

The Fall

I saw Adam and Eve walking through Paradise for the first time. The animals ran to meet and follow them, but they appeared to be more familiar with Eve than with Adam. Eve was in fact more taken up with the earth and created things. She glanced below and around more frequently than Adam. She appeared the more inquisitive of the two. Adam was more silent, more absorbed in God. Among the animals was one that followed Eve more closely than the others, it was a singularly gentle and winning, though artful creature. I know of none other to

which I might compare it. It was slender and glossy, and it looked as if it had no bones. It walked upright on its short hind feet, its pointed tail trailing on the ground. Near the head, which was round with a face exceedingly shrewd, it had little short paws, and its wily tongue was ever in motion. The color of the neck, breast, and under part of the body was pale yellow, and down the back it was a mottled brown very much the same as an eel. It was about as tall as a child of ten years. It was constantly around Eve, and so coaxing and intelligent, so nimble and supple that she took great delight in it. But to me there was something horrible about it. I can see it distinctly even now. I never saw it touch either Adam or Eve. Before the Fall, the distance between man and the lower animals was great, and I never saw the first human beings touch any of them. They had, it is true, more confidence in man, but they kept at a certain distance from him.

When Adam and Eve returned to the region of shining light, a radiant Figure like a majestic man with glittering white hair stood before them. He pointed around, and in few words appeared to be giving all things over to them and to be commanding them something. They did not look intimidated, but listened to him naturally. When he vanished, they appeared more satisfied, more happy. They appeared to understand things better, to find more order in things, for now they felt gratitude, but Adam more than Eve. She thought more of their actual bliss and of the things around them than of thanking for them. She did not rest in God so perfectly as did Adam, her soul was more taken up with created things. I think Adam and Eve went around Paradise three times.

Again I saw Adam on the shining hill upon which God had formed the woman



from a rib of his side as he lay buried in sleep. He stood alone under the trees lost in gratitude and wonder. I saw Eve near the Tree of Knowledge, as if about to pass it, and with her that same animal more wily and sportive than ever. Eve was charmed with the serpent; she took great delight in it. It ran up the Tree of Knowledge until its head was on a line with hers. Then clinging to the trunk with its hind feet, it moved its head toward hers and told her that, if she would eat of the fruit of that tree, she would no longer be in servitude, she would become free, and understand how the multiplication of the human race was to be effected. Adam and Eve had already received the command to increase and multiply, but I understood that they did not know as yet how God willed it to be brought about. I saw, too, that had they known it and yet sinned after that knowledge, Redemption would not have been possible. Eve now became more thoughtful. She appeared to be moved by desire for what the serpent had promised. Something degrading took possession of her. It made me feel anxious. She glanced toward Adam, who was still quietly stand-ing under the trees. She called him, and he came. Eve started to meet him, but turned back. There was a restlessness, a hesitancy about her movements. Again she started, as if intending to pass the tree, but once more hesitated, approached it from the left, and stood behind it, screened by its long, pendent leaves. The tree was broader above than below, and its wide, leafy branches drooped to the ground. Just within Eve's reach hung a remarkably fine bunch of fruit. And now Adam approached. Eve caught him by the arm and pointed to the talking animal, and he listened to its words. When Eve laid her hand on Adam's arm, she touched him for the first time. He did not touch her, but the splendor around them grew dim.

I saw the animal pointing to the fruit, but he did not venture to snap it off for Eve. But when the longing for it arose in her heart, he broke off and handed her the central and most beautiful piece of the clustering five.

And now I saw Eve draw near to Adam, and offer him the fruit. Had he refused it, sin would not have been committed. I saw the fruit break, as it were, in Adam's hand. He saw pictures in it, and it was as if he and Eve were instructed upon what they should not have known. The interior of the fruit was blood-red and full of veins. I saw Adam and Eve losing their brilliancy and diminishing in stature. It was as if the sun went down. The animal glided down the tree, and I saw it running off on all fours.

I did not see the fruit taken into the mouth as we now take food in eating, but it disappeared between Adam and Eve.

I saw that while the serpent was still in the tree, Eve sinned, for her consent was with the tempta-tion. I learned also at that moment what I cannot

clearly repeat; namely, that the serpent was, as it were, the embodiment of Adam and Eve's will, a being by which they could do all things, could attain all things. Here it was that Satan entered.

Sin was not completed by eating the forbidden fruit. But that fruit from the tree which, rooting its branches in the earth thus sent out new shoots, and which continued to do the same after the Fall, conveyed the idea of a more absolute propagation, a sensual implanting in self at the cost of separation from God. So, along with disobedience, there sprang from their indulgence that severing of the creature from God, that planting in self and through self, and those selfish passions in human nature. He that uses the fruit solely for the enjoyment it affords, must accept as the consequence of his act the subversion, the debasement of nature as well as sin and death.

The blessing of a pure and holy multiplying out of God and by God, which Adam had received after the creation of Eve was, in consequence of that indulgence, withdrawn from him; for I saw that the instant Adam left his hill to go to Eve, the Lord grasped him in the back and took something from him.

From that I felt that the world's salvation would come.

Once on the Feast of the Holy and Immaculate Conception, God gave me a vision of that mystery. I saw enclosed in Adam and Eve the corporal and spiritual life of all mankind. I saw that by the Fall it became corrupted, mixed up with evil, and that the bad angels had acquired power over it. I saw the Second Person of the Godhead come down and, with something like a crooked blade, take the Blessing from Adam before he had sinned. At the same instant, I saw the Virgin issuing from Adam's side like a little luminous cloud, and soaring all resplendent up to God.

By the reception of the fruit, Adam and Eve became, as it were, intoxicated, and their consent to sin wrought in them a great change. It was the serpent in them. Its nature pervaded theirs, and then came the tares among the wheat.

As punishment and reparation, circumcision was instituted. As the vine is pruned that it may not run wild, may not become sour and unfruitful, so must it be done to man that he may regain his lost perfection. Once when the reparation of the Fall was shown me in symbolical pictures, I saw Eve in the act of issuing from Adam's side, and even then stretching out her neck after the forbidden fruit. She ran quickly to the tree and clasped it in her arms. In an opposite picture, I saw Jesus born of the Immaculate Virgin. He ran straight to the Cross and embraced it. I saw posterity obscured and ruined by Eve, but again purified by the Passion of Jesus. By the pains of penance must the evil love of self be rooted out of the flesh. The word of the Epistle that the son of the handmaid shall not be joint heir,

I always understood to mean the flesh and slavish subjection thereto, typified under the figure of the handmaid. Marriage is a state of penance. It calls for prayer, fasting, alms deeds, renunciation, and the intention to increase the Kingdom of God.

Adam and Eve before sin were very differently constituted from what we, poor, miserable creatures now are. With the reception of the forbidden fruit, they imbibed a material existence. Spirit became matter; flesh, an instrument, a vessel. At first they were one in God, they sought self in God; but afterward they stood apart from God in their own will. And this self-will is self-seeking, a lusting after sin and impurity. By eating the forbidden fruit, man turned away from his Creator. It was as if he drew creation into himself. All creative power, operations, and attributes, their commingling with one another and with all nature, became in man material things of different forms and functions.

Once man was endowed with the kingship of nature, but now all in him has become nature. He is now one of its slaves, a master conquered and fettered. He must now struggle and fight with nature—but I cannot clearly express it.

It was as if man once possessed all things in God, their Creator and their Center; but now he made himself their center, and they became his master.

I saw the interior, the organs of man as if in the flesh, in corporeal, corruptible images of creatures, as well as their relations with one another, from the stars down to the tiniest living thing. All exert an influence on man. He is connected with all of them; he must act and struggle against them, and from them suffer. But I cannot express it clearly since I, too, am a member of the fallen race.

Man was created to fill the choirs of the fallen angels. Were it not for the Fall of Adam, the human race would have increased only till the number of the fallen angels was reached, and then the world would have come to an end. Had Adam and Eve lived to see even one sinless generation, they would not have fallen. I am certain that the world will last until the number of the fallen angels has been filled, until the wheat shall have been reaped from the chaff.

Once I had a great and connected vision of sin and the whole plan of Redemption. I saw all mys-teries clearly and distinctly, but it is impossible for me to put all into words. I saw sin in its innumerable ramifications from the Fall of the angels and from Adam's Fall down to the present day, and I saw all the preparations for the repairing and redeeming down to the coming and death of Jesus. Jesus showed me the extraordinary blending, the intrinsic uncleanness of all creatures, as well as all that He had done from the very beginning for their purification and restoration.

At the Fall of the angels, myriads of bad spirits descended to earth and into

the air. I saw many creatures under the influence of their wrath, possessed by them in many ways.

The first man was an image of God, he was like Heaven; all was one in him, all was one with him. His form was a reproduction of the Divine Prototype.

He was destined to possess and to enjoy earth and all created things, but holding them from God and giving thanks for them. Man was, however, free; therefore was he subjected to trial, therefore was he forbidden to eat of the

Tree of Knowledge. In the beginning, all was smooth and level. When the little mound, the shining hill upon which Adam stood arose, when the white, blooming vale by which I saw Eve standing was hollowed out, the corruptor was already near.

After the Fall, all was changed. All forms of creation were produced in self, dissipated in self. What had been one became many, creatures no longer looked to God alone, each was concentrated in self.

Mankind at first numbered two, then three, and at last they became innumerable. They had been images of God; but after the Fall, they became images of self, which images originated in sin. Sin placed them in communication with the fallen angels. They sought all their good in self and the creatures around them with all of whom the fallen angels had connection; and from that interminable blending, that sinking of his noble faculties in self and in fallen nature, sprang manifold wickedness and misery. My Affianced showed me this clearly, distinctly, intelligibly' more clearly than one beholds the things of daily life. At the time, I thought that a child might comprehend it, but now I cannot repeat it. He showed me the whole plan of Redemption with the way in which it was to be effected, as also all that He Himself had done. I saw that it is not right to say that God need not have become man, need not have died for us upon the Cross; that He could, by virtue of His omnipotence, have redeemed us otherwise. I saw that He did what He did in conformity with His own infinite perfection, His mercy, and His justice; that there is indeed no necessity in God, He does what He does, He is what He is!

I saw Melchisedech as an angel and a type of Jesus, as a priest upon the earth; inasmuch as the priesthood is in God, he was an angel priest of the eternal hierarchy. I saw him preparing, founding, building up, and separating the human family, and acting toward them as a guide. I saw too, Enoch and Noe, what they represented, what they effected; on the other side, I saw the ever-active empire of Hell and the infinitely varied manifestations and effects of an earthly, carnal, diabolical idolatry. And I saw in all these manifestations similar pestiferous forms and figures leading, so to say, by a secret, inborn necessity and an uninterrupted process of dissolution to sin and corruption.

In this manner, I saw sin and the prophetic, foreshadowing figures of Redemption which, in their way, were images of divine power as man himself in the image of God. All were shown me from Abraham to Moses, from Moses to the Prophets, also the way in which they were connected and their reference to similar types in our own day. Thus, for instance, with these visions of the Old Testament was connected the instruction I received upon the reason priests no longer relieve or cure, why it is either not in their power, or why it is now effected so differently from what it used to be. I saw this gift of the priesthood possessed by the Prophets, and the signification of the form under which it was exercised was shown me. I saw, for example, the history of Eliseus giving his staff to Giezi to lay upon the dead child of the Sunamitess. In this staff lay spiritually Eliseus's mission and power. It was, as it were, his arm, the prolongation of his arm. And here I saw the interior signification and power of a Bishop's crosier and a monarch's scepter. If used with faith, they unite both Bishop and monarch in a certain way with Him from whom they hold their dignity, with God, marking them out at the same time as distinct from all others. But Giezi's faith was not firm, and the mother thought that only through Eliseus himself could help be obtained; and so between Eliseus's power from God and his staff, the questionings of human presumption intervened, and the staff cured not. Then I saw Eliseus praying and stretching himself, hand to hand, mouth to mouth, breast to breast, upon the boy, and the soul of the boy returned to his body. It was explained to me that this manner of healing referred to and prefigured the death of Jesus. In Eliseus, by faith and the power conferred by God, were opened again in man all the avenues of grace and expiation that had been closed after the Fall: viz., the head, the breast, the hands, and the feet. Eliseus stretched himself as a living, symbolical cross upon the dead, closed cross of the boy's form, and through his prayer of faith life was restored. He expiated, he atoned for the sins the parents had committed by their head, heart, hands, and feet—sins that had brought death to their boy. Side by side with the above, I saw pictures of the Wounds of Jesus and of His death upon the Cross, by which I traced the harmony between Jesus and His Prophet. Since the Crucifixion of Jesus, the gift of healing and repairing has existed in full measure among the priests of His Church and in general among faithful Christians; for in the same proportion as we live in Him and are crucified with Him, are those avenues of grace, His Sacred Wounds, opened to us. I learned many things of the imposition of hands, the efficacy of a benediction, and the influence exerted by the hand, even at a distance—all was explained by the staff of Eliseus, which symbolized the hand. That priests of the present day so seldom cure and bless, was shown me in an example significant to that

conformity to Jesus upon which depend all such effects. I saw three artists making figures of wax. The first used beautiful white wax, and he was both skillful and intelligent. But he was self-conceited, the image of Christ was not in him, and his work was of no value. The second used wax not so white as that of the first, and his indolence and self-will spoiled all. He did nothing at all. The third was awkward and unskillful; but he worked away in his simplicity and with great diligence on common yellow wax. His work was excellent, a speaking likeness, although the features were coarse. I saw renowned preachers vaunting their worldly wisdom, but effecting nothing; while many a poor, unlettered man exercises by the priestly power alone the gift of healing and blessing.

It seemed to me, while all this was shown me, that I was in school. My Affianced made me see how He had suffered from His conception to His death, always expiating, always satisfying for sin. I saw this in distinct visions of His life. I saw too that, by prayer and the offering of sufferings for others, many souls that have done no good upon earth may be converted and saved at the hour of death.

I saw also that the Apostles were sent over the greater part of the earth to crush the power of Satan and to scatter benedictions. It was just those regions into which they went that had been most thoroughly infected by the evil one. Jesus, by His perfect atonement, acquired that power against Satan for such as had received or such as would receive His Holy Spirit, and He secured it to them forever. I was given to understand that the power to withdraw various regions of the earth from Satan's dominion by means of a blessing, is signified by the words: "Ye are the salt of the earth." For the same reason is salt one of the ingredients of holy water.

I saw, too, in this vision that the punctilios of sensual, worldly life are most scrupulously observed. I saw the malediction following the reversed blessing. I saw the pretended miracles in the kingdom of Satan. I saw that the worship of nature, superstition, magic, mesmerism, worldly arts and science, and all the means employed to smooth death over, to make sin attractive, to lull the conscience, are practiced with rigorous exactitude, even with fanaticism by the very men who regard the ceremonies of the Holy Church as superstitious forms, for which any other may be indifferently substituted. And yet these men subject their whole life and all their actions to certain ceremonious observances. It is only of the kingdom of the God-Man that they make no account. The world is served with perfection, but the service of God is shamefully neglected!