recognized that the lucidity of Calixte had not been at fault, but the memory of M. S—; for *there stood the box in the identical place pointed out by the magnetized.* M. S—, thoroughly satisfied by the sight, now recollected, that in the morning he had had occasion to open the box, and that his mind being preoccupied with other business, he must have brought it in, and left it in its unwonted position."—*Newnham's An. Mag. p.* 262–265, *Lond. Ed.*

The annexed letter from Mr. Church we insert from the appendix to Deleuze's Animal Magnetism, translated by Mr. Hartshorn, who has embodied a large supplementary mass of facts of a very interesting character, and from sources of the highest respectability.

"Sir—In a conversation with you a few evenings ago, you asked of me a short sketch of what I had seen of the phenomenon called somnambulism.

"In reply, I can only say that my observation has been confined principally to one case, and that of a young lady of this city known to you. I first saw her the latter part of May, and having previously heard much, but seen nothing, I was like most others, *rather incredulous* respecting the facts related to me by those who had witnessed them. After seeing her put into an apparently sound and quiet sleep, from which she could not be awakened by any of the means usually employed to rouse sleeping persons, the magnetizer proceeded to show the influence of his *will*, by causing her to see things, which existed only in imagination. For instance, to drink water from an empty cup, and to eat bread, fruit, cake, &c. from an empty plate. She was also made to see and describe distinctly the number of persons in the room, articles of small size wrapped in many thicknessess of cloth, or in the pockets of the persons present. Having known of her being sent abroad and describing persons and things, and having found her descriptions to be generally correct, where proof was to be had, I was once induced to request her being sent to the island of Cuba, knowing that if she could describe things there of which neither she nor any one present, save myself, had the most remote conception, it would, in my mind, put the matter of her *spiritual vision* beyond the possibility of a doubt. The request was complied

with, by sending her along the sea coast in a southwesterly direction, until she came to the peninsula of Florida. She was then directed to go directly south over the sea until she came to land. Not more than half a minute elapsed before she announced her arrival. She was then told to seek a city. It was almost immediately found, and on being called on to describe the entrance from the sea, I was satisfied she was at Matanzas. Wishing at that time to have her at Havanna, she was directed to go west about sixty miles, until she came to another city, which she did. Being told to enter it by the harbor, and relate what she saw, on the right hand side going in, she described a large stone building, unfinished, which I knew to be a new prison then building, likewise the city walls, mounted with cannon, the shipping and the harbor generally, with the forts on the opposite side of the entrance, Moro Castle, Castle Blanco, the light-house, &c. Leading questions were of course avoided.

"She also described correctly the quay, the launches loading from an open shed, with many persons there collected, standing smoking, &c.; which place is used as a kind of Exchange, where the '*merchants do most congregate.*'

"She was then directed to enter a large building in that vicinity, the Cathedral, and her description of it was very minute, and so far as my memory served, was very correct. Being asked what kind of church it was, she replied she did not know, having never seen anything of the kind before. Observing a number of priests officiating at the altar, her attention was directed to them. On being asked their probable age, she said that 'two were nearly bald, and three, although very young, were beginning to be so,' fully satisfying me, that she recognized the '*priest with the shaven crown.*' She saw one bearing a bright vessel, suspended by a chain, from whence issued a smoke, which he swung before; and others engaged apparently at prayer and kneeling before the altar. Occasionally a lid would close over it and the smoke cease, when it would be handed to a boy in attendance, then taken back again, and so used several times during the ceremony. She described with exactness the organ as being very small for so large a building, and much out of place, which is the fact, being situated in an arch of the ceiling above the capitals of the columns; the floor of the altar as being beautifully inlaid with marble in Mosaic; also the many and splendid paintings on the walls.

"At another time she visited Matanzas, describing the vessels in the harbor with sufficient exactness for me to identify one in which I was interested; the quay or landing; the public square, with orange trees on the border; and a marble

statue in the centre; the church at that place with the peculiar architecture and location of the town; together with the interior of the church, the altar, statues, ornaments, &c., including a miniature brig suspended from the ceiling, by some pious individual, who had been saved from shipwreck, by praying heartily to his patron saint, and thus fulfilled his vows by dedicating the said vessel to his or her glory.

"I recognized by her description three ladies of my acquaintance at their residence. And her whole description, so far as my memory could be relied on, was strictly correct. I would observe, that on being first sent to Cuba, no name of place was given her, and nearly ten days elapsed before I met her again, when she asked me where she had been sent; as she knew it must have been in a foreign country, the appearance of things being so entirely different from anything she had before seen.

"I close by giving you the assurance of my most implicit belief in what I have witnessed, only stating facts, and not attempting to account for them.

Respectfully yours,

FREDERICK S. CHURCH."

[*Deleuze on An. Mag. p.* 147–150.

The following extract is from a London periodical, entitled "The Zoist," which is mainly devoted to the interests of psychological science in every department, and especially in that of Mesmerism. It will be seen to be very pertinent in illustration of what we have said of memory.

"The first I heard of Alexis was Colonel Gurwood's interviews with him at Paris. The Colonel at his own house one day read to me his notes of various interviews with Alexis, written the same evening or the next morning after each interview. If the Colonel was astounded and satisfied so was I: because he is known to all the world as a man of perfect probity, a plain and straightforward soldier and gentleman, without any freaks of fancy or hastiness of opinion. He had never accompanied his family to my house to witness my mesmeric experiments, and he doubted the truth of mesmerism altogether, when he at length gave way to the entreaties of a friend in Paris to visit Alexis. I do not hesitate to mention briefly some particulars of the many he read to me because the reports are in the mouth of all the fashionable world, and I heard nothing from him that I have not since heard from others in general society. Alexis was led by him to his house in Lowndes Square; and the character of the roads and houses on landing in England, the statue at Charing Cross,

the Queen's palace, and the situation and number of the Colonel's house, then the interior, the stairs, landing-place, drawing rooms, and the persons actually in it at the time, as was proved afterwards by a letter received from Mrs. Gurwood, he described admirably. He described the Colonel's own room, the number of engravings hanging on the wall, maintaining there were seven, whereas the Colonel declared they were but six and found himself wrong on returning to England: the subject of the engraving over the fire-place: a box in the room, and a very handsomely-bound volume in it, wrapped up, with French words upon the cover—(a volume of the *Duke's Despatches*, bound in green morocco and gilt, with the garter and French motto on the cover): the book closets on each side of the fire-place, and the very confused state of the books in one: an inner room, with a closet at the further end, and two swords hanging in it, one from a very distant country, the point of one rusty: an eastern inscription upon one (a Damascus blade with Persian or Arabic characters): the relation of the Colonel's apartment in the Tower to other rooms: a Hebrew inscription on one of the walls of one of the rooms: the relations between the Duke and the Colonel, and many particulars respecting them and others, which could not be generally known, and which he of course did not read to me, were exact. He was taken to periods of the Colonel's life in the Peninsula: and saw him save a Frenchman's life after battle; saw him disinterring the corpse of a friend; and enabled him to trace out persons afterwards, who supplied him with testimony which he had long been in want of. The Colonel had prevented the murder of a French officer after battle: and, on a subsequent visit to Spain, disinterred the body of a dear friend who had been thrown into the earth with others, and given him honorable burial. I cannot remember half or a quarter: nor do I pretend to perfect accuracy. He told the Colonel that the latter was going to dine in such a street and would go to the opera in the evening. The Colonel was going to dine in that street with Lord Cowley; but had no idea of going to the opera: however in the evening Lord Cowley proposed their going, and they went."

"In Vol. II. of *The Zoist*, p. 482, after slightly mentioning a number of facts witnessed, and detailed to me from his notes, by Colonel Gurwood, proving beyond all doubt the extraordinary powers of Alexis, I stated that the Colonel had promised to give me a full account for publication, but afterwards excused himself. I consider him on every account very wrong: and am now enabled, notwithstanding the non-fulfilment of his promise, to furnish your readers, in a circuitous way, with his own account of the extraordinary revelations made

to him by Alexis respecting some testimony of which he had long stood in need to do justice to himself. In the *Journal de Havre*, last August, 20th, is an extract from the *Journal Pandore*, containing an account by a gentleman of his journey in the Malle Poste from Bordeaux to Paris, accidently with Colonel Gurwood, on the 24th of last November. After a time, the conversation turned upon mesmerism, in which the gentleman was a decided unbeliever, while Colonel Gurwood, who till two years ago had been a despising sceptic too, declared his firm conviction of its truth. A friend, he said, had with difficulty prevailed upon him at Paris to visit a sleep-waker and mesmeriser. I give you the rest of the account in the writer's words, translated in the *Cheltenham Free Press*, of September 6th.

"The mesmeriser was M. Marcillet, the patient Alexis Didier.

"I shall pass over without notice a game of cards played between me and Alexis, and gained by him through his naming the cards, although I had myself attached a triple bandage over his eyes. I shall not observe either upon the tetanic state of his legs, which were stiff and insensible, under the influence of the fluid. I hasten to come to the statement of facts personal to myself.

"After several experiments, I seated myself by the side of Alexis, my hand in his, and there we were chatting.

"'My friend,' said I to him, 'I am incredulous, but I am so with good faith; so do not fear on my part a systematic opposition.'

"'Oh! I know that well! you have too much good sense to deny evidence, and too much heart not to love those who love you—and I love you much myself, Englishman as you are; I love you because you generously saved the life of a Frenchman!'

"Singularly struck by this remark, I begged him to continue.

"'Yes,' continued Alexis, 'it is a long time ago! It is,' added he, after a pause, 'thirty years!' The affair took place there away, in the south, during the winter. The country is wild. There, see, the night, and your troops, provided with scaling-ladders, appearing under the walls of a strong place. My God, what a noise! what a battle! Poor man, you were wounded,' said Alexis, placing his hand on my head; 'it was there that the blow fell—but your wound did not stop you. I see you farther on, mounting to the assault—on the breach. Stifled cries come to your ears: some English soldiers surround a Frenchman, whom they wish to kill. You run bravely. You lift up with your arms the weapons that menace his head, and you command them to respect his life.

Oh? come, I love you, indeed. The officer follows you to a square tower, where several of his comrades are made prisoners. You traverse the town to find your general, to whom, by your orders, the French general surrenders his sword.'

"'And what became of this sword?'

"'Your general presented it to you—and you have it still in London, suspended to the wall of your room; the blade only is the same; the scabbard was changed in 1827.'

"'And does the officer, whose life I saved, still exist?'

"'Yes, he exists; and for a long time you have made useless researches to find him again. But have good hope, come again to-morrow, and we will discover him.'

"Struck, affected by what I had just heard, I went out from M. Marcillet's with my head all on fire, not knowing what to think or believe; for, in fine, Alexis has said what was the truth."

We are now prepared to submit these narratives to the test of Swedenborg's averments respecting the transfer of memory in the other life. As the subject is full of interest from its relations to the law of mind and the developments of destiny in the world to come, we shall be ample in our extracts:

"I imagined, like other people, before I was instructed by living experiences, that it was absolutely impossible for any spirit to know what was in my memory, and in my thought, those things being solely with myself, and concealed: 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 himself does; and that angels know and observe the very ends, how they bend themselves from good to evil, and from evil to good, and many more things than man knows, as those things which he has immersed in delights, and thereby as it were in nature, and natural propensities, and when this is done, they no longer appear, because he no longer reflects upon them. Let not man therefore any longer believe, that his thoughts are concealed, and that he must not give an account of his thoughts, and of his actions according to the quantity and quality of the thoughts which were in them; for actions have their quality from the thoughts, and thoughts have their quality from the ends."—*A. C.* 2488.

"It has been shown me to the life, in what manner spirits

flow in with man; when they come to him, they put on all things of his memory, thus all things which the man has learned and imbibed from infancy, and the spirits suppose these things to be their own, thus they act as it were the part of man with a man; but it is not allowed them to enter further with man, than to his interiors which are of the thought and will, not to the exteriors which are of the actions and speech; for these latter things come into act by a general influx from the Lord without the mediation of particular spirits and angels. But spirits, although they act the part of man with a man, as to those things which are of his thought and will, still however they do not know that they are with man, by reason that they possess all things of his memory, and believe that those things are not another's but their own; and by reason also, lest they should hurt man; for unless the spirits who are with man from hell believed those things to be their own, they would attempt by every method to destroy man as to the body and as to the soul, for this is infernal delight itself."—*A. C.* 6192.

"Because spirits possess all the things which are of man's thought and will, and angels the things which are yet more inward, and thereby man is most closely conjoined to them, therefore man cannot otherwise apperceive and feel, than that it is himself who thinks and wills; for so the case is with communications in the other life, that in a society containing similar spirits, every one believes that to be his own, which is another's; wherefore the good, when they come into a heavenly society, enter instantly into all the intelligence and wisdom of that society, insomuch that they do not know otherwise, than that those things are in themselves; so also it is with a man, and with a spirit with him."—*A. C.* 6193.

"How difficult it is for man to believe that spirits know his thoughts, might be manifest to me from this. Before I discoursed with spirits, it happened that a certain spirit accosted me in a few words concerning the subject of my thoughts: I was amazed hereat, that a spirit should know what I was thinking about, because I supposed that such things were deeply concealed, and known to God alone. Afterwards when I began to speak with spirits, I was indignant that I could not think anything but what they knew, and because this might be troublesome to me; but afterwards by some days' habit it became familiar to me. At length it was also known, that spirits not only apperceive all things of man's thought and will, but even many more things than the man himself; and that the angels apperceive still more, namely, intentions and ends, from the first through the middle to the

last. And that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Hence it may be manifest, that nothing at all is hidden, but what man inwardly thinks and devises is open to view in the other life, as in clear day."—*A. C.* 6214.

"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.

"The spirits which have intercourse with man, enter into all his memory, and into all the sciences of memory which man possesses; thus they put on all things which are man's, insomuch that they know not otherwise than that those things are theirs; spirits have this prerogative above man. Hence it is, that all things which man thinks, they think, and that all things which man wills, they will; and reciprocally, all things which those spirits think, man thinks, and all things which those spirits will, man wills; for they act as one by conjunction; yet it is supposed by both, that such things are in themselves, and from themselves; so spirits suppose, and so men, but this is a fallacy."—*A. C.* 5853.

"Inasmuch as men after death are in the interior memory, which was of their rational, hence it is, that they who have been distinguished in the world for their skill in languages, are not able to call forth into utterance a single expression of those languages; and that they who have been distinguished for skill in the sciences, are not able to recollect anything of scientifics, and that these are sometimes more stupid than others. But whatever they have imbibed by languages or by sciences, this, because it has formed their rational, is brought forth into use; the rational thence procured, is that, from which they think and speak; he who has imbibed falses by languages and sciences, and has confirmed himself therein, reasons only from falses, but he who has imbibed truths, reasons and speaks from truths; the affection is what gives life, the affection of evil what gives life to falses, and the affection of good what gives life to truths, for every one thinks from affection, and no one without affection."*—*A. C.* 2480.

* The case of the Rev. Wm. Tennant strikingly illustrates what is here said of the obliteration of the memory of languages. He was several days in a trance and supposed to be dead. Upon recovering he was found to have lost all recollection of what he had previously learned, and was compelled to begin the acquisition of

We are at a loss to conceive what ground there can be for questioning the truth of the coincidences here pointed out. The Mesmeric fact of the transfusion of memory is obvious, and the spiritual phenomena detailed by Swedenborg evince the operation of precisely the same law in the intercommunitions of the other world. *Kindred spirits come into each other's memory.* We have indeed become somewhat prepared for such a development by what is previously shown respecting the transfer of present thought, and yet the revelation is full of wonder. We can easily appreciate the incredulity which Swedenborg's announcement of the fact would be likely to encounter at the period when it was made, which was many years prior to the discovery of Mesmerism. Yet the light thrown by this discovery on the hidden powers of our nature, has afforded a sustaining proof of the truth of his disclosures. Why should not this fact be allowed to plead strongly in behalf of *all* his alleged revelations? Are they intrinsically any more incredible than the present? Was a higher illumination requisite to the unveiling of *all* the phenomena he has made known than of *any part* of them? Do not the same reasons which moved the Divine Wisdom to open to him a part of the truths he has unfolded, apply to the whole? We pause for a reply.

The bearings of these mnemonic phenomena upon the subject of judgment and destiny in the other life are very impressive. It appears, if the above disclosures are true, that the records of memory are indestructible—that the faintest lines traced by the most transient impressions are as indelible as if "engraven with the point of a diamond in the lead and rock for ever." There they are in everlasting permanence. And yet so aerial are they in their nature that even in the present life they may be transferred by the mystic magnetic com-

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language *de novo*. The recollection, however, of his former attainments occurred to him suddenly, and everything was t once restored. But had he never recovered from his trance, he never would have regained the *use* of this, his corporeal memory. His state was very near death, and he experienced in part what others experience in full when they pass from the present to the future life. His case is given in the Appendix.

munication and reproduced in all their original freshness and truth, in another mind! How luminously clear and unequivocal then must be the unveiling of spirit to spirit in the world of perfect vision! What a mystery of mysteries is the intellectual and moral nature of man! What eternal elements of happiness or misery are laid up in the stores of his memory! The process of judgment is but the plenary revelation of the internal man, not to the eye of Jehovah, to whom it was always known, but to his own and to that of associated spirits in whose presence he cannot but be.* His entire moral history is written on his memory, which is one with the perpetuity of his *life*, and this *life* is reproduced in its minutest items in the future world, and as it is reproduced, it is read as a *present reality*, and not merely as a recital of past events. A man's life on earth is lived for ever. How momentous the witnessings to this effect contained in the ensuing extracts:

"The interior memory therefore, is such, that there are inscribed in it all the particular things, yea the most particular, which man has at any time thought, spoken, and done, yea which have appeared to him as a shadow, with the most minute circumstances, from his earliest infancy to extreme old age. Man has with him the memory of all these things when he comes into another life, and is successively brought into all recollection of them; this is the Book of his Life, which is opened in another life, and according to which he is judged; man can scarce believe this, but still it is most true: all his ends, which were to him in obscurity, all that he had thought, and likewise all that he had spoken and done, as derived from those ends, are to the most minute point, in that book, that is, in the interior memory, and are made manifest before the angels, in a light as clear as day, whenever the Lord concedes it: this has at times been shown

* "The damnation of those who are in evils is not effected in a moment, when they come into the other life, but after they have been first visited, that is, explored. Explorations are made to the intent that they themselves may apperceive that they must needs be damned, because they have not lived otherwise; also that spirits and angels may know that they have been of such a quality; thus they can no longer be exculpated by either themselves or others."—*A. C.* 7273.

me, and evidenced by so much and various experience, that not the least of doubt is left.

"It is known to no one hitherto, what the state of souls after death is in respect to the memory; but it has been given me to know, by much and daily experience now during several years, that man after death does not lose the least of those things which have been in his memories, as well in the exterior, as in the interior, so that no circumstance can be conceived so small or trifling, that it is not reserved with him; he leaves nothing at all therefore behind him at death, but only bones and flesh, which, while he lived in the world, were not animated of themselves, but by the life of his spirit, which was his purer substance annexed to corporeals." —*A. C.* 2474–2475.

"That men have with them in another life all and single things of the corporeal memory, was also very frequently made manifest to me from those, whom I had known in their lifetime, in that, when I spoke with them, they recollected all and single things which they had done when I was present, and which they had spoken, and which at such times they had thought. From these, and many other experiences, it has been given me to know certainly, that man carries with him into another life all things pertaining to the exterior or corporeal memory."—*A. C.* 2486.

The following has respect especially to the relation of the records of memory to the process of judgment in the other life.

"That man, when he passes out of the world, has also with him all his memory, has been shown by many circumstances: concerning which many things worthy to be mentioned have been seen and heard, some of which I will relate in order. There were those who denied their crimes and villanies which they had perpetrated in the world; wherefore, lest they should be believed innocent, all were disclosed, and were recounted from their memory in order, from their earliest age to the latest; they were principally adulteries and whoredoms. There were some who had deceived others by wicked arts, and who had stolen: their deceits and thefts were also enumerated in a series, many of which were known to scarcely any one in the world, except to themselves alone; they also acknowledged them, because they were made manifest as in the light, with every thought, intention, delight, and fear, which then together agitated their minds. There were some who had accepted bribes, and had made gain of judgment: they from their memory were in like manner explored, and from it were recounted all things, from the

first period of their office to the last; every particular, as to quantity and quality, together with the time, and their state of mind and intention, all which things were at the same time brought to their recollection, and shown to their sight, which were more than several hundreds. This was done with some; and what is wonderful, their memorandum-books themselves, in which they had written such things, were opened and read before them, from page to page. There were some who had enticed virgins to acts of fornication, and who had violated chastity, and they were called to a similar judgment; and every particular of their crimes was drawn forth and recited from their memory: the very faces of the virgins and women were also exhibited as present, with the places, conversation, and purposes, and this as suddenly as when anything is presented to view; the manifestations continued sometimes for hours together. There was one who had esteemed backbiting others as nothing, and I heard his backbitings recounted in order, and defamations also, with the very words, the persons concerning whom and before whom; all which were produced and presented to the life at the same time; and yet everything was studiously concealed by him when he lived in the world. There was a certain one who had deprived a relative of his inheritance, under a fraudulent pretext: he also was in like manner convicted and judged, and what was wonderful, the letters and papers which passed between them, were read in my hearing, and it was said that not a word was wanting. The same person also, shortly before his death, clandestinely destroyed his neighbor by poison, which was disclosed in this manner. He appeared to dig a hole under feet, from which a man came forth, as out of a sepulchre, and cried out to him, What hast thou done to me? Then everything was revealed, how the murderer talked with him in a friendly manner, and held out the cup, also what he thought before, and what afterwards came to pass; which things being disclosed, he was sentenced to hell. In a word, all evils, villanies, robberies, artifices, deceits, are manifested to every evil spirit, and brought forth from their very memory, and they are convicted; nor is there any room given for denial, because all the circumstances appear together. I have heard also from the memory of a certain one, when it was seen and surveyed by the angels, what his thoughts had been during a month, one day after another, and this without fallacy; which were recalled as he himself was in them on those days. From these examples it may be manifest, that man carries along with him all his memory, and that there is nothing so concealed in the world, that it is not manifested after death; and this in the company of many, according to

the Lord's words: 'There is nothing hidden which shall not be uncovered, and nothing concealed which shall not be known; therefore the things which ye have said in darkness shall be heard in light, and what ye have spoken into the ear shall be preached on the house-tops' (Luke xii. 2, 3)."

"When man's acts are disclosed to him after death, the angels to whom is given the office of inquisition, look into his face, and the search is extended through the whole body, beginning from the fingers of one hand, and of the other, and thus proceeding through the whole. Because I wondered whence this was, it was disclosed to me, namely, that as all things of the thought and will are inscribed on the brain, for their principles are there, so also they are inscribed on the whole body; since all the things of thought and will proceed thither from their principles, and there terminate, as in their ultimates. Hence it is, that the things which are inscribed on the memory, from the will, and thence its thought, are not only inscribed on the brain, but also on the whole man, and there exist in order, according to the order of the parts of the body. Hence it was made evident, that man in the whole is such as he is in his will and thought thence, so that an evil man is his own evil, and a good man his own good. From these things also it may be manifest what is meant by the book of man's life, spoken of in the Word, namely, this, that all things, both which have been acted and which have been thought, are inscribed on the whole man, and that they appear as if read in a book when they are called forth from the memory, and as if seen in effigy, when the spirit is viewed in the light of heaven. To these things I would add something memorable concerning the memory of man remaining after death; by which I was confirmed, that not only general things, but also the most singular, which have entered the memory, remain, and are never obliterated. There appeared to me books with writings therein as in the world, and I was instructed that they were from the memory of those who wrote, and that there was not a single word wanting there, which was in the book written by the same person in the world; and that thus from the memory of another may be taken the minutest particulars, even those which he himself in the world had forgotten. The reason was also disclosed, namely, that man has an external and an internal memory, an external memory which is of his natural man, and an internal memory which is of his spiritual man; and that everything which man has thought, willed, spoken, done, also which he has heard and seen, is inscribed on his internal or spiritual memory: and that the things which are there are never erased, since they are inscribed at the same time on the spirit itself, and on the members of its body, as was said above;

and thus that the spirit is formed according to the thoughts and acts of its will. I know that these things appear as paradoxes, and thence are scarcely believed, but still they are true. Let no man therefore believe, that anything which a man has thought in himself, and has done in secret, is concealed after death: but let him believe that each and all things then appear as in clear day."—*H. & H.* 462–463.

Such is the process of judicial exploration in the other world—a process upon which the spirit enters, not at some indefinitely distant period called "the end of the world," but immediately upon its emergence from the earthly tenement. But the judgment of each individual cannot occur prior to his resurrection. The resurrection therefore must be simultaneous with his departure from the flesh. It is in fact merely his *resuscitation* into the new life of the spirit-world, and it is by this name that it is mostly called by Swedenborg. The true judgment and the true resurrection are both to be referred to the same era of man's existence. Both take place immediately after death, and the reason why both these events have been deferred by theologians to the so-called "end of the world" is because they have suffered themselves to be governed by the sense of *letter* of the Word, as expressed in certain texts, instead of forming their conclusions from *the general tenor of the whole*, as elicited by a diligent comparison of Scripture with Scripture; to which we may add an almost total neglect of the study of the psychological nature of man under the influence of the false and pernicious tenet, that in regard to all the profoundest themes of revelation, *the understanding is to be held subject to faith.* A new view of human destiny must inevitably be adopted when it is seen, as it eventually will be, that Swedenborg's disclosures rest upon principles which carry with them as much evidence of truth as it is possible for the *literal* announcements of the Scriptures to do. If the nature of man is intrinsically such that all his words, actions, and thoughts are indelibly inscribed upon the very essential elements of his being, and the record is capable of being intuitively read by the eyes of spirits, his judgment, in the exploration of his interiors, must necessarily ensue upon his being introduced into the sphere of spiritual communication.

CHAPTER VI.

MAGNETIC VISION.

WHATEVER else may be regarded as doubtful in reference to the effects produced by the Mesmeric action, it is clearly beyond question, that a new mode of vision is developed in its subjects. They give evidence of a species of sight which does not depend upon the functions of the outward organ. With their eyes bandaged, or in the darkest room, they will often read, either from printed or manuscript matter, will detect the true time by a watch, and accurately describe persons and objects which no other one present can by any possibility perceive. Facts of this kind, though doubtless of an abnormal character, are rendered credible by similar phenomena often witnessed in natural somnambulism, as in fact are nearly all the distinguishing features of Mesmerism.* Of the philosophy of this we do not at present speak. The reader will shortly see the solution of the problem on the principles laid down by Swedenborg, as to which he will be able to judge for himself whether any better has been or can be proposed. As a suitable introduction to this we present the following array of testimonies as to the alleged fact.

"I have already stated that I have seen sleepwakers descry objects when their eyes were, to all appearance, perfectly closed; but my experiments on this head were not so rigorous but that it might still be objected that mesmeric patients, like certain politicians,

"See through all things with their half-shut eyes."

"I now proceed to show that, in many cases, such a supposition is untenable, and that the mesmeric sleepwaker may have a mode of vision to which the usual conditions of sight are altogether wanting.

"The first time that I mesmerized Anna M——, a workbox, which she had never seen before, was held before her. She stooped her forehead towards it in a manner that struck

* An extended recital of facts of this nature will be found in Bertrand's work on the *Extase Magnetique*, Paris, 1826.

me, and immediately named what it was. The box having been opened, the sleepwaker again bent her forehead till it was nearly parallel with its surface, then rapidly named the various objects it contained, and, taking them up one by one in her hand, seemed desirous of examining them more particularly. But, to my surprise, she waved the articles about before her, as if trying in what point of view she could best descry them, holding them to various parts of her face and forehead, and exclaiming, as if perplexed, 'Where, then, *are* my eyes?' At length she seemed best satisfied when holding objects before her forehead, at the distance of a few inches, declaring that she saw them most distinctly there. In order to put her assertions to the proof, I held my watch before the forehead of the sleepwaker, without descending it to the level of her eyes. She took it from me, and, not lowering it in the least, held it so turned as that it formed an acute angle with her forehead, immediately above her eyebrow. It is to be remarked that she thus presented the watch to her forehead, first on the right side, then on the left, as if to submit it to the scrutiny of a double organ. After this she named the exact hour and minute. The hands having been altered, she found the time with equal correctness.

"A poppy being held before her forehead, she said, 'I see a red flower, but I do not exactly know its name.'

"Remembering that an experienced mesmerizer had told me that sleepwakers in general perform most readily anything which gives them pleasure in their waking state, and observing, in conformity with this statement, that Anna M——, who was an expert needle-woman, took particular interest in the workbox and its appendages, I proposed to her to proceed with a piece of work which was at hand. She immediately took the work, and, holding it always on a level with her forehead, went on methodically with the hem of the piece of muslin I had given her. When necessary, she turned down a new fold, and in every respect performed her task as well as she could have done awake. The work, submitted to female judgment, was pronounced to be a capital piece of sempstress-craft, the stiches being even, and not one of them dropped.

"After this we often gave Anna M—— work to do in the mesmeric state, when parties of ten or twelve persons have been present, to witness her extraordinary development of vision. She continued to hold everything to her forehead; and with her hands raised to that level, in a position which, under ordinary circumstances, would be difficult and painful, has embroidered delicate flowers upon muslin, and even threaded her needle, without apparent effort.

"As it is my sincere desire to give a correct picture of mesmeric sleepwaking, I would on no account represent this power of vision as greater than it really was, or omit the inconsistencies which attended its exercise. That it was by no means even or constant cannot but be acknowledged, though I am by no means prepared to develope the cause of its caprices. Thus Anna, though giving incontestable proofs of vision by the forehead, could not be brought to distinguish printed or written letters in the mesmeric state except on one occasion, when she read her own name, which I had written in a large hand, and held at once before her forehead. It seemed to me that her new visual faculty was always in its best condition when spontaneously exerted, and that any effort on her part, any over-anxiety to fulfil our requisitions, marred it altogether. I have often asked her to name an object, which I have allowed her to examine as she would; but she has not named it, though apparently striving earnestly to do so. Again, she has indicated other things spontaneously when it was quite impossible for her to have discerned them in the ordinary manner. It was when she was sitting quietly, and apparently forgetful that she was an object of observation, that she displayed the most remarkable phenomena of vision. One instance, however, is better than a thousand assertions. She was sitting with her head so much bent down as to bring the upper part of her forehead parallel to the wall of the apartment. In this position, with her eyes closed, it was impossible for her to have seen, in any usual way, objects that were immediately fronting her. So placed, I observed her smile, and asked her why she did so. 'I am smiling,' she said, 'because I am pleased to see Mrs.—— opposite to me.' 'You see her, then, well?' I inquired. 'Yes; she has a cup of tea in her hand.' Upon this the lady in question adroitly changed the cup of tea for a book; upon which Anna immediately remarked, 'But now she has taken a book.' The lady then opened the book, and held it by the two sides, spread out exactly on a level with the forehead of the sleepwaker, who said directly, 'Oh! she holds the book quite open by its two ends.'

"This experiment, neither suggested nor in any way conducted by myself, was interesting to me in no trifling degree, and was convincing to all who witnessed it.

"Another singular circumstance was, that no one could put on an ugly mask that lay about the room, and to which Anna, in her mesmeric state, had a great aversion, without her testifying, by faces expressive of dislike, that she was aware of the circumstance. We have tried this when the sleepwaker was occupied by other things, and with every

precaution of making no noise, &c., yet the result was always the same.

"When placed before a looking-glass, she could indicate, more correctly than at any other time, the gestures of persons standing near her and seen by reflection. I have pulled out her comb, and she has arranged her hair again perfectly before a mirror, holding her forehead parallel to its surface. Being asked if she saw herself with her eyes open or shut, she replied, 'Open, to be sure;' and, when I reasoned with her on this point, she replied, 'I see as if my eyes were open; and so they must appear to me open.' It is singular that another sleepwaker gave me exactly the same answers under the same circumstances. I shall refer again to the subject, which is of metaphysical importance.

"A gentleman who was once present during a mesmerization of Anna M——, being placed 'en rapport' with her, laid his hand upon her forehead, when she exclaimed, 'Why do you cover my eyes?' He then touched her eyes, and asked, 'What part of your face am I touching now?' The sleepwaker seemed perplexed, and at length answered, 'It is a part of my cheek, is it not?'

"When asked to point out where different persons were placed in the apartment during her sleepwaking, she never failed to do so, however their respective positions might be changed, leaning her forehead forward all the time, and presenting it to each individual. At the instant of recognising each person she always gave one or two convulsive starts, as if her forehead came in contact with some invisible thing.

"The account that she gave of her visual perceptions was sufficiently confused. These are her own words relative to this subject, taken down on one occasion by a friend: 'It is all clear through my forehead. Sometimes I see *so* clear! But then, again, there is a sort of light cloud that comes over the clearness, and then I can hardly see anything. I do not see as with two eyes, but *here* (passing her hand across her forehead), with my brain.'

"Already, in various accounts of experiments, I have mentioned E. A——, a boy aged fifteen, whom I had opportunities of frequently mesmerising. This patient, of all whom I have ever seen, manifested in sleepwaking the most extraordinary development of visual power.

"Though the power of vision was greatest in the forehead, yet at times, and especially when he was excited, and not in any way called upon to exhibit (for such requisitions often seemed to fetter his faculties), he seemed to see on every side of him, as if his head were one organ of visual perception. This is no exaggeration, as the following instance will show:

He was once sitting on a sofa in the mesmeric state, when a gentleman with whom he was well acquainted came behind the sofa and made all kinds of antics. On this the sleepwaker exclaimed, 'Oh, Mr. D——! do not suppose I cannot see you: you are now doing so and so' (describing all Mr. D——'s gestures). 'You have now taken a paper-cutter into your hand, and now a knife. Indeed, you had better go away, and not make yourself so ridiculous.' Another time he was sitting at a table, writing music, with his back to the door, when a servant entered the apartment: 'Oh, Mademoiselle L——! is that you?' he said. 'How quietly you stand there with your arms folded.' He was quite correct in all he said. Directly after this I took up a bottle from a table behind the patient, and held it up to the back of his head, asking him if he knew what I held. He instantly replied, 'A bottle to be sure.'

"I have tried various methods of bandaging the patient's eyes. I have tied a broad and thick silk handkerchief over them, and then I have held down with my fingers or the palms of my hands the whole of the bottom part of the bandage. This method seems to me as perfect as any. It did not at all impede the sleepwaker's vision. In addition to this (the same result always ensuing), I have laid strips of wadding over the eyes before applying the handkerchief, and I have firmly secured every possible interstice between it and the cheek with cotton. In the presence of Dr. Foissac, strips of diachylum were added to all the above apparatus, in order to fasten down the edges of the handkerchief to the cheek; but the sleepwaker saw as well as ever. On several occasions I bandaged his eyes, adding the cotton and the wadding *before* beginning to mesmerize him, when he assured me that he could not distinguish day from night. Then, having passed into sleepwaking, he has immediately given proofs of perfect vision, quite as perfect, indeed, as that enjoyed by persons whose eyes are open and unbound. Again, on awaking (the bandage never having been stirred during the whole period of his sleepwaking), he has found himself in perfect darkness. The transition was marked. One moment, drawn by the strong attraction of my presence, he was following me about the room, through intricacies of chairs and tables, with perfect ease; the next, he was standing helpless, not caring to be near me, and if called upon, unable to move, except with the groping hesitation of a blindfold person. I remarked that he did not wake so easily with the bandage on as when he had no bandage. The action of the transverse passes that I used to that effect seemed modified by the interposing substance. The striking proofs of vision that the

patient gave when properly bandaged were, that he read in books, and distinguished cards, their colors, suit, &c., often playing with me at various games upon them. I remarked that in sleepwaking he was quite adroit at the game of cassino, which I had almost vainly tried to teach him in the waking state. It will be allowed that for a person, even bandaged in a slovenly manner, to perceive at a glance the combinations on the board, would be no easy matter; yet this he did with rapidity, completely bandaged as he was.

"Remembering that E. A——, on his father's testimony, had, in natural sleepwaking, seemed to perceive objects in total darkness, I was curious to see whether, in mesmeric sleepwaking, he would manifest a similar phenomena of sensation. I therefore, having mesmerised him, took him with me into a dark press or closet, of which I employed a friend to hold to the door in such a manner as that no ray of light should penetrate through the crevice or keyhole. Then, like the hero of 'The Curse of Kehama.'

> 'I open'd my eyes and I closed them,
> And the blackness and blank were the same.'

"My utmost efforts to see my hand only produced those sparks and flashes that waver before the eye in complete obscurity. Having thus ascertained the perfect darkness of the closet, I drew a card at hazard from a pack with which I had provided myself, and presented it to the sleepwaker. He said it was so and so. I repeated this to my friend, whom I then told to open the door. The admission of light established the correctness of the sleepwaker: it was the card he had named. The experiment repeated four times gave the same satisfactory result. This peculiar development of vision was, like the other faculties of the sleepwaker, capable of improvement through exercise. At first he seemed unable to read in the dark; then, like a person learning the alphabet, he came to distinguish large single letters, which I had printed for him on card, and at length he could make out whole sentences of even small print. While thus engaged in deciphering letters or in ascertaining cards, the patient always held one of my hands, and sometimes laid it on his brow, affirming that it increased his *clair-voyance*. He would also beg me to breathe upon the objects which he desired to see. He used to declare that the more complete the darkness was, the better he could exercise his new mode of perception; asserting that, when in the dark, he did not come to the knowledge of objects in the same manner as when he was in the light: 'Quand je suis dans l'obscurité,' he said, 'il y a une lumière qui sort de mon cerveau, et qui tappe justement sur l'objet;

tandis que, dans la lumière, l'impression monte depuis l'objet jusqu' à mon cerveau.' Often, when I could not see a ray of light, he used to complain that the closet was not dark enough, and, in order to thicken the obscurity, he would wrap up his head in a dressing-gown which hung in the closet. At other times he would thrust his head into the remotest corner of the press. His perception of colors, when exercised in obscurity, sustained but little alteration. He has named correctly the different tints of a set of colored glasses. It was, however, worthy of remark, that he was apt to mistake between the harmonic colors green and red, not only when he was in the dark, but when his eyes were bandaged.

"Many persons can bear testimony to the accuracy of the above experiments; and I refer to the Appendix for proofs that I sought for witnesses and invited scrutiny, feeling that such things as I had to narrate could scarcely be credited on the word of a single person."—*Townshend's Facts, p.* 160–175.

"Sir,—Since the account of the phenomena of clairvoyance, exhibited by Mr. Alexis, appeared in your columns of last week, another private party have witnessed a similar exhibition at the house of Dr. Elliotson, at which I had the honor of being present; and the following plain statement of what I then saw will, I think, be interesting to your readers. I must premise, that I had never before seen any experiments whatever in animal magnetism, &c.; that I was totally unacquainted with Dr. Elliotson, Mr. Marcillet, and Mr. Alexis; and that I went, note-book in hand, prepared to watch and observe as accurately as possible, and that this account is drawn up from the notes I then made. Alexis having seated himself in a large easy chair, Mr. Marcillet stood in front of him, and after fixing his eyes upon him for about four minutes the magnetic sleep was produced. During this operation there were convulsive motions of the limbs and muscles of the face, and every now and then Alexis turned his eyes towards the operator, as it seemed to me, with an expression of pain, and almost entreaty to desist. The convulsive motions subsided after a few passes by the operator, and then the phenomena of catalepsy were shown. His hands were extended, and became quite rigid, and were again relaxed by Mr. Marcillet passing his hand once or twice over them. His legs were then stretched out, and, to test their rigidity, a gentleman, weighing at least 14 stone, stood upright upon them, Alexis' body being kept balanced by two gentlemen pressing on his shoulders. Alexis is by no means strong in appearance; but I apprehend the strongest man would find the above feat difficult. It was then proposed to bandage his

eyes. A quantity of cotton wool was placed over them, and kept down by three handkerchiefs, one encircling the head, the other two placed diagonally. The gentleman—a visitor, like myself—who undertook the tying, did not seem to do it to Alexis' satisfaction, for he said, '*Serrez fort, serrez fort*' (tie it tight), and, still being dissatisfied, he seized the ends of the handkerchief, and tied them himself. The visitors were then asked to examine the handkerchiefs, and each person who did so was satisfied that vision was impossible. A pack of cards was then brought, which, it should be remarked, had glazed and ornamented backs, so that it would have been more than ordinarily difficult to see through them, even with a strong light behind. A visitor came forward to play, and Alexis seated himself at the table which was in the middle of the room, so that there was a cross light. He seized the cards, a full pack, in a quick, hurried manner, and sorted them for *écarté*. He did this with great rapidity, and made but one mistake. Several games were played, during which he frequently told his adversary what cards he had in his hand, as on one occasion that he had three tens, on another that he had four trumps; and again he called for the cards seriatim which his adversary was to play. Once or twice he made mistakes, as saying the nine of hearts instead of the seven, but in the great majority of instances was right. Another person then took the cards, and the same wonders were repeated. He them moved away from the table, and played at the distance of about four yards from his adversary, but he still told the cards as before, and played his own frequently without looking at their faces. During the whole of this time Mr. Marcillet stood at some little distance, and from time to time repeated the passes. Dr. Elliotson took no part in the proceedings. Alexis was then asked to read, and a volume of *Le Moyen, Age Pittoresque*, was placed before him. The wool and bandages were still unmoved, but he read off from the page wherever he was told by any of the visitors, and by myself amongst the rest. On one occasion he continued to do so, although two hands were placed before his face and the type. He seemed, however, to find this somewhat more difficult. He was very animated, and talked rapidly as he turned over the pages, as if pleased with his own exploits. Whilst doing this, and just as he had said, in answer to a question, that the picture was a cathedral, I interrupted him hastily with, '*Mais quelle cathedrale?*' He replied, '*C'est une bonne question,*' and placing his hand upon the letter-press, instantly said, '*Notre dame de Chalon,*' which was quite correct. He also accurately described some figures in armor. He then, of his own accord, offered to read a line five pages off; but

in this he failed. A volume of Bossuet was then brought from Dr. Elliotson's library, no visitor having brought one. He took my hand and asked me to show him what to read, and read several times correctly. In one instance he read the two following lines,—'*C'est encore pour eux un grand embarras de voir que* (*le*) *prophète fasse aller le temps du Christ* (*Jesus*).' He however insisted that it was '*le*' and not '*ce*' and read 'Jesus Christ' instead of 'Christ' only. On this part of the experiments no greater stress can be laid, as after the Bossuet was brought he complained of the great heat and threw off the handkerchiefs, so that his eyes were only closed as in sleep. He then said, separating about 150 pages of the volume, and holding them firmly together, that he would read some words on whichever part of the page I pleased, but would not undertake to say how far off the words were. I then pointed out the side and part of the page that I wished, and he gave the words '*Tite-Live*' and '*Romulus;*' saying that each commenced a paragraph. This was not done immediately, but the leaves were not opened at all. I examined the book, and found about 80 pages on the words '*Tite-Live*,' and about 150 the word '*Romulus*,' each in the place and position required by me, and each commencing a paragraph. He then seated himself in the large chair once more, and a stranger (I believe, Dr. Castle of Milan) sat down by him, and put himself *en rapport* with him. I did not hear the conversation, but Dr. Castle afterwards stated to those present, that Alexis had described to him accurately how he (Dr. Castle) had passed the preceding night, and the nature and seat of the pain that he had suffered from. But further and more satisfactory proofs of clairvoyance were given. Alexis read a word (content) that was enclosed in a card-board box, and presented to him for that purpose by a visitor. He made out the letters *o n* first, and the others after some difficulty. But in a case of this kind, every one naturally distrusts every experiment not made by himself. I therefore took out my pocket-book and wrote three words; but being asked to put one only, I wrote in another place '*ami*.' I showed this to no one, but turning a leaf over it, said I had written a word which I wished him to read. It was one of Penny's metallic pocket-books, so that any of your readers may test the practicability of seeing a light pencil-mark through. I kept the leaf pressed firmly over the word, and upon the body of the book, and held it in his hand. Directly he placed his hand in my other hand, he said, merrily, '*Que vous êtes bon! Il n'y a que trois lettres*' (How kind you are—there are but three letters). I assented. He then wrote nearly, but not exactly over it, the letter *a*, then turned to me, and said, 'That is

right.' I assented. He then wrote *m*, and inquired in the same way. I said nothing. He repeated the question. I remained silent. He then said in a jocose half-bantering tone —(to this effect)—'You may just as well say so, because you know it is.' I then said '*Oui*.' He repeated it after me in high glee, and added instantly the *i*, scratching a fine flourish underneath to show that he had succeeded. I showed the pocket-book to those present, and all were satisfied that they could not have read it. It is now in my possession, and I would show it to any one who might wish to see it.

"I make no comments on the above facts, I attempt no explanation; but it is right to add, that all present, and among them were several medical men, were perfectly satisfied of the fairness of the experiments. No one would suggest any possible plan of collusion. I can be surprised at no one being incredulous until he has seen the experiments with his own eyes. For even now, without again scrutinizing another series of experiments, I could not honestly say that I was altogether convinced. I only say, that if there be deception, the deception would be almost more wonderful than the reality. I send you my name and address, and remain,

Sir, your obedient servant,

AN INQUIRER AFTER TRUTH."

[*The Zoist*, *p.* 496–499.

Such is a very small portion of the evidence capable of being adduced in support of the fact, that Mesmeric subjects are frequently able to see without the use of their eyes. "Vision," says M. Teste, "through the closed eyelids and through opaque bodies, is not only a real fact, but a very *frequent* fact. There is no magnetiser who has not observed it twenty times, and I know at the present day, in Paris alone, a very great number of somnambulists who might furnish proofs of it. The fact of *reading* under the same conditions, a fact which, in the whole, is just the same, is met much more seldom, which may readily be conceived; this is the phenomenon in all its perfection."

On turning to the pages of Swedenborg a new and sublime philosophy of visual sensation is opened before us. According to his profound teaching, the sight of the eye is in fact the sight of the intellect going forth, as it were, through the portal of the outward sense, and thus holding converse with the material world. This power is usually and normally exer-

cised through the medium of the optic apparatus, but is not absolutely dependent upon it, for there is in fact an interior eye—an eye of the spirit—and this eye sees by another light than that of the natural sun. As the internal eye ordinarily acts in this life in conjunction with the external, so that man cannot discriminate between the functions of the one and those of the other, in like manner the element of spiritual light is invisibly interfused within that of natural light, and it is only by an *abnormal* process that this interior vision is opened and that objects previously hidden come to the mind's knowledge. Such an effect is, to a greater or less extent, produced in the somnambulic or Mesmeric state. All men possess the power in potency, but is is only in given conditions that it is developed. It is a faculty into which all come in the other life, and it is because the Mesmeric state has so near an affinity with the state of disembodied spirits that it is so strikingly evinced in the subjects of that state.*

The pertinency of the following paragraphs to the subject before us will strike the reader at once.

"The intellectual in general is the visual of the internal man, which sees from the light of heaven which is from the Lord, and what it sees, is all spiritual and celestial; but the

* It is, however, to be remarked, that spirits fully disembodied do not see material objects unless it be through the eyes of those whose spiritual sight is opened in the present life. That such objects are visible to the magnetised is doubtless owing to the fact, that they are still so far connected with the corporeal that their visual functions follow, *in this respect*, the usual law, although the *mode* of their seeing is, notwithstanding, different, as the light does not reach the sensorium through the same medium. It is, moreover, doubtless true, that the clearness with which material objects are perceived in the Mesmeric state is not a test of the superiority of the clairvoyant vision. This power usually becomes diminished in proportion as the subject rises into the region of pure spiritual discernment. He then approximates more nearly the state of a spirit fully emancipated from the flesh. It is for the most part from recent and novitiate subjects that the very striking descriptions are elicited of persons and objects and scenery pertaining to the material world. By degrees they come to consider everything of this nature comparatively trifling and as not altogether consistent with the high and sacred *uses* to which the power is to be applied.

sensual in general is of the external man, here the sensual of sight, because this corresponds and is subordinate to the intellectual; this sensual sees from the light of the world which is from the sun, and what it sees, is all worldly, corporeal, and terrestial. There are given in man derivations from the intellectual, which is in the light of heaven, to the sensual which is in the light of the world; unless these were given, the sensual could not have any life, such as the human life is: the sensual of man has not life in consequence of seeing from the light of the world, for the light of the world has in it no life, but in consequence of seeing from the light of heaven, for this light has life in it; when this light falls with man into those things which are from the light of the world, then it vivifies them, and causes him to see objects intellectually, thus as a man; thence man, from the scientifics which had their birth from those things which he had seen and heard in the world, consequently from those things which had entered by sensuals, has intelligence and wisdom, and from this latter, civil, moral, and spiritual life."—*A. C.* 5114.

"I have discoursed with some within a few days after their decease, and because they were then recently come, they were in a light there, which differed little in their sight from the light of the world. And because the light appeared such to them, they doubted whether they had light from any other source, wherefore they were taken into the first of heaven, where the light was still brighter, and from thence speaking with me, they said, that they had never before seen such a light; and this took place when the sun was already set. They then wondered, that spirits had eyes by which they saw, when yet they believed in the life of the body, that the life of spirits was merely thought, and indeed abstractly without a subject, by reason that they had not been able to think of any subject of thought, inasmuch as they had not seen any; and this being the case, they had not then perceived otherwise, than that because it was mere thought alone, it was dissipated, together with the body in which it was, just as any aura or any fire, unless it should miraculously be kept together and subsist from the Lord. And they saw then how easily the learned fall into error concerning life after death, and that they more than others do not believe except in things which they see. Therefore they were surprised now, that they not only had thought, but also sight, and likewise the other senses; and especially that they appear to themselves altogether as men, that they mutually see and hear each other, converse together, feel their own members by the touch, and this more exquisitely than in the life of the body. Hence they were amazed that man is altogether ignorant of

this, while he lives in the world; and they pitied the human race, that they know nothing of such things, because they believe nothing, and more especially they who are in superior light, namely, they who are within the church, and have the Word. Some of them believed no otherwise, than that men after death would be as ghosts, in which opinion they confirmed themselves from the spectres of which they had heard; but hence they drew no other conclusion, than that it was some gross vital principle, which it first exhaled from the life of the body, but which again falls back to the dead body, and is thus extinguished. But some believed, that they were first to rise again at the time of the last judgment, when the world was to perish, and then with the body, which, though fallen into dust, would be then collected together, and thus they would rise again with bone and flesh. And whereas mankind have in vain for many ages expected that last judgment or destruction of the world, they have fallen into the error that they should never rise again; thinking nothing in this case of that which they have learned from the Word, and from which they have also sometimes so spoken, that when man dies, his soul is in the hand of God, among the happy or unhappy according to the life which he had acquainted himself with, and was become familiar to; neither of what the Lord said concerning the rich man and Lazarus. But they were instructed, that every one's last judgment is when he dies, and that then he appears to himself endowed with a body as in the world, and to enjoy every sense as in the world, but more pure and exquisite, inasmuch as corporeal things do not hinder, and those things which are of the light of the world do not overshadow those which are of the light of heaven; thus that they are in a body as it were purified; and that after death, the body cannot possibly partake of what is bony and fleshy such as it had in the world, because this would be to be again encompassed with earthly dust. With some I conversed on this subject on the same day that their bodies were entombed, who saw through my eyes their own corpse, the bier, and the ceremony of burial; and they said, that they reject that corpse, and that it had served them for uses in the world in which they had been, and that they live now in a body which serves them for uses in the world in which they now are. They wished also, that I should tell this to their relations who were in mourning; but it was given to reply, that if I should tell them, they would mock at it, inasmuch as what they cannot themselves see with their own eyes, they believe to be nothing, and thus they would reckon it among the visions which are illusions. For they cannot be brought to believe, that as

men see each other with their eyes, so spirits see each other with theirs, and that man cannot see spirits unless with the eyes of his spirit, and that he then sees them when the Lord opens the internal sight, as was done to the prophets, who saw spirits and angels, and also many things of heaven. Whether they who live at this day would have believed those things, if they had lived at that time, there is room to doubt."—*A. C.* 4527.

"It is surprising that man does not as yet know, that his intellectual mind is in a certain light, which is altogether different from the light of the world: but such is the constitution of things, that to those who are in the light of the world, the light of heaven is as it were darkness, and to those who are in the light of heaven, the light of the world is as it were darkness; this arises principally from the loves, which are the heats of light; they who are in the loves of self and of the world, thus in the heat only of the light of the world, are only affected with evils and falses, and these are the things which extinguish truths, which are of the light of heaven; but they who are in love to the Lord and in love towards the neighbor, thus in spiritual heat, which is of the light of heaven, are affected with goods and truths, which extinguish falses."—*A. C.* 3224.

"That the light of heaven has in itself intelligence and wisdom, and that it is the intelligence of truth and the wisdom of good from the Lord, which appears as light before the eyes of the angels, has been given me to know by living experience. I have been elevated into the light, which glittered like the light radiating from diamonds; and while I was kept in it, I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ideas, and thus into those things which are of the intelligence of truth and good. The ideas of thought, which derived their origin from the light of the world, then appeared removed from me, and as it were not belonging to me, although they were obscurely present. Hence it was given to know, that so far as man comes into that light, so far he comes into intelligence. Thence it is, that the more intelligent the angels are, in so much greater and more illustrious light are they."—*A. C.* 4413.

"Recent souls, or novitiate spirits, namely, those who some days after the death of the body come into the other life, are greatly surprised that there is light in the other life; for they bring along with them the ignorance that light is from any

other source than from the sun, and from material flame; and still less do they know, that there is any light which illuminates the understanding, for they have not apperceived this in the life of the body; and still less, that that light gives the faculty of thinking, and by influx into the forms which are from the light of the world, constitutes all things which are of the understanding. These, if they have been good, that they may be instructed, are elevated to heavenly societies, and from society into society, that they may perceive by living experience, that in the other life there is light, and this more intense than is anywhere given in the world, and that at the same time they may apperceive, that so far as they are in the light there, so far they are in intelligence. Some, who were taken up into spheres of celestial light, spoke with me thence, and confessed that they had never believed anything of the kind, and that the light of the world is respectively darkness. They also looked thence through my eyes into the light of the world, and this they do not perceive otherwise than as a dark cloud; and from commiseration said, that man is in such a cloud. From what has been said it may also appear, why the celestial angels are in the world called angels of light; and that the Lord is the light and thence the life of men. John i. 1 to 9; chap. viii. 12."—*A. C.* 4415.

"'Thou God seest me.'—That it signifies influx, may appear from what has now been stated. Intuition from the superior into the inferior, or, what is the same, from the interior into the exterior, is called influx, for it is effected by influx; as the interior vision with man, unless it flowed continually into his external vision, or that of the eye, it would be impossible for the latter to take in and discern any object; because it is the interior vision which, through the eye, takes in those things which the eye sees, and not the eye itself, although it so appears. Hence also it may be seen, how much that man is involved in the fallacies of the senses, who believes that it is the eye that sees, when yet it is the sight of his spirit, which is interior sight, that sees through the eye. The spirits who were with me saw through my eyes the objects of this world, as perfectly as I; but some of them, who were still in the fallacies of the senses, supposed that they saw them through their own eyes; but it was shown them that it was not so, for when my eyes were shut they saw nothing in this atmospherical world. The case is similar with man: it is not the eye which sees, but his spirit through the eye. The same may also appear from dreams, in which sometimes man sees as in open day. But this is not all: the case is

similar with this interior sight, or that of the spirit. This does not see of itself, but from a vision still more interior, or that of its rational: yea neither does this see of itself, but there is a sight still more interior, which is that of the internal man: but not even does this see of itself: but it is the Lord, through the internal man, who alone sees, because he alone lives; and he gives to man that he may see, and that it may appear as if he saw from himself. Thus it is in regard to influx."—*A. C.* 1954.

"That the light in the heavens is spiritual, and that that light is divine truth, may be concluded also from this, that man also has spiritual light, and from that light has illustration, as far as he is in intelligence and wisdom from divine truth. The spiritual light of man is the light of his understanding, the objects of which are truths, which he disposes analytically into orders, forms into reasons, and from them concludes things in a series. That it is real light, from which the understanding sees such things, natural man does not know, because he does not see it with the eyes, nor perceive it with the thought; but many still know it, and also distinguish it from natural light, in which those are who think naturally and not spiritually: those think naturally, who only look into the world and attribute all things to nature; but those think spiritually, who look to heaven and attribute all things to the Divine. That it is true light, which enlightens the mind, plainly distinct from the light which is called natural light [*lumen*], has many times been given me to perceive, and also to see. I have been elevated into that light interiorly by degrees, and as I was elevated, my understanding was enlightened, so that at length I perceived what I did not perceive before, and at last such things as I could not even comprehend by thought from natural light: I was sometimes indignant that they were not comprehended, when yet they were clearly and perspicuously perceived in heavenly light. Because the understanding has light, therefore the like is said concerning it as concerning the eye, as that it sees and is in the light, when it perceives, and that it is obscure and in the shade, when it does not perceive; and other like things."—*H. & H.* 130.

It must be admitted to be somewhat difficult, accustomed as we are to derive our thoughts from the material world, to conceive of the relation of Light to the Intellect, though we are in the constant use of the same language in a metaphorical sense, and though the relation of Heat to Affection is the

same. Yet the philosophy is undoubtedly sound, and it is in effect recognised by intelligent clairvoyants, for they usually say that they do not so much *see* the objects of their perception as *know* them. They find great difficulty in conveying to others a precise idea of the nature of their vision, and one once remarked to me that though she used the word *see*, yet she wished to have it understood that the process was not like that of seeing with the outward eye. She employed the term because she knew no other that came *so near* to an adequate expression of the fact. If Swedenborg has correctly developed the theory of the visual sensation of spirits, it approximates so nearly to *intellection* that it is not easy for us to draw the distinction, and the case is the same with magnetic vision. I am aware it may be said, that we are still left without any clear conceptions of the rationale of the phenomenon, but the inevitable vagueness arises from the nature of the subject. Until we have gained a deeper knowledge of the spiritual in contradistinction from the material, and of the mode of influx from the one into the other, we shall doubtless continue to labor under the same difficulty.

CHAPTER VII.

CLAIRVOYANCE.

From the tenor of the preceding chapter it must undoubtedly appear, that the mental relation of the parties in the Mesmeric communication is such, that the train of thought in the one governs, more or less, that of the other. In virtue of the mysterious intercourse established, the mind of the one is led by that of the other to the contemplation of whatever scenes and objects it is pleased to array before it.* The evidence of

* The following passage is so pertinent to this point that I anticipate a little in giving it in this connection. "A certain spirit

this, as a matter of fact, is altogether too strong to be resisted, and to this extent the claims of what is termed Clairvoyance are by multitudes admitted. But hesitation immediately ensues when we go beyond this, and affirm the possibility of a sight or perception on the part of the subject entirely transcending the range of the operator's knowledge or his actual imaginings. This, it is said, brings us at once into the region of the incredible, as it invests the spirit with the power of emerging from the body, and in that state of possessing a kind of ubiquitous presence which can only be ascribed to the Deity. All objections, however, of this nature must give way before the clear evidence of facts, and facts may be adduced in abundance to show that the range of clairvoyant vision is not limited by the conceptions of the guiding mind. We do not say that this power is capable of being elicited in every instance in which the subject gives proof of being cognziant of the thoughts of another, and is able to describe the scenes and objects on which his mental eye is fixed. But that that which is frequently termed the *faculty of independent clairvoyance* does exist, and that incontestable proofs of it are often afforded, we affirm without hesitation. Both the private experience and the public vouchers of those who are conversant with the subject, are rich in testimonies on this head.

A remarkable form of this power is evinced in the knowledge which magnetic subjects when in that state, however locally and bodily remote, have of each other. The fact is beyond question, as will be attested by all those who are familiar with the phenomena, and can only be accounted for on the ground of the truth of Swedenborg's assertion, that *real* space is non-existent in the spiritual world, and that nothing more is needed to bring spirits into conjunction with each

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was with me, whom I had not known in the life of the body, and when I asked him whether he knew whence he was, he did not know, but by means of the interior sight he was led by me through cities where I had been, and at length through the city whence he came, and then through the streets and public squares, all which he was acquainted with, and at last to the street where he himself dwelt; and if I had known the houses, how they were situated, I might also have known his house."—*A. C.* 2485.

other than *similarity of states* coupled with a *desire* to that effect. "It has been given to see how similitude of state conjoins and contracts the extension of space or distance, and how dissimilitude separates and produces extension of space or distance. There they who to appearance are at the distance of a thousand miles from each other, can be present in a moment when the love of one to the other is excited, and on the other hand, they who are discoursing together, can be separated in like manner the moment any aversion is excited." —*Ath. Creed*, 106. If this is the law of conjunction between spirits in the other life, it is not perhaps difficult to conceive that it should be somewhat strikingly realized in the case of two Mesmeric subjects coming as they do, in good measure, into the spiritual sphere.

Yet it is to be remarked, that the exhibition of the power is usually governed by some hidden laws that have reference to *use*. The phenomena are perhaps most frequently evinced in cases where the object is to indicate the nature or the cure of disease. Nothing is more common than to submit to a subject the case of one, removed it may be to the distance of hundreds of miles, who is laboring under any particular malady, which however is not known in any of its particulars, to the consulter, but which he wishes to have investigated. A correct report is often made of such cases, and that without the slightest previous knowledge of the person or his ailment—a fact which cannot be accounted for but upon the supposition of some kind of *going forth of the spirit*, which at the same time is not incompatible with its still adhering to the body to which it belongs. The mind of the clairvoyant does undoubtedly in some way come in contact with the essential being of the person in question, and through that is made acquainted with the condition of the material organism, which stands in indissoluble relation to the soul that pervades and animates it. That there is an actual cognizance of the individual thus spiritually visited is evident from the fact that when such a person is subsequently brought into the presence of the clairvoyant when in the Mesmeric state, he will immediately recognise him as one whom he

has seen before, and will minutely describe all the particulars of the previous vision. We by no means affirm that these phenomena occur with every clairvoyant, but they nevertheless occur, as I have often witnessed, and more especially if the Mesmeric seer is furnished with a lock of hair, or any article of dress or ornament worn upon the person of the other party, which may serve as a medium for establishing the mysterious communication between them. The fact is doubtless very astonishing, but is rendered much more credible by Swedenborg's teachings respecting the nature of spirits and the modes of their intercourse, a portion of which we shall soon present to the reader.

But the first step is to adduce evidence of the fact.

"For six years I have made repeated trials with numerous patients of my own: but never have found one who I was satisfied could even see the objects about them with the eyes closed, or look into the interior of the bodies of others and state their condition and prescribe for them. But among my searches after clairvoyance I have at length found one example of the highest kind, just mentioned in the last paragraph, though she disclaims all clairvoyance of the inferior kind mentioned in the present paragraph. This patient is the perfection of integrity and every other moral excellence. Her word is a fact: and her truth is not less absolute than her freedom from vanity. She dislikes to exert her clairvoyance, and though, I have no doubt, long possessed of it, never mentioned it till I tried and urged her to exert it: nor would she ever exert it but from a desire to oblige me, nor does she if aware of the presence of others.

"She will accurately describe who are in a particular room at her father's house at a particular moment, and the arrangement of the furniture, &c.—a distance of above fifty miles: or she will search for and see a member of her family, and describe the place in which he or she is, and the others also present. I at length succeeded in prevailing upon her to see some others, not members of her family, or known to them or to herself, and whose names even I did not mention, but only a very few particulars about them. She has described their persons most accurately, the places in which they were, their occupations at the moment; and told what others were in the same room with them: and all this when I knew nothing of the truth at the time, and had to verify it afterwards. Far more than this she would tell: and tell with perfect ac-

curacy: and predict numerous things relating to others which have since exactly taken place. But I will not venture to add more at present. I am anything but superstitious; am indeed very skeptical of human testimony on all matters of a wonderful nature: but these points I have laboriously and rigidly looked into, and can speak positively. In exerting this power, she knits her brows and wrinkles her forehead vertically, evidently making a great *cerebral* exertion. The part at which she says she *sees*, so to speak, clairvoyantly, is the centre of the forehead, midway between the temples, but a little lower than half-way between the root of the nose and the top of the forehead,—exactly at the spot called by some cerebral physiologists the organ of Eventuality.

"I need hardly say that in perceiving absent and distant persons and things, it makes no difference what may be the direction of her face. Her seat may be placed against any of the walls of the room without altering her ability.

"Whether from her being in a very delicate state of health or not, she exerts the power with great effort, and often requires repeated efforts in the same direction at successive sittings before she sees what I desire her to see. Any temporary increase of debility, any headache, or other distressing sensation, or the slightest uncomfortable emotion, prevents its exertion to much purpose or altogether. Before she could discern persons who are strangers to her, many attempts for very many days were required. She then saw them more clearly every day. Sometimes she can see persons but for an instant at a time: and sometimes not more than once in this momentary manner during my visit. She seldom saw the whole of a room at once."—*The Zoist, Vol. II. p.* 478–481.

"Mademoiselle W., whose disease and its treatment have been minutely reported by Dr. Klein, her physician, appears to have been one of the most extraordinary natural somnambulists and *clairvoyants* upon record. The following facts concerning her, which Dr. Klein has slightly alluded to from motives of delicacy towards the family, are related in the third volume of the *Bibliotheque du Magnetisme Animal*, by an eye-witness who is worthy of all credit.

"After Mademoiselle W. had arrived at the house of M. St. ——, a respectable and opulent man, whose family is one of the most distinguished in the country, this gentlemen, who had previously heard of the accidental somnambulism of this young lady, looked upon her as a very extraordinary person, and requested her to give him, as she had already done on several former occasions, some proofs of the accuracy and

extent of her *magnetic telescope*, and to direct it towards his son, an officer in the army, at that time serving in Russia. From that moment, Mademoiselle W. directed her thoughts to this young man, and in all her paroxysms, although she had never seen him, she drew his portrait exactly as if she had him before her eyes. She said that he was constantly present to her mind—she accompanied him in all his military movements, and observed that, naturally brave, he exposed himself too inconsiderately to danger. She frequently asked the sister of this young officer, whether she did not see him in a corner of the room; and, one day, upon receiving a negative answer, she said, 'Well, then, ask him any questions you please, and I shall return his answers.' The sister, having consented, asked all sorts of questions relative to family matters, which were unknown to the somnambulist, who answered them all in a manner so precise and so accurate, that the interrogator afterwards declared that she felt herself seized with a cold perspiration, and was several times on the point of fainting with fright, during what she called the dialogue of the spirits.

"In another scene, the somnambulist declared to the father, that she saw his son at the hospital, with a piece of white linen wrapt round his chin—that he was wounded in the face—that he was unable to eat, but, at the same time, that he was in no danger. Some days later, she said that he was now able to eat, and that he was much better.

"The family soon ceased to pay much attention to these visions, probably putting little faith in them, when, some weeks afterwards, a courier arrived from the army. M. St. immediately went to Count Th. to inquire what news he had received. The latter, at once, set his mind completely at ease, by informing him that his son's name was not in the list of the wounded, &c. Transported with joy, he returned home, and said to Mademoiselle W., who was, at that time, in her somnambulic sleep, that, for once, she had not divined accurately, and that, fortunately for his son and himself, she had been completely deceived. At these words—*divined, deceived*—the young lady felt much offended, and, in an angry and energetic tone, assured the father that she was quite certain of the truth of what she had said—that, at the very moment, she saw his son at the hospital with his chin wrapt in white linen, and that, in the state in which she then was, it was quite impossible she could be deceived. Soon afterwards, there came a note from Count Th.; which, after some expressions of politeness and condolence, contained the following intelligence. That a second list of the wounded had arrived, in which was the name of his son, who had been

struck by a musket-ball on the chin, and was under medical treatment in the hospital, &c.

"According to my information, the veracity of the persons, upon whose authority the preceding narrative has been given, lies under no suspicion."—*Isis Revelata, Vol. II., p.* 93-96.

"Madame Bussière, being magnetised at eleven o'clock in the morning, told me that she was better—but that she could not think about herself—having something upon her mind, which distracted her thoughts; and not being able to see the cause of this presentiment, she asked me to assist her. I did so by the means usually employed under such circumstances. She retired within herself:—an instant afterwards she burst into tears, and said to me, 'I see my brother-in law, who is at Libourne: he has inflammation of the lungs; his wife wrote to me yesterday to inform me of this event, and the letter will arrive this evening:—she requests me to go to Libourne.' After a minute's silence; 'I am unwell, and I fear that this letter, when it arrives, will make me worse. I beg of you, on my awaking, to inform me of this, but with caution; especially tell me, that I dare not be absent at the most more than twelve days, because I shall require to be magnetised from that period until the next constitutional crisis, which will be the last. I cannot tell you on what day it will happen; I cannot see this till the evening before.'

"Having awakened her, I did as she had directed me, insisting strongly on the necessity of her returning on the 26th, on account of her health.

"In the evening her husband sent me the letter announced during her sleep; its contents were precisely those which Madame Bussière had told me."—*Newnham's An. Mag. p.* 277–278.

Cases of a similar character to the foregoing could be easily multiplied, but to the skeptic they would probably be unavailing, and to the believer useless. Our object will have been answered if we have succeeded in presenting the evidence of a mental phenomenon, which finds its solution in the parallel developments of Swedenborg. Our drift is all along to explain *facts* by *laws*. The facts may be doubted or denied by those who have witnessed nothing like them, but we have much less solicitude for those who deny the facts than for those who, upon satisfactory proof, admit the facts, but have hitherto been ignorant of the laws. It will be seen

from what follows that nothing more is developed in the facts than the laws of spiritual existence give us reason to anticipate. Everything involved in the phenomena rests upon the grand principle, that "man is a spirit as to his interiors," and that his spiritual nature *in* the body often manifests itself according to the laws which govern it *out of* the body.

"The spirits who are thought of by others (as those who have been in any degree acquainted together during the life of the body) are present in a moment, when it is granted by the Lord, and so very near that they can hear and touch each other, or at any little distance, notwithstanding they might have been thousands of miles distant, yea, even at the stars; the reason is, because distance of place does not operate in the other life."—*A. C.* 1274.

"All conjunction in the spiritual world is done by looking: when any one there thinks concerning another from an affection of speaking with him, the other becomes present on the spot; and one sees the other face to face: the like is done when any one thinks concerning another from an affection of love; by this affection conjunction takes place, but only presence takes place by the other: this is peculiar to the spiritual world: the reason is, because all there are spiritual; it is otherwise in the natural world in which all are material: in the natural world the like takes place with men in the affections and thoughts of their spirit; but because in the natural world there are spaces, but in the spiritual world spaces are only appearances, therefore in the latter world that takes place actually which takes place in the thought of any spirit." —*D. P.* 29.

"Since angels and spirits are affections which are of love, and thoughts thence, therefore neither are they in space and time, but only in the appearance of them: the appearance of space and time is to them according to the states of the affections and thence of the thoughts: wherefore, when any one thinks about another from affection, with the intention that he wishes to see him, or to speak with him, he is set forthwith present. Hence it is, that spirits are present with every man, who are in like affection with him; evil spirits with him who is in the affection of like evil, and good spirits with him who is in the affection of like good: and they are so present, as when one is included in society: space and time make nothing towards presence, for the reason that affection and thence thought are not in space and time; and spirits and

angels are affections and thence thoughts. That it is so, has been given to know from a living experience of many years; and also from this, that I have spoken with many after death, as well with those who are in Europe and its various kingdoms, as with those who were in Asia and Africa and their various kingdoms; and they were all near me; wherefore, if there had been space and time to them, journeying and the time of journeying would have intervened. Yea, every man knows this from what is implanted in himself or in his mind; which became evidenced to me by this, that no one thought of any distance of space, when I related what I have spoken with any one deceased in Asia, Africa, or Europe; as, for example, with Calvin, Luther, Melancthon, or with any king, officer, or priest, in a distant country; and it did not at all fall into their thoughts, how one could speak with those who lived there, and how they could come to and be present with him, when yet lands and seas intervene: from this it has also been manifest to me, that no one thinks from space and time, when he thinks concerning those who are in the spiritual world."—*D. P.* 50.

"Although all things in heaven appear in place and in space just as in the world, still the angels have no notion and idea of place and space. Because this cannot but appear as a paradox, I wish to present the subject in a clear light, because it is of great importance.

"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 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. Thus all the angels move; hence to them there are no distances, and if there are not distances, neither are there spaces, but instead of them states and their changes.

"Because progressions are made thus, it is evident that approximations are similitudes as to the state of the interiors, and that removals are dissimilitudes. Thence it is that those are near to each other who are in a similar state, and those at a distance, who are in a dissimilar state; and that spaces in heaven are nothing else than external states corresponding to internal. It is from no other source that the heavens are distinct from each other, and also the societies of each heaven, and every one in the society. Thence likewise it is, that the hells are entirely separated from the heavens, because they are in a contrary state.

"From this cause also it is, that in the spiritual world one

is exhibited as present to another, if he only intensely desires his presence, for thus he sees him in thought, and puts himself in his state; and conversely, that one is removed from another as far as he is averse to him. And because all aversion is from contrariety of the affections and from disagreement of the thoughts, thence it comes to pass, that several who are in one place there appear to each other so long as they agree, but as soon as they disagree they disappear."—*H. & H.* 191–194.

"Interior sight in the spiritual world conjoins; interior sight is thought, and in a society there, when several act as one, and also in choirs, what one thinks another also thinks, thus thought conjoins; and likewise when any one thinks of another, he is presented to view, thus also thought conjoins."—*A. C.* 5975.

"Man at this day, to whom the interiors are closed, knows nothing of those things which exist in the spiritual world or heaven: he says indeed from the Word and from doctrine, that there is a heaven, and that the angels, who are there, are in joy and in glory, and he knows nothing besides. He wishes indeed to know how the case is there, but when he is told, he still believes nothing, by reason that in heart he denies the existence of such things: when he wishes to know, it is only because then he is in curiosity from doctrine, not in delight from faith; and they who are not in faith, deny also in heart. But they who believe, procure to themselves ideas concerning heaven, its joy and glory, from various things, every one from such things as are of his own science and intelligence; and the simple from sensitive things which are of the body.

"Nevertheless most persons do not apprehend that spirits and angels have sensations much more exquisite than men in the world; namely, sight, hearing, smelling, something analogous to taste, and touch, and especially the delights of the affections. If they had only believed that their interior essence was a spirit, and that the body, together with its sensations and members, is only adequate to uses in the world, and that the spirit and its sensations and organs are adequate to uses in the other life, then they would come of themselves and almost spontaneously into ideas concerning the state of their spirits after death. For then they would think with themselves, that his spirit is the very man himself who thinks, and who lusts, who desires and is affected, and further that all the sensitive, which appears in the body, is properly of its spirit, and of the body only by influx: and these things

they would afterwards confirm with themselves by many things, and thus at length would be delighted with those things which are of their spirit, more than with those which are of their body. In reality also this is the case, that it is not the body which sees, hears, smells, feels, but its spirit; wherefore when the spirit is freed from the body, it is then in its own sensations, in which it had been when in the body, and indeed in those much more exquisite; for corporeal things, because respectively gross, rendered the sensations obtuse, and still more obtuse, because it immersed them in earthly and worldly things.

"This I can assert, that a spirit has much more exquisite sight than a man in the body, and also hearing, and what will seem surprising, more exquisite sense of smell, and especially sense of touch, for they see each other, hear each other, and touch each other. This also he who believes a life after death, might conclude from this, that no life can be given without sense, and that the quality of the life is according to the quality of the sense; yea, that the intellectual is nothing but an exquisite sense of interior things, and the superior intellectual of spiritual things; hence also the things which are of the intellectual and of its perceptions are called the internal senses. With the sensitive of man immediately after death, the case is this. As soon as man dies, and the corporeal things with him grow cold, he is raised up into life, and then into the state of all sensations, insomuch that at first he scarcely knows otherwise than that he is still in the body; for the sensations in which he is, lead him so to believe. But when he perceives that he has more exquisite sensations, and this especially when he begins to speak with other spirits, he then takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit. I have spoken with two with whom I had been acquainted, on the same day that they were buried, and with one who saw through my eyes his own coffin and bier, and inasmuch as he was in every sensation in which he had been in the world, he talked with me about the obsequies, when I was following his funeral, and also about his body, saying, that they reject it because he himself lives.

"But it is to be known, that they who are in the other life, cannot see anything which is in the world through the eyes of any man; the reason why they could see through my eyes was, because I am in the spirit with them, and at the same time in the body with those who are in the world. And it is further to be known, that I did not see those with whom I discoursed in the other life, with the eyes of my body, but with the eyes of my spirit, and still as clearly, and sometimes more

clearly than with the eyes of my body, for, by the divine mercy of the Lord, the things which are of my spirit have been opened.

"But I am aware that the things which have been heretofore said, will not be believed by those who are immersed in corporeal, terrestial, and worldly things, that is, by such of them as hold those things for an end, for these have no apprehension of other things than those which are dissipated by death. I am aware also, that neither will they believe, who have thought and inquired much about the soul, and have not at the same time comprehended that the soul is man's spirit, and that his spirit is his very man which lives in the body. For these cannot conceive any other notion about the soul, than that it is something cogitative, or flamy, or ethereal, which only acts into the organic forms of the body, and not into the purer forms which are of its spirit in the body, and thus such that it is dissipated with the body; and this is especially the case with those, who have confirmed themselves in such notions by views puffed up by the persuasion of their own superior wisdom."—*A. C.* 4622.

"The divine omnipresence may be illustrated by the wonderful presence of angels and spirits in the spiritual world. In this world, because there is no space, but only an appearance of space, an angel or a spirit may, in a moment, become present to another, provided he comes into a similar affection of love, and thence thought, for these two make the appearance of space. That such is the presence of all there, was manifest to me from this, that I could see Africans and Indians there very near me, although they are so many miles distant upon earth; nay, that I could become present to those who are in other planets of this system, and also to those who are in the planets in other systems, out of this solar system. By virtue of this presence, not of place, but of the appearance of place, I have conversed with apostles, deceased popes, emperors and kings; with the founders of the present church, Luther, Calvin, Melancthon; and with others from distant countries. Since such is the presence of angels and spirits, what limits can be set to the Divine presence in the universe, which is infinite! The reason that angels and spirits have such presence, is, because every affection of love, and thence every thought of the understanding, is in space without space, and in time without time; for any one can think of a brother, relation or friend in the Indies, and then have him, as it were, present to him; in like manner, he may be affected with their love by recollection. By these things, because they are familiar to every one, the divine omnipresence

may, in some degree, be illustrated; and also by human thoughts, as, when any one recalls to his remembrance what he has seen upon a journey in various places, he is, as it were, present at those places. Nay, the sight of the body emulates that same presence; the eye does not perceive distances, except by intermediate objects, which, as it were, measure them. The sun itself would be near the eye, nay, in the eye, unless intermediate objects discovered that it is so distant: that it is so, writers on optics have also observed in their books. Such presence has each sight of man, both intellectual and corporeal, because his spirit sees through his eyes."—*T. C. R.* 64.

With these citations before us, what doubt can possibly remain, that Swedenborg has developed the rationale of the manifestations of which we are now treating? Is not the parallelism as obvious as the facts? and are not the facts sustained by competent testimony? Our appeal, however, is to those who admit the facts, and to all such we propose the query, whether the evidence is not conclusive, that Swedenborg has penetrated the mystery of these startling phenomena? Has he not lifted the curtain and exposed to view the spiritual machinery, so to speak, upon which these marvellous results depend? Here are adequate causes assigned for obvious effects, and what is the ground, we ask, on which Swedenborg is to be written a *dreaming visionary*, merely for affirming a psychology which completely solves the problems of experience? Surely, if we behold in Mesmerism phenomena which irresistibly refer themselves to a spiritual world—if we admit that such a world exists—if the mind of man were while sojourning in the body, is really a denizen of that world—then we feel at liberty to claim that Swedenborg has been admitted into it, and has laid open its hidden laws. How could such a claim be substantiated otherwise than by the very evidence which is set before our eyes, to wit, the accordance of known facts with the asserted law?

We may here advert to another phase of the Mesmeric marvels of a similar character to the preceding. It is known that clairvoyant subjects are sometimes sent on an ideal excursion to the moon or to the various planets of the system. As to the accuracy of their reports we have nothing to say,

for we have no doubt that, owing to causes which Swedenborg has also unfolded, there is frequently a large admixture of the fanciful and the illusive in the impressions received by Mesmeric subjects. This circumstance, however, does not countervail the equally clear evidence of truth in regard to many of their statements, and in the present case we have to do with the simple possibility of the thing itself. Does the clairvoyant state enable one to visit mentally the distant regions of the universe? It is not, perhaps, easy to limit the capability disclosed in the foregoing extracts. If mind or spirit really rises superior to all relation to space—if the sole condition of being present to another person in any part of the globe be the *wish* to that effect—then we may doubtless conceive that by the same law one may be transported, so to speak, to the remotest bounds of creation. On this subject Swedenborg speaks as follows:

"They who are in heaven can discourse and converse with angels and spirits, who are not only from the earths in this solar system, but also from other earths in the universe out of this system; and not only with the spirits and angels there, but also with the inhabitants themselves, only, however, with those whose interiors are open, so that they can hear such as speak from heaven: the same is the case with man, during his abode in the world, to whom it has been given of the Lord to discourse with spirits and angels; for man is a spirit as to his interiors, the body which he carries about in the world only serving him for the performing functions in this natural or terrestrial sphere, which is the ultimate of all spheres. But it is given to no one to discourse as a spirit with angels and spirits, unless he be such that he can consociate with angels as to faith and love; nor can he so consociate, unless he have faith and love to the Lord, for man is joined to the Lord by faith and love to him, that is by truths of doctrine and good principles of life derived from him; and when he is joined to the Lord, he is secure from the assaults of evil spirits from hell: with others the interiors cannot be so far opened, since they are not in the Lord. This is the reason why there are few at this day, to whom it is given to speak and converse with angels; a manifest proof whereof is, that the existence of spirits and angels is scarce believed at this day, much less that they are attendant on every man, and that by them man has connection with heaven, and by heaven with the Lord; still less is it

believed, that man, when he dies as to the body, lives a spirit, even in a human form as before.

"Inasmuch as there are many at this day in the church who have no faith concerning a life after death, and scarce any concerning heaven, or concerning the Lord as being the God of heaven and earth, therefore the interiors appertaining to my spirit are open by the Lord, so that I am enabled, during my abode in the body, to have commerce with the angels in heaven, and not only to discourse with them, but also to see the astonishing things of their kingdom, and to describe the same, in order to check from henceforth the cavils of those who urge, 'Did ever any one come from heaven and assure us that such a place exists, and acquaint us with what is doing there?' Nevertheless I am aware, that they who in heart have heretofore denied a heaven and a hell, and a life after death, will even still continue in the obstinacy of unbelief and denial; for it is easier to make a raven white, than to make those believe, who have once in heart rejected faith; the reason is, because such persons always think about matters of faith from a negative principle, and not from an affirmative. May the things, however, which have been hitherto declared, and which we have further to declare, concerning angels and spirits, be for the use of those few who are principled in faith! whilst it is permitted, in order to bring others to somewhat of acknowledgment, to relate such particulars, as delight and engage the attention of persons desirous of knowledge; for which purpose we shall now proceed to give an account of the earths in the starry heaven." —*Earths in the Universe, p.* 123–124.

"I was led by angels from the Lord to a certain earth in the starry heaven, where it was given to take a view of the earth itself, yet not to speak with the inhabitants, but with spirits who came from thence (for all the inhabitants or men of every earth, after finishing their course of life in the world, become spirits, and remain near their own earth): from these however I received information concerning the earth, and concerning the state of the inhabitants thereof; for men, when they leave the body, carry with them all their former life, and all their memory. To be led to earths in the universe, is not to be led and translated thither as to the body, but as to the spirit, and the spirit is led by variations of the state of interior life, which appear to it as progressions through spaces. Approaches, or near advancements, are also effected according to agreements or resemblances of states of life, for agreement or resemblance produces conjunction, whereas disagreement and dissimilitude produces

disjunction. Hence it may appear how translation is effected as to the spirit, and its approach or near advancement to things remote, whilst the man still remains in his own place. But to lead a spirit, by variations of the state of its interiors, out of its own orb, and to cause the variations successively to advance even to a state agreeing with or like to those to whom it is led, is in the power of the Lord alone; for there must be a continual direction and foresight from first to last, both in advancing and returning back again; especially when the translation is to be effected with a man, who is still, as to the body, in the natural world, and thereby in space. That such a translation has been effected, will appear incredible to those who are immersed in the sensual corporeal life, and whose thoughts originate in sensual corporeal things, nor can they be induced to believe it; the reason is, because the sensual corporeal life cannot conceive of progression without space; but they who think from the sensual principle of their spirit, somewhat removed or withdrawn from the sensual principle of the body, consequently who think from an interior principle in themselves, may be induced to believe and to conceive it, since in the idea of interior thought there is neither space nor time, but instead thereof the original principles whence spaces and times had birth. For the use of these latter the following account is written respecting the earths in the starry heaven, and not for the former, (viz. such as are immersed in the sensual corporeal life,) unless they be in a state to suffer themselves to be instructed."—*E. U.* 127.

"Those who are in heaven can discourse and converse with angels and spirits, who are not only from the earths in this solar system, but also with those who are from earths in the universe out of this system; and not only with spirits and angels thence, but also with the inhabitants themselves whose interiors have been opened, so as to be able to hear those who speak from heaven. A similar privilege is granted to man, during his life in the world, to whom it has been given by the Lord to discourse with spirits and angels, for man is a spirit and angel as to his interiors, the body which he carries about with him in the world serving him only for functions in this natural or terrestrial sphere, which is the ultimate. But it is given to no one as a spirit and angel to speak with angels and spirits, unless he be of such a quality that he can consociate with them as to faith and love; nor can he consociate unless the faith be directed to the Lord and the love to the Lord, inasmuch as man by faith in Him, thus by truths of doctrine, and by love to Him, is conjoined, and

when he is conjoined to Him, he is secure from the insult of evil spirits who are from hell. With others the interiors cannot be opened at all, for they are not in the Lord. This is the reason why there are few at this day, to whom it is given to discourse and converse with angels; a manifest proof of which circumstance is, that it is scarcely believed at this day that spirits and angels are, still less that they are attendant upon every man, and that by them man hath connexion with heaven, and through heaven with the Lord; and that it is still less believed that man when he dies as to the body, lives a spirit, also in a human form as before."—*A. C.* 9438.

"The reason may indeed be declared why going, journeying, and sojourning have such significations, but that reason is such, that it can hardly be received by those who do not know how the case is with motions in the other life. Motions there and progressions, are nothing else, because from no other source, than changes of state of the life, which changes appear in externals altogether as progressions from place to place: that this is so, may be confirmed from much experience in the other life; for I have walked there in spirit with the inhabitants, and among them, through several of their abodes, and this notwithstanding I had remained in the same place as to the body. I have also discoursed with them as to how this could be, and have been instructed, that there are changes of the state of the life, which cause progressions in the spiritual world; which was also confirmed by this, that spirits, by changes induced in the state, can be presented on high, and in a moment in the deep, also far westward, and in a moment eastward, and so forth. But, as was said, this cannot fail to appear strange to him, who knows nothing concerning life in the spiritual world; for in that world there are not spaces, nor times, but instead of them states of the life; these states in externals produce an appearance altogether living of progressions and of motions; this appearance is as living and real as is the appearance of life itself, namely, that life is in us, and thus ours, when yet it flows in from the Lord, who is the fountain whence comes the all of life."—*A. C.* 5605.

"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 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. Thus all the angels move; hence to them there are no distances, and if there are not

distances, neither are there spaces, but instead of them states and their changes."—*H. & H.* 192.

The absolute truth of the revelations made in this department cannot, of course, except in the case of Swedenborg, be the ground of much confidence. As to him, we rest in the assurance of his reliability, because he has clearly developed the law which ascertains the possibility of the fact, and because he has given so much evidence of truthfulness in other respects. As to others, we confide in their reports only so far as they agree with his. As a general fact, however, we deem their statements of little value, from the circumstance that we are convinced their state is one which renders them liable to numberless involuntary delusions from sources which Swedenborg has fully disclosed.

On the whole it must, we think, be admitted, that the phenomena of Mesmerism, taken in conjunction with the developments of Swedenborg, open a new chapter in the philosophy of mind and in man's relation to a higher sphere. It would seem that the veil was about being removed which has hitherto shrouded in darkness the deep arcana of the spirit-world. We awake with amazement to the conviction that what have hitherto been regarded as the wildest vagaries of a disordered fancy are in fact assuming the character of the most profound psychological truths. But what are these disclosures, sublime as they are, compared with the announcements of this enlightened seer relative to the great *moral* doctrines which he has promulgated from the same sphere, and which take hold at once of the psychological nature, the most sacred duties, and the eternal destiny of man! Nothing that we have thus far brought to view in the foregoing extracts can give the reader any adequate idea of the magnificent system of moral truth embodied in his writings. We can only say of it that it is quite as far in advance of the theology, as it is of the philosophy, of the world, and more it would not be easy to say. Yet we say this well aware that the same causes which have hitherto prevented, and will probably still prevent, except to a limited extent, the admission of the truth of the philosophy, will doubtless operate,

for some time to come, to prevent the recognition of the truth of the theology. It is not only in too obvious antagonism with the favorite dogmas of the church, but it is too pure, too holy, too heavenly—it makes too uncompromising demands upon *life*—it discovers heaven and hell in too close proximity with the human heart in its ruling loves—to allow the hope of its general reception till the movements of the Divine Providence have wrought stupendous changes in the state of the general mind of Christendom. The reign of an overspreading sensualism must first be shaken to its centre, before the plea of a spiritual philosophy can gain a hearing But it would prove us recreant to the solemn interests of Truth did we permit ourselves to despair of its final triumphs. It will eventually come with resistless rebuke to all the falsities which have opposed its progress and laden with abundance of blessing to its humble and hearty recipients.

CHAPTER VII.

MAGNETIC HEARING.

The condition of all the senses is materially affected by the Magnetic process. The results connected with vision are perhaps the most remarkable and astounding, but the phenomena developed in regard to the auditory functions in that state are very striking. As a general fact, the subject becomes insensible to any sound except that of the voice of the magnetizer or of the party in communication. *His* slightest tones are audible, and even his whisper, and that too from a distance at which it could not be heard in his waking state. All attempts by others to awaken him—even the loudest shoutings or the report of a pistol close by the ear—have for the most part no effect. Yet a single word from the operator will often suffice to break the spell of som-

nolence and restore the sleeper to his waking consciousness. Cases indeed occasionally occur in which the state of magnetic isolation is so complete, that even the word of the operator himself fails to be heard, and when all intercourse is as effectually precluded with him as with others. But as a general fact, there is no impediment to the most free and familiar converse with the individual, whether the magnetizer or another, with whom the subject is in communication, while to others the organ of hearing seems to be hermetically sealed. Yet it is obvious that the effect produced by the percussion of the air on the tympanum of the ear is the same in the case of those with whom he is not in communication as of those with whom he is. Yet the one is heard while the other is not.

"Upon first passing into the mesmeric state, Theodore seemed absolutely insensible to every other than the mesmerizer's voice. Some of our party went close to him and shouted his name, but he gave no tokens of hearing us until Mr. K——, taking our hands, made us touch those of Theodore and his own at the same time. This he called putting us 'en rapport' with the patient. After this Theodore seemed to hear our voices equally with that of the mesmerizer, but by no means to pay an equal attention to them."—*Townshend, p.* 57.

"Even after having been placed 'en rapport' with all present, the patient seemed incapable of hearing any voice but mine, unless the person who spoke were in actual contact with me and with herself at the same time. On one occasion, when I was asking her if she knew what some object was that I held before her, her father told her very loudly that it was a wine-glass (which it actually was), but the patient did not profit by the intelligence; for, on being again questioned, she said impatiently, 'I do not know; I cannot tell.' Her name, shouted closed to her ear by different members of her family, seemed to make no impression whatever upon her organs of hearing; while, on the contrary, she attended to the slightest word that I addressed to her."—*Townshend, p.* 77.

"In proportion as persons sink deeper into mesmeric sleep-waking, their external senses seem blunted, one by one, and so far there is certainly a relation between the mesmeric and the natural sleep. The eye, as we have seen, yields, first to the slumbrous influence. Long after this organ has ceased to act, the hearing retains all its acuteness, and the sleepwaker

is able to indicate what sounds are going on around; but at length the 'porches of the ear' are closed as well as the 'curtain of the eye,' and the patient, though still alive to feeling, is dead to every sound save that of the mesmerizer's voice. I have proved this times innumerable; so frequently, indeed, that is better to give the general results of the experiments I have witnessed than to state one in particular. Often have the members of my family, or visiters, who, perhaps, were but little inclined to believe in Mesmerism, tried to awaken Mademoiselle M——, or to startle her by sudden noises. Logs of wood have been dashed against the floor: plates have been suddenly broken; her name has been shouted out close to her ear, in vain. Other persons present have shown that they were startled, but not the sleepwaker. Once or twice, indeed, on such occasions, when asked if she heard anything, she has replied, 'No, I heard nothing; but I thought, just now, something pushed against my chair;' a mode of expression which deserves to be remarked, as analogous to that used by deaf persons to describe the sensations given them by the concussion of the air produced by great sounds." —*Townshend, p.* 102.

"The scientific person to whom I have once before alluded, and whose testimony is valuable, inasmuch as his habits of mind led him ever to separate illusion from truth, assured me, when in the mesmeric state, that he could hear no sound whatever except my voice. I made another person speak who was in the room on that occasion, and the sleepwaker was unaware that anything had been said.

"Another patient (E. A——, to whom I shall have occasion to allude hereafter) said, when I was singing, 'You should ask Mr. V——' (a musician who was in the room) 'to accompany you.' I did so; but, though Mr. V—— made a loud accompaniment to my voice, E. A. kept calling out, 'Why does he not play?'"—*Townshend, p.* 104.

The facts thus reported we venture to deem unquestionable, especially as they may easily be confirmed by scores of similar cases, afforded by the experience of all who are familiar with the Magnetic phenomena. How are they to be accounted for? We submit that the effects refer us to the laws of the spiritual sphere for a development of the *cause*, and that no other solution than that which Swedenborg has given is adequate.

"Ideas, inasmuch as they are expressions of speech, are

sonorous among spirits and angels, hence the tacit thought of men is audible to spirits and angels, when it so pleases the Lord."—*A. C.* 6624.

"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; 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. Hence it is evident that the speech of an angel and of a 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, that it also flows into the tongue, and excites in it a slight vibration, but not with any motion, as when the sound of speech is articulated by it into words by the man himself."—*H. & H.* 248.

The latter of the above extracts speaks indeed of the vocal communication of angels and spirits with man while sojourning in the body, but it still illustrates the point before us, viz. the mode of hearing in the Mesmeric state; for as a spiritual sensation is developed in the subject, the utterance of the outer man, by means of the vocal organs, is as really heard as the speech of the inner man, which is, in a great degree, independent of audible sounds. We say—in a great degree—because it is unquestionable that the accompaniment of the speaker's voice does in some way essentially aid the inner hearing of the subject, although the idea is communicable without it.

"What is the nature of the correspondence between the soul and the body, or between those things which are of the spirit which is within man, and those which are of the body which are out of him, may appear manifestly from the correspondence, influx, and communication of the thought and apperception which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the apperception of speech is nothing but the hearing of his spirit; thought, when man speaks, does not indeed appear to him as speech, because it conjoins itself with the speech of the

body, and is in it; and apperception, when man hears, does not appear otherwise than as hearing in the ear. Thence it is, that most people, who have not reflected, do not know otherwise, than that all sense is in the organs which are of the body, and consequently that when those organs fall to decay by death, nothing of sense survives, when yet man, that is, his spirit, then comes into his veriest sensitive life. That it is the spirit which speaks and which hears, was made manifest to me from conversations with spirits. Their speech, communicated to my spirit, fell into my interior speech, and thence into the corresponding organs, and there terminated in an effort closed into a conatus, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times, when spirits have spoken with me in the midst of a company of men, some of them have supposed, because their speech was heard so sonorously, that they would be heard also by those who were there present; but reply was made, that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident, how the Spirit spake with the prophets, not as man with man, but as a spirit with a man, namely, in him, Zechariah i. 9, 13; chap. ii. 2, 7; chap. iv. 1, 4, 5; chap. v. 5, 10; chap. vi. 4; and in other places. But I know that these things cannot be comprehended by those, who do not believe that man is a spirit, and that the body serves him for uses in the world; they who have confirmed themselves in this, are not indeed willing to hear of any correspondence, and if they hear, inasmuch as they are in the negative principle, they reject; yea, they are also made sad that anything is taken away from the body."—*A. C.* 4652.

"It is known from the Word of the Lord, that many persons formerly conversed with angels and spirits, and that they heard and saw many things which exist in the other life; but that afterwards heaven was as it were shut up, insomuch that at this day it is scarcely believed that spirits and angels exist, still less that any one can converse with them, from an idea that it is impossible to converse with those who are invisible, and whom in their heart they deny. But whereas, by the divine mercy of the Lord, it has been granted me now for some years almost continually to hold discourse with spirits and angels, and to be in their company as one of them, it is permitted me to relate what it has been given me to know concerning their speech among themselves.

"The speech of the spirits with me, was heard and perceived as distinctly as the speech of men; nay, when I have discoursed with them whilst in company with men, it was

observed, that as I heard the men sonorously, so I heard also the spirits; insomuch that the spirits sometimes wondered that their discourse with me was not heard by others; for, as to hearing, there was no difference at all. But as the influx into the internal organs of hearing is different from the influx of speech with men, it could be heard by none but myself, to whom these organs, by the divine mercy of the Lord, were open. Human speech flows in through the ear, by an external way, by the medium of the air; whereas the speech of spirits does not enter through the ear, nor by the medium of the air, but by an internal way, into the same organs of the head or brain: hence the hearing is similar."—*A. C.* 1634–1635.

"The speaking of spirits with man, as has been stated above, is effected by vocal expressions: but the speaking of spirits with each other is by ideas, wherein vocal expressions originate, such as are the ideas of thought: these, however, are not so obscure as are those of man during his life in the body, but are distinct, after the manner of speech. Human thought, after the decease of the body, becomes more distinct and clear, and the ideas of thought become discrete, so as to serve for distinct forms of speech: for the obscurity is dissipated with the body, and thus the thought, being freed as it were from the shackles with which it was encumbered, consequently, from the shadows in which it was involved, becomes more instantaneous; and hence the intuition, perception, and utterance, of every particular is rendered more immediate."—*A. C.* 1757.

Commentary is scarcely needed upon the above elucidations. The evidence is decisive that Swedenborg has given an exposé of the law of spiritual acoustics which applies directly and unequivocally to the corresponding peculiarities of the magnetic condition. It is but another item in his accumulation of proofs that the all of sensation (excepting taste) which man enjoys here he enjoys also in the other world, only in a more exquisite degree, as pertaining to the more interior principles of his nature. It adds also another link in the chain of evidence which goes to establish the marked affinity between the internal state of a mesmerized subject and that of a spirit free from the bondage of the body. What can be more palpable than the points of resemblance between the phenomena of hearing in the two cases?

CHAPTER VIII.

REPUGNANCE TO NAMES.

THE peculiarity indicated by the title of the present chapter is one which seldom fails to manifest itself more or less to all those who are conversant with the Mesmeric phenomena. It is often a perplexing problem why the subject, when in that state, and attempting the description of the commonest material objects, should not at once designate them by their appropriate name, instead of describing them by their qualities or uses, which he is almost invariably prompted to do. If the operator holds in his hand a watch and asks his subject what it is, he will be very apt to reply that it is something by which to tell the time—of a staff, that it is something to walk with—of a knife, that it is something to cut with—of a garment, that it is something to wear, and so of a thousand other things. Those who have entered but little into the philosophy of the magnetic condition are frequently stumbled by this circumstance, being utterly at a loss to comprehend why it is not as easy to name as to perceive the object in question. The consequence is, that many are led to doubt of the fact of the perception at all, and resolve the matter into a species of evasion on the part of the subject. But the truth is, the peculiarity rests on some of the profoundest principles of psychology which receive an abundant eclaircisement at the hands of Swedenborg. We should have much more reason to doubt the reality and lucidity of their internal perception were the case otherwise than it is. The state developed by Mesmerism is one which brings the subject into contact with *the soul and essences of things*, or in other words into *the sphere of universal causes*. As all sensible objects are a mere body to the internal living principle which actuates and moulds them, so the names by which they are designated are mere outward coverings that fall off, as it were, when their inner essence and constitution is revealed,

as it is to the faculty interiorly awakened in the spirit of the sleep-seer. It is then, as I have been informed by a very intelligent subject of that state, positively painful to endeavor to clothe the ideas in what, in the natural state, would be their appropriate language. Not only have they an unaccountable repugnance to employ the proper terms when they occur to them, but often they do not occur—they cannot find them—they have strangely disappeared from the memory. They have accordingly in many cases a strong disposition to make use of gestures to convey their meaning, and in others to resort to such round-about modes of phraseology as make their answers appear like guessing, as if they were but half certain of what they intended to express.

The rationale of all this is very luminously expounded by Swedenborg in two grand features of his disclosures, the one touching the principle of *spiritual thought*, the other that of the *external memory*. He informs us that man is ordinarily, in the present world, in *natural* thought, which is a thought conversant with natural objects, and that the objects of this thought are also the objects which form the *materiel* of the *external* memory. But there is notwithstanding in every man an innate potency of the waking up of a principle of *spiritual* thought, which has respect to entirely another class of objects, and with which the *internal* memory is more especially connected. This faculty is not normally developed in the present life, but every one comes into the exercise of it in the other life, where the objects with which he is conversant are no longer natural but spiritual. In that state also the external memory, though not extinguished, is rendered dormant; and though its contents may be occasionally reproduced, and the soul *let in* to any former state of which it has ever been conscious, yet this is not according to the established order of that world.*

* The following is mentioned as an exception to a general rule: "That men after death, that is, spirits, lose not the smallest portion of the things pertaining to their exterior or corporeal memory, but have all the contents of it, or all the memory with them, although it is not allowable to bring forth thence the particulars of their life,

The following passages disclose the facts of the spiritual condition of the other life; their bearing upon the present theme will shortly appear.

"Man, while he lives in the body, can scarcely know that he has an interior memory, because then the interior memory almost acts as one with the exterior memory for the ideas of thought, which are of the interior memory, flow into the things which are of the exterior memory, as into their vessels, and are there conjoined. This case is the same as when angels and spirits speak with man; then their ideas, by which they converse with each other, flow into the expressions of man's language, and so conjoin themselves with these, that they know no otherwise than that they themselves speak in man's mother tongue, when yet the ideas alone are theirs, and the expressions into which they flow, are man's, concerning which circumstance I have frequently discoursed with spirits.

"These two memories are altogether distinct from each other; to the exterior memory, which is proper to man when he lives in the world, pertain all expressions of languages, also all objects of the external things of the senses, and likewise the scientifics which are of the world. To the interior memory pertain the ideas of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists. That these things are distinct from each other, man does not know, as well because he does not reflect thereupon, as because he is in corporeals, and cannot so easily withdraw his mind from them.

"Hence it is that men, while they live in the body, cannot speak with each other, but by languages distinguished into articulate sounds, or expressions, and cannot understand each other, unless they are acquainted with those languages; the reason is, because this is done from the exterior memory. Whereas spirits converse with each other by an universal language distinguished into ideas, such as are the ideas of thought itself, and thus can converse with every spirit, of

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has been given me to know by much experience; as may appear evident from the following relations. Two spirits, whom I had known during their life in the body, and who were at enmity with each other, met together, when I heard one describing the genius and character of the other with many circumstances, also what opinion he had had concerning him, reciting an entire epistle which he had written to him, and many more things in a series which were particular, and were of the exterior memory, and which the other acknowledged, but without making any reply."—*A. C.* 2481.

whatever language or nation he had been in the world; the reason is, because this is done from the interior memory. Every man, immediately after death, comes into this universal language, because he comes into this interior memory, which, as was said, is proper to his spirit."—*A. C.* 2470–2472.

"The external or natural memory, as to those things therein which are derived from what is material, and from time and space, and from all other things which are proper to nature, does not serve the spirit for that use in which it had served it in the world; for man in the world, when he thought from the external sensual, and not at the same time from the internal sensual, or the intellectual, thought naturally and not spiritually; yet in the other life, when the spirit is in the spiritual world, he does not think naturally, but spiritually; to think spiritually is to think intellectually or rationally. Hence it is, that the external or natural memory, as to those things which are material, is then quiescent, and those things only come into use which man has in the world imbibed by means of material things, and has made rational. The reason why the external memory is quiescent as to those things which are material, is, because they cannot be reproduced: for spirits and angels speak from affections and thence thoughts."—*H. & H.* 464.

"Inasmuch as men after death are in the interior memory, which was of their rational, hence it is, that they who have been distinguished in the world for their skill in languages, are not able to call forth into utterance a single expression of those languages; and that they who have been distinguished for skill in the sciences, are not able to recollect anything of scientifics, and that these are sometimes more stupid than others.—*A. C.* 2480.

What light, then, is reflected from these statements on the circumstance to which we have alluded as usually connected with the Mesmeric manifestations? The entire mass of evidence accumulated in the preceding pages goes to show, that the subjects of that state are elevated in a very considerable degree into a *spiritual* state, that is, into the state of spirits. Consequently the fixed phenomena of the spiritual world evince themselves more or less distinctly in the experience to which the state gives rise. In respect to the peculiarity we are now considering, there can be no doubt that the person

under the magnetic influence is elevated so far into the spiritual region, that his thought becomes at least partially spiritual, and the consequence is that his external memory ceases, in the same degree, to furnish the materials for expressing natural thought. How then can he but forego the use of those terms with which he is familiar in a natural state? It is the prerogative of this spiritual state to deal with spiritual objects, and these objects are the inner essences of all material embodiments.* Their perceptions fix upon the inherent qualities, properties, and uses of the thousand-fold objects of the material world, for these are the *causes* of everything that comes within the range of the senses in the natural sphere.

The philosophy of this—and a strange philosophy it will be seen to be to have emanated from a madman—will be distinctly seen in what follows.

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* "That nothing exists in nature but from a spiritual principle is, because there cannot anything be given, unless it has a soul; all that is called soul which is essence, for what has not in itself an essence, this does not exist, for it is a nonenity, because there is no *esse* from which it is; thus it is with nature; its essence from which it exists is the spiritual principle, because this has in itself the divine *esse*, and also the divine power of acting, creating, and forming, as will be seen from what follows: this essence may also be called soul: because all that is spiritual lives, and what is alive, when it acts into what is not alive, as into what is natural, causes it either to have as it were life, or to derive somewhat of the appearance thereof from the living principle: the latter [is the case] in vegetables, the former in animals. That nothing in nature exists but from what is spiritual, is because no effect is given without a cause, whatever exists in effect is from a cause; what is not from a cause, is separated; thus it is with nature; the singular and most singular things thereof are an effect from a cause which is prior to it, and which is interior to it, and which is superior to it, and also is immediately from God; for a spiritual world is given, that world is prior, interior, and superior to the natural world, wherefore everything of the spiritual world is a cause and everything of the natural world is an effect. Indeed one thing exists from another progressively even in the natural world, but this by causes from the spiritual world, for where the cause of the effect is, there also is the cause of the effect sufficient; for every effect becomes an efficient cause in order even to the ultimate, where the effective power subsists; but this is effected continually from a spiritual principle, in which alone that force is; and so it is, that nothing in nature exists except from something spiritual and *by it.*"—*Ath. Creed.* 94.

"If you will believe it, the very interior thought of the man who is in good, apprehends this, because that thought is in the internal sense; although the man when in the body is deeply ignorant of it, for the internal sense, or the spiritual sense, which is of the interior thought, falls, without his knowing it, into material and sensual ideas, which partake of time and space, and of such things as exist in the world, and thus it does not appear that his interior thought is such; for his interior thought is of a quality like that of the angels, inasmuch as his spirit is with them in society. That the thought of the man who is in good, is according to the internal sense, may be manifest from this, that after death, when he comes into heaven, he is instantly, without any information, in the internal sense; which would in no wise be the case, unless he had been in that sense as to interior thought, when in the world. The cause of his being in that sense is, because there is a correspondence between spiritual things and natural, of such a nature, that there is not the smallest thing but what has its correspondence; therefore, inasmuch as the interior or rational mind of the man who is in good, is in the spiritual world, and his exterior or natural mind in the natural world, it must needs be that each mind thinks, but the interior mind spiritually, and the exterior naturally, and that the spiritual falls into the natural, and they act as one by correspondence. That the interior mind of man, whereof the ideas of thought are called intellectual, and are said to be immaterial, does not think from the expression of any language, consequently not from natural forms, may be manifest to him who can reflect concerning them; for he can think in a moment what he can scarcely utter in an hour, thus by universals, which comprehend in them very many singulars. Those ideas of thought are spiritual; and no other, when the Word is read, than as is the internal sense; although man is ignorant of this, by reason, as was said, because those spiritual ideas, by influx into the natural, present natural ideas, and thus the spiritual ideas do not appear; insomuch that man believes, unless he have been instructed, that there is no spiritual but what in quality is like the natural, yea, that he thinks in the spirit no otherwise than as he speaks in the body; in such manner does the natural overshadow the spiritual."—*A. C.* 5614.

"The internal sense of the Word is principally for those who are in the other life: they, when they are with the man who is reading the Word, perceive it according to the internal sense, but not according to the external sense, for they understand no human expressions, but only the sense of the ex-

pressions, and this not according to the natural thoughts of man, but according to his thoughts which are spiritual; into th s spiritual sense the natural sense, which is with man, is instantly transmuted, comparatively as one turns the language of another into his own, which is different, which is done suddenly; thus the sense of human natural thought is transmuted into spiritual, for spiritual language or speech is proper to the angels, but natural is proper to the man: that the transmutation as it were of one language into another is so sudden, is because there is a correspondence of all and single things which are in the natural world with those which are in the spiritual world."—*A. C.* 5648.

"The reason why these things are signified by Jehovah speaking to Moses, is, because those words are not perceived in heaven as in earth; for in heaven the words are perceived according to the internal sense, but in earth according to the external sense, for in heaven all things are spiritually understood, but in earth naturally; the former understanding is momentaneous, without the knowledge of what is understood in the external or literal sense by man. Such is the consociation of the angels of heaven with man, by reason that the all of man's thought flows-in from the spiritual world, and thus that his thought in its first origin is spiritual, and becomes natural in the external man by influx."—*A. C.* 10,215.

"In the internal sense the persons and words are not reflected on, but only their signification. In heaven they do not know who Lot is, but the quality represented by him; nor do they know what a son is, but the spiritual state, which is respectively as a son; nor what a brother is, except from the nature of that brotherhood which prevails in heaven. As to what concerns truth sensual, it is the first truth which insinuates itself into a child, for in childhood the judgment does not penetrate deeper. Truth sensual is, that all things of the earth and the world are seen as created by God, and all and each for some end, and that in all and each is seen some resemblance of the kingdom of God."—*A. C.* 1434.

We are now prepared to solve the problem respecting the non-use of *names* in the Mesmeric state. The *principle* to which this is owing has already been developed. What follows naturally refers itself at once to this principle. It grows out of the spiritual thought pertaining to the spiritual state—a state which has to do with the *qualities* of things.

"Inasmuch as the name signifies the quality of any person, it comprehends in one complex whatever is in him; for, in heaven, no attention is paid to the name of any one, but when any one is named, or when the term 'name' is mentioned, there is presented the idea of the person's quality, or of all things which are his, are with him, and are in him; hence a name, in the Word, signifies quality."—*A. C.* 2009.

"In the spiritual world, or in heaven, persons do not come under the mind's view, but things, for persons limit the idea, and concentre it to something finite, whereas things do not limit and concentre, but extend it to the infinite, thus to the Lord. Thence also it is, that not any person, which is named in the Word, is perceived in heaven, but instead thereof the thing which is represented by that person, so neither any people or nation, but the quality thereof. Yea, further, not a single historical of the Word concerning person, nation, and people, is at all known in heaven, consequently neither is it known who Abraham is, who Isaac, who Jacob, who the Israelitish people, and who the Jewish nation, but it is there perceived what Abraham is, what Isaac, what Jacob, what the Israelitish people, what the Jewish nation, and so in all other cases; hence the angelic speech is respectively unlimited and also universal."—*A. C.* 5225.

"The sense of the letter in most places has respect to persons, and also mentions them, but the truly spiritual sense is altogether without respect to persons; for the angels, who are in the spiritual sense of the Word, in everything which they think and speak, have not any idea of person or of place, inasmuch as the idea of person or of place limits and confines the thoughts, and thereby renders them natural; but it is otherwise when the idea is abstracted from persons and places; and hence it is that they have intelligence and wisdom, and that angelic intelligence and wisdom are ineffable; for man, so long as he lives in the world, is in natural thought, and natural thought derives its ideas from persons, places, times, and things material, which, if they were taken away from man, his thought which comes to perception would perish, for he comprehends nothing without those things; but angelic thought is without ideas derived from persons, places, times, and things material; hence it is that angelic thought and speech is ineffable, and also incomprehensible to man. The man, however, who has lived in the world a life of love to the Lord and of charity towards his neighbor, after his departure out of the world comes into that ineffable intelligence and wisdom, for his interior mind, which is the

mind itself of his spirit, is then opened, and in such case the man, when he becomes an angel, thinks and speaks from that mind, and consequently thinks and speaks such things as he could not utter or comprehend in the world: every man has such a spiritual mind, which is like to the angelic mind: but in the world, inasmuch as he there speaks, sees, hears, and perceives by the material body, it lies hid within the natural mind, or lives above that mind, and what man therein thinks, he is altogether ignorant of; for the thought of that mind then flows into the natural mind, and there limits itself, closes, and presents itself to be seen and perceived. Man knows not, whilst he continues in the body in this world, that he possesses inwardly such a mind, in which are contained angelic wisdom and intelligence, because as was said, all things which there engage attention flow into the natural mind, and thus become natural according to correspondences. These things are said in order that it may be known what is the quality of the Word in the spiritual sense, when that sense is altogether abstracted from persons and places, that is, from such things as derive their quality from what is material pertaining to the body and the world."—*A. E.* 625.

The foregoing extracts disclose, by the way, the fundamental principle on which is founded the internal sense of the Word, a feature of Swedenborg's system that has laid it open to the charge of fancifulness, extravagance, and whimsicality—whatever be the term by which the character of *visionary* can be most emphatically affixed to it. But it is clear that something more is requisite than the use of odious epithets to do away the force of the evidence in its support. It is a theory, so to term it, which rests upon a principle, and the principle must be confuted before the theory can be overthrown. The principle is, that the spiritual sense of the Word arises by necessary result from the spiritual nature of man. The two facts inevitably stand or fall together. Let any one peruse the following passage and then pronounce whether the principle involved is to be set down among the vagaries of a disjointed intellect.

"Inasmuch as at this day it is altogether unknown that in the Word there is an internal sense, yea, what the internal sense of the Word is, it may be expedient to say a few words further concerning it. The ideas of the thought of angels are

not natural, such as are the ideas of the thought of men, but they are spiritual; nevertheless the quality of their spiritual ideas can hardly be comprehended by man, except by interior thought and reflection on the first rudiments of their thoughts, which, that they are without expression of speech, is known from this circumstance, that they are such that man can in a moment comprehend more things than he is able to express by speech in any given time; these ideas of thought appertain to his spirit; but the ideas of thought which man comprehends, and which fall into expressions, are natural: and by the learned are called material; whereas the former or interior ideas are called spiritual, and by the learned immaterial; into these ideas man comes after death, when he becomes a spirit, and by these ideas he consociates in discourse with other spirits. There is a correspondence between these ideas and the former, and by correspondence the former are turned into these, or spiritual ideas into natural, when man speaks. This is not known to man, because he does not reflect upon it, and no others are capable of reflecting upon it, but those who think interiorly, that is, who think in their spirit abstractedly from the body; sensual men are utterly unable to do this. Now since there is correspondence between spiritual thought and natural, and since the angels are in spiritual thought, hence the angels perceive spiritually what man perceives naturally, and this in an instant without any reflection on the difference; this is effected principally when man reads the Word, or when he thinks from the Word, for the Word is so written, that there is correspondence in all and singular things. As for example, when man reads these words of the Lord in Matthew, 'After the affliction of those days the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven, and the virtues of the heavens shall be moved; then shall appear the sign of the Son of Man, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with virtue and glory,' xxiv. 29, 30. These words the angels apperceive altogether otherwise than man; by the sun which shall be obscured they do not apperceive the sun, but love to the Lord; by the moon they do not apperceive the moon, but faith in the Lord; nor by stars, stars, but the knowledges of good and truth; by the Son of Man, they apperceive the Lord as to Divine Truth; by the tribes of the earth, all the truths of the Church; by the clouds of heaven, they apperceive the Word in the sense of the letter; and by virtue and glory, the Word in the internal sense. Into this understanding of those words the angels come in an instant from correspondence, when man reads them; nor do they know that

man thinks of the sun, of the moon, of the stars, of the clouds of heaven, &c., the reason is, because the angels are in a spiritual idea, and a spiritual idea is such, that the things which are of nature are turned into things of heavenly light, which is the Divine Truth from the Lord. Another reason why the angels so perceive the Word, when man reads it, is because angels are attendant on men, and dwell in their affections; and because man as to his spirit is in society with spirits, and as to interior thought, which is spiritual, with the angels of heaven. Hence also man has the faculty of thinking. These observations are intended to show what the internal sense of the Word is, or what the interior things of the Word, of the Church, and of worship are, which are called celestial and spiritual things."—*A. C.* 10,604.

Hundreds of passages might be easily adduced from these writings of parallel import, all going to prove that this peculiarity of Swedenborg's interpretations rests upon the profoundest principles of psychology, and although we may not in all cases clearly perceive the intrinsic truth of his applications of the general law, yet the evidence which he has afforded of being divinely empowered to develope the law itself, lays a foundation for entire confidence in all his specific exemplifications of it. There is the same ground for believing in the soundness of his exposition of *every* part of the Word, that there is for believing in it in regard to *any* part.*

* We would here remark that, as a general fact, the spiritual sense, as given by Swedenborg, does not interfere with the literal. In the purely *prophetic* portions of the Word, as for instance, in that quoted above from the Evangelist, Mat. xxiv. 29, 30, he does indeed maintain that the spiritual is the primary and exclusive sense, but in the *historical* writings he expressly asserts, that the facts recorded were actual facts, although an interior purport adapted to the faculties and exigencies of the spiritual man is all along to be recognised in them. But no conceit is more groundless than that Swedenborg *spiritualises away* the literal truth of the sacred narrative. It was a historical fact, for instance, that the angel found Hager by a fountain in the wilderness, but Swedenborg, after giving the spiritual sense of the narrative, remarks, "That these things are signified by the angel of Jehovah finding Hagar at the fountain of waters in the wilderness, at the fountain in the way to Shur, cannot at all appear from the literal sense, and still less as being an historical fact; for the literal sense seems very remote from conveying such signification. Nevertheless, this is the sense which enters into the ideas of angels, when this relation

But this by the way. Our main object in the present chapter has been to afford a solution of the fact that Mesmeric subjects are so generally found averse to the use of the names of material objects.

CHAPTER IX.

TRUTHFULNESS.

The observation is often made by those acquainted with the peculiarities of the Mesmeric state, that its subjects evince a remarkable degree of sincerity and truthfulness in whatever falls from their lips during the trance. "Separated," says Mr. Townshend, "from the usual action of the senses, the mind appears to gain juster notions, to have quite a new sense of spiritual things, and to be lifted nearer the fountain of all good and all truth. The great indication of this elevated state of feeling is a horror of falsehood, which I have found common to all sleep-wakers. Sincerity is their especial characteristic; they cannot feign or flatter; they seem to be taken out of common life, with all its heartless forms and plausible conventions." It is not implied by this that they do not utter anything that is *erroneous*—which they undoubtedly often do, owing to delusive influences under which they come, especially if their ordinary moral state is not good—but that they do not practise wilful deception. Their words do not belie their real sentiments as they are then impressed

is read by man; for the angels have no idea of Hagar, nor of a fountain of waters, nor of a wilderness, nor of a way, nor of Shur: none of these things reach to them, but they perish at the first threshold of heaven: they understand, however, what is signified by Hagar, by a fountain, by a wilderness, by a way, and by Shur, and this from heavenly ideas; and thus they apprehend the Word of the Lord; for the internal sense is to them the Word." *A. C.* 1929.

upon them. There is apparently an instinctive shrinking from every form of dissimulation, so much so that it would be extremely difficult for them in that state *to act a part*, as they are often accused of doing by those who refuse to yield their credence to the facts of the Mesmeric agency. Even if they had, in the waking state, consented to become parties to a collusion to deceive, the end would be very apt to be frustrated by the spontaneous honesty of their extatic promptings.

Among the striking instances of the exhibition of this peculiar feature of the Mesmeric state we insert the following from Mr. Townshend's work so often quoted above:

"I proceed, by one or two instances, to show how forcibly sleep-wakers are impelled to speak the thing that is, and to clear their consciences of that dissimulation which clings so much to man in his natural state.

"During the Antwerp carnival, a lady, who took a sincere interest in Anna M——'s welfare, advised her not to go to the masked ball which is usually given at that season. The night after the ball Anna came to be mesmerized, and, though complaining of fatigue, would not own that she had acted in opposition to the advice that she had received. When, however, in sleep-waking, she acknowledged of her own accord that she had been at the masked ball, and said that she felt she had done wrong in practising concealment, though her motive had been to avoid giving pain to her kind monitress.

"A similar instance of candid confession occurred in E. A. I had given him a bottle of lotion for his eyes, which were weak at the time; he took it home with him, and a day or two afterward, in reply to my inquiries as to the benefit received, answered in some prevaricating way, so as to make me suppose that he had used the lotion to advantage. Subsequently, however, being in mesmeric sleep-waking, he said, quite voluntarily, 'There is something that I wish to tell you. In going home the other night I broke that bottle which you gave me. I feared you would be angry if you knew this, and I dared not own it when awake; but now I feel that I did not act rightly.'

"In the mesmeric state, the character of this sleep-waker presented generally a strong contrast to its waking exhibition. Good talents and a good disposition had in him been warped by an unfortunate education; and, young as he was, he had imbibed at Paris certain infidel opinions of the worst kind,

which he scarcely studied to conceal. I asked him once, in his waking state, what he thought became of us after death: and his answer was, 'Dès qu'on est mort, on n'est plus rien du tout,'—*after death, one is no more any thing at all.*

"This extreme ignorance on most subjects was accompanied by a vain belief that he knew a good deal; and if one stated to him the commonest facts of philosophy (the distance of the sun from the earth, for example), he suspected a design of playing upon his credulity, and intrenched himself in absolute unbelief. In sleep-waking all this was changed. His ideas of the mind were correct, and singularly opposed to the material views he took of all questions when in the waking state. He once chided me for calling the soul 'une *chose*;' and said, 'Ce n'est pas une *chose*—c'est une pensée.' 'Can the soul ever die?' I asked. 'Certainly not. It is the soul which is the only true existence, and which gives existence to all we apprehend.' 'Whence came the soul?' 'From God, who by his thoughts created the universe.' His words were, 'L'âme provient de Dieu, qui a crée l'univers par sa pensée.' 'Is there a future punishment for evil-doers?' 'Undoubtedly, a great one.' 'In what will it consist?' 'In seeing themselves as they are, and God as he is.'

"On another occasion I mesmerized E. A. when a lady of great talents and feeling, and an author well known to English literature, were present. The latter was suffering under a severe domestic affliction. He had recently lost a beloved daughter, and the tone of mind induced by that bereavement naturally inclined him to question the sleep-waker on subjects relative to a future state. In order that Mr.—— might speak with the greater freedom, I placed him 'en rapport,' as it is called, with E. A., and took but little part in the conversation that ensued. The conversation itself I cannot accurately detail, but the general impression that it left upon my mind can never be effaced. The sleep-waker rose into eloquence which seemed unearthly. It was simple, it was beautiful, it was like an inspiration. He spoke of the never-dying nature of the soul; of its ransomed beatitude; of its progress through various eras of existence, during which he asserted (for here I remember his very words), 'Elle conserve la mémoire du passé, et des amitiés faites sur la terre; et elle a l'envie de revoir ceux qu'elle a cheris autrefois. Tout le bien de l'âme s'en va avec elle, et dure après la mort; et les justes qui se sont pleurés ici bas seront réunis devant Dieu.' Every one present was affected; some even to tears. It was indeed beautiful to see the young prophet, whose countenance had retaken an expression of candor and of childish innocence, speaking so calmly the words of holiness and of comfort, and

the older listener humbly stooping to drink of the waters of refreshment from so lowly a source.

"The same sleepwaker, thoroughly unsentimental in his natural state, seemed always, when mesmerized, to take a pleasure in losing himself in imaginations of another world. Beautiful are the things he has said to me respecting the soul's recognition of those it loved on earth, and of the privilege of departed friends to watch over the objects of their solicitude while toiling through the pilgrimage of life; but, were I particularly to record these *speculations*, as they would be called, I should probably be deemed a visionary, or branded as an enthusiast. It is enough to say that, under mesmeric sleepwaking, all the hard incredulity which characterized E. A. when awake was gone. His wilfulness was become submission; his pride, humility; and, in precise proportion as he seemed to know more, he appeared to esteem himself less. Often would he regret the errors of his waking hours, and speak of his natural state as of an existence apart. Often would he exclaim, in sleepwaking, 'How I wish I could always see things as I do now!' There is not a person who saw him in the mesmeric state but remarked the change for the better that his physiognomy underwent. His affections, also, were enlarged. Egotistical in general, and displaying but little sensibility, he in the mesmeric state showed all the warmth of a kind-hearted nature. Shortly before leaving me I mesmerized him. Immediately on passing into sleepwaking his countenance assumed an expression of the deepest sorrow, and he seemed scarcely able to speak. When asked the cause of his sadness, he said, 'I am going away: how deeply I feel it!' Restored to his waking state, he laughed, and talked, and seemed as unconcerned as usual.

"A state of mind so simple, so religious, so tender, yet so pure, is in itself a refutation of the charge of immorality which they who lack the charity that hopes and believes the best have attempted to bring against Mesmerism."—*Townshend p.* 117–121.

As the the testimonies to the manifestation of the character of *truthfulness* in Mesmeric subjects are very ample, it would doubtless seem to be dependant on the operation of some law pertaining to spiritual existence, and one with which a fuller knowledge of the condition of spirits would make us acquainted. But Swedenborg is our great oracle on this head, and our resort must be to his writings to find a clue

to the solution of this problem of the Mesmeric experience. From him, accordingly, we learn that in the other world the exterior and interior man act in unity—that no spirit can utter anything contrary to his convictions—and that although he may apprehend falsehoods for truths, yet he cannot put forth known falsehoods in his speech. The following is to the point:

"This especially manifests itself in the other life, for all in that life act from the heart, that is, from the will or love, and it is not allowed to act from gestures separate from thence, nor to speak from the mouth according to pretence, that is, separately from the thought of the heart."—*A. C.* 10,130.

"In the natural world the speech of man is twofold, because his thought is twofold, exterior and interior; for a man can speak from his interior thought, and at the same time from his exterior thought, and he can speak from his exterior thought, and not from his interior, yea, contrary to his interior thought, whence cometh dissimulation, assenting flattery, and hypocrisy; but in the spiritual world speech is not twofold, but single; a man speaks there as he thinks."—*A. R.* 293.

We recognize in all this another confirmation of the truth of Swedenborg's disclosures. The facts that are witnessed are strong in support of the statements which he makes in the character of a Seer divinely illuminated. What other inference can we draw from the evidence afforded? And how powerfully is his claim sustained when we consider the *result cumulative* arising from all the coincidences above adduced?

CHAPTER X.

CONCLUSION.

The ground we have thus far traversed is probably sufficient for the purpose for which we entered upon it. The object has been to evince the affinity, if not the positive identity, of certain leading phenomena developed in the mesmeric state with those which Swedenborg has affirmed in respect to the laws of being and acting in the spiritual world. The force of the argument, it will be perceived, lies in this;—that the psychological condition evolved by the magnetic processes is so near an approximation to the state of spirits divested of the body, that one in that condition comes under the dominant laws that govern a spirit, and so far reveals the state of a spirit. This fact accordingly is often recognised by subjects themselves while under the mesmeric influence. They scarcely seem to know otherwise than that they are spirits. I have frequently been struck at hearing them say when asked respecting their head, their hands, their feet, that they had none; that is, that they had no *such* members as we usually understand by the terms. They speak as if, to their own consciousness, they had undergone an inward translation, by which they had passed out of a natural into a spiritual body. Upon reference to the Memorabilia of Swedenborg we find the statements precisely such as we were authorized to anticipate from the previous developments before us. The state into which a subject is brought by the mesmeric process is a state in which the spirit preponderates, for the time being, over the body. Bodily sight, hearing, touch, taste, and smell are suspended. Still the soul—the inner man is awake and active, and in a state akin to that upon which it enters when mortality is swallowed up of life. Consequently new phenomena connected with inner sensation and intelligence are brought out. These phenomena are clearly such as in the nature of the case pertain to the

conditions of being in the other life; and if Swedenborg had never lived, we should still have had a strong impression that some additional light was reflected, from this source, upon the mysteries of our great future. But Swedenborg *has* lived, *has* seen, *has* revealed. He has taken up these phenomena just at the point where we were compelled to leave them, and carrying them forward to the world unseen has shown, by astounding disclosures, that they are in perfect accordance with the laws and manifestations of that world. He has put into our hands the key with which to unlock the psychological secrets involved in a state which thousands have witnessed, but which, apart from his teachings, not one can explain. I again, then, repeat that *if Mesmerism is true, Swedenborg is true,* and if Swedenborg is true, the spiritual world is laid open, and a new and a sublime era has dawned upon the earth. We are no longer estranged from the verities of the future life. The world of spirits is no longer a land of dim shadows peopled with the creatures of our dreams. In entering that world we need no longer feel ourselves launching forth into a region of vague and doubtful conjecture, of the realities of which we have no clear conception. The divine hand itself has, in the teachings of this illuminated seer, lifted the veil interposed for ages between the world of matter and the world of mind. The departure of friends and kindred is scarcely any more even a "curtained exit" from the busy scenes of earth and time. Heaven and Hell are but *states* formed by the developed characters of the good and the evil, and the retributions of eternity the normal issue of confirmed principles and rooted loves. The *forms* of destiny, which result by inevitable sequence from the operation of the fixed laws of our intellectual and moral nature, stand forth before us as the realization of the sternest reason, and not merely as the fancy-work of fear or hope. The anticipation of the future is rationally deduced from the constitution of the present, and the sanctions of the Christian faith receive a tenfold greater moral power from the removal of every element of the *arbitrary* from the allotment which awaits us. Our state of weal or woe in the world to come, resulting as it does from immu-

table laws of being, cannot, by any possibility, be otherwise than as we render it by our lives on earth.

Such are the disclosures unfolded to us in the pages of Swedenborg, and we would with all deference submit the question, whether the sublime reported truths, embodied in this system, are not *worthy* of a distinct and special announcement on the part of infinite wisdom and infinite love? As it is impossible to show that God has precluded himself from the vouchsafement of new light upon the subject of human destiny, why should we deem ourselves authorized to put a virtual limitation upon his prerogatives by a peremptory refusal to weigh the evidence of such unveilings as Swedenborg declares himself to have been called and empowered to make? In view of the pre-eminently wonderful nature of his disclosures and of their signal confirmations from other sources, is it not at least *possible* that in rejecting them unconsidered we may be trifling with a message from heaven?

Another point of great moment is involved in the results of the present investigation. It is well known that with the mass of the Christian world Swedenborg has the credit of having been *insane.* His alleged revelations are regarded as the outbirth of a deranged intellect. The solution usually given of his peculiar mental state is, that he had pondered so deeply and absorbingly on the themes connected with the other life, that his mind having eventually lost its balance, all his abstract speculations embodied themselves in living forms and came before him in a kind of phantasmagoria, which he was unable to distinguish from a world of actual entities. Thus the Rev. Dr. Pond, in his recent work against the doctrines of Swedenborg, delivers his judgment concerning him in the following language:

"To my own mind the case of Swedenborg is a *clear* one—as clear as, under the circumstances, and with our present means of information, could be expected. He was as rational as ever, on all subjects except one or two; and when these were not introduced or touched upon, he wrote, he published, he appeared in society, much as usual. But in reference to these subjects—I mean those pertaining to his revelations, his mind was disordered; it had become unbalanced; and

he was, to a degree, *insane*. There can be no reasonable doubt of it. Still, there was method, even in his insanity. His spectres did not run riot with him. They followed chiefly in the train of his natural thoughts, giving a sort of personal existence and reality to what were before the theories, the abstractions, the mere conceptions, of his own mind. This theory harmonizes all the known facts in the case of Swedenborg; and to my apprehension it is the only one that does. I propose it therefore, and I accept it, as *the truth*." p. 282.

Now to say nothing of the compliment paid to the understanding of intelligent men in their cordial reception of his disclosures as the very perfection of truth and wisdom, it is not to be forgotten, that it is upon precisely those features of his revelations which are most strikingly confirmed by the *facts* of Mesmerism that the charge of insanity is founded. How then is this charge to be sustained, when the only things which he has affirmed respecting the realities of the spirit-world, and for affirming which he is written a madman, are *demonstrated* to be true by the realities witnessed in the present world? For ourselves we see but one alternative. Either the mental facts of Mesmerism must be denied to be facts, and that in the face of an amount of testimony absolutely overwhelming, or *the charge must be retracted*. It is impossible to sustain it except upon grounds which go directly to disprove it; and it surely will not be rested upon any other basis than that adverted to. What evidence has Swedenborg given of mental aberration save in his asserted converse with spirits and his professed developments of their various conditions, of their modes of intercourse, and of the sources and forms of their happiness or misery? But the abstract *possibility* of the translation of a human spirit into the world of spirits while sojourning in the body cannot be denied except upon assumptions that would sweep away all evidence of a revelation from heaven, for the disclosures of that divine Book could not have been given to the world had not some of its writers been intromitted into the spiritual sphere. The fundamental fact, therefore, of his claim will be admitted to be a possible fact, and this admission once made, by what species of evidence can it be proved to be a real

fact? Must it not by such revelations respecting the state o things in that world as shall approve themselves to the rational mind as true? This truth, though intrinsically capable of being apprehended and rested in from its own light, may yet be confirmed by testimony drawn from auxiliary sources, and especially from discoveries which shall more fully lay open the inner constitution and laws of the human spirit. Such discoveries, we maintain, are actually made in the mental phenomena of Mesmerism, and we claim to have shown, in the preceding pages, that their coincidences with what Swedenborg has declared on the subject of the conditions and properties of spirits, are so many and so palpable that they cannot be viewed apart from each other. They are not so much analogous as identical facts. The proof of the one is the proof of the other. Where then is the evidence of Swedenborg's insanity? The imputation has been founded, and founded solely, on the incredible character of his statements. These statements, as far as the nature of the case will permit, have been proved to be *true*. Again then we ask what becomes of the charge?

But in order to present the matter in a still more forcible point of view, and to bring it to a summary test, I will adduce one of his so-called *visions* and submit to the reader how far it is entitled to be considered as a mere vagary of a disordered imagination.

"Once, when I was meditating about the dragon, the beast and the false prophet, which are mentioned in the Revelation, an angelic spirit appeared to me, and asked, 'What are you meditating about?' And I said, 'About the false prophet.' Then he said, 'I will lead you to the place where they are, who are meant by the false prophet;' and he said that they are the same that, in the 13th chapter of the Revelation, are meant by the beast from the earth, which had two horns like a lamb, and spoke like a dragon. I followed him, and lo, I saw a crowd, in the midst of which were the leaders of the church, who taught that nothing saves man, but faith in the merit of Christ; and that works are good, but not for salvation; and that still they should be taught from the Word, that the laity, especially the simple, may be kept more strictly in the bonds of obedience

to the magistrates, and may be led, as from religion, thus more interiorly, to exercise moral charity. And then one of them, seeing me, said, 'Do you wish to see our temple, in which there is an image representative of our faith?' I went and saw it; and lo, it was a magnificent edifice, and in the midst of it there was the image of a woman, clothed in a scarlet garment, holding in her right hand a golden coin, and in her left a chain of pearls; but both the image and the temple were induced by phantasy; for by phantasies infernal spirits can represent magnificent things, by closing the interiors of the mind, and opening only its exteriors. But when I perceived that it was such a trick, I prayed to the Lord, and suddenly the interiors of my mind were opened; and then I saw, instead of the magnificent temple, a house full of chinks, from the top to the bottom, in which nothing cohered; and I saw in that house, instead of the woman, a pendent image, the head of which was like a dragon, the body like a leopard, the feet like those of a bear, and the mouth like that of a lion; thus in every respect as the beast from the sea is described, Rev. xiii. 2; and in place of a floor, there was a quagmire, in which was a multitude of frogs; and it was told me that under the quagmire there was a large hewn stone, under which lay the Word, entirely concealed. On seeing these things, I said to the juggler, 'Is this your temple?' And he said that it was. But then suddenly his interior sight also was opened, from which he saw the same things that I did; on seeing which, he exclaimed, with a loud voice, 'What is this? and whence is this?' And I said, 'It is from the light of heaven, which discovers the quality of every form, and thus the quality of your faith separate from spiritual charity.' And immediately an east wind blew, and carried away the temple, with the image, and also dried up the quagmire, and thus exposed the stone under which lay the Word. And after this, a warmth, like that of spring, breathed from heaven; and lo, then in the same place, there was seen a tabernacle, as to the external form simple; and the angels who were with me said, 'Behold the tabernacle of Abraham, such as it was when the three angels came to him, and told concerning Isaac, who was about to be born. This appears to the eyes simple, but still, according to the influx of light from heaven, it becomes more and more magnificent.' And it was given them to open the heaven in which were the spiritual angels, who are in wisdom; and then, from the light thence flowing in, that tabernacle appeared like a temple, similar to that at Jerusalem; and, on looking into it, I saw the stone of the foundation, under which the Word was deposited, set around with precious

stones, from which bright rays, like lightning, shone upon the walls, upon which were the forms of cherubs, and beautifully variegated them with colors. When I was admiring these things, the angels said, 'You will see something still more wonderful.' Then it was given them to open the third heaven, in which were the celestial angels, who are in love; and then, from the flammeous light thence flowing in, the whole of that temple vanished, and instead of it the Lord alone was seen, standing upon the foundation stone, which was the Word, in the same form in which he appeared to John, Rev. i. But because a holy reverence then filled the interiors of the angels' minds, from which they had an inclination to fall prostrate on their faces, the way of light from the third heaven was closed by the Lord, and a way of light from the second heaven was opened; whence returned the former appearance of the temple, and also of the tabernacle, but this in the midst of the temple. Hereby was illustrated what is meant in the Revelation, xxi., by this passage: *The tabernacle of God is with men, and He will dwell with them*, ver. 3: and also by this: *I saw no temple in the New Jerusalem, because the Lord God Omnipotent is the temple of it, and the Lamb*, ver. 22."—*T. C. R.* 187.

What, I ask, is there in this that I should render it incredible as the relation of a *bona fide* occurrence in the spiritual world? We have already seen that nothing is more frequent than such phantastic creations among spirits, and we can easily conceive, I think, that the central truth intended to be set forth should be represented by the highly significant imagery here employed. It is certainly a very striking description of the effect produced by a growing influx of heavenly light revealing the interior deformity of a church founded upon a virtual rejection of the Word, the only true basis of such a superstructure. Equally impressive is the shifting scenery of the picture developing the Tabernacle and Temple, and the superseding of both by the Glory of the Lord, as symbolical of the gradual restoration of a pure system of worship, of which the Divine Word should be pervading life and soul, as well as the exclusive foundation. We see nothing in this in the least inconsistent with what we have already gathered to be the laws of mental operation in the other life, and consequently nothing which can justly subject the author to the charge of venting mere dreams and fancies for

veritable occurrences in the spirit-world. The same remarks apply to multitudes of other relations of similar character abounding throughout his writings. Let them be viewed in reference to the grand psychological principles involved in them, and they imperceptibly become divested of the air of extravagance which at first blush they seem to wear, and commend themselves more and more to the soundest reason of the reader. Yet, I repeat, it is wholly upon narratives of this nature that the charge of insanity, so often brought against Swedenborg, rests. But why should *they* give occasion to it? Is it not reasonable to suppose that the actual facts of the other world would strike us with surprise could we witness them as they are?—that they would be in a thousand points different from our anticipations? Yet to a calm reflection I imagine it will appear in the highest degree probable, that if the spirits and angels of heaven and hell are not living, acting, communing, enjoying, and suffering in the precise modes which Swedenborg represent, still the real modes *are marvellously like them.* If their very being is intellectual and spiritual, why should not the scenes in which they are engaged be such as are adapted to their nature, or in other words, such as Swedenborg has depicted? One assertion at least may be confidently made;—everything he has related of that world is in such perfect *keeping* that, considering the grandeur and magnificence of the descriptions, and the number, variety, and amplitude of the details, the idea of its having emanated from the mind of a madman is the most preposterous that can be entertained. And how is the wildness of the supposition enhanced by the comparison instituted in the preceding pages, between the leading features of his revelations and the undeniable facts of the Mesmeric developments? These developments disclose to the very senses of men the fundamental truths of the psychology upon which his averments rest. How can the admission of the one be consistent with the rejection of the other? And how can that admission be refused in the face of all the testimony which goes to enforce it? The affinity of the two classes of disclosures is too palpable to be denied, yet it could not possi-

bly have been the result of any collusion between Mesmer and Swedenborg. Swedenborg died ten years before Mesmer went to Paris to divulge his discovery, and even Mesmer himself knew nothing of the higher mental phenomena to which his name has given the appellation. They were discovered subsequently by one of his disciples. I would ask then whether it be possible to account for the coincidences except upon the ground of the intrinsic truth of both; and I would submit also whether there be not something more than a merely *plausible* basis for the position, that the ultimate design, in Providence, of the development of Mesmerism at the present era, is in fact nothing less than to pave the way for the universal admission of Swedenborg's claims. If these claims are well founded they are of an importance which no language can describe, for they involve something vastly more momentous than even the revelations of the future world. They present a new view of the interior genius of the inspired Word, and of the whole body of Christian Doctrine—one which offers, we believe, the true and only ground on which the jarring creeds of Christendom may be brought to a genuine *symbolism* by the consenting elevation of Charity and Life to the prominence hitherto given to Doctrine and Faith. Viewed in this light, is it not reasonable to anticipate that some striking and palpable authentication should be given to the mission of this man of marvels, provided it be indeed of God? And how could this be more effectually accomplished than by an unexpected and providential discovery, clearly ascertaining that the psychological structure of the human mind and its interior manifestations in the present world, are in strict accordance with what Swedenborg, from supernatural insight, assures us are the laws of spiritual existence in the world to come? On this basis then we build our plea for the truth of a system which we are firmly persuaded embodies the sublime doctrines of the New Jerusalem, the crown and glory of all the Divine dispensations on earth.

APPENDIX A.

REVELATIONS OF A. J. DAVIS.

In giving the following communication to the world I am conscious of exposing myself, in the estimation of many minds, to the charge of a weak and easy credulity, which may possibly tend to impair the effect of whatever has been advanced in the body of the work. Yet the positive *truth* that may distinguish any portion of the previous discussion will still remain *truth*, whatever may be the character of its sequel, and as I deem the matter which I am now about to present as being as well authenticated as anything previously given, and perhaps as intrinsically credible, I do not scruple to offer it to the reader to be received and interpreted as he may see fit. It bears doubtless very much the air of the marvellous, not to say of the miraculous, but after what we have already seen of the developments of this mysterious state, especially in connection with the parallel recitals of Swedenborg, we shall perhaps find ourselves prepared to admit at least the possibility of just such an occurrence as that alleged in the letter to have taken place. It is probably no more inconsistent with what we have ever understood to be the established laws of the Creator in the government of the intelligent universe than many of the facts and principles we have already had occasion to consider. Of this, however, the reader is left to judge for himself.

The writer, Mr. A. J. Davis, is a young man not far from twenty years of age, who is well known to a wide circle as a person of remarkable clairvoyant powers in the investigation of disease. He is now a resident of this city, and for the last two or three years has devoted himself professionally for the most part to this business. The exercise, however,

of his distinguished faculty is not confined to this department. In consequence of what *he deems* a direct communication from the spirit of Swedenborg a year or two since—of whose name, by the way, or of the fact of his ever having lived, he was then entirely ignorant—he was prompted to enter upon a course of Lectures in the Mesmeric state on a large class of scientific subjects, of which he has thus far delivered about eighty, embracing Cosmology, Ethnology, Astronomy, Geology, Physiology, Language, and various others, upon all which he is profoundly ignorant in his natural state. He is a young man whose educational advantages have been of the most limited character, having never enjoyed, from the age of childhood, but about five months schooling. Up to the period when he entered on his Mesmeric career, he had served as a shoemaker's apprentice, and the gentleman in whose employ he was is ready at any time to testify to his entire unacquaintance with the scientific topics of which he has treated in his Lectures, and that too on many points, in a truly masterly manner. Since that date he has been so constantly occupied in the examination of diseases and in the Lectures that no time has been left him for anything like the connected study which would be requisite for such elaborate discussions as he goes into on the entire *philosophy of the universe*, besides that he considers himself prohibited by an internal dictate from reading a page or a line on any of the subjects of which he treats. To these inward monitions, or *impressions*, as he terms them, he uniformly pays a religious deference, and as he acts under the conviction that his only security for his being made the medium of truth, is his own unimpeachable *truthfulness* and general moral integrity, I am for myself perfectly satisfied that entire confidence is to be reposed in his statements. Having had for many months a fair opportunity of acquaintance, and having closely studied the leading traits of his character, I can freely say, that a more simple, guileless, unsophisticated spirit I have seldom met, or one more utterly incapable of being a party to any scheme of imposture or delusion. He has been from his earliest years religiously disposed, and his former employer has certified,

in the fullest manner, to his uniformly upright and exemplary conduct during the time that he was in his service and an inmate in his family. The same testimony is given by all who have known him from a child. Indeed, were his character generally, other than it is, I doubt if he would ever have been made the medium of such astounding developments as have uttered themselves through him. He possesses, both physically and mentally, in an eminent degree, the requisites for a clairvoyant of the highest order. But it is the less necessary for me to dwell upon these traits of his character and his claims to credibility, as his Lectures are to be published in connection with a voluminous mass of testimony, from the most authentic sources, to his absolute incompetency to such revelations, except upon the ground of supernatural agency. This conclusion will probably be confirmed by the purport of the ensuing communication.

I may here remark in regard to the series of Lectures above mentioned, that while I express no opinion as to the absolute truth of the scientific principles and positions advanced in them, I am fully prepared to bear witness to the fact of his making correct use of a multitude of technical terms appropriate to the themes of science, which he is wholly unable to define in his waking state, and which would naturally occur only to one who had been long familiar with the subjects and with their peculiar nomenclature. Indeed, I have been sometimes amused at his bungling attempts, on casually reading the manuscript, even to pronounce accurately the words which he utters with entire freedom and correctness in the Mesmeric delivery, and which are taken down *verbatim* by a scribe with a view to ultimate publication. I can also testify that having been occasionally present at some of these Lectures, I have heard him quote, with the utmost accuracy, from the Hebrew, Greek, and Latin languages, of none of which has he the least knowledge in his normal condition. He has also quoted long extracts from the Sanscrit, the substance of which I have been able to verify from a French translation of the Vedas. Whether the same thing exists in an English version I have not learned. But I am entirely confi-

dent he has never read it in *any* translation. At the same time, I have no reason to suppose that, even in his preternatural state he can be fairly said to be acquainted with these tongues. He would probably be unable to give the meaning of any sentence in a foreign language that might be submitted to him by way of experiment. But whatever word or phrase may be necessary to the more full elucidation of any point which he is explaining, seems to come spontaneously to his lips from the same source with the body of the disclosures themselves, and that these are suggested or dictated by the influx of some other mind into his own is, I think, beyond question. But that it is any mind inhabiting a material body, which prompts his revelations, I am convinced is not the case, for they are often in direct contrariety to all the opinions which have ever been advanced upon the same subjects, and when not *contrary* they are frequently *beyond* all that has been known to be propounded respecting them.

Not the least remarkable among the phenomena of the case is the fact, that his enunciations from the outset, in this course of Lectures, have coincided most astonishingly with those of Swedenborg, although he has to this hour never read a page of his works, and has never been intimately associated with those who have, or who would be capable of determining his thoughts in that direction. The two gentlemen who are permanently connected with him in his Mesmeric operations are both of them nearly as ignorant as himself of the peculiar doctrines, philosophical and theological, of Swedenborg, and since they have become aware of the fact of the coincidence mentioned, they have stifled their curiosity and rigidly abstained from all recourse to those writings with the express design of being able to say, in the issue, that from whatever source his information may have been derived, it has not come from their minds. As to myself, though I have had occasional intercourse with Mr. D. and his associates, yet I can in all seriousness affirm, that as soon as I became acquainted with the fact of these singular coincidences, I at once refrained from any but the most remote and general allusions to them, usually by way of inquiry, and those gen-

tlemen will bear me witness that I have not in their presence, made Swedenborg's views on these or any other subjects, a topic of conversation. With Mr. D. himself I have had but few private interviews, and I was then equally guarded for the same reason, and also because he intimated that he was internally forbidden to make these matters a theme of conversation. I saw at once that if I became an expounder of these doctrines, I should deprive his disclosures of the advantages that would accrue to them in the public estimation from the assurance that he had received them from no earthly source. The following extract from one of his Lectures, together with the corresponding passage from Swedenborg, will serve to afford the reader a specimen of these singular coincidences, which for the most part are *real* rather than *verbal*.

"The original form was *angular*. This contained the principle and nature of all other forms: so that from the lowest to the highest could be constantly emanating forms accompanied with, and controlled and acted upon by, the Great Positive Power. Progression of the *angular* evolved the *circular*. This assumed, not a spherical constitution, but it was a combination of angular and rectilinear plane. Therefore the continuance of the angular to the circular, was only a progressive perpetual form, ascending to the *spiral*. And this developed diameters, axes and poles containing the perpetual angular, and progressed to that of a still higher and more perfect form, that of the *vortical*, properly the *celestial*."

"Meanwhile, for the better understanding of the subjects mentioned in this chapter, I will here state, that forms ascend from the lowest to the highest, in order and by degrees, as do also the essences and substances of all things. The lowest form is the *angular;* which is also called the *terrestrial* and the merely *corporeal* form, inasmuch as it is peculiar to bodies having angles and rectilinear planes; the measurement of which is the primary object of the present geometry. The second and next-higher form is the *circular*, or *spherical* form; which may also be called the *perpetual-angular*, since the circumference of the circle involves neither angle nor rectilinear plane, because it is a perpetual angle and a perpetual plane: this form is at once the parent and the measure of angular forms; for it is the means of showing the properties of angles and figures, as trigonometry teaches. The

form above this is the *spiral*, which is the parent and the measure of circular forms, as the circular form is the parent and the measure of angular forms. Its very radii or diameters are not rectilinear, nor do they converge to a fixed centre, like those of the circle, but they are variously-circular, and have a spherical surface for a centre; wherefore the spiral is also called the *perpetual-circular*. Our science of geometry rises almost to this form, but dare not enter it, or peruse its spires; for at the first glance it strikes us as inextricable, and seems to sport with our ideas. This form never exists or subsists without poles, an axis, foci, a greatest circle, and lesser circles which are its diameters; and as it again assumes a perpetuity which is wanting in the circular form, namely, in respect of diameters and centres, therefore it emulates and breathes a natural spontaneousness in its motion: as also appears from the stomach and its segments after death, for when its nerves are only touched, it rolls and wreathes as in the living subject, and flows spontaneously into its gyres, as though it were still hungering, and longing to grind the food: there being nothing that can prove an obstacle; inasmuch as there are no angles, and consequently no hindrances to motion. There are other still higher forms, as the *perpetual-spiral*, properly the *vortical:* the *perpetual-vortical*, properly the *celestial:* and a highest, the *perpetual-celestial*, which is *spiritual*, and has in it nothing but what is everlasting and infinite."—*Swed. Anim. Kingd. Vol. I. p.* 125.

A multitude of similar parallelisms will disclose themselves in the course of his revelations to one who is familiar with Swedenborg, but more especially in his account of the inhabitants of the several planets.

The above statements will be seen to have been necessary in order to prepare the reader for viewing in its just light the revelation that follows.

Early in June last Mr. D. while in the midst of one of his Lectures came to a sudden pause, and remarked that he received no farther impressions—the usual language in which he speaks of his internal communications—saying at the same time, that he perceived that he must go immediately to Poughkeepsie, and that something very extraordinary was going to happen to him there. What it was, he was unable to say, but observed that it would be known in New York in three or four days, and that his associates might freely inform others of the fact, but it must be kept from him while in the

waking state, as it would produce an undue excitement in his mind, which he must carefully avoid. His wishes in this respect were strictly complied with, and accordingly, shortly after, when in the natural state, he announced the purpose of starting the next day (Saturday) for Poughkeepsie, though he had previously formed an entirely different arrangement in regard to an excursion into the country. On Saturday he left the city in company with Dr. L. his constant companion, and on the Wednesday following—the fourth day from the announcement—I received unexpectedly the ensuing letter, which I give "with all its" grammatical "imperfections on its head."

POUGHKEEPSIE, June 16th, 1846.

"DEAR SIR:—Yesterday morning, after eating breakfast at No. 49 Washington St., where my friend Mrs. Lapham lives, I went down to the book store, to get some paper to write a letter to ———; after buying it, I visited several persons about the street, staying only a few minutes at each place. Soon I had a desire to go down to the river; what caused it I don't know. But went down, called on one or two friends on the way.

"I soon lost all knowledge where I was, recollect of being about the river somewhere, and also ascending a hill. I am conscious of meeting the same person that I had seen in the graveyard in Hyde Park. I also remember conversing with him, and taking out my pencil and writing all the thoughts given me. I remember him leaving me suddenly, and I came out the state. I was surprised to find myself wet with rain, the paper on my lap, and dry—and being in the mountain opposite Poughkeepsie, about 4 miles, where I had been before, 2 years ago.

"I came directly home, it was 6 o'clock in the evening, I was wet and muddy, and very hungry. The paper had *not* been wet. The very moment I came into the natural state, I *felt* you should have the paper immediately. I do not understand the meaning, nor the letters *A. C.* and them *figures.* It appears now that I knew it then, but can't recollect what it was. As I felt impressed so strongly to send it to you, I do so, for it must be right.

"The friends here can tell about it. I am at Mrs. Lapham's, 49 Washington St. If you can tell me about the meaning, please write me at the above *No.* I copy the writing exactly from the paper, as written by me then.

Yours, &c. A. J. DAVIS."

COPY.*

"Inasmuch as, by causes unrelated, things interior are open to me, which appertain to my spirit, as well as to all others, and thereby it has been granted me to discourse with you, while near our earth; and to be instructed by you concerning the opening hereafter, which will lead me to an enlarged understanding (of) a plurality of worlds, and to be informed, that the human race is not confined to one earth only, but extends to earths innumerable; and that by the things related, man may be instructed, if his (being or principle) mind be so opened as to be enabled to associate with them understandingly. I observe you are averse to discoursing vocally, but instead thereof enter the cerebrum, near the right, where the thinking principle, which is above the imagination, is; and farther, all that I hear, see and perceive, are such as delight me, being good and of the Spirit. From your mind, I perceive that whatever things cause delight, and affect the love, and flow as it were spontaneously, is a communication of all good things, inasmuch as it is the property of heavenly love to communicate all its possessions with others; and I perceive that by research in your written thoughts, the above can be found in A. C. 549, 550, 1390, 1391, 1399, 10,130, 10,723. You represent to me three important truths; that all spirits and angels are from the human race, A. C. 1880; and by them man may be instructed;—for in his essence he is a spirit, and that the soul is the spirit, which is the real man in him, and remains in another life in a perfect human form—322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10,594. Wherefore he whose interiors are opened may discourse with them, as man with man; but not unless he be of true faith, and is led by the principle, A. C. 784, 9438, 10,751. Moreover, by the truthfulness of the above, long made known to your own spirit, a privilege has been granted me, now for three years, never before made manifest, in this manner; and to know that what has been related is above the sensual things of the natural man. From the purport of your mind, I perceive the intended meaning—that truth is reflected through my mind into the external; but that by different terms (that have been imposed heretofore by speculative minds, on similar subjects), so that they may form correct impressions from the terms used to describe interior things. And that all such expressions appearing as material, entirely external and speaking of terrestrial laws, is meaning only, and that deeply to impress on the logicians and metaphysicians the more important essences of interiors—as these

* The communication, as written, is evidently addressed to what he regarded as the spirit of Swedenborg.

are expressions of the Divine Principle, which flows not only into heaven, but also into the universe, and everything made thereby the subordinate receptacle of light and life, which is love; and order and form, which is wisdom. Inasmuch as these all dwell in the external world, and is (are) constantly exemplifying the qualities and attributes of the divine love and wisdom. Some men do not even proceed to thoughts, but stay solely on terms, which if they apply, it is to confirm whatever they desire, and to impose on false principles the appearance of truth—according to their desire to create a dis belief in the future or interior condition. Hence philosophical investigations lead men rather to folly than to wisdom, and hence they have darkness instead of light. How shall I, when in the form, and in the world, let these present sayings of thy spirit become known and be believed? It appears manifest; you have said, that whatsoever spirits there be were once men; that every one's life remains with him and goes after death, A. C. 4227, 7440; and that the externals of life are kept closed after death, and the internals opened—4314, 5128, 6495. These things are not by me known, when in the form, but are to others. I receive one other impression from you; the form, the external, is not of itself living, only as it is animated by the internal essence; and by it the form is determined, and made alive. Thus the body is in constant subordination. On hearing this, from me in spirit, the world will be silent; but will acknowledge, (according to your former predictions) that these truths are so. The inhabitants of the earth inquire into and imbibe the knowledges of things, not elevated above the sensualities of the body; this is made manifest by the influx of your spirit. Also that men immerse their thoughts in the science of logic and metaphysics, with no other end than to acquire the character of being learned, and thus to be advanced to honor and emolument.

"I perceive by your spirit, this, for me, is impossible, and that I should retain my former and present advice, acting to my own interior direction, as given me; the use in the world is not known; but to me is now manifest; with promptitude my spirit obeys; and the spirit now on your mind, shall read this, judgingly, from your references, from what sphere your spirit is manifested.

"I observe the illuminated expression of your eye, which it is given to know corresponds to understanding, because understanding is interior sight, and also to sight and knowledge of things true and immaterial, 2701, 4410, 4526, 9051, 10,569."

This will be perceived to be, upon its bare perusal, some-

what of a singular document. It embodies a large mass of references to the *Arcana Celestia* of Swedenborg, so often quoted in the preceding pages, as it usually is elsewhere, under the initials *A. C.*, and yet of these letters and of the numbers annexed he professes to be ignorant of the purport. I have, moreover, received from him the positive and solemn assurance that he had never read a syllable of the Arcana, and had never heard of its existence. My surprise on the receipt of this letter may well be imagined. My knowledge of the young man's character forbade the idea of any intentional imposture, and yet on the other hand, the contents of the paper, under the circumstances in which they were said to have originated, forced me to withhold a ready credence of the entire transaction. As was natural, I at first supposed that the references to the Arcana were direct—that they were not quoted from any other work—and I proceeded accordingly to verify them by an appeal to the sections cited. I found upon examination that they were all, with one exception correct, and in this case I discovered that the original Latin of Swedenborg himself contained the same error, which was obviously typographical. On farther investigation I found that not only the express quotations, but even the whole tenor of the letter was contained in almost so many words in the treatise entitled "The Earths in the Universe." On this discovery the inference was almost irresistible, that though he had not read the Arcana, yet he had read the other, and had copied from it everything that he deemed suitable to his design, whatever that might have been. Still the coincidences, though striking and obvious, were not so perfect, as might have been expected in an intended copy. There was a singular air pervading it. Portions of it were obscure and mystical, and it was still a problem, why it should not have been marked either by a greater or less conformity to the original. The whole matter was a puzzle which I had no clue for solving till I should see Mr. D. himself—then absent—and learn whether he had ever read or heard of "The Earths in the Universe." If I could be satisfied that he had not, the wonder in the case would not be at all diminished, for how could he even quote

quotations of which he had never read either the one or the other?

In this state affairs remained till Mr. D.'s return to the city in September, when I brought the subject before him, and interrogated him very closely as to whether he had any knowledge of the work in question. He assured me in reply that he had never read a page of it—that he knew nothing of any such sentiments having been expressed, or references made, in that or any other work—and that he was perfectly willing to be qualified by the most solemn oath to the effect that he had never drawn himself, or been furnished with by others, a single sentence from any book known by him to be in existence—that what he wrote was written in an unconscious or abnormal state, as it was mysteriously suggested to his mind—in a word, that everything occurred precisely as it is related in the letter.

As I was anxious to render assurance doubly sure, I again submitted to him, *when in the Mesmeric state*, the question of the propriety of his being qualified before a magistrate as to the truth of the above declarations. He said in reply that although he would not refuse to yield to a desire on my part to that effect, yet he was impressed that it would not add anything to the weight of the testimony growing out of the document itself and all the attending circumstances. He remarked that the conclusion would very naturally be, that if he was unprincipled enough to fabricate such a document, he was also unprincipled enough to take a false oath, and that the conviction of the genuineness of the article must be produced by the evidence which the whole affair, viewed in all its aspects, carried with it. This, he intimated, would be sufficient for candid minds, without having recourse to a kind of testimony that would be regarded by the more judicious as superficial, and as having the air of an undue anxiety as to the result. He clearly implied that there was no need of resorting to anything that would look like an expedient of policy, or which would betray a distrust of the intrinsic efficacy of the evidence involved to weigh with those who could, under *any* circumstances, receive it; and as to others, it was unnecessary to cherish any particular solici-

tude whether it should be believed or not. There was proof enough, if their minds were open to appreciate it. In the meantime, he observed, that I need not scruple to adopt the language of the most positive assurance as to his never having read the work in question, for it was sacredly true, and the truth itself would justify any strength of assertion. He said, moreover, that the peculiar work he was called to perform was of such a nature as to be inconsistent with the least desire for reading, and consequently every such desire had been effectually wiped away from his mind. Throughout the interview he spoke with a clearness, calmness, and discretion which was truly admirable, and elicited expressions of wonder from all who were present, as they were perfectly satisfied of his utter incapacity to talk in such a style in his natural state. And what is remarkable, although I had my manuscripts with me, from which I wished to propose certain queries relative to the correctness of my interpretation, I found I had no need to refer to it, as he was evidently, from his replies, cognizant of its entire scope from beginning to end, though all the time closely bandaged and unable to read a word by the outward eye. This will appear incredible, *but it is strictly true.* I had no occasion to refer to a single sentence in my papers, for it was evident that he was in possession of the whole, though he had not seen a line of what I had written, nor had previously known of the fact of my writing at all

I am well aware that even this statement will avail but little towards vanquishing the skepticism which such a marvellous train of incidents must necessarily encounter. I am deeply sensible myself of the large draft which it makes upon the faith of sober minds. But my own conviction is unwavering that *he has never read the book.* Everything, it is true, depends upon the judgment formed of the young man's veracity. I feel that, on this point, I have no right to claim the reader's assent to my conclusions, unless he recognizes a satisfactory ground of reliance on the statements made by Mr. D. in regard to the fact of his entire ignorance of the contents of the work in question. Being desirous of securing

the most effectual guaranty to my own confidence in Mr. D.'s assertion on this and other subjects, as well as of justifying that confidence to the minds of my readers, I wrote to his former employer, requesting from him such a certificate as he could freely give, and would be willing to have published, respecting young D.'s character while an inmate in his family. The following is his reply:

DEAR SIR—Circumstances have prevented me from giving an earlier answer to yours of the 9th inst. than could have been desired.

In regard to A. J. Davis, and your inquiries respecting him, I am happy to give the information desired. He was an apprentice to me, and boarded in my family for nearly two years. I was daily and hourly in association with him, and under circumstances which enabled me to form a clear and perfect estimate of his character, the leading trait of which was, integrity in its broadest and best sense. His education was very limited—that, I mean, which is acquired at school—but I employed him to keep my books, which improved him somewhat in writing and casting accounts. In his own statements you may place the most unbounded confidence. I never knew him to deceive or equivocate in my life. His character before I knew him can be traced in this neighborhood from his infancy up to the time he left me like the lines on a map, and it is all of a piece. His reading was also very limited, and mostly confined to books of a juvenile or narrative description.

POUGHKEEPSIE, Oct. 17, 1846. IRA ARMSTRONG.

In accordance with what is here said of the limited range of his reading, Mr. D. has informed me that previous to the date of his earliest magnetic experience, he did not know that he had ever read a dozen books in his life, and that the only one which had left much impression upon his memory was "*a story of Three Spaniards!*" As to works of science, he had never read a single volume; and when he began to speak in his Mesmeric state of the different planets, he knew nothing at all of the structure of the solar system. Subsequent to that period he has literally had no time for connected reading or study on any subject whatever, and yet in his Lectures above-mentioned, he has discoursed on Astronomy, Geology and General Physics in a style worthy the high

est masters in those departments. These are the indubitable *facts* in the case, and it is left to the judgment of the world to account for them, which, probably, it will find it somewhat difficult to do, except upon grounds that suppose the truth of the main positions of this book.

But, though well assured myself of the claims of Mr. D.'s statements to entire confidence, arising from the general conscientious honesty which governs his deportment, yet I do not say that this quality exists with him to such a degree as absolutely to secure him from the inroads of false impressions. I would not, therefore, be understood as expressing a willingness to endorse the intrinsic truth of all that he utters in his Lectures.* I am taught by Swedenborg that a large portion of the influences from the spiritual world are delusive, and that a *true faith* as to the grand doctrines of Christianity, together with a right moral posture of the inner man, are indispensable to a safe communion with spirits and to the trustworthiness of the reports that may be made from their sphere. Now I am not sufficiently acquainted with Mr. D.'s character in this respect to feel a full assurance of his immunity from error in this species of communication. I cannot penetrate to the real state of his affection and thought and thus ascertain the nature and degree of his moral affinities. I should not, however, be at all surprised if it were such as to lay the foundation for a mixture of truth and falsity in his utterances. This question remains to be decided by the issue. I am only sure of one thing—that the young man is actually the medium of communications made by prompting spirits of the other

* Of these Lectures I have heard two or three delivered, and have heard read from the manuscript parts of forty or fifty more. They are certainly very extraordinary for the extent of ground they occupy—touching upon nearly all the great themes of human knowledge—and for the soundness of the conclusions on subjects of which he was previously utterly ignorant. In ordinary circumstances it would be impossible for such topics to be treated, even as ably as he has treated them, without a wide range of reference to books. In this case I am positive he has consulted no books whatever. I can scarcely expect this will be believed upon my assertion, neverthless it is unquestionably true.

world. I am satisfied that nothing else will account for the facts in his case. Still, for aught I know, the following remarks of Jung Stilling may be applicable to him:—"The elevation, the exalted feeling, the new discoveries, the enlightened insight, convince the individual that what is passing in him is a very peculiar operation of the Holy Spirit; but believe me, assuredly and confidently, that this is not (necessarily) the case. Such an one may certainly say excellent and very useful things, and even be the means of really doing good; but before the man is aware, a false spirit, in the guise of an angel of light, mixes itself in the matter, and the poor creature is deceived."—*Pneumatology, p.* 209.

This however can only be hypothetically suggested in the present case. I do not venture to say in regard to Mr. D. that he is deceived or deluded, but simply that if, after uttering so much that is in accordance with Swedenborg's doctrines, he should utter other things that are contrary to them, Swedenborg himself has given us the key by which to solve such an apparent paradox. Some secret and lurking error of life or faith gives advantage to spirits of delusion to flow into his mind and falsify his impressions of truth. And let me here say that it is in the highest degree remarkable, that while Swedenborg himself is generally reputed to have been the victim of the wildest hallucinations, he has in fact developed more clearly than any one has ever done before, the sources and causes of all kinds of spiritual delusions, and thus enabled us to be on our guard against the various forms of fallacy which are frequently evinced in the Mesmeric state. Let the reader recur to the previous chapter on *Phantasy* and that which treats of *Swedenborg's State psychologically considered*, and he will find ample proof of the truth of this remark.

That Mr. D. has in some way come, in his disclosures, into a singular relation to the philosophy and psychology of Swedenborg is, I think, beyond a question. Equally clear do I consider it that this is not the result of design on his part How could he have designed it when he had previously not the slightest knowledge of his system, and when, to this day,

he has not read a page of his works? Whatever he has advanced in common with him has been the result of some mysterious influence upon his spirit, over which he has had no control. How this has happened I assume not to say. Previous to the indications of the fact, there is not the slightest evidence that he had ever heard the name of Swedenborg, and it was only from an internal suggestion or impression that he was enabled to mention it. Yet it is certain that he has accurately reproduced many of his leading ideas, and the presumption would be that in all important points he would agree with him. But I do not know that this is the case. It is not unlikely that his Lectures, in several particulars, go counter to the doctrines of Swedenborg, though I believe it will be found that they mainly accord with them in spirit and scope. But if such a discrepancy should be found to exist in regard to certain points, there can of course be no hesitation with the receivers of Swedenborg which to accept and which to refuse. The contrary reports of ten thousand clairvoyants would not shake an iota of their confidence in the paramount truth of what their illuminated teacher has affirmed on the same subjects.

But I have thus far merely asserted without exhibiting the remarkable correspondence between the general scope of the letter and that of certain portions of the "Earths in the Universe." This I now proceed to display at some length, reminding the reader that the core of the marvel is in the fact that he is quoting, in a great degree *verbatim*, from a work not one page of which had ever come under his eye.

"Inasmuch as, by causes unrelated, things interior are open to me which appertain to my spirit, as well as to all others, and thereby it has been granted me to discourse with you while near our earth, and to be instructed by you concerning the opening hereafter which will lead me to an enlarged understanding (of) a plurality of worlds, and to be informed that the human race is not confined to one earth only, but extends to earths innumerable—

In like manner the "Earths in the Universe" commences thus:—"*Inasmuch as*, by the divine mercy of the Lord, *things*

interior are open to me, which appertain to my spirit, and thereby it has been granted me to discourse not only with spirits and angels who are near our earth, but also with those who are near other earths; and whereas I had a desire to know whether other earths exist, and of what sort they are, and what is the nature and quality of their inhabitants, therefore it has been granted me of the Lord to discourse and converse with spirits and angels who are from other earths, with some for a day, with some for a week, and with some for months; and to be instructed by them concerning the earths, from which, and near which, they were; and concerning the lives, and customs, and worship, of the inhabitants thereof, with various other things worthy to be noted: and whereas in this manner it has been granted me to become acquainted with such things, it is permitted to describe them according to what has been heard and seen."—*E. U.* 1. So again in another passage. "That there are several earths, and men upon them, and thence spirits and angels, is a thing most perfectly well known in another life, for it is there granted to every one who desires it from a love of truth and consequent use, to discourse with the spirits of other earths, and thereby *to be confirmed concerning a plurality of worlds, and to be informed, that the human race is not confined to one earth only, but extends to earths innumerable;* and moreover to know, what is the particular genius, manner of life, and also divine worship, prevailing amongst the inhabitants of each particular earth."—*E. U.* 2.

—and that by the things related man may be instructed if his (being or principle) mind be so opened as to associate with them understandingly.

This is evidently responsive to the last paragraph of No. 1 of the E. U.: "It is to be observed, that all spirits and angels are from the human race; and that they are near their respective earths; and that they are acquainted with things on those earths; and that *by them man may be instructed, if his interiors be so open as to be enabled to speak and converse with them;* for man in his essence is a spirit and together with spirits as to his interiors; wherefore he whose interiors are opened by the

Lord, may discourse with them, as man with man; which privilege has been granted me now for twelve years daily." A singular usage will be noticed in the above, of the interjected clause, "being or principle," as if synonymous with "mind." Now it is remarkable that this very phrase, enclosed in brackets, is of repeated occurrence in the E. U. as a supplied translation of the original word "Divinum," which is applied to the Deity without a substantive. Thus, "What would this be to the Divine (being or principle) which is infinite?" "They adore the Divine (being or principle) not as invisible, but as visible, for this reason amongst others, that because when the Divine (being or principle) appears to them, &c." It is evidently in the document applied to the human essence, as it is by Swedenborg to the divine.

I observe you are averse to discoursing vocally, but instead thereof, enter the cerebrum near the right, where the thinking principle, which is above the imagination, is;—

Here the parallelism is obvious. "*They are averse to discourse consisting of vocal expressions,* because it is material, wherefore when I conversed with them without intermediate spirits, I could only do it by a species of active thought. Their memory as consisting of things, not of images purely material, affords a nearer supply of its objects to the thinking principle; *for the thinking principle, which is above the imagination,* requires for its object, things abstracted from material."—*E. U.* 17.

—and farther, all that I hear, see, and perceive are such as delight me, being good and of the Spirit. From your mind I perceive that whatever things cause delight, and affect the love, and flow as it were spontaneously, is a communication of all good things—

"Hence also it may appear manifest, that spirits have memory, and that it is much more perfect than the memory of men; *and farther, that what they hear, see, and perceive,* they retain, and especially *such things as delight them,* as these spirits are delighted with knowledges; *for whatever things cause delight, and affect the love, these flow in as it were spon-*

taneously, and remain; other things do not enter, but only touch the surface and pass by."—*E. U.* 14.

—inasmuch as it is the property of heavenly love to communicate all its possessions with others—

The coincidence here is verbal; the parallel passage in Swedenborg is contained in a note to No. 15, which reads thus:—"That in the heaven there is *given a communication of all good things, inasmuch as it is the property of heavenly love to communicate all its possessions with others;* and that hence the angels derive wisdom and happiness, n. 549, 550, 1390, 1391, 1399, 10,130, 10,723."—*E. U.* 15 n. *k.*

—and I perceive that by research in your written thoughts the above can be found in A. C. 549, 550, 1390, 1391, 1399, 10,130, 10,723.

These, it will be observed, are the very references cited in the note given above, so that it is impossible to resist the inference, that they were either copied directly from the work in question, by means of material hands and eyes, or the passage was *transferred* from some mind upon whose memory it was impressed, as upon a tablet, to that of Davis, according to the law of communication between the memories of spirits as laid down in our previous chapter on that subject. We have already adverted to the considerations which weigh against the former theory, and what Swedenborg teaches on the subject decidedly favors the idea of a mysterious *mental transcription.* He thus speaks of Memory in the other life. "Ideas, which are of the memory, are various; as the idea of a person, namely, whatever has been heard concerning him, or whatever was seen about him, which was observed whilst speaking with him, also what then was thought about him, as well good thoughts as bad thoughts,—all ideas remain, and more than the man himself was ever conscious of which appeared to him as though he had not observed them. All those ideas remain, and are presented in the other life together, or in a moment, when any one is thought of.

"Ideas also of places are presented together, and with them all things which happened there; these things adhere

to the memory of the place, and are presented at the same time, together with a thousand particulars. Ideas of things, in like manner, as of scientific things, and such like, remain: whatever a man has learnt and thought concerning any subject, is presented at the same time, thus more fully, when he has thought more concerning the subject.

"That more things enter into a man's ideas than the man himself is aware of, was shown from this circumstance,—that when I was walking in the street of a city, or in a grove, it was said, that the things which I merely glanced at, and scarcely observed, nevertheless adhered to me, and could be recalled; in like manner concerning persons and things."—*S. D.* 4553–4556. These impressions, thus remaining, are instantaneously transferred from one spirit's mind to that of another.

You represent to me three important truths;—that all spirits and angels are from the human race, A. C. 1880,—

This is but another form of the first note in the E. U.—"That there are no spirits and angels, *but what were of the human race,* n. 1880."

—and by them man may be instructed; for in his essence he is a spirit, and that the soul is the spirit, which is the real man in him, and remains in another life, in a perfect human form—322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10,594.

Here again we have the words of the third note to No. 1, n. *c.* of the E. U.;—"*That the soul, which lives after death, is the spirit of man, which is the real man in him, and also appears in another life in a perfect human form,*" n. 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10,594. It will be noticed that Davis uses the word "remains" instead of "appears," which is the term found in the common translation. Why this variation if one was copied manually from the other? When the whole passage, except this word, is given *verbatim,* what object was to be gained by altering this? The same remark is applicable to several other similar cases that will be noticed in the sequel.

—wherefore he whose interiors are opened may discourse with them as man with man, but not unless he be of true faith and is led by the principle, A. C. 784, 9438, 10,751.

This is at once referred to the following: "*That man is capable of discoursing with spirits and angels*, and that the ancients on our earth did frequently discourse with them, n. 67, 68, 69, 784, 1634, 1636, 7802. But that at this day it is dangerous to discourse with them, *unless man be in a true faith, and be led of the Lord*," n. 784, 9438, 10,751.—*E. U.* 1, n. *e.* The reason of the use of the word "principle" for "Lord" has already been explained.

Moreover, by the truthfulness of the above, long made known to your own spirit, a privilege has been granted me now for three years, never before made manifest in this manner; and to know (that) what has been related is above the sensual things of the natural man.

The idea, though obscurely expressed, undoubtedly is, that in accordance with the truth of what Swedenborg says respecting the possibility of spirits communicating with men on earth, he had himself been privileged, for three years past, to enjoy this intercourse, and was thereby made cognizant of truths which transcend the grasp of the merely sensual or natural man—an intimation perfectly in the style of Swedenborg when speaking of the principles and properties of our nature.

From the purport of your mind I perceive the intended meaning; that truth is reflected through my mind into the external—

That is, that the influx of spiritual light and truth which flows into my mind is reflected or made manifest by coming into expression through the external organs of speech.

—but that by different terms (that have been imposed heretofore by speculative minds on similar subjects), so that they (i. e. men in general) may form correct impressions from the terms used to describe interior things—

Here, again, the true sense is somewhat enigmatical; but as far as I can gather its scope, it is, that the peculiar language or diction which he employs, though differing from that which

has been for the most part adopted by the learned, is yet not without a precedent, inasmuch as certain writers of "speculative minds" have, in treating of "similar subjects," sought to adapt their terminology to the intrinsic nature of the themes of their discussion, and that for the purpose of conveying more correct ideas of the interior essences of things. I infer this from the evident allusion in the passage to what Swedenborg says of Aristotle in the other life:—"From the purport of his discourse, I perceived that he was altogether of a different genius and temper from those schoolmen who first ascended, in that he wrote from a ground of thought and discernment in himself, and thence produced his philosophical discoveries; *so that the terms which he invented and which he imposed on speculative subjects, were forms of expression by which he described interior things.*"—*E. U.* 38. That the allusion is to the passage now quoted, I think there can be no doubt, and the drift of the writing seems to be, that we are warranted by this example to endeavor, if possible, to adopt a phraseology in speaking of these spiritual and transcendental themes which shall be more accordant with their real nature than that usually employed. Indeed, the general scope of this part of the document seems to be to vindicate the propriety of the peculiar diction of which he, from the influx of Swedenborg's mind, makes use in this, and perhaps also in his other communications. It is consequently a justification, at the same time, of Swedenborg's peculiar style, of which complaints are frequently made by those who do not fully appreciate the genius of his revelations. Those who do, are perfectly satisfied with it.

—and that all such expressions appearing as material, entirely external, and speaking of terrestrial laws, is (are) meaning only, and that deeply to impress on the logicians and metaphysicians the more important essences of interiors—

Before attempting to determine the precise import of this sentence, I will refer to what Swedenborg says of certain spirits who were present with him while writing and explaining the Word as to its internal sense. "These," he says,

"perceived what I wrote, and said that the things which I wrote were very gross, and that *almost all the expressions appeared as material.*"—*E. U.* 27. And as these spirits had relation to the memory of things abstracted from what is material, therefore, "when any one discourses with them *concerning things terrestrial, corporeal, and merely worldly*, they are unwilling to hear."—*E. U.* 31. On the whole, I infer this as the tenor of the paragraph—that all these apparently gross and material expressions, founded upon the outward aspects of things, are, in the true and spiritual use of them, "meaning only," that is, possessed of a soul, as it were, an internal life and efficacy of import, compared with which the more obvious or outward meaning can scarcely be termed a meaning at all. On the contrary, such terms drawn from material objects, when seen in their just relation to internal essences, *are nothing but meaning*. The idea which is doubtless intended to be conveyed in this paragraph may be illustrated by the following extract from the E. U. which occurs in the same connection with the passages we have already quoted:—"Afterwards I represented to them birds of different sizes, both large and small, such as exist on our earth; for in another life such things may be represented to the life; when they saw the birds represented they were disposed at first to change them, but afterwards they were delighted with them and seemed satisfied; the reason was, because birds signify the knowledges of things, and the perception of this signification flowed in also at that instant; thus they desisted from transmuting them, and thereby from averting the ideas of their memory. Afterwards it was allowed to represent before them a most pleasant garden full of lamps and lights; instantly they paused, and their attention was fixed, by reason that lamps with lights signify truths which are lucid by virtue of good. Hence it was made manifest that their attention might be fixed in viewing things material, if the signification of those things in a spiritual sense was but insinuated at the same time; for the things appertaining to such spiritual sense are not so abstracted from things material, being representative thereof." Here it is seen how things external, cor-

poreal, and terrestrial are resolved into interior essences, and consequently the terms by which they are ordinarily expressed acquire a new fulness of import, which renders them, as it were, "meaning only;" the common terms seem to disappear, and the interior sense only remains. Mr. D. further adds, that the conviction of this truth will not fail to produce its due impression upon logicians and metaphysicians in their researches into the deeper departments of our nature, and especially as to the most appropriate language with which to clothe their ideas.

—as these are the expressions of the Divine principle which flows not only into heaven, but also into the universe, and everything (is) made thereby the subordinate receptacle of light and life which is love, and order and form which is wisdom;—

The parallelism here, though not so obvious as in some other cases, is still to be detected, as the reader will see from the following passage, in which Swedenborg is still speaking of Aristotle. "He next showed me what idea he had conceived of the Supreme Deity, viz. that he had represented Him to his mind as having a human face, and encompassed about the head with a radiant circle; and that now he knew that the Lord himself is that Man, and that the radiant circle *is the Divine principle proceeding from Him, which not only flows into Heaven, but also into the universe, disposing and ruling all things therein.*" The coincidences and the discrepancies in the two paragraphs are obvious. The latter are mainly verbal. The purport is not difficult of apprehension after what we have already said by way of explanation of that which has preceded; and to the reader familiar with Swedenborg's theosophy, it becomes at once not only intelligible but luminous. According to his sublime discoveries, the whole universe is an outbirth of the Divine Love and Wisdom. All material forms are mere receptacles of the influx of these Divine principles, and thus constitute their *expression*, according to the law of Correspondences which Swedenborg has so strikingly developed. This is still more evident from what follows:—

—inasmuch as these all dwell in the external world, and is (are) constantly exemplifying the qualities and attributes of the Divine Love and Wisdom.

That is, these principles of light and life, order and form, dwell or inhere in the external world, with all its varied contents, and continually "exemplify" or illustrate and set forth the all-pervading, all-animating, all-sustaining attributes of the Divine Love and Wisdom. That this is the universal teaching of Swedenborg throughout his works no one needs to be informed who is at all acquainted with them.

Some men do not even proceed to thoughts, but stay solely on terms, which, if they apply, it is to confirm whatever they desire, and to impose upon false principles an appearance of truth, according to their desire to create a disbelief in the future or interior condition. Hence philosophical investigations lead men to folly rather than to wisdom, and hence they have darkness instead of light.

The coincidence in this case is all but absolutely verbal. Swedenborg is still speaking of Aristotle, of whom, by the way, he remarks, that he "is amongst sound and sober spirits in the other life, while several of his followers are amongst the infatuated." Of him he says, that "he was excited to such pursuits by a delight of affection, and by a desire of knowing the things appertaining to the thinking and intellectual faculties, and that he followed obediently whatever his spirit had dictated; wherefore he applied himself to the right ear, contrary to the custom of his followers, who are called the schoolmen, and who do not go from thoughts to terms, but from terms to thoughts, thus in a contrary way; *and several of them do not even proceed to thoughts, but stick solely in terms, which, if they apply, it is to confirm whatever they desire, and to impose on false principles an appearance of truth, according to their eagerness to persuade others. Hence philosophical investigations lead them rather to folly than to wisdom, and hence they have darkness instead of light.*"—*E. U.* 38. This must certainly be pronounced very remarkable, in case it is not an actual transcript on the part of Davis from the words of Swedenborg. But if it be, why did he vary from the original in writing

"*stay* solely on terms" instead of "*stick* solely in terms;" and why did he substitute "according to their desire to create a disbelief in the future or interior condition," instead of "according to their eagerness to persuade others?" These are indeed points of little intrinsic importance, but in a case of this kind, it is by such minor items that our judgment is often determined. If the whole was copied, why this strange variation in particulars? What object was to be gained by it? It obviously could not be to disguise a plagiarism, for this would be detected by the verbal conformity of the other parts. It is clear that, on any hand, there is no escape from an astounding puzzle.

How shall I, when in the form, and in the world, let these present sayings of thy spirit become known and be believed?

The phrase "in the form" is one that Mr. D. frequently uses in his clairvoyant state to denote the normal or waking condition in contradistinction from the abnormal or sleeping, if the term *sleep* can with any propriety be applied to a state of such intellectual elevation and activity. The usage seems to go on the tacit implication, that in that state the *substance*, or the soul, can scarcely be said to be in the *form*, or the body. The governing idea is clearly Swedenborgian.

It appears manifest; you have said that whatever spirits there be were once men; that every one's life remains with him and goes after death, A. C. 4227, 7440;* and that the externals of life are kept closed after death, and the internals opened, 4314, 5128, 6495.

The identity of this with the following extracts is apparent at once:—"It is to be observed that *all angels and spirits whatsoever were once men;* for the human race is the seminary of Heaven; also, that the spirits are altogether such, as to affections and inclinations, as they were during their life in the world whilst men; *for every one's life follows him into another world.*"

* This is the only erroneous reference in the whole. The number containing the proof in question is 7439; but the error, which is doubtless a typographical one, occurs in the Latin, and runs through all the translations.

Appended to the above is the following marginal note :— "*That every man's life remains with him and follows him after death*; n. 4227, 7440. *That the externals of life are kept closed after death, and the internals opened*, n. 4314, 5128, 6495.—*E. U.* 30. Here again is a slight but, as usual, confounding verbal variation of "goes" for "follows." The coincidence otherwise is exact.

These things are not by me known when in the form, but are to others.

The inquiry, it will be recollected, was made just above, how the requisite faith might be produced in these revelations. The question is here answered. He is enabled to state important facts in regard to man's future condition which are entirely unknown to him when in the natural state, but which are known to others, that is, to those who receive Swedenborg's declarations on the subject. If they are satisfied that he has acquired this intelligence without a previous acquaintance with his writings, *they* at least will have a full assurance that he is entitled to credit, for in what way can it be supposed that he has been enabled to make these statements, if he has not derived them from supernatural suggestion? His truth here is a pledge for his truth in other respects.

I receive one other impression from you; the form, the external, is not of itself living only as it is animated by the internal essence; and by it the form is determined and made alive.

How perfectly accordant this is with the general teaching of Swedenborg the following extracts evince :—"I added that several in this earth do not know that *it is the internal man which acts on the external, and causes the external to live;* and that they persuade themselves from the fallacies of the senses, *that the body has life*, and that in consequence thereof, such as are wicked and unbelieving entertain doubts respecting a life after death."—*E. U.* 27. "It is a fallacy of sense, that the body alone lives, and that its life perishes when it dies; the sensual does not at all apprehend that *the internal man is in each single thing of the external;* and that the internal man is

within nature in the spiritual world, (i. e. in a sphere interior to outward nature)." "Man leaves nothing at all behind him at death but only bones and flesh, which, while he lived in the world, *were not animated by themselves, but by the life of his spirit.*"—*A. C.* 2475. The same truth is taught in hundreds of other passages. How came an unlettered youth, recently from a shoemaker's bench, to utter this profound philosophy?

Thus the body is in constant subordination.

The parallel to this is to be found in the following passage of another work:—"The mind, that is, the will and the understanding, actuates the body and all things of it at pleasure. Does not the body do whatever the mind thinks and wills? The mind erects the ears for hearing, directs the eye for seeing; the mind moves the tongue and lips to speaking; it actuates the hands and fingers to doing whatever it pleases, and the feet to walk whither it will. *Is the body thus anything but obedience to the mind?*"—*D. L. & W.* 387.

On hearing this from me in spirit (i. e. while in a spiritual state), the world will be silent; but will acknowledge (according to your former predictions) that these truths are so.

A corresponding passage to this is the following:—"*On hearing this they were silent,* inasmuch as by a perception then given them, *they acknowledged it was so.*"—*U. E.* 39. It of course remains to be seen how far this emphatic intimation of the effect of his disclosures upon the world will be verified by the result. That the specific truths to which he here particularly alludes will be ere long much more universally acknowledged, I have for myself not the least doubt. The interjected clause—"according to your former predictions"—alludes to what Mr. D. affirms to have been said by Swedenborg to him in a former interview, of which he has written out a minute account that will probably be one day given to the world. It is a narrative of facts, or of what he alleges to be facts, no less remarkable than anything which we are now detailing to the reader. Time alone, however, can determine how far the evidence of the truth of the revelations shall *silence* the voice of incredulous reproach.

The inhabitants of the earth inquire into and imbibe the knowledges of things not elevated above the sensualities of the body; this is made manifest by the influx of your spirit.

The source of this is obvious from what is said in the following passage respecting spirits of an opposite character to that of the mass of men on earth:—"With what eagerness *they inquire into and imbibe the knowledges of things*, such as appertain to the memory *elevated above the sensualities of the body*, was made manifest to me from this circumstance, &c."—*E. U.* 13. As to the remaining clause—"this is made manifest by the influx of your spirit"—the import doubtless is, that the inflowing of Swedenborg's spirit into his, and bringing to view the essential nature of spiritual and heavenly things, revealed an immense contrast between these subjects and those which constitute the leading themes of human inquiry.

Also, that men immerse their thoughts in the science of logic and metaphysics with no other end, than to acquire the character of being learned, and thus to be advanced to honor and emolument.

Every one must be struck with the verbal correspondence of this with what Swedenborg says of a class of spirits which he encountered in the other world:—"They spake with me, saying, that they were logicians and metaphysicians, and that *they had immersed their thoughts in the sciences of logic and metaphysics with no other end, than to acquire the character of being learned, and thus to be advanced to honor and emolument.*"—*E. U.* 38.

I perceive by your spirit this, for me, is impossible; and that I should retain my former and present advice, acting (according) to my own interior direction as given me.

The idea I take to be, that he is assured by a certain indescribable impression upon his mind, that this whole train of disclosure is in itself something that entirely transcends his own unassisted powers, and that he can only accomplish it by yielding an implicit obedience to the internal promptings by which he has been governed from the outset, as I have

already remarked that it was in consequence of an express direction which he affirms that he received from Swedenborg that he entered upon his present course of revelations.

The use in the world is not known, but to me is now manifest; with promptitude my spirit obeys; and the spirit now on your mind shall read this, judgingly, from your references, from what sphere your spirit is manifested.

The grand providential design of these singular developments is not, at present, seen or appreciated by the world at large; nor have I been myself hitherto competent to apprehend it. But in consequence of the light now let in upon my mind, that design is fully manifested, and I cheerfully yield myself as an instrument by whom it is to be accomplished.

The latter clause of the above was a complete riddle till I recently submitted it to Mr. D. himself for a solution. He replied that for a particular reason the impression upon his mind, as to the scope of this sentence, was made to remain after he came into his natural state, and that it had special relation to myself. I give the explanation as he gave it to me, simply with the view of making his language intelligible, and not from self-complacency at being unconsciously mixed up in such a mysterious train of incidents. He said he clearly perceived that I was on the mind of Swedenborg at the time, and that it was in consequence of this that he felt the strong and irresistible impulse to send the paper immediately to me, which he did as soon as he had copied it.* By "the spirit now upon your mind" therefore is meant "the spirit now in your thoughts," and this he says, was no other than myself. I, it seems, was to read the communication, and by

* Mr. D. still retains the original, which I have seen, and which is beautifully written, though in pencil. It is in a style of calligraphy far superior to that which marks his ordinary manuscript. This is remarkable as it was written in the woods, where he had no convenience of table or seat. How he was enabled to execute it in such a style he does not know; all he knows is, that when he came to himself he found it on his lap. As to its not having been wet, this he afterwards explained when in the Mesmeric state, by saying it was written in a kind of cave, which however did not afford sufficient shelter to protect his person from the rain.

an investigation of the references was to form a judgment of the source from which it emanated. This I have certainly undertaken in this portion of the work, and that too in a manner very accordant with the tenor of the words; yet I entered upon the task before being at all aware of the import which he says belongs to the expressions. It must be confessed that the interpretation makes a very consistent sense when compared with the result, and I know no reason to reject it, though far from aspiring to, or previously dreaming of, the honor of being in any way a party to such a marvellous transaction. The exact scope of the final clause—"from what sphere your spirit is manifested"—I was not certain of having grasped till I submitted it to Mr. D. in the transic state, who remarked that the import was, that I should be enabled to judge, all things considered, and especially from the references, whether the contents of the communication emanated from a spirit in a material body, or whether it was to be referred to one in a higher sphere, or *state*, for by "sphere" in this connection, he observed, is to be understood a state, and a state implying a certain degree of spiritual exaltation. As to the general question, whether the origin of the document was natural or supernatural, my conclusion, as the reader will have seen, is unequivocally in favor of the latter hypothesis. But as to the particular, or what I may term the *personal*, source, I am far from being decided.

Mr. Davis himself is very confident, from the impression made on his mind, that the spirit with whom he conversed was the veritable Swedenborg himself, and I have all along spoken as adopting his view. Yet from what Swedenborg says of the order of the spiritual world, and especially of there being a "world of spirits" intermediate between our world and heaven or hell, who are in more immediate proximity to the mass of men, I am unable to rest in it as an absolute certainty that Mr. D.'s impressions on this score are correct. What we are taught respecting the influx of one spirit's mind into that of another, and of one's frequently personating another, leaves it still subject to doubt, whether the other party to this strange interview were really Swedenborg himself. It

may possibly have been a "subject" of Swedenborg*—some one who was in close conjunction with him—who was thoroughly imbued with his truths—who was intent upon the propagation of his system in the world—and yet he *may* have been merely an intermediate spirit, of the "world of spirits," through whom Swedenborg's influx may have come to Davis' mind. This is perhaps rendered more probable by the fact that all the quotations from the E. U. which occur in the letter, are made from the English version. The inference would seem to be that they must have been transferred, so to speak, from an *English memory*, for they would scarcely have that dress in Swedenborg's mind, and I know not that he developes any law by which the process could have occurred on any other supposition, than that the dictation should have come from some one who had read the work in the English translation. It may therefore have been a different being from that which Mr. D. supposed.

From what Swedenborg has developed of the state of things in the other life, we learn that another spirit *may* have actually assumed *his* form and appearance, and that too without a necessary evil intent, but simply from the plenary influx of his mind. I am therefore at a great remove from assurance as to the identity of the spiritual personage who formed a party to this asserted conference. The whole matter, however, is, from the nature of the case, involved in so much obscurity that nothing positive can be affirmed respecting it. I am only assured of the fact, that most extraordinary disclosures have been made from the spiritual world through this gifted young man, and that things more and more wonderful are constantly being exhibited by him, of which the world will by and by have an opportunity to judge.

I observe the illuminated expression of your eye, which it is given to know, corresponds to understanding, because understanding is interior sight, and also to sight and knowledge of things true and immaterial, 2701, 4410, 4526, 9051, 10,569.

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* Upon the nature and character of "subjects" in the other world, I shall have occasion to remark on a subsequent page.

This doubtless favors, at first blush, the idea that the spirit who appeared to Mr. D. was no other than Swedenborg himself. But we still do not consider it decisive, as the same cause which produced this effect upon Swedenborg's eye may have produced it upon that of another being. The same ocular phenomenon occurred in the case of the Seeress of Prevorst, hereafter to be mentioned, and from her account is common to all spiritual vision. But the fact in regard to Swedenborg, reminds us of the following item in his biography. "Mr. Robsham having asked of the wife of Swedenborg's gardener, if she had ever observed any change in the countenance of her master, soon after he had conversed with spirits; to this she replied: 'Entering one day, after dinner, into his chamber, *I saw his eyes like a most bright flame;* I drew back, saying, In the name of God, Sir, what has happened extraordinary to you, for you have a very particular kind of appearance?' 'What kind of look have I,' answered he. I then told him what had struck me, 'Well, well,' exclaimed he (which was his favorite expression), 'don't be frightened; the Lord has so disposed my eyes, that by them spirits may see what is in our world.' In a short time this appearance passed away, as he said it would. 'I know,' said she, 'when he has conversed with heavenly spirits, for there is a pleasure and calm satisfaction in his countenance, which charms those who see it; but after he has conversed with evil spirits, he has a sorrowful look.'"—*Docu. Concern. Swedenborg*, p. 76. There is not the slightest ground for believing that Mr. D. had ever became acquainted with the fact of this personal peculiarity in regard to Swedenborg.—As to the remainder of the sentence, and the references, we perceive their source in what follows:—"*That the eye corresponds to the understanding, because the understanding is internal sight, and the sight of things immaterial*, n. 2071, 4410, 4526, 9051, 10,569."—*E. U.* 22, *note.*

We have now submitted, with our comments, this remarkable production to the reader. It will appear remarkable just in proportion as the evidence is strong, that the work we

have incessantly quoted throughout was never read by Mr. D and that the paper was not prepared to his hand by one who had. The latter supposition is entirely incredible, for his associations have not been such as to bring him into contact with any one who is sufficiently familiar with these writings to prepare such an article, and one who *could* do it *would not.* He could have no object that he would not feel to be condemned by the spirit of every page of these hallowed revelations. Besides, as to Mr. D., nearly every hour of his time for the last two years can be distinctly accounted for, as he is scarce ever for five minutes out of the presence of one or the other of his companions, and they know that he has had no opportunity for the private getting up of such a document. And who will rationally believe that any object to be gained by a bare-faced fabrication could be sufficient to induce him to endeavor to palm such an egregious lie upon the world? Still I cannot be ignorant that it will be regarded by multitudes as far more probable that a scheme of imposture has been concocted by *somebody*, and the present paper *got up* as a part of it, than that a *miraculous* communication has been made, at this age of the world, through this young man as a medium. This conclusion will doubtless be favored by all those who sturdily refuse admission to the claim made for Swedenborg of having spoken, by divine suggestion, from the spiritual world. To those who are ready to recognize the soundness of this claim the difficulty on this score will have but little weight, for they have learnt the presumption of "limiting the Holy One of Israel," and of prescribing to him when and where and how he shall put forth his mighty power in bestowing new measures of truth upon his creatures. They will be at no loss to admit the *possibility* of just such a demonstration as that which we affirm in the present case, and they, we think, in view of all the circumstances, will be inclined to share with us in the conviction, that in regard to Mr. D. the evidence decidedly preponderates, that he has told the simple truth—*that he never read the book.*

Here then stands the astounding fact, that a young man of the utmost simplicity and truthfulness of character—of fair

natural parts, but of exceedingly limited intellectual culture —who had never read a page of Swedenborg's writings—is prompted, while in a preternatural state, to indite a long communication made up from beginning to end of a series of quotations from one of these works, embodying a train of profound philosophical thought, such as he is utterly incapable of entertaining or expressing in his normal condition! Indeed I am myself satisfied that even if he had had the book before him, he would be utterly incapable of framing from it such an article as we have here presented to us. The character of his mind, and his entire intellectual habits, are of an order altogether foreign to the production of a document of this kind, no matter what might be the materials before him. This will perhaps be doubted, but not by those who know him.

Such then are the circumstances attending this remarkable case, and the whole affair is propounded to the world for solution. Such a solution too is demanded as, supposing supernatural agency involved, shall explain why the recorded sentiments of Emanuel Swedenborg shall thus be echoed from the spiritual world rather than those of any other man. This is the grand problem in the case, and it is felt to press just in proportion to the difficulty of accounting for the facts on the ground of fabrication or fraud. The difficulty on this score we think to be insuperable, and the conclusion not to be avoided, that the communication is the result of the action of a disembodied mind on the mind of the writer. To whomsoever that mind pertained, it was certainly one which was deeply imbued with Swedenborg's doctrines, and which was intent on having them imparted, through this medium, to the world. Yet why such a distinction conferred on *these* doctrines especially? Why are the spirits holding these doctrines permitted or prompted, rather than any others, to be brought into connection with young Davis' mind and to act, by their influx, upon it? Some reason must be assigned for this, and again we ask what it is? Has it not the air at least of a providential attestation of the truth of these doctrines? Does it not seem to be a designed confirmation of the claim of a

messenger from heaven? One of the main features of this claim is the asserted fact of Swedenborg's having been commissioned to reveal the conditions of the other life, and the truth of the fixed and indissoluble connection between the spiritual and the natural world. But all this is subservient to the still higher function of unfolding the true genius of the Christian Religion. If the *disclosures* are true, we do not see but the *doctrines* must be. Consequently whatever goes to confirm the verity of the one bears also upon that of the other. But if both are indeed true, it does not seem unreasonable that some such providential testimony to this truth should be afforded as we read in the case before us.

I am aware that the reply to this will be, that the very point I am laboring to establish, viz. the relation of the phenomena of Mesmerism to those that mark the case of Swedenborg, disproves the idea of anything miraculous or divine in his revelations—that if common clairvoyants are gifted with the opening of a spiritual sense which brings them into peculiar relation and intercourse with the spiritual world, there is no need to consider Swedenborg's prerogative in any other light, except perhaps as his superior native and acquired endowments may have rendered him a vessel of larger reception than his fellow-seers? How, it may be asked, did he differ from them but in the *degree* of his influx and illumination? In reply to this I can only say, that I should be sorry to think that I had toiled so much in vain in the preceding pages as not to have impressed upon the reader a conviction of the immeasurable interval, in point of absolute reliability, which separates the *apocalypse* of Swedenborg from the *apocrypha* of the Mesmeric seeings. I would ask of any one who has attentively read the foregoing extracts from his works, in connection with those cited from the Magnetic writings, whether he is not conscious of an immense disparity in the two on the score of solidity, gravity, reality, and a certain indescribable air of truth? Does not Swedenborg speak comparatively in a tone of self-conscious authority, which is clearly entitled to render his revelations a standard by which the truth of all others is to be tried and decided? Does he

not disclose the amazing fallacies and delusions to which those are exposed who come into this state unprotected by the panoply of a sound and upright moral condition? Can we resist the impression that he would himself have been liable to become the victim of the thousand fold subtle phantasies that prevail in that world, if he had not been specially called and qualified to be the subject of this hazardous experience?

"Swedenborg's illumination differed only *in degree* from ordinary clairvoyance." But what is in this *degree?* The inspired prophets themselves could never have been admitted into the spiritual sphere, and enabled to describe its sublime spectacles, except upon the ground of an innate *potentiality*, in the very structure of their being, for such an intromission. The same *capability* belongs to all other men, and it has doubtless been more or less developed in thousands of instances both in earlier and in later days. The souls of pious men have often been visited, especially upon their death-beds, with the sights and sounds of heaven. But would any one rightly infer from this, that the utterances of the prophetic ecstasy were clothed with no more authority than the sayings emanating from the devout raptures of the saints, albeit, they may have proceeded from the same psychological grounds laid in the elements of their being? Is not the *degree* of difference everything? We have admitted that there is a common basis in the principles of our nature for the revelations of clairvoyants and the revelations of Swedenborg, but, without retracting this admission, we hold that there is a heaven-wide difference between them growing out of the circumstances of their utterance. Still I see not but that the one may justly be made use of to illustrate the other, and that the process is perfectly legitimate by which I have endeavored to confirm the truth of Swedenborg's statements, not so much by the actual *revelations* of Mesmeric subjects, as by the *phenomena* of the Mesmeric state.

The above remarks are made in view of the possibility that Mr. D.'s other revelations may contain many things that are intrinsically erroneous and at variance with Sweden-

borg's teachings. I do not know that they do, but it is still possible, and should the fact be so, I can yet see that a very important end may be accomplished in the way of confirmation, by showing that Swedenborg has disclosed the truth in regard to the *delusions* that emanate from the spiritual world. It is something for an assurance to be given of his own truth, even in what he says of the untruth of evil spirits, and the force of the evidence is not lessened by the proofs of both coming through the same medium, when brought into a state like that of Mr. D.

And here, with the hope of reflecting still farther light upon the psychological phenomena involved in the present case, I shall advert to one remarkable feature of Swedenborg's disclosures—I mean that which relates to *subject-spirits* in the other world. A *subject*, in his phraseology, is one who serves as a medium of communication, for the most part between societies of spirits, whether good or evil, though capable of performing the same functions in relation to individual spirits. "The spirits who were seen near to me, were for the most part subjects of entire societies; for societies send from themselves spirits to others, and through them perceive the things thought and the affections, and thus communicate." "In the other life one society cannot have communication with another, or with an individual, except by the spirits who are sent forth by them; these emissary-spirits are called subjects, for by them as by subjects they discourse. To send forth subjects to other societies, and thereby to procure to themselves communication, is among the familiar things in the other life; and it is very well known to me by this, that they have been sent to me a thousand times."

In the following extract a much fuller account is given of the peculiar genius of these emissary-spirits and of the part they perform in the matter of mental communication. "The subject is he, in whom are concentrated the thoughts and discourses of several, and thus several are presented as one: and because a subject thinks and speaks nothing at all from himself, but from others, and the thoughts and discourses of

others are therein presented to the life, therefore they who flow in suppose, that the subject is as nothing, and scarcely animated, being merely receptive of their thought and discourse; but the subject on the other hand supposes, that he does not think and speak from others, but from himself alone; thus fallacies delude both. It has been frequently given me to say to a subject, that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject is not able to think and speak anything from himself, thus that he appears to them as a person in whom there is nothing of life from himself; on hearing this, he who was the subject was filled with indignation; but that he might be convinced of the truth, it was given to speak with the spirits who flowed in, and they then confessed, that a subject does not think and speak anything from himself, and thus that he appears to them to be something scarcely animate. It happened also on a time, that he, who said that a subject was nothing, became himself a subject, and then the rest said of him that he was nothing, at which he was greatly enraged; but yet he was instructed by this how the case is.

"It is worthy of being mentioned, that it has frequently been shown by experiment, that no one, either in heaven or in hell, thinks, speaks, wills, and acts, from himself, but from others, and thus finally all and each from the common influx of life, which is from the Lord. When I have heard them say, that a subject did not think and speak anything from himself, and that still the subject thought that it was solely from himself, it has then been frequently given them to speak with those, who flowed in into the subject; and when they persisted in the assertion that they thought and spoke for themselves, but not the subject, it was also given to tell them that this was a fallacy, and that they, as well as the subject, thought and spake from others; to confirm this point, it was also given to speak with those who flowed in into these latter; and when they also confessed a like persuasion, it was also given to speak with those who flowed in into these, and so on in a continued series; hence it was made manifest,

that every one thought and spake from others. This experience excited in the spirits the utmost indignation, for every one of them wills to think and speak from himself; but because they were thence instructed how the case is, it was said to them, that the all of thought and also of will flows in, because there is but one only life, from which those faculties of life are, and that that life flows in from the Lord through a wonderful form, which is the heavenly form, not only generally into all, but also particularly into each; and that it is varied everywhere according to the form of each subject, according as this agrees or disagrees with the heavenly form. From these things it may also appear evident how the case is with man, of whom more will be said in what follows, when treating of influx.

"The more there are who concentre their view into one subject, the stronger is the subject's power of thinking and of speaking; the power is increased according to the plurality of concordant views; this was also shown me by the withdrawing of some who flowed in, in that the subject's power of thinking and of speaking was then diminished.

"There were subjects with me near the head, who discoursed as if they were in sleep, but still they discoursed well, as they who are not in a state of sleep. It was observed that evil spirits flowed in into those subjects with malignant deceits, but that the influx in them was instantly dissipated; and whereas they knew that those same had before been their subjects, therefore they complained that they were no longer so: the reason was, because good spirits could now act into them, when they were in sleep, and thus that by their influx the malignant influences of the evil spirits were dispersed."—*A. C.* 5985, 5988.

This latter paragraph is quite remarkable from the intimation conveyed of a state among spirits analogous to the *magnetic sleep* among men, a state, too, which gives decided advantage to the influx of good spirits, as would appear to be the case also in regard to human sleep-wakers. The instances quoted from Mr. Townshend in the previous chapter on *Truthfulness* are strikingly in point.

How far a parallelism is to be detected between the case of

Mr. D. and that of the spirits here described, I am not prepared to say, but that they are somewhat analogous appears evident, and the following extract seems to disclose a coincidence still more marked:—"There was a certain one above my head, that spake with me. From the sound I perceived that he who spake with me was in a state of sleep, and yet as if not in sleep. He spake respecting this and that altogether like those who are broad awake, and with such prudence that one awake could not have discovered more, so that there was nothing indicating sleep except the sound alone. I perceived that good interior angels spake through him, and he in that state perceived and produced (what they suggested). I asked him concerning the state, telling him what kind of state he appeared to be in, and that he spake nothing else but what was good and true, and that he perceived whether there was anything different (from the good and true), which he would not admit or utter; thus that he was in the state of one who was awake; but because in a state of sleep he said that that was a state of peace. His delight thence arising I perceived from the fact of being myself in a similar state of love, for I am free from all solicitude and care respecting the future. Thus they are enabled to render (important) uses."—*S. D.* 3878.

I do not know that the supposition is incredible that this is in effect Mr. D.'s state, and that from a very peculiar mental organization—a somnambulic idiosyncrasy—he is adapted to become a *subject-medium* or a fit recipient for the influx of angelic ideas, and in this character may, as Swedenborg says, be enabled to "render important uses" by communications of knowledge from a higher sphere, while, at the same time, to all appearance, as in the case of subjects generally, he merely brings forth the product of his own mind. In this state I do not perceive that there is any definable limitation to his power of imparting light on any theme of human inquiry. He apparently discourses on all subjects with equal facility and correctness.* The range of his intuitions appears

* The manner in which Mr. D.'s remarkable gift is, so to speak,

to be well nigh boundless. Yet, with the solution before us, we recognize the intelligence not as his, but as that of the spirits who speak through him. The extent of *their* knowledge of the truths of the universe we, of course, cannot measure. Yet in receiving their utterances through such a medium, we can never be released from the duty of subjecting them to the ordeal of reason and revelation, whose lights are never superseded by miraculous oracles. We may, indeed, find occasion, from such communications, to reconsider the prior verdicts of our reason, and the established interpretations put upon the Word, but we can never properly forego our legitimate guides and yield to a demand for *implicit faith* even in angelic revelations.

From the point of view in which we have exhibited the particulars of this remarkable case, it cannot fail to be seen that a new phasis is given to the evidence before adduced of the relations of Mesmerism to the spiritualism of Swedenborg. I now propose to adduce a more direct testimony to the same effect. This is a remarkable paragraph in one of Swedenborg's letters to a correspondent, which, we think, receives its true interpretation from its bearings on the subject before us.

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managed and *overruled*, is no less extraordinary than the gift itself. It is uniformly held in entire subordination to some *important use*. He submits to no experiments prompted by mere curiosity. He makes no revelations, offers no advice, expresses no opinion, which would in any way give one person an undue advantage over another. Though evidently possessing in his abnormal state a supernatural knowledge, no worldly inducement has the least effect towards persuading him to exercise it for any purpose which would not conduce to the *good of the whole*. The most urgent solicitations have been made to him to aid individuals in the accomplishment of schemes of private interest, but all in vain. He invariably turns a deaf ear to all such propositions. He refuses because, he says, it would *not be right*, and because it would endanger the continuance of his clairvoyant power for higher and holier purposes.

As to the Lectures in which he is engaged, he maintains that in their grand scope they aim directly at the regeneration of society; that a great moral crisis is impending in this world's history; and that he is selected as a humble instrument to aid, in a particular sphere, in its accomplishment.

'To your interrogation, *Whether there is occasion for any sign that I am sent by the Lord to do what I do?* I answer, that at this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal. What did the miracles avail in Egypt, or among the Jewish nation, who nevertheless crucified the Lord? So, if the Lord was to appear now in the sky, attended with angels and trumpets, it would have no other effect than it had then. See Luke xvi. 29, 30, 31. The sign given at this day, will be an *illustration*, and thence a *knowledge* and *reception of the truths of the New Church:* some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles."—*Letter to Oetinger, Hobart's Life of Swedenborg*, p. 43.

Now it is a fair question, what is meant by the "speaking illustration" here mentioned. It seems that the truth of his mission might eventually be confirmed by something that should take place in regard to *other persons.* We should naturally suppose, *a priori*, that all the evidence appropriate to the occasion would be confined to himself, as in the case of the first promulgators of the Gospel. But it seems that in this instance a new order of testimony, from another source, was *perhaps* to be made auxiliary to the establishment of the claims of a professed messenger from God. Whether Swedenborg's foresight of the exact nature of this testimony was clear and accurate, it is now probably impossible to determine, but it may be questioned whether anything can be conceived that answers more suitably to its predicted character than the phenomena we have now been considering. It is certainly something which "speaks;" and that it truly involves an "illustration," I trust has been shown by the whole tenor of the foregoing argument. At any rate, if it be not this, it may be said to be a problem which well nigh defies conjecture. We are willing, however, to leave it to the reader to put his own construction on the remark, and imagine what he pleases as to the precise anticipation that prompted it. It will not be easy, I think, to resist the impression that Mesmerism, viewed in its most striking effects, *is* a "speaking illustration," and one that speaks somewhat loudly, too, of the truth of Swedenborg's spiritual developments, and conse-

quently of the truth of his mission; for this can only be made out by the intrinsic character of the information he has imparted to the world. A true messenger can only be proved such by his delivering a true message.

In conclusion, from a full view of the case given above, especially when considered in connection with all the facts and deductions presented in the body of the preceding work, we see no sufficient grounds for refusing assent to it as a veritable narrative. It cannot well be rejected on the simple score of *strangeness*, after the astounding things which have already come before the reader. We do not perceive that it is intrinsically incredible that a man's spirit, while on earth, should come into communion with spirits translated to a higher sphere. It is clear, we think, from the evidence afforded, that the Mesmeric state, in its more sublimated manifestations, does enable one human spirit, while sojourning in the body, to come into actual converse with another human spirit similarly conditioned. If so, why may not a like intercourse occur between an embodied and a disembodied spirit? The only question, in the present instance, which particularly calls for solution, is that which concerns the *reasons* why the spirit of Mr. D. should be brought into contact with that of Swedenborg—provided it *was* his—and made the medium of his influx, rather than with that of any other man who has formerly lived, and promulgated what he deemed important truths to the world? The reply to this, we think, can scarcely fail to suggest itself from the whole tenor of the previous discussion. We have accumulated a mass of testimony in proof of our position, that Swedenborg has laid open the interior laws and principles which govern these marvellous developments of the spiritual element in men. If he has done this, it was because he was *enabled* to do it in virtue of a special designation to that end by the Divine Providence itself. This we infer from the intrinsic *character* of his revelations, which so immeasurably transcends that of all ordinary clairvoyants, while at the same time it ascertains the truth of the psychological basis on which theirs rest. But if this is admitted—if a divine ordination be recognised in his

disclosures—then we are brought at once to the conclusion, that they are in themselves of an importance which renders them worthy of precisely such an attestation as we read in the related and parallel phenomena of the case before us. There is nothing more wonderful in the fact of Mr. D.'s conversing with Swedenborg than of Swedenborg's conversing with the departed spirits of other men. But the other and lower phenomena of Mr. D.'s transic state, go directly to prove, as we have shown, the truth of Swedenborg's intercourse with the spiritual world. This again, when established, reflects back a powerful evidence of the truth of Mr. D.'s intercourse with himself or some adequate representative. Such is the posture of the affair as it is presented to the judgment of the world. Its calm and enlightened verdict is very anxiously awaited.

In view of the foregoing narrative, presented as it has been, in its various bearings, the reader, I trust, will allow the suggestion that the case is one which imperiously demands on his part a *definitive judgment*. It is not of a nature to be summarily dismissed as merely something that astounds and confounds all belief, and about which, as one knows not what to think, it were therefore better not to think at all. This surely is an unfair and unphilosophical mode of dealing with evidence such as that which we have exhibited in relation to the alleged facts. It is by no means a fit entertainment of a narrative like the present to reply, that it sets at defiance all known laws of mind—all settled principles of belief—and therefore is unworthy of serious consideration. Is nothing to be admitted as worthy of attention and examination which disturbs, in any degreee, our pre-established sentiments on any point of science or religion? When an asserted fact of the most momentous character is set before us, sustained by irrefragable proof, is it the part of cool-judging reason to turn away with blank indifference from the subject, or to say with Baron de Grimm in regard to the narrative of Swedenborg's supernatural insight, "The fact is confirmed by authorities so respectable, that *it is impossible to deny it;* but the question is, how to believe it?" This may perhaps be a mode of rea-

soning becoming a French philosopher of the last century, but I doubt if it will find a response in any *fair* mind at the present day. Suppose the Baron or any of his associates were to be suddenly restored to life and informed by Arago, Guizot, and others, that intelligence was now instantaneously transmitted from one end of France to another, what should we think if he were to reply, "The fact is confirmed by authorities so respectable that it is impossible to deny it; but the question is, how to believe it." Should we not say at once, "If you do not believe the fact upon the testimony adduced, are you not bound to make known the *reasons* on which you refuse to believe it? We ask simply for the *reasons* that justify you in withholding your faith." So in the present case. We do not understand the philosophy of that state of mind which can suffer one to relapse from a perusal of the preceding pages into a dead indifference—a sort of moral inertia—in regard to the whole matter. The facts asserted are either true or false. The evidence adduced is either satisfactory or unsatisfactory. If the latter, wherein? In what point is the soundness of my conclusions to be impeached? That the above communication was actually written and sent to me by young Davis, is beyond question. That it is made up of quotations from Swedenborg's "Earths in the Universe" is equally incapable of a doubt. The only question is, whether it was copied by his own or some other hand, or whether, as he affirms, it was supernaturally dictated to his mind. The latter hypothesis no one can be expected to adopt unless the force of the evidence of the young man's veracity be such as to countervail the *a priori* incredibility of the fact. Now without asserting this to be the case, I still maintain that there is *so much* evidence to that effect as justly to forbid the apathy which I deprecate. The testimony is clear and unequivocal as to the general truthfulness and integrity of the young man's character. It is also undeniable that he is constantly giving forth utterances in the Mesmeric state which are as intrinsically marvellous as that which we have considered, and which therefore reflect the character of credibility upon this. I can most solemnly affirm that I have heard him

correctly quote the Hebrew language in his Lectures, and display a knowledge of Geology which would have been astonishing in a person of his age, even if he had devoted years to the study. Yet to neither of these departments has he ever devoted a day's application in his life. I can moreover testify that in these Lectures he has discussed, with the most signal ability, the profoundest questions of Historical and Biblical Archæology, of Mythology, of the Origin and Affinities of Language, of the Progress of Civilization among the different nations of the globe, besides an immense variety of related topics, on all which, though the style is somewhat faulty, the results announced would do honor to any scholar of the age, even if in reaching them he had had the advantage of access to all the libraries in Christendom. Indeed, if he has acquired all the information he gives forth in these Lectures, not in the two years since he left the shoemaker's bench, but in his whole life, with the most assiduous study, no prodigy of intellect of which the world has ever heard would be for a moment to be compared with him. Yet not a single volume on any of these subjects, if a page of a volume, has he ever read, nor, however intimate his friends may be with him, will one of them testify that during the last two years he has ever seen a book of science or history or literature in his hand. His daily life and habits are open to inspection, and if any one is prepared to gainsay in any point the statement now made, I will pledge myself to make a recantation as public as I now make the statement.

I would ask then if this array of facts do not prefer an imperative claim to consideration? If the facts are such as I affirm, it is indeed impossible to view them apart from the revelations of Swedenborg. They conduct us at once to that sphere of phenemena which he, and he alone, has developed. But is this a sufficient ground for refusing them a hearing? Is the name of Swedenborg but another term for delusion, and vagary, and dream? Is it a matter of course that nothing can be true which connects itself with his disclosures? Shall the imputation of fiction be allowed to neutralize the evidence of fact? It is the *facts* in the case which I plead, and I can-

not but protest, with uplifted hand, against the injustice of permitting an unwelcome inference to weigh down and stifle the testimony sustaining the principle from which it flows. It is indeed an inevitable inference, that if the facts affirmed in the case of Davis are such as I have claimed, the revelations of Swedenborg bear the stamp of heaven, and the reproach must be rolled away from those who have given them their credence. On this head they do undoubtedly feel solicitude, and why should they not? It cannot be other than a grief to sensible minds to be aware, that they are looked upon by the majority of their fellow-men as the dupes of a gross delusion in yielding their assent to the dogmas and disclosures of one who can only be regarded as a devout lunatic. As they are inwardly assured, beyond the possibility of a doubt, that their faith rests upon the soundest foundation, they naturally feel desirous that others should give them the credit, which they are conscious of deserving, of having yielded to evidence of the most legitimate and unimpeachable character. In a case therefore like the present, where the admission of the alleged facts is a clear certificate to the justice of their views, they may well be expected to be urgent in their appeal to the world on the ground of these facts. They can by no means consent that a slighting *go-by* shall be given to such a testimony to the truth of their faith as they read in these lucid developments.

Still from their knowledge of the obliquities of the human mind, they cannot suppress the fear, that the evidence in this matter will not be fairly dealt with—that those who cannot deny will yet demur—that they will content themselves with some flimsy apology for not forming an opinion—that they will settle down in the belief that there *is* some solution, could they but discover it, which shall preclude the necessity of resorting to the supernatural. This very propensity to stave off the unwelcome conviction that Swedenborg is, after all, *true*, and that God designs to certify his truth to the world because it comes from Himself, is one among the items that go to confine that truth, because he has so luminously unfolded its source and the subtle modes of its operation. No

one has ever so fully developed, as he has done, the influence of affection, passion, self-interest, in moulding belief or in urging unbelief. He has completely anatomized the process by which his own claims are nullified. He has illustrated it too in his graphic delineations of the facts of the other life. We find in one of his relations the narrative of a conversation with certain spirits, who have left a large class of representatives on earth. "Continuing to converse with them respecting the operation of their sphere, some of them said they would believe if they should see me resuscitate a dead person who was lying on a bier. But it was given to reply, that even if they should see a dead person revived, they would not believe unless they should see me resuscitate a number, and even then they would ascribe it to natural causes, and so would believe less than before; for so it happens with anything which becomes familiar, that it makes no more impression than the sight of green meadows, which excite as little wonder, when the causes are not considered, as did the manna with the Jews, though they saw it every day. Therefore faith cannot be rooted in a man's mind by means of miracles, nor even persuasion; if they are persuaded, it will be without miracles. They afterwards said, when left to their own thoughts, that if they should see a priest raise (and reanimate) a dead body that was being borne to the burial, they should ascribe it to fraud; and when they were convinced that it was no fraud, they would say that the soul of the dead man had some secret communication with the priest, by means of which the resuscitation took place; and if they saw this happen in repeated instances, they would be confirmed in the idea that there was some secret in the case which they did not comprehend, as many things occur in the course of nature which are not well understood; but they would never believe the priest's assertion that the effect was wrought by a celestial power, and so would ascribe it to nature. The quality of their 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.* 3521.

Truth, however, as well as Wisdom, is justified of her children. There are those whom inveterate prepossession has not steeled against the power of constraining evidence, how much soever it may go counter to prior belief. From all such we anticipate a verdict according to truth, and such a verdict cannot fail to confirm the grand conclusion which we have labored throughout this volume to establish, to wit, that the spiritual world has been laid open to mortal view through the instrumentality of Emanuel Swedenborg. It is upon those therefore who deny, and not upon those who admit, this fact that the imputation of *madness* redounds.

APPENDIX B.

THE SEERESS OF PREVORST.

THE title of this section of our Appendix is the title of a work, translated from the German, containing the narrative of a prolonged magnetic experience in the case of a Madam Hauffe, whose native place was Prevorst in Wirtemberg. It is a volume replete with interest to those who can appreciate the truth, impliedly conveyed on its title-page, of "the inter-diffusion of a world of spirits in the one we inhabit." My object in adducing it in this connection is to add another to the list of confirmations drawn from the magnetic phenomena of the truth of Swedenborg's disclosures. The parallelisms are very striking, and they derive weight from the fact, that they come from an independent source. Though Swedenborg is occasionally alluded to in the work, yet it is in such terms as to preclude the supposition that either the subject herself, or the author, regarded him as an *authoritative* expounder of the mysteries of the inner world of spirits which are so fully dwelt upon in the pages of the work.*

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* Indeed, as to Mrs. H., Kerner remarks, p. 121, that of Swedenborg *she knew nothing whatever.*

The case of this lady is peculiar. Her condition was pre-eminently a morbid one, and in the outset was evidently not understood by her attendants, in consequence of which a course of treatment was entered upon in the highest degree ill-judged and injurious. Its effects were somewhat retrieved by the system of measures afterwards adopted by Kerner, who has given her case to the world; but they were never fully countervailed by any subsequent process. The writer observes respecting her at the time she came under his care:—"Many years before Mrs. H. was brought to me, the earth, with its atmosphere, and everything connected with it—mankind not excepted—had ceased to be anything for her. She had long needed more than mortal aid could yield her: she needed other skies, other nourishment, other airs, than this planet could afford her. She was more than half a spirit, and belonged to a world of spirits; she belonged to a world after death, and was herself more than half dead That in the early years of her illness Mrs. H. might, by judicious treatment, have been restored to a condition more fit for this world, is exceedingly probable; but, at a later period, this was impossible. However, by much care, we did so far improve her condition, that, in spite of many efforts to poison her peace, she looked upon the years she spent at Weinsberg as the least painful of her magnetic life. As we have said, her fragile body enveloped her spirit, but as a gauzy veil. She was small; her features were oriental; her eyes piercing and prophetic; and their expression was heightened by her long, dark eye-lashes. She was a delicate flower, and lived upon sunbeams."—*Seeress of Prevorst*, p. 59.

Her very life, it would seem, had become dependent on the vital energies and nervous emanations of those around her, and she was for the greater part of the time in a state so highly sublimated—so aloof from the grossness of the material world—as to be more properly termed a spirit than a being of mortal mould. "Should we compare her," says Kerner, "to a human being, we should rather say that she was in the state of one who, hovering between life and death, belonged

rather to the world he was about to visit, than the ones he was going to leave."

She was, as Kerner expressed it, "a being in the gripe of death, but chained to the body by magnetic power. Soul and spirit seemed to me often divided, and while the first was entangled with the body, the latter spread its wings and fluttered into other regions." She lived an inner life; she was an inmate of the spirit-world; and her revelations of that world were voluminous. Hence it would be strange if her reports did not frequently coincide with those of Swedenborg, although, as her moral state was incomparably below his, it would be natural that innumerable phantasies should mingle with the realities which she disclosed. Such was undoubtedly the fact; and in what follows, I propose to give merely such features of her developments as find a parallel in those of Swedenborg, in which alone we recognize the standard of truth whereby to try all revelations from the spiritual world.

DISTINCTION OF SOUL, SPIRIT, AND BODY.

Among the striking things of her disclosures is a marked threefold distinction of the elements of our being into spirit, soul, and body. Although she nowhere discloses, in pure philosophical fashion, the precise nature of the difference, psychologically considered, between the soul and the spirit, yet she plainly ascribes thought to both, though she regards the soul as the mere gross and exterior of the two. The distinction is undoubtedly a sound one, as it is not only clearly recognized by the apostle, 1 Thes. v. 23., Heb. iv. 12., but was also inculcated by most of the ancient philosophers, especially the Platonic, Pythagorean, and Stoic.*

* "To comprehend the distinction between soul and spirit, which the Sacred Writers have insinuated, the soul must be considered as connected both with the body and the spirit. By its connection with the body, the soul receives impressions from the senses; and by its connection with the spirit, it conveys these impressions, by means of the imagination and memory, to the spirit, as materials for its operations. The powers last mentioned, through their connection with the body, are liable indeed to be so disturbed by

With this accords entirely the doctrine of the German Supernaturalists. "The spirit," says Von Meyer's lucid visionist, speaking in the Magnetic crisis, "is not (in this life) subject to suffering as the soul is." She adds, "The soul seeks after, and is attracted by, the natural in all things; the spirit is absorbed in its own contemplations; ever tending towards the Infinite, it has properly no sympathy with aught in the human world." And according as soul or spirit characterises an individual—in other words, according as the *psychical* (i. e., the natural) or the *pneumatical* (i. e., the religio-spiritual) man predominates in him, will he be disposed to reject or reverence the law of life laid down in the oracles of Holy Writ.

"Both soul and spirit," says the writer of a notice of the Seeress in the Dub. Univ. Mag. (Jan., 1842), "were in perfect harmony with each other before the Fall of man; but since the occurrence of that tremendous calamity they have ever stood in a relation of mutual hostility; the soul, through the blindness entailed on her by Original Sin, foolishly fancying that her interests are bound up altogether with the Natural and the Present, while the spirit, though possessing an unclouded perception of the true state of the case, is yet, from the want of some common sympathetic channel of communication with its companion, unable to do more than loathe and lament her aberrations in secret, and note them down as they occur, in the hope that they may thus, however obscurely, be (as indeed they sometimes are) brought under her eye in their genuine colors. Occasionally, however, it does happen that the soulish principle quite absorbs, and, so to write, *psychises* the spiritual; in the which event the man is in danger of becoming a veritable devil. Nay, more: there is actually a perpetual tendency in nature towards this psychising and ultimate diabolising of the whole human being."

The theology involved in this we have no doubt is correct,

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injuries befalling the body as to convey false perceptions to the spirit. But the powers of the spirit are not affected by bodily injuries; and it judges of the impressions conveyed to it as accurately as if they were true representations."—*Macknight.*

and theology comes home to the mind with more power, just in proportion as it is seen to rest on a sound psychology. How far it accords with Swedenborg we shall see shortly.

In speaking farther on the subject of this distinction, Mrs. H. remarked, "that the sleep-waking state is the life and act of the inner man, and contains in itself a proof of a future existence, and of reunion after death. It is the internal activity of man which is unawakened in persons in their normal condition, and which is wholly asleep in those whose life is centered altogether in the brain, who, being unconscious of their sympathetic life, never listen to its voice; though, if man considered rightly, he would find this his true guide. The sleep-waking produced by magnetic passes is a sure remedy: for, in clairvoyance, the inner-man steps forward and inspects the outer, which is not the case either in sleep or dreaming. Clairvoyance is a state of the most perfect vigilance, because then the inner spiritual man is disentangled and set free from the body. I would rather, therefore, denominate sleep-waking the coming forward of the inner-man, or the spiritual growth of man. At these moments the spirit is quite free and able to separate itself from the soul and body, and go where it will, like a flash of lightning. The sleep-waker is then incapable of any ungodly act; though his soul be impure, he can neither lie nor deceive. I should call this the third stage of clear-seeing. In the second stage, which is inferior, the soul and spirit come forth together—not the spirit alone, as in the former. There is a still inferior state, in which the soul unites itself with the spirit; and, as no soul is quite pure, the seeing is here imperfect. The lowest stage of all may be considered as an excited condition of the nervous system, and is a state which appears more or less in ordinary life. It resembles that prophetic power that some men, doubtless, are endowed with; but, in the case of a sleep-waker, the faculty is stronger and more regular. In the normal condition, the soul dwells chiefly in the brain, and the spirit in the epigastric region. In the magnetic state, the soul approaches, more or less, the seat of the spirit. In those who only live their external life, the soul has the supremacy;

and the highest state of spiritual perfection is, when the spirit can free itself wholly from the soul."—*Seeress*, p. 109–110.

It will be observed that in what she says respecting the spirit's inability to lie or deceive when thus temporarily set free from the clogs of the body, she still admits that the state of the soul may be, at the same time, prevailingly impure. It is, therefore, nothing more than a compelled truthfulness, and therefore agrees with what Swedenborg says of disembodied spirits.

By the spirit the Seeress understands the most interior essence of our being; and this, she says, is intrinsically capable of some kind of separation both from the soul and the body, and one which actually occurs to a greater or less degree in the magnetic trance. Her ideas on this subject will appear more clearly in what follows.

THE NERVE-SPIRIT.

But the psychology of the Seeress involves another element which she calls the *nerve-spirit*, of the nature and functions of which she thus speaks: —"With respect to the nerve-spirit, or nervous principle of vitality, she said, that through it the soul was united to the body, and the body with the world. The facility with which the spirit freed itself in her case, was the cause of her abnormal condition. The nerve-spirit is immortal, and accompanies the soul after death, unless where the soul is perfectly pure, and enters at once amongst the blessed. By its means the soul constructs an airy form around *the spirit*. It is capable of increase or growth, after death; and by its means the spirits, who are yet in the mid-region, are brought into connection with a material in the atmosphere, which enables them to make themselves felt and heard by man, and also to suspend the property of gravity, and more heavy articles."—*Seeress*, p. 119–120.

"Once she said, 'I feel the soul in the nerves, which I now see quite clearly. But I must know, with certainty, whether the soul only hovers over the nerves, and what happens to the nerves after death.' After looking more deeply into her-

self, she said, 'The soul continues to live with the spirit, and creates around it an ethereal form.'"—*Seeress*, p. 108.

The subject is still more fully developed in a subsequent passage:—"According to her, the nerve-spirit is the remnan of the body, and, after death, surrounds the soul with an aerial form. Being the highest organic power, it cannot by any other, physical or chemical, be destroyed; and, when the body is cast off, it follows the soul; and as, during life, it forms the only bond that unites the soul with the body and the world, so is it also the means whereby the soul, whilst in the mid-region, can make itself manifest to man; of which power the atmosphere is the instrument. In our ordinary condition, our senses are incapable of discerning these phenomena, just as we are incapable of perceiving the principle which produces seeing and hearing; because the subject cannot, at the same time, be the object.

"But in the abnormal magnetic state, such conditions are possible. The nerve-spirit—which, in our waking life, acts through the senses on the objective world—in the magnetic life is more concentrated and self-reflecting, whereby the sensorium attains an unwonted energy. It creates internal senses for itself out of the nervous plexuses, whilst the external senses are more and more shut up. And thus, the sensitive life of the soul is augmented and strengthened, by the reinforcements of the knowing and willing powers, which unite with it."—*Seeress*, p. 153.

Although the language is diverse, yet the leading idea falls into evident coincidence with what Swedenborg teaches in the following extract.

"The natural mind of man consists of spiritual substances, and at the same time of natural substances; from its spiritual substances becomes thought, but not from the natural substances; these substances recede when a man dies, but not the spiritual substances: wherefore that same mind after death, when a man becomes a spirit or an angel, remains in a form similar to that in which it was in the world. The natural substances of that mind, which, as was said, recede by death, make the cutaneous envelope of the spiritual body, in which spirits and angels are. By such envelope, which is taken from the natural world, their spiritual bodies subsist; for the natural is the containing ultimate."—*D. L. & W.* 257.

THE SUN-CIRCLE AND THE LIFE-CIRCLE.

Mad. H. represented herself as sometimes entering, spiritually, within the limits of a peculiar kind of interior circle or sphere, which she calls the "Sun-circle," made up of several successive concentric circles, into some of which, though usually the outermost, magnetic subjects frequently pass, and within which the spirit experiences a kind of liberation from the fetters both of the soul and body, and comes into a perception or cognizance of the realities of the spirit-world, so far as they can be apprehended by the mere *intelligential* principle of the mind. This principle can bring within its scope the inner, actuating and spiritual essences which pervade the frame-work of the exterior creation, though it does not perceive, by the normal process of vision, their material embodiments. This is all that is meant by the sun, moon and planets being comprehended within the periphery of the sun-circle. These objects are not seen except as to what may be termed their interior soul or essence, and this is rather *known* than *seen*. So also the *forms* which exist in the spiritual world, and which are the living representatives that mirror the inner affections, become visible to the eliminated spirit.

In close relation to the sun-sphere and underlying it, as it were, is another sphere which she calls the "Life-sphere" or "Life-circle." This is at once more interior and fundamental than the other. "In clear-seeing (clairvoyance)," says she, "the spirit quits the life-circle and enters the centre of the sun-circle; and then all things become visible, freed from the veil or screen which otherwise conceals them." In the centre of this life-circle is a glorious sun, infinitely brighter than the natural sun, to which she gave the name of *Gnadensonne* or *Sun of Grace*, and in respect to which Eschenmayer, one of her expounders, says, "There are two kinds of suns: one which we see, and which gives us light; and which is confined to our planet-system—a mere drop in the ocean. But there is another—a central sun—which we do not see, but from which all the stars receive their light." This is doubt-

less the same with the "Spiritual Sun" of Swedenborg, which is incapable of being seen but with the eye of the spirit, nor even with that unless the soul is in *celestial good*, or is opened to the *celestial degree*, which really corresponds with the Life-orbit of the Seeress. The *merely spiritual* do not see the Sun of heaven as a sun. This is clearly implied in the paragraph that follows, in its being said that this sun is above the *angelic* heaven. "Above the angelic heaven there is a Sun, which is pure love, to appearance fiery, as the sun of the world; and from the heat which proceeds from that Sun, angels and men have will and love, and from the light thence they have understanding and wisdom; and those things which are thence are called *spiritual;* and those things which proceed from the sun of the world are containers or receptacles of life, and are called *natural;* thus the expanse of the centre of life is called the SPIRITUAL WORLD, which subsists from its Sun; and the expanse of the centre of nature is called the NATURAL WORLD, which subsists from its sun."—*T. C. R.* 35.

She adds, "A somnambule can only describe what belongs to our sun's orbit, as the sun, moon, earth, and other planets, and the mid-region, which is the ethereal space around us." Not that even these are thus discerned from *without*, but from *within*, as the spirit of the sleep-seer deals not with the external, but with the internal. "*No somnambule has described what belongs to the deeper sphere of the life-orbit.*" This, however, indicates the loftier prerogative of Swedenborg. Leaving all ordinary clairvoyants at a measureless remove behind him, he was enabled to penetrate to the deepest arcana of every sphere, and lay open the mysteries of the domain of Life as well as that of Light. His doctrine of "Degrees," as expounded in the "Divine Love and Wisdom," contains, in fact, though set forth in more scientific and luminous method, the substantial truth of the Seeress's theory of circles. When thoroughly analysed this will be found, we believe, to be nothing more nor less than a kind of pictorial presentment of Swedenborg's sublime view of the *spiritual* and the *celestial* degree of the mind of man, the former of which may be developed while the other is comparatively dormant. The one

has relation to the Love or the principle of Life, while the other regards the Understanding or the principle of Intelligence.

The Seeress's developments have a mystical, not to say a cabalistical air, and by being mapped out in a diagram unavoidably convey an idea of *locality* which by no means suits the subject. Nevertheless we gather from them a very important item of instruction. From all she says on the subject we are led to infer, that the inner magnetic life is a state essentially distinct from the inner spiritual life. From the disclosures made by the Seeress, it appears that while the lucid vision of magnetizees is a phenomenon affording no indication of the moral state of the subject, the beatific vision of the saints is to be regarded as the prerogative only of those who by true faith, by piety and prayer, and severe crucifixion of the psychical man, have attained a moral condition which renders them fit recipients of it. This is a very important consideration, inasmuch as it has been claimed by irreligious and anti-religious men, that the fact of the rapt exaltation of all sorts of sleep-wakers is an adequate ground of belief, in the beatitude of all sorts of men hereafter, and, of course, of a disbelief in a future state punishment. Thus, for example, a German reviewer of Kerner's work dogmatizes on this subject. "We see that a morally-corrupted individual enters, in the lucid sleep-waking crisis, upon a state of freedom, appears calm, lofty-souled, pure-minded, exhibits elevated insights and powers, becomes in fine, a glorified being. Here then, surely, is the test: here we have the true inner man; thus will the individual exist and manifest himself hereafter; his spirit, having shuffled off its mortal coil, will at the same time find itself independent of all earthly prejudices and trammels, and rejoice in a deathless liberty." Thus, too, observes the Baron Dupotet:—"All the lucid sleep-wakers hold a language nearly alike, and suggesting the idea of a partial disencumberment of the *soul* from its burden of mortality: all seem to see, hear, feel, and take cognizance of everything past, present and future, through some other channels than those physical organs which serve on ordina-

ry occasions to make known the volitions of the mind. All, too, agree in declaring that they enjoy in this state an exquisite elysium of repose from which they dread to be disturbed; their *souls*, apparently half liberated, shrink from being again bound by the chains which fetter men down within the narrow sphere of suffering humanity. It is impossible to contemplate a lucid sleep-waker without a feeling of mingled wonder and awe: he is a being who appears to belong more to that world which is to come than to that in which Man, as a finite being, exists; he already seems half disrobed of his carnal nature, and almost participating in the enjoyment of his immortality: none of us can divine what views of infinity may now open before him: all that we observe, is a being like ourselves, elevated into a state of temporary beatification, far above our sympathy and our comprehension."—*Dublin Univers. Mag.* p. 11, *Jan.* 1842.

Let us hope then that every honest mind may be henceforth disabused of the impressions growing out of the gratuitous assumption that the magnetic state and the state after death, are alike states *of one and the same being*, the so-called *soul*. The assumption is undoubtedly fallacious and false. The lucid sleep-waking state is a mere psychological phenomenon, independent of the moral condition of the subject, although in certain stages it does indeed indicate a tendency to *truthfulness;* whereas the state of the soul after death is a purely moral state of the inner man in which his destiny, as miserable or happy, is determined by his character. This is unquestionably the simple truth, and any other inference, we do not scruple to say, is not only entirely unwarranted by the phenomena developed, but is a gross perversion of the whole subject.

SEPARATE FUNCTIONS OF THE SOUL AND SPIRIT.

In farther unfolding the threefold distinction above mentioned, she remarked, that "in her half-waking state she thought only with the cerebellum; of the cerebrum she felt

nothing—it was asleep.* In this state she thought more with her soul; her thoughts were clearer, and her spirit had more power over her than in her waking state. In the perfect sleep-waking state, the spirit had the supremacy; and when she was perfectly clairvoyant, she said her thoughts proceeded wholly from her spirit, and the epigastric region. "In our natural state of wakefulness," said she, "we feel little or nothing of the spirit. But man, as he is situated in this world, must be governed by the soul. If the spirit had free play, what would this world be? It can penetrate into things above; and in his present life man must not know the future."

It is undoubtedly true that we do not find in Swedenborg this distinction set forth in the peculiar nomenclature employed by the Seeress. Yet the substance of it he clearly recognises under other terms, particularly those of *sensual* and *spiritual*. The *sensual* principle with him is evidently the same with the *psychical* or that of which the ψυχη, *psyche*, is the proper seat and subject. This term in the Scriptures is usually translated *soul*, and the epithet ψυχικοι, *psukikoi*, Jude 19, though rendered in our version *sensual*, is literally *soulish*. This is virtually the same as the *sensual man* of Swedenborg, of whom he thus speaks:

"It may easily be apperceived by man, if he attends, whether sensuals be in the first place or in the last; if he affirms everything which the sensual persuades or appetites, and endeavors to invalidate everything which the intellectual dictates, then sensuals are in the first place, and then man is carried away by appetites, and is altogether sensual; but

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* From Swedenborg, we learn that the cerebrum, in the normal state, is the more appropriate seat and province of thought, and the cerebellum of feeling. "Since all things of the mind have relation to will and understanding, therefore in the head there are two brains, and these distinct from each other, as are the will and understanding from each other: the *cerebellum* is particularly for the will and the *cerebrum* is particularly for the understanding."—*D. L. & W.* 384. By the will he always means the love or affection-principle. He intimates, however, that the respective functions of the cerebrum and cerebellum become sometimes confused with each other.

such a man is little removed from the lot of the irrational animals, for these are carried away in the same manner; yea, he is in a worse condition, if he abuses the intellectual faculty or the rational to confirm the evils and falses, which sensuals persuade and appetite; but if he does not affirm, but from the interior sees the deviations of those sensuals into falses, and their excitations to evils, and strives to chasten them and so to reduce them to compliance, that is, to subject them to the intellectual and voluntary part which are of the interior man, then sensuals are reduced into order, that they may be in the last place. When sensuals are in the last place, then there flows in a happy and blessed principle from the interior man into the delights of the sensuals, and causes the delights thereof a thousand times to exceed the former delights: that this is the case, the sensual man does not believe, because he does not comprehend, and inasmuch as he is sensible of no other delight than the sensual, and thinks that no higher delight is given, he regards as of no account the happy and blessed principle which is within in the delights of sensuals, for what is unknown to any one, this is believed not to be."—*A. C.* 5125.

"They who think in the sensual are called sensual, and like spirits are adjoined to them; these spirits scarcely apprehend more things appertaining to man, than what also come to man's sensation; for they are more gross than other spirits. It has been observed, that when man is in the sensual, and not elevated thence, he thinks of nothing else than what is of the body and the world; and in this case he is not willing to know anything concerning those things which are of eternal life, yea he is averse from hearing anything of that life. To the intent that I might know that this is the case, I have occasionally been let down into the sensual, and instantly such things presented themselves, and then the spirits also, who were in that grosser sphere, infused base and scandalous things; but as soon as I was withdrawn from the sensual, such things were dissipated. In the sensual life there are several who indulge in pleasures of the body, also who have altogether rejected all thought beyond what they see and hear; and especially who have rejected thought concerning eternal life. Wherefore all such make light of both the latter and the former things, and when they hear, they loathe them. Such spirits abound in the other life at this day, for troops of them come from the world: and the influx from them prompts man to indulge his favorite inclination, and to live to himself and the world, but not to others, only so far as they favor

him and his own pleasures. That man may be elevated from these spirits, he must think about eternal life."—*A. C.* 6201.

"The interiors of man are distinct according to degrees by derivations; lights also are according to those degrees. The internal sensual, which is nearest to the sensuals of the body, has a most gross lumen; this lumen it has been given me to discern by much experience; and it was observed, that as often as I sunk down into this lumen, so often falses and evils of several kinds presented themselves, yea also scandals against celestial and Divine things, and moreover what was filthy and defiled: the reason is, because this lumen prevails in the hells, and the hells thereby principally flow in with man. When man is in this lumen, his thought is almost in a like lumen with his external sight, and is then almost in the body. Men, who are in this lumen, are to be called SENSUAL, for they do not think beyond the sensual things of the body; the things beyond those, they neither perceive nor believe, they only believe what they see and touch. In this lumen are they, who have not at all cultivated things interior, living in the neglect and contempt of all things which are rational and spiritual; and in that lumen are especially the covetous, and adulterers, also they who have lived in mere pleasures and in dishonorable ease. Hence these latter think what is filthy and often what is scandalous concerning the holy things of the church."—*A. C.* 6310.

The spirits here described answer with great exactness to the idea conveyed by the term ψυχικοι, or *soulish*, indicating the predominance of that principle which the Seeress calls the *soul* in contra-distinction from the *spirit*. Spirits of this character were those which Mad. H. most frequently encountered—spirits weighed down by the grossness of the psychical nature which still adhered to them, and though liberated by death from the corporeal tenement, yet still gravitating towards a corporeal sphere, and separated, as it were, only by a filmy partition from the inhabitants of earth. By reason of this cleaving carnality of nature they appeared to her as absolutely *heavy* when compared with the light and aerial beings who were more fully defecated and purified from the corruption of sin, and with whom, in consequence, she was less able to hold intercourse.* "The spirits who come to me

* "A belief in the proximity of spirits, and of the souls of the de-

are mostly on the inferior steps of the mid-region, which is in our atmosphere; but mid-region is a misnomer, and I call it so unwillingly. They are chiefly spirits of those who, from the attraction of, and attachment to, the external world, have remained below—or of those who have not believed in their redemption through Christ—or who, in the moment of dying, have been troubled with an earthly thought which has clung to them, and impeded their upward flight. Many, who are neither condemned nor placed amongst the blessed immediately after death, are on different stages of this mid-region; some, whose spirits have been purified, are very high. On the lowest degree, these spirits are still exposed to the temptations of the wicked; but not in the higher, where they already enjoy heavenly happiness, and the purity of the blessed."—*Seeress*, p .159.

The remarks of Eschenmayer upon these relations are well deserving attention:—"How the soul is to exist after death, is assuredly a question worth asking. A soul given wholly to the world retains this direction after death; for it would be strange if such an one could be suddenly purified from his vices and sins. The existence of the soul after death is a universal belief; but the conditions of this existence few trouble themselves to inquire. This indifference is painfully disturbed by the Seherin, who exhibits to the worldly-minded the picture of their own future state, and shows us, misera-

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parted, is common to all people; it is innate in the human breast, and only suppressed by education and culture. The sages of old speak confidently of a spiritual region, of the middle state after death, and of a moral weight or heaviness which, after death, drags the impure soul back to the earth. Plato tells us, that when a pure soul leaves the body, it goes at once to God and immortality; but that the impure, who loved only their body, and studied only to satisfy its desires, and indulge its passions—who loved not wisdom, and whose eyes were blinded—cannot shake off the flesh. It accompanies them, and drags them down to the earth; and the spectres that hover round their own graves and appear to mortals, are of those who could not separate themselves from their bodies, and who have preserved some means of rendering themselves visible. (According to the Seherin, this is the nerve-spirit.) 'It is not,' says Plato, 'the pious souls, but those of the ungodly, who revisit the earth.'"—*Seeress*, p. 183.

ble, God-forsaken souls, who once enjoyed all the pleasures of this life, bearing about the burthen of their sins upon them."—*Seeress*, p. 167.

"Mrs. H. says that 'A sinful, wordly-minded man may shine in this life by the force of his intellect; but his spirit is but the weaker and darker, and incapable of looking within. When he dies, the soul that sustained him here becomes only the husk of his spirit—the weak, dark spirit which is now the ruler. Alas! what then? A profound truth this! The highest intellectual wealth may be the accompaniment of the most lamentable moral poverty. But it is only our moral gains that will be carried to our account in the next world; our knowledge will not be reckoned, for it has there no value unless it has been devoted to purposes of religion and virtue."—*Seeress*, p. 168–169.

How strikingly all this corresponds with Swedenborg's disclosures of the "world of spirits," or of that intermediate state called by the Seeress "the mid-region," (Hades,) into which the soul enters at death as a sphere of preparation (not of probation) for heaven or hell, must be obvious to every one acquainted with his system. He informs us that by far the greater portion of the spirits of that sphere are yet in their sins, and preparing, by the development of their interiors, for hell; that they are gross and corporeal in their nature; that they are dark in their aspect; that instead of the pure light of truth, they are encompassed by an obscure lumen of infatuation and phantasy; and that they have a restless prompting to put forth their delusive influx into the minds of sensual men on earth.

"There were spirits seen by me, whom it may be expedient to call corporeal spirits; they arose from a depth at the side of the sole of the right foot, and appeared to the sight of my spirit as in a gross body. When I asked who they were that are of such a quality, it was said, that they are those who in the world have been distinguished by their talents, and also by their proficiency in the sciences, and have thereby confirmed themselves entirely against the Divine, thus against those things which are of the church; and because they have absolutely persuaded themselves that all things were to be

attributed to nature, they have closed interior things to themselves, thus the things which appertain to the spirit, more than others; hence they appear grossly corporeal. Among them was one who, during his life in the world, had been known to me, and who at that time was eminent for his gifts of genius and his erudition; but these things, which are the means of thinking well concerning things Divine, were to him the means of thinking against them, and of persuading himself that they are nothing; for he who excels in genius and learning, has more things than others by which he may confirm: hence he was interiorly obsessed, but in the external form he appeared as a man of civility and good morals."—*A. C.* 5991.

"There are also men who are more than sensual, namely, who are corporeal, and they are such as have altogether confirmed themselves against the Divine, and have ascribed all things to nature, and thereby have lived without any regard to what is just and equitable, except only in the external form. These, because inwardly they are like brute animals, although they appear outwardly as men, are more sensual, and appear to themselves and others in the other life as corporeal."—*Id.* 6318.

The parallelisms are very obvious in the reports of the the two seers, and though we do not conceive that Swedenborg's statements stand in need of any such confirmations as we have cited, nor do we by any means put them upon a par with his, yet, if the Divine providence is pleased to afford an attestation from any source of the truth of his own message, we do not feel at liberty to reject it.

THE LANGUAGE OF SPIRITS.

One of the most remarkable of the Seeress' revelations is that respecting the *inner language*, or the language of spirits:—"In her sleep-waking state, Mrs. H. frequently spoke in a language unknown to us, which seemed to bear some resemblance to the Eastern tongues. She said that this language was the one which Jacob spoke, and that it was natural to her and to all men. It was very sonorous; and, as she was perfectly consistent in her use of it, those who were much about her gradually grew to understand it. She said, by it

only could she fully express her innermost feelings; and that, when she had to express these in German, she was obliged first to translate them from this language. It was not from her head, but from the epigastric region, that it proceeded. She knew nothing of it when she was awake. The names of things in this language, she told us, expressed their properties and quality. Philologists discovered in it a resemblance to the Coptic, Arabic, and Hebrew: for example, the word *Elschaddai*, which she often used for *God*, signifies, in Hebrew, the self-sufficient, or all-powerful. The word *dalmachan* appears to be Arabic; and *bianachli* signifies, in Hebrew, *I am sighing*, or *in sighs*.

"Here follow a few of the words of this inner-language, and their interpretations;—*Handacadi*, physician; *alentana*, lady; *chlann*, glass; *schmado*, moon; *nohin*, no; *nochiane*, nightingale; *bianna fina*, many-colored flowers; *moy*, how; *toï*, what; *optini poga*, thou must sleep; *mo li arato*, I rest, &c. &c.

"The written character of this language was always connected with numbers. She said that words with numbers had a much deeper and more comprehensive signification than without. She often said, in her sleep-waking state, that the ghosts spoke this language; for although spirits could read the thoughts, the soul, to which this language belonged, took it with it when it went above; because the soul formed an ethereal body for the spirit."—*Seeress*, p. 116, 117.

A complete alphabet of this language she professed herself unable to give, remarking that a single letter had often an import equivalent to a whole word. To what degree this coincides with Swedenborg's relations on the same subject will appear from what follows:—

"All in the universal heaven have one language, and they all understand each other, from whatever society they are, whether near or distant. Language is not learned there, but it is implanted in every one; for it flows from their very affection and thought. The sound of speech corresponds to their affection, and the articulations of sound, which are words, corresponds to the ideas of thought which are from

affection; and because language corresponds to them, that also is spiritual, for it is affection sounding and thought speaking."—*H. & H.* n. 236.

"Angelic language has nothing in common with human languages, except with some words, which sound from a certain affection; yet not with the words themselves, but with their sound, on which subject something will be said in what follows. That angelic language has not anything in common with human languages, is evident from this, that it is impossible for the angels to utter one word of human language; this has been tried, but they could not: for they cannot utter anything but what is altogether in agreement with their affection; that which is not in agreement is repugnant to their very life, for life is of affection, and their speech is from it. I have been told that the first language of men on our earth agreed with the angelic language, because they had it from heaven; and that the Hebrew language agrees with it in some things."—*Id.* n. 237.

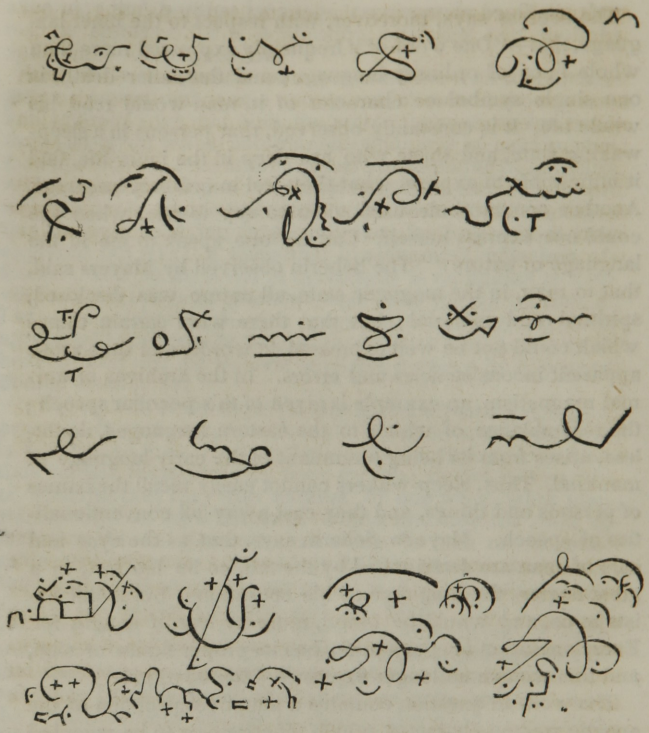
"The speech of the angels is also full of wisdom, because it proceeds from their interior thought, and their interior thought is wisdom, as their interior affection is love; love and wisdom thus conjoin themselves in their speech: thence it is so full of wisdom, that they can express by one word what man cannot express by a thousand words, and also the ideas of their thought comprehend such things as man cannot conceive, still less utter. Hence it is that the things which have been heard and seen in heaven are said to be ineffable, and such as ear has never heard nor eye seen. That it is so, it has also been given me to know by experience. I have sometimes been let into the state in which angels are, and in that state have spoken with them, and then I understood all; but when I was let back into my former state, and thus into the natural thought proper to man, and wished to recollect what I had heard, I could not; for there were thousands of things which were not adequate to the ideas of natural thought, thus not expressible, except only by variegations of heavenly light, and thus not at all by human words."—*Id.* n. 239.

Speech similar to that which is in the spiritual world is implanted in every man, but in his interior intellectual part; but because this with man does not fall into words analogous to affection, as with the angels, man does not know that he is in it; yet it is thence that man, when he comes into the other life, is in the same speech with the spirits and angels there, and thus knows how to speak without instruction."—*Id.* n. 243.

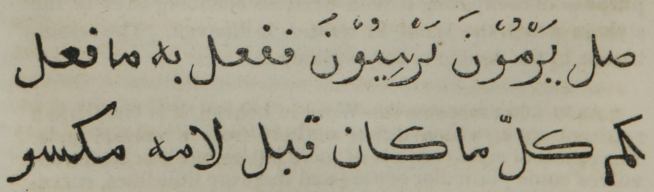
The Seeress says, moreover, with respect to the inner language, that—"One word of it frequently expressed more than whole lines of ordinary language; and that, after death, in one single symbol or character of it, man would read his whole life. It is constantly observed, that persons in a sleep-waking state, and those who are deep in the inner-life, find it impossible to express what they feel in ordinary language. Another somnambule used often to say to me, when she could not express herself, 'Can no one speak to me in the language of nature?' The Seherin observed by Mayers said, that to man, in the magnetic state, all nature was disclosed, spiritual and material; but that there were certain things which could not be well expressed in words, and thus arose apparent inconsistencies and errors. In the archives of animal magnetism, an example is given of this peculiar speech; the resemblance of which to the eastern languages, doubtless, arises from its being a remnant of the early language of mankind. Thus, sleep-wakers cannot easily recall the names of persons and things, and they cast away all conventionalities of speech. Mayer's Seherin says, that as the eyes and ears of man are deteriorated by the fall, so he has lost, in a great degree, the language of his sensations; but it still exists in us, and would be found, more or less, if sought for. Every sensation or perception has its proper figure or sign, and this we can no longer express."—*Seeress*, p. 124.

The work in question contains a tentative specimen of the angelic written character, which, of course, is to be regarded as a mere approximation to the truth. We have had transcribed, and present herewith, a portion of it, mainly for the purpose of comparing it with what Swedenborg says of the style in which the Word is written in Heaven. The resemblance to the Arabic is very striking.

"As to what respects the Word in heaven, it is written in a spiritual style, which differs entirely from a natural style. The spiritual style consists of mere letters, each of which involves some particular sense; and there are little lines, curvatures and dots above and between the letters and in them, which exalt the sense. The letters with the angels of the



ARABIC CHARACTER.



SPECIMEN OF THE SPIRITUAL CHARACTER COMPARED WITH THE ARABIC.

spiritual kingdom are like the letters used in printing, in our world, and the letters with the angels of the celestial kingdom, are, with some, like Arabic letters, and with some like the old Hebrew letters, but inflected above and below, with marks above, between and within: each of these also involves an entire sense." "It is wonderful, that the Word in the heavens is so written that the simple understand it in simplicity, and the wise in wisdom; for there are many curvatures and marks above the letters, which, as was said, exalt the sense; the simple do not attend to them, nor do they know them; but the wise attend, each one according to his wisdom, even the highest."—*T. C. R.* n. 241.

I present this to the reader without, of course, the implication that he is expected to receive it as expressing my belief, or demanding his as to the absolute truth of the alleged fact. I give it simply as exhibiting a remarkable coincidence in the professed revelations of two independent witnesses to the phenomena of the spiritual world. The reader will pronounce upon it such a verdict as his judgment may dictate.

ON SPIRIT-SEEING.

On the general subject of spirit-seeing, she was asked by Eschenmayer whether all men see spirits, or only those in whom a spiritual eye shines through the fleshly one. She answered:—"The power of ghost-seeing resides in all men, but is seldom active, and only momentary, since it must be excited by something that calls forth the inner-man; and this is generally dispersed and suppressed by reason."

Of her own experience, in this respect, she observes as follows:—"Persons whose life is in the brain—but especially those in whom it is more in the epigastric region—are occasionally capable of ghost-seeing; but the apparition is always seen by the spiritual eye through the fleshly. Through the soul may come presentiments, and the sensibility to spiritual things; but clear-seeing never. When, however, the spirit is excited by the soul, presentiment and ghost-seeing may occur; but, with those whose life is chiefly intellectual, this can only be momentary. The brain can contend and resist; but it is only those whose life is in the epigastric region, who

see them as I do; and, in such cases, there is no power of resistance. Certainly, these forms are not the offspring of my imagination, for I have no pleasure in them; on the contrary, they give me pain, and I never think of them but when I see them, or am questioned about them. Unfortunately, my life is now so constituted that my soul, as well as my spirit, sees into the spiritual world—which is, however, indeed upon the earth; and I see them not only singly, but frequently in multitudes, and of different kinds; and many departed souls.

"I see many with whom I come into no approximation, and others who come to me, with whom I converse, and who remain near me for months; I see them at various times by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike whether I am strong or weak, plethoric or in a state of inanition, glad or sorrowful, amused or otherwise; and I cannot dismiss them. Not that they are always with me, but they come at their own pleasure, like mortal visiters, and equally whether I am in a spiritual or corporeal state at the time. When I am in my calmest and most healthy sleep, they awaken me; I know not how, but I feel that I am awakened by them, and that I should have slept on had they not come to my bedside. I observe frequently that, when a ghost visits me by night, those who sleep in the same room with me are, by their dreams, made aware of its presence; they speak afterwards of the apparition they saw in their dream, although I have not breathed a syllable on the subject to them. Whilst the ghosts are with me, I see and hear everything around me as usual, and can think of other subjects; and though I can avert my eyes from them, it is difficult for me to do it; I feel in a sort of magnetic *rapport* with them. They appear to me like a thin cloud, that one could see through, which, however, I cannot do. I never observed that they threw any shadow. I see them more clearly by sun or moonlight than in the dark; but whether I could see them in absolute darkness, I do not know. If any object comes between me and them, they are hidden from me. I cannot see them

with closed eyes, nor when I turn my face from them; but I am so sensible of their presence, that I could designate the exact spot they are standing upon; and I can hear them speak although I stop my ears. I cannot endure that they should approach me very near; they give me a feeling of debility. Other persons who do not see them are frequently sensible of the effects of their proximity when they are with me; they have a disposition to faintness, and feel a constriction and oppression of the nerves; even animals are not exempt from this effect. The appearance of the ghosts is the same as when they were alive, but colorless—rather greyish; so is their attire—like a cloud. The brighter and happier spirits are differently clothed; they have a long loose shining robe, with a girdle round the waist. The features of spectres are as when alive, but mostly sad and gloomy. Their eyes are bright—often like a flame. I have never seen any with hair. All the female ghosts have the same head-covering—even when over it, as is sometimes the case, they have that they wore when alive. This consists in a sort of veil, which comes over the forehead and covers the hair. The forms of the good spirits appear bright; those of the evil dusky.

"Whether it is only under this form that my senses can perceive them, and whether, to a more spiritualized being, they would not appear as spirits, I cannot say; but I suspect it. Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier; so that their footsteps may sometimes be heard, not by me alone, but by those who are with me. They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of sand or gravel, rustling of paper, rolling of a ball, shuffling as in slippers, &c. &c. They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened, or through the walls. I observe that the darker a spectre is, the stronger is his voice, and the more ghostly powers of making noises, and so forth, he seems to have. The sounds

they produce are by means of the air, and the nerve-spirit, which is still with them. I never saw a ghost when he was in the act of producing any sound except speech, so that I conclude they cannot do it visibly; neither have I ever seen them in the act of opening or shutting a door, only directly afterwards. They move their mouths in speaking, and their voices are various, as those of the living. They cannot answer me all that I desire; wicked spirits are more willing or able to do this, but I avoid conversing with them. These I can dismiss by a written word, used as an amulet, and free others from them as well as myself.

"When I talk to them piously, I have seen the spirits, especially the darker ones, draw in my words, as it were, whereby they become brighter; but I feel much weaker. The spirits of the happy invigorate me, and give me a very different feeling to the others I observe that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones; the first belong not to earth, nor the last to heaven. With the high and blessed spirits I am not in a condition to converse; I can only venture on a short interrogation. I am told that, when asleep, I often spoke with my protecting spirit, who is amongst the blessed. I know not if this be so; if it were, it must have been in moments when my spirit was disjoined from the soul. When soul and spirit are united, I cannot converse with the blessed."—*Seeress*, p. 155–159.

Let this be compared with the ensuing relations of Swedenborg.

"I am aware that many will say, that no one can ever speak with spirits and angels while he lives in the body; and many, that it is a phantasy; others that I relate such things, that I may gain credit; others otherwise; but I do not regard these things, for I have seen, have heard, have felt. Man was so created by the Lord, that during his life in the body, he might have a capacity of conversing with spirits and angels, as also was done in the most ancient times; for he is one with them, being a spirit clothed with a body; but because in process of time mankind so immersed themselves in bodily and worldly things that they paid little regard to anything else, therefore the way was closed; yet as soon as

the bodily things, in which he is immersed, recede, the way is opened, and he is among spirits, and associates his life with them."—*A. C.* 68, 69.

"I have conversed with many after their decease, with whom I was acquainted during their life in the body; and such conversation has been of long continuance, sometimes for months, sometimes for a whole year; and with as clear and distinct a voice, but internal, as with friends in the world. The subject of our discourse has sometimes turned on the state of man after death; and they have greatly wondered that no one in the life of the body, knows, or believes, that he is to live in such a manner after the life of the body; when nevertheless it is a continuation of life, and that of such a nature, that the deceased passes from an obscure life into a clear and distinct one; and they who are in faith towards the Lord, into a life more and more clear and distinct. They have desired me to acquaint their friends on earth that they were alive, and to write to them an account of their states as I have often told them many things respecting their friends: but my reply was, that if I should speak to them or write to them, they would not believe, but would call my information mere fancy, and would ridicule it, asking for signs or miracles before they should believe; and thus I should be exposed to their derision: and that the things here declared are true, few perhaps will believe, for men deny in their hearts the existence of spirits; and they who do not deny such existence, are yet very unwilling to hear that any one can converse with spirits. Such a faith respecting spirits did not at all prevail in ancient times, but (does) at this day, when men wish by reasonings of the brain to explore what spirits are, whom, by definitions and suppositions, they deprive of every sense; and the more learned they wish to be, the more they do this."—*A. C.* 448.

GROWTH OF INFANTS IN THE OTHER LIFE.

Another interesting item of her disclosures is that relative to the state of infants in the future world. "On the subject of the growth of children in the other world, Mrs. H. said —'I once asked a spectre whether human beings grew after death, because I had seen some who had died in early youth that seemed to have become much larger? and he answered —Yes; when they are taken from earth before they are full grown. The soul constructs itself a larger shell till it is as

large as required. With children this is as bright as with the blessed.'

"On being asked whether the undeveloped faculties of children were developed after death? she answered, that they were developed through the nerve-spirit, which remained with the soul; but that we were unable to conceive the power and purity of children, who have all that their heavenly Father gave them, not having deteriorated their soul and nerve-spirit by words or works. But men must not, therefore, desire to die in their childhood, for a life spent after God's will ensures a still more blessed state. But what purity and elevation might we attain even on earth, if we did not so weaken the powers of our soul by our words, works, and thoughts. Our flesh would be purified, and all our faculties exalted."—*Seeress*, p. 162.

Swedenborg's informations on this head may be gathered from what follows:

"Many may suppose that infants remain infants in heaven, and that they are as infants among the angels. Those who do not know what an angel is, may have been confirmed in that opinion, from the images here and there in temples, where angels are exhibited as infants. But the case is altogether otherwise: intelligence and wisdom make an angel, and so long as infants have not intelligence and wisdom, they are indeed with angels, yet they are not angels; but when they are intelligent and wise, then first they become angels; yea, what I have wondered at, then they do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius; intelligence and wisdom produce this effect. The reason that infants, as they are perfected in intelligence and wisdom, appear more adult, thus as youths and young men, is, because intelligence and wisdom are essential spiritual nourishment; therefore the things which nourish their minds also nourish their bodies, and this from correspondence; for the form of the body is but the external form of the interiors. It is to be known that infants in heaven do not advance in age beyond early youth, but stop there to eternity. That I might know for certain that it is so, it has been given me to speak with some who were educated as infants in heaven, and who had grown up there; with some also when they were infants, and afterwards with the same when they become youths;

and from them I have heard the course of their life from one age to another."—*H. & H.* 340.

"Inasmuch as food and nourishment correspond to spiritual food and nourishment, thence the taste corresponds to the perception and the affection thereof. Spiritual food is science, intelligence, and wisdom, for from these spirits and angels live and from these are also nourished, and they desire and have appetite for them, as men who are hungry desire and have appetite for food; hence the appetite corresponds to that desire. And what is surprising, from that food they also grow up to maturity: for infants who decease, in the other life appear not otherwise than as infants, and also are infants as to understanding; but in proportion as they grow in intelligence and wisdom, they appear not as infants, but as advanced in age, and at length as adults: I have conversed with some who died infants, and they appeared to me as youths, because they were then intelligent. Hence it is manifest what spiritual food and nourishment is."—*A. C.* 4792.

STATE OF THE HEATHEN IN THE OTHER LIFE.

On the state of the heathen in the other life she thus remarks: "With respect to the condition of the heathen after death, the Seherin said, 'Some days since I asked a ghost, who had some degree of brightness, where he was, and with what he, and the spirits that were with him, engaged themselves.' He answered, 'I am not in the mid-region; I am in a certain degree of happiness; in that wherein are placed the heathens, and all those who, by no fault of their own, remained ignorant of their Lord and Saviour. We are there instructed by angels until we are ripe for greater bliss.'

"We thus learn by these revelations of the Seherin, that virtuous heathens, and all upright men, are destined to happiness hereafter; but that a belief in the Christian religion being absolutely necessary to perfect salvation, they must be instructed in it by angels, even after death, before they can enter into the kingdom of God; and when Christ says that he will draw all to him, and that there shall be but one flock and one shepherd, he includes heathens, and alludes not only to the earth, but to the kingdom of heaven also; and when he has sent the Gospel to the heathens, and has drawn them

into his fold, we may be certain that a state of bliss will be prepared for them very different to that they aspire to."—*Seeress*, p. 163, 164.

Not unlike this is the account which Swedenborg gives in speaking of the same subject.

"It is a common opinion, that they who are born out of the Church, and who are called Pagans and Gentiles, cannot be saved, by reason that they have not the Word, and thus are ignorant of the Lord, without whom there is no salvation. But still, that these also are saved, may be known from this alone, that the mercy of the Lord is universal, that is, extends to every individual man; that they are equally born men, as those who are within the Church, who are comparatively few, and that it is no fault of theirs that they are ignorant of the Lord. What, therefore, their state and lot is in the other life, by the Divine mercy of the Lord, was made known to me.

"I have been instructed by many things, that the Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and have received according to their religious (belief) somewhat like conscience, are accepted in another life, and are there instructed by the angels with the utmost care in the goods and truths of faith. When they are instructed, they behave themselves modestly, intelligently, and wisely, and easily receive and imbibe, for they have formed to themselves no principles contrary to the truths of faith, which are to be dispersed, still less scandals against the Lord, as is the case with many Christians who have led a life of evil; moreover, such Gentiles hold no hatred towards others, do not revenge injuries, nor weave cunning stratagems and artifices, yea, they wish well to Christians, although Christians on their part despise them, and even do them injury to the utmost of their power; but these are delivered by the Lord from their unmercifulness, and are protected. For with respect to Christians and Gentiles in another life, the case is this: Christians who have acknowledged the truths of faith, and at the same time have led a life of good, are accepted before Gentiles, but such Christians at this day are few in number; whereas Gentiles, who have lived in obedience and mutual charity, are accepted before Christians who have not led a good life. For all persons, throughout the universe are, of the mercy of the Lord, accepted and saved, who have lived in good, good itself being that which receives truth, and the good of life being the very ground of the seed, that is, of truth; evil of life never receives it; although they who are in evil

should be instructed a thousand ways, yea, though the instruction should be most perfect, still the truths of faith with them would enter no further than into the memory, and would not penetrate into the affection, which is of the heart; wherefore also the truths of their memory are dissipated, and become no truths in another life.

"But there are amongst the Gentiles, as amongst Christians, both wise and simple; and, that I might be instructed concerning the qualities of each, it has been given to converse with them, sometimes for hours and days: at this day however there are scarce any of the Gentiles who are wise, whereas in ancient times there were great numbers, especially in the ancient Church, which was the source whence wisdom flowed to many nations."—*A. C.* 2589–2591.

"Upright Gentiles in another life, are generally instructed according to the states of their lives, and according to their religious principles, so far as it is possible, consequently in different modes."—*A. C.* 2600.

THE FORMS OF SPIRITS.

On the appearance of a certain spirit, Mrs. H. asked him if he could take any other form than that he had as a man. He answered—"Had I lived as a brute, I should so appear to you. We cannot take what forms we will: as our dispositions are, so we appear to you."—*Seeress*, p. 269.

The accordance of this with Swedenborg's teaching is very obvious.

"Among the wonderful things which exist in the other life, this also is one, that when the angels of heaven inspect evil spirits, these latter appear altogether otherwise than as they appear among themselves. When evil spirits and genii are among themselves, and in their infatuated lumen, such as is from a coal fire, as was said above, they then appear to themselves in a human form, and also according to their phantasies, not unbeautiful. But when the same are inspected by the angels of heaven, then that lumen is instantly dissipated, and they appear with an altogether different face, each according to his genius; some dusky and black as devils, some with pale ghastly faces like corpses, some almost without a face, and in its place something hairy, some like grates of teeth, some like skeletons; and what is more wonderful, some like monsters; the deceitful like serpents, and the most deceitful like vipers, and others in different forms. But as soon as the

angels remove from them their sight, they appear in their previous form, which they have in their own lumen. * * * The reason why angelic sight has in it such efficacy, is, because there is a correspondence between intellectual and ocular sight; hence there is in the sight of the angels a perspicacity, whereby the infernal lumen is dissipated, and the infernals appear in such a form and genius as they really are."—*A. C.* 4533.

"When the spirit of man first enters the world of spirits, which takes place shortly after his resuscitation, spoken of above, he has a similar face and a similar tone of voice to what he had in the world; the reason is, because he is then in the state of his exteriors, nor are his interiors as yet uncovered: this state is the first state of men after their decease. But afterwards the face is changed, and becomes quite another one; it becomes similar to his ruling affection or love, in which the interiors of his mind had been in the world, and in which his spirit was in the body. For the face of man's spirit differs very much from the face of his body; the face of the body is from the parents, but the face of the spirit from its affection, of which it is the image; into this the spirit comes after the life in the body, when the exteriors are removed and the interiors are revealed: this is the third state of man. I have seen some recently from the world, and knew them from their face and speech, but when they were afterwards seen, I did not know them: those who were in good affections were seen with beautiful faces, but those who were in evil affections, had faces deformed; for the spirit of man, viewed in itself, is nothing but its own affection, the external form of which is the face. 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; 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. Hence now it is that the faces of all are the forms and effigies of their affections."—*H. & H.* 457.

"After having passed through the first and second state, they are so separated that they no longer see each other nor know each other; 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, and the speech; for every one becomes the effigy of his own love, even in externals. Those who are corporeal loves appear gross, obscure,

black and deformed; but those who are heavenly loves, appear fresh, bright, fair and beautiful. They are likewise altogether dissimilar as to their minds and thoughts; those who are heavenly loves are also intelligent and wise, but those who are corporeal loves are stupid, and as it were sottish. When it is given to inspect the interiors and exteriors of the thought and affection of those who are in heavenly love, the interiors appear like light, in some like flaming light, and the exteriors in various beautiful colors like rainbows: but the interiors of those who are in corporeal love appear as something black, because they are closed, and of some as dusky fire, who are those who had been interiorly in malignant deceit; and the exteriors appear of a dirty color, and disagreeable to the sight."—*Id.* n. 481.

"All spirits in the hells, when inspected in any light of heaven, appear in the form of their own evil; for every one is an effigy of his own evil, inasmuch as with every one the interiors and exteriors act as one, and the interiors present themselves visible in the exteriors, which are the face, the body, the speech, and the gestures; thus their quality is recognized as soon as they are seen. It is impossible to describe in a few words all those forms such as they appear, for one is not like to another; only between those who are in similar evil, and thence in a similar infernal society, there is a general similitude, from which, as from a plane or derivation, the faces of each appear there to have a kind of likeness. In general, their faces are direful, and void of life like corpses; in some they are black, in some fiery like little torches, in some disfigured with pimples, warts, and ulcers; in some no face appears, but in its stead something hairy or bony, and in some teeth only are exhibited. Their bodies also are monstrous; and their speech is as the speech of anger, or of hatred, or of revenge; for every one speaks from his own falsity, and the tone of his voice is from his own evil: in a word, they are all images of their own hell. In what form the specific hells are, or the infernal societies, it has often been given me to see; for at their appertures, which are called the gates of hell, for the most part appears a monster, which in general represents the form of those who are within; the fierce passions of those who dwell there are then at the same time represented by things direful and atrocious, the particular mention of which I omit."—*H & H.* n. 553.

SPIRITS SEEN BY A SPIRITUAL EYE.

On one occasion the Seeress remarked that "spirits are

seen by the spiritual eye through the fleshly one."* In like manner Swedenborg observes, that "it is to be known that they who are in the other life, cannot see anything that is in the world through the eyes of any man; the reason why they could see through my eyes was, because I am in the spirit with them, and at the same time in the body with those who are in the world. And it is further to be known, that I did not see those with whom I discoursed in the other life, with the eyes of my body, but with the eyes of my spirit—but still as clearly, and sometimes more clearly, than with the eyes of my body, for, by the divine mercy of the Lord, the things which are of my spirit have been opened."—*A.C.* 4622.

THE ILLUMINATED EYE.

We have adverted on a previous page to the singular appearance induced upon Swedenborg's eye in consequence of the development of his faculty of spiritual vision. That a similar phenomenon was witnessed in the case of the Seeress, appears from what follows :—

"From her eyes there shone a really spiritual light, of which every one who saw her became immediately sensible."—p. 57.

"Her natural disposition was gentle, kind and serious; ever disposed to contemplation and prayer; her eyes had something spiritual in their expression, and always remained clear and bright in spite of her great suffering; they were penetrating, and in conversation very varying; they were sometimes suddenly fixed, and seemed to emit sparks: a certain sign that she beheld some strange apparitions."—p. 60.

"No person who had ever seen the peculiar piercing look (Stechblick) that Mrs. H.'s eyes assumed, and which each time was accompanied by a sort of nervous shock, which pervaded the whole body, when she perceived the image of the inner man in any one's eye, could for a moment doubt

* "A sister of Mrs. H.'s, a very simple, unsophisticated girl, had so acute a sensibility to the proximity of these immaterial beings, that, without actually seeing them with her eyes, she could give a description of their appearance according with the polity described by Mrs. H. She said, 'I do not see them with my ordinary eyes —I see them from within.' Yet this girl was never somnambulic, and was in perfect health."

that she had a faculty of seeing different to that of ordinary human beings,"—p. 166.

So she says of spectres, that "their features are mostly as when alive, and their eyes bright, often like a flame."—p. 77.

It would doubtless be an easy matter to extend much farther this list of parallelisms, but it would require such copious citations from Swedenborg to present the items in their true light, that I forbear. The fact of the coincidences must be very obvious, and the grand conclusion equally so, that the human race is in the closest conjunction with the spiritual world, and that Swedenborg has developed the laws by which that relation is governed. With the present accumulation of facts before us, and with such a power of internal evidence as attaches to his revelations, we cannot but regard it as idle to dispute the soundness of his claim to a supernatural insight into the verities of the world unseen. This claim is to be decided upon by the truth or falsity of the *fundamental principles* on which his disclosures rest. A thousand objections may be urged against the *details* of the system; but the main question is that which regards the *principles*. If these are sound and incontrovertible, and what are called the *details* flow by legitimate sequence from them, they obviously cannot be wrought into a plea which shall go to nullify the force of the evidence that sustains the *principles*. These principles are psychological. They involve the true nature of the human soul. If that is what Swedenborg affirms—if the soul is the real man, and the body a mere mass of machinery by which to execute its promptings—then we see not but all that he has stated respecting its future conditions will inevitably follow. But the truth in regard to the nature of the soul is a truth that is to be apprehended independent of the literal averments of the Scriptures, as much so as the truth of Astronomy or Geology, and this truth, when once reached, is imperative on our belief, and must necessarily control our interpretations of the sacred text. No intelligent man feels himself bound to forego the conclusions of his reason in regard to the structure of the solar system, and the age of the earth, because he finds the inspired writers adopting the lan-

guage of *appearances* and accommodating themselves to popular apprehensions. So we hold that the intuitions of the human mind, when they have free scope, *must* recognize the intrinsic truth of Swedenborg's doctrine of the soul. But his doctrine on that head cannot be viewed apart from the whole body of his disclosures of the spiritual world, to which the soul, even while sojourning in the body, properly belongs. It is part and parcel of the same great system of spiritual existences. The true issue then in regard to Swedenborg is not primarily that which concerns an asserted mass of *visions*, but the truth of certain grand psychological laws of our being, which is to be determined by its own internal evidence. This issue, however, has thus far been uniformly avoided by the opponents of the system. As if by one consent, they invariably urge their warfare against what they are pleased to denominate the incredible and absurd features of the revelations. Heedless of all protest against the crying injustice of such a procedure, they still persist in hurling their arugmentative missiles against the outworks and projections of the citadel without any attempt to sap or undermine its foundations. The shout is—*the visions!—the visions!* as if a more senseless rhodomontade could never have entered the imagination of man. To all this our calm reply is, *weigh the fundamental psychological principles*, and see if the truth of the visions can be resisted. So also in regard to the great fact of an internal sense pervading the Word, the order of assault is always to hold up to odium and contempt the specific interpretations, with a total disregard of the philosophical basis on which they rest. We ask if man has not a spiritual nature which absolutely compels the inference, that just in proportion as that nature is developed, he will necessarily affix spiritual ideas to what we may term material expressions? But a spiritual idea is one that excludes space and time, and as death introduces a spirit into a sphere in which space and time are unknown, such a spirit comes of course into a spiritual perception of the universal contents of the Word. They are rendered at once *universal truth*. But the exaltation of the inner nature in the present life brings the soul, in its mea-

sure, into angelic perception, and thus into a community of views with them on all spiritual themes. Is this ridiculous or absurd? Is there not here the assertion of a *principle* which claims consideration? Is a man who holds this view a fair butt at which to aim the shafts of scorn as having renounced his reason and given in to the wildest dreams and fancies? Show him the fallacy of his positions, and he will then consent that you shall make game *ex abundanti* of the crudities of his faith.

It is then the internal evidence of the truth of the underlying philosophy of Swedenborg's system which commands the credence of its receivers, and enforces its claims upon the world. But we know too well the innate aversion of the mass of men to that cool, deep, and dispassionate reflection which the subject demands in order to a just judgment to warrant the expectation of its being generally entertained, unless in consequence of something which may be termed a *violent motive* to inquiry. In the case of Christianity such a motive was supplied by miracles, which were a merely external testimony compelling attention to that which was internal; for miracles do not of themselves beget faith in the truth of moral doctrines, but merely put the mind into an attitude favorable to the perception of that internal evidence on which alone their truth can be effectually received. At the present day we are not taught to anticipate the working of miracles such as distinguished the introduction of Christianity, for there is no new religion to be commended to acceptance, but simply the development of the interior genius of that which is already established. This development consists mainly in disclosing the hidden grounds of the accordance between the teachings of that religion and the interior laws and constitution of our nature. It may, therefore, be reasonably anticipated that the confirmations by which this shall be authenticated will be of an analogous nature—that they will grow out of some new phasis of the laws of our being—that they will be something which, while it will strike the senses, will at the same time address the reason in a voice too loud to be resisted—and which shall thus ab-

solutely force the mind to a comparison of the phenomena in the two spheres of development. Mesmerism, we think, answers to these conditions. The facts of Mesmerism we regard as the miracles of this age. Not that they are intrinsically miraculous, for we have seen that they are the product of the fixed laws of physiology and pneumatology, but they subserve the ends of miracles in *compelling attention* to the spiritual disclosures with which they inseparably connect themselves, and which must in the end as assuredly confirm the claims of Swedenborg as the truth of the facts is established. This is the issue which we confidently anticipate, and the Christian world can therefore readily explain to itself how it is, that the receivers of his doctrines are not in the slightest degree moved by any form or degree of opposition to a system which they have embraced as the result of the most profound inquiry and the most careful induction. They have reached and settled calmly down in the conviction, not only that Swedenborg's revelations are true, but that their truth is of such a character, that it is *impossible to conceive* that the facts should be otherwise, except by a total subversion of the known laws of our nature. They will unanimously affirm, that the principles which would prove their conclusion erroneous would sweep away the grounds of every human judgment.

APPENDIX C.

SWEDISH DOCUMENT RESPECTING THE RELATION OF SWEDENBORG'S DOCTRINES TO ANIMAL MAGNETISM.

The ensuing document derives peculiar interest from the date of its publication, which was as early as 1787, fifteen years after the death of Swedenborg. It is a letter addressed by the "Exegetical and Philanthopical Society" of Stockholm to the Magnetic Association of Strasburgh, called "La Societé des Amis reunis," which was formed for the purpose of pros-

ecuting careful inquiries into the nature and effects of Animal Magnetism, the results of which continued for many years to be published in a journal devoted to the subject. Of the society at Stockholm, from which the letter emanated, we know little more than that it was instituted for the purpose of extending the doctrines of the New Jerusalem, by publishing Swedenborg's writings in the various languages of Europe, together with a new and amended edition of Sebastian Schmidt's Latin version of the Bible, which was the one that Swedenborg habitually used. From a notice of the society in the "N. J. Magazine," Lond. 1790 (vol. I. p. 25), it appears that it was "first founded in the year 1786, by a few friends to truth, and successively increased till their number amounted to more than two hundred persons, the greatest part of whom were men holding respectable offices in the State, and of distinguished learning, and the majority of them clergymen, not to mention two of the first princes in Europe, who took upon themselves the patronage of the Society."

In another notice in the same work, contained in a letter from Stockholm, dated 1789, it is said that "ever since the institution of the *Exegetic and Philanthropic Society*, but especially in the course of the two last years, a considerable number of the clergy have been introduced into the new doctrine. In one single bishoprick we can now reckon no less than *forty-six respectable and profoundly learned clergymen*, of whom I send you herewith a list."

This letter, which is accompanied by an address to the king that we also insert, is remarkable for the vein of simple-hearted and devout piety which it breathes, and for the evidence it affords that the writers were early struck with the obvious relation, which we have endeavored to establish, in the preceding pages, between the facts of Animal Magnetism, then recently become known, and the doctrines of Swedenborg. The fact is worthy to be commended to the attention of New Churchmen at the present day, who we believe have been, for the most part, opposed to the mixing up in any way, of the doctrines of the New Jerusalem with the alleged developments of Mesmerism, though they have, at the

same time, been disposed to admit their abstract truth. From the view here presented it does not appear, that these early receivers apprehended any danger as likely to ensue from the recognition of the bearing which the Magnetic phenomena were seen to have upon the disclosures admitted to have been made by Swedenborg. That an impression to this effect should have been generally entertained in this country, is not perhaps surprising when we reflect, that the first announcement of these marvels was received with a universal incredulity, and the whole subject treated as deserving only of contempt and ridicule. In this state of things it was natural that the disciples of the New Church should look with a jealous eye upon any kind of alliance between such a mass of reputed delusions, and the sublime verities to which they had given their cordial assent, and for which they had in many cases incurred odium and obloquy. They wished, therefore, that the skirts of their religious faith might be kept clear from the contaminating contact of anything that bore with the public so bad a name as Mesmerism. It was not a slight reproach that attached to the profession of what they *did* fully and cordially believe. They would not, therefore, willingly countenance pretensions which would be apt to load their belief with gratuitous prejudice. But the course of time has witnessed to the progress of truth. Mesmerism has gradually, in a great measure, triumphed over the obloquy that assailed its outset. It is now very generally conceded to involve a substantial truth, whatever abatement on particular points may accompany the admission. Under these circumstances the time seems to have come for taking stronger grounds in regard to its remarkable phenomena, and this, we think, can only be done by presenting them in the light of the New Church revelations. This we have attempted in the present work. It will be strange if those who are really most interested in such an exposé should be the ones who stand most decidedly aloof from it. But to the document itself, for the translation of which, from the Swedish, I am indebted to the kindness of Mr. F. A. Strahle. The reader will not feel himself bound to accept all the pro-

posed solutions of facts, especially those which imply the complete *possession* of diseased patients by spirits. For ourselves we do not by any means bring out this conclusion in interpreting the Mesmeric facts in connection with Swedenborg's doctrines. We give the article mainly as a *historical* document.

To his Majesty the King (Gustavus III).

Most Mighty and Gracious Sovereign.

Among the blessings, which, through the ordering of an all-wise Providence, present themselves to elevate your Majesty's reign to that legitimate and ever enduring glory, which statesmanship, from its natively vacillating counsels, is so inadequate to reach, the foremost place undeniably belongs to that new Heavenly Revelation, which the Lord in His infinite mercy, has vouchsafed to communicate to mankind through one of your Majesty's subjects, the departed EMANUEL SWEDENBORG.

However common it has been in all ages, that "a Prophet hath no honor in his country," yet now, since the above mentioned *divine revelation and system of doctrine* for the *Lord's New Church upon earth*, has been for several years, in the more enlightened countries of Europe, acknowledged and eulogized by lovers of truth, with all that reverence, love, and admiration which its invaluable worth and benefit to all ages, for time and eternity, deserves; the turn has at last come to our, otherwise in its temperament so frigid and dilatory nation, to be aroused by the blaze of this heavenly light. Its first rays have touched some among your Majesty's loyal subjects, of all classes, and they have, for their mutual encouragement and instruction in the knowledge and practice of what is the Divine Goodness and Truth, united themselves into an "*Exegetical and Philanthropic Society*," instituted in this City the past year, on the birthday of His Royal Highness, the Crown Prince, on the 1st of November, and strengthened since that time by the addition of a worthy and considerable number of members, both national and foreign.

Praised be the name of the Lord for ever, who has permitted us all, the present members of this Society, to live until this day in peace and quietness, under a Christian government, and your Majesty's mild and righteous sway; for which blessing we daily, from grateful hearts, offer up to the Highest, prayers and thanksgiving for the King, so that we may for time to come "lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour."

Such are our united and invariable sentiments, to which, through the Lord's grace, we hope that our manner of living shall ever correspond; our doctrines also not tolerating anything differing from this; for their fundamental principle is "that no one can attain eternal happiness in the Kingdom of Heaven, except in as far as he in this life has been a good subject and citizen in his earthly father-land." (Vide *Doctrina Novæ Hierosolymæ Cælestis*, No. 93.)

This solemn declaration before God, of our irrevocable sentiments, in which it is our purpose to live as Christians and happily to die, we lay at the foot of the throne of our most indulgent Sovereign, with the deepest feelings of respect and attachment; praying submissively, and supplicating for ourselves, the present as well as the future, both national and foreign Brethren under the dominion of your Majesty, as being one and all Professors of the pure Christianity of the Bible and of that Divine doctrine which the Lord has been pleased to reveal to his New Church, and which is founded thereupon; to be continued undisturbed for the future, in the gracious favor and protection of your Royal Majesty.

Most gracious King! The cure of diseases by means of Magnetism, and its adjunct, Somniloquism, are subjects which at the present time attract the public attention in most European countries.

Several worthy and distinguished members and friends of the "Exegetical and Philanthropic Society" have also taken cognizance of these two important discoveries.

Among the former, or the actual members of the Society, many estimable gentlemen have not only informed themselves about the many curious phenomena connected with these discoveries, from foreign journals, but have also instituted experiments themselves, or else have become attentive, impartial and critical witnesses of the answers put forth by sleep-talkers to questions proposed, on which occasions also many of the latter, or the friends of the Society, have been present.

These gentlemen have, by these means, become convinced that these phenomena, when looked upon from a *proper stand-point*, that is, with reference, not to *vain curiosity*, but to the *real benefit of mankind*, never can, in their *origin* and *characteristics*, as also in their already *known or yet to be developed effects and consequences*, be satisfactorily explained, unless regarded in harmony with a true and genuine knowledge of the Creator, Man, and Nature.

As this knowledge, in its highest and most perfect purity, is found in that Divine Revelation which the Lord has been pleased to give mankind in the Bible, as well as in those

doctrinal writings which his infinite Goodness, and Wisdom have dictated, inspired and recorded for His New Church upon earth, the before mentioned members and friends of the Society, have deemed it profitable, that such truths as may be serviceable to the object contemplated, should be collected from these Divine and heavenly sources.

Most gracious King! Such is the motive for putting forth the present treatise, which the Society felt it a duty to present in print, as a subject for farther reflection. The sketch of the *practical use and application of this science in every-day life*, which the Society has found occasion to exhibit in this little work, and which object ought always to be the aim of pure Christianity, will, it is hoped, with the blessing of God, not be without fruit among readers who love virtue and properly value the truth.

The Society has also considered the opportunity of sending this Treatise to other countries, as appropriate for obtaining information respecting the increase of solicitude to become thoroughly acquainted in its whole extent with the *New Divine Communication* vouchsafed to the Lord's New Church, which may have spread in the more important European countries; in order that the Society may hereafter more definitely fix upon the best time to execute certain of its adopted designs in regard to publishing, 1st. Sebastian Schmidt's faithful and excellent Latin version of the Bible, and which is to contain Emanuel Swedenborg's amendments, in accordance with the original Hebrew and Greek texts. 2d. The Lord's Divine Revelation to His New Church in the original Latin. 3d. Complete and exact translations of the foregoing works in French, no less than in the vernacular tongue of our own country.

And in order to secure the execution of the above-mentioned projects in this our country, so that the expense of the several editions, as well as the profits from foreign sales of the same, may remain in the land, the Society do most humbly beseech your Majesty to grant them his gracious copyright and privilege for these and other works yet to appear, with exemption from the shackles of censorship; a great and royal favor which the Society, in view of the immense importance of this their undertaking, viz. the benefit of sound instruction to mankind on subjects which most intimately concern their happiness and well-being for time and for eternity, in the greatest humility venture to assure themselves, can never be refused to the Society by a great, enlightened, mild and righteous Sovereign; it being, on the contrary, their most ardent desire and lively hope, that Heaven in infinite mercy has chosen as a blessing and a protector to her New

Church, for the new heaven-descended city, a King, whom a kind and all-wise Providence has set over this northern land, out of which the Lord has called that Messenger whom he has been graciously pleased to make use of to record and publish his Divine Revelation to his New Church: in order that in both these important particulars might be fulfilled what the Lord has foretold: "Behold, these that go toward the north country have quieted (or, caused to rest,) my spirit in the north country" (Zech. vi. 8).

In an age such as the present, when religious persecution is regarded by every wise government with that detestation which it deserves, no Swedish citizen, and least of all the members of this Society, can so far misapprehend the principles according to which our beloved country is governed by your Majesty, as to suppose that the Society can be actuated in taking the step which we now in all humility undertake, from fear of any exhibition of that intolerance which leads the way only to darkness and barbarism. No; reasons and motives quite different and more momentous have confirmed our conviction, that the time is now arrived when that Divine light which the LORD so mercifully has caused to spring up in our beloved country, must no longer be "covered with a bushel, or be put under a bed; but it is to be set on a candlestick, so that they which enter in may see the light: for nothing is secret that shall not be made manifest, neither anything hid that shall not be known and come abroad." According as every one, ruler as well as subject, shall examine, receive and follow this divine light of truth, so shall be their destiny in this world and in that which is to come; "for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Providence will no longer permit, as the time of the Lord's Second Advent draws near, that truth shall be paired with vice, virtue with falsehood, or Christ with Belial; for the time is now again at hand, of which it is said: "One mightier than I cometh; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Yes, "the time is at hand; he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold! I come quickly, and my reward is with me, to give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his command-

ments, that they may have right to the tree of life, and may enter in through the gates into the city."

Most gracious King! the Society have considered themselves bound to submit this short account of their general proceedings, and the object of the present treatise in particular, in the present form, with all humility, to your Majesty.

The Society commend themselves to the high favor and protection of your Majesty for ever, with the most fervent prayers and ardent wishes for your Majesty's happiness.

Most mighty and gracious King,

Your Royal Majesty's

Most humble and loyal subjects,

THE EXEGETICAL AND PHILANTHROPIC SOCIETY.

LETTER TO THE "SOCIETIE DES AMIS REUNIS," AT STRASBURG.

GENTLEMEN,—The genuine benefits which accrue to mankind through your useful researches and unremitting labor to alleviate its sufferings, have awakened in us that respect and veneration which always are the concomitants of philanthropic virtue and active wisdom; and we hereby assure you, worthy sirs, of the pleasure which we have experienced in reading those learned and important works, which some of your members have published on the subject of Animal Magnetism.

Several of the members of our Society have practised magnetizing diligently and with success; and these experiments have contributed much to direct our attention to the true principles of Magnetism and Somnambulism, and consequently to a solution of the phenomena which they exhibit. Permit us, then, to lay before you the results of our investigations of these subjects.

We believe that those systems which have their foundation in mere physical causes, as "La Psycologie Sacrée de Lyon," are quite inadequate to explain how those singular effects take place and are produced, which Magnetism and Somnambulism present. It seems to be impossible fully and rationally to explain them, unless we once for all, and without shrinking from the shafts of ridicule, take it for granted that spiritual beings exert an influence upon the organs of the invalid during the time that the power of Magnetism has produced a partial cessation of the functions of the soul, and that these spiritual agents, in virtue of the higher degrees of knowledge which they possess, originate these wonderful and

otherwise inexplicable phenomena. To maintain that the human soul, or the primitive Ego (as it is called in the language of the "Psycologie Sacrée,") can effect anything of this kind, or know anything about it, after the paroxysm, would be to assume facts which militate against reason, and are controverted by the ideas which we entertain respecting the human soul; namely, that its essence consists in the will and the understanding; properties which can never exist, except man possesses self-consciousness (conscientia sui), which somnambulists generally do not.

Being at the present time engaged in the examination of those manuscripts which were left to us by our enlightened countryman Emanuel Swedenborg, we have transcribed a few passages from them which serve to throw light upon these subjects, and herewith subjoin these extracts, together with some others from his printed works; all of which may be useful in explaining the causes of disease, the operations of Magnetism, and the real state of the sleep-talker; all of which is drawn from that true theory of the soul and its influence upon the body, which we briefly insert at the close of the extracts.* We propose, should you so desire, further to pursue the analysis and proofs of the truths therein contained, and should consider ourselves very fortunate if we should succeed in imparting to them that importance and weight which, in the estimation of every virtuous lover of knowledge and friend of humanity, they so richly deserve.

We defer, for the present, letting our memoranda of the experiments so often by us repeated, be seen in print. Experiments have irresistibly strengthened us in the belief of those principles which we here disclose, as being the only satisfactory clue to all the phenomena appertaining to Magnetism and Somnambulism. We will, however, remark in this place, by way of introduction, that every true friend of his species and sincere worshiper of virtue and truth, who with sincere and humble prayer to "the Lord that healeth," begins in full reliance on Him to magnetize the sick, after preparing them for a similar frame of mind, may convince himself by personal experience of the effective power of this remedy: a remedy known in ancient times, and now, through Divine Providence, restored to mankind for purposes worthy of His goodness and wisdom, and which will undoubtedly more and more develope themselves to those who desire to know them with a view of doing good. Every Magnetiser,

* We omit the insertion of these extracts, as they are, for the most part, the same with those which we have given in the body of the work.

after having brought his patient into a state of sleep-talking, may at pleasure not only convince himself that the sleep-talker is a different being from the patient, but also come to the knowledge of who that being is, and of a thousand other wonderful things respecting another life, religious truths, and the inward state of man. A Magnetizer speaking only to the spirit as to another person, and not to the sleeper, can, by rational, directed, and well-digested questions, render it practicable for the spirit to make itself known as a being differing from him whose tongue it makes use of. This communication seems not to fall within the sphere of those beings who speak through the organs of the sleeper, before, by the Lord's permission, those present by their questions, thus arranged, have opened the way. But every one who will institute these experiments, must be careful not to abuse them by an improper curiosity; for such an abuse would not fail to provoke the infliction of well-deserved chastisement.

We make this remark after mature deliberation, and for reasons which have great influence upon our hearts; and are prepared to meet every objection or contradiction, and even, if necessary, that ridicule and mockery which may be heaped upon us by the unthinking and spiteful rabble—who in everything of this description see nothing but an object of scorn and sarcasm; for these persons push their talents high, in never investigating a subject, or to see it in any other, but that distorted and obscure light which best suits them. Those ignorant and self-worshiping people, who take upon themselves to express the mind of the public, whose scourge they are, and who mislead the weak-minded, so as to destroy them with greater ease—these, we say, are particularly eager and active to assail everything with ridicule, which bears any reference to a future life, the solemn thought of which they hoot at with impious temerity, with insane levity endeavoring to exclude all hopes of a hereafter, and to banish them from the hearts of others. No doubt you recognize the picture of those persons to whom we allude in this sketch: your country is full of them, as well as the rest of Europe, over which these apostates from humanity have spread themselves, like the locust and the palmer-worm, and where they impudently assume the name of philosophers, to which they have no right whatever; they base their false conclusions upon an imaginary foundation which they call Nature, pretending that nature is entirely independent of its Creator; they rely upon their own understandings, which in every respect are at variance with eternal wisdom; and against this wisdom these modern giants, in their vain imagination, throw up mountains of sophisms, one more frightful than

the other; but the fate of such, has, and ever will be to sink back into that nothing, into which they strive to plunge the soul and everything which connects it with the Supreme Being, Heaven and the World of Spirits.

As we have the pleasure of speaking to true philosophers, such as you, worthy sirs, whose benevolent disposition we venerate, there is no need of offering any apology for the digression from our subject, into which our just indignation towards these wrong-headed sophists, has led us. We are persuaded that you lament with us, the evils which they inflict upon the human race, while they furnish the edge of their self-supposed keenness of intellect, only for the purpose of overthrowing the foundations of true religion, the blotting out of Divine Revelation, and the destruction of all real virtue, which is the bond of society, by which alone it can be kept together.

The extracts annexed to this letter, translated from the Latin, and the conclusions and remarks which we draw from them, will serve to elucidate what we have already briefly advanced ; and as in both of these parts of our letter, we go back to those first principles, to which the phenomena known in Magnetism and Somnambulism have led us, subjects which at the present time seem to rivet the attention of every reflecting person in Europe, we wish to say that the opportunity was too favorable to let pass, to direct such persons to the excellent maxims which alone can afford guidance, in the investigation of the causes of any visible effects whatever. As there is an indissoluble connection between all existing things, as there is between all truths, it is and remains at all times impossible to find the truth perfectly pure and unadulterated, without mixture of error, except we take it from Divine Revelation, which is the only living and inexhaustible fountain of truth; and which is now unknown or misunderstood, as its waters so long have been troubled and soiled, but which offers, when purified and restored to its primitive clearness, to every one who drinks of it, a well of living water springing up into everlasting life.

The high esteem in which we hold you, in consequence of your laudable and generous efforts in behalf of the welfare of your fellow-beings, forbids us to doubt, that, as Christian philosophers, you will concede, that the introduction which we have given to those subjects which are treated of in this little brochure, may be advantageously read by many, inasmuch as it may awaken a desire further to investigate several topics of importance, which we have here merely touched upon. We have, moreover, convincing proofs, that Magnetism and Somnambulism, by their extensive and beneficial

influence, if rightly understood and applied, are intimately connected with the advancement of divine truth; that they strengthen and corroborate it by means of a *speaking illustration* (*illustratio loquens*), a name by which they seem to be sufficiently identified by the author mentioned above. It must also be admitted, that if man, as is asserted by that writer, who was illumined by Divine truth, is originally created to be at the same time an inhabitant of earth and a citizen of heaven, Phil. iii. 20, ("For our conversation is in heaven," &c.) so as to have his outward senses of sight and hearing opened, and through them to hold communion with his fellow-men, and also to have his inward sight and hearing in exercise, in order to see and converse with angels and spirits; if this be so, which we do not at all doubt, then Somnambulism may become to the Magnetizer and those present, who will rightly improve it, an adumbration, though feeble, of the first immediate correspondence with the invisible world; a state to which mankind may again aspire, when the Lord's New Kingdom shall have found sufficient access to the hearts of mortals, that his Holy City may come down from heaven, and the tabernacle of God shall again "be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

We even venture to hope, that every attentive reader who, after divesting himself of all prejudice, so as to look steadily at nothing but the pure truth, established by experience, follows the chain of ideas and argument here presented, and puts himself in a position to make the experiments therewith connected, shall be prepared to become convinced of the following truths and effects of Magnetism, viz:

1. That all that is physical in Animal Magnetism, is only instrumentally appertaining to it, and that its main element is of a moral or spiritual nature.

2. That there are two modes of magnetising, one of which our sleep-talkers call the *wonder-working*, and the other the *supernatural*.* The moral cause which constitutes the efficacy of the former, is the strong desire possessed by the magnetizer to make an impression upon the patient, and the reliance which he places in his own powers; the moral or spiritual cause of supernatural magnetism, is also the desire which the Magnetizer possesses of working upon the patient, and especially upon his inner man, which corresponds with the disease; a desire which does not spring from the Magnetizer's vanity or self-conceit, nor from any ultimate views of gaining fame or money; nor does it proceed from any confidence in himself; but on the contrary, from a sincere and

* See note A.

humble wish to be useful, subjected entirely to the will of God. For this end he invokes the Divine blessing, if so be that the healing of the sick, whom he desires to benefit, shall be conformable to the Divine purpose, in which alone he places all his confidence; the aim and desires of the one extend no farther than to what appertains to the natural and physical good; that of the other not to the natural and physical alone, but especially to the spiritual good of the soul which alone can be truly and really beneficial to man. Such a magnetizer, convinced that all diseases, as well as all physical pain and ills to which mankind are exposed, are results of moral evil, endeavors by his conversation, and yet more by his life and conduct, in a friendly manner to impress the patient with that important admonition which our Lord gave the man who had been diseased for a period of eight and thirty years, whom he restored, and to whom the Lord said: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."*

3. That the true theory of man teaches: that the human soul is a spiritual organ, endowed with free will, reason and power of action, which in proportion as it makes a good or perverse use of these capacities, renders itself apt and fitted to receive the influences of goodness and wisdom from the Lord, through the medium of angels and good spirits; or the influences of evil and folly from hell, through the medium of devils and malignant spirits. All diseases, even those caused by accident, as well as the accident which have given occasion to the disease, are consequent upon the influences from hell, to which man by his unbridled passions and desires lays himself open. It is vainly objected against this, that there are sick persons, who to the eye of the world appear almost like saints, and seem to have kept themselves aloof from fleshly lusts which war against the soul (1 Pet. ii. 11). We may be fully persuaded, that these persons, if they sincerely examine themselves before God, will find abundant cause to complain in the words of Paul: "The law is spiritual; but I am carnal, sold under sin; so that when I would do good, evil is present with me; for I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind" (Rom. vii. 14, 21, 22, 23).† But as sickness and diseases are not the sole evils which afflict mankind, we may easily find, that a person in perfect health may be more under the dominion of evil desires, than many a sick person. It would be a gross mistake to make unpalatable and improper application of this general principle to each one individually, alike repugnant to the rules of good breed-

* See note B. † See note C

ing and decorum, as to that Christian love and charity, which, far from being puffed up or vaunting itself at the misfortune of a fellow-being, hopeth all things for the best concerning him, and in the meantime, endureth all things, 1 Cor. xiii. 7, and seeks by every possible means to promote his welfare.

4. That the act of magnetizing is chiefly a moral act, and that its physical part, is such merely as a handle or instrument. The operative *cause* is the magnetizer's *strong desire* to benefit his neighbor; and the *effect* is that of removing or expelling the influence of the disease, as our sleep-wakers express it. In consequence of what they have told us, Magnetism, as to its moral cause, has some resemblance, though faint, with the laying on of hands, which divine gift the Lord imparted to the members of his church on earth in the days of the Apostles, and the promise of which seems to be given not to the primitive Christians alone, but may belong to subsequent times also, should Providence consider it conducive to the furtherance of his holy designs; this is the evident import contained in the divine promise, where the Lord says: "And these signs shall follow them that believe: in my name shall they cast out devils, &c.—they shall lay hands on the sick, and they shall recover" (Mark xvi. 17, 18). Here mention is made generally of those that believe, without any limitation as to the time it is to continue. Comp. James v. 14, 15. That this gift has ceased ever since the councils began, is alas! but too true; for from that time onward the Christian world has perverted that pure religion which the Lord bequeathed to his church, by the spurious glosses and additions which they have appended to his doctrine of the Holy Trinity, of the salvation of man, and other fundamental articles of belief;—to these errors have been of course superadded the declension of morals; and it is nothing but these errors and vices which have so remarkably adulterated Christianity, and caused it to swerve from that purity of heart and understanding, which ought to characterize the genuine worshipers of the Lord* (2 Tim. iv. 3). But we do not find it in any wise militating against the Lord's goodness and wisdom, that when, of his great mercy, he shall again visit and edify his new church, he may, with purity of life and doctrine, also restore those his precious gifts which He bestowed upon his first disciples.† It is certain, that ever since the memorable period of 1757, not a year has passed, that attentive enlightened observers have not been aware of the progress which the revolution in habits of thought and action, which is now going on in our planet, is constantly making. Just as the rising sun dispels the mist and vapors of the earth

* See note D.

† See note E.

before him, so the approach of the Lord's new kingdom seems, in like manner, to have stimulated the powers of hell, to oppose its spread with all their might, as says the Prophet: "Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he hath but a short time" (Rev. xii. 12.) But if that madness, which wickedness and error entail upon their votaries, has been more general and apparent, even so have Goodness and Truth also, in their turn, made greater and more rapid advancement since that period, through the influence from on high which they have been permitted to exercise upon those who with sincere hearts dedicate themselves to virtue and wisdom. The transition which we find that the natural world is undergoing, and which is palpably increased by the influence of the spiritual world upon this, renders it probable, as our sleep-walkers have declared; *that supernatural gifts and powers will be bestowed upon such, who abstain from all known and deliberate sinning, and in their hearts sincerely and humbly desire and pray, that the Lord's will may be done in everything, and theirs only in as far as it shall be perfetcly conformable to His.* In the expectation, thereof, of seeing these hopes, so fraught with blessings to the human race, confirmed, there certainly can be nothing wrong, to consider some results of Magnetism and Somnambulism, which have already manifested themselves, as being the harbingers of those blessings which the Lord in his great mercy may have in store for his obedient and humble children, who are practically virtuous and zealous for the truth.

5. That the state of the Somnambulist, during the magnetic sleep, may be called ecstatic, in order by that epithet to indicate a suspension of the functions of the will and of the understanding, in the exercise of which, man's ordinary being, or *esse*, consists. Such a state plainly demonstrates, that what is said or done through the sleeper's organs, is not the act of his soul, but of some other being, who has taken possession of his organs, and operates through them. So long as the magnetized person exhibits painful paroxysms, such as convulsions, &c., it is a sign that the spirit of disease, which certainly cannot be a benevolent being, is still present; but this spirit has no power to speak through the organs of the patient, unless he is fully possessed; a dreadful condition, of which we have seen some appalling examples, of which statements have been prepared, to the truthfulness of which there are many credible witnesses; this condition is to a certain degree the same with that of those who are deprived of their reason. So soon as the magnetized person begins to talk in his sleep, it is a sure sign, that a spiritual being and friendly to the person (as being his guardian-angel

or good genius, and possessing the same measure of goodness and wisdom with the patient) has succeeded if not entirely to remove the disease or rather the spirit of disease, has at least in so far rebuked its influence, that he, who is a benevolent being, is able to speak and act through means of the patient's organs, and to give suitable advice to those present to promote his recovery; as also to impart information on all subjects which do not transcend his own knowledge. But there must be no other questions proposed, than such as may be practically useful and have a good object in view; and not such as have their origin in a vain curiosity, and still less such as are designed to ridicule and debase so serious a matter. There are unfortunately persons of so malicious a disposition, who carry the depravity of their hearts even thus far; pretending with all possible boldness and assurance to assert, that Magnetism and Somnambulism, are nothing but humbug and imposition, devised by the patients themselves, who assume this guise of sleep-talkers only for the purpose of deceiving the spectators. Such an imputation proves, that these self-styled philosophers possess as little of sound understanding as of benevolent virtue; that they are incapable of discerning truth from falsehood, or to investigate a matter justly and without prejudice, while they always bring forward the *possibilities* of their own perverted imagination, instead of actual *realities*, of which every reasonable and candid person may be convinced through his natural senses, which furnish him with incontrovertible testimony, through the genuine deductions of his reasoning faculties, and finally through a constant and infallible experience. As the spirit of disease and its influences gradually relinquish their hold upon the patient, it often happens, that from day to day, good spirits of a higher nature and more extensive *knowledge*, attach themselves to the patient, which may be ascertained by inquiring every time for the name which the spirit has borne while on earth and in the flesh. By the extension or degree of knowledge just spoken of, we mean a higher and more perfect intimacy with the spiritual and sublime sciences, but not with those of a natural and earthly nature, for with them spirits of a lower grade are more conversant, as those subjects are more homogeneal to the natural disposition, which the higher spirits have laid aside, but those of lower grades have not.

From this short sketch of the phenomena as connected with our principles, which have moved us to address you with this letter, and to subject its contents to the judgment of yourselves and the reflecting public, you will not fail to see, worthy sirs, that the development and proofs of the

whole are connected with the many distinct topics which we have been obliged to touch upon in the preceding compendious synopsis and subsequent extracts. We venture, however, to hope that neither you, worthy sirs, nor any other intelligent reader, will find anything superfluous, when that compend is considered from the stand-point of general utility, but rather a stimulus and encouragement to seek for farther information, and to push experiments to a greater extent, which is what we especially aim at.

How desirable it is that those who, from inclination and with earnestness, apply themselves to the study of Magnetism and Somnambulism, would suffer themselves to be encouraged from this, more and more to lift up their hearts and their understandings to Him "who alone doeth great wonders, for his mercy endureth for ever" (Ps. cxxxvi. 4). What an infinity of sublime knowledge, what depths of useful and enlightening truths are held out to those in that new Divine revelation which the Lord of his boundless mercy has been pleased in these our days to add to that proclamation which he has already given us from his goodness and wisdom, as contained in the Holy Bible! But the beneficial and saving power of both these fountains of Divine truth, is misunderstood by those who thence seek for truth, without being animated by the heavenly desire to put in practice that which they learn, and to carry out in the life all that is good and profitable. Yes, for without this all endeavors to discover the secrets of wisdom are nugatory, and on the contrary injurious, and will draw down misery and condemnation upon those who abuse them. It is all of no avail "to speak with the tongues of man and angels, or have the gift of prophecy, and to understand all mysteries and all knowledge, and have all faith, so as to remove mountains," (1 Cor. xiii. 1,) except a man's life exhibits a constant practice of brotherly love. As the Greenlander during six months of the year does not see the sun above his horizon, but is surrounded by his eternal ice, illumined only by the feeble light dispensed by the moon and the northern lights, just so unhappy is his condition when compared with the happy and active inhabitants under a more temperate and agreeable zone, as the state of him who is covetous of knowledge but devoid of virtue, deceived by the vain distinction of being seen and gazed at, and the object of his own misguided self-love, when compared with the intelligent and moral man who exerts himself for the welfare of his race, wisely and virtuously, carrying within the light of eternal wisdom, and the vivifying heat of the sun of heavenly love, and by these guided and cheered on his way. He cannot be deceived as to the correctness of his

steps, which all tend to the same goal, which is, to glorify his Maker and to benefit society. As he progresses on this laudable path, all difficulties disappear, even those which to him seemed insurmountable; he discovers new opportunities for doing good, and finds fresh means of accomplishing it. The steadily increasing desire of enlarging his sphere of usefulness, and the heavenly satisfaction which accompanies the practice of virtue and benevolence, are the true and substantial rewards which are earned by an honest man, a good citizen, and a genuine Christian. It is this ever-active love and solicitude for the well-being of the human family—this only true virtue, which the divine and beneficent doctrines of Christianity so eminently uphold and inculcate, when they teach that love to God and man never faileth, but that all other qualities and gifts shall come to nought (1 Cor. xiii. 8). For it is the appropriate province and element of the soul of man to practise this. Happy, therefore, is that man who, during his pilgrimage through this life, in which he is tried and trained up for a better state of existence hereafter, endeavors to improve every moment which Divine Providence allots him, to the active exercise of this virtue, of which it is said, "He that dwelleth in love, dwelleth in God, and God in him" (1 John iv. 16); and thus he enjoys a real blessedness, and his heaven begins already on earth.

That divine revelation which the Lord of his infinite mercy has vouchsafed to His new church, aims principally to kindle this virtue in the breast of every mortal. It is a revelation which, by the most persuasive arguments, calls back the Christian to *that paramount commandment of love* (John xv. 12, 17; 1 Cor. xiii. 13), the obedience and practice of which are his true and distinguishing mark (John xv. 12, 13). The application of this beneficent doctrine to the social duties, which is the main point in the new revelation from heaven, demonstrates how useful it would be in every state and every government; it urges, as its cardinal principle, that no one can be happy in the eternal state, only in as far as he has been a good citizen and a faithful subject in this life. (See The New Heaven, No. 93.) A principle which is rendered so clear and conspicuous by this doctrine, that in the view of every attentive and unbiassed reader, it completely throws to the ground those pernicious errors, those superstitious schemes, which the passions, ignorance and unbelief of men have sought to introduce in preference to the social virtues; the only path which conducts to happiness in this life and in that which is to come.

We beg to express our desire, worthy sirs, that you, as well as the Societies or individuals to whose knowledge this let-

ter may come, and who take an interest therein, or are engaged in those subjects of which it treats, would do us the kindness to send us such of their published works, which are herewith connected, and at the same time have the goodness to inform us at which bookseller's or commercial house we are to forward the payment therefor. We would also, with great pleasure, accept written comments on this letter, and the topics which are therein presented.

Before concluding this letter, may we be permitted to annex an announcement intended, not for yourselves alone, but for every one under whose eye this short epistle may fall, and which it was intended from the beginning to make generally known, viz. that we have undertaken to publish *A new and corrected edition of all the books of the new heavenly revelation to the Lord's new Church*, embracing, 1. *A reprint of the original Latin works, those already printed in England and Holland as well as the not yet printed manuscripts.* 2. *French and Swedish translations of these works;* and 3. *A reprint of Sebastian Schmidt's Latin version of the canonical books of the Sacred Scriptures, with Emanuel Swedenborg's corrections and amendments, according to the Hebrew and Greek original ground text.* This edition will be issued with all that care and attention which the great importance of the subject demands, and in a convenient quarto or octavo form, printed with clear type and on good paper. The price will be as low as the outlay attending so great an undertaking will admit, and will be regulated according to the larger or smaller number of copies which shall be printed; and in order that it may be known by what to be guided in this matter, we beg that all friends of the truth, who wish such an undertaking to be carried into effect, would please to notify us how many copies of these several works may be sold by them.

We remain, with friendship and esteem,

Worthy sirs,

Your humble servants,

THE EXEGETICAL AND PHILANTHROPIC SOCIETY.

STOCKHOLM, June 19, 1787.

Notes to the above Letter.

A. That men, whose lives and principles otherwise are highly vicious and culpable, may perform miracles, is attested by the Lord himself (Matt. vii. 22, 23). Those who have studied so deeply in the *arts of Magic and Thaumaturgy*, should seriously reflect upon this declaration of the Lord: their eternal happiness depends upon it; and no one can with impu-

nity enter these devious paths, leading away from the only true one which leadeth unto life (John xiv. 6).

It is evident that by *supernatural* is meant whatever is beyond the natural, sensual and corporeal, and signifies, therefore the *spiritual* and *heavenly*. In this sense it is said in the Sacred Scriptures, "that which is born of the flesh, is flesh, and that which is born of the spirit, is spirit," (John iii. 6); and "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). "It is the Spirit that quickeneth, the flesh profiteth nothing; the words which the Lord speaketh unto us, they are spirit and life" (John vi. 63). It is characteristic of all the gifts of the Spirit, that they tend to general benefit and improvement (1 Cor. xii. 7 and sequ.); but such is by no means the case with *love of self* and the *love of the world*. Those who possess only the wonder-working power, are impelled by these affections (Matt. vii. 22, 23); and consequently possess the wonder-working power of Magnetism only, unaccompanied by the supernatural, that is, the spiritual and heavenly power and influence.

We may remark here, in passing, that the frequent relapses to which all who have been considered as cured by means of the wonder-working magnetism, are exposed, spring from lack of virtue and wisdom in those egoistic Magnetisers, who in their efforts aim only at effect, that is, at the diseases themselves, but overlook the most important effect, which aims at the causes, or the patient's moral disposition and character; which causes, as long as they exist, cannot but produce the same effects, or repeated relapses. On the other hand, we have cases of cure in the most inveterate diseases, such as gout, rheumatism, lameness, deafness, &c. by means of the other species of magnetism which, as it were, introduces between the magnetiser and the magnetised a sphere of communication, of action and reaction, and of confidence and reliance upon *the Lord who healeth* (Exod. xv. 27); and of genuine zeal to obey all His holy commandments, which is the only legitimate evidence that man can offer in proof of his love for this his greatest benefactor, whose assistance he invokes and trusts to (John xiv. 21). In this manner is brought to pass what the Sacred Scriptures declare, namely, that "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James v. 15). When the cause of the disease, or the dominion of sin in the patient's heart, has ceased to exist, then the effect, which was the disease itself, also ceases, never to return.

B. That diseases generally are caused by evil spirits, corresponds with the declaration of the Sacred Scriptures, as in Acts xix. 11, 12:—"And God wrought special miracles by the hand of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." It is here spoken of diseases, but not of the being possessed by unclean spirits, which has been added by some later translators of the Bible, but is not found in the original Greek. Between common diseases and possessions there is, however, a fundamental distinction; in the former, the person is only influenced to a certain degree by the evil spirits, but in the latter, the same as in madness and insanity, which always is a more or less complete possession, he is altogether under the dominion of Satan and devils. These spirits of disease are also spoken of in the Sacred Scriptures (*πνευμα 'ασθενείας*, spiritus infirmitatis). We are told in Luke xiii. 11, that "there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." In the Greek there is nothing in this passage which indicates that this woman was possessed, but only afflicted with a kind of paralytic disease; such was also the case with Simon Peter's mother-in-law, who was not at all possessed (Luke iv. 38, 39); but is spoken of as suffering from a great fever, and it is said the Lord rebuked the fever, and it left her; which expression sufficiently illustrates that the disease had its origin from a spirit which the Lord rebuked and cast out.

C. Every man who lives in this world receives more or less good and bad influences; this life is only a preparatory state, in which man has full liberty to choose to which kind of influence he will surrender himself, either to that of heaven or to that from hell; which always conforms to the man's habits, the passions which govern him, that desire which he possesses to find the truth, and to carry it into practice, the use which he makes of his physical and mental powers, and the moral and natural advantages of birth, fortune, &c. with which Providence has endowed him.

D. The natural world is the *world of effects or of phenomena*, in their lowest sphere, or lowest degree of consolidation in a natural form; these effects have their cause or origin in the spiritual world, even as their final object is derived from the celestial world, the soul of which is the Lord Eternal, God-man (Deus Homo), who thus orders and ordains all ultimate results, causes and effects by his Divine Providence, as the Lord himself testifies, saying, "Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am he" (Isaiah xli. 4).

As the three properties of man, viz. 1. *The will*, which refers to the end or object in view; 2. *The understanding*, which corresponds to the *causes*, or means employed; and, 3. *Action*, which relates to the *effects*, and constitute the *being*, whose *instrument* is the body. So also *the Lord* is *man*, spiritual in his essence, and the highest and fullest prototype of our weak and finite humanity, which is created in his image and likeness (Gen. ii. 7). The *will* of God is his *goodness;* his *understanding* is his *wisdom;* and his *action* is his *omnipotence*, or that emanation from His *divine nature* which is called the *Spirit of the Lord*, or the *Holy Ghost*. In this manner the Lord is God and man, the *first;* but he did, moreover, in the fulness of time, become a *natural, real man;* and is thus made the *last*, in order that by his natural humanity, after having been sanctified and made divine, through temptations allowed to assail it from the powers of darkness, which he uniformly resisted, overcome, and took captive, he might for ever keep hell under his feet without destroying it, which would have taken place if he approached it in his Divine nature, and without shrouding or moderating his *consuming fire* (Deut. iv. 24; Heb. xii. 29), by veiling it in natural humanity. It is by means of these victories over hell, and all its temptations and onsets—of which the *sufferings on the cross* were the last—that the Lord, God and man, in the fulness of time, has become the *Saviour* and *Redeemer*, not only upon *earth* to *mankind*, but also in the *angelic Heaven*, and in the *world of spirits*, which are inseparably connected with humanity, which is their origin and foundation, and through whom are exhibited all effects of ends and causes, which there concentrate and settle. Without this salvation, mankind would have been swallowed up and conquered by hell, which, at the time of our Lord's taking human nature to himself, already had appeared upon earth—had overspread it and prevailed over it; which is proved by secular as well as Church history, in the accounts they have bequeathed us of the *worship of devils* among the heathen; of *oracles*, of *possessions* by evil spirits, and of the various *magical arts* which then were quite common; facts which more modern Savans have classed among nursery-tales; but to which there is always found a substratum of truth, notwithstanding all the additions with which they may be interlarded.

It is remarkable that the Lord, in the prophecy from Isaiah quoted above, says, "*I am with*, or *among*, *the last;*" that is to say, that by His divine influence he is here below with the children of men, who are the last link of that chain composed of those who are created in God's image, and to be His dwelling-place: for when this prophecy was made, the Lord had not yet assumed natural humanity, or the likeness of human

flesh; but after "the mystery of godliness," had become perfected, and *God made manifest in the flesh*, he says, "*I am the first and the last*" (Rev. i. 11); that is to say, that He is God-man as to His spiritual nature, from all eternity, and made manifest in time in His *natural humanity*, which has been glorified and rendered divine, and with which His divinity had enveloped itself.

E. The *Lord's kingdom* is properly a kingdom of *ends* or *utility*. For this object the world was created, that utility (or beneficent results) which the Lord sends from heaven, through the world of spirits, to the natural world, is first promulgated and assumes shape in the angelic heaven, then passes into the world of spirits, and lastly into the natural world, with such materials by which it can render itself *active* in all its various degrees, and produce various consecutive *effects;* which finally become fixed here below, which is the *last limit of creation*. Every use, or useful thing, therefore, after having emanated from the Creator, and before it reaches our planet, has passed first through heaven or the angelic world, there to produce effects in accordance with the condition of the angels; in like manner it passes through the world of spirits to operate there in a similar way; and finally, it has descended into our natural world, where it establishes and carries out its infinite effects, adapted to the state of man, and of all other created beings. Hence it is evident that utility, which is the Creator's end and object, constitutes a necessary and indestructible concatenation of correspondences, influence, and graduated analogy or affinity, between the angelic heaven, the spiritual and the natural worlds, as it successively passes through these three different stages. In the natural world, all objects in the *animal, vegetable* and *mineral* kingdoms, which have come into existence in their proper order, have their *forms of utility*, all of which utilities or uses have reference principally to *man*, whose frame is the first and most eminent of all, as being created in God's own image; this he retains, and it becomes perfected by his abiding in God's *order* or *arrangement*, which he fulfils when he consecrates himself to God and his neighbor in love, which he does by discharging every duty which he owes to society and to his calling; and when his *aims, thoughts*, and *actions* have reference to utility, as well in its form as in its correspondence with the two upper worlds. When man follows this, he enters into communion with the Lord; and as to his inward nature, becomes the point of union where all the utilities meet, and through which he fulfils the object of his existence here on earth.

In order that this communion may take place, all the can-

onical books of God's holy word have been composed by correspondences, as well in their connection as in every separate part. In proportion as man receives the *doctrine of correspondences*, he will understand not only the literal sense of God's word, which is the outward *body*, and the last outward garment, but what is infinitely more, he understands the *hidden* or *spiritual sense* of the Holy Word, which is, as it were, the soul, in which is the *life*, which proceeds from the Lord, and which, in its inmost meaning, is Himself. For thus it is written: "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). It is the *true and living Word of God which endureth for ever*, through the *power* and *indwelling* of which, and *the life conforming thereunto*, that *man is regenerated* 1 Pet. i. 23, and not through the *letter*, which, alone and separated from the *spirit*, is as the body without the soul, which only *killeth*, while *the spirit giveth life*, as is said in 2 Cor. iii. 6. The literal sense and meaning of the word is penned in accordance with everything that is found to exist in the natural world, and its corresponding spiritual meaning is composed of what exists in heaven. It is the unfolding of this *spiritual* sense and meaning, presented with a degree of clearness and force of excellence hitherto unknown, which the Lord has been pleased in our day to cause to descend unto the earth through *His gracious revelation to His new church*. A development which is foretold in Holy Writ, by the name of the Lord's second coming, "*When he shall come to be glorified in His saints, and to be admired in all them that believe*" (2 Thess. i. 10).

That this second advent of the Lord shall be attended with *supernatural gifts*, bestowed upon those *who worship Him in spirit and in truth*, is an expectation on which they have good grounds to depend, according to the Divine promises which the Lord has been pleased to give unto them: "*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you*" (John xv. 7). "*Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father*" (John xiv. 12).

The *spiritual gifts* which the Lord of His grace bestows upon his true worshipers, are distinguished, 1. By calling on the Lord our Saviour. 2. By an implicit trust and confidence in His holy Providence, and 3. By employing these gifts for the general good (1 Cor. xii. 3, 7), characteristics differing very materially from, 1. The overweening confidence which the egoistical Thaumaturg, addicted to magical arts, reposes in himself. 2. His ambitious and covetous designs, and 3. His invocation of other beings than the Lord himself, be they

Angels, Spirits, or *Saints,* which is expressly forbidden as an abominable idolatry (Deut. vi. 13, et sequ). "*Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods,*" &c. that is to say after neither *Angels, Spirits,* or *Saints.* When man directs his adoration and his prayers to the Lord himself, he often sends to him angels and good spirits, but let him never in any manner offer worship to them. "*See, that thou do it not,*" said the angel to John, "*for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this Book: worship God.*" The worship of the Virgin Mary and of the Saints, introduced by the ecclesiastical councils, is one of the most scandalous perversions of Christianity, which has contributed in no small measure to the withdrawal of those spiritual gifts, which the Lord has given to his church and congregation; in the place of which magical arts and incantations are used, which in all ages have been connected with such idolatrous worship, addressed to angels, deceased men and women, spirits and devils. We cannot sufficiently urge and entreat the friends of man and of religion, in civil as well as ecclesiastical governments, to direct their earnest and prompt attention to this all-important subject, the consequences of which will be the condemnation of so many human beings in this and in the future life (2. Thess. ii. 4, 8–12.) May the learned, read and ponder upon the chapter on Magic, in "the Göttliche und wahre methaphysica (divine and true metaphysics)," written by Pordage, an Englishman.

"*Learn how to exercise your will powerfully,*" says Mesmer. "*Believe and will,*" says the author of "Les Memoires de Busancy" (Marquis de Puysegur). These words express everything. Vide, "*Essai sur la theorie du Somnambulisme Magnetique,* par Mons. Montravel," p. 45.

"*Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee; for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind*" (2 Tim. i. 6, 7*). *The spirit of love,* is the divine influence from the Lord on the *will* of man. The spirit of a *sound mind,* is the divine influence on man's *understanding,* and the spirit *of power* is the divine influence applied to man's *actions*; that is to say: The influence of the Triune God, the Lord Jesus Christ, of his *Goodness, Wisdom,* and almighty *Power* upon the three cardinal properties of the soul of man. A real Christian can *do all things through Christ, who strengtheneth him* (Phil. iv. 13).

"My brethren, count it all joy, when ye fall into divers

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* In the Swedish version it is called the spirit of prudence, of caution.

temptations. Knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think, that he shall receive anything of the Lord. A double-minded man is unstable in all his ways" (James i. 2–8), That is to say, "No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. vi. 24; Luke xvi. 13), or as is the same, those gifts and capacities, which man ascribes to himself, and for which he does not give God the glory, *from whom cometh down every good and every perfect gift* (James i. 17). "The *Pharisees*" (or those self-conceited and ignorant sophists, who recognized no other motive to all human action, but self-love), "who were covetous, heard all these things, and they derided him. And he said unto them: Ye are they who justify themselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God" (Luke xvi. 14, 15).

We do not doubt that Christian philosophers, such as we have reason to believe the Marquis de Puysegur, Monsieur Montravel, and all benevolent, disinterested and enlightened magnetizers who resemble them, to be—acknowledge, venerate, and follow with humble zeal, the only infallible and permanent principles, contained in the inspired passages just quoted. To teach and instruct mankind that self-love is and ought to be the only motive of action, from which follows that they should believe that the Creator had intended men to be incarnate devils, would entail the most appalling and destructive consequences, not only upon Christianity, but upon the whole social system. Compare what is said at the end in the extracts translated from the Latin.

"Rejoice not that the spirits are subject unto you, [and on account of other similar supernatural gifts,] but rather rejoice because your names are written in heaven" (Luke x. 20). 1 Peter i. 2, &c.:—"Elect, according to the foreknowledge of God the Father" (i. e. destined to enjoy in this life, and in that which is to come, that happiness which virtue confers, according to the providence of Divine goodness), "through the sanctification of the Spirit" (through the emanation from the Divine Nature), "unto obedience and sprinkling of the blood of Jesus Christ" (to yield obedience to the Lord's divine humanity, and to receive the life-giving and actual in-

corporation with his truth, operating through deeds). "Grace unto you and peace, be multiplied" (may the Divine influence, which works righteousness in your hearts, and, as its consequence, gives you a good and quiet conscience, be multiplied unto you).

Here we have a compend of the Christian religion in a few lines. How simple, how intelligible, benevolent and conducive to the happiness of society! Let us listen to the rest of Peter's exhortation, ver. 17, "And if ye call on the Father, who, without respect to persons, judgeth according to every man's work, [but not according to every man's faith *alone*,] pass the time of your sojourning here in fear. Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (Chap. ii. 19). "For this is thank-worthy [or a *grace*, as in the Swedish], if a man for conscience sake toward God, endure suffering wrongfully,"—"for even hereunto were ye called" (as it is through much tribulation that we must enter the kingdom of God. Acts xiv. 22), "because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously: who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (vers. 19, 21-24). This is the invariable aim and object of all the injunctions of our holy religion; its mysteries, doctrines and commandments all centre into this, that we should love and practise *righteousness*—to *live* nothing but *righteousness*, which consists in loving our neighbor as ourselves, and thus, of course, comprises brotherly love toward each other. (Chap. iii. 12 et sequ.) "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness' sake, happy are ye! For Christ also hath once suffered for sins, the just for the unjust, that he might bring (offer) us to God." In commemoration of which divine and beneficent act the holy sacrament of the Lord's Supper was instituted by the Lord our Saviour, for his true worshipers, for the worthily partaking of which man does properly prepare himself, when with real deep-felt abhorrence he looks upon all unrighteousness, and as truly loves only righteousness. (Chap. iv. 2 et sequ.) "That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God;" and

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified, through Jesus Christ; to whom be praise and dominion for ever and ever." Amen.

APPENDIX D.

TRANCE OF THE REV. WILLIAM TENNENT.

THE following case of trance, which is extremely well authenticated, occurred at New Brunswick, N. J. about the middle of the last century. The memory of it is even now traditionally well preserved in the region of country where it took place, and it is but a few years since the writer of the letter introduced in the narrative went to join the spirit of his revered predecessor, the subject of this remarkable experience. The temporary translation of the inner-man into the spiritual world, and the vouchsafement of an extatic vision of the heavenly hosts, is far from being without precedent; but the subsequent loss of memory constitutes the grand peculiarity of Mr. Tennent's case. This, we think, is amply explained on the principle laid down by Swedenborg of the distinction of memory into *external* and *internal*, and which we have brought to the solution of the present case on a preceding page (p. 97). The *external* memory is the repository of everything which, in Swedenborg's phraseology, comes under the head of *scientifics*, in which are included languages, arts, sciences, all of which become naturally dormant in the other life, while in the internal memory survive those things which, from inmost affection, have become inwrought into the central *life* of the spirit. For a full development of the nature and laws of memory, as respects their operation in the spiritual world, see *A. C.* 2469–2494.

" After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the Gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation, his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body, thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally, to a quarter of

an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it by some emollient ointment, put upon it with a feather, when the brother came in, about the expiration of the last period, and, mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone said, 'It is shameful to be feeding a lifeless corpse;' and insisted, with earnestness, that the funeral should immediately proceed.

"At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, and gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed, in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In an another hour, life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

"Mr. Tennent contined in so weak and low a state, for six weeks, that great doubts were entertained of his final recovery. However, after that period, he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother, when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to

his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language, under the tuition of his brother. One day, as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

"The writer of these memoirs was greatly interested by these uncommon events; and, on a favorable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

"'While I was conversing with my brother,' said he, 'on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance in ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought—Well, blessed be God! I am safe

at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, "You must return to the earth." This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the Doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly.' He added, 'Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world, and the things of it, for some time afterwards, I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were, in my sight, as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it, could command my serious attention.'

"It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information as to the words, or, at least, the subjects of praise and adoration, which Mr. Tennent had heard. But when he was requested to communicate these, he gave a decided negative, adding, 'You will know them, with many other particulars, hereafter, as you will find the whole among my papers;' alluding to his intention of leaving the writer hereof his executor, which precluded any farther solicitation.

"The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He accordingly wrote to every person he could

think of, likely to have conversed with Mr. T. on the subject. He received several answers; but the following letter from the worthy successor of Mr. Tennent, in the pastoral charge of his church, will answer for the author's purpose.

"MONMOUTH, N. J. December 10, 1805.

"DEAR SIR—Agreeably to your request, I now send you, in writing, the remarkable account which I some time since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God (while travelling together from Monmouth to Princeton), I mentioned to Mr. Tennent that I should be highly gratified in hearing from his own mouth, an account of the trance which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him), he died, or appeared to die, in the same manner as persons usually do; that in laying him out one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed, and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother, Gilbert, became impatient with the young gentleman, and said to him, '*What! a man not dead who is cold and stiff as a stake!*' The importunate young friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval, many means were made use of to discover, if possible, some symptoms of life; but none appeared, excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not, even then, obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour,

and then for a quarter of an hour; when, just at the close of this period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried into his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he, by degrees, recovered.

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, 'Sir, you seem to be one, indeed, raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.' He replied in the following words:—'As to *dying*, I found my fever increase, and I became weaker and weaker, until, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all unutterable!*' Here he paused, as though unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, 'I can say, as St. Paul did, I heard and saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, "You must go back." These words went through me; nothing could have shocked me more; I cried out, "Lord must I go back!" With this shock, I opened my eyes in this world. When I saw I was in the world, I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation.'

"Mr. Tennent farther informed me, that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name; that he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*; but that, as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme

feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years the sense of divine things continued so great, and everything else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.'

"The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that in every age of the world instances like that which is here recorded have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns?"—*Christian Library*, p. 299.

THE END.

MESMER AND SWEDENBORG;

OR,

THE RELATION

OF THE

DEVELOPMENTS OF MESMERISM

TO THE

DOCTRINES AND DISCLOSURES

OF

SWEDENBORG.

"It certainly is agreeable to reason, that there are some light effluxions from spirit to spirit, when men are in presence one with another, as well as from body to body."
—*Bacon.*

BY GEORGE BUSH.

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