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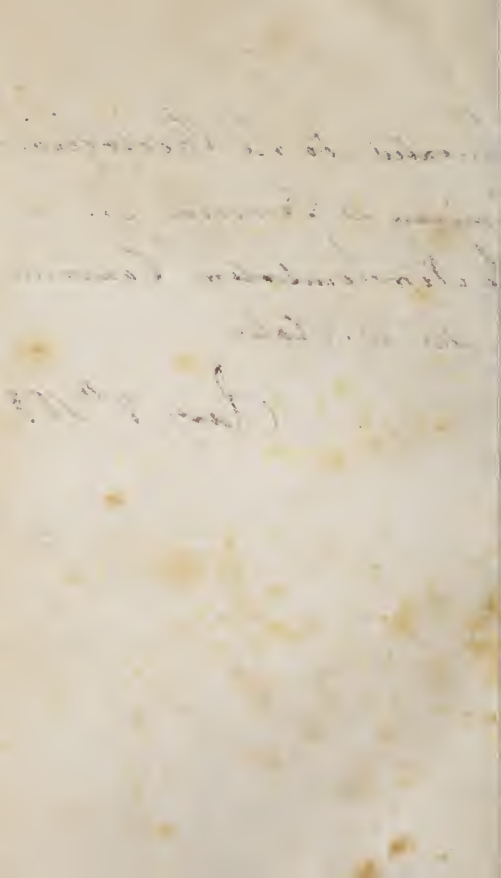
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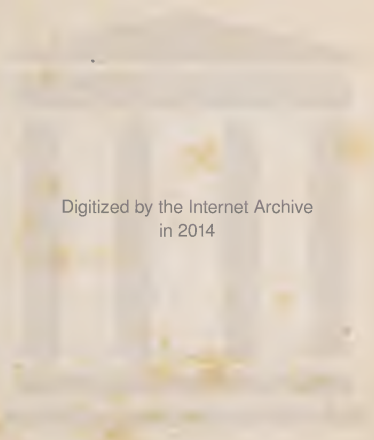
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L I F E

O F

EMANUEL SWEDENBORG,

WITH SOME ACCOUNT OF

H I S W R I T I N G S,

TOGETHER WITH

A BRIEF NOTICE

O F T H E

RISE AND PROGRESS OF THE NEW CHURCH.

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# LIFE OF SWEDENBORG.

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## CHAPTER I.

INTRODUCTORY REMARKS — ACCOUNT OF THE SWEDENBORG FAMILY — SWEDENBORG'S EDUCATION — HIS EARLY WRITINGS.

It is but a few years since the writings of Swedenborg have received any general attention in this country, and little is now known of them except by those who embrace the sentiments which they contain. But an increased interest is daily manifesting itself, and many are anxious to know something of the life as well as the writings of him who is regarded as the herald of the New Church.

There are many, too, who are desirous of knowing something of Swedenborg's writings, but are deterred, by the number of his works, from the undertaking. To such, a brief account of his writings may be useful, and produce a desire to investigate the subject of the New Church doctrines, by a more full examination of his works.

It may, however, be proper to observe that the same effort is not made by members of the New Jerusalem Church, to disseminate the doctrines which they embrace, as is made by the several denominations in the Christian Church to disseminate theirs. A true disciple of the New Church will be as anxious that genuine truth should

not be profaned, as that it should be universally received. In the present dispensation, the Church is an internal and not an external Church. Its growth depends not so much on the accession of numbers as on the state and inward quality of those who embrace its doctrine.

Much external effect might doubtless be produced by resorting to energetic means to disseminate the doctrines. For truth has power in itself, and is felt by all, whether acknowledged or denied. But the greatest danger, perhaps, to which a member of the New Church is exposed, is that of abusing the power which the truths of his doctrine afford him. The truths of the New Church are unfaithfully dispensed when they are used indiscriminately to attract the multitude, or induce men to relinquish their present faith before they are in a state to receive a better. A man can hardly be said to have received genuine spiritual truth, until he has become the willing *servant* of that truth, ready to dispense it, not to increase his own power and influence, but for the sole benefit of others.

That the writings of Swedenborg may be read, and the truths contained in them be in some measure acknowledged, without necessarily producing any good effect, may appear from the following remarks: 'There are,' says our author, 'five classes of those who read my writings. The first reject them entirely, because they are in another persuasion, or because they are in no faith. The second receive them as scientifics, and as objects of mere curiosity. The third receive them intellectually, and are in some measure pleased with them, but whenever they require an application to regulate their lives, they remain where they were before. The fourth receive them in a persuasive manner, and are thereby led, in a certain degree, to amend their lives and perform uses. The fifth receive them with delight, and confirm them in their lives.'

From the above it may appear that nothing is really gained to the New Church simply by inducing men to examine the writings of Swedenborg, without regard to the motives by which they are influenced in the investigation. It is nevertheless our duty to put it within the power of others, so far as we are able, to become acquainted with the truth; and the object of the remarks already made, is simply to correct an erroneous impression concerning the efforts made by members of the New Church to disseminate its doctrines.

A sketch of Swedenborg's life is not here given in continuity, but is interspersed with some accounts of his writings; some knowledge of his works being thought necessary to explain many incidents of his life connected with his intercourse with the spiritual world. We shall commence with a short account of the Swedenborg family.

Jesper Swedberg, the father of Emanuel Swedenborg, was born on the estate of his father, near Fahlun, in Sweden, in 1653. He was for several years attached to the army as a chaplain of a regiment of cavalry, but finally made bishop of Skara, in West Gothland. For many years he superintended the Swedish mission established in England and America. He was a man of learning and abilities, and of an amiable private character. In 1719 he was ennobled by the name of Swedenborg. This name, however, was adopted only by his descendants; he always retained the name of Swedberg. He died in 1735. From a book published by him in 1709, entitled 'Divine Exercises, and Comfortable Conversations with a Sorrowful Soul,' and dedicated to his children and grand-children, it appears that he then had three sons and four daughters. The following is the order in which they are named, which is doubtless according to their respective ages: Anna, Emanuel, Eliezer, Hedwig, Catharina, Jesper,

Margareta. The grand-children named are, Ericus Benzelius and Margareta Benzelius. It has been stated that one of the family came to America at the time Jesper Swedberg superintended the Swedish mission established in Philadelphia; and that he finally settled in Canada.

Emanuel Swedberg was born in Stockholm, January 29, 1688. This name he retained until 1719, when, being ennobled, he took the name of Swedenborg. After this period he took his seat with the Nobles of the Equestrian Order in the Triennial Assemblies of the States of the Realm. There are, in Sweden, three ranks of nobility exclusive of the royal family. To the first, or highest, belongs the title of Count; to the second, that of Baron; and to the third, to which Swedenborg belonged, no title is attached, but only certain privileges. He was afterwards offered a higher degree of rank, which he declined.

He was educated principally at the university of Upsala. Great care is said to have been bestowed by his father on his early education. His youth was marked by an uncommon assiduity and application in the study of philosophy, mathematics, natural history, chemistry, and anatomy, together with the Eastern and European languages. He had an excellent memory, quick conceptions, and a most clear judgment.

There were some remarkable indications of spirituality in his youth. To a friend who, in a letter, inquired of him what had passed in the earlier part of his life, he wrote as follows: 'From my youth to my tenth year, my thoughts were constantly engrossed by reflecting upon God, on salvation, and on the spiritual passions of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare at times, that certainly the angels spoke through my mouth.'

From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, to whom I often observed, that charity or love was the life of faith, and that this vivifying charity or love was no other than the love of one's neighbor; that God vouchsafes this faith to every one; but that it is adopted by those only who practise that charity.'

We make another extract in order to show that he was guarded by Providence in his youth from imbibing false principles of religion.

'I was prohibited reading dogmatic and systematic theology, before heaven was opened to me, by reason that unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated; wherefore when heaven was opened to me it was necessary first to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times; and inasmuch as the Word of God is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord, who is the Word.' Those who are acquainted with Swedenborg's explanation of the Bible may readily conceive the difficulties which would have prevented his having arrived at the state to which he was elevated, had his mind been previously shackled by the commentaries and biblical criticisms in common use.

He had certain rules which he prescribed for the purpose of regulating his conduct. These are found interspersed in various parts of his manuscripts. They are as follows: 1. Often to read and meditate on the Word of the Lord: 2. To submit every thing to the will of Divine Providence: 3. To observe in every thing a propriety of behavior, and always to keep the conscience clear: 4.

To discharge with fidelity the functions of his employments and the duties of his office, and to render himself in all things useful to society.

In 1716, at the age of twenty-eight years, he was appointed by Charles XII. Assessor Extraordinary of his Board of Mines. He did not, however, enter upon the duties of his office till 1722, being unwilling to exercise its functions before he had acquired a perfect knowledge of metallurgy. The diploma appointing him to this office, states, 'that the king had a particular regard to the knowledge possessed by Swedenborg in the science of mechanics, and that his pleasure was, that he should accompany and assist Polhammar (afterwards called Polheim) in constructing his mechanical works.' Charles XII. is said to have been fond of devoting his leisure hours to the subject of mathematics and mechanism; and in Dr. Norberg's history of that king are detailed many interesting conversations between Charles, Swedenborg, and Polheim. There is also a curious memorial drawn up by Swedenborg, concerning Charles XII. in which it is stated that the king invented a new arithmetic, and had several conversations with Swedenborg on the subject, which are related by him with minuteness. This memorial will be found in the Appendix, No. I.

From 1716 to 1720, Swedenborg spent much of his time in the universities in England, Holland, France, and Germany. In 1721, he made various journies in different parts of Europe to examine the principal mines and smelting-works. He was particularly noticed, at this time, by the Duke of Brunswick, who did much to facilitate his travels, and afterwards published, at his own expense, Swedenborg's *Opera Philosophica*, which we shall have occasion to notice hereafter. He journied much; in 1738 he travelled through Italy, and spent much time in Venice



and Rome. On his return he published an account of his travels.

In 1724, he was offered a professorship of mathematics in the university of Upsala, which he declined. He was admitted a member of the Royal Academy of Sciences at Stockholm in 1729; and was appointed a corresponding member of the Academy of Sciences of St. Petersburg in 1734.

Both his philosophical and theological works were written in Latin, with the exception of a few small works written in the early part of his life. Little is known in this country of his works published previous to the year 1734; and judging from the little notice taken of them by the New Church in England, we presume that there are not many copies of them extant. We have however seen extracts from some of them, which lead us to suppose that they are very valuable.

The first work published by Swedenborg was an Academical Dissertation, entitled, *Annæi Senecæ et Pub. Syri Mimi forsan, et aliorum selectæ Sententiæ, cum Annotationibus Erasmi, et Græca Versione Scaligiri, Notis illustratæ.* Upsalæ, 1709.

In 1710, he published at Skara a collection of Latin verses, under the title of '*Ludus Heliconius, sive carmina Miscellanea, quæ variis in locis cecinit Em. Swedberg.*'

In 1716-7-8, he published at Stockholm, a work in six parts, under the title of *Dædalus Hyperboreus*, consisting of Essays and Remarks on various branches of Mathematics and Philosophy. This work was published in the Swedish language; the fifth part has been translated and published in Latin.

In 1717, he published an introduction to Algebra, under the title of the *Art of the Rules, (Regel Konsten.)* This was published in the Swedish language.

In 1719, he published the three following works : 1st. A Proposal for fixing the value of Coins, and determining the Measures, of Sweden, so as to suppress Fractions and facilitate Calculations. 2d. A Treatise on the Position of the Earth and the Planets. 3d. A Treatise on the Height of the Tides, and the greater Flux and Reflux of the Sea in former ages ; with Proofs furnished by various appearances in Sweden.

In 1721, he published, at Amsterdam, the six following works : 1st. *Prodromus Principiorum Rerum Naturalium, sive Novorum Tentaminum, Chemiam et Physicam Experimentalem Geometricè Explicandi* ; or, a Sketch of a Work on the Principles of Natural Things, or New Attempts at Explaining the Phenomena of Chemistry and Physics on Geometrical Principles. 2d. *Nova Observata et Inventa circa Ferrum et Ignem, præcipue circa Naturam Ignis Elementarem ; una cum Nova Camini Inventione* ; or, New Observations and Discoveries respecting Iron and Fire, especially respecting the Elementary Nature of Fire ; with a new mode of constructing Chimneys. 3d. *Methodus Nova Inveniendi Longitudinem Locorum, Terra Marique, Opè Lunæ* ; or, A New Method of finding the Longitude of Places, either on Land or at Sea, by Lunar Observations. 4th. *Modus Construendi Receptacula Navalia* ; or, A Mode of Constructing Dry Docks for Shipping. 5th. *Nova Constructio Aggeris Aquatici* ; or, a New Mode of Constructing Dykes to exclude Inundations of the Sea or of Rivers. 6th. *Modus Mechanicè Explorandi Virtutes Navigiorum* ; or, A Mode of ascertaining, by Mechanical Means, the Qualities of Vessels. These are all small works. Nos. 3, 4, 5, and 6, form but a small pamphlet together.

In 1722, he published, at Leipsic and Hamburgh, the following work, in four parts : *Miscellanea Observata*

circa Res Naturales; præsertim Mineralia, Ignem, et Montium Strata; or, Miscellaneous Observations on Natural Things, particularly on Minerals, Fire, and the Strata of Mountains. It does not appear that he published any thing more till 1734, when his great work, the Opera Philosophica, &c. was printed. This work probably occupied most of his time from 1722 to 1734.

His society was sought by learned men of his own and of foreign countries. Christian Wolff, among others, was eager to establish with him a literary correspondence, and consulted him on many intricate subjects. Count Hopken, prime minister of Sweden, was also on intimate terms with him, as well after as before, his illumination. He has left his testimony of the character of Swedenborg, which is valuable; for if Swedenborg had exhibited any of those frailties, after his illumination, which his enemies, at the present day, attribute to him, they must have been noticed by Count Hopken, who was acquainted with his whole life. We here make an extract from a letter written by Hopken to a friend, during the latter part of Swedenborg's life, but which throws much light on the character of Swedenborg at this period. After some preliminary remarks, he says:

‘I have not only known him (Swedenborg) these *two and forty years*, but have also for some time, daily frequented his company. A man, who like me has long lived in the world, and even in an extensive career of life, may have numerous opportunities of knowing men as to their virtues or vices, their weakness or strength; and in consequence thereof, I do not recollect to have ever known any man of more uniformly virtuous character, than Swedenborg; always contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true

philosopher and lived like one; he labored diligently, lived frugally without sordidness; he travelled frequently, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those he embraced. He was without contradiction probably the most learned man in my country; in his youth a great poet: I have in my possession some remnants of his Latin poetry, which Ovid would not have been ashamed to own. His Latin in his middle age, was an easy, elegant, and ornamental style; in his latter years it was equally clear, but less elegant after he turned his thoughts to spiritual subjects; he was well acquainted with the Hebrew and Greek; an able and profound mathematician; a happy mechanic, of which he gave proof in Norway, where by an easy and simple method, he transported the largest galleys over the high mountains and rocks to a gulf where the Danish fleet was stationed: he was likewise a natural philosopher, yet on the Cartesian principles. He detested metaphysics, as founded on fallacious ideas, because they transcend our sphere, by means of which theology has been drawn from its simplicity and become artificial and corrupted. He was perfectly conversant with mineralogy, having a long time been assessor in the mineral college, on which science he also published a valuable and classical work, both as to theory and practice, printed at Leipsic in 1734. If he had remained in his office, his merits and talents would have entitled him to the highest dignity; but he preferred ease of mind, and sought happiness in study. In Holland he began to apply himself to anatomy, in which he made singular discoveries, which are preserved somewhere in *Acta Literaria*. I imagine this science and his meditations on the effects of the soul upon our curiously con-

structed body, did by degrees lead him from the material to the spiritual. He possessed a sound judgment upon all occasions; he saw every thing clearly, and expressed himself well on every subject. The most solid memorials, and best penned, at the diet of 1751, on matters of finance, were presented by him. In one of these he refuted a large work in quarto on the same subject, quoted all the corresponding passages of it, and all this in less than one sheet.'

It was stated that Count Hopken was prime minister of Sweden. He was also one of the institutors of the Swedish Royal Academy of Sciences, and served, for several years, as secretary to that institution. In public life he was distinguished for his integrity and assiduity in the discharge of the duties of his office; while as a private man, he was no less distinguished for his social virtues. He died in 1790, at the age of 77 years.

There is a letter written by Swedenborg to the Rev. Dr. Hartley, of England, giving, in answer to Dr. Hartley's questions, a general account of his life. This letter together with the original one in Latin, will be found in the Appendix, No. II.—We now proceed to notice the principal philosophical works of our author.

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## CHAPTER II.

PHILOSOPHICAL AND MINERAL WORKS — ECONOMY OF THE ANIMAL KINGDOM — ANIMAL KINGDOM — WORSHIP AND LOVE OF GOD — HIEROGLYPHIC KEY.

THE Philosophical and Mineral works (*Opera Philosophica et Mineralia*) were published at Dresden and Leipsic, in 1734, in 3 volumes folio, about 400 pages each.

These are three distinct works, each treating upon different subjects, and dedicated to different men; but they were published together, and were always alluded to by Swedenborg as one work. It was published in very elegant style at the expense of the Duke of Brunswick, at whose court Swedenborg tarried for some time, receiving from him many marks of favor. The first volume is entitled, *The Principles of Natural Things, or, New Attempts at a Philosophical Explanation of the Phenomena of the Elementary World, (Principia Rerum Naturalium, sive, Novorum Tentaminum Phænomena Mundi Elementaris Philosophice Explicandi.)* This is generally called the *Principia*. It is dedicated to Ludovicus Rodolphus, Duke of Brunswick, has an engraved likeness of Swedenborg, and is adorned with numerous fine engravings and copperplates, illustrative of the subjects treated of.

The *Principia* may be regarded as a treatise on cosmology. The author attempts to arrive at the cause and origin of the phenomena of the universe by a mode of inquiry peculiar to himself. He asserts that nature, in all its operations, is governed by one and the same general law, and is always consistent with itself; hence, he says, there is no necessity, in exploring her hidden recesses, to multiply experiments and observations. The means leading to true philosophy are represented as threefold. Firstly, knowledge of facts, or experimental observations, which he calls *experience*. Secondly, an orderly arrangement of these facts or phenomena, which is called *geometry, or, rational philosophy*. Thirdly, *the faculty of reasoning*, by which is meant the ability to analyze, compare and combine, these phenomena, after they have been reduced to order, and to present them distinctly to the mind. We here make an extract for the purpose of giving a specimen of his style at this period. Speaking

of the futility of multiplying experiments and observations to the neglect of attending to their causes, he says:

‘Nature may be styled a labyrinth, whose intricacies you are anxious to explore. Fruitless would be the attempt to wander through its meandering turns, and note the dimensions of all its ways; the difficulty would but grow the more inextricable, you would pursue your footsteps in a circle; and recognise the self-same spot, when most elated by the prospect of success. But would you gain with ease, and possibly by the shortest road, the exit of the labyrinth, reject then the senseless wish of exploring all its turns: rather plant yourself at any intersection of its paths, strive to ascertain somewhat of its general form from the ways which you have trodden, and thus in some degree retrace your steps. When once you have gained the exit, a mere thread can serve to guide you through all its circuitous tracks, and to retrace your errors; but even this, after a time, you may cast aside, and wander fearlessly without it. Then, as if seated on an eminence, and at a glance surveying the scene which lies before you, how would you smile in tracing out its various breaks and contortions, which have baffled the judgment by multiplied and illusive intersections. But let us now return to the phenomena, and leave similitudes for the subject itself. By too great an accumulation of phenomena, and especially of those which are at a distance from their cause, you not only defeat the desire of scrutinizing the occult operations of nature, but plunge yourself more and more as into a labyrinth, where you are perpetually drawn aside from the end in view, and misled into a distant and contrary region. For it is possible that many things of opposite natures may exist from the same first cause; *as fire and water, and air which absorbs them both.*’

It is maintained by our author that no one can become a true philosopher who is not a *good man*. Previous to the fall, he says, when man was in a state of integrity, he had all the essentials of wisdom and true philosophy inscribed on his heart: he had then only to open his eyes in order to see the causes of all the phenomena of the universe around him: but in his present state of sin and non-conformity with Divine Order, he is obliged to investigate truths by a laborious external application of the mind. On this subject he says:

‘No man seems capable of arriving at true philosophy, since that first of mortals who is said to have been in a state of the most perfect integrity, that is, who was formed and made according to all the art, image, and connexion of the world, before the existence of vice. . . . One reason why man in a state of integrity was made a complete philosopher, was, that he might better know how to venerate the Deity, the origin of all things, or that Being who is all in all. For no man can be a complete and truly learned philosopher, without the utmost devotion for the Supreme Being. True philosophy and contempt of the Deity are two opposites. Veneration for the Infinite Being can never be separated from philosophy; for he who fancies himself wise whilst his wisdom does not teach him to acknowledge a Divine and Infinite Being, that is, who thinks he can possess any wisdom without a knowledge and veneration of the Deity, is in the profoundest ignorance.’

In this work he treats of the magnetic needle and its variations. He describes the sun and its vortex, and explains the subject of the creation of the planets of our solar system from the sun. He alleges that there were seven planets created from the sun at the same time; he has eight or ten drawings illustrative of the subject, in all of



which seven planets are laid down. This work was published more than forty years before the discovery of the seventh planet by Dr. Herschel. In the latter part of the work he treats of the paradise of the earth and the first man.

It is believed that in this work he made many discoveries in philosophy, which, owing to the little attention paid to his writings, have not been accredited to him. We have testimony to this effect from a philosopher of reputation in our own country. R. M. Patterson, late professor in the university of Pennsylvania, in a letter written to Dr. Atlee, respecting the Principia, says, 'The work of Swedenborg which you were so kind as to put into my hands, is an extraordinary production of one of the most extraordinary men, certainly, that has ever lived.' After stating, among other things, that he should like to peruse it farther before he could form an opinion of it, 'a thing not to be done in few words,' he continues, 'This much, however, I can truly say; that the air of mysticism which is generally thought to pervade Baron Swedenborg's ethical and theological writings, has prevented philosophers from paying that attention to his physical productions, of which I now see that they are worthy. Many of the experiments and observations on magnetism, presented in this work, *are believed to be of much more modern date, and are unjustly ascribed to much more recent writers.*' What these 'experiments and observations' are, which Professor Patterson says, 'are unjustly ascribed to much more recent writers,' we know not: but we shall be able to show, presently, that some other important discoveries, claimed by different writers, were anticipated by Swedenborg.

The second and third volumes of the work now under notice, are together called the *Regnum Minerale*; (the

Mineral Kingdom;) but they are distinct works. The second volume is entitled,

The Subterranean or Mineral Kingdom, or a Treatise on Iron. (*Regnum Subterraneum, sive Minerale de Ferro.*) It treats of the various methods employed in different parts of Europe, for the liquefaction of iron, and converting it into steel; of iron ore and the examination of it, and also of several experiments and chemical preparations made with iron and its vitriol. It is illustrated by a great number of fine copper engravings. A part of this volume has been translated into French, and inserted in the Description of Arts and Manufactures. The third volume is entitled,

The Subterranean or Mineral Kingdom, or a Treatise on Copper and Brass. (*Regnum Subterraneum, sive Minerale De Cupro et Orichalco.*) It treats of the various methods adopted in different parts of Europe, for the liquefaction of copper; the method of separating it from silver, converting it into brass, and other metals; of *Lapis Calaminaris*; of Zinc; of Copper Ore, and the examination of it; and lastly, of several chemical preparations and experiments made with copper. Like the other volumes, it is illustrated with many copper engravings. Each volume is subdivided into three parts.

This work, in England, is esteemed very valuable. In the translation of Cramer's *Elements of the Art of Assaying Metals*, by Dr. Cromwell Mortimer, Secretary to the Royal Society, it is mentioned by the translator in the following terms: 'For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborgius, entitled, *Principia Rerum Naturalium, &c. Dresdæ et Lipsiæ, 1734*, in three tomes, in folio: in the second and third tomes of which he has given the best accounts, not only of the

methods and newest improvements in metallic works in all places beyond the seas, but also of those in England and our colonies in America, with draughts of the furnaces and instruments employed. It is to be wished we had extracts of this work in English.' p. 13, 2d ed. London, 1764.

The *Economy of the Animal Kingdom*, (*Œconomia Regni Animalis*), was published at Amsterdam, in 1740-1, in 4to. The first part treats of the Blood, the Arteries, the Veins, and the Heart; with an Introduction to Rational Psychology. The second part treats of the Motion of the Brain, of the Cortical Substance, and of the Human Soul.

The object of Swedenborg, in investigating the organization of the human body, was to obtain a knowledge of the soul, which he was already convinced had some correspondence with the body. His knowledge of anatomy he professes to have obtained principally from the writings and experiments of others, although, as he states, he added some experiments of his own, but, he continues, 'I thought it better to use the facts supplied by others; for there are some persons who seem born for experimental observations; who see more acutely than others, as if they derived a greater share of acumen from nature. Such were Eustachius, Leeuwenhock, Ruysch, Lancisius, &c. There are others who enjoy a natural faculty for eliciting, by the contemplation of established facts, their hidden causes. Both are peculiar gifts, and are seldom united in the same person.' This is doubtless true as it relates to establishing experimental observations in the first place; but when he who is capable of eliciting, by established facts, their hidden causes, shall have accomplished his end, he will be better enabled than the simply experimental or scientific man, by retracing his

steps, to enlarge upon those very same facts and experiments which served as a basis for his advancement. For from the eminence at which he has arrived, he can see from the light of causes, almost infinite things in effects, of which they from beneath are ignorant. The ladder which leads from the earth to the heaven of the mind, is for the angels — for light and truth — to *descend*, as well as to ascend. It is from this view of the subject that we are to account for the fact of Swedenborg's having obtained a more perfect knowledge of the anatomy of the human system than any other man. But as this may appear unaccountable to those unacquainted with his writings, we will briefly explain the manner in which it is supposed that he become possessed of a more perfect knowledge of the human system than others.

In his theological works it is every where stated that the mind fills and governs the whole body; that it corresponds with the whole and every part of the body; that when the mind of man is fully regenerated, it is fully in the human form, but when unregenerate, it is not in the human form. Therefore all purification and advancement in goodness and truth are seen, in the other world, as successive developements of the human form. By an angel the affections and thoughts of others are seen as in clear light, and those affections and thoughts are seen to operate according to the organic laws of the human system; and there is no secret operation in the internal structure of either the spiritual or natural body, which may not be seen from the light of heaven. Just in proportion, therefore, as a person is elevated above a knowledge of the comparatively imperfect anatomy of the human body to the more perfect organization of the human mind, the more light will he necessarily have

concerning the anatomy of the body which corresponds to the mind.

We here introduce a notice of some discoveries, in this work, which were afterwards attributed to others. The coincidences were noticed and published by Mr. C. A. Tulk, of London, a gentleman who has paid much attention to Swedenborg's philosophical works.

In a work entitled, 'The Institutions of Physiology,' by Blumenbach, treating of the brain, he says, that after birth it undergoes a constant and gentle motion correspondent with respiration; so that when the lungs shrink in expiration, the brain rises a little, but when the chest expands, it again subsides.' In the note he adds, that Daniel Schlichting first accurately described this phenomenon in 1744. Now it does so happen that Swedenborg had fully demonstrated, and accurately described, this correspondent action, in that chapter of the *Œconomia Regni Animalis*, which treats of the coincidence of motion between the brain and lungs. In another part of the same Institutions of Physiology, when speaking of the causes for the motion of the blood, Blumenbach has the following remark: 'When the blood is expelled from the contracted cavities, a vacuum takes place, into which, according to the common laws of *derivation*, the neighboring blood must rush, being prevented, by means of the valves, from regurgitating.' In the notes, this discovery is attributed to Dr. Wilson, the author of *An Inquiry into the Moving Powers employed in the Circulation of the Blood*. But it appears that the same principle was known long before to Swedenborg; and is applied by him to account for the motion of the blood, in the *Œconomia Regni Animalis*. For in the section on the circulation of the blood in the fœtus, and on the *foramen ovale*, he says, 'Let us now revert to the mode by which the

cerebrum attracts its blood, or, according to the theorem, subtracts that quantity which the ratio of its state requires. If now these arteries, veins, and sinus are dilated by reason of the animation of the cerebrum, it follows, that there must necessarily flow into them thus expanded, a portion of fresh blood, and that indeed by continuity from the carotid artery, and its tortuous duct in the cavernous receptacles, and into this by continuity from the antecedent expanded and circumflexed cavities of the same artery; consequently from the external (or common) carotid, and thence from the aorta and the heart; nearly similar to a bladder or syphon full of water, one end of which is immersed in the fluid; if its sides be dilated, or its surface stretched out, and more especially if its length be shortened, an entirely fresh portion of the fluid flows into the space thus emptied by the enlargement; and this experience can demonstrate to ocular satisfaction. Now this is the beneficial result of a natural equation, by which nature, in order to avoid a vacuum, in which state she would perish, or be annihilated, is in the constant tendency towards an equilibrium, according to laws purely physical. This mode of action of the brains, and their arterial impletion, may justly be called physical attraction; not that it is attraction in the proper signification of the term, but that it is a filling of the vessels from a dilation or shortening of the coats, or a species of suction such as exists in pumps and syringes. A like mode of physical attraction obtains in every part of the body; as in the muscles, which having forcibly expelled their blood, instantly require a re-impletion of their vessels.' In another part, 458, he says, 'There exists a great similitude between the vessels of the heart, and the vessels of the brains, so much so, that the latter cannot be more appropriately compared with any other. 4. The vessels of

the cerebrum perform their diastole, when the cerebrum is in its constriction, and *vice versa*; so also the vessels of the heart. 5. In the vessels of the cerebrum there is a species of physical attraction or suction, such as that of water in a syringe; and this too is the case with the vessels of the heart, for in these, by being expanded and at the same time shortened, the blood necessarily flows, and that into the space thus enlarged.' Swedenborg says also, 'that it is this constant endeavor to establish a general equilibrium throughout the body, which determines its various fluids to every part, whether viscus or member, and which being produced by exhaustion, the effect is such a determination of the blood, or other fluid, as the peculiar state of the part requires.'

Had Swedenborg been desirous of fame, he would have made a different use of his knowledge. He regarded scientific knowledge only as means of becoming wise. Speaking, in the *Œconomia*, of those who are in pursuit of genuine wisdom, he says: 'They reckon the sciences and the mechanical arts, only among the ministers of wisdom, and they learn them as helps to their attainment, not that they may be reputed wise on account of their possessing them. They modestly restrain the external mind in its tendency to be elated and puffed up, because they perceive the sciences to form an ocean, of which they can only catch a few drops. They look at no one with a scornful brow or the spirit of superiority; nor do they arrogate any of their attainments to themselves. They refer all to the Deity, and regard them as gifts from him, from whom all true wisdom springs as from its fountain.'

The Animal Kingdom (*Regnum Animale*) is divided into three parts. The two first were printed at Amsterdam, in 1744, and the third at London, in 1745; they

make together a thick quarto volume. The first part treats of the Viscera of the Abdomen, the second of the Viscera of the Thorax, and the third of the Organs of Sense.

When he commenced this work it appears that it was his intention to have written a very large work; for besides the above named subjects he promised the following:

‘It is my purpose afterwards to attempt a kind of Introduction to a Rational Psychology, or to establish some new Doctrines, by the aid of which we may be led from the material organization of the body to the knowledge of the soul, which is immaterial; viz. the Doctrine of Forms; the Doctrine of Order, and of Degrees; also the Doctrine of Series, and of Society; the Doctrine of Influxes; the Doctrine of Correspondences and of Representations; lastly, the Doctrine of Modification.

‘From these Doctrines I shall afterwards proceed to a Rational Psychology itself, or to a Treatise concerning Action; concerning External and Internal Sense; concerning Imagination and Memory; as also concerning the Affections of the Mind (*animus*); concerning Intellect, or concerning Thought and Will; concerning likewise the Affections of the Rational Mind (*mens*); and concerning Instinct.

‘Lastly, concerning the Soul and its State in the Body, its Commerce, Affection, Immortality; also concerning its State after the Life of the Body; to which will finally be added the Concordance to the various Systems.’

This purpose was not carried into effect, at least, not in the form here expressed. In relation to this subject the editors of the Intellectual Repository make the following remarks:

‘The fragment found among his papers and printed after his death, under the title of *A Hieroglyphic Key to*



*Representatives and Correspondences*, appears to be an outline of that part of the great work which was to deliver, as stated above, *the Doctrine of Correspondences and Representations*. But as about this time he received his superior illumination, and was called to the office of unfolding the interiors of the Word, and of delivering its genuine doctrines, for the use of the New Church, he discontinued his anatomical researches; but having been made acquainted with the true *Rational Psychology*, and with all the subjects connected with it, as enumerated in the summary above, from a higher and infallible source, he has fully treated of them in his theological works. Having, as he repeatedly states, been prepared from his youth by the Lord for the great office to which he at length was called, he appears to have been led by Divine Providence to pursue his researches in science in an ascending direction, till he arrived as near, as it were, to the spiritual world, as it was possible for science to carry him: and then, his mind being furnished with all the sciences necessary for the full reception of the spiritual things which he was to be made the instrument of revealing to mankind, the Divine Hand, which hitherto had imperceptibly guided him, was openly discovered to him, and he was admitted into open communication with the spiritual world, and to the perception of interior spiritual truths by the opening to him of the spiritual sense of the Word. That this was the order through which his mind was led, appears, we think, evidently from an inspection of his philosophical works, and especially of the three parts of the work now before us, the *Regnum Animale*.'

At this period of Swedenborg's life his whole mind seemed to be employed in investigating the properties of the soul, and its relation to the spiritual world. The most satisfactory account of the objects which he had in view

at that time, may be gathered from his own words. The following extract is from the introduction to the *Regnum Animale*:

‘To accomplish this grand end (the discovery of the soul) I enter the circus, designing to consider and thoroughly examine that whole world or microcosm which the soul inhabits; since I am persuaded she cannot be sought for any where but in her own kingdom. For tell me, where else is she to be found, but in that system to which she is adjoined and in-joined, and in which she is represented, and every moment exhibits herself for contemplation? The body is her image, resemblance, and type; she herself is the model, the idea, the head, that is, the soul, of her body; thus she is represented in her body as in a mirror. For this reason I am induced to examine attentively the whole anatomy of her body, from the heel to the head, and from part to part; and that I may come nearer to my subject, I have determined to explore the brain itself, where the soul has arranged her first organs. Lastly, I propose to examine the fibres, with the rest of the purer organical forms, and the forces and modes thence resulting.

‘But whereas it is not possible to climb up, and as it were to make a leap, from the organical, physical, and material world, or the body, immediately to the soul itself, of which neither matter, nor any adjuncts of matter are predicable, since spirit is above the comprehensible modes of nature, and inhabits a region where the significant language of physical things is of no account, therefore it was necessary for me to prepare new ways by which I might be led to her, and might gain for myself access to her palace: in other words, it was necessary, with the most intense application of mind [*animus*] to unfold, extricate, and bring to light some new doctrines for my

guidance, being those enumerated above; namely, the doctrines of forms, of order and degrees, of series and society, of communications and influxes, of correspondences and representations, and likewise of modifications, all which you will see collected into one treatise, which will be called an Introduction to a Rational Psychology.

‘Not long ago I published the *Œconomia Regni Animalis*, intended to be digested into several sections; but I only completed the section relating to the blood, its arteries and heart, as also to the motion and cortex of the brain: I likewise, before passing through the whole of the intended course, took a compendious way to the soul: on which subject I also published a *Prodromus*. I have discovered, however, on deeper consideration, that I had been too quick and hasty in my steps, whilst I was attempting to attain a knowledge of the soul merely from an inquiry into the nature of the blood and its appropriate organs. But I was urged on by the ardor of my desire to arrive at the knowledge of that subject. But since the soul exerts her activity in supreme and inmost principles, and cannot be brought forth to view until all the coverings with which she is enveloped are unfolded in order; I have determined not to desist from this part of my task, until I have traversed the whole field above-mentioned, even to the goal; in other words, until I have explored the whole animal kingdom even to the soul. Thus it is my hope, if I bend my course continually inwards, that I shall be enabled, through Divine favor, to open all the doors which lead to her presence, and at length to be admitted to the view and contemplation of herself.’

Those who are skilled in anatomy and have read this work, state, that Swedenborg was familiar with many truths in anatomy, which were unknown to other learned

men of his day. A passage of communication between the right and left, or two lateral ventricles of the cerebrum, was thought to have been first discovered by a celebrated anatomist of Edinburgh. But this is a mistake.

The first discovery and description of this passage was claimed by the celebrated anatomist, Dr. Alexander Monro, of Edinburgh, and has since been conceded to him by succeeding anatomists: hence it goes by the denomination of the *Foramen of Monro*. Dr. Monro read a paper before the Philosophical Society of Edinburgh, on this subject, December 13th, 1764; but in his work entitled, 'Observations on the Structure and Functions of the Nervous System,' he says that he demonstrated this *Foramen* to his pupils so early as the year 1753.

He allows that a communication was known and asserted to exist between those ventricles and the third, long prior to his time; but he shows, that it was never delineated after such a manner, nor in any way that could convey a precise idea respecting it; much less was implied the existence of the *Foramen* he describes.

The channel of communication seemed to be referred, chiefly, to the posterior part of the lateral ventricles, whilst the *Foramen* of Monro, is situated at their anterior part.

Now in the *Regnum Animale*, p. 207, note (r) the following striking observation occurs: 'The communicating *Foramina* in the *Cerebrum* are called *Anus* and *Vulva*, BESIDES the passage or emissary canal of the *lymph*; by these the lateral ventricles communicate with each other, and with the third ventricle.\*

\* *Foramina communicantia in cerebro vocantur Anus and Vulva, PRÆTER meatum seu emissarium lymphæ, quibus ventriculi laterales inter se, et cum tertio, communicant.*

This work was printed in the year 1744-5; but written, as we have reason to think, two or three years before its publication: hence the *foramen* here spoken of must have been described by Swedenborg from ten to twelve years prior to the earliest notice taken of it by Dr. Monro.

But Swedenborg's object was not to astonish the world by discoveries in natural science; hence no pains were taken to give circulation to his discoveries. His great object in investigating the organization of the human system, as already stated, was to attain to a knowledge of the nature, form, and constitution of the human mind. He ascertained that there were, in the composition of the blood, three distinct degrees; that the arteries, veins, &c. were also divided into three distinct degrees: 'The red blood is a substance of a lower degree, to which corresponds the purer or colorless blood, and to this again the animal spirit, which holds a common and universal sway through the lower gradations. So in the *means* of carrying on the threefold circulation, the arteries are of the lowest degree, to which correspond in a higher degree the vessels for the purer blood, and in the highest, the medullary fibre, or simple nerve. The muscles have their several corresponding degrees in the carneous moving fibre, the white moving fibre, and the highest, the nervous moving fibre.' Hence he rationally concluded that there were three degrees in the human mind, answering to, and corresponding with, the three degrees in the human body. The first or lowest degree of the mind he termed sensual; the second degree moral and intellectual; the third degree spiritual; to the first he ascribed the province of the natural sciences, and the enjoyment of sensual delights; to the second, rational wisdom, and the enjoyment of social order; to the third, spiritual truths relating to heavenly life. He made the salvation and

happiness of man to consist in the due subordination of the several parts,—the lower being always subject to the higher degrees.

The *Worship and Love of God*, (*De Cultu et Amore Dei*,) in two parts, was published in London, in 1744, in 4to. The first part treats of the Origin of the Earth, of Paradise, of the Birth, Infancy, and Love of the First Man, or Adam. The second part treats of the Marriage of the First Man; of the Soul, the Intellectual Spirit, of the State of Integrity, and of the Image of God.

This work, as well as the two last noticed above, was written by Swedenborg previous to his illumination, which took place in 1743; but they were published after that period. The style of this work is rather peculiar, and differs from that of all his other works written before or after it.

In explaining the subject of creation the principle maintained by him, is, that seven planets were created at the same time from the sun of our solar system. It is to be observed that this book was published long before the actual discovery of the seventh planet by Dr. Herschel.

The most important principle contained in this work is that of the creation of the earth from the sun as its proximate cause. To those who are accustomed to think that the earth was created out of nothing, the above idea may seem strange. But those who reflect on providence as operating according to the laws of order, will see proofs enough in the works of nature of the principle of creation as laid down by Swedenborg. It is but reasonable to conclude that the creation of the earth from the sun, in the first instance, could not have differed, essentially, from the re-creation which we constantly see taking place. It is known, in botany, that a tree is created anew every year. The outer bark and the wood which

constitutes the middle of the tree, are merely the relics of successive productions or creations. The same law extends to the whole vegetable kingdom. Thus we see that the earth is continually created anew by the operation of heat and light from the sun. This is not an idle, speculative subject. It involves spiritual, practical truths, which ought to be familiar to the mind. All things in the natural world are dependent for life and support on the sun, even as our affections and thoughts, and whatever we have that is spiritual within us, depend for their support and continuance on the sun of the spiritual world, which is directly from the Lord himself. In the operations of outward nature the man of reflection will thus perceive an image of the work which is going on within him; while his natural man is delighted with a view of the earth's richest scenery, his spiritual man is instructed in things appertaining to his salvation.

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### CHAPTER III.

SWEDENBORG CALLED TO UNFOLD THE TRUTHS OF THE  
NEW DISPENSATION — AN ACCOUNT GIVEN OF HIM BY  
A SWEDISH CLERGYMAN, NOW LIVING.

IN 1743, Swedenborg, at the age of 54, relinquished his philosophical pursuits, and devoted himself exclusively to unfolding the doctrines of the New Jerusalem Church. He retained his office as Assessor of the Metallic College until 1747, when he resigned: the salary annexed to the office, was, however, continued to him during life. At the time he retired from the office of assessor, he was

offered a higher degree of rank and other privileges under the government, all which he declined receiving. In relation to this period of his life he says, 'I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels.' 'From that time I began to print and publish various *arcana* that have been seen by me or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other more important matters conducive to salvation and true wisdom.'\*

It is not often that Swedenborg alludes to himself in his theological works. In the True Christian Religion, however, in the chapter on the Consummation of the Age, are the following remarks:

'That this second coming of the Lord is effected by the instrumentality of a man, before whom he has manifested himself in person, and whom he has filled with his spirit, to teach from him the doctrines of the New Church by means of the Word.

'Since the Lord cannot manifest himself in person (to the world,) and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows that he will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that Church in his understanding, but also to make them known by the press. That the Lord manifested himself before me his servant, that he sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens

\* Letter to Dr. Hartley.



and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth; and further, that from the first day of my call to this office, I have never received any thing appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word. To the end that the Lord might be constantly present, he revealed to me the spiritual sense of his Word, in which sense Divine Truth is in its light, and in this light he is continually present.'

The character of Swedenborg's illumination cannot, perhaps, in the present state of the church, be fully understood. He acknowledges himself to have been but a mere servant of the Lord in all he wrote. But in all that he has written his rational principle was operative and instrumental in giving form to the truths which were revealed through him: whereas the prophets, according to his account, wrote what was dictated to them, and received and conveyed truths to the world without understanding their import; what they communicated passed not through their internal but through their external minds. Hence their writings did not belong to them — made no part of them — but proceeded immediately from the Lord, and were infinitely holy. But to the writers themselves no holiness is to be attached.

It is difficult, for those who do not reflect deeply, to separate in their minds the sanctity of the Word from the persons named in it, and from the persons who, by dictation, wrote it; but this is easily done when the spiritual and divine sense of the Word is received and understood. From this view of the subject it may appear, that Swedenborg's writings bear no comparison with the Word or Sacred Scriptures, as the former are finite and the latter infinite: also, that Swedenborg can in nowise

be compared with the prophets, as the former received revealed truths into his rational principle and communicated them to the world, having an understanding of their meaning and quality; while the latter received and communicated Divine Truth, of the quality and import of which they were almost entirely ignorant. Spiritual truths appeared to the latter miraculous, to the former, as above miracles. But concerning the difference of illumination between Swedenborg and the prophets, evangelists, &c., but more particularly the men of the most ancient church, a better idea may be had in an extract from his diary on the subject of miracles:

‘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.'

We here introduce an extract of a letter written by Swedenborg, in 1766, to Mr. Oettinger, superintendent of the mines in Sweden. It will be perceived that it was written in answer to some questions relative to the office alluded to above :

'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: *yet one token may perhaps still be given.*

'*Why from philosophy I have been chosen to this office?* Unto which I give for answer, to the end that the spiritual knowledge, which is revealed at this day, might be rationally learned, and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. That what is spiritual is similar unto, and corresponds with what is human or natural, or belonging to the terrestrial orb, may be seen in the treatise on Heaven and Hell, No. 87, to 102, and 103 to 115. I was, on this account, by the Lord, first

introduced into the natural sciences, and thus prepared from the year 1710 to 1744, when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of spiritual truth, that is to say, not with any view to honor or profit, but merely for the sake of truth itself; for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the way and the truth. See John xiv. 6. But he who professes the love of truth for the sake of honor or gain, sees truth from his own selfhood, and to see from one's self, is to see falsity. The confirmation of falsehood shuts the church, but a rational confirmation of truth opens it; what man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the protestant church, viz. that in theological matters, reason should be held captive under obedience to faith, locks up the church; what can open it, if not an understanding enlightened by the Lord? See the book of the Revelations Revealed, No. 914.'

There is an account given of Swedenborg's first illumination or introduction into the spiritual world, which has been attached to the prefaces of some of the early translations of his works. In this account it is represented that his illumination took place at an inn, in London, while at dinner. But there is no mention made of this circumstance in any of his writings, and it has been ascertained that there never was any account of the affair printed, until it first appeared in the preface to a translation in French of the treatise on Heaven and Hell, which was printed many years after Swedenborg's death. Other circumstances relative to Swedenborg are told in the same preface, which are distinctly ascertained to be untrue.

This, together with the fact that the statement first appeared in France, where little was known at that time of Swedenborg and his writings, is sufficient to weaken its credibility. But there is a general impression among the receivers of the doctrines of the New Church, that the narrative, as there given, is, in itself, improbable, and that although it may be in some respects true, it is nevertheless in its detail incorrectly stated.

Swedenborg, while engaged in writing the doctrines of the New Church, resided in London for a number of years, at different periods. His object in going there was to avail himself of some facilities which that place afforded him in publishing his works, and in making them known to the learned world. His works, however, were generally distributed through the medium of his friends; as he himself lived in retirement, and saw but little company. Whenever he took up his residence in Stockholm, he dwelt in his own house, situated in the southern part of the city, having no other attendants than his gardener and the gardener's wife. He had an extensive garden with flowers and shrubbery in abundance, together with a handsome greenhouse, in both of which he took much delight. The whole proceeds of the garden, however, were given to the gardener.

He read but little after he commenced unfolding the doctrines of the New Church. In his study no other books were to be seen but the Hebrew and Greek Bible, together with the indexes of his own works, whereby he saved himself the trouble, when referring to different passages, of going through all which he had before written.

A Swedish gentleman, of advanced age, is still living in Philadelphia, who visited Swedenborg at his house in Stockholm, and held a long conversation with him. This

gentleman is the Rev. Nicholas Collin, Rector of the Swedish Church in Philadelphia. In 1801 Mr. Collin published an account of Swedenborg, in a series of numbers, in the Philadelphia Gazette, which was afterwards copied into the New Jerusalem Repository, published in Philadelphia. An account of Swedenborg from a living witness will doubtless be peculiarly acceptable to many; a portion of his communications, therefore, is here presented. It is proper to remark that Mr. Collin is not a receiver of the doctrines of the New Church, but his motive for making these communications is stated in his first article, in these words :

‘ Swedenborg’s writings have, for some years, in this country, been objects of curiosity to several persons, and they have also won disciples to his doctrines, either in the whole or in part. From this have arisen frequent and sedulous inquiries on the character and life of this remarkable man. It having been reported that I had conversed with him, and that I had otherwise known for certain several facts concerning him, I have been requested by several persons, some of them living in distant parts, to communicate such information. To gratify them, and also to prevent mistakes that arise in repeating verbal relations, and even in copies of letters, I choose to state what I can impart in print.’

Mr. Collin commences by introducing Swedenborg’s letter to Dr. Hartley, (Appendix No. II.) and then makes some comments on the same.

‘ His family connexions were such as he relates, and well known in Sweden; some of them by myself personally; particularly Bishop Benzelstierna. The mention of his father, being, though honorable, modestly short, I shall enlarge upon it. This Jesper Swedberg was well qualified for one of the principal bishopricks in Sweden,

by his piety, learning, integrity, benevolence, and all other virtues. His plain manner of living enforced his zealous remonstrances against pomp and luxury, which, if not very common, yet were the more pernicious in that distressful period, when Sweden had lost her veteran armies, depended in a great measure on lads and old men for the combined forces of Russia, Poland, and Denmark, and was moreover consuming by famine and pestilence. The bishop's influence animated that patriotic fortitude which sustained such burthens and misery, and blazed in so many battles! His popularity gave particular energy to some public regulations, which lessened the havoc of pestilence: a judicious and pathetic address to the people, convinced them that interring in new grounds was a necessary measure, though a temporary sacrifice of their laudable attachment to the consecrated ground in which the earthly remains of their beloved relatives reposed. The bishop was for many years superintendent of the Swedish mission about Delaware. His letters to the clergy and the congregations, which are preserved on its records, bear witness to his zeal, kindness, and love of science. He requested of the missionaries to inform him of any extraordinary events in the moral and physical world, which happened in these parts of America.

Swedenborg is silent on the merits of his youth, which were great. The author of a dissertation on the Royal Society of Sciences at Upsal, published in 1789, mentions him as one of its first and best members, thus: "His letters to the Society while abroad, witness that few can travel so usefully. An indefatigable curiosity, directed to various important objects, is conspicuous in all. Mathematics, astronomy, and mechanics, seem to have been his favorite sciences, and he had already made great progress in these. Every where he became acquainted with the

most renowned mathematicians and astronomers, as Flamstead, Delahire, Varignon, &c. This pursuit of knowledge was also united with a constant zeal to benefit his country. No sooner was he informed of some useful discovery, than he was solicitous to render it beneficial to Sweden by sending home models. When a good book was published, he not only gave immediate notice of it, but contrived to procure it for the library of the University."

'That Swedenborg, on his return, was honored by frequent conversations with Charles XII. may well be believed by all who knew the real character of that king: he was not a mere warrior, but fond of useful sciences, though impeded from their promotion by a long unremitted warfare, which was indeed, after the defeat at Pultowa, a necessary struggle for the independence of his country. He had also acquired some knowledge of mathematics, and used, at leisure hours, to amuse himself and his officers with the solution of problems.

'Swedenborg asserts with truth, that he was in favor with the royal family, and generally respected by the first classes. This was due to his learning and excellence of character. The then queen, Louisa Ulrica, sister of Frederic, the celebrated king of Prussia, had extraordinary talents and literary acquisitions. She patronised the arts and sciences in Sweden. Her large and excellent library, which I have seen, employed much of her time. Gustavus, her son, then hereditary prince, afterwards king, was distinguished by his talents and promotion of the sciences, both useful and ornamental. The prelates and others of the clergy, many of whom were his relatives and friends, honored him on the same ground, being themselves scholars and well bred persons. He could therefore assure his friend (Dr. Hartley) that he was in no danger of persecution.



‘ In the course of my education at the University of Upsal, I had free access to its excellent library, which, by its own revenue, and by donations, receives continually one or more copies of every interesting new book. There I perused the theological treatises of Swedenborg, published till the year 1765; among them, *Arcana Cœlestia*, *De Cælo et Inferno*, &c. In that year, I went to reside at Stockholm, and continued partly in that city, and partly in its vicinity for near three years. During that time, Swedenborg was a great object of public attention in this metropolis, and his extraordinary character was a frequent topic of discussion. He resided at his house in the southern suburbs, which was in a pleasant situation, neat and convenient, with a spacious garden, and other appendages. There he received company. Not seldom he also appeared in public, and mixed in private societies. Therefore sufficient opportunities were given to make observation on him. I collected much information from several respectable persons, who had conversed with him; which was the more easy, as I lived the whole time, as private tutor, in the family of Dr. Celsius, a gentleman of distinguished talents, who afterwards became bishop of Scania; he and many of the eminent persons that frequented his house, knew Swedenborg well.

‘ In the summer of 1766, I waited on him at his house; introducing myself, with an apology for the freedom I took; assuring him that it was not in the least from youthful presumption, (I was then twenty,) but from a desire of conversing with a character so celebrated. He received me very kindly. It being early in the afternoon, delicate coffee without eatables was served, agreeable to the Swedish custom: he was also, like pensive men in general, fond of this beverage. We conversed for near three hours; principally on the nature of human souls,

and their states in the invisible world; discussing the principal theories of psychology, by various authors; among them the celebrated Dr. Wallerius, late professor of Natural Theology at Upsal. He asserted positively, as he often does in his works, that he had intercourse with spirits of deceased persons. I presumed, therefore, to request of him, as a great favor, to procure me an interview with my brother, who had departed this life a few months before; a young clergyman officiating in Stockholm, and esteemed for his devotion, erudition and virtue. He answered that God having for wise and good purposes separated the world of spirits from ours, a communication is never granted without cogent reasons; and asked what my motives were? I confessed that I had none besides gratifying brotherly affection, and an ardent wish to explore scenes so sublime and interesting to a serious mind. He replied, that my motives were good, but not sufficient; that if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission. He showed me the garden. It had an agreeable building; a wing of which was a kind of temple, to which he often retired for contemplation; for which, its peculiar structure, and dim, religious light, were suitable.

‘ We parted with mutual satisfaction; and he presented by me, to the said Dr. Celsius, an elegant copy of his *Apocalypsis Revelata*, then lately printed at Amsterdam.

‘ I should have improved this personal acquaintance: but Swedenborg went soon afterwards on his last travels; from which he did not return; he died in London, and was buried in the cemetery of the Swedish church.’

## CHAPTER IV.

## THE THEOLOGICAL WRITINGS OF SWEDENBORG.

THE works of Swedenborg, which are exclusively devoted to unfolding the truths of the new dispensation, comprise, when taken together, an amount equal to about twenty-seven volumes octavo, of five hundred pages each; twenty volumes of which are employed in explaining the spiritual sense of the Sacred Scriptures.

There are, however, many unpublished manuscripts of Swedenborg, deposited in the library of the Academy of Sciences at Stockholm; a catalogue of which may be seen in the Appendix No. III. Many of these manuscripts are doubtless very valuable, but most of them, it is presumed, are first drafts of works which were afterwards written over again and published. They were deposited in the library by the heirs of Swedenborg immediately after his death. The Academy is not authorized to dispose of them; but copies may be taken, and it is probable that, ere long, a portion of them will be published. The Diary of Swedenborg, which has not been published, now remains in the hands of the Rev. Mr. Sibley, of London. Its contents, it is said, are highly valuable to the New Church, and it is hoped that the work will be published before any accident shall occur to deprive the church of so rich a treasure. But we return to the works already published.

In the first place it is to be remarked that the style of Swedenborg, especially in his theological works, is rather

peculiar. This is chiefly to be accounted for from the fact that the truths which he has revealed are new to the world. A language is used exactly suited to the ideas conveyed. It is simple, and to those who are in a state to receive the truths communicated, it is perfectly intelligible. There is much precision in his use of terms. It would seldom be easy to substitute one term for another, however similar in appearance, without altering or destroying his meaning. It is proper, however, to remark that the translations into English, of his works, were made at an early period of the New Church, when there were but few members able to devote their time to the work of translating; and when, too, it is but reasonable to conclude, the truths of the new dispensation were not so well understood as at the present time. The style may be somewhat improved, and the sense rendered more clear, by new or revised translations of his works.

We can do little more than introduce the titles of most of the works, and some general remarks in connexion with a few of them. And as there appears to be no necessity of following the order in which they were published by Swedenborg, we prefer to arrange them into four different classes. By this means the reader will be better enabled to select such work to peruse as his judgment may seem to dictate. It is to be noted that the members of the New Church do not prescribe any particular order in which the works are to be read.

The first class of Swedenborg's writings consists of his Doctrinal Works: the second treats of subjects which are generally termed metaphysical: the third and most important class, comprises those works which unfold the spiritual sense of the Sacred Scriptures. The fourth class, much of which will be found interspersed through

the three first, treats of the nature and appearances of the spiritual world, and the state of man after death.

## CLASS I.

1. *The New Jerusalem and its Heavenly Doctrines.* 12mo. pp. 72. (De Nova Hierosolyma, &c. London, 1758. 4to.) This work treats of the following subjects: Of the New Heaven and New Earth, and what is meant by the New Jerusalem: Introduction to the Doctrine: Of Good and Truth: Of Will and Understanding: Of the Internal and External Man: Of Love in General: Of the Loves of Self and the World: Of Love towards the Neighbor, or Charity: Of Faith: Of Piety: Of Freedom: Of Merit: Of Repentance and the Remission of Sins: Of Regeneration: Of Temptation: Of Baptism: Of the Holy Supper: Of the Resurrection: Of Heaven and Hell: Of the Church: Of the Sacred Scripture, or the Word: Of Providence: Of the Lord: Of Ecclesiastical and Civil Government. All these subjects are explained briefly, but with clearness. This work has already been through four editions in this country, and five in England.

2. *The Four Leading Doctrines of the New Church.* This comprises four separate treatises, viz. *The Doctrine of the New Jerusalem concerning the Lord*; concerning *the Sacred Scripture*; concerning *Faith*; and concerning *Life*. These were all published separately by Swedenborg, in 1763, at Amsterdam. They are now to be had either separately or bound together in one work. The treatise on the *White Horse*, a pamphlet of twelve or fifteen pages, is also added to the same work. Taken together they form a work equal to about two hundred and fifty pages octavo. The subjects embraced in the above work are explained in a similar manner as in the

larger works, which we shall have occasion to notice hereafter.

In the treatise on the Sacred Scripture an account is given of the ancient Word which was lost, in addition to which a more particular account of it is given in the True Christian Religion, from which the following extracts are taken.

‘Concerning that ancient Word which was in Asia before the Israelitish Word, I am at liberty to give this information: that it is still reserved amongst the people who live in Great Tartary. I have conversed with spirits and angels in the spiritual world, who came from that country, and who informed me that they are in possession of the Word, and that they have possessed it time immemorial, and that according to this Word they celebrate their divine worship, and that it consists of mere correspondences. They said likewise that it contains the book of *Jasher*, mentioned in Joshua, chap. x. 12, 13; and in the second book of Samuel, chap. i. 17, 18; and that they are also in possession of the books called *The Wars of Jehovah* and *The Enunciations*, which are mentioned by Moses, Numbers, xxi. 14, 15, and 27 to 30; and when I read before them the words which Moses had quoted from those books, they examined whether they were in the original, and they found them; from which circumstances it is evident to me, that they are still in possession of the ancient Word. . . . I have further been informed by the angels that the first chapters of Genesis, which treats of the creation of Adam and Eve, of the garden of Eden, and of their children and posterity till the flood, and likewise of Noah and his children, are contained in that Word, and so were copied from it by Moses.’

3. *A Brief Exposition of the Doctrines of the New*

*Church.* 12mo. pp. 100. (Summaria Expositio, &c. Amsterdam, 1769.) This work was published as a precursor to the True Christian Religion. The author states in it that he is about to publish a complete view of the doctrines of the New Church. The following are his introductory remarks:

‘Several works and tracts having been published by me, during some years past, concerning the New Jerusalem, whereby is meant a New Church about to be established by the Lord, and the Apocalypse having been revealed, I am come to a determination to lay before the world a complete view of the doctrine of that church in its full extent; but, as this is a work of some years, I have thought it advisable to draw up some sort of sketch thereof, in order that a general idea may first be formed of that church and its doctrine; because when general principles precede, then the several particulars will appear at full in a clear light, for these enter into general principles, as things homogeneous into their proper receptacles. This compendium, however, is not designed for critical examination, but is barely offered to the world by way of information, as its contents will be proved at large in the work itself. But it is necessary first to state the doctrinals at present maintained concerning justification, that the following contrast between the doctrines of the present church, and those of the New Church, may be clearly understood.’

In this work he gives an account of the Doctrinals of Roman Catholics and the Protestants concerning Justification, and then contrasts them with the Doctrines of the New Church.

4. *True Christian Religion*, or the Universal Theology of the New Church, &c. (Vera Christiana Religio, &c. Amsterdam, 1771. 4to.) This work, in English, is

comprised in two octavo volumes of about six hundred pages each; it gives a complete view of the doctrine of the New Church, in fourteen chapters, as follows: 1. Of God the Creator, and of Creation: 2. Of the Lord the Redeemer, and of Redemption: 3. Of the Holy Spirit and of the Divine Operation, and of the Divine Trinity: 4. Of the Sacred Scripture, or Word of the Lord: 5. The Decalogue explained as to its external and internal sense: 6. Of Faith: 7. Of Charity, or love towards our neighbor, and of Good Works: 8. Of Freewill: 9. Of Repentance: 10. Of Reformation and Regeneration: 11. Of Imputation: 12. Of Baptism: 13. Of the Holy Supper: 14. Of the Consummation of the Age; of the Coming of the Lord; and of the New Heaven and New Church.

All the above subjects are very fully explained, and the errors of the prevailing doctrines of the day are exposed with great freedom, and contrasted with the truths of the new dispensation.

This is the last work which Swedenborg wrote. He was between eighty-two and eighty-four years of age when he was engaged in its publication. And for vigor of style, clearness of thought, and copiousness of illustration, it is surpassed by none of his previous works. In relation to this work he frequently remarked that he should not die until it was completed. This is the only theological work to which he prefixed his name, in doing which he was influenced, as we shall have occasion to notice elsewhere, by the advice of a friend.

To give a view of the above work would be nothing less than to give a view of the doctrines of the New Jerusalem Church; just what the author has done. From a glance at the heads of the several chapters above named, the general reader might be led to imagine that the author



believed in some of the prevailing doctrines of the day, such as those relating to the trinity, regeneration, &c. as they are now received. But this is not the case. The doctrine of the trinity, as unfolded in the New Church, is totally different from the doctrine of the trinity as generally explained at the present day. From the light of the New Church it is seen that there is a trinity of Father, Son, and Holy Spirit in the person of Jesus Christ, corresponding to the trinity or threefold principle of soul, body, and their operation in man. This doctrine is new, and cannot be readily received without giving up every other doctrine connected with that of a trinity of persons.

The doctrine of regeneration, as understood in the New Church, is also entirely different from regeneration as explained at the present day. In the New Church, regeneration is regarded as a gradual, progressive, work. It commences in infancy with those who suffer themselves to be regenerated, and continues to the end of life, and afterwards to eternity. The several stages of man's regeneration or spiritual life may be compared to the several stages of his natural life. There is an actual correspondence between the spiritual birth and growth, and the natural birth and growth, of man. The one takes place with as little violation of the laws of order as the other. Thus, without entering into a particular explanation of the subject, which would be foreign from our present purpose, it will readily be perceived that the subject of regeneration, as unfolded in this work, is new and has little in common with the sentiments which are so strongly urged at the present day.

The ordinances of Baptism and the Holy Supper, as explained in this work, are full of spiritual instruction. Baptism signifies regeneration; and as water signifies the truths of faith, baptism by water signifies that man is to

be regenerated by the truths of faith. In the Holy Supper the bread and wine represent the good of love and the truths of faith from the Lord, and their reception and appropriation by man when he rightly conforms to the ordinance. But for a more particular explanation of these subjects the reader must be referred to the work itself.

5. *The Coronis, or Appendix to the True Christian Religion.* 8vo. pp. 136. This is a posthumous work, and was either left unfinished, or a part of the manuscript was lost. It treats of the several churches which have existed on earth, and gives an account of their several doctrines.

#### CLASS II.

1. *The Wisdom of Angels concerning the Divine Love and the Divine Wisdom.* 8vo. pp. 356. (*Sapientia Angelica de Divino Amore et Divina Sapientia.* Amsterdam, 1763. 4to.)

This work treats of God the Creator, and of creation. It is shown that the Lord alone is love itself and life itself, and that man has life only by a constant reception of it from the Lord. All living beings except man are born with a knowledge of whatever is requisite for their support and happiness, but man is born in ignorance of all things necessary to his support or conducive to his happiness, to the end that he may acknowledge his constant dependence on the Lord. The doctrine that man is a mere recipient of life is important, and is necessarily connected with all the truths of the new dispensation.

In this work it is shown that there is a sun in the spiritual world corresponding to the sun in the natural world, that it appears before the eyes of angels in like manner as the sun of the natural world appears before the eyes of men, with this difference, that the sun of the spiritual world never sets. The spiritual sun is the heat

and light or love and wisdom which emanates from the Lord.

The natural world and all things therein exist from the spiritual world and spiritual objects to which they correspond. Evil was not created in the beginning, and never from the Lord, but had its origin in man. It grew out of the freewill in which man was necessarily created. As mankind gradually declined from the state of purity in which they were originally created, the face of nature gradually changed and became also corrupt.

In the latter part of the work the correspondence of the soul with the body is explained with much particularity. Diseases of the body are seen to have their origin in diseases of the mind. In the Most Ancient Church, before the degeneracy of mankind, there were no diseases, and even death was unaccompanied with pain. The body which had served its purpose in the natural world, was then thrown off as an useless garment. A premature death was unknown to them.

2. *The Wisdom of the Angels concerning the Divine Providence*, 8vo. pp. 469. (*Sapientia Divina de Divina Providentia*. Amsterdam, 1764. 4to.)

The author commences by showing that the Divine Providence is the government of the Divine Love and the Divine Wisdom of the Lord. Infinite Love and Wisdom are constantly operating with man, from his birth even to the end of his life, and afterwards to eternity, with an endeavor to produce in him the best possible good which he will suffer himself to receive from the Lord. Neither is there any intermission or variation in the operations of Providence. The Lord does not, as is implied in the theology of the present day, sometimes withdraw himself from mankind, and at other times deign to show them favor, but is constantly ordering and disposing the events

connected with the life of every individual in a manner best calculated to promote his spiritual welfare.

We are taught by the doctrine here unfolded that spiritual mercies cannot be communicated to man unless he is in a state to receive them in freedom; and that hence he is capable of exercising his freewill in spiritual things. He is capable of receiving or rejecting the Divine guidance. It is a *necessary* law of his nature that he should be free. The Lord cannot violate this freedom, because in so doing he would act contrary to his own laws of order. Under the government of the Lord, however, man is restrained from doing injury to others; but this is a restraint only on his natural freedom; he is not compelled to love the Lord or his neighbor, because it is impossible that love should be implanted in a state of compulsion.

As the Lord cannot, without the cooperation of man, remove his evils, so neither can man, without looking to the Lord for assistance, remove his own evils, but he is able, through Divine assistance, to remove and shun them without violating his own freedom; for if he *wills* to remove and shun them, he does it in freedom.

In the permissions of evil and in the government of the wicked, the Divine Providence is equally operative as in the immediate manifestation of his goodness in the government of angels and good men. In all the scenes of misery which take place in this life or in the spiritual world, the Lord is ever present, never suffering an evil to take place where one really less injurious could have been substituted consistently with the laws of order, and the freewill of those concerned. But although man is not compelled by the Lord, contrary to his own freedom, to desist from evil, he is, nevertheless, restrained by the constant influences of his Holy Spirit to the extent which his freedom will admit. More than this would be contrary to Divine Order, and injurious to man himself.

The natural man is disposed to doubt the perpetual operation of the Divine Providence, when he sees the wicked prosper and prevail over the good, when he sees artifice and stratagem successful, and when he reflects that the light of Christianity has spread over so small a portion of the world. But the spiritual man is able in some measure to account for these things. He is ready to believe that when a good man is unsuccessful, the cause may be that success would have injured his state and have retarded his regeneration; and that when an evil man is successful, the cause may be that his state of mind would have been rendered worse by disappointment, that he might have otherwise closed his mind still more against the influences of Divine Providence. He believes, too, that the Lord governs those who have not the light of Christianity, by as wise adaptation of truths to their state of mind, as in the case of those who live where its truths are acknowledged.

A prevailing truth, which appears conspicuous through every page of the above work, is that of a *particular* providence. A general providence is, in a certain sense, acknowledged by almost all. But generals are derived from particulars, and are composed of them, as the whole is composed of parts. Whoever, therefore, disbelieves in, or denies, the parts, denies the whole which embraces them; and whoever disbelieves in, or denies, a particular providence, denies a general providence also, although he may not be sensible of it.

3. *The Nature of the Intercourse between the Soul and the Body*, which is supposed to take place either by Physical Influx, or by Spiritual Influx, or by Preestablished Harmony. 12mo. pp. 120. (De Commercio Animæ et Corporis, &c. Amsterdam, 1769.)

In this work the author gives an account of the three

systems of philosophy above alluded to, in the title of the book, and proves that spiritual influx is the true order of creation and of life.

4. *The Delights of Wisdom concerning Conjugal Love*; after which follow the Pleasures of Insanity concerning Scortatory Love. Svo. pp. 508. (*Delitia Sapientia de Amore Conjugiali, &c.* Amsterdam, 1768. 4to.)

In this work are revealed the most important truths respecting the true nature of heavenly marriage. It is shown that there is a correspondence between the marriage of husband and wife, when regenerated, and the marriage of the Lord with the church; that they are no farther spiritually married, than they are regenerated; that as death is only a continuation of life, therefore man forever remains male and female, as he was created from the beginning; that true conjugal love can only exist between one husband and wife; that it can only exist where there is an acknowledgment, in heart and life, of the Divinity of our Lord.

It is stated that children born of parents united by the principle of conjugal love, come into the world with similar propensities to their parents, and that they are far less likely to be led astray in after life than children born of parents not principled in conjugal love. There is also a conjunction of conjugal love with the love of infants. 'Two universal spheres proceed from the Lord to preserve the universe in its created state, of which one is a sphere of procreating, and the other a sphere of protecting the things procreated. Those two universal spheres make one with the sphere of conjugal love, and with the sphere of the love of infants.\* As the relationship between husband and wife, conjugially united, is continued in the other life, it follows also that parents and children

\* No. 386, 387.

have, in the other life, a relationship to each other, in some measure corresponding to the one which existed between them in the natural world. And we are informed by Swedenborg that the men of the Most Ancient Church continue to live in the spiritual world, united together, houses by houses, families by families, and tribes by tribes, as they were on earth.

## CLASS III.

1. *Arcana Cœlestia*; or Heavenly Mysteries contained in the Sacred Scriptures, or Word of the Lord, manifested and laid open: beginning with the Book of Genesis. Interspersed with Relations of Wonderful Things seen in the World of Spirits and the Heaven of Angels. Twelve volumes, octavo. First published at London, in Latin, in eight volumes, from the year 1749 to 1758. A copious Index to the above was found among the author's manuscripts, which has been published.

The other works expository of the Sacred Scriptures, and included in the above class, are the following:

2. *The Apocalypse Revealed*: wherein are disclosed the Arcana therein foretold, which have hitherto remained concealed. In 2 vols. 8vo. (*Apocalypsis Revelata, &c.* Amsterdam, 1764. 4to.)

3. *The Apocalypse Explained* (*Apocalypsis Explicata*) according to the Spiritual Sense; wherein are revealed the Arcana which are predicted therein, and which have hitherto been concealed. To which is added, *A Summary Exposition* of the Internal Sense of the Prophetical Books of the Old Testament, and of the Psalms of David, with a twofold Index. In 6 vols. 8vo. This is a posthumous work of our author, which, together with the *Apocalypse Revealed*, we shall notice presently.

The *Arcana Cœlestia* treats of the internal sense, in a

series, of the books of Genesis and Exodus; in the course of which a great portion of of the remaining part of the Sacred Scriptures is more or less fully explained.

The following books have an internal sense, and are properly called the Word: The five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Apocalypse.

There are four different styles in which the Word is written. The *first* is what was in use in the Most Ancient Church. Whenever the men of that church made mention of earthly things, they thought of the spiritual and celestial things to which they corresponded. They reduced their thoughts into a kind of historical series or arrangement. Of this character are the chapters of Genesis down to the time of Abraham. The *second* style is the historical, occurring in the books of Moses from the time of Abraham until the times of Joshua, Judges, Samuel, and the Kings, in which books the historical facts are such as appear in the letter, but the relations contain an internal sense in a series. The *third* style is prophetic which took its rise from the style of the Most Ancient Church, that was held in high esteem: this style, however, is not connected, and in appearance historical, like that of the Most Ancient Church, but is broken and interrupted, being scarce ever intelligible but in its internal sense, wherein are contained the greatest arcana, which succeed each other in a beautiful and orderly connexion, having relation to the



internal and external man, to the various states of the church, to heaven itself, and in their inmost sense to the Lord. The *fourth* style is that of the Psalms of David, which is between the prophetic style and that of common speech, in which, under the person of David as a king, the Lord is treated of in the internal sense.

All those who have a desire for knowing the truth, and whose minds are not confirmed in false doctrines, are willing to acknowledge that the Word has an internal sense. They see that the doctrines, held by the various sects in Christendom, and which are essentially at variance with each other, are all supported by arguments drawn from the literal sense of the Word. But all Divine Truths, and of course the truths of the Word, are necessarily in harmony with each other; and the man of reflection cannot but acknowledge, that, whenever expressions occur in the letter of the Word, which are, in appearance, at variance with each other, that there is a light within capable of producing harmony without.

But the Word of the Lord is different from any other book, and consequently it must be differently received. It proceeds from infinite love, and its endeavor is to penetrate *all* minds. It is received by all according to their different states of mind. 'With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.'

A work written by a man necessarily proceeds from affections finite and limited; the truths in which his affection or love are embodied are finite and limited. The writer has in view some end which he wishes to accomplish, and the truths which he expresses in words are as limited as the end and cause from which they proceed. The words written are but a mirror, in which are seen the affection and thoughts, the end and motives,

of the writer. But the Infinite Mind, or the Supreme Good, in dictating the Word through the inspired writers, could have had nothing less in view, than the best possible good of the whole human race. An object short of this, and means employed of which any thing short of perfection can be predicated, must imply, if the expression be allowable, something short of infinity in the Divine Being, and render improper the expression, 'Word of God,' as applied to the Sacred Scriptures. It is impossible for man to adapt truths to *all* men, or to all states of mind; it is equally impossible for the Divine to do less. It is on account of the adaptation of truths to all mankind that the Word of God is capable of being received in such a variety of different forms, and not because truths themselves are at variance with each other. The sphere of the Divine Operation is not limited to a select few, who are thought to be, or who really are, better than others, but extends to all. 'If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there.' When the spiritual sense of the Word is opened, the infinite mercy and love of God are seen in expressions which seem to imply in him anger and wrath, and the immutability of God is seen in those which seem to imply in him repentance and change of purpose. But to recur to the subject of the Arcana.

In the history of the creation, in the first chapters of Genesis, is described the spiritual and real creation, or regeneration, of man. The six days of creation are so many distinct states in man's regeneration.

Man was termed by the ancients a microcosm, or little world. The various principles of his mind, of his thoughts and affections, have their analogies or correspondences in the visible objects of creation. These natural objects being visible and tangible, when their correspondences

are understood, may be used as an index to point out the exact state, condition, and progression of the world that is within man. All other language used to express the operations of the mind, must, in the nature of things, be comparatively feeble.

The literal sense of the history of creation is not in the least invalidated by the new views contained in the spiritual sense, but is altogether strengthened and exalted by them. For if the spiritual part of man is really created and formed in the order expressed by the order of creation, and the visible things of this world correspond to the spiritual things in man, there is then a twofold reason for believing that the earth was, in the main, created in the order described in the first chapters of Genesis.

Neither is the literal sense of the Word weakened by regarding Adam, not as a single man according to common interpretation, but as the Most Ancient Church collectively. For every society, whether great or small, according to the testimony of Swedenborg, which dwells together in a state of true heavenly order, has the human form. The place which each individual occupies in a society corresponds to a given place in the human form. There is an adaptation in the character of each individual to the various functions of the different members in the human body. A society in heaven appears at a distance as a single individual. And the Church Adam will appear to one who is receptive of the spiritual sense of the Word, as an individual. It is to be noted that the word Adam in the Hebrew signifies man.

But the advocates for a literal sense, to the exclusion of a spiritual sense, must meet with difficulties in explaining many historical parts of the Word, where the internal sense renders the meaning obvious. For instance, it is said that 'the sojourning of the children of Israel who

dwelt in the land of Egypt, was four hundred and thirty years.' Ex. 12, 40. The fact is established that they were in Egypt but half that period. On this subject, Swedenborg, after having given the internal sense of the above passage, says :

'It is said that the dwelling of the sons of Israel, by which they dwelt in Egypt, was thirty years and four hundred years; and further, that at the end of thirty years and four hundred years, in this same day, all the armies of Jehovah went forth from the land of Egypt, when yet the dwelling of the sons of Israel, from the going down of Jacob into Egypt to the departure of his posterity at this time, was not more than half that time, viz. two hundred and fifteen years, as is very manifest from the chronology of the Sacred Scriptures; for Moses was born of Amram, Amram of Kehath, and Kehath of Levi, and Kehath together with his father Levi came into Egypt, Genesis xlv. 11; the age of the life of Kehath was a hundred and thirty-three years, Exodus vi. 18, and the age of the life of Amram, from whom came Aaron and Moses, was a hundred and thirty-seven years, verse 20 of the same chapter; and Moses was a man of eighty years, when he stood before Pharaoh, Exodus vii. 7; it is not mentioned in what year of the age of Kehath Amram was born, nor in what year of the age of Amram Moses was born; but that there were not four hundred and thirty years, may be manifest, for the years of their ages do not amount to four hundred and thirty, but three hundred and fifty, as is plain, if the years of the age of Kehath, a hundred and thirty-three, be added to the years of the age of Amram, a hundred and thirty-seven, and these to the eighty years of Moses when he stood before Pharaoh; still less if the years from their nativities be added; that they were two hundred and fifteen years

may be seen from chronologists. But from the descent of Abraham into Egypt to the departure of the sons of Israel were four hundred and thirty years, see also chronology: hence now it may be manifest, that by four hundred and thirty years is here meant the entire period of time from Abraham, and not from Jacob: that these years were designed, and were called the years of the dwelling of the sons of Israel in Egypt, is on account of the internal sense, in which by them is signified a full state and duration of the vastation of those who were of the spiritual church, and were detained in the lower earth even to the Lord's coming, and were then liberated, see n. 6854, 6914, 7035, 7091, 7828, 7932.'

Many of the remarks already made relative to the Arcana apply equally to the Apocalypse Revealed and the Apocalypse Explained. The explanations in the Apocalypse Explained are only continued to the commencement of the nineteenth chapter. The remainder is taken from the Apocalypse Revealed.

The latter work, which it has already been said was published in 1764, was doubtless written after the former. There were two manuscripts of the Apocalypse Explained, the one a first draft, the other in a finished state for the press. On the title page of the first volume of the finished copy there was inscribed by the author himself, *London, 1759*. It therefore appears probable that he left the Apocalypse Explained from an apprehension that it was too voluminous to be immediately useful, and wrote and published in its stead the Apocalypse Revealed.

The Revelations have remained for ages a sealed book. Various attempts have been made from time to time to search out its hidden meaning, but without success, until the internal sense was explained by Swedenborg. It treats of the latter end or consummation of the

Christian Church, and the establishment of a New Church, signified by the Holy City, the New Jerusalem.

CLASS IV.

1. *A Treatise concerning Heaven and Hell, and of the wonderful things therein heard and seen.* 8vo. pp. 400. (De Cœlo et Inferno, &c. London, 1758. 4to.)

The following table of contents will give the reader a brief analysis of the work itself:

*Of Heaven.* Introduction; That the Lord is the God of Heaven; That the Divine of the Lord makes Heaven; That the Divine of the Lord in Heaven is Love to Him and Charity towards the Neighbor; That Heaven is distinguished into two Kingdoms; That there are Three Heavens; That the Heavens consist of innumerable Societies; That every Society is a Heaven in a less Form, and every Angel a Heaven in the least Form; That the Universal Heaven in One Complex resembles One Man; That hence every Angel is in a perfect Human Form; That it results from the Divine Human of the Lord, that Heaven, in the Whole and in Part, resembles a Man; That there is a Correspondence of all Things of Heaven, with all Things of Man; That there is a Correspondence of Heaven, with all Things of the Earth; Concerning the Sun in Heaven; Concerning Light and Heat in Heaven; Concerning the Four Quarters in Heaven; Concerning the Changes of State of the Angels in Heaven; Concerning Time in Heaven; Concerning Representatives and Appearances in Heaven; Concerning the Garments with which the Angels appear Clothed; Concerning the Habitations and Mansions of the Angels; Concerning Space in Heaven; Concerning the Form of Heaven, according to which Consociations and Communications have Place there; Concerning Governments in Heaven; Concerning

Divine Worship in Heaven ; Concerning the Power of the Angels of Heaven ; Concerning the Speech of the Angels ; Concerning the Speech of Angels with Man ; Concerning Writings in Heaven ; Concerning the Wisdom of the Angels of Heaven ; Concerning the State of Innocence of the Angels in Heaven ; Concerning the State of Peace in Heaven ; Concerning the Conjunction of Heaven with the Human Race ; Concerning the Conjunction of Heaven with Man by the Word ; That Heaven and Hell are from the Human Race ; Concerning the Nations or People out of the Church, in Heaven ; Concerning Infants in Heaven ; Concerning the Wise and the Simple in Heaven ; Concerning the Rich and the Poor in Heaven ; Concerning Marriages in Heaven ; Concerning the Employments of the Angels in Heaven ; Concerning Heavenly Joy and Happiness ; Concerning the Immensity of Heaven.

*Of the World of Spirits, and of the State of Man after Death.* What the World of Spirits is ; That every Man is a Spirit as to his Interiors ; Concerning the Resuscitation of Man from the Dead, and his Entrance into Life Eternal ; That Man, after Death, is in perfect Human Form ; That Man, after Death, is in the Enjoyment of all Sense, Memory, Thought, and Affection, in which he was in the World, and that he leaves nothing except his Terrestrial Body ; That Man, after Death, is of a quality agreeable to that of his former Life in the World ; That the Delights of the Life of every one after Death are turned into corresponding Ones ; Concerning the First State of Man after Death ; Concerning the Second State of Man after Death ; Concerning the Third State of Man after Death, which is the state of Instruction of those who come into Heaven ; That no one comes into Heaven from immediate Mercy ; That

it is not so difficult as it is supposed to live a Life which leads to Heaven.

*Of Hell.* That the Lord rules the Hells; That the Lord casts no one down into Hell, but that the Spirit casts himself down; That all who are in the Hells are in Evils and the Falses thence derived, originating in the Loves of Self and of the World; What is meant by Infernal Fire, and what by Gnashing of Teeth; Concerning the Malice and wicked Arts of Infernal Spirits; Concerning the Appearance, Situation, and Plurality of the Hells; Concerning the Equilibrium between Heaven and Hell; That Man is in Freedom through the Equilibrium between Heaven and Hell.

In this work we learn that the spiritual world, in its external appearance, resembles the natural world; that there are no objects in the natural world which have not their corresponding spiritual objects in the other world; but that there are, however, more objects, and these more perfect, in the spiritual than in the natural world,—for perfection increases as we ascend from the lower to the higher orders of creation. The two worlds are however perfectly distinct, and have nothing in common with each other except by correspondence. Nothing of the natural world can enter into the spiritual, and nothing of the spiritual world can enter into the natural. The reason why spiritual beings are sometimes seen by those in the natural world, is, because the spiritual sight of those in the natural world, who enjoy these spiritual communications, is for the time open; in which case those in the spiritual world do not descend, but those in this world who enjoy these communications, ascend.

Heaven, as explained in this work, does not consist in constantly performing acts of devotion, but its inhabitants are mainly employed in acts of uses to each other,



for the kingdom of heaven is a kingdom of uses. Indeed the sole happiness of heaven, according to the testimony of our author, consists in a man's loving his neighbor out of himself, that is, without any view to himself.

The unhappiness of the wicked does not consist in their being rejected, punished, and cast into hell by the Lord, for this is not the case; they separate themselves from the good, and form associations with evil spirits, because they take the greatest pleasure in their society; but their misery consists in hating and despising others, in having all their thoughts and affections centered in themselves—thus in living contrary to the order of heaven. The torments of hell do not consist, as generally supposed, in remorse of conscience; for conscience ceases to influence a man before he reaches the abodes of the wicked. Conscience is an heavenly attribute, and so long as the violation of its dictates by man causes in him any feelings of remorse, so long he lingers on the confines of heaven, but on its total extinction he sinks down to hell. The worm that never dies, is the lust of ruling over others, of possessing the property of others, of being honored and obeyed by others, of gratifying hatred, cruelty and revenge.

There are but few men so good as to be prepared for immediate entrance into heaven at the termination of their natural life; and few so decidedly bad as, at death, to sink immediately into hell. There is, therefore, a state of preparation after death both for the good and for the evil. This state is the world of spirits, or the intermediate state between heaven and hell. Those who are principled in goodness, but have some evil affections and false persuasions remaining, cannot at once be deprived of them. They are permitted to retain them until they can give them up in freedom. And those who are principled in

evil, but have accustomed themselves to assume the appearance of having acted from good and honest intentions, are permitted to pursue the same course until they are willing to act consistently with the prevailing principle of their lives.

In the separation of the evil from the good in the other life, the same operation of the Divine Providence is manifested as in the present world. The Lord assumes not one character here and another there; that is, there is not one code of laws for this world, and another code for the spiritual world. The Lord is the same yesterday, to-day, and forever. The separation of the wicked from the good takes place in the spiritual world on the same principle as in the natural world. We here see a general tendency in the well-disposed to unite together, while at the same time the evil are no less disposed to form association with others of like character with themselves.

The author simply relates things 'heard and seen,' and explains them, but without any effort in language or style to induce others to believe. There is this peculiarity in all his writings — he leaves the reader in freedom to receive or reject the truth. He does not use the power inherent in all the truths of which he was the recipient, to work upon the imagination and feelings of the reader, but acts in all cases as a servant of Divine Truth, leaving the event to Him who trieth the heart and the reins of all mankind. At the close he has the following remarks:

'What has been said in this work concerning heaven, the world of spirits, and hell, will be obscure to those who are not in the delight of knowing spiritual truths, but clear to those who are in that delight, especially to those who are in the affection of truth for the sake of truth, that is, who love truth because it is truth: for

whatsoever is loved enters with light into the idea of the mind, especially truth, when it is loved, because all truth is in light.'

2. *A Treatise concerning the Last Judgment*, and the Destruction of Babylon; showing that all the predictions contained in the Apocalypse are at this day fulfilled. Being a testimony of things heard and seen. (De Ultimo Judicio et Babylonia Destructa, &c. London, 1758.)

3. *A Continuation* concerning the Last Judgment, and the Spiritual World. (Continuatio de Ultimo Judicio, &c. Amsterdam, 1763.)

These two works are published in English, in one volume, 18mo.

In the above works it is shown that the last judgment took place in the year 1757. The New Jerusalem Church takes its date from that period, succeeding the Christian Church, as the latter did the Jewish Church, at the first advent of our Lord. It is shown that the judgment took place in the world of spirits, that is, in the intermediate state between heaven and hell. All men are there prepared for heaven or hell, but some arrive at their final destination sooner than others. Those who are interiorly good remain in the world of spirits, as before stated, until they are willing to surrender all those affections and thoughts which are not consistent with the prevailing principles of their lives; and those who are interiorly evil remain there until they are willing to give up all hypocritical pretensions to honesty and morality, and manifest in their external conduct the real selfishness of their character. From the time of the first advent of our Lord to the year 1757, the world of spirits had been gradually accumulating a great number of human beings, both good and evil, who had many things in common, and were able to live together in the bonds of external friendship, such as

is often seen to take place in this life, for a certain period, between a good and a bad man of similar tastes in external things. But the time had arrived for a general separation. The good could no longer endure the presence of the evil, and the evil could no longer deceive by assuming the appearance of goodness; and the former were raised up to heaven, whilst the latter sunk into hell.

Since the last judgment, agreeably to the testimony of Swedenborg, no one is allowed to remain in the world of spirits more than thirty years; of course there will not hereafter be another general judgment.

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## CHAPTER V.

### VARIOUS TESTIMONIES TO THE REALITY OF SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD, AND OF HIS FORETELLING EVENTS.

VERY little importance is attached, by members of the New Church, to the external evidences of Swedenborg's intercourse with the spiritual world. Being satisfied, from the truths contained in his writings, of his almost constant presence in the spiritual world for the ~~thirty last~~ years of his life, no external evidence can add at all to their belief in its reality. But with those who are unacquainted with his writings, these external evidences may in some cases be instrumental in producing a kind of belief favorable to their future progress towards the genuine truths of the New Church. It is, however, to be remarked that Swedenborg never attempted to convince any one of the truth of his doctrines, or the certainty of his intercourse with the spiritual world, by testimonies such as we are about to relate, although he had it in his

power constantly and daily to do so; but these testimonies were sought by others. He was ever ready to communicate freely to those who were disposed from proper motives to inquire of him concerning their departed relatives and friends.

We here introduce the relation which passed between Swedenborg and the Swedish Queen Louisa Ulrica, wife of King Adolphus Frederic, and sister of Frederic the Great of Prussia. In a work entitled 'Original Anecdotes of Frederic the Great, King of Prussia,' by M. Dieudonne Thiebault, Professor of Belles Lettres in the Royal Academy of Berlin, there is the following anecdote:

'I know not,' says M. Thiebault, 'on what occasion it was, that, conversing one day with the Queen on the subject of the celebrated visionary, Swedenborg, we (the members of the academy) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. The Queen, after having alluded to some anecdotes relative to Swedenborg's interviews with the spiritual world, replied, that though she was but little disposed to believe in such seeming miracles, she nevertheless had been willing to put the power of M. Swedenborg, with whom she was acquainted, to the proof;' 'that M. Swedenborg having come one evening to her court, she had taken him aside, and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the Court of Stockholm. She added, that what she had said was of a nature to render it impossible that the Prince could have repeated it to any one, nor had it ever escaped her own lips.' At their subsequent interview, 'the Queen,' says M. Thiebault, 'said that Swedenborg addressed her as follows: "You took, madam, your last leave of the Prince

of Prussia, your late august brother, at Charlottenburg, on such a day, and at such an hour of the afternoon; as you were passing afterwards through the long gallery, in the castle of Charlottenburg, you met him again; he then took you by the hand, and led you to such a window, where you could not be overheard, and then said to you these words——.” ‘The Queen, says M. Thiebault, ‘did not repeat the words, but she protested to us they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added, that she nearly fainted at the shock she experienced; and she called on M. de Schwerin to answer for the truth of what she had said, who, in his laconic style, contented himself with saying, “All you have said, madam, is perfectly true — at least as far as I am concerned.” M. Thiebault continues, ‘I ought to add, that though the Queen laid great stress on the truth of her recital, she professed herself at the same time incredulous to Swedenborg’s supposed conferences with the dead.’ “A thousand events,” said she, “appear inexplicable and supernatural to us who know only the immediate consequences of them; and men of quick parts, who are never so well pleased as when they exhibit something wonderful, take an advantage of this to gain an extraordinary reputation. M. Swedenborg was a man of learning, and some talent in this way; but I cannot imagine by what means he obtained the knowledge of what had been communicated to no one. However, I have no faith in his having had a conference with my brother.”’ M. Thiebault states that the Queen, as well as her brother Frederic the Great, were professed atheists: this accounts for her incredulity, but seems, at the same time, to establish more fully the truth of Swedenborg’s interview with her brother.

In a work entitled ‘Die Theory der Geister-Kunde,’ by a Dr. Stilling, printed at Nuremberg in 1808, may be found the following well authenticated narrative, a little abridged :

‘About the year 1770, there was a merchant in Elberfeld, with whom I lived seven years in the most intimate friendship. He was much attached to mystical writings; but was a man of good sense, and one who would not tell a wilful untruth for all the world. He travelled on business to Amsterdam, where, at that time, Swedenborg was. Having heard and read a great deal of this extraordinary man, he went to see him. He found a very venerable and friendly looking old gentleman, who received him politely: when the following dialogue took place.’ After some preparatory remarks, the *Merchant* said, “I think you will not be displeased with a sincere friend of the truth, if he desires an irrefutable proof that you really have communication with the spiritual world.” *Swedenborg*. “It would indeed be very wrong, if I were displeased: but I believe I have given already proofs enough, which cannot be refuted.” *M*. “Do you mean those respecting the Queen, the fire at Stockholm, and the mislaid receipt?” *S*. “Yes, I do; and they are true.” *M*. “May I be so free as to ask for a proof of the same kind?” *S*. “Why not? with all my heart.” *M*. “I had a friend, a student of divinity, at Duysburg: a little before his decease we had an important conversation together: now could you learn from him what was the subject of it?” *S*. “We will see:—come to me again in a day or two: I will see if I can find your friend.” The merchant returned accordingly; when Swedenborg met him with a smile, and said, “I have spoken with your friend: the subject of your discourse was, the final restoration of all things.” Swedenborg

then repeated to the merchant, word for word, what he and his deceased friend had maintained. 'My friend,' says Dr. Stilling, 'turned pale; for this proof was irresistible. Perfectly convinced, my friend left the extraordinary man, and travelled back again to Elberfeld.'

Mr. Springer, the Swedish consul, resident at London, a gentleman of the utmost veracity, makes the following statement :

'All that he (Swedenborg) has related to me respecting my deceased acquaintances, both friends and enemies, and the secrets that were between us, almost surpasses belief. He explained to me in what manner the peace was concluded between Sweden and the king of Prussia; and he praised my conduct on that occasion: he even told me who were the three great personages of whom I made use in that affair; which, nevertheless, was an entire secret between them and me. I asked him how he could be informed of such particulars, and who had discovered them to him. He answered, "Who informed me of your affair with count Ekelblad? You cannot deny the truth of what I have told you. Continue," he added, "to deserve his reproaches: turn not aside, either for riches or honors, from the path of rectitude, but, on the contrary, keep steadily in it, as you have done; and you will prosper."'

Mr. Noble, in his 'Appeal,' gives an anecdote which has never before been published; 'which,' says Mr. Noble, 'I take from a memorandum of the late Mr. Provo, a medical gentleman of the most respectable character, as many now living, beside myself, can testify. Swedenborg's *Arcana Cœlestia* was printed between the years 1748 and 1756, at the office of Mr. Hart, in Popping's Court, Fleet Street; to whom, from the acquaintance thus commenced, Swedenborg became considerably attached,



insomuch that, when in London, he often went to spend the evening at his house. Mr. Hart, the son of the former, told Mr. Provo, about the year 1779, that he looked upon Swedenborg as an extraordinary man, for the following reason: Mr. Hart, the father, died in London, while Swedenborg was abroad; who, on his return, went to Mr. Hart's house. After being let in at the street-door, he was told that his old friend was dead: to which he instantly replied, "I know that very well; for I saw him in the spiritual world while I was in Holland, at such a time [near the time of his death or soon after]; also, whilst coming over in the packet to England. He is not now in heaven," he continued, "but is coming round, and in a good way to do well." This much surprised the widow and son; for they knew that he was just come over; and, as they assured Mr. Provo, that "he was of such a nature, that he could impose on no one; that he always spoke the truth in every little matter, and would not have made any evasion, though his life had been at stake."

The following statement of Swedenborg's foreknowledge of what was afterwards to take place, was made by Mr. Springer, alluded to above: 'Fifteen years ago (dating from 1782) Swedenborg was leaving London for Sweden, and begged of me [as Swedish consul] to engage his passage with a good captain. I agreed with one named Dixon. When the captain came to fetch him on board, I took leave of him and wished him a good voyage; then turning to the captain, I asked if he had laid in a stock of good provisions; to which he answered, that he had, as much as was necessary. On this Swedenborg interposed, and said, "My friend, we shall not have occasion for much; for, by the help of God, on this day week, at two o'clock, we shall enter the harbor of Stockholm."

Which assertion, captain Dixon informed me on his return, was exactly fulfilled.'

Another instance of similar knowledge is related by Mr. Robsam, a Director in the Bank of Stockholm :

'I met him,' says Mr. R. 'in his carriage, as he was setting off on his journey to London the last time but one. I asked him how he could venture on such a voyage at the age of eighty years. "Do you think," I added, "I shall see you any more?" "Do not make yourself uneasy, my friend," he replied: "if you live we shall see one another again: for I have another of these journeys to make after the present." He returned accordingly. The last time of his leaving Sweden he came to see me the day he was setting off. I again asked him if we should see one another any more. He answered, with a tender and affecting air, "I do not know whether I shall return: but I am assured that I shall not die till I have finished the printing of my work entitled *True Christian Religion*, which is the object of my journey. But if we do not see each other any more in this lower world, we shall meet in the presence of the Lord, if we have kept his commandments.'" He did, accordingly, finish the printing of his last work here mentioned, at Amsterdam, and he died at London not very long afterwards.

It is generally known that Swedenborg foretold the day of his departure from the natural to the spiritual world. We shall presently introduce the affidavit of the persons with whom he boarded immediately previous to the termination of his natural life, in which it is declared that he told one of them on what day he should die a month before it happened. But we here introduce a document showing that Swedenborg also foretold the time of his death to the celebrated methodist minister, John Wes-

ley. Mr. Wesley was, at one time, very much inclined to embrace the doctrines of the New Church; and it is very remarkable that, after his understanding was convinced of Swedenborg's supernatural knowledge, he should appear in the ranks of his persecutors. Mr. Noble, in his Appeal, after giving an account of Wesley's favorable opinion, at one time, of Swedenborg's writings, and of his subsequently rejecting them and joining Mathesius (a Swedish clergyman in London,) in representing Swedenborg as a madman, says:

‘ But I am providentially enabled, by some documents which have recently come into my hands, to trace the progress of Mr. Wesley's mind in regard to Swedenborg, in such a manner, as completely to neutralize his authority in the unfavorable conclusion which he at last adopted: for, I am enabled to show, that, in that conclusion, Mr. Wesley stands in direct opposition to Mr. Wesley himself: and that his first judgment was formed upon far better evidence than his last. It appears certain, that Mr. Wesley was at one time inclined to receive Swedenborg's testimony in the fullest manner; and this *because he had had indubitable experience of his supernatural knowledge.*

‘ Among Mr. Wesley's preachers, in the year 1772, was the late Mr. Smith, a man of great piety and integrity, who afterwards became one of the first ministers in our church. Having heard a curious anecdote, said to rest on his authority, I wrote to Mr. J. I. Hawkins, the well-known engineer, who had been intimately acquainted with Mr. Smith, to request an exact account of it. The following (a little abbreviated) is his answer: it is dated February 6th, 1826.

“ Dear Sir,—In answer to your inquiries, I am able to state, that I have a clear recollection of having repeatedly heard the Rev. Samuel Smith say, about the year 1787

or 1788, that in the latter end of February, 1772, he with some other preachers, was in attendance upon the Rev. John Wesley, taking instructions and assisting him in the preparations for his great circuit, which Mr. Wesley was about to commence : that while thus in attendance, a letter came to Mr. Wesley, which he perused with evident astonishment ; that, after a pause, he read the letter to the company, and that it was couched in nearly the following words : [the letter was most probably in Latin : but Mr. Wesley, no doubt, would read it in English.]

‘ *Great Bath Street, Cold Bath Fields, Feb. —, 1772.*

Sir : I have been informed, in the world of spirits, that you have a strong desire to converse with me ; I shall be happy to see you if you will favor me with a visit. I am, sir, your humble servant,                      EMAN. SWEDENBORG.’

“ Mr. Wesley frankly acknowledged to the company, that he had been very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned that desire to any one.

“ Mr. Wesley wrote for answer, that he was then closely occupied in preparing for a six months’ journey, but would do himself the pleasure of waiting upon Mr. Swedenborg soon after his return to London.

“ Mr. Smith further informed me, that he afterwards learned from very good authority, that Swedenborg wrote in reply, that the visit proposed by Mr. Wesley would be too late, as he, Swedenborg, should go into the world of spirits on the 29th day of the next month, never more to return.

“ Mr. Wesley went the circuit, and on his return to London, [if not, as is most probable, before,] was informed of the fact, that Swedenborg had departed this life on the 29th of March preceding.

“ This extraordinary correspondence induced Mr. Smith

to examine the writings of Swedenborg; and the result was, a firm conviction of the rationality and truth of the heavenly doctrines promulgated in those invaluable writings, which doctrines he zealously labored to disseminate during the remainder of his natural life.

“That Mr. Smith was a man of undoubted veracity, can be testified by several persons now living, besides myself; the fact, therefore, that such a correspondence did take place between the Hon. Emanuel Swedenborg and the Rev. John Wesley, is established upon the best authority.

“On referring to Mr. Wesley’s printed journal it may be seen, that he left London on the 1st of March, in the year 1772; reached Bristol on the 3d, Worcester on the 14th, and Chester on the 29th, which was the day of Swedenborg’s final departure from this world. Mr. Wesley, in continuing his circuit, visited Liverpool, and various towns in the north of England, and in Scotland, returning through Northumberland and Durham to Yorkshire, and thence through Derbyshire, Staffordshire, and Shropshire, to Wales; thence to Bristol, Salisbury, Winchester, and Portsmouth, to London, where he arrived on the 10th of October, in the same year, having been absent rather more than six months.

“I feel it my duty to accede to your request and allow my name to appear as your immediate voucher. I remain, dear sir, your’s, very sincerely, J. I. HAWKINS.”

‘To this I can add, that the Rev. M. Sibley has assured me that he has heard Mr. Smith relate the above anecdote; and that he could mention, if necessary, several other persons still living who must have heard it too. He fully, also, supports Mr. Hawkins’s statement in regard to Mr. Smith’s veracity. Thus it is impossible to doubt that Mr. Smith affirmed it; and it is difficult to suppose that

he could either wilfully or unintentionally misrepresent an incident which must have impressed him so strongly, and of which the consequent change of his sentiments formed a collateral evidence.'

It is difficult to view the power or gift of foreknowing events otherwise than miraculous. Yet in the case of Swedenborg that power seemed the natural consequence of the elevation of his mind into the spiritual world, and into the region of causes. The following extract concerning the last judgment, which took place in 1757, is found in Swedenborg's Diary under date of February 13th, 1748. 'There has often been presented to me in vision 57, or 1757. The numbers were written; but what is meant by them, I do not fully understand.' Other events were doubtless more readily revealed to him than the above concerning the last judgment; for concerning that event it is written, 'Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.' But the above document is a testimony of the tendency of his mind towards a reception of a knowledge of things to come.

The following letter of the celebrated Professor Kant, the German Philosopher, was lately brought forward by Dr. Tafel, of Germany, with other documents, to prove the intercourse of Swedenborg with the spiritual world. It is dated 10th August, 1758, and addressed to a lady of quality, Charlotte de Knoblock, afterwards widow of Lieutenant General de Klingsporn. Kant highly esteemed this lady, who was remarkable for her thirst after knowledge. It appears that she asked his opinion concerning Swedenborg and his writings. The letter is as follows:

'I would not have deprived myself so long of the honor and pleasure of obeying the request of a lady, who is the

ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform myself thoroughly concerning the subject of your request. Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it might appear that an erroneous opinion had induced me to credit the various relations concerning it without careful examination. I am not aware that any body has ever perceived in me an inclination to the marvellous, or a weakness approaching to credulity. So much is certain, that notwithstanding all the narrations of apparitions, and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with the rule of sound reason to incline to the negative side; not as if I had imagined such a case to be impossible, although we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead, or in the darkness of night. This is the position in which my mind stood for a long time, until the accounts of Swedenborg came to my notice.

‘These accounts I received from a Danish officer, who was formerly my friend, and attended my lectures; and who, at the table of the Austrian ambassador, Dietrichstein, at Copenhagen, together with several other guests, read a letter which the ambassador had lately received from Baron de Lutzow, the Mecklenburg ambassador at Stockholm; in which he says, that he, in company with

the Dutch ambassador, was present, at the Queen of Sweden's residence, at the extraordinary transaction respecting M. de Swedenborg, which your ladyship will undoubtedly have heard. The authenticity thus given to the account surprised me. For it can scarcely be believed, that one ambassador should communicate a piece of information to another for public use, which related to the Queen of the court where he resided, and which he himself, together with a splendid company, had the opportunity of witnessing, if it were not true. Now in order not to reject blindfold the prejudice against apparitions and visions by a new prejudice, I found it desirable to inform myself as to the particulars of this surprising transaction. I accordingly wrote to the officer I have mentioned at Copenhagen, and made various inquiries respecting it. He answered that he had again had an interview concerning it with the Count Dietrichstein; that the affair had really taken place in the manner described; and that professor Schlegel, also, had declared to him, that it could by no means be doubted. He advised me, as he was then going to the army under general St. Germain, to write to Swedenborg himself, in order to ascertain the particular circumstances of the extraordinary case. I then wrote to this singular man, and the letter was delivered to him, at Stockholm, by an English merchant. I was informed that Swedenborg politely received the letter, and promised to answer it. But the answer was omitted. In the mean time I made the acquaintance of an English gentleman who spent the last summer at this place, whom, relying on the friendship we had formed, I commissioned, as he was going to Stockholm, to make particular inquiries respecting the miraculous gift which M. de Swedenborg is said to possess. In his first letter, he states, that the most



respectable people in Stockholm declare, that the singular transaction alluded to had happened in the manner you have heard described. He had not then had an interview with Swedenborg, but hoped soon to embrace the opportunity; although he found it difficult to persuade himself that all could be true which the most reasonable persons of the city asserted, respecting his communication with the spiritual world. But his succeeding letters were quite of a different purport. He had not only spoken with Swedenborg, but had also visited him at his house; and he is now in the greatest astonishment respecting such a remarkable case. Swedenborg is a reasonable, polite, and open-hearted man: he also is a man of learning; and my friend has promised to send me some of his writings in a short time. He told this gentleman, without reserve, that God had accorded to him the remarkable gift of communicating with departed souls at his pleasure. In proof of this he appealed to certain known facts. As he was reminded of my letter, he said that he was aware he had received it, and that he would already have answered it, had he not intended to make the whole of this singular affair public to the eyes of the world. He should proceed to London in the month of May this year, where he would publish a book, in which the answer to my letter, as to every point, might be met with.

‘In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and the person who related them to me had the opportunity of investigating them at the very place where they occurred, I will narrate to you the two following occurrences.

‘Madame Harteville, the widow of a Dutch envoy at Stockholm, was, some time after the death of her husband, asked by Croon, the goldsmith, for the payment of

a set of silver plate, which her husband had ordered to be made by him. The widow was indeed convinced that her deceased husband was too orderly and particular in his affairs, not to have settled and paid the account; however, she could find no receipt to testify the payment. In her trouble, and as the value was considerable, she intreated M. de Swedenborg to pay her a visit. After some apologies, she besought him, if he possessed the gift of being able to speak with departed souls, as every body said he did, to have the kindness to inquire of her departed husband, respecting the demand of payment for the set of silver plate. Swedenborg was very affable, and promised to serve her in this affair. Three days afterwards the same lady had company, when M. de Swedenborg came, and told her, in his cool manner, that he had spoken with her husband. The debt had been paid seven months before his death, and the receipt had been put in a bureau which was in an upper apartment. The lady replied that this bureau had been cleared out, and that the receipt could not be found amongst any of the papers. Swedenborg returned, that her husband had told him, that if a drawer on the left side of the bureau was pulled out, a board would be observed, which must be pushed away, and then a secret drawer would be discovered, in which he used to keep his secret Dutch correspondence, and in which, also, he had placed the receipt. At this indication, the lady, accompanied by all her friends, went to the upper apartment. They opened the bureau, and proceeded according to Swedenborg's instruction. They found the drawer of which the lady had not known, and in it the papers and receipt were met with, to the very great astonishment of all present.

‘But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion

respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1756, when M. de Swedenborg, towards the end of September, on Saturday, at four o'clock, P. M., arrived at Gothenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock M. de Swedenborg went out, and after a short interval, returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm, (Gothenburg is about fifty miles\* from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, "thank God! the fire is extinguished, the third door from my house." This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and as the governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On the Monday evening a messenger arrived at Gothenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday

\* German miles; near three hundred English.

morning the royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at eight o'clock.

‘What can be brought forward against the authenticity of this occurrence? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Gothenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence. I am, with profound reverence, &c.

EMANUEL KANT.

‘Kœnigsberg, Aug. 10, 1758.’

The editors of the *Intellectual Repository*, who have copied the above letter in that work, make the following remarks:

‘Swedenborg's omitting to answer, by letter, Professor Kant's inquiries of him relating to the above affair, may appear extraordinary. But it is to be observed, that he never, himself, laid any stress upon these miraculous proofs of the truth of his pretensions. If asked respecting them by those who had heard them from others, he would say that the reports were true; but he abstained from writing any accounts of them; and never does he appeal to them, or so much as mention them, in his works. How strong an evidence is this of his elevation of mind; and of his perfect conviction of the truth of the views he was made the instrument of unfolding, with his own divine appointment to that purpose, as standing in need of no such evidence for their support! Could it be possible for

any of the merely fanatical pretenders to divine communications to appeal to such testimonies of supernatural endowment, how continually would they do so, — how eagerly would they seek to silence objectors by referring to the queens, counts, ambassadors, governors, and university professors, that had been witnesses of their power! But it is precisely on account of the silencing nature of such evidence, that Swedenborg declines to make use of it. It is a principle in his theology, that nothing which externally compels assent can impart an internal reception of genuine truth, which is the only kind of reception that can do the subject of it any real good: it is to the praise, then, of his consistency, that he never adverts to the external demonstrations, which, under peculiar circumstances, he had occasionally been induced to give, of the reality of his communications with the spiritual world. Yet, this once established, the reality of his divine commission is established also. To be able to have intercourse at pleasure with the inhabitants of the eternal world, and with any who have hence departed thither, is obviously an endowment unattainable by any natural means. It can, then, only be enjoyed by the special gift of the Lord. But the Lord, we may be certain, would not remove the barrier, which, for various important reasons, is established between the other world and this, for any merely trivial and natural purpose. He can only, then, have done it in the case of Swedenborg, because, without it, he could not have been qualified to explain the correspondence between spiritual things and natural, which was necessary to the developement of the spiritual sense of the Word; nor to restore the lost knowledge respecting the nature of the life after death, of heaven and hell; both which discoveries were indispensable to the opening of the New Jerusalem dispensation. When,

therefore, Swedenborg gave proof that he enjoyed the power of free communication with the spiritual world, he gave proof, at the same time, that he had truly received as he affirmed, a divine commission to promulgate the truths of this dispensation. Yet he forbore to appeal to this overwhelming testimony; because he knew that they whose minds were so closed as to be incapable of believing the truth through its own inherent light, could not be made to believe it interiorly, and thus permanently, by merely external demonstrations. Doubtless, however, it was of Divine Providence that occasions arose which constrained him to give such demonstrations, and that they were recorded by others: because such things serve for confirmation of the truth, though they are not the proper grounds of its original reception. When presented also upon testimony, and at a distance of time, they lose that compulsive character which they possess when they take place immediately, or nearly so, before our eyes: and thus they may then become useful to draw attention to the truth, which, when known, may convince by its own evidence.'

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## CHAPTER VI.

SWEDENBORG'S FRIENDS — MISCELLANEOUS ACCOUNTS  
CONCERNING HIM — CLOSE OF HIS NATURAL LIFE —  
EULOGY BY SANDEL.

THERE were many distinguished men who became the intimate friends of Swedenborg, after his spiritual sight was opened, in 1743-4. Among these was Dr. Gabriel Andrew Beyer, Professor of Greek Literature, and member

of the Consistory at Gottenburg. He is the author of an Index to Swedenborg's works.

Dr. Beyer first became acquainted with Swedenborg in 1766. In the course of that year Swedenborg went to Gottenburg to take passage in a vessel that was to sail in a few days for London. During his stay at Gottenburg, Dr. Beyer accidentally fell into his company. Being interested by Swedenborg's conversation he invited him to dine with him on the following day, in company with Dr. Rosen (a learned clergyman who afterwards embraced the doctrines of the New Church). After dinner Dr. Beyer requested Swedenborg to give a full account of his doctrines. To this request he readily complied, and gave a clear and luminous account of the heavenly doctrines of the New Church. He was listened to very attentively, and suffered to proceed without interruption to the conclusion of his discourse; when he had finished, Dr. Beyer requested him to meet him on the following day, and to bring with him a paper containing the substance of his discourse, in order that he might consider it more attentively. On the following day, Swedenborg came according to his promise, when, taking the paper from his pocket, he trembled and appeared much agitated; and, handing the paper to Dr. Beyer, in the presence of Dr. Rosen, he said, '*Sir, from this day the Lord has introduced you into the society of angels, and you are now surrounded by them.*' They were, as might be expected, much affected by an occasion so extraordinary. Swedenborg then took his leave, and on the following day embarked for England.

Dr. Beyer immediately procured the writings of Swedenborg, and became a full receiver of the doctrines. He suffered some persecution from the clergy on account of his sentiments. On this subject we find a letter addressed

to him from Swedenborg, saying, 'I wonder that your suit and controversy still continue at Gottenburg, against which I will urge a complaint at the next Diet, when I shall transmit the Universal Theology of the New Heaven and the New Church, which will appear in print at the end of June. I will send two copies to each member of the Diet, and request that they may appoint from all the respective orders, an assembly of deputies to give their final decision.' This letter was written from Amsterdam, April 20th, 1771. In 1770, Dr. Beyer drew up a public confession of his belief in the doctrine of the New Church, and sent it to the king, agreeably to the command of his royal highness. It is an able vindication of the doctrines. We will introduce the concluding part, not as containing any thing very remarkable, but merely to show the style in which he wrote :

'In obedience to your majesty's most gracious command, that I should deliver a full and positive declaration respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that as far as I have proceeded in their study, and agreeably to the gift granted to me for investigation and judgment, I have found in them nothing but what closely coincides with the words of the Lord himself, and that they shine with a light truly divine. A man as naturally timorous and diffident as I am, could scarcely have ventured to avow these sentiments, had not the Lord, for the honor of his cause, granted me that freedom, and in his mercy drawn forth from me this avowal, by holding out to me protection against heavy persecutions, under a singularly gracious and righteous government. The consolation I feel, under these circumstances, is grounded on the sure confidence, that as many of your majesty's faithful subjects as are duly conversant with these writ-



ings, and shall come to be graciously examined upon their nature and tendency, will give report upon them, which will be found to agree and harmonize perfectly with this, my humble declaration.'

Dr. Beyer was employed thirteen years in completing the Index to Swedenborg's works. He sent it, sheet by sheet, to Amsterdam to be printed; and on the day he sent off the last sheet corrected, he became sick, and died a few days after.

The name of Count Hopken, Prime Minister of Sweden, and an intimate friend of Swedenborg, has been introduced in the preceding pages. Some further account of this man may be seen in the Appendix, No. V.

The Rev. Thomas Hartley, Rector of Winwick, in Northamptonshire, in England, was on terms of intimacy with Swedenborg during the latter part of his life. Swedenborg's letter to Dr. Hartley has already been alluded to. In relation to said letter Dr. Hartley makes the following remarks:

'As the credibility of Swedenborg's extraordinary dispensation, in respect to his commerce with the invisible world, would receive additions from his private good character, I was accordingly led to call upon him by letter to publish some particulars of himself, for the satisfaction of the public; which he answered, giving me some account of himself and family; and the accuracy of his relation was confirmed to me by some that well knew him in his own country, and of the honors with which he was dignified there as a member of the Diet of the equestrian order of nobles, and of the high esteem in which he was held by the royal family in Sweden, as also by the most pious and excellent men of that kingdom.

'Swedenborg was a man of uncommon humility, and

so far from affecting to be the head of a sect, that his voluminous writings in divinity continued almost to the end of his life to be anonymous publications; and I have some reason to think that it was owing to my remonstrance to him on this subject, that he was induced to prefix his name to his last work.

‘I saw him in the beginning of his last sickness, and asked him if he was comforted with the society of angels as before, and he answered that he was: I returned home, about a day’s journey from London, and heard soon after that he was near his departure, and expressed his desire to see me; but some hindrances to the visit happening at that time, I did not embrace the opportunity as I should have done, for those hindrances might have been surmounted. My neglect on this occasion appears to me without excuse, and lies very heavy on my mind to this day.’

Dr. Hartley translated into English Swedenborg’s treatise ‘On the Nature of Influx,’ and prefixed a long preface to the work. He also addressed a long letter to the translator of the ‘True Christian Religion,’ which letter was introduced into the preface to that work. Both the letter and the preface to the treatise on Influx will be found very interesting and useful. He is also the author of the preface to the first edition, in English, of ‘the treatise on Heaven and Hell,’ which has been justly admired. He was assisted in the translation of the latter work by Mr. William Cookworthy.

This leads us to notice, from a memoir of Mr. Cookworthy, a paragraph relative to Dr. Hartley, and Swedenborg. Mr. Cookworthy was a native of Plymouth; he was originally a member of a Society of Friends, rose from an obscure condition in life, and became a respectable and esteemed minister of the gospel. He was a man

of good affections and much beloved. In this memoir it is said :

‘ Dr. Hartley was a man of the same affectionate disposition, and the same enlarged views of religion ; yet from a nervousness of constitution, more inclined to shrink from society and discussion. They corresponded for some time before they were personally acquainted, until the repeated interchange of sentiment had produced such a union of soul, that when they met for the first time, they flew into each other’s arms, as if they had been old acquaintance. Shortly before Swedenborg’s death, they both visited him at his lodgings in Clerkenwell. The interview must have been interesting, but the particulars of it are not recorded, except that it was impossible to avoid noticing the remarkable innocence and simplicity of Swedenborg, and how, on inviting him to dine with them, he politely excused himself, adding, that his dinner was already prepared, which proved to be a simple meal of bread and milk.’

Dr. Messiter, an eminent physician in London, was an intimate friend of Swedenborg’s. In 1769 he presented, by desire of Swedenborg, some of his works to the Professors of Divinity at Edinburgh, Glasgow, and Aberdeen, for the universities at those places. His letters to the professors, and their replies, which are very interesting, may be seen in the *Intellectual Repository*, vol. iii. p. 449, &c. In his letter to Dr. Hamilton, at Edinburgh, Dr. Messiter says, ‘ there are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he (Swedenborg) is in the least a stranger ; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any ; and, as himself somewhere says of the angels, he always turns his head away

on the slightest encomium.' Dr. Hamilton, in his answer, says, 'I have seen enough to convince me that the honorable author is a very learned and pious man, qualities that shall ever command my respect.' The other professors also spoke of Swedenborg with much respect.

Another personal acquaintance of Swedenborg was a General Christian Tuxen, of Elseneur, in Denmark. The following extract of a letter of Gen. Tuxen will be found interesting.

'As I lived at Elseneur, I also heard several other things concerning him; that he often passed the Sound in his travels to and from Amsterdam and London; and in what manner he had answered his landlord who kept the sign of Charles the Twelfth, who, on asking him how that king fared in the other world, he replied that he retained the same sentiments and conduct in the world of spirits as he did in this world. As also the following anecdote, which I had from a very respectable friend, who was a witness of it, viz. That himself, together with the other officers of the custom-house at Oresound had been invited by the Swedish consul, Mr. Kryger, to dine in the company of Swedenborg, whom many of the first people in town (also particularly invited) wished to see and know. Being all seated at table, and none of them taking the liberty of addressing Swedenborg, who was likewise silent, the Swedish consul thought it incumbent on him to break silence, for which purpose he took occasion, from the death of the Danish king, Christian VI., which happened the preceding year, to inquire of Swedenborg, as he could see and speak with the dead, whether he had also seen Christian VI. after his decease. To this Swedenborg replied in the affirmative, adding, that when he saw him the first time, he was accompanied by a bishop, or some other prelate, who

humbly begged the king's pardon for the many errors into which he had led him by his counsels. A son of the said deceased prelate happened to be present at the table. The consul, Mr. Kryger, therefore fearing that Swedenborg might say something further to the disadvantage of the father, interrupted him, saying, Sir, this is his son! Swedenborg replied, it may be, but what I am saying is true. This and other relations induced me a few years afterwards to solicit the Swedish consul Mr. Rabling, to acquaint me the next time Swedenborg came to Elsenaur; he soon after informed me by means of his nephew, Mr. Beyer, that Swedenborg was then at his house at dinner, together with the captain who brought him over, and desired I would make great haste as the wind proved favorable, and they were on the point of embarking. I made all possible haste, and on entering the house, I addressed the assessor as being an intimate friend of the consul's, and came on purpose to have the honor of the acquaintance of so celebrated and learned a man as himself; and I requested his permission to ask him a few questions. To this he civilly and mildly answered: Ask what you please, I shall answer all in truth. My first question was, whether the relation, reported as having passed between himself and the queen at Stockholm, was true? He answered, tell me in what manner you have heard it related, and I will tell you what part of it is true or otherwise. I replied, that as I saw he was on the point of going on board the vessel, I supposed there was no time to loose, and therefore desired he would have the kindness to relate the affair to me. He consented, and told it to me in the same manner as I had been informed of it before by means of letters from people of credit; adding however the following circumstances: That the senator count Scheffer, came one day to see him, and

asked him whether he would accompany him to court the next day, Swedenborg inquired why he proposed it, as he very well knew he occupied himself with other concerns than going to court. Count Scheffer replied, that the queen a few days before, had received a letter from her sister the duchess of Brunswick, in which she mentioned a censure or criticism she had read in the Gazette of Gottingen, on a man at Stockholm, who pretended to speak with the dead; and she wondered much that the queen, in her letters to her, never had mentioned a word on that subject. The queen then inquired of those present, whether it was true that there was such a man, and whether he was not insane? To this count Scheffer answered, that he was far from insane, but a sensible and learned man. Upon this, the queen expressed her wishes of seeing him: when count Scheffer said that he was intimately acquainted with him, and would propose it to him. The count accordingly made Swedenborg promise to accompany him to court, which he did. The king and queen being arrived, entered first into conversation with the foreign ambassadors and other principal characters at court, and then approached count Scheffer, who presented Swedenborg. The queen expressed her satisfaction at seeing him, and asked him whether it was true, that he could converse with the deceased; he answered yes. She inquired further, whether it was a science that could be communicated to and by others? No. What is it then? A gift of God or the Lord. Can you then speak with every one deceased, or only with certain persons? He answered, I can converse with all, whom I have known in this world; also with all royal and princely persons, with all renowned heroes, or great and learned men, whom I have known, either personally, or from their actions or writings:

consequently, with all, of whom I could form an idea ; for it may be supposed that a person whom I never knew, nor of whom I could form any idea, I neither could nor would wish to speak with. The queen then asked him, whether he would undertake a commission to her lately deceased brother. He answered, with all my heart. On this he followed the queen with the king and count Scheffer to a window in the apartment, where the queen gave him his commission, to which he promised to bring her an answer. After this he was invited to the royal table, here they put a thousand questions to him, which he answered truly. Some time after, count Scheffer paid him another visit, and asked him whether he had a mind of going to court again, to which he consented. The queen on seeing him, said, do not forget my commission. He answered, it is already done. And when he delivered her his message, she was extremely surprised, and became suddenly indisposed, and after some recollection she said, This no mortal could have told me. On my inquiring whether any person had heard what the queen said when she gave him the commission, he answered, I do not know ; yet she did not speak so low but that the king and count Scheffer, if they had attended to it, might have heard it. This may be depended upon, as the late venerable man himself related it to me.

‘ In the further course of conversation with him on this system of religion, I took an opportunity of asking him, How a man who was confident that he was serious in his duty towards God and his neighbor, could be certain, whether he was in the right road to salvation or not ? I was answered, that this was very easy ; and that such a man need only examine himself and his own thoughts according to the ten commandments ; as for instance, whether he loves and fears God ; whether he is happy at

the welfare of others, and does not envy them ; whether on having received a great injury from others which may have excited him to anger and to meditate revenge, he afterwards changes his sentiments, because God has said that vengeance belongs to him, and so on ; then he may rest assured, that he is on the road to heaven. But when he discovers himself to be actuated by contrary sentiments, on the road to hell. This led me to think of myself as well as of others ; and I also asked him, whether he had seen the lately deceased king Frederick V., adding, that although some human frailty or other might be attributed to him, yet I had certain hopes that he was happy. His answer was yes, I have seen him, and I know that he is not only very well off, but all the kings of the house of Oldenborg, who are all associated together. This is not the happy case with our Swedish kings, some of whom are not so well off. This he said in the presence of the consul, and the Swedish captain with whom he sailed. He added further : In the world of spirits I have not seen any one so splendidly served and waited on, as the deceased empress Elizabeth of Russia ; as I expressed much astonishment at this, he continued saying, I could also tell you the reason of it, which few would surmise, viz. That with all her faults she had a good heart, and a certain consideration connected with her neglect or indifference ; which induced her purposely to postpone signing many edicts and papers that were from time to time presented to her, and for that reason they multiplied to such a degree, that at last she could not examine or peruse them, but was obliged to believe the representations of the ministers, and sign as many as possible ; after which she would retire into her closet, fall on her knees, and beg forgiveness of God if she had, against her will, signed any thing that was wrong. When this conversation



was ended, Swedenborg in a friendly and civil manner took leave.

‘Some time afterwards, Swedenborg for the last time being on his passage for Amsterdam and London, I was informed that on account of a contrary wind he had been detained four days on board a Swedish ship, anchored a few miles from Elseneur. I therefore took a boat and went off to see him ; on my inquiring whether Assessor Swedenborg was on board, the captain answered in the affirmative, bid me welcome, and opened the cabin door, which as soon as I entered, he shut after me. I found the Assessor seated in an undress, his elbows on the table, his hands supporting his face, which was turned towards the door, his eyes open, and much elevated. I was so imprudent as immediately to address him, expressing my happiness at seeing and speaking with him. At this he recovered himself (for he had really been in a trance, as his posture evinced,) he rose with some confusion, advanced a few steps from the table in a singular and visible uncertainty, expressed by his countenance and hands, from which, however, he soon recovered, bid me welcome, and asked me from whence I came. I answered that as I had heard he was on board a Swedish ship, lying below the Koll, I was come with an invitation from my wife and self to request him to favor us with his company at our house ; to which he immediately consented, pulled off his gown and slippers, put on clean linen, and drest himself as briskly and alertly as a young man of one-and-twenty. He told the captain where he was to be found when the wind should prove favorable, and accompanied me to Elseneur. Here my wife, who was then indisposed, waited to welcome him, and to request his excuse if in any respect our house should fall short of our wishes to entertain him, adding, that she had

for these thirty years past, been afflicted with a violent hysterical disease which occasioned her much pain and uneasiness. He very politely kissed her hand, and answered, Oh dear! of this we will not speak, only acquiesce in the will of God, it will pass away, and you will arrive at the same health and beauty as when you were fifteen years of age. I do not recollect what she or I answered to this; but I remarked that in answer to us he replied, yes, in a few weeks; from which I concluded, that diseases, which have their foundation in the mind, and are supported by the infirmities and pains of the body, do not leave man immediately on the separation of the body. We then conversed on the various kinds of pains she had suffered; afterwards he said, among other things, that for twelve years past he had been afflicted with a very weak stomach, and during that time had scarcely taken any other food than coffee and biscuits.

‘I do not recollect on what occasion he told me, that the king had issued a circular letter to all the constitutions in Sweden, to send the subject of their complaint against his writings and explanations in religion, and that the king, the last time he spoke with him on that head, familiarly laid his hand on his shoulder and said, they will not make any reply to me although I have demanded their explicit answers. Neither do I distinctly recollect on what occasion we were conversing on certain passages in his writings, when I produced some of them, and in searching we found the letter which he had written to a learned friend in England, (the late Dr. Hartley,) which begins I think with these words :

“I was born at Stockholm 1689.” ‘Here he told me he was not born in that year, as mentioned, but in the preceding. And on my asking him whether this was a fault in the printing, he answered, no; but the reason

was this, says he, you may remember in reading my writings, to have seen it mentioned in many places, that every cypher or number in the spiritual sense has a certain correspondence or signification annexed : and added, that when he had first put the true year in that letter, an angel present told him that he should write the year now printed, as much more suitable to himself than the other, and you know, said the angel, that with us time or space are nothing ; for this reason it was, continued he, that I wrote it. On my observing here, that it was impossible for me to remove time and space from my thoughts in reading his writings, he answered, that I easily believe ; it also took me some time before I could do it ; but I will show and teach you in what manner it may be done. On this he entered upon a very ample and rational explanation, but was interrupted by a person coming from the Swedish merchant to invite him to dinner ; as we went out, I had no opportunity of conversing with him till he returned from his visit.

‘ I took the liberty of saying to him, that since in his writings, he always declared, that at all times there were good and evil spirits of the other world present with every man ; may I then make bold to ask, whether, while my wife and daughter were singing, there had been any from the other world present with us ? To this he answered, yes, certainly ; and on my inquiring who they were, and whether I had known them, he said, that it was the Danish royal family, and he mentioned Christian VI., Sophia Magdalena, and Frederick V., who through his eyes and ears had seen and heard it. I do not positively recollect whether he also mentioned the late beloved Queen Louisa among them. After this he retired, and while preparing for rest, I took occasion, when we were alone, of asking him whether there were any in Sweden

who approved and relished his system of theology, and whether he could mention any to me. To which he answered yes, but few, and he would willingly mention them to me, but that probably I did not know them. I replied, it might happen I knew some one or other. He then named a few bishops, and some of the senators: among others he mentioned the celebrated minister and senator Count Andrew Hopken, of whom he spoke favorably.'

The only particulars relative to the close of Swedenborg's natural life, on which we can rely, are to be found in an affidavit, made by Mr. and Mrs. Shearsmith, with whom Swedenborg boarded at the time of his death. It is as follows:

'Affidavit taken before the Right Hon. Thomas Wright, then Lord Mayor of the city of London, on the 24th November, 1785, viz. That towards Christmas, 1771. Mr. Swedenborg had a stroke of the palsy, which deprived him of his speech, which he soon recovered, but yet remained very weak and infirm. That towards the end of February, 1772, he declared to Elizabeth Shearsmith (then Reynolds) and to Richard Shearsmith's first wife (then living) that he should die on such a day; and that the said Elizabeth Shearsmith thinks she can safely affirm on her oath he departed this life exactly on the very day he had foretold, that is, one month after his prediction. That about a fortnight before his death he received the Lord's Supper from the hands of Mr. Ferelius, a Swedish minister, to whom he earnestly recommended to abide in the truth contained in his writings. That a little while before Mr. Swedenborg's decease he was deprived of his spiritual sight, on which account being brought into very great tribulation, he vehemently cried out, *O my God! hast thou then wholly forsaken thy servant at last?* But

a few days after he recovered again his spiritual sight, which circumstance appeared to make him completely happy; that this was the last of his trials. That during his latter days, even as on the former, he retained all his good sense and memory in the most complete manner. That on the Lord's day, 29th of March, hearing the clock strike, Mr. Swedenborg asked his landlady and her maid, who were then both sitting by his bedside, what it was o'clock, and on being answered it was 5 o'clock, he replied, *it is well, I thank you, God bless you both*, and then a little moment after he gently gave up the ghost. Moreover, that on the day before and on that of his departure, Mr. Swedenborg received no visits of any friend whatever, and these deponents never heard him either then or before utter any thing that had the least appearance of, or relation to, a recantation.

RICHARD SHEARSMITH,

ELIZABETH SHEARSMITH.

'Sworn 24th Nov. 1785, before me, Thomas Wright, Mayor.'

Dr. Hartley, in his last visit to Swedenborg, in company with Dr. Messiter, asked him to declare whether all he had written was strictly true, or whether any part or parts thereof were to be excepted? 'I have written,' answered Swedenborg with a degree of warmth, 'nothing but the truth, as you will have it more and more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve him alone, in shuning evils of all kinds as sins against him, and diligently searching his Word, which from beginning to end bears incontestable testimony to the truth of the doctrines I have delivered to the world.'

Mr. Shearsmith says that Swedenborg was, in stature, about five feet nine inches high, rather thin, and of a

brown complexion ; that his eyes were of a brown grey, nearly hazel, and rather small ; that he was never seen to laugh, but had always a cheerful smile on his countenance.\* He generally wore a dark brown coat and waistcoat, with black velvet breeches, except in the morning, when he had on a long gown ; but when full dressed, he wore his clothes all of velvet, with a cocked hat, and a sword in a silver scabbard. He wore spectacles, and whenever he walked out he carried a golden-headed cane.

It was during the latter period of his life that he boarded with Mr. Shearsmith. At that time he seldom took any animal food, but lived principally on milk and vegetables, taking tea, and sometimes coffee ; together with gingerbread, which he would frequently bring home with him, and share with the children. It does not appear that he abstained from the use of animal food from motives that are to be termed strictly conscientious, for nowhere in his writings has he actually condemned the use of it. But he evidently viewed taking the life of animals to be inconsistent with an elevated state of the Church. The truth of this remark may appear from the following passage in the Arcana :

‘ Eating the flesh of animals, considered in itself, is somewhat profane ; for the people of the most ancient time never, on any account, ate the flesh of any beast or fowl, but fed solely on grain, especially on bread made of wheat, also on the fruit of trees, on pulse, on milk, and what is produced from milk, as butter, &c. To kill animals and to eat their flesh, was to them unlawful, and seemed as something bestial ; and they were content

\* In the *Œconomia*, in the part concerning Rational Psychology he says, that loud laughter has place in men of unoccupied minds (*mens*) and in such as are possessed by the love of themselves.

with the uses and services which they yielded, as appears also from Genesis i. 29, 30; but in succeeding times, when man began to grow fierce as a wild beast, yea, much fiercer, then first they began to kill animals, and to eat their flesh: and whereas man's nature and quality became of such a sort, therefore the killing and eating of animals was permitted, and at this day also it is permitted; and so far as man does it out of conscience, so far it is lawful, for his conscience is formed of those things which he thinks to be true, consequently which he thinks to be lawful; wherefore also at this day no one is by any means condemned for this, that he eats flesh.' n. 1002.

No one, we apprehend, who embraces the sentiments above expressed, can justify to himself the use of animal food on any other ground, than that he was born in evils of all kinds, hereditarily received from his parents, and from a consideration that the extirpation of those evils, and his restoration to order, is a gradual, progressive work.

The use which Swedenborg had to perform does not appear to be confined to the natural world. It will be recollected, by those who are familiar with his theological works, that he frequently speaks of instructing those who are in the intermediate state, or world of spirits. The New Jerusalem Church and the first Christian Church have the same distinction there as on earth. In answer to a question once put to him by Gen. Tuxen, 'whether there were any, and how great a number of persons whom he knew in this world to favor his doctrine,' he replied, 'not many yet that he knew of, but he might compute their number to perhaps *fifty*, or thereabouts; and in proportion the same number in the world of spirits.' Hence we may infer that the progress of the New Church

on earth depends upon the state and increase of the New Church in the spiritual world.

We shall introduce, in conclusion, some extracts from an eulogy pronounced on his memory, a short time after his death, by a person well acquainted with his private character, but who was unable to view Swedenborg in the light of the New Church. We consider it valuable, as affording better views than we could otherwise obtain, of that kind of estimation in which Swedenborg was held by those who did not profess to believe in his doctrine. As a great portion of the eulogy is occupied on matters which have been before introduced, we shall only quote a part of it.

‘EULOGIUM ON EMANUEL SWEDENBORG: *Pronounced in the Great Hall of the House of Nobles, in the name of the Royal Academy of Sciences of Stockholm, October 7, 1772: by M. Samuel Sandel, Counsellor of the Royal Board of Mines, Knight of the Polar Star, and Member of the said Academy.*

‘Gentlemen! Permit me to entertain you this day upon a subject, which is not of an abstracted or remote nature, but is intended to revive the agreeable remembrance of a man celebrated for his virtues and his knowledge, one of the oldest members of this Academy, and one whom we all knew and loved.

‘The sentiments of esteem and friendship with which we all regarded the late M. Emanuel Swedenborg, assure me of the pleasure with which you will listen to me while he is the subject of my discourse: happy should I be, could I answer your expectations, and draw his eulogium in the manner it deserves! But if there are some countenances, of which, as the painters assure us, it is extremely difficult to give an exact likeness; how difficult then must it be to delineate that of a vast and sublime



genius, who never knew either repose or fatigue ; who, occupied with the sciences the most profound, was long engaged with researches into the secrets of nature, and who, in his latter years, applied all his efforts to unveil the greatest mysteries ; who, to arrive at certain branches of knowledge, opened for himself a way of his own, without ever straying from sound morals and true piety ; who, being endowed with a strength of faculties truly extraordinary, in the decline of his age, boldly elevated his thoughts still further, and soared to the greatest heights to which the intellectual faculty can arise ; and who, finally, has given occasion to form respecting him a multitude of opinions, differing as much from each other as do the minds of the different men by whom they are formed !

‘When the riches and beauties of nature shine with the greatest brilliancy before our eyes, then it is that we perceive most distinctly the shades which are inseparable from them. On the appearance of a new light, the man of mere curiosity sees nothing but marvels and miracles even in its illusions. The blockhead, on the other hand, turns all into ridicule : in his estimation, acute penetration is subtilty, deep thought is dreaming, abstract meditation is enthusiastic reverie, to quit the beaten track is to go astray, and the investigation of unknown truths, is sheer madness.

‘In following him, the period of childhood and the exercises of that age cannot detain me long ; for, in him, every thing tended to maturity. A son of bishop Swedenberg could not fail to receive a good education according to the custom of the times, and such as was adapted to form his youth to virtue, to industry, to solid knowledge, and especially to those sciences which were to constitute his chief occupation. Times and manners change : but

I am speaking of the youth of a Swedenborg. What need is there to expatiate further upon the well-bestowed cares which were employed on his education; upon his eagerness to profit by such an advantage, which few men, comparatively, enjoy, and which so many of those who enjoy it, neglect; upon the acuteness of his talents, which made the acquisition of knowledge easy to him, and cherished his excellent inclinations; in short, upon his diligence and early maturity? What more striking proof of them could be given, than the favor of a great prince, who, possessing a penetrating judgment, knew how to discover merit and talents, to encourage them by his bounty, and to employ them to the best advantage?'

'Swedenborg executed a work of the greatest importance, during the siege of Frederickshall, in 1718. He contrived to transport over valleys and mountains, by the help of machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Iderfjol, which divides Sweden from Norway towards the south; that is to say, the distance of two miles and a half.\* By this operation, the king found himself in a situation to carry on his plans; for under the cover of these galleys and boats, he transported on pontoons his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall. 'It is thus that the science and arts, judiciously applied, become universally useful, and effect objects, which without their aid, no human power could accomplish.'

"I have hitherto only spoken of one part of the works of Swedenborg: and as those which follow are of a quite different nature, it becomes necessary that we should yet dwell a little longer on these first. They are so many incontestable proofs of a universal erudition,

\* Equal to about fourteen English miles.

which attached itself in preference to objects which require deep reflection and profound knowledge. None can reproach him with having wished to shine in borrowed plumes, passing off as his own the labors of others, dressed out in a new form and decorated with some new turns of expression. It must be acknowledged, on the contrary, that, without ever taking up the ideas of others, he always followed his own, and often makes remarks and applications which are not to be found in any preceding author. Nor was he at all of the same class as the generality of universal geniuses, who, for the most part, are content with merely skimming over the surface of things. He applied the whole force of his mind to penetrate into the most hidden things, to connect together the scattered links of the great chain of universal being, and to trace up every thing, in an order agreeable to its nature, to the great First Cause. Neither did he proceed in the manner of certain natural philosophers and mathematicians, who, dazzled by the light which they have been in search of and have found, would, were it possible, eclipse and extinguish, to the eyes of the world, the Only True and Great Light. He, in the course of his meditations on the universe and on creation, continually found new occasions for rising in love and adoration towards the Author of nature.

‘ But let us suppose ourselves engaged in examining a grand machine, in the construction of which we had no concern : we see nothing of it but its results : yet from its effects, with which, even, we are but imperfectly acquainted, we wish to judge of the whole. It will hence naturally happen, that every one will adopt such principles of explanation as appear to him most certain, and will endeavor thence to advance, step by step. It is thus that have proceeded our most distinguished scholars in

theoretical philosophy. Happy are they, who, in their investigations of the most sublime subjects, have been the least unintelligible! If, with the most profound knowledge, and with the greatest strength of intellect, they have not been able to avoid illusions and to attain the end proposed, they at least have struck out new paths for the exercise of our intellectual faculties; one idea leads to another; and thus they have opened the way to discoveries of greater certainty. Even the searchers for the philosopher's stone, if, after all their labors, they have not succeeded in making gold, have at least enriched chemistry with many valuable discoveries.

‘ I think I shall not be mistaken if I assert, that Swedenborg, from the time when he first began to think for himself, was animated by a secret fire, an ardent desire to attain to the discovery of the most abstract things: and that he thenceforward thought that he had obtained a glimpse of the means of arriving at his end. I think I am justified in this supposition, on a comparison of his last works with his first; though they treat of very different subjects.

‘ He contemplated the great edifice of the universe in general. He afterwards examined such of its parts as come within the limits of our knowledge. He saw that the whole is arranged in a uniform order and governed by certain laws. He took particular notice, in this immense machine, of every thing that can be explained on mathematical principles. He doubted not that the supreme Creator had arranged the whole, even to the most imperceptible parts, in the most entire harmony and the most complete mutual agreement: and this agreement, as a mathematical philosopher, he endeavored to develop, by drawing conclusions from the smallest parts to the greatest, from that which is visible before our eyes, to that which is scarcely discoverable even by the aid of optical

glasses. He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning; a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned: — as for others, they may do better not to meddle with it. According to this system, he explains all that the most certain facts and the soudest reasoning can offer to our meditations. If we dare not adopt the whole, there are at least many excellent things in it which we may apply to our use. But he went further: he wished to combine this system with religion; and to this object he almost entirely devoted himself from the time of the publication of his *Opera Philosophica et Mineralia*.

‘He was the sincere friend of mankind; and in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of the presence of many more. He was cheerful and agreeable in society. By way of relaxation from his important labors, he sought and frequented the company of persons of information, by whom he was always well received. He knew how to check opportunely, and with great address, that species of wit, which would indulge itself at the expense of serious things. As a public functionary, he was upright and just: while he discharged his duties with great exactness, he neglected nothing but his own advancement. Having been called, without solicitation on his part, to a distinguished post, he never sought any further promotion. When his private occupations began to encroach upon the time required for the functions of his office, he resigned it, and remained content with the title which he had borne while exercising it for one-and-thirty years.

‘He was a worthy member of this Royal Academy: and though before his admission into it he had been

engaged with subjects different from those which it cultivates, he was unwilling to be an unuseful associate. He enriched our Memoirs with an article on Inlaid Work in Marble, for Tables, and for other Ornaments.

‘As a member of the Equestrian Order of the House of Nobles, he took his seat in several of the Diets of the Realm; in which his conduct was such as to secure him both from reproaches of his own conscience and from those of others. He lived under the reigns of many of our sovereigns, and enjoyed the particular favor and kindness of them all; an advantage which virtue and science will ever enjoy under an enlightened government: and what people is more happy in this respect than are we?’

‘Swedenborg (and this I mention without intending to make a merit of it) was never married. This was not however owing to any indifference towards the sex; for he esteemed the company of a fine and intelligent woman as one of the most agreeable of pleasures; but his profound studies rendered expedient for him the quiet of a single life. It may be truly said, that he was solitary, but never sad.

‘He always enjoyed most excellent health, having scarcely ever experienced the slightest indisposition. Content within himself, and with his situation, his life was, in all respects, one of the happiest that ever fell to the lot of man, till the very moment of its close. During his last residence in London, on the 24th of December, last year, he had an attack of apoplexy; and, nature demanding her rights, he died on the 29th of March in the present year [1772,] in the eighty-fifth year of his age; satisfied with his sojourn on earth, and delighted at the prospect of his heavenly metamorphosis.

‘May this Royal Academy retain as long, a great number of such distinguished and useful members!’

## A P P E N D I X.

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NO. I. p. 10.

The following memorial of Emanuel Swedenborg, concerning Charles XII. of Sweden, was printed in the Gentleman's Magazine, for September, 1754. It may, however, be proper to observe, that it was no doubt written by the author long prior to his being called to the sacred office which occupied the last twenty-nine years of his life; (which accounts for his speaking of the celebrated Charles XII. with so much greater respect than he is known to have afterwards entertained for his memory.) The editor of the Gentleman's Magazine does not state by what means he obtained possession of the article; — he most probably translated it from some foreign journal, or the Transactions of the Royal Academy at Stockholm; in which it might have appeared long before its publication in English.

Having been frequently admitted to the honor of hearing his late most excellent majesty Charles XII. discourse on mathematical subjects, I presume an account of a new arithmetic invented by him, may merit the attention of my hearers.

His majesty observed then, that the denary arithmetic, universally received and practised, was most probably derived from the original method of counting on the fingers; that illiterate people of old, when they had run through the fingers of both hands, repeated new periods over and over again, and every time spread open both

hands ; which being done ten times, they distinguished each step by proper marks, as by joining two, three, or four fingers. Afterwards, when this method of numeration on the fingers came to be expressed by proper characters, it soon became firmly and universally established, and so the denary computus has been retained to this day. But surely were a solid geometrician thoroughly versed in the abstract nature and fundamentals of numbers, and set his mind upon introducing a still more useful computus into the world, instead of *ten*, he would select such a perfect square, or cube number, as by continual bisection, or halving, would at length terminate in *unity*, and be better adapted to the sub-divisions of measures, weights, coins, &c.

Thus intent on a new arithmetic, the *hero* pitched upon the number *eight*, as most fit for the purpose, since it could not only be halved continually down to unity, without a fraction, but contained within it the square of two, and was itself the cube thereof, and was also applicable to the received denomination of several sorts of weights and coins, rising to 16 and 32, the double and quadruple of *eight*. Upon these first considerations, he was pleased to command me to draw up an essay or an *octonary* computus, which I completed in a few days, with its application to the received divisions of coins, measures, and weights, a disquisition on cubes and squares, and a new and easy way of extracting roots, all illustrated with examples.

His majesty having cast his eye twice or thrice over it, and observing, perhaps from some hints in the essay, that the denary computus had several advantages not always attended to, he did not at that time seem absolutely to approve of the octonary ; or, it is like, he might conceive, that though it seemed easy in theory, yet it might prove difficult to introduce it to practice. Be this as it will, he insisted on fixing upon some other that was both a cube and a square number, referrible to *eight*, and divisible down to unity by bisection. This could be no other than 64, the cube of 4, and square of 8, divisible down to unity without a fraction.

I immediately presumed to object, that such a number



would be too prolix, as it arises through a series of entirely distinct and different numbers up to 64, and then again to its duplicate 4096, and on to its triplicate 262144, before the fourth step commences; so that the difficulty of such a computus would be incredible, not only in addition and subtraction, but to a still higher degree in multiplication and division. For the memory must necessarily retain in the multiplication table, 3969 distinct products of the 64 numbers of the first step multiplied into one another; whereas only 49 are necessary in the octonary, and but 81 are required in the denary arithmetic; which last is difficult to be remembered and applied in practice, by some capacities. But the stronger my objections were, the more resolute was his royal mind upon attempting such a computus.

Obstructions made him eagerly aspire  
All to surmount, and nobly soar the higher.

He insisted that the alleged difficulties might be over-balanced by very many advantages.

A few days after this I was called before his majesty, who resuming the subject, demanded if I had made a trial? I still urging my former objections, he reached me a paper written with his own hand, in new characters and terms of denomination, the perusal of which he was pleased, at my entreaty, to grant me; wherein, to my great surprise, I found not only new characters and numbers, (the one almost naturally expressive of the other) in a continued series to 64, so ranged as easily to be remembered, but also new denominations, so contrived by pairs, as to be easily extended to myriads by a continued variation of the character and denomination. And further casting my eye on several new methods of his for addition and multiplication by this computus, either artificially contrived, or else inherent in the characters of the numbers themselves, I was struck with the profoundest admiration of the force of his majesty's genius, and with such strange amazement, as obliged me to esteem this eminent personage, not my rival, but by far my superior in my own art. And having the original still in my custody, at a proper time I may publish it, as it highly deserves; whereby it will appear with what discerning skill he was

endowed, or how deeply he penetrated into the obscurest recesses of the arithmetical science.

Besides, his eminent talents in calculation further appear, by his frequently working and solving the most difficult numerical problems, barely by thought and memory, in which operations others are obliged to take great pains and tedious labor.

Having duly weighed the vast advantages arising from mathematical and arithmetical knowledge in most occasions of human life, he frequently used it as an addage, that *he who is ignorant of numbers is scarce half a man.*

Whilst he was at Bender he composed a complete volume of military exercises, highly esteemed by those who are best skilled in the art of war.

NO. II. p. 40.

Letter written by Emanuel Swedenborg, in 1769, to the Rev. Thomas Hartley, M. A. Rector of Winwick, in Northamptonshire, England, to which is added the original, in Latin.

I take pleasure in the friendship you express for me in your letter, and return you sincere thanks for the same; but as to the praises which you bestow upon me, I only receive them as tokens of your love of the truths contained in my writings, and so refer them to the Lord our Savior, from whom is all truth, because he is **THE TRUTH.** (John xiv. 6.) It is the concluding part of your letter that chiefly engages my attention, where you say as follows: 'As after your departure from England disputes may arise on the subject of your writings, and so give occasion of defending their author against such false reports and aspersions as they who are no friends to truth may invent to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave in my hands some short account of yourself; as concerning, for example, your degrees in the university, the offices you have borne, your family and connexions, the honors which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your

character, if attacked; that so any ill-grounded prejudice may be obviated or removed? For where the honor and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support.' After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

I was born at Stockholm, in the year 1689, [it has been ascertained that this should be 1688,] Jan. 29th. My father's name was Jesper Swedberg; who was bishop of West-Gothland, and a man of celebrity in his time. He was also elected a member of the [English] Society for the propagation of the Gospel in Foreign Parts; for he had been appointed by King Charles XII. as bishop over the Swedish churches in Pennsylvania and London. In the year 1710 I began my travels, first going to England, and thence to Holland, France, and Germany; whence I returned home in 1714. In the year 1716, and afterwards, I had many conversations with Charles XII. king of Sweden, who was pleased to bestow on me a large share of his favor, and in that year appointed me to the office of Assessor of the Metallic College; in which I continued till the year 1747, when I resigned it; but I still retain the salary annexed to it, as an appointment for life. My sole view in this resignation was, that I might be more at liberty to devote myself to that new function to which the Lord had called me. On my resigning my office a higher degree of rank was offered me; but this I utterly declined, lest it should be the occasion of inspiring me with pride. In 1719 I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my seat with the Nobles of the Equestrian Order in the Triennial Assemblies of the States of the Realm. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm; but I have never sought admission into any other literary society, as I belong to an angelic society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment; whereas the things which occupy the attention of our literary societies are such as relate to the world and the body. In the year 1734, I published at

Leipsic the *Regnum Minerale*, in three volumes, folio; and in 1738 I took a journey into Italy, and stayed a year at Venice and Rome.

With respect to my family connexions: I had four sisters. One of them was married to Eric Benzelius, afterwards promoted to the Archbishoprick of Upsal: and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. My second sister was married to Lars Benzelstierna, who was promoted to a provincial government. But all these are dead; however, two bishops who are related to me are still living: one of them, named Filenius, is Bishop of East Gothland, and now officiates as President of the Ecclesiastical Order in the Diet at Stockholm, in the room of the Archbishop, who is infirm; he married my sister's daughter: the other, named Benzelstierna, is Bishop of Westmania and Dalecarlia; he is the son of my second sister. Not to mention others of my relations who enjoy stations of dignity. I live, besides, on terms of familiarity and friendship with all the bishops of my country, who are ten in number; as also with the sixteen Senators and the rest of the Nobility; for they know that I am in fellowship with angels. The King and Queen, also, and the three princes their sons, show me much favor: I was once invited by the King and Queen to dine at their table, — an honor which is in general granted only to the Nobility of the highest rank; and likewise, since, with the hereditary Prince. They all wish for my return home; for so far am I from being in any danger of persecution in my own country, as you seem to apprehend, and so kindly wish to provide against; and should any thing of the kind befall me elsewhere, it cannot hurt me.

But I regard all that I have mentioned as matters of respectively little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me his servant in the year 1743; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish

various *arcana* that have been seen by me or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other most important matters conducive to salvation and true wisdom. The only reason of my later journeys to foreign countries, has been the desire of being useful, by making known the *arcana* entrusted to me.

As to this world's wealth, I have what is sufficient: and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, with the view, as you suggest, that any ill-grounded prejudices may be removed. Farewell; and from my heart I wish you all felicity both in this world and the next; which I make no doubt of your attaining, if you look and pray to our Lord.

EMANUEL SWEDENBORG.

*Responsum ad Epistolam ab Amico ad me scriptam.*

Gaudeo ex amicitia, quam testificaris in Epistola tua; pro hac et imprimis pro illa refero Tibi ex animo gratias; laudes, quibus me cumulas, non recipio aliter, quam quod sint amoris veritatum in scriptis meis; et quia inde sunt, ideo transmitto illas ad Dominum nostrum Salvatorem, a Quo est omne veritatis quia est Ipsa Veritas. Joh. xiv. 6, duntaxat ad illa, quæ ad finem scribis, animum adverti, quæ hæc sunt: *Si forsitan post discessum tuum ex Anglia oriatur sermo de Scriptis tuis, et tunc quoque occasio defendendi te auctorem contra malevolum aliquem conviciatorem, qui studebit lædere famam tuam excogitatis mendaciis, ut solent quidam inter osiores veritatis, annon usui erit ad refellenda talia opprobria, ut relinquas penes me quædam particularia de te, de gradibus in Academia, de publicis Officiis quibus functus es, de Cognitis & Cognatis, de Honoribus tuis, quibus te ornatum audivi, ac de reliquis quæ ad bonam famam stabilicndam inservire potuerint; ut sic præjudicia male capta amoveantur: nam omnibus mediis licitis utendum est, ne aliquid detrimenti capiat veritas.* Post meditationem, de his, tractus sum ad obtemperandum amico tuo consilio, quod est, ut aliqua de rebus vitæ meæ communicem, quæ in summario sunt hæc.

Natus sum Anno 1689 d: 22 Jan. Stockholmiae, a Patre nominato Jesper Swedberg, qui fuit Episcopus Westrogothiae, suo tempore celebris; qui etiam in Membrum Societatis propangandi fidem, ab illa Angliæ Societate, electus et adscriptus erat; nam a Rege Carolo XII etiam ut Episcopus præpositus est Ecclesiis Suecanis in Pensylvania, et quoque Ecclesiæ in Londino. Anno 1710 peregre profectus sum, primum in Angliam, & inde in Hollandiam, Galliam et Germaniam, a quibus Anno 1714 domum redii. Anno 1716 et postea cum Carolo XII Rege Sueciæ sæpe loquutus sum, qui magnopere mihi favit, et eo Anno insignivit me munere Assessoris in Collegio metallico, quo postea functus sum usque ad Annum 1747; quo Anno me illo abdicavi, retinendo usque salarium istius muneris ad finem vitæ meæ; abdicavi me illo unice propter finem, ut novæ functioni a Domino mihi injunctæ eo melius vacarem; offerebatur tunc mihi superior dignitatis gradus, sed illum prorsus renuntiavi, ne fastus inde invaderet animum. Anno 1716 a Regina Ulrica Eleonora nobilitatus sum, et nominatus *Swedenborg*, et ab eo tempore in Conventibus, qui quovis tertio anno recurrunt, fui inter Nobiles in Equestri Ordine. Academiæ Regiæ scientiarum, quæ Stockholmiae est, consocius et membrum sum, ad quod invitatus; receptionem in aliquam Societatem literatam alibi nusquam petivi, quoniam in Societate angelica sum, et in hac solum agitur de talibus, quæ Cæli et Animæ sunt, at in Societatibus literatorum de talibus quæ Mundi et Corporis sunt. Anno 1734 edidi *Regnum Minerale* Lipsiæ, in 3 Voluminibus in Folio. Anno 1738 iter feci in Italiam, et Venetiis et Romæ per annum commoratus.

Quoad cognationes meas; fuerant mihi quatuor Sorores; harum unam in uxorem duxit Ericus Benzelius, qui postea factus est Archi Episcopus Upsaliæ, et sic ego agnatus cum duobus sequentibus Archi Episcopis ibi, qui erant Benzelli, fratres minorenes prioris: alteram meam Sororem duxit Lars Benzelstierna, qui fuit insignitus honore Gubernatoris provinciæ; sed hi mortui sunt. Ast duo Episcopi mei affines hodie inter vivos sunt, unus qui vocatur Filenius, Episcopus Ostrogothiæ, qui nunc in Conventu Stockholmiae in Ordine Ecclesiastico munus

Præsidiis loco Archi-Episcopi ægrotantis obit, hic filiam sororis meæ habuit uxorem: alter qui vocatur Benzelssterna Episcopus Wessmanniæ et Dalekariæ, hic est filius secundæ sororis meæ; ut taceam alios in dignitate constitutos. Præterea in Patria mea omnes Episcopi, qui numero 10 sunt, et quoque Senatores, qui numero 16, et reliqui Magnates, me amant, et ex amore honorant, & cum illis familiariter, sicut amicus cum amicis, convivo; hoc fit, quoniam sciunt, quod in consortio cum Angelis sim. Ipse Rex & Regina, et tres illorum filii Principes, multopere mihi favent; semel etiam a Rege et Regina invitatus ad mensam comedi cum illis, quod alioquin non conceditur ulli nisi quam magnatibus; et similiter postea cum Principe hæreditario. Omnes avent reditum meum; quapropter in Patria mea nihil minus timeo quam persecutionem, de qua aliquid suspicaris, et pro qua ideo faventissime consulis in Epistola tua; si me persequuntur alibi, hoc ad me non pertingit. Sed recensita illa respicio sicut parvi momenti respective, quoniam id, quod illa excedit, est, quod ab ipso Domino vocatus sim ad munus sanctum, Qui se in Persona clementissime manifestavit coram me servo suo, Anno 1743, et tunc aperuit mihi visum in Spiritualem mundum, & dedit loqui cum spiritibus & angelis, quod perstitit usque ad hunc diem; ab eo tempore incepti typis vulgare varia arcana mihi visa & revelata, ut de Cælo & Inferno, de Statu hominum post mortem, de vero Cultu Divino, de Sensu spirituali Verbi, præter dignissima alia, quæ ad salutem & ad sapientiam conducunt. Quod aliquoties e Patria mea ad exteras regiones profectus sim, non fuit ex alia causa, quam ex desiderio faciendi usus, ac detegendi arcana mihi concedita. Præterea possideo opes, quantum sat est, nec quæro neque desidero plus. Ad hæc commemoranda adducor a tua Epistola, ut præjudicia male capta amoveantur; ut scribis. Vale, et Tibi felicia in hoc Mundo et in futuro ex corde adopto, nec dubito quin illis, si spectas & oras ad Dominum nostrum, potiturus sis.

EMANUEL SWEDENBORG.

## CATALOGUE OF SWEDENBORG'S MANUSCRIPTS.

A catalogue of all the autograph manuscripts of the late Assessor the Honorable Emanuel Swedenborg, which, together with that part of his correspondence which relates to the works published by him in print and other documents, are delivered over to the Royal Swedish Academy of Sciences, for the purpose of being preserved in their library with that solicitude, which it is expected will be considered due to the contents of these documents, as well as to the reputation of the deceased, and the honor of his family, both now and hereafter.

*Theologica.*

1st. Apocalypsis, explicata secundum sensum spiritualem, ubi revalantur arcana, quæ ibi prædicta et hactenus recondita fuerunt; in 4to. Vol. 1, 2, and 3. Contains altogether 996 folios.

2d. Index rerum in Apocalypsi revelata.

3d. Three volumes in folio, containing probably the first sketch of the Arcana Cœlestia which afterwards was published in print in eight volumes. The first volume contains an explication of Genesis from its commencement to chap. 35, v. 16, inclusive, in 1713 sections.

The second volume contains

1. The continuation of Genesis to its conclusion, in 1511 sec.

2. An Explication of Exodus, which commences with 1516 sec. and continues to the 14th chap. v. 28, inclusive.

The third volume contains

1. A continuation of Exodus in 4450 sec.

2. An explication of the book of Joshua from sec. 4451 to 4636.

3. An explication of the book of Judges, 4637 to 4856.

4. " " Ruth, 4857 to 4860.

5. " 1st book of Samuel, 4861 to 5039.

6. " 2d " " 5040 to 5180.

7. " 1st " Kings, 5181 to 5315.

8. " 2d " " 5316 to 5345.

9. " 1st " Chronicles, } 5346 to

10. " 2d " Chronicles, } 5409.

11. " " Leviticus, 5410 to 6496.

12. " " Numbers, 6497 to 7648.

13. " " Deuteronomy, 7649 to



4th. One volume in folio, in which is found an explication of

1. Isaiah from page 1 to page 77.

2. Jeremiah from page 78 to page 107.

5th. Some sheets royal folio, bound in Turkish paper, paged from page 332 to page 370, inclusive, in which is a summary explication of all the books of the prophets and of the Psalms of David.

6th. *Clavis Hieroglyphica Arcanorum naturalium et spiritualium per viam representationum et correspondentiarum*, 48 pages in 4to.

7th. Six volumes royal folio, numbered on the back with Roman figures, and all bound in parchment excepting the 4th volume, which has lost its binding, but by its connexion, according to the current series of its paragraphs with the 5th, is discovered to be the fourth in order. These large books are for the greater part arranged in the form of dictionaries; and it seems that

Vols. 1 and 2 are indexes to a part of the books of the Old Testament.

Vol. 3, is likewise an index to part of the books of the New Testament. The latter part of vol. 2, as also

Vols. 4 and 5, have the appearance of containing separate treatises and memorable relations, intended to illustrate his theological writings; but, according to the order of paragraphs thus: that the first commencement indeed is wanting; but that the commencement of what remains is found to be made in vol. 2, beginning on the last leaf with sec. 206, and proceeding in retrograde order from the end of the book to about its middle, where it ends with sec. 972. The continuation is found in vol. 4, but commences in the middle of the book with sec. 913, and continues to the end of the book, where it ends with sec. 1789, but commences again with sec. 1790 at the beginning of the book, and goes on to sec. 3427; this collection afterwards runs on in vol. 5, from sec. 3428 to 6093.

Vol. 6, is also an extensive index, probably to some of the author's own collections or some work of his; but it must have been either written over again, or used for some particular purpose, since through the whole of this extensive book, line after line is found to be struck out.

8th. A volume of a similar kind, but without any number, which professes to contain an index to the prophet Isaiah. But the contents are found to be crossed over on every page

9th. Another volume of similar form and binding, which may be an index to the printed Apocalypsis Revelata.

10th. An index in parchment binding, folio, to the 5th volume mentioned above, particularly to the memorable relations written there and in other places.

11th. Ten volumes in oblong quarto, parchment binding, with Roman numbers on the backs, marked from 1 to 10, inclusive, with respect to which, it is to be observed, that vol. 1 bears the following inscription on its first leaf: *Nomina Virorum, Terrarum, Regnorum, Urbium*; and professes to be a nomenclature of names occurring in the Old Testament. Vols. 2 and 3, have the appearance of being indexes to some of his own works; and we observe that towards the end of vol. 4, commences a series of pages which continues through vols. 5, 6, and 7, and stops in vol. 8, page 1301. In vol. 9, a new series of pages is again commenced, which is continued in vol. 10, to page 462.

12th. Seven volumes of similar form and binding, which have now been numbered from 1 to 7 inclusive, not according to any connexion discoverable in their contents, but merely for the sake of order in registering them. Of these, vol. 1 is supposed to be a liber memorialis on several technical terms occurring in the sciences: it also contains annotations and extracts from different authors, besides his own thoughts, as for example:

Correspondentia Harmonica, page 205, 220, 235, 250, 270.

Arithmetica Geometrica, p. 222.

Oratio dominica seu Pater noster, p. 224.

Harmonica Musica, p. 247.

Optica, p. 229.

The order to be observed in the greater and smaller divisions of his treatise on *Œconomia Animalis*:

1. Regno Animalis, p. 253, 262, 268.

Religio naturalis qualis and qualiter a vera degenerat, p. 258.

Representatio Oraculorum, p. 267. Contains 276 pages, and is furnished with an index.

Vol. 2. Has been discovered to be an index to Concordia pia, Lipsiæ edita, 1756, in 8vo.

Vol. 3. Contains texts of Scripture collected under certain heads, such as Apostoli, Miracula, Deus Pater & Filius, &c.

Vol. 4. Is thought to be an index appertaining to some manuscript treatise de Amore conjugiali.

Vol. 5. Contains 274 pages, and consists chiefly of blank paper; but yet contains some annotations on the council of Trent, page 3. His own Memorabilia respecting his conversation with Calvin, page 7. De Deo Salvatore Jesu Christo, page 111. Doctrina novæ Ecclesiæ in summario, page 200.

Vol. 6. Is most of it blank paper and shows itself to be the commencement of an index of the same kind as vol. 2.

Vol. 7. Contains, first an Index Partis Secundæ Economix animalis, but after that, de Messia iterum venturo, ut reducat Judæos.

A collection of passages of Scripture in 94 sec.

De Regno Dei, first in 210 sec. and then in 14 sec.

And finally, De Babylone, in 6 sec.

13th. A small octavo in Italian binding of 134 pages, filled with memorable relations, of which all are arranged under separate heads.

14th. Three large packets, in which, according to a separate inscription on each, are laid together, probably the first systematically written Arcana Cœlestia and Apocalypsis Revelata.

15th. Novi Testamenti versio latina a Sebastiano Schmidio, in which were found several autograph annotations. Also some part of versio latina veteris Testamenti, with some autograph annotations.

16th. A packet, see No. 13, Philosophica.

#### *Philosophica.*

1st. De Magnete et diversis ejus qualitatibus, 273 pages in quarto.

2d. De Secretione Argenti et Cupri, quæ Segerarbete vocatur. 263 pages in quarto.

3d. De Sulphuro et Pyrite. 229 pages in 4to.

4th. De Victriolo elixandi. 446 pages in 4to.

5th. De Sale Communi; h. e. de Sale fossili vel gemmeo, marino & fontano. 343 pages in 4to.

6th. Geometrica et Algebraica. 279 pages 4to.

7th. Principia Rerum Naturalium ab Experimentis et Geometria sive ex priori et posteriori educta. 569 pages in 4to.

8th. Three short treatises.

1. De Spiritu animali. 24 pages.

2. De sensatione, seu de corporis passione, in 13 chapters.

3. De Actione, in 35 chapters.

9th. One volume in 4to, of 760 pages. On its first leaf we indeed find the following title: *Œconomia Animalis, seu transactiones de utraque parte hominis, de cerebro, medulla oblongata et spinali, de nervis, analytice, physice, philosophice demonstrata*; but the treatise on this subject is not continuous, but dispersed and interrupted with other matter; viz.

1. Description of his travels in foreign countries, in the years 1710, p. 498—1721, p. 503—1723, p. 8 to p. 39, which afterwards is continued p. 45 to p. 49, and finally from p. 55 to p. 115. 1736, 1737, 1738, 1739, from p. 404 to p. 542, and afterwards from p. 730 to p. 733—737.

2. *Comparatio Onthologiæ and Cosmologiæ generalis. Christiani Wolfii, cum principiis nostris rerum naturalium.* p. 41.

3. *De Aquæ cæmentariis Hungariæ.* p. 41 to p. 46.

4. *De puncti attributis.* p. 49 to p. 65.

5. *De Mechanismo animæ and corporis*, besides several onthologica, pycologica, anatomica & excerpta variorum, from p. 116 to 495, and from p. 550 to p. 711, with an index to it from p. 712 to p. 729.

6. Description of several of his own dreams in the years 1736, 1737, 1738, 1739, and 1740. p. 730 to 733, and p. 411 to 745. These leaves have been taken out to be kept by the family itself.

10th. Several fragments of greater or smaller sizes, written in different styles, but apparently by his own hand, probably of his treatises *Œconomia Naturalis, & Regnum Animale.*

11th. De Sensu communi, ejusque influxu in animam  
Fragment.

12th. Two short treatises, but deficient: de Musculis  
Faciei, & de Aure humana.

13th. Several mixed fragments, laid together in one  
packet, but afterwards divided into two packets. One  
for such as were written since 1745.

### *Letters and Documents.*

In one packet, laid together, and numbered as follows

No. 1. Papers arrived from London in the month of  
September of the present year, and probably the last  
written by Assessor Swedenborg's own hand.

No. 2. Projects and Memorials presented on different  
political occasions.

No. 3. Correspondence with and controversial writings  
against the deceased councillor of commerce, Norden-  
crantz, and President Von Oehreich.

No. 4. Letters from the bishop Dr. Jesper Swedberg.

No. 5. Do. From Lewis, Printer in London.

No. 6. Do. From John Hart, printer in London.

No. 7. Do. from P. Roger Docteur en Theologie, and  
Madame Johanna Corleva.

No. 8. Do. from Hekel, bookseller in Dresden.

No. 9. Do. from George Schneider, in Hamburgh.

No. 10. Do. from Joachim Wretham, in Amsterdam.

No. 11. Do. from Margarretha Ahlstrom, in London.

No. 12. Do. from Zacharias Stromberg, in Amsterdam.

No. 13. Several first draughts of letters and answers,  
written by himself.

No. 14. Several foreign letters, and among them some  
from the Academy of Sciences at St. Petersburgh, and  
from Ch. Wolfius.

No. 15. Letters from his relations and friends, particu-  
larly from his brother in law, the Archbishop Doctor Eric  
Benzelius, and Probst J. Unge.

No. 16. Letters from L. Baron Von Hatzel, Chev  
Grand Croix de l'Ordre de St. George, together with his  
Excellency's the Councillor of State, Count Gustav.  
Bonde's letter of the 7th August, 1760 and the answer  
afterwards given to it by Assessor Swedenborg.

17. and 18. Letters from Herman Oberreit, Johannes Caspar, Lavater and Christian Tuxen.

19. Letters from Abbas F. C. Ottinger, of the years 1765, 1766, 1767, 1768, with which are found the first draughts of three answers.

No. 20. Four letters from different persons.

No. 21. First draughts of several letters.

No. 22. Letters from Polheim, Klingenstierna, A. Celsius, N. Shenmark, the Academies of Upsula and Abo, and several bishops.

No. 23. Powers of attorney general, and special, as well as other documents relative to Assessor Swedenborg's private affairs.

*Stockholm*, the 27th of October, 1771.

On the part of the heirs of Swedenborg :

E. WENNEBORG.

C. BENTZELSTIERNA.

#### NO. IV.

Letter of Emanuel Swedenborg to the king of Sweden on the subject of the persecution which he received from the clergy. It is without date, but probably written about 1769.

Sire : I find myself necessitated at this period to have recourse to your majesty's protection, having met with usage of such a nature, as no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of conscience. The following is an abridgment of the particulars that are the occasion of my requesting your majesty's interference.

On my arrival in Sweden from foreign parts, I was informed that bishop Filenius had suppressed and seized the copies of my treatise *De Amore Conjugiali*, that I had printed in Holland, and which were sent to *Norkjoping*. Having inquired of some bishops, whether bishop F. had acted in this manner from his own authority, or that of the clerical body, they replied, that they had heard of the affair, but that none of them had been consulted about it, or had given his consent thereunto; and that there was

not one word set down in the journal of the ecclesiastical court concerning it. Some ecclesiastics at Gottenburg being emboldened by this inconsiderate and violent conduct of the bishops, began to speak and declaim loudly against my writings, and so far succeeded as to have an assembly appointed for their examination, consisting of some bishops and professors in divinity. This assembly continued sitting for the space of some months, and at length made a favorable report, which stopped the mouths of those accusers at once; their attempts were then thought to cease, and the affair to have an end. To prevent all thought of its being rekindled, it was concluded, that a petition should be presented to your majesty, to issue orders to the chancellor of justice, to give an information of the authors who had raised the disturbance at Gottenburg. The bishop and deacon of that place, who were the principal movers in this affair, seeing the little success of their project to engage the body of the clergy, to light up the fire for which they had made ready the materials, had recourse to calumnies and injuries, and filled twenty printed leaves with invectives, which they circulated amongst the public. I was farther informed, that your majesty, hearing of this dispute, took it under your own consideration, decided it in the senate, and ordered the chancellor to forward letters relative thereto to the consistory at Gottenburg.

I had no notice sent me of all these proceedings; my person, writings, and sentiments on the worship of my Lord our Savior, were attacked and persecuted, and I have neither been called to make my defence, nor been heard respecting it: but truth itself has answered for me. The accounts that were published at Gottenburg on this matter, did not touch the substance of the cause, and were filled with invectives and gross injuries. The first account I had of these papers, was from a general commissary of war at Elseneur, (General Tuxen,) and a friend at Stockholm, who lent them to me for a day; and I found therein two letters of bishop F. wherein it is said, that he should meddle no more in it. I am desirous to convince the world, that all these proceedings from their beginning

to their end, have been carried on without my having ever been heard. A rumor has nevertheless spread throughout Stockholm, that the chancellor of justice has declared in writing to the consistory at Gottenburg, that my writings are prohibited from being brought into that place, under the penalty of fifty dollars; and that my revelations have been declared false, and not truth. I have already informed your majesty, and beseech you to recall it to mind, that the Lord our Savior manifested himself to me in a sensible personal appearance; that he has commanded me to write what has been already done, and what I have still to do: that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them. I have already declared this more than once to your majesty in the presence of all the royal family, when they were graciously pleased to invite me to their table with five senators, and several other persons; this was the only subject discoursed of during the repast. Of this I also spoke afterwards to several other senators; and more openly to their excellencies count de Tessin, count Bonde, and count Hopken, who are still alive, and were satisfied with the truth of it. I have declared the same in England, Holland, Germany, Denmark, Spain, and at Paris, to kings, princes, and other particular persons, as well as to those in this kingdom. If the common report is believed, the chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state that God has placed me, so as to be able to convince them by their own eyes and ears of the truth of those deeds and things I have made publicly known. I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose or force their understandings, to comprehend what I say. When my writings are read with attention and cool reflection (in which many things are to be met with as hitherto unknown) it is easy enough to conclude, that I could not come by such knowledge, but by a real vision, and converse with those who are in the spiritual



world. As a farther proof, I beseech\* their excellencies to peruse what is contained in my treatise on Conjugal Love, page 314 to 316. This book is in the hands of count D'Ekeblad, and count de Bjelke. If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception. This knowledge is given to me from our Savior, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness; and as such, how can any one venture to assert it as false? That these things may appear such as many have had no conception of, and of consequence, that they cannot from thence credit, has nothing remarkable in it, for scarce any thing is known respecting them.

If it is true that the chancellor has written to the consistory at Gottenburg, in the terms which I have related from the public rumor, it will give occasion to conclude, that my writings contain errors, and that what I have declared to be revealed to me are falsities, which can in nowise be proved, unless construed to a sense I never intended. In such a case, according to the laws on that head, I might be arrested and shut up in prison, and all this without being heard in my own defence. This is the motive for my having recourse to your majesty for protection; for since the establishment of Christianity and liberty in our country, it is a thing altogether unheard of, that any person has been proceeded against in the manner they have against me.

On this interesting affair, which concerns not only my writings, but also my person and reputation, I humbly request your majesty, that the reverend clergy may deliver their opinion to yourself on that matter, likewise the minutes of the council that examined the writings, and the letter said to be forwarded by the chancellor of justice to the consistory at Gottenburg, to the intent, that I may be informed thereof, and, as well as others of your majesty's subjects, be enabled to make a suitable reply, and heard

\* At that time the King only presided in the senate, to which body at large he therefore addressed this letter.

in my own defence, possessing the like right and privileges to require it.

As to what relates to the doctors Beyer and Rosen of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Savior Jesus Christ, as a means of attaining to heavenly good and blessedness, for he only has power in heaven and earth, as declared in Matthew xxviii. 18. As far as I have been able to learn, they have said no more. This is conformable to the Augsburg confession, the *Formula Concordiæ*, and the whole of Sacred Writ. Yet these gentlemen have become no less objects of the most cruel persecutions than myself, arising from the enmity of the bishop and dean of that town. I can say the same of my writings, which I regard as another self; and that all that this dean has laid to my charge is mere scandal and lies. I have farther to intreat, that the two letters adjoined to this, which I wrote to Dr. Beyer concerning this business, may be read.

EMANUEL SWEDENBORG.

NO V. p. 91.

The following is an extract from a notice of Count Hopken by one of his cotemporaries.

Baron Daniel Niclas Van Hopken, the father of Count Andrew John, was secretary of state in the department of foreign affairs, and afterwards president in the court of commerce: a man of great abilities. Count Andrew Van Hopken, his son, was, while young, engaged in the same department with his father, and after ten years diligent application, he displayed such proofs of abilities, that he was honored with great confidence in matters of public importance. But I ought to remind you of the state of Sweden, while Count Andrew prepared his memory for immortality, and I hope you will make some allowance if I am not able to express myself with that strength, that elegance, and that clearness in English as I should wish.

Count Andrew Van Hopken as a public man was acute and prudent; as a private man, amiable and instructive. If in his life time (says his panegyrist) truth and science, the offspring of learning, were dangerous in affairs of policy, they were, however, for him in his private life,

innocent companions to whom he had a just claim, as from his infancy he had gained their confidence. Their friendship for him was the cause of his being chosen a member of several learned societies; was the cause that he visited the world with reputation; travelled through Germany, Holland, Flanders, Italy, France, and England. Truth and science travelled and dwelt with him, partook his troubles, and his pleasures; were his advisers in prosperity, his support in adversity; his safeguard in dangers. By their means he commanded veneration from respectable people, esteem from the lower, reputation amongst the enlightened, and mutual confidence from the learned. No wonder then if he loved them, and if they never abandoned him.

His learning was great, his pen manly; many of his most reputable countrymen gave him the title of the Swedish Tacitus. He was, to his last, a defender of *liberty*, and was repugnant to the present government in Sweden, which he always branded with the epithet of absolute. He was one of the institutors of the Swedish Royal Academy of Sciences, and served the academy with his abilities for several years in the quality of its secretary: In private conversation he did not speak idle things, but always to the purpose: He did not write much for the public, but what he wrote is masterly: He was a man of fortune, but without avarice or prodigality: He had dignity in his carriage, and was of a well-favored aspect, and much beloved by his inferiors. He took leave of his high office; was some years after recalled by the present king to enter again in the senate; but seeing the *liberty* of his country in distress, he left willingly this high office, and enjoyed a philosophical tranquillity by the serenity of his temper even to the 9th of March last year, when by an apoplectic stroke, he unexpectedly left us to regret him in the 77th year of his age.

## NO. VI.

*Letters to Dr. Gabriel Andrew Beyér.*

## LETTER I.

*Stockholm, Sept. 25th, 1766.*

Dear Sir I arrived here the 8th of this month. The

voyage from England hither was made in eight days. The wind was favorable, but attended with a violent storm, which occasioned so short a passage. I have since received yours of the 17th of September, and am glad to find yourself and my other friends are well at Gottenburg, to all of whom you will please to present my compliments.

I wish much blessing to the intended publication of the *Library of Sermons*, [the title of a work written by Dr. Beyer,] and send you herewith my subscription for the same. I presume you will use all necessary precaution in this work, because the time is not yet arrived, that the essentials of the New Church can be so received; the clergy, who have so much confirmed themselves in their tenets at the universities, find it difficult to be convinced, for all confirmations, in things pertaining to theology, are, as it were, glued fast in the brains, and can with difficulty be removed; and, whilst they remain, genuine truths can find no place. Besides, the new heaven of Christians, from whence the New Jerusalem from the Lord will descend, Revel. xxi. 12, is not yet perfectly settled.

It is now generally thought here at Stockholm, that faith and charity must advance together, and that the one cannot exist without the other, by reason that good works are the fruits of faith, and show themselves in a state of justification; yet very few of the Lutherans think beyond this, although the learned have not yet discovered any connexion between faith and good works, for which reason they assert good works to be only things of a moral and civil nature, and so far good, but not available unto salvation, &c. They are also in the right, because from such a faith no other works can be derived: the case is different as to faith in Jesus Christ.

With respect to the Divine Humanity of the Lord, it is not contrary to the *Formula Concordiæ*, where we are taught, that 'in Christ God is man, and man is God, and the assertion of Paul is confirmed, that in Christ all the fulness of the Godhead dwelleth bodily,' &c. Of the writings of *Behmen* I cannot judge, as I have never read them. I remain, &c.

EMANUEL SWEDENBORG.

## LETTER II.

Stockholm, Oct. 30, 1769.

Dear Sir: I arrived at Stockholm the beginning of this month, and was kindly received by all classes of people, and instantly invited by their royal highnesses the hereditary prince and his sister, with both of whom I had a long conversation. I have also dined with several of the senators, and conversed with the first members of the diet, and with the bishops here present, who have all behaved very kind and affable to me, except bishop Filenius. On being informed that my copies of the work, *de Amore Conjugiali*, were stopped at Norkjoping, I inquired of the bishops, Enander from Abo, of Benzeltierna from Westeras, of bishop Lutkeman, and of bishop Lamberg, how matters stood respecting my writings, who all assured me, that they knew no other but the books were taken care of, lest any part of them should be lost before my return home; but that bishop Filenius had made a representation of the matter to the clergy in the diet, who had given him no answer, and much less consented to any confiscation; and that his motion was not accepted, or minuted down in the proceedings of the diet; and consequently that none of the clerical order in the diet bore any part in it, except bishop Filenius, with whom I had some dispute, as he insisted on their being revised before they were delivered, and he will not hear mentioned, that the revisal of this book, which is not theological, but chiefly moral, is unnecessary, and consequently absurd. Such mode of proceeding would prepare the way for a *scculum obscurum* in Sweden. Nevertheless, this behavior of the bishop cannot affect me in the least, as I have brought over thirty-eight copies of this work with me, and had sent over five of them before, the half of which number I have delivered and sent to the bishops, to the different orders of the diet, to the senators, and to the royal family, and when the rest in like manner are distributed, there will be more than sufficient for Stockholm. I think of sending those that are stopped at Norkjoping, abroad, where they are much desired.

I send herewith a little treatise, printed in London,

entitled, *De Commercio Animæ et Corporis*, which has been sent to the societies and universities in England and France. Please to peruse the latter part of it: most likely it is also translated into English. I gave only to bishop Benzelstierna that little treatise, entitled, *A Brief Exposition of the Doctrine of the New Church*, enjoining him at the same time, in the strictest manner, to take care not to let it pass into other people's hands, on account that there are but very few in Sweden, whose understandings are receptive of true theology, and therefore the light that is given from the Word of God, is not received by them. As for instance, what is said in Rom. chap. iii. 28, and in Galat. chap. ii. 16, where an imputative faith of the merits of Christ is not meant, but real faith in Jesus, which is a faith from him and in him. Neither are the works of the law of the Decalogue meant in those places, but the Mosaic law, proper to the Jews. Neither is Rom. iv. to be understood of the imputation of the present church, &c. nor will they be enlightened by such Scripture texts as concern the Son of God; that by the Son of God is not to be understood any Son of God from eternity, but the Son of God conceived in time from Jehovah God, and born of the Virgin Mary, according to the very words themselves, in Luke, chap. i. 32, 35. Matt. chap. iii. 17. chap. xvii. 5. John xx. 31. 1 Epistle of John, chap. v. 20, 21, and other places. This is likewise agreeable to the apostolic creed, where no other Son of God is mentioned, and consequently the primitive church knew of no other.

That a Son of God from eternity was inserted in the Nicene and Athanasian creeds, arose from this, that they found no other way to refute and banish the Arian errors. See the Apostolic Creed. I therefore adhere to the apostolic church.

To call on God the Savior, can in nowise be denied throughout Christendom, and still less by the Lutherans who abide by the Augustine confession, page 19; and also in the Apology, page 226; and moreover, that in Christ man is God, and God, man; as also many other particulars already mentioned. The *Formula Concordiæ* likewise explains a Divine Trinity in those that are renewed through faith, page 695, Apol. page 130; but what

in reality is not a true explanation of the Divine Trinity in God the Savior, as shall be fully demonstrated in that work, which I intend laying before the public within the space of two years. In the mean time, the *Brief Exposition*, as a forerunner of it, will prepare the way for its reception. This treatise has been dispersed throughout Christendom, Sweden excepted, and that for this reason; because true Divinity exists there only in its wintry state; and, in general, towards the north pole, there is a greater length of spiritual night than in the southern parts; and therefore those who stand in that darkness may be supposed to kick and stumble more than others against every thing in the New Church, which is the produce of an unprejudiced reason and understanding; yet, at the same time, we are to admit of some exceptions to this observation in the ecclesiastical order. I apply to myself what our Savior says to his disciples, Matt. chap. x. 16.

The remarkable particulars related concerning your wife, in her dying hours, were wrought through the impression of two clergymen, who so directed and employed her thoughts in conversation, as to effect a conjunction with such spirits as she then spoke of. In the hour of death, it happens, at times, to some people, that they are in a state of spirit. The spirits, who first spoke through her, were of the dragon's society, that were cast out of heaven, agreeable to the prediction in the Revelations, chapter xii. They are thence become so filled with enmity and hatred towards our Savior, and consequently towards his holy Word, and all that belongs to the New Church, that they cannot even bear to hear the name of Christ mentioned. When the sphere of the Lord, proceeding from the heavens, lights on them, they become as mad, and in a terrible rage; and directly seek to hide themselves in holes and caverns, as spoken of in the Revelations, chap. vi. 16. Your deceased wife was with me yesterday, and informed me of a variety of things concerning what she thought, and had spoken to you her husband, and to the clergymen, the seducers. Were I at this time near you, I could relate a number of things on this head, which will not admit of being sent in writing. I remain, &c. EMANUEL SWEDENBORG.

P. S. This letter may be shown to others, and also copied, or printed, if deemed necessary. Two honorable friends in London have sent me an invitation there, and I have almost resolved on going there the ensuing spring.

I have been told, that in Gottenburg a letter has been printed, which mentions, that I was ordered in Paris to depart from that city, which is a direct falsehood: Count Creutz, our envoy in Paris, can certify. E. S.

It appears that Swedenborg left Paris, a short time before this letter was written. The object of his going to Paris was to have his 'True Christian Religion' printed at that place; but it was necessary that the work should be submitted to censors. M. Chevreuil, then censor-royal and doctor of the Sorbonne, who was appointed to examine it, told him, after having read it, that a tacit permission would be granted him, on condition, as was customary in such cases, that the title should say, *printed at London, or at Amsterdam*. But Swedenborg would not consent to that duplicity; and the work, therefore, was not printed at Paris. This anecdote was related by M. Chevreuil himself, to a highly respectable member of the New Church in England. Swedenborg's departure from Paris, without accomplishing the purpose of his visit there, probably gave rise to the report alluded to in the postscript to the above letter.

#### LETTER III.

*Stockholm, Feb. 1767.*

Dear Sir: By your friend, I have been asked several questions, to which be pleased to receive the following as an answer:

1. *My opinion concerning the writings of Behmen and L——?*\* I have never read them. [Then follow some remarks upon dogmatic and systematic theology, which have been quoted before. See page 9.]

2. *How soon the New Church is to be expected?*—Answer. The Lord is preparing at this time a new heaven of such as believe in him, and acknowledge him to be the true God of heaven and earth, and also look to him in their lives, which is to shun evil and do good; because

\* Supposed to be Lavater, who has written some works on theological subjects, and with whom Swedenborg corresponded.



from that heaven shall the New Jerusalem, mentioned in Rev. Chap. xxi. 2, descend. I daily see spirits and angels, from ten to twenty thousand, descending and ascending, who are set in order. By degrees as that heaven is formed, the New Church likewise begins and increases. The universities in Christendom are now first instructed, from whence will come ministers; because the new heaven has no influence over the old clergy, who conceive themselves to be too well skilled in the doctrine of justification by faith alone.

3. *Respecting the promised treatise concerning infinity, omnipotence, and omnipresence?*—Answer. There are many things interspersed in the *Angelic Wisdom concerning Divine Providence*, on these subjects, at No. 46 to 54 and 157. Also in the treatise on *Angelic Wisdom concerning Divine Love and Divine Wisdom*, No. 4, 17, 19, 24, 44, 69, 72, 76, 106, 156, 318, and in the *Apocalypse Revealed*, No. 961, and these will be still further treated on in the *Mysteries of Angelic Wisdom concerning Conjugal Love*, but forasmuch as to write a separate treatise on these divine attributes, without the assistance of something to support them, would occasion too high an elevation of the thoughts, I have therefore treated on these subjects in a series with other things, which fall within the understanding.

I have with pleasure perused your new Essay on the Gospel;\* concerning the first advent, there are fine interpretations. Here I shall mention the signification of a manger, of the baptism of John, and of Elias. A manger signifies instruction from the Word, because mules and horses signify the understanding of the Word. (See Apoc. Rev. No. 298,) and in a manger is their nutrition; that there was no room in the inn, signifies, that there was no place of instruction in Jerusalem; wherefore it is said to the shepherds, who signify the church to come, 'This shall be the sign unto you, ye shall find the Babe lying in a manger.' Luke ii. 12.

\* This excellent work of Dr. Beyer, consists of homilies or discourses for every Sunday throughout the year, written on the principles of the New Church; and in Sweden, by those who receive the doctrine, is greatly esteemed; although the author was much persecuted on that account, and the book afterwards prohibited.

The baptism of John prepared the heavens, that the Jewish people might subsist when God himself should appear among them ; and John as well as Elias, who was the chief of the prophets, signifies, all the prophecies in the Old Testament concerning the Lord and his advent.

Since here (in Stockholm) they now begin to think more of charity than before, and to be persuaded that faith and charity cannot be separated, therefore faith alone begins also to be called the Moravian faith. I remain, &c.

EMANUEL SWEDENBORG.

#### LETTER IV.

Dear Sir : In my last letter the shortness of time would not permit me to give an answer with respect to the relation of the boy of Skara, which, if true, proves the communication of spirits with man. A genteel and rich family here in Stockholm are desirous of taking the boy into their house, and to educate him in every branch he may wish to learn. If the youth has an inclination and could have an opportunity of the company of some person coming this way, the family would be very happy ; and in that case you will be pleased to furnish thirty dollars for the expenses on the journey, and to give him my direction, that I may conduct him to the house. I will pass in silence his vision of the white serpents, which he had in his tender infancy, especially as it may admit of being explained in different senses, but his knowing the use of herbs and the cure of certain diseases, if really the case, is not from the reason, that such diseases and cures exist in the other life among spirits and angels ; but there exist spiritual diseases and spiritual uses, which correspond with the natural diseases and cures in this world, so that the correspondences effect such things when they happen. And as there are no natural diseases among the spirits in the spiritual world, there are neither any hospitals ; but instead of them there are spiritual mad-houses, in which are those who theoretically denied God, and in others, such as practically did the same. Those who in the world were idiots, at their arrival in the other world are also foolish and idiots ; but being divested of their externals, and their internals opened, as is the case with them

all, they acquire an understanding agreeable to their former quality and life, inasmuch as the actual follies and madness dwell in the external natural man, and not in the internal spiritual.                   EMANUEL SWEDENBORG.

## LETTER V.

*Amsterdam, April 8, 1766.*

Dear Sir : I have now at length arrived at the end of the *Apocalypse*, and send you, sir, eight copies thereof, two bound, and six in sheets, which you will please to dispose of in the following manner : one copy for yourself, one for the bishop, one for the dean, one for Dr. Rosen, one for the mayor, Mr. Petterson, and one for the library ; the other two you may lend out to your friends. At the conclusion of every chapter there are memorable relations separated from the text by asterics, which you will please to read over first, whereby a fundamental knowledge will be acquired of the miserable state to which the reformed churches are reduced by the doctrine of faith alone. I am now going from this place for England, where some disturbance has most likely arisen, as the bishops of England are strongly pointed out in the memorable relations, but necessity required it.

I remain, &c.                   EMANUEL SWEDENBORG.

## LETTER VI.

*Amsterdam, April 15, 1766.*

Dear Sir : With regard to the writings of St. Paul, and the other apostles, I have not given them a place in my *Arcana Cælestia*, because they are dogmatic writings merely, and not written in the style of the Word, as are those of the Prophets, of David, of the Evangelists, and the Revelation of St. John.\*

The style of the Word consists throughout in correspondences, and thence effects an immediate communication with heaven ; but the style of these dogmatic writings is quite different, having indeed communication with heaven, but only mediate or indirect.

The reason why the apostles wrote in this style, was,

\* See the Doctrine of the New Jerusalem concerning the Sacred Scripture, No. 113.

that the New Christian Church was then to begin through them, consequently the same style as is used in the Word would not have been proper for such doctrinal tenets, which required plain and simple language, suited to the capacities of all readers.\*

Nevertheless the writings of the apostles are very good books for the church, inasmuch as they insist on the doctrine of charity and faith thence derived as strongly as the Lord himself has done in the Gospels, and in the Revelation of St. John, as will appear evidently to any one who studies these writings with attention.

In the *Apocalypse Revealed* I have proved, No. 417, that the words of Paul in Rom. iii. 28, are quite misunderstood; and thus the doctrine of justification by faith alone, which at present constitutes the theology of the reformed churches, is built on an entirely false foundation.

EMANUEL SWEDENBORG.

LETTER VII.

*Amsterdam, March 15, 1769.*

Dear Sir: I had the pleasure of receiving yours of the 23d of Nov. 1768. The reason why I did not answer it, was, that I would postpone it until a little work was published, entitled, *A brief Exposition of the Doctrine of the New Church, signified in the Revelations by the New Jerusalem*, in which work, are fully shown the errors of the hitherto conceived doctrine of justification by faith alone, and the imputation of the righteousness, or merits of Christ. This treatise I have sent to all the clergy throughout Holland, and intend to convey it to the most eminent in Germany. I have been informed that they have attentively perused it, and that some of them have already discovered the truth, and that others do not know which way to turn themselves; for what is written therein is perfectly convincing that the doctrine above-mentioned is the cause, that no theology now exists in Christendom. I intend sending you by the first ship twelve copies of

\* This seems to indicate the necessity of passing through the different degrees of order or perfection, so that man from an unregenerated state must not expect at once to be translated into the celestial, but must pass the natural and spiritual.

this work, which you will please to dispose of in the following manner : one copy to the bishop, one to the dean, and the rest, except your own, to the professors in theology (at the colleges) and the clergymen in the city, since no one can more rightly judge of the same, than he who has fundamentally received the mysteries of justification. After this little work is perused, be pleased, kindly to request the dean to declare his opinion thereof in the consistory. All those that can, and are willing to see truth, will accede.

I am now much inquired of respecting the New Church, when it will take place? — to which I answer, by degrees, as the doctrine of justification and imputation is extirpated; which probably may be effected by this work. It is known that the Christian Church did not take place immediately after the ascension of Christ, but increased successively, which is also understood by these words in the Revelations : ‘ And the woman flew into the desert, into her place, where she is nourished a time, times, and half a time, from the face of the serpent.’ Chap. xii. 14. The serpent or dragon, is that doctrine.

In about a month I am going from hence to Paris, and that with a design, which beforehand must not be made public.

With regard to the visions of several mentioned in your letter, they are nothing but fantastic visions. With my respectful compliments to the bishop, &c.

I remain, &c.

EMANUEL SWEDENBORG.

#### LETTER VIII.

*Stockholm, Dec. 29, 1769.*

Dear Sir : I received yours of Dec. 2d this day, also the printed letter, which at first caused a clamor among a great part of the clerical body; yet clamor does no harm, being like the ferment in wine when fermenting, after which it is purified; for unless what is wrong is brought into a state of ventilation, and is thus rejected, what is right cannot be discerned and received. I have indeed been informed of the proceedings of the deputies in the clerical assembly of the diet, but I did not stir one step to defend that cause; knowing that the Lord himself,

our Savior, defends his church, particularly against those who refuse to enter through the right door into the sheepfold, that is, into the church and thus into heaven; such are called thieves and robbers. The Lord himself declares, 'He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber; I am the door, if any man enters by me, he shall be saved, and he shall find pasture.' John x. 1, 7, 8, 9. I have moreover been told by an angel from the Lord, that I may rest securely upon my arm in the night, by which is meant that night, in which the world is now immersed, as to what relates to the church.

I have also read the appendix to the Spy, No. 48, and in the concluding expressions I perceive the interior sense of the author, which is easily discovered.

With respect to the two clergymen whom your deceased wife has spoken of, she has not mentioned their names, for which reason neither can I mention them. It is well known, that among the clergy there are also erroneous spirits, in this country as well as in other parts of the world. When she had related this among other things, she departed to the dragon spirits (*draconicos*,) who on the day of her death first spoke through her, and she is still with them.

An extract from the records by the Dean (*Ekebon*) of December 6th, has also been communicated to me, in which he still continues his usual indecent invectives, which I may consider as barkings, against which we must not attempt to take up a stone to cast at them and to drive them away.

I am glad that you are translating into Swedish the little work of *the intercourse between the soul and body*. It has been very well received abroad in all places, as well as by many intelligent persons here in Stockholm.

EMANUEL SWEDENBORG.

#### LETTER IX.

*Stockholm, April 30, 1770.*

Dear Sir: I received your letter dated the 18th March, together with a copy of that which you delivered to his majesty. You mention, also, that a report has arrived at

Gottenburg concerning a resolution which was to have been proposed in the senate; but that since the copy of that letter which I wrote you has been communicated to senator Count Ekeblad, and to the great chancellor of justice, this matter has been brought forward again and terminated agreeably to the letter from the great chancellor of justice to the consistory at Gottenburg, of which letter I request you to send me a copy. Had the first proposal been established, that Swedenborgianism should not be spoken of, and this notwithstanding signifies the worship of the Lord, what would have been the result, but a fear in the clergy to speak about Christ and his protection of the human race; for in such case they would have run the risk of being insulted as supporters of Swedenborgianism, and in consequence thereof Christianity in Sweden would decrease and become Socinianism and finally Heathenism, which may be confirmed from Matthew xii. 30, and Mark ix. 40. Such would have been the offspring born from that first proposal. This is the reason, that when certain zealous clergymen in this city first heard the rumor thereof, that they became astonished, imagining justly that, by such a way of proceeding, Christianity in this country would totally vanish. I am informed that the bishops and many of the clerical order of the states at the diet expressed themselves with great propriety concerning those dogmatical principles which were then discussed.

What has been presented to the consistories against my writings not having been communicated to me, I am totally ignorant of what passed in the senate on that subject.

I go next June to Amsterdam, where I intend to publish the *Universal Theology of the New Church*; the worship of the Lord is the foundation therein, and if upon that foundation the true house or temple shall not be built, others will erect upon it *lupanaria* (brothels.)

As to what regards the draconical spirits, they are all removed far towards the south, where the learned obtain a certain place, and every one there his *cellulam* or little chamber, wherein he confirms himself in justification by faith alone; and they who have confirmed this from the

Word of God, depart thence into a desert and so on further. The rest when they come out obtain no dwellings. To what place they afterwards go I do not yet know : in heaven there is no place for them. It befalls them according to the description in the Apocalypse Revealed, n. 421. But that abyss which is there described is now removed farther in the south, as observed before.

I remain, &c.

EMANUEL SWEDENBORG.

LETTER X.

*Stockholm, July 23, 1770.*

Dear Sir : As I am going in a few days to Amsterdam, I shall take my leave of you in this letter, hoping that our Savior will support you in good health, preserve you from farther violence, and bless your thoughts. I convey you herewith the copy of a letter, which I am about to send to the universities, as well as to the great chancellor of justice. Please to salute kindly Dr. Rosen, and I am, &c.

E. S.

Copy of a letter addressed to the Universities of Upsal, Lund, and Abo.

In a few days I am going to Amsterdam, and intend to publish the whole *Theology of the New Church*, the foundation whereof will be the worship of the Lord our Savior, on which foundation if no temple should now be built, *lupanaria* (brothels) would be erected.

Now having been informed, that the religious trial, relative to Dr. Beyer and Dr. Rosen, in Gottenburg, was immediately taken up and surprisingly terminated by the senate, and as this may become a subject of conversation in many places during my absence, therefore to prevent any malicious judgment, which may probably proceed from the mouths of certain persons, arising from their ignorance or interior malice, it is my duty from the importance and necessity of the subject, to communicate what I have delivered to his majesty thereon, which is as follows :

‘ I have been informed, by two gentlemen in the senatorial department of justice, that the senators are PONTIFEX MAXIMUS, to which I then gave no answer, but in case I should still hear such assertions from them, I shall



answer, that they are not at all *pontifex maximus* but *VICARIUS VICARII PONTIFICIS MAXIMI*; because Christ our Savior is the only *pontifex maximus*; the states of the kingdom are his *vicarius*, wherefore they are answerable to him, and the senators are the vicarious for the states; because they are appointed, and that hence they are *vicarius vicarii pontificis maximi*. That the Pope of Rome called himself *pontificem maximum*, is of pride, because he has taken and assumed to himself all the power of Christ our Savior, and placed himself on his throne, making the people believe that he is Christ on earth. Every inferior *pontifex* or *vicarius pontificis maximi* ought to have their consistory. The states of the kingdom have their consistory in the ecclesiastical division of the states, and the senators have their consistory, particularly at the universities; but in the determination of this matter they have acknowledged the consistory of Gottenburg to be their consistory, and have probably assented verbatim to the opinions of that consistory, not being apprised that this was the most important and the most necessary subject that has been brought forward these 1700 years in any council or senate, because it concerns the New Church, which is predicted by the Lord in Daniel and in the Apocalypse, and agrees with what our Lord says in Matthew xxiv. 22.

‘I have not yet received the answer of the senate. It has been once presented, but resolved that it should rest till the return of those senators who were present on the former occasion.’

## NO. VII.

*Sundry Letters.*

## LETTER TO GEN. CHRISTIAN TUXEN.

*Stockholm, May 1.* [year not mentioned.]

Dear Sir: I received your letter of March 4th, by Lieut. Tuxen, your son, who did me the pleasure of paying me a visit; my duty demanded a speedy answer, but as I waited for the conclusion of the affair at Gottenburg in order to communicate something of it to you, I have from time to time postponed it. I have suffered this

matter, and all the invectives used against me at Gottenburg, to come to its end: and I have since sent the chancellor of justice, and the senator Ekeblad a copy of the annexed, by means of which I effected a change in the business, of which I shall inform you some other time. The affair took its rise at Gottenburg from the dean; the deputies of that city having been instructed to complain of me and Dr. Beyer to the diet: they pushed matters as far as they could, but would never have effected any thing, unless the bishop, Filenius, who was then president of the clerical order, had taken upon himself the management of it, and in a crafty manner gained over some members of the order, which the bishop first did from a secret dislike, but afterwards out of inveteracy. For this reason a committee was appointed by order of the clergy on the Swedenborgian cause. Whilst they were deliberating on this subject, I was not suffered to be present, but it was all carried on clandestinely; yet the committee, (which consisted of bishops and professors) found the matter quite different from what bishop Filenius had represented it; they terminated it in my favor, and in their report to the order expressed themselves in regard to myself very handsomely and reasonably. But thus far bishop Filenius prevailed, that a memorial should be presented to his Majesty and council, that the chancellor of justice might appease the troubles arisen at Gottenburg. In consequence of this, a letter was addressed by the chancellor to the consistories to desire their opinions; and this occasioned the subject to be afterwards agitated in the chamber of council for two days; and it was then I presented the memorial annexed, which has also been discussed, and concluded in such manner, that the chancellor of justice wrote to the consistory of Gottenburg, which is not against me, and the particulars of which I shall another time communicate. I knew nothing of all this, whilst it was agitating; but enjoying the calm in my chamber, I let the storm rage without as much as it pleased; for it was agreed both at the diet, and in the council, not to touch my person. I send you the enclosed copy, which I also presented to the council, in order that it may be communicated to the counts Bernstorf and Thott, whereby they may see the state of affairs, lest the

printed protocols of Gottenburg, which are filled with invectives, should operate against the good opinion they before had of me. If the enclosed could also be translated into German, and printed in Hamburgh, it would give me pleasure.

In the month of June next I intend to set out for Amsterdam, where I am to publish the Universal Theology of the New Church. If the ship then remains some time off Elsenaur, I shall have the pleasure of coming to your house, to wish yourself, your dear lady and children, all possible happiness. I remain in all affection, familiarity and friendship, sir, your ob't. servant,

EMANUEL SWEDENBORG.

LETTER TO MR. OETTINGER, SUPERINTENDENT OF THE  
ROYAL MINES IN SWEDEN.

*Stockholm, Sept. 23, 1766.*

Dear Sir: I arrived this day from my voyage to England and Holland, and received the two letters you sent me, one of which is dated the 13th of October, 1765, and for both of which I return you many thanks. There are five treatises under the title, *Ex Auditis et Visis*, that is, from what I have personally heard and seen respecting them, and are as follow: 1. The treatise on Heaven and Hell. 2. Of the New Jerusalem, and its Heavenly Doctrine. 3. Of the Last Judgment. 4. Of the White Horse mentioned in the Revelations. 5. Of the Worlds in the Universe.

I this year published the work, entitled, 'The Revelations Revealed,' which was promised in the treatise on the Last Judgment, and from all which writings it may be plainly seen that I converse with angels. Every person may see, that by the New Jerusalem is meant a new church or congregation, the doctrines and articles of whose faith cannot shine in their true splendor, and give light to others, without the divine aid, because only figuratively described in the Revelations, that is to say, according to correspondence; and the true doctrine of it cannot be published through the world, but by such unto whom the needful revelation is made. I can sacredly and solemnly declare, that the Lord himself has

been seen of me, and that he has sent me to do what I do, and for such purpose he has opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world, and those that are therein; and this privilege has now been continued to me for twenty-two years. But in the present state of infidelity, can the most solemn oath make such a thing credible or to be believed by any? Yet such as have received true Christian light and understanding, will be convinced of the truth contained in my writings, which are particularly evident in the book of the Revelations Revealed. Who, indeed, has hitherto known any thing of consideration of the true spiritual sense and meaning of the Word of God, the spiritual world, or of heaven and hell; the nature of the life of man, and state of souls after the decease of the body? Is it supposed, that these and other things of a like consequence are to be eternally hidden from Christians? That many very important particulars relating to them are at this day revealed for the first time, is done in regard to the New Jerusalem, and for the sake of the New Church, because the members thereof are endowed with a capacity to apprehend them, which others might also have, were it not for their weak unbelief of the possibility of such things being made known to any, and by them to the world. These writings of mine do not come under the term of prediction, but revelations. Live well, and continue so to do.

I remain, &c.

EMANUEL SWEDENBORG.

LETTERS TO THE CONSISTORY AT GOTTENBURG, IN  
ANSWER TO DR. EKEBON'S DEPOSITION AGAINST SWE-  
DENBORG.

Dr. Ekebon's reflections have been communicated to me, which he delivered in the Consistory, relative to the doctrines of the New Church, which have been declared to the world in the Doctrine of the New Jerusalem, and the Apocalypse Revealed, by our Savior Jesus Christ, through me his servant; and, forasmuch as I find, that the doctor's reflections are full of reproaches against me, as well as occasionally laden with untruths, I deem it too

prolix to reply particularly to them, especially as I perceive they have been written by a person who gives no bridle to his tongue, and who has no eyes in his forehead, to be able to see what is to be found in those writings, conformable to the Word of God, and to an enlightened understanding; such are the characters whom our Lord describes in Matt. chap. xiii. verses 13, 14, 15. I shall only notice the following words from the doctor's reflections: '*That this doctrine is in the highest degree heretical, and in points the most tender to every Christian, Socinian.*' This doctrine cannot be called heretical, forasmuch as in it is acknowledged and confirmed, I. *The Divine Trinity*, see the Doctrine of the New Jerusalem concerning the Lord, n. 55, seq. and Apocalypse Revealed, No. 961, 962. II. *The Sanctity of the Holy Scripture*, especially as to its literal sense, see the Doctrine of the New Jerusalem, concerning the Sacred Scriptures, n. 72, seq. n. 37, seq. n. 50, seq. and in the Apocalypse Revealed, n. 200, 898, 911. III. *A Christian Life*, see the Doctrine of Life for the New Jerusalem, from the precepts of the decalogue, from the beginning to the end. IV. *The Union of Faith and Charity*, see the Apocalypse Revealed, in various places; and V. *That a faith in God must be directed towards our Savior*, according to his own declaration; John, chap. iii. verses 15, 16; chap. vi. verse 40; chap. xi. verses 25, 26; chap. xx. verse 31; and especially, John, chap. iii. verses 35, 36; and Colos. chap. ii. verse 9. Likewise from the Formula Concordiæ, '*That in Jesus Christ, God is Man, and Man is God,*' page 607, 762, 763, 765, 840, seq. '*That his human nature has been exalted to the divine power and majesty,*' page 337, seq. 607, 608, seq. 774, 833, seq. 844, 847, 852, 861, 863, 869. '*That unto Jesus Christ was given all power in heaven and earth,*' page 775, 776, 780, 833. '*That also as to his human nature he fills all things by his immediate presence,*' pages 337, 375, 600, 608, 611, 738, 768, 783, 784, 785, 786. App. 149, 150, with many more passages: see the edition, *Leipsic*, 1765. Agreeably to these references, and in obedience to what the Lord himself teaches in John, chap. xiv. verse 16, faith in God must be directed

towards the Savior himself. From this alone it may be concluded, how undeservedly and barefacedly this doctrine has been attacked with such opprobrious language, and that it could not have been said by a man of a sound heart, '*That it is full of the most intolerable fundamental errors, seducing, heretical, captious, and in the highest degree to be rejected.*' This flood of blasphemy is poured out upon the world, although the doctor allows in his Reflections, n. 2, that he never read my writings, in the following words: — 'I do not know assessor Swedenborg's religious system, nor shall I take pains to come at the knowledge of it. I was told that it may chiefly be learned from the following works, which he has published, viz. concerning the New Jerusalem, concerning Faith, and concerning the Lord; works which I do not possess, neither have I read or seen them.' Is not this to be blind in the forehead, but to have eyes behind, and even these covered with a film? To see and judge of writings in such a manner, and in such like terms, can any secular or ecclesiastical judge regard otherwise than as criminal? The book entitled, the Doctrine of the New Church, mentioned by the doctor, may be had at Gottenburg, so that *if he had pleased*, he might have had a sight of it. The doctor blasphemes likewise the spiritual sense of the Word, which our Savior at this time has given to be revealed, as if the same blasphemies would prove a hindrance to the Sacred Scriptures, which, even according to his decision, still continue to contain the principles of the knowledge of faith, religion, and the revealed theology; although in the Doctrine of the New Jerusalem concerning the Sacred Scriptures, it is fully shown and demonstrated, I. That the sense of the letter of the Word is the basis, continent, and foundation of its spiritual sense, n. 27 to 36. II. That the Divine Truth in the sense of the letter of the Word is in its fulness, its sanctity, and its power, n. 37 to 49. III. That the doctrine of the church is to be deduced from the literal sense of the Word, and to be confirmed thereby, n. 50 to 61. IV. That by the literal sense of the Word, there is a conjunction with the Lord, and consociation with the angels, n. 62 to 68; and further concerning the spiritual

sense of the Word, and its invaluable uses, n. 5 to 26, and Apocalypse Revealed, n. 200, 898, 911, and in a thousand other places. Respecting the other point, viz. the charging those doctrines with Socinianism, the same is a horrid blasphemy and untruth; forasmuch as Socinianism signifies a negation of the divinity of our Lord Jesus Christ, when in fact his divinity, in this doctrine of the New Church, is *principally confirmed and proved*, and that the Savior has so fully completed the reconciliation and redemption of man, that without his coming no man could have been saved, see Apoc. Rev. n. 67, and in many other places, in consequence whereof, I consider the word Socinian to be a scoffing and a diabolical reviling. This, with the rest of the doctor's reflections, may be considered in the same sense as the flood, which the dragon cast out of his mouth after the woman, that he might cause her to be swallowed up by the flood, during the time that she was yet in the wilderness, Apocalypse, chap. xii. 15. And it may come to pass, that the same which is mentioned in verse 17, may likewise take place, 'and the dragon was wroth with the woman, and went to make war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus Christ.' That the New Jerusalem signifies the New Church, which is to be the bride and the wife of the Lamb, see Apocalypse Revealed, n. 880, 881; and that this same church, undoubtedly, is coming, because the Lord himself has predicted it, Apocalypse chap. xxi. and xxii.; see likewise Zechariah, chap. xiv. verses 7, 8, 9; and in the last chapter of the Apocalypse, in these words, 'I Jesus, have sent mine angel, to testify unto you these things in the churches. I am the root and race of David, the bright and morning star; and the spirit and the bride say come, and let him who hears say come, and let him who is willing receive the water of life, gratis,' verses 16, 17.

EMANUEL SWEDENBORG.

Amsterdam, April 15, 1769.

P. S. I request this letter may be delivered to the venerable Consistory, and a copy of it to the right reverend bishop.

N. B. The then bishop Eric Lamberg, president of the Consistory, was at that time at a diet in Norrkjopping.

Swedenborg afterwards addressed another letter to the Consistory, dated May 22d, in the same year; from which we give only an extract :

‘ Before I set out on my journey to Paris, which I purpose to do next week, I think proper to make the following addition to my foregoing reply to Dr. Ekebon’s reflections. It was said therein, that I have written, *first, that the Holy Scriptures have hitherto been ill and sinistrously explained*, Apoc. Rev. n. 1, which is entirely untrue, as there is nothing of the kind to be found in the passage quoted. *Secondly, that there is no satisfaction given for the sins of the world*, which is also entirely untrue. *Thirdly, that I rail at justification by faith alone*. This is true, I allow, because faith alone is faith separated from charity, or from good works, and faith separated from charity has been rejected by the imperial judgment at Stockholm, and afterwards by the university at Upsal, and probably likewise by those at Lund and Abo. The doctor is determined not to know, that good works, which are said freely and spontaneously to follow faith, and are called the fruits of faith, the works of the Spirit, and the works of grace, and which are performed in a state of justification, have, agreeably to the Formula Concordiæ, no connexion with faith, and accordingly do not contribute at all to salvation: nay, that it would be detrimental, if they should combine and mix themselves with faith, and that which is without connexion, is in itself separate. Among the quotations from the Formula Concordiæ concerning the divinity of Christ, there are some numbers in my former reply erroneously set down, viz. 337, 375, ought to be 737, 775, for which reason I adjoin herewith a more distinct and copious extract from the Formula Concordiæ, from the Leipsic edition, 1756.’

Then follow a great number of extracts, which occupy the remainder of the letter.

#### NO. VIII.

The following is the original advertisement by the printer of the second volume of the *Arcana Cœlestia*. It



was published in parts, each containing one chapter, and accompanied, in separate numbers, by an English translation.

*Paternoster Row, February 5, 1750.*

ADVERTISEMENT, *by John Lewis, Printer and Publisher, in Paternoster Row, near Cheapside, London. Be it known unto all the Learned and Curious, that this day is published, the First Number of ARCANA CŒLESTIA, or Heavenly Secrets, which are in the Sacred Scripture, or Word of the Lord, laid open; as they are found in the Sixteenth Chapter of Genesis: together with the wonderful things that have been seen in the World of Spirits, and in the Heaven of Angels.*

This work is intended to be such an exposition of the whole Bible as was never attempted in any language before. The author is a learned foreigner, who wrote and printed the first volume of the same work but last year, all in Latin, which may be seen at my shop in Paternoster Row, as above-mentioned.

And now the second volume is printing both in Latin and English; to be published in cheap numbers, that the public may have it in an easier manner, in either tongue, than in whole volumes.

It must be confessed that this nation abounds with a variety of commentaries and expositions on the Holy Bible; yet when we consider what an inexhaustible fund of knowledge the Sacred Scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance, nay, I will allow, that it is owing to the labors of learned and pious men, in their disquisitions after truth in the Bible, that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of God in his Word, than the priests of Rome were willing

we should. Yet give me leave to add, that these Sacred Writings are capable of speaking to the heart and understanding of man, by more ways than have been thought of or put in practice: and he who can discover new treasures in these sacred mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labors. This then may be said of our author. He hath struck out a new path through this deep abyss, which no man ever trod before. He has left all the commentators and expositors to stand on their own footing; he neither meddles nor interferes with any of them; his thoughts are all his own; and the ingenious and sublime turn he has given to every thing in the Scripture, he has copied from no man; and therefore, even in this respect, he hath some title to the regard of the ingenious and learned world.

It is true, when a reader comes to peruse his work, if he expects to understand him with a slight and cursory reading, he will find himself greatly mistaken; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye; his language is quite different from the common modes of speech; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever, therefore, takes this book in hand, and finds passages in it not easy intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal; but let him read it over and over again; let him study the drift and design of the author; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The author has a depth, which if once fathomed (and it is not unfathomable) will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentleman is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

Nothing recommends a book more effectually to the public than the eminence and credit of its author; nothing

is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person; so that it is not merit but prejudice that generally governs the judgment of men.

Though the author of *Arcana Cœlestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than his great talents, so that he will not suffer his name to be made public. But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labors in former years, I am not certainly informed; (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going to relate :) but what I have been an eye-witness to, I can declare with certain truth; and therefore I do aver, that this gentleman, with indefatigable pains and labor, spent one whole year in studying and writing the first volume of *Arcana Cœlestia*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume; and when he had done this, he gave express orders that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the Gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back of the four hundred pounds he hath expended; and for that reason his works will come exceeding cheap to the public.

I further declare I have not the least reason in the world to believe him a bigot to any mode or method of religion; I know not what community he belongs to, or whether he belongs to any; if any one can guess by his writings, he knows where to find them. But it matters not what or who the person is that writes, if his writings are founded on truth, and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as most valuable pieces, are sometimes misunderstood and rejected many years, even by learned

men themselves; to instance only three performances out of the many that might be produced, viz. Locke on Human Understanding, Milton's Paradise Lost, and Prideaux's Connexion of the Old and New Testament. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties which these valuable pieces have met with in making their way into the world: and it is as remarkable now to observe, how they have been called for and admired for many years past.

How this great work of *ARCANA CŒLESTIA* will succeed in the world, is impossible at present to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth; we need not fear of success; for in his letter to me, on the publication of the first volume, are these following words:—'I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish Dispensation, (and upon that account too lightly regarded by the major part of the Christian world,) proved to be as *delightful, instructive, and as necessary for the knowledge of Christians* as the *New*. This *ARCANA CŒLESTIA* gives me the fullest satisfaction of, &c.' A copy of this letter was printed at large in the Daily Advertiser of Christmas-day, 1749. Now this delightful, instructive, and necessary knowledge, cannot be expected from this part of Holy Writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin author has here done it. And the great and learned as well as the inspired St. Paul, clearly gives encouragement to this way of writing, Gal. iv. 24. And our author neither rejects nor disturbs the literal sense by his allegorical exposition.

Soon after the publication of Mr. Penny's Letter before mentioned, a grave, judicious and learned gentleman was pleased to call at one of the booksellers where this famous Latin book was appointed to be sold: and when he had cast his eye over part of the work, he inquired who the author was; but being told that the author would not be known, — 'Well, (said the gentleman) I confess that at these years I am not fond of new acquaintance,

but should be extremely glad to have some conversation with him; for (continued he, with great earnestness) I never saw, nor heard, nor read, of so surprising a man in all my days!

Any one of small judgment may guess at the cheapness of the work, when he finds that six hundred and forty quarto pages in Latin, of the first volume, are sold for no more than six shillings, unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even from the postage of the Latin copy from abroad: for the bare postage of this first number cost no less than twelve shillings, and now it is printed, doth make fifty-two quarto pages in the English tongue; and all to be sold for no more than eight-pence, which is not half the price that such a quantity of paper and print is generally sold for. The postage of the second number came to eighteen shillings; and that of the third amounted to one pound two shillings; and yet these two numbers are to be sold for no more than nine-pence each; so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner at so low a price. But it is the generous author's absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

As the copy comes from a foreign country, and as one number may contain nearly double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of, that when a fresh number is published, it shall be advertised in the newspapers. Those who are pleased to give their orders to the news-carriers, will have every number as certainly as though they were apprised of the certain time of its coming out. And the price will be printed on the title of each English number, (and every Latin number will be of the same price with the English,) so that the readers may be sure that they will not be imposed upon: for sometimes the bulk of the book will plainly appear to be worth five times as much as will be required for it.

Those who are so happy as to be well acquainted with the Latin tongue, will be highly delighted with the author's elegant and sublime language.

## NO. IX.

The following statement is taken from the Intellectual Repository, for July, 1823. It is a reply to an article which appeared first in the English papers, and afterwards in many papers in this country, particularly in Boston. The refutation which follows, however, was not copied into the Boston newspapers; and as it may be interesting to some people, it is here inserted.

## UNFOUNDED TALE RESPECTING THE SKULL OF SWEDENBORG, AND ITS REFUTATION.

Many of our readers must have seen a fabrication on this subject, which has passed through most of the papers, and which gives a striking illustration of the manner in which the ridiculous stories that have at various times been put in circulation respecting this distinguished character, may have had their origin. A few facts, in themselves no way discreditable to the subject of them, and partially or imperfectly stated by their first relater, come into the possession of some caterer for the press, by whom they are put into a form quite different from their real one, to gratify the love of ridicule and of scandal so prevalent among mankind. The substance of the ridiculous tale to which we now refer, and which first appeared in the Times newspaper of March 31, is as follows. Some time after the interment of E. S. 'one of his disciples,' it is alleged, came over to England, and by bribing the sexton of the Swedish chapel near Ratcliffe Highway, obtained possession of the head of '*the departed saint,*' with which he decamped to his own country, where he preserved it as a precious '*relic,*' to the day of his death: when it coming into the possession of his relatives, with some papers explaining to whom it had belonged, they, 'alarmed at the consequences which might follow such an unhallowed violation of the tomb,' transmitted it to this

country to be restored to its original situation ; which, the story relates, was accordingly done 'with due solemnity,' in the presence of the elders of the church.' The tale is certainly sufficiently ridiculous, and calculated, with all who might believe it, to throw unmerited obloquy on the whole body of the admirers of E. S.'s writings. Letters correcting the misrepresentations were therefore immediately written to several of the papers in which the story had appeared, by Mr. Noble, Mr. Hawkins, and a friend who takes the signature of Philalethes ; and it is but justice to the editors of the papers to say, that they were inserted by most of them with the greatest readiness. As however it is still probable that many have seen the misrepresentation, who have not seen the correction, we mention it here. The facts which gave rise to the fabrication, are briefly these : About the year 1790, a foreign gentleman, who held the philosophical tenets of the old sect of the Rosicrucians, and who of course, though he believed Swedenborg to have been a great philosopher, by no means embraced his theological sentiments, became acquainted with some of the admirers of Swedenborg's writings in London. Having been invited one day to dine with a warm friend of those writings now abroad, (whom the writer of this article has heard relate the anecdote,) the foreigner after dinner affirmed that such a philosopher as Swedenborg must have discovered the secret which the Rosicrucian adepts pretended to possess, by virtue of which he could protract his existence as long as he pleased : he therefore contended that Swedenborg had not died, but being desirous to put off the infirmities of age, had renewed his existence by means of a precious elixir, and had withdrawn to some other part of the world, causing a sham funeral to be performed to avoid discovery. It was in vain that the friends of the New Church present opposed this wild suggestion, as not only contrary to reason in general, but to every principle of truth developed in Swedenborg's writings : the pseudo-philosopher repeated his asseverations, and declared his conviction that if access could be had to the coffin, it would not be found to contain the body of the supposed deceased. In the warmth of the dispute, the

others agreed (rather inconsiderately, it must be owned,) to adopt this mode of satisfying the unreasonable stranger: they all set off immediately to the cemetery; and having, with the sexton's assistance, found means to open the coffin, the incredulity, or rather the credulity, of the Rosicrucian was confounded by a view of Swedenborg's mortal remains. No violation was however offered to them by the visitors: they closed the coffin as well as they could, and departed. In this state things continued till the year 1817, when the vault was opened to receive the remains of the Baroness Nolken, the lady of the Swedish ambassador; on which occasion Lieutenant or Captain Ludvig Granholm, of the Swedish navy, being present, and amusing himself, either before or after the funeral, with reading the names on the coffins deposited around, came to that of Swedenborg; when, observing the coffin lid to be loose, it occurred to his thoughts, that if he could possess himself of the skull, he might perhaps dispose of it profitably to some of the admirers of his principles, whom he had heard to be numerous in this country, but of whom and their sentiments he had so little knowledge, as not to be aware that they are the last people on earth to form an attachment to relics, or to fall into any of the mummery of saintcraft. He accordingly contrived to withdraw the skull from its coffin, and wrapping it in his handkerchief, he carried it off unperceived. He afterwards applied to Mr. Hawkins, and to other members of the New Church, in hopes of finding a purchaser: but was disappointed: and at his death, which happened in London not very long afterwards, the skull came into the possession of the minister of the Swedish chapel. Its re-interment was occasioned by the interference of a lady of high rank in Sweden, who, hearing that it had been removed from the coffin, and apprehending, it would appear, that the circumstance might give rise to some such ridiculous story as has actually been framed from it, wrote to a gentleman in London to request that he would procure its restoration to its original situation; which was accordingly done in the most private manner. Thus all the circumstances in the fabricated narration which tend to throw ridicule on the admirers of Swedenborg's



writings are utterly untrue. It is not true that the person who purloined the skull was one of Swedenborg's 'disciples:' it is not true that it was ever taken to Sweden, or preserved, either there or here, as a relic: and it is not true that its re-interment was attended with any 'solemnity,' or that, as the story affirmed, the circumstance 'excited unbounded,' (or even any) 'interest among his numerous followers.' Some of them had heard that the skull had been taken away: but none of them, except the gentleman who was the agent in the affair, knew when it was restored; and certainly none of them cared any thing about the matter.

## SUPPLEMENT,

CONTAINING A GENERAL HISTORICAL ACCOUNT OF THE  
RISE AND PROGRESS OF THE NEW CHURCH IN AMERICA  
AND EUROPE.

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### A M E R I C A.

*Remarks — First introduction of the Writings of Swedenborg into New England — Rev. William Hill — Rev. Holland Weeks — Societies in New England — Society in Baltimore — Letter to Gen. Washington and his Reply — Rev. Mr. Hargrove — Introduction of Swedenborg's Writings into Philadelphia — Societies in Philadelphia, New York, and other places — List of New Church Periodical Publications — Republication of Swedenborg's Works — General Conventions.*

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A few historical facts are here subjoined relative to the rise and progress of the New Church in America and Europe. We know not how much importance is attached by members of the New Church generally, to historical notices relative to the early establishment of the New Church. The present dispensation is of a different character from all preceding ones. The churches which have before existed on this earth, have gradually declined from their original integrity until they have ceased to exist. Consequently their early history has been useful in affording examples of virtue and constancy of faith, which may have had a tendency to prolong their existence. But it is believed by the members of the New Church that a dispensation has now dawned upon us, when 'the mountain of the Lord's house shall be established in the top of the mountain,' when the church will increase in purity, and continue to ages of ages. The most pleasing reflections, therefore, at the present time, in regard to the church, are prospective rather than retrospective. We cannot dwell with so much satisfaction on the past as those who daily witnessed the gradual decay of the religion in which they were born and nurtured. There are, however, circumstances connected with the early developement of the New Church which may be instructive, and enable us to

see more fully the wisdom and mercy of Divine Providence in establishing a new church at the present day.

It is not our intention to give any thing like a connected history of the New Church, but simply to record such facts as we happen to have in our possession.

The writings of Swedenborg were, it is believed, first introduced into New England about the year 1785. A bookseller in Boston, by the name of Robey, first received them from England. Some of the works were soon after republished by him and others. But it is not known that any general interest was taken in the subject until the Rev. William Hill came to Boston in 1795. Mr. Hill is still recollected by some in this country, who through him embraced the doctrines of the New Church. Some time after the decease of Mr. Hill, a cotemporary of his collected from his manuscripts a number of forms of prayer composed by him, and published them. In the preface to the book some account is given of Mr. Hill, of which the following is an extract :

‘The Rev William Hill was born at Wolverhampton in England, on July 5th, 1762, of most respectable parents, whose watchful care over his education was fully repaid, and he gained the esteem of all who knew him, by his amiable disposition and address; he entertained, at an early age, a desire to become a minister of the Church, and felt the greatest affection for the Holy Word, and for those works which illustrate the sacred volume. In London, where his father had also an establishment, he became acquainted with the Rev. Jacob Duchè, the eminent and pious Chaplain of the Asylum for Female Orphans, with whose preaching he was much delighted and affectionately sought his friendship: by Mr. Duchè, who was himself a pious admirer of the writings of the honorable Emanuel Swedenborg, he was strongly recommended to examine those works, and he soon perceived their inestimable value in demonstrating rationally the Sacred Scriptures, and in teaching a life in agreement thereto, by generating in the soul the love of God and our neighbor:— which heavenly principles are every where inculcated throughout those writings.

‘Possessing a competence sufficient to enable him to live with respectability, he devoted himself to the cultivation of his mind, with a view of becoming a rational and useful member of society, and his motive was eminently blessed:— intelligence and benevolence beamed from his fine countenance — his delight was to communicate to others from the stores of his own enlightened

mind—whilst the religious truths which he advocated were implanted in the affections of his hearers by the beautiful illustration so eminently exemplified in his own life and conduct.

‘In 1795, he visited America; and landed at Boston, where he was immediately led into the society of some of the professors and many of the students of Cambridge College; to which College, he presented an original copy of the *Arcana Cœlestia*, in Latin. He was solicited to preach in the principal churches, at Cambridge, Boston, Dedham, Quincy, Charlestown, Wrentham, Oxford, and Salem, which he did to crowded audiences; at Cambridge he preached almost every Sunday for six months together; he also preached in the congregational churches of Massachusetts to very crowded audiences, and was very much pressed to take charge of an Episcopal Church in the district of Maine, (*Augusta*) but he did not accept it.

‘In America, he again met with his beloved friend the Rev. Jacob Duchè, who from the state of his health, which had been gradually declining, had retired from the Asylum, and had settled there. He afterwards married his daughter, Esther Duchè, a most amiable and pious lady, by whom he had three lovely children, but it pleased the Lord to take them all in infancy; this visitation he endured with fortitude, resignation, and even cheerfulness, saying he was quite satisfied never to be called a Father on Earth; and after recording in the Bible, their births, departure, and ages, added, *all these were taken to heaven, unpolluted with actual evil*. Before his marriage, he visited England for a few months, but afterwards resided in America, and there completed the translation of the *Apocalypse Explained*, from the Latin, which he had commenced in England, and which has, since his death, been printed and published in London, in six volumes quarto; which work cannot be too much recommended, to all ranks and denominations of Christians. It was during the translation of those interesting volumes, that he composed these Prayers, which evidently display a heart and mind imbued with the purest love of God, and good will to man.

‘In him was seen the happy union of the sincere and pious Christian, the complete gentleman, and the scholar; with the most amiable and cheerful disposition, he possessed an urbanity of manners, that have seldom been equalled, with an application and industry, in every good work, that was never tired; in short, his life was a life of pious uses, continually adding to the happi-

ness of all wherever he was; the Editor, who is in possession of many of his manuscripts, had the privilege of residing for several years in the same house with him, and can truly say, that he never knew him to speak a word, or do an act, that did not give pleasure on reflection; his name will ever be remembered, by those who had the delightful pleasure and happiness of his acquaintance, both in England and in America, with the most useful and gratifying reflections, without any alloy, except a secret wish, that under the Divine Providence, his valuable uses had been longer continued in this state of existence.

‘It pleased the Almighty to remove him from this world on June 2d, 1804, in the forty-second year of his age.’

There was but a small number in New England who embraced the doctrines of the New Church until about the year 1816, when the writings of Swedenborg began to attract attention. From that time to the present there has been an uninterrupted but gradual increase of readers. In 1818 a society was formed in Boston, and organized as a church by the Rev. Mr. Carll, of Philadelphia. At that time there were but twelve members. The society held meetings in a public hall, and Mr. Thomas Worcester officiated as reader. He was soon after approbated to preach. The society first held their meetings in Boylston Hall, next in a hall in Pond Street, (now Bedford Street,) then again in Boylston Hall, next in Pantheon Hall, and lastly in the Athenæum lecture room in Pearl Street. The number which usually attends at the present time, is from one hundred and fifty to two hundred.

In 1820 the Rev. Holland Weeks, of Abington, near Boston, a minister of the orthodox congregational order, openly acknowledged his belief in the doctrines of the New Church. An ecclesiastical council was called in July, when the connexion between him and his church and society, was, by its decision, dissolved. This council was composed, besides delegates from the first church in Dedham, of the following clergymen: Dr. Emmons, of Franklin, Mr. Holman, of Attleborough, Dr. Harris, of Dorchester, Mr. Huntington, of North Bridgewater, and Dr. Samuel Worcester of Salem.

The report of the council was published in the Boston Recorder September 2, 1820. It is a curious document, occupying two and a half columns. It does full justice to the character of Mr. Weeks. After introducing the charges brought against him, the report contains these remarks: ‘Mr. Weeks answered to these

allegations with a very becoming deportment, and with a highly commendable readiness and frankness. Such of his sermons as were called for, he advanced; such portions of them as were desired, he read; and with respect to no point of inquiry did he show any disposition to conceal or embarrass.'

The editor of the Recorder, after making many remarks on the subject of the council, and the doctrines of the New Church, says: 'The character of Mr. Weeks is left (by the council) where it ought to be. No one who has intimately known him, (Mr. Weeks) can ascribe the change of his views to the wickedness of his heart, or to a wilful perversion of the truth for the purpose of entering heaven in any other way than through the "strait gate," at least many of our sweetest recollections must be buried in oblivion, before we can admit that the love of God does not dwell in a heart from whose sympathies we have drawn the most cheering cordials.'

This affair had considerable effect in bringing into notice Swedenborg's writings. About this time an article appeared in the North American Review, which pretended to be an account of the writings of Swedenborg. The principal quotation which the reviewer made for the purpose of casting ridicule on the subject, was not from any part of Swedenborg's works, but from an article which has been alluded to in the preceding pages, as of doubtful authority. The subject was altogether treated in such a manner as to induce a curiosity to investigation; and several embraced the doctrines of the New Church, whose first knowledge of the subject was gained from the article alluded to in the North American Review.

In 1829 the Rev. Warren Bird, of Foxborough, Massachusetts, of the baptist denomination, openly professed his belief in the truths of the new dispensation. His connexion with his church and society was soon after necessarily dissolved. The Rev. Artemas Stebbins, of the methodist denomination, of Swansey, and the Rev. Philip Hathaway, baptist, of Freetown, receded several years since, and are now engaged in the service of the New Church.

At the present time there are societies in the following towns in the vicinity of Boston: Abington, Bridgewater, East Bridgewater, West Bridgewater, and North Bridgewater. In the State of Maine there are three societies, one at Portland, one at Bath,

and one at Gardiner. The society at Bath was organized as a church September 20, 1829.

Our information relative to the rise and progress of the New Church in the Southern and Western States is imperfect. As early as 1792 there was a society in Baltimore consisting of twenty-two members. Mr. James Wilmer, a clergyman of the Episcopal Church, commenced preaching the doctrines in a court house in Baltimore, April 1, 1792.

In 1793, as General Washington, then President of the United States, made a tour through the several States, he received addresses from various societies in different parts of the country, among others, the society in Baltimore presented him with an address, which, together with the reply of General Washington, is here inserted. Although they contain nothing of particular importance, they may nevertheless be deemed worthy of preservation.

*An Address to George Washington, Esq. President of the United States, from the Members of the New Church at Baltimore.*

Sir: While the nations of the earth, and the people of United America especially, have, in their various denominations, paid the tribute of respectful deference to the illustrious president thereof; permit, sir, a society, however small in number, yet sincere, they trust, in their attachment, to offer up, in the dawn of their institution, that mark of dutiful esteem, which well becometh new associations, to the Chief Magistrate of America.

We presume not, sir, to enter into a reiterated panegyric of matchless virtues or exalted character: but judging of causes by effects, we are led to believe, that you were a chosen vessel for great and salutary purposes, and that both in your actions and in your conduct, you justly stand one of the first disinterested and exemplary men upon earth; neither in this address can we, were it expected, enter into a detail of the profession of our faith; but we are free to declare, that we feel ourselves among the number of those who have occasion to rejoice, that the Word literally is spiritually fulfilling; that a new and glorious dispensation, or fresh manifestation of Divine Love, hath commenced in our land; when, as there is but one Lord, so his name is becoming one throughout the earth; and that the powers of light, or truth and

righteousness, are in an eminent degree, universally prevailing, and even triumphing over darkness; when all corruptions in church and state shall be corrected to the gospel state of Divine Love and Wisdom, and the love of God and man be the only ground of action throughout Christendom.

Could we, sir, without being charged with adulation, pour out the fulness of our souls, to the enlightened conduct of him, who stands chief amongst the foremost of men, what a volume of Truth might we deservedly offer to the name of WASHINGTON, on the ALTAR OF LIBERTY, uncircumscribed.

Allow us, by the first opportunity, to present to your Excellency, among other tracts, the Compendium of the New Church, signified by the New Jerusalem in the Revelations, as the readiest mean to furnish you with a just idea of the heavenly doctrines.

That the Lord Jesus, whom alone we acknowledge as 'the True God and Eternal Life,' will preserve you long to reign in the hearts of the people, and finally to shine as a gem of the brightest lustre, a star of the first magnitude, in the unfading mansions above, is the fervent aspiration of your faithful fellow-citizens and affectionate brethren.

*Baltimore, 22d January, 1793.*

To this his Excellency returned the following answer:

*To the Members of the New Church at Baltimore.*

Gentlemen: It has been my pride to merit the approbation of my fellow-citizens, by a faithful and honest discharge of the duties annexed to those stations, in which they have been pleased to place me; and the dearest rewards of my services have been those testimonies of esteem and confidence with which they have honored me: But to the manifest interposition of an over-ruling Providence, and to the patriotic exertions of United America, are to be attributed those events, which have given us a respectable rank among the nations of the earth.

We have abundant reason to rejoice, that in this land the light of truth and reason has triumphed over the power of bigotry and superstition; and that every person may here worship God according to the dictates of his own heart. In this enlightened age, and in this land of equal liberty, it is our boast, that a man's religious tenets will not forfeit the protection of the laws, nor deprive him of the right of attaining and holding the highest offices that are known in the United States.



Your prayers for my present and future felicity, are received with gratitude; and I sincerely wish, gentlemen, that you may, in your social and individual capacities, taste those blessings which a gracious God bestows upon the righteous.

GEO. WASHINGTON.

In 1799 the Rev. John Hargrove, of Baltimore, receded from the methodists, and openly declared his belief in the doctrines of the New Church. He was soon after ordained over the New Church Society in Baltimore. He continued to officiate as pastor until 1830, when, from old age, being upwards of eighty, he resigned his pastoral duties.

The writings of Swedenborg were first introduced into Philadelphia about the year 1784, when Mr. James Glen came to that place from England, and delivered some lectures at a book store, on correspondences; which were, however, but little comprehended at that time by those who heard him. But Mr. John Young, now Judge of one of the circuit courts in Pennsylvania, and who now resides at Greensburgh, received from Mr. Glen the first volume of the *Arcana Cœlestia*. 'I read it,' says Judge Young, 'and became soon convinced of its spiritual and heavenly contents. About that period the small treatise on Influx was received, and successively other tracts from England, some of which were republished by Francis Bailey, and favorably received by a few. In 1788 the *Universal Theology* was received by me from London, and presented to Mr. Bailey for the purpose of being reprinted as soon as a sufficient number of subscribers could be procured. For want of encouragement (the work being large) this was delayed some years. In the mean while, the other tracts were circulated through various quarters, preparing the way for the reception of the *Theology*. About the time of its coming out, Ralph Mather, an ardent admirer of the doctrines, arrived from England. He lectured occasionally at Philadelphia and other cities, and administered the ordinance of baptism in some instances. Some time after came William Hill, an English gentleman of liberal education and polished manners, who travelled through the Eastern States. I heard he lectured occasionally, but that his style, more probably the substance of his discourses, was of too elevated a nature to be much comprehended. He procured the publication of some of the works at Boston. By those means, through the divine blessing, the heavenly truths

became more and more diffused, and at length were embraced by many. Of their progress since, by means of various publications, enough is known.

Jonathan W. Condy, Esq. a lawyer in Philadelphia, eminent in his profession, embraced the doctrines about the year 1800. He was actively engaged in the cause, and wrote much in the *New Jerusalem Church Repository*, published in Philadelphia in 1816. The number of receivers, however, in Philadelphia, was small until about 1816, when a society was formed, and on December 31, same year, the Rev. Maskell M. Carll was ordained by the Rev. Mr. Hargrove, as minister of that society. A handsome temple was built for the use of the society, principally through the munificence of a wealthy merchant, a member of that society. By a change of circumstances, however, the temple has been sold, but Mr. Carll still continues pastor of the same society.

In 1822 the Rev. Manning B. Roche, minister of Trinity Church, Philadelphia, of the episcopal order, embraced the doctrines of the New Church. He addressed a letter, December 15, of the same year, to the society over which he was settled, openly confessed his belief in the doctrines of the New Church, and resigned his office as pastor. He, however, continued to preach in another place, and a great part of the same society followed him, and still continue to listen to his preaching. His society has since built him a temple.

In New York a society was formed as early as 1818. On the 9th of August, in that year, Mr. Charles I. Doughty was ordained by the Rev. Mr. Carll, minister over the same. The society have a commodious chapel in Pearl Street. Within a few years past the New Church has made considerable progress in New York.

In Danby, Tioga County, New York, there is a society, and the Rev. Lewis Beers, M. D. is Pastor. He was ordained January 19th, 1817. The Rev. Mr. Weeks, formerly of Abington, is settled over a society in Henderson, New York, near Lake Ontario. There is a society in Cincinnati, over which the Rev. Adam Hurdus is settled.

There are thirteen societies, besides those already named, in the United States; and in the last Journal of the Convention there are inserted one hundred and nineteen cities and towns in the United States, where there are more or less receivers, and

the name of the minister, or some other person in each place, to whom communications may be addressed.

The following is a list of the Clergy and Licentiates of the New Church in the United States at the present time:

## ORDAINING MINISTERS.

- Rev. John Hargrove, *Baltimore.*  
 “ Maskell M. Carll, *Philadelphia, 1st Soc.*  
 “ Lewis Beers, M. D. *Danby, N. Y.*  
 “ Charles I. Doughty, *New York City.*  
 “ Holland Weeks, *Henderson, N. Y.*  
 “ Manning B. Roche, *Philadelphia, 2d Soc.*  
 “ Adam Hurdus, *Cincinnati, O.*  
 “ Thomas Worcester, *Boston, Mass.*

## PRIESTS AND TEACHING MINISTERS.

- Rev. Richard H. Goe, *Bethlehem, O.*  
 “ Isaac C. Worrell, *Frankford, Pa.*  
 “ Nathaniel Holley, *Cincinnati, O.*  
 “ Thomas Newport, near *Lebanon, O.*  
 “ Eleazer Smith, *Bridgewater, Mass.*  
 “ Lemuel C. Belding, M. D. *Pike, Pa.*  
 “ Samuel H. Wills, *Abingdon, Va.*  
 “ James Robinson, *Delaware County, Pa.*

## LICENTIATES.

- Mr. Silas Ensign, *Wooster, O.*  
 “ Edwin A. Atlee, M. D. *Cincinnati, O.*  
 “ William Pitts, *Danby, N. Y.*  
 “ Thomas Newport, Jr. *Oxford, O.*  
 “ Benjamin Essex, *Lynchburg, Va.*  
 “ Artemas Stebbins, *Swanzey, Mass.*  
 “ Oliver Lovell, *Cincinnati, O.*  
 “ Philip Hathaway, *Freetown, Mass.*  
 “ Richard De Charms, *Baltimore.*  
 “ Solyman Brown, *New York, N. Y.*  
 “ John Lister, *Crescentville, Pa.*  
 “ Stephen Peabody, *Bainbridge, O.*  
 “ William Girling, *Lancaster, Pa.*  
 “ Adonis Howard, *West Bridgewater, Mass.*  
 “ Samuel Worcester, *Cambridgeport, Mass.*

There have been a number of periodical publications issued by the members of the New Church in this country. The following is a list of them in the order in which they have appeared:

1. *THE HALCYON LUMINARY*, New York, 1812. This work continued two years, making two large octavo volumes.

2. *THE NEW JERUSALEM CHURCH REPOSITORY*, quarterly, Philadelphia, 1817, continued two years, making one volume octavo, five hundred and forty pages.

3. *THE NEW CHURCH RECORD*, Philadelphia, 1820; intended to have been published quarterly. Only one or two numbers appeared.

4. *THE NEW JERUSALEM CHURCH MISSIONARY AND INTELLECTUAL REPOSITORY*, monthly, New York, 1823. Continued one year, making one volume.

5. *THE HERALD OF TRUTH*, monthly, Cincinnati, 1825. Continued one year, making one volume.

6. *THE NEW JERUSALEM MAGAZINE*, monthly, Boston, 1827, one volume yearly. Still continued.

Besides the above periodicals, there have been published a volume of sermons by the Rev. Mr. Worcester, and one by the Rev. Mr. Roche, besides other sermons by different individuals. Also, 'Observations on the Growth of the Mind,' by Sampson Reed; A Pamphlet in reply to the Rev. Jackson Kemper, by J. W. Condy, of Philadelphia — all published within a few years. A Liturgy was published in Philadelphia in 1822, and one in Boston, entitled Book of Worship, in 1829. A Catechism was published in Boston in 1831.

The following is an imperfect list of the works of Swedenborg which have been reprinted in this country, with the date of publication, and the names of the publishers. It does not contain the whole, but only such as we happen to have access to at the present time:

1789. *The True Christian Religion*. Philadelphia. Francis Bailey. The second volume was printed in 1792.

1794. *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*. Boston. Thomas & Andrews.

1795. *Angelic Wisdom concerning the Divine Providence*. Boston. Thomas & Andrews.

“ *Doctrine of the New Jerusalem concerning the Lord*. Boston. Thomas Hall.

“ *Doctrine of the New Jerusalem concerning the Sacred Scriptures*. Boston. John W. Folsom.

1796. *Treatise on Conjugal Love*. Philadelphia. F. & R. Bailey.

1812. Treatise on Heaven and Hell. Baltimore. Anthony Miltenberger.
1817. Doctrine of the New Jerusalem concerning the Lord. Philadelphia. L. R. Bailey.
1821. The same work, published in Cambridge by Hilliard & Metcalf.
1825. The Treatise on Heaven and Hell. Boston. T. H. Carter.
1828. Doctrine of the New Jerusalem concerning Faith. Boston. A. Howard.
- “ Earths in the Universe. Boston. A. Howard.
- “ Divine Love and Divine Wisdom, 18mo. Extracted from the Apocalypse Explained. Boston. A. Howard.
- “ On the Athanasian Creed, 18mo. Extracted from the same work. Boston. A. Howard.
- “ Intercourse between the Soul and Body. Boston. A. Howard.
- “ Treatise concerning the Last Judgment, and the Continuation of the same. Boston. A. Howard.
1829. The New Jerusalem and its Heavenly Doctrines. Boston. A. Howard.
- “ Doctrine of the New Jerusalem concerning the Sacred Scriptures. Boston. A. Howard.
1830. A Brief Exposition of the Doctrines of the New Church. Boston. A. Howard.
1831. The Doctrine of the New Jerusalem concerning Life. Boston. Allen & Goddard.

The two last works were stereotyped. Mr. T. H. Carter, of Boston, intends to stereotype and publish all the theological works of Swedenborg, as fast as the translations are revised. The Treatise on Conjugal Love, the True Christian Religion, and the Apocalypse Revealed, are now undergoing a revised translation. The same gentleman has caused to be stereotyped and published, within a few years, as Tracts, various extracts from the writings of Swedenborg, which are sold at the low price of one cent for eight pages.

A Convention of the receivers of the doctrines of the New Church from different parts of the United States, was held in Philadelphia, on the 15th of May, 1817, and continued three days. Since that time a General Convention has been held every year, with one exception, either in Baltimore, Philadelphia, New York, or Boston. Each society is represented in Convention

by a number of delegates, not exceeding three, besides the pastor. Communications are received from the several societies, stating the number of baptisms, marriages, funerals, number of communicants, &c. during the past year; together with such other information as may be considered interesting to the New Church. Communications are also received from places where there are no societies, which furnish matter of interest to the church. These communications, or portions of them, are published every year in the Journal of the Convention. The Convention has control over the ordination of ministers, and establishes, from time to time, such regulations as the state of the New Church seems to require.

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#### E U R O P E.

*England — Separation of the New Church from the Old in that kingdom — Societies in London and other places — The General Conferences — List of New Church periodical publications — New Church in France, Sweden, and Germany.*

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The doctrines of the New Church prevail in England more than in any other part of Europe. From the time of Swedenborg till 1787 there were many receivers, but they continued until that period their connexion with the church of England; and the Rev. Mr. Clowes, a clergyman of the church of England, who embraced the doctrines at an early period and continued in the ministry until a few years since, never dissolved his connexion with the Old Church. He, however, openly preached his sentiments, and wrote and published many works explanatory of the doctrines of the New Church.

But in 1787 a general separation took place of the members of the New Church from the church of England, concerning which, the following is a particular account:

‘A number of Christians meeting together, who were readers of the writings of the Honorable Emanuel Swedenborg, and believed that the LORD had made his Second Advent in the spiritual world in the year 1757, by executing the last judgment, and thereby establishing a New Christian Heaven; it was by them resolved, to attempt to open a place for public worship, in conformity with their understanding of the new revelation, and thereby assist in establishing a new Christian church on earth.

‘ In the year 1787, therefore, those few Christians arranged themselves into a society, and took a place in Great Eastcheap, for the performance of their intended religious service ; in which, after due preparation, they assembled together, on Sunday, January the 27th, in the year 1788 ; and thereby opened the door of the New Church, wherein Jehovah Jesus alone is to be worshipped, and the doctrines of the New Jerusalem, as revealed by the LORD, in the writings of Emanuel Swedenborg, openly avowed and publicly preached.

‘ These Christians conceived themselves, at that time, to be the first society in these kingdoms who performed public worship to the Lord Jesus Christ as the only God of heaven and earth (Matt. chap. 28, ver. 18.) and for what is yet known to the contrary, the first in Europe.

‘ But sensible of their own weakness and infirmities, and how much they stood in need of Divine assistance, they earnestly prayed that their hearts might be preserved in the truth of the Holy Word, and in genuine charity towards all mankind ; being convinced that the most perfect forms of external worship avail nothing in the way of salvation, unless under the Divine mercy of the Lord, man repents, and becomes regenerate ; which can only be effected by shunning evils as sins against God, and living a life conformable to the ten commandments.

‘ Considering it therefore as a duty incumbent upon them to forsake whatsoever was calculated to oppose and obstruct the free reception of good and truth from the Lord, they hesitated not to be the first new Christians who departed from their old forms : they therefore framed a liturgy of new forms, suited to their states and perceptions of the heavenly doctrines of a church, wherein all things were to be made new. And notwithstanding they were well assured, that the Lord accepts the sincere worship of all men, however imperfect their forms, yet they conceived that they should have a more sure and certain ground of hope of the Divine mercy to attend them in their public worship, when the external expressions of their mouths were the real clothing of the affections and thoughts of their minds. Thus they reasoned, and considered that no evil or danger could possibly arise, but, on the contrary, much good would accrue, in consequence of their making a first public acknowledgment and oral confession of One God, in the Divine Human Person of the Lord Jesus Christ.

And most certainly this public worship and doctrine was new,—for it was what Christendom never witnessed before.

‘ Having entered into this new state, they proceeded to establish certain ceremonies, which worship necessarily required for the preservation of order: and on June the 1st. in the same year, two ministers were ordained.

‘ The society continued to perform public worship every Sunday morning and evening; and at convenient and occasional seasons celebrated the two Christian sacraments continued in the New Church, viz. baptism and the holy supper: and at the close of the same year, reasons were given for their conduct in thus establishing new ceremonials of worship, which were signed by seventy-seven persons.

‘ In April, 1789, a general conference was held by this society, at Great Eastcheap, which was attended by persons from Kensington, Rotherham, in Yorkshire, Liverpool, Salisbury, Derby, and from Sweden, and different parts of America.

‘ In April 1790, another general conference was held, when there appeared present, besides those of the last year, persons from Birmingham, Kighly, in Yorkshire, and Norwich. And at another general conference, in April, 1791, there appeared fresh comers from Halifax and Bristol.

‘ But at the general conference in April, 1792, a division took place in consequence of a difference of opinion, respecting the appointment of ministers, when those in the minority, approving of the episcopalian form of church government, or that which admits of one visible official head, with a subordination of ministers under him, continued to perform public worship at Eastcheap; whilst the majority of members present thought it most proper to adopt that mode of church government, in which all appointments should proceed from, and be determined by, the voice of the members at large. This majority having chosen the Rev. Manoah Sibly for their pastor, removed from Eastcheap into Store-street, Tottenham-court-road; where another place was opened for the public service of the New Church, on Sunday, the 13th of May, 1792.

‘ But the situation not being sufficiently central, another temple, in a part of the town more convenient for the different members, was obtained in Red Cross-street, Cripplegate, which was opened on the 12th of May, 1793.

‘ At this place several new regulations were entered into, the



different members formed themselves into a regular church-society, according to several rules and articles, which were drawn up and agreed to. Another liturgy, more suitably adapted to the state of the society, than the original one established at Eastcheap, was also framed; and under those new regulations the society continued at Red Cross-street for seven years, being the term of the lease which they had of the premises.

‘ On the expiration of the lease, the society removed to perform public worship, at the new temple in Cross-street, Hatton Garden, on Sunday, February 16th, 1800.

‘ But the premises being too large and expensive for a small society to support, they again removed on Christmas day, in the year 1801; and performed worship at an upper room, in Cateaton-street, near Guildhall, as a temporary place, until a new building appropriated for the purpose, should be erected. Whilst at this place the liturgy was again altered, in concert with the other societies at this time established in London, with a view of obtaining uniformity in worship.

‘ Before the end of this year a piece of ground presented itself in Fryar’s-street, Black Fryars, near Doctor’s Commons, whereon a temple might be erected, for the use of the society; which at a General Meeting, agreed to take a lease thereof for sixty years, and appointed a number of gentlemen, as trustees of the building.

‘ Under the northwest corner stone, which was laid December 21, 1802, a plate was deposited, on which is inscribed, “ Sacred to the worship of JEHOVAH JESUS, the One, Only, Living and True God,” together with the date, and the names of the minister and trustees.

‘ In the front, over the door, is engraved on a stone, “ Sacred to the worship of Jehovah Jesus, for in him dwelleth all the fullness of the Godhead bodily.” Col. ii. 9.

‘ As soon as it was finished, the society removed from Cateaton-street, to this new temple, which was consecrated and opened for public worship by their reverend pastor, Manoah Sibly, on Sunday, August 7th, 1803, where the society have ever since continued, and under the blessing of Divine Providence, their numbers gradually increase.

‘ That the affairs of the church may be regularly directed, and the members kept together in church fellowship, in order to promote that union and harmony between all the individuals so necessary for the establishment of the heavenly kingdom of our

Lord Jesus Christ on earth, this society is governed by the minister and a committee of twelve members, annually elected on the first Monday in every new year, agreeably to several laws, rules, and regulations, entered into, approved, and established, by the unanimous voice of the whole society.'

The Rev. Samuel Noble is settled over a society which occupy the chapel in Cross Street, Hatton Garden. Mr. Noble is the author of a work entitled 'Plenary Inspiration of the Sacred Scriptures,' published a few years since. It is an octavo volume of about five hundred pages, written with much ability, and particularly calculated to be useful to such as are unacquainted with the writings of Swedenborg. It has been republished in Boston. He also published a work in 1826, entitled, 'An Appeal in behalf of the views of the Eternal World,' &c., which has likewise been republished in Boston.

The Rev. Mr. Sibly still continues connected with the society, an account of which has been given above. The Rev. Mr. Goyder is settled over another society. There are, thus, three societies of the New Jerusalem Church in London.

In Manchester there are two societies, The Rev. Mr. Jones officiates at the temple in Peter Street, and the Rev. Mr. Howarth in the temple in Bolton Street, Salford. With the latter society the Rev. Mr. Hindmarsh was formerly connected.

In Birmingham there is a society, over which the Rev. Edward Madeley is settled. Mr. Madeley is successor to the late Rev. Joseph Proud. In Leeds there is a society, and the Rev. Jonathan Gilbert is their pastor. In New Castle there is also a society, and the Rev. Mr. Rendell was lately ordained over the same.

There are other societies in different parts of the kingdom which have ordained ministers; and it is stated that there are no less than seventeen societies, within twenty-four miles of Manchester, without ordained ministers.

A General Conference is held annually, composed of delegates sent from the several societies in the kingdom. The first Conference was held at London, in 1789. It was continued to be held annually until 1793, when a period of fourtceen years elapsed. In 1807 another Conference was called, which met at London, which was followed by another in 1808, held in Birmingham. An interval then elapsed of seven years; during which time the three societies in London held quarterly meetings, attended by the ministers and representatives from the three societies, in order

to supply the want of a General Conference. These meetings were denominated 'The London Conferences.' In 1815 a General Conference was again called, which met in Manchester. Since that period a General Conference has been held every year, either at London or some other part of the kingdom.

There are several societies in London and Manchester which have been in operation for several years, the object of which is to disseminate the doctrines of the New Church. The following are the names of some of them: The London Missionary and Tract Society of the New Jerusalem Church; the London Society for Printing and Publishing the Writings of the Hon. Emanuel Swedenborg; the New Jerusalem Church Free School Society; the Manchester Printing Society; and the Manchester and Salford Missionary Society.

There have been several periodical works published in London, of which the following, it is believed, is a correct list:

1. The New Jerusalem Magazine, monthly, London, commenced in January, 1790, and continued until June following, making six numbers, to which was added an Appendix. This work contained much valuable information relative to Swedenborg.

2. The Magazine of Knowledge, monthly, London, commenced in April, 1790, and continued until October, 1791, making twenty numbers, in two volumes.

3. The New Jerusalem Journal, no fixed period of publication, London, commenced in January, 1792, and ended in September of the same year, making ten numbers, bound in one volume.

4. The Aurora, monthly, London, commenced May, 1799, and ended in April, 1801, making twenty-five numbers, two volumes.

5. The Intellectual Repository, quarterly, London, commenced in January, 1812, and continued till January, 1830; since which it bears the title of 'The Intellectual Repository and New Jerusalem Magazine,' and is issued every other month. It is now under the control of the General Conference.

6. The New Jerusalem Magazine, monthly, London, commenced in 1827, and continued about two years.

7. The Novitiate's Preceptor, monthly, London, commenced in 1827, and continued till 1830. The two last works were, in 1830, incorporated with the Intellectual Repository.

In France the doctrines of the New Church have lately been regarded with considerable interest. There is a small society in Paris, and one in Nantz. Mr. Edward Richer, of Nantz, a man

high in reputation as a philosopher, is about publishing a large work 'On the New Jerusalem.'

In Sweden the doctrines prevail to a very great extent, but no external separation has taken place of those who receive the writings of Swedenborg, from the Lutheran form, which is the established religion of the country. In 'Haldane's second Review of the conduct of the British and Foreign Bible Society,' lately published, is the following notice of the 'state of religion in Sweden:—'The pernicious spirit of the times,' says Mr. Haldane, 'tending to indifference, skepticism, or a spurious mysticism, has, of late, too much obtained the prevalence; and under such circumstances, *Swedenborgianism* makes *rapid progress among all classes of society.*'

A society was formed in Stockholm in 1786 by a few receivers of the New Church doctrines, called the 'Exegetic and Philanthropic Society.' Its numbers fast increased, and in 1790 it contained more than two hundred members, all men of learning, and a majority of them clergymen. The Duke of Sudermania, afterwards Charles XIII., of Sweden was one of the number. They translated and published many of Swedenborg's works, and circulated them through the country. The press, however, not being free, they were obliged to have their works printed in Denmark. We are unable to give any account of the present state of this society. It is, however, probable that the government of Sweden has imposed such restraints on it as to prevent its members from cooperating as a body.

It is highly probable that a considerable portion of those who at that time adopted the sentiments of Swedenborg were led to it from external considerations. Most of them had doubtless known him personally, and if they had ever sought from him proof of his intercourse with the spiritual world, it was most likely readily afforded. But whether they had personally known him or not, such undeniable facts concerning his spiritual intercourse, were so generally diffused in Sweden, that something more than ordinary incredulity must have been required to have totally disregarded it. And we can easily conceive why men, at that time, in Sweden, should adopt the sentiments inculcated by Swedenborg, who, at the present day, removed from the influence occasioned by his presence, and the freshness of the proofs daily afforded of his mission, would pass them over in silence.

But we have very good reason to believe that the doctrines

of the New Church are received, at the present time in Sweden, from something better than external evidences. Mr. Henry G. Linberg, judge of the court in St. Croix, a gentleman favorably known to the members of the New Church in America, was employed, in 1828, by members of the society at Boston, to visit Stockholm, for the purpose of purchasing the manuscripts of Swedenborg, deposited in the Academy of Sciences at that place. Mr. Linberg was unable to procure the manuscripts at any price, but he obtained a catalogue of them, and sent it to the society in Boston, which is a valuable document, never before published in any New Church periodical, and, therefore, it is presumed, unknown before to the New Church in General. (See page 122.)

Mr. Linberg gives a most favorable account of the state of the New Church in Sweden, the particulars of which, owing to the restraints imposed on the clergy, in consequence of the established religion of the country, we are not at liberty to give.

In Germany the writings of Swedenborg are beginning to be read with interest. The following account of the rise and progress of the New Church in that country is from the pen of Dr. Frederic Immanuel Tafel, Librarian of the University of Tubingen, in the form of a letter written to the Rev. Mr. Roche, of Philadelphia, in 1829. A part of the letter is omitted.

‘The partition of Germany into so many principalities, and the restrictions of religious freedom and the liberty of the press, which even now exist, have been the cause that not only individuals have so long adhered to the old doctrine, but that it was even found impracticable to organize societies for printing and distributing the writings of the New Church, much less to form congregations following their own mode of divine worship. The members of the New Church remained isolated, and knew little or nothing of each other, for which reason also, a history of the New Church in Germany, is attended with peculiar difficulties. That however her doctrines did strike root amongst us at a very early period, and have silently retained their friends, is proved by the translations which have appeared from time to time.

‘The first commencement may be dated from the correspondence of Swedenborg with Frederic Christopher Oetinger, celebrated by his many edifying writings, special superintendent at Herrenburg, and afterward prelate at Murrhardt, in Wurtemberg. This man was very favorably disposed towards our Swedenborg, but did not embrace his doctrine in all respects. He caused,

however, in the year 1765, a book to appear under the title, "Swedenborg's and other's Terrestrial and Heavenly Philosophy." This book, which was printed in Frankfurt, on the Main, contains, besides a statement of the philosophical system of Swedenborg, mentioned in the work entitled *Principia Rerum Naturalium*, extracts from his Heavenly Mysteries, viz. the accounts given therein of the Spiritual World, with a criticism of Oetinger's, together with the systems of Malebranche, Newton, Cluver, Wolff, Ploucquet, Broglis, and Fricker. On account of this book, which, however, he had not given out as theological, but merely philosophical matter, the Consistory of Stuttgart wanted to prosecute him, but Duke Charles being his friend, nothing was done against him. In the year 1770 there appeared, without mentioning the place where it was published, a German translation of the work "*De Telluribus*," with Reflections, which might have been left away, together with an extract from Swedenborg's Letter in the Latin language, dated November 8, 1768, directed to Oetinger, who had written to him twice, and several other Latin letters and answers from Swedenborg and Oetinger.

' In the year 1771 the same translation of the work *De Telluribus*, likewise appeared at Ansbach, and in the same year, without an imprint, "Documents from Assessor Swedenborg, which will be decided on at the Swedish diet on the 13th of June, 1771." In this work are contained in broken German, considerations of the consistorial council in the case of Swedenborg to the King of Sweden, a letter of Prevost Ekebom, Swedenborg's answers, a letter of the King, a letter of Swedenborg to the King, as well as to the Academies of Lund, Upsala, and Abo, Dr. Beyer's considerations, a collection of some accounts concerning Swedenborg, a defence of Dr. Beyer, &c.

' In 1772 those letters of Swedenborg were published in German, together with that addressed to Dr. Thomas Hartley in 1769; and in the same year, an extract from the work "*De nova Hierosolyma et ejus Doctrina Cælestia*," containing the text only, which work also appeared in 1788, at Altenburg. The book of the connexion of the soul with the body, appeared in 1772, at Leipzig, and in 1776, at Jena, in the German language.

' In the year 1775 the work of Heaven and Hell was published with a preface, probably the first writing amongst us which expressed an unconditional approbation, omitting, however, many extracts from the Heavenly Mysteries. In 1784 a spurious edition made its appearance.

‘In 1776, all those works appeared in one collection, comprising five volumes, at Frankfurt, on the Main, including Oetinger’s work, forming the last two volumes.

‘In 1784, a translation of the True Christian Religion was published at Altenburg, in three volumes, and in 1795, a new translation of the same work, with extracts from the Heavenly Mysteries and Apocalypse Revealed, appeared at Basil, together with the posthumous work of Swedenborg, entitled Conclusion, or Appendix to the True Christian Religion, in two large octavo volumes. This translation has considerable faults, and is not pure German; it is, however, the best of all, the rest being now almost obsolete.

‘In the year 1789, there was published at Leipzig, a translation from the French, of an extract from Swedenborg’s works, together with a very favorable preface. None of these works, however, will answer the present genius of the German language, which in our days has assumed quite another character.

‘In the year 1821, there was published at Stockholm, in German, The Wisdom of the Angels concerning the Divine Love and Wisdom. This translation, however, is an entire failure, having probably been attempted by a Swede who was not master of the German language.

‘Latin copies we do not possess, and the originals have become very scarce — but we were furnished with French translations, particularly from the Abbe Pernetty, Royal Prussian Librarian, and Fellow Member of the Royal Academy of Sciences, at Berlin — an extract from the work entitled Heaven and Hell, and Earths in the Universe, with Swedenborg’s portrait; anecdotes of Swedenborg; extracts from Divine Conjugal Love. Since the year 1782, French translations of many works having been printed in London, have been sent over to Germany: and in later times, since 1820, John Aug. Tulk, Esq. caused many French translations of Mr. J. P. Moct, formerly Royal Librarian at Versailles, to be printed at Brussels.

‘From these circumstances a conclusion may be drawn, that there is amongst us no want of susceptibility for the heavenly truths, and that they never could be entirely eradicated in spite of the restrictions under which we have labored, and the efforts of the enemy; for, however incorrect and unintelligible those German translations may be, many souls penetrated through their unseemly outside; and all of them were gradually sold.’

After giving an account of his first reception of the doctrines, and the difficulties which he had to encounter in disseminating them, Dr. Tafel proceeds: 'an order from the King was issued, Feb. 13, 1822, declaring that, being convinced that the propagation of those writings, especially in the present disposition of the age, would not remain without pernicious consequences, and considering that they contained such glaring and essential deviations from the established system, a time should be appointed for me to become reconciled to my convictions, and to declare to me, that I had to expect the loss of the privileges of a Seminarist, and the consequences connected therewith, if I did not, 1st. give up immediately and forever, the publication of Swedenborg's writings, and, 2d. promise within a year not to promulgate Swedenborg's doctrine either publicly or privately, but to deliver the genuine doctrine of the Evangelical church of the country, and to abstain from every intercourse with a society of Swedenborg's adherents. If I should not comply with these requisitions, it would follow of course, that I could not expect any support or advancement in the Evangelical (Lutheran) church of the country. You see I could not comply with these requisitions. I therefore declared about eight days thereafter, that in matters of conviction which were sacred to me, I could not suffer myself to be determined either through a regard for a living or any similar considerations, but that it was my duty to be of use to the human race at every moment of my life as much as I could; it was now my conviction that I could not be of greater use to them but by publishing those writings, and it was consequently my duty to have them published. Hereupon nothing further was said. In the year 1823, there appeared the first volume of the works announced containing the doctrine of the New Jerusalem concerning the Lord, with a circumstantial introduction to the newly revealed religion, in which at the same time the greater part of the objections are answered. In the mean time I had formed a connexion with the societies in Sweden and England, and had also received a much valued letter from Mr. Daniel Thunn, in Philadelphia, dated January 24, 1823, and afterwards some others; after his departure to Mr. de Steiger Grandson, near Athens, in Ohio, I was favored with a letter from Mr. Daniel Lamot. A small number of Swiss, in the cantons of Appenzell, St. Gallen, Thurgau and the Grisons, since then subdivided into four societies, put themselves in connexion with me through Daniel Naf,




at Herisau, and others, and in proportion with their small strength, contributed largely towards the promotion of the cause. This was the case, likewise, with Mr. Volk, counsellor of the Supreme Court at Wiesbaden, now at Nastatten, and both his sisters at Wiesbaden, in the duchy of Nassau: their uncle now deceased, privy counsellor Langsdorf at Giesen; Mr. Franck, apothecary to the court at Potsdam, in Prussia; the royal Prussian provincial counsellor Mullensifen, and the old parson Mr. Stauss, both at Iserlohe, near Elberfeld, in Rhenish Prussia. Notwithstanding the exertions of individuals, the expenses were far from being covered; and only by taking up a considerable capital I was enabled, in the year 1824, to publish two more volumes, viz. in the second volume, the Doctrine of the New Jerusalem concerning the Holy Scripture, the Doctrine of Faith, the Doctrine of Life of the New Jerusalem according to the ten commandments, and the treatise concerning the Last Judgment, together with the first sheets of my magazine for the New Church—and in the third volume, the Apocalypse Revealed, from the 1st to the 6th chapter. But now I was compelled to look about for my own subsistence, and applied for the office of Librarian of the University, which had at that very time become vacant. I was actually entrusted with it provisionally, that is to say, revocable after the expiration of one year, notwithstanding there was a great many competitors, amongst them two respectable professors. I now published at a bookseller's of this place, a translation of Clowes' Catechism, and also caused to be printed in German, his work entitled, "A Few Plain Answers to the question, Why do you receive the testimony of Swedenborg?" accompanied by an apologetical preface. Of the fourth volume seven sheets had already been printed, when I was unexpectedly interrupted. The academical senate, and the minister of the interior, had applied to the king for my definite commission: at first, however, the king would not commission me at all, but sent a rescript containing the query, how it had happened that I was entrusted with such a respectable office, although I had, notwithstanding the admonition given to me, translated the fanatical writings of Swedenborg, and sought to propagate them amongst all classes of people? I hereupon delivered immediately to the king, a defence of our cause, adducing a great many facts from other countries. The office was then given to me provisionally, under the condition, that as long as I would hold a public appointment, I should not either mediately or immedi-

ately, publish Swedenborg's works or any similar writings. Although by laying down my appointment, I could have recovered each moment my liberty of action, yet I at first considered myself not at liberty to accept this condition; but upon the declaration of our friend Hofaker, who had declared that in case of necessity he would continue the publication, and in consideration that after all I could not proceed in it without an office, and that perhaps the time for the undertaking had not yet arrived, I complied, declaring however to the royal commissioner, that I acceded to the condition merely for the present time, and was resolved to resign the office as soon as I could hereafter find means to defray the expenses, in case this condition would not then be remitted. Several attempts were now made to raise the expenses of annual subscriptions, but in vain. After having, to satisfy our own minds, tried every thing in our power, nothing else remained but to wait until the Lord himself would open a door. A prospect soon appeared, and we received the consolation that whenever the time would arrive, the work could be prosecuted. The liberal offer of the court apothecary, Mr. Franck, to advance the costs of the fourth volume, and to take an equivalent of the four volumes, with 25 per cent discount, in connexion with other extraordinary experience, determined me on the first of March of this year, to address myself immediately to the king, in order to tell him, that it was now a matter of conscience with me to continue my undertaking, and to intimate that I was forced to sacrifice my office, in case I should not be allowed to proceed. What I had told the king, I demonstrated with circumstantial documents in a letter to the secretary of state, and in another to the minister of the interior, observing to them, that it was now exactly 300 years since the princes of Germany met at Speier, March 15, 1529, to protest against all human authority in matters of faith, and to claim for themselves and their subjects the privilege of free inquiry and full religious liberty. Hereupon I received a notification from the chancellor's office of the university, that by a resolution of the 25th of March of this year, his royal majesty had most graciously released me from the condition laid upon me, by a royal ordinance of Sept. 24, 1825, according to which I had to abstain entirely from continuing the publication of the Theological Works of Swedenborg. By another royal edict of July 20th, of this year, I was quite unexpectedly, and in a definitive and irrevocable manner, invested with my office as librarian of the university.'



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