

Em. Sweden.  
borg.

London, 1784.

119.

F







\*\*\*\*\*

A

THEOSOPHIC TREATISE

ON THE NATURE OF

I N F L U X.

TOGETHER WITH

An EULOGIUM, &c.

\*\*\*\*\*

[ Price ONE SHILLING and THREE-PENCE. ]





A  
THEOSOPHIC TREATISE  
ON THE NATURE OF  
I N F L U X,

AS IT RESPECTS

The Communication and Operation of Soul and Body.

---

BY

The HONOURABLE and LEARNED  
EMANUEL SWEDENBORG.

---

TRANSLATED from the ORIGINAL LATIN.

---

THE SECOND EDITION.

---

TO WHICH IS NOW ADDED,

An EULOGIUM

ON THE LATELY DECEASED

EMANUEL SWEDENBORG,

Composed and Delivered

By MONSIEUR SANDEL.

LIKewise A VARIETY OF

Anecdotes and Observations on E. SWEDENBORG,

Collected by a FRIEND to his WRITINGS.

TOGETHER WITH

COPIES OF SEVERAL LETTERS,

Sent by E. S. to his Correspondents, a short Time before  
his Decease.

---

L O N D O N :

Printed by R. HINDMARSH, No. 32, Clerkenwell-Clofe;

And Sold by T. BUCKLAND, Paternoster-Row; J. DENIS and SON, Bridge-  
Street, near the Obelisk; and I. CLARKE, MANCHESTER.

M. DCC. LXXXIV.

THEOSOPHIC TREATISE

ON THE NATURE OF

I N T E L U X

AS IT RELATES

The Communication and Operation of Soul and Body

BY

The Honourable and Learned

EMANUEL SWEDENBORG

Translated from the Original Latin

The SECOND EDITION

TO WHICH IS NOW ADDED

An E P I L O G U M

ON THE EARLY YEARS

EMANUEL SWEDENBORG

Composed and Printed

By MONSIEUR SANDEL

Printer and Publisher of

Anecdotes and Observations on E. SWEDENBORG

Collected by a FRIEND to his WRITINGS

COPIES of SEVERAL LETTERS

Sent by E. S. to his General Secretary, from the

his

L O N D O N

Printed by R. KINGMAN, No. 42, Great Street, Strand

And sold by T. BARNES, No. 7, Strand, and by R. DENTON, No. 10, Strand

M D C C C L X X





P R E F A C E

T H E

TRANSLATOR'S PREFACE,

Humbly addressed to the

UNIVERSITIES of Great-Britain.

---

AS the subject of the following sheets is of deep consideration, so is it of high importance, whether we consider it in respect to natural or revealed religion. The ancient Atheists, as Anaximander; Democritus, &c. founded their impious tenets on the hypothesis of Matter being the first and only principle, to the exclusion of all immaterial substances: their followers in infidelity, down to the modern times, have done the same; nor indeed is there any other foundation, weak as it is, on which the odious system of Atheism can be raised. That the absurdities of a doctrine, which banished all wise designs and final causes from the creation and government of the world, might not, by plain unsupported assertions, shock the common sense of mankind, (who are prone to the belief and worship of a God, whilst untainted in their morals and education) the authors and abettors of this impiety employed their invention to form theories, whereby to account for effects without causes, at least without adequate causes: as by maintaining the eternity of the world in its present form; or, where this could not pass, by advancing at least an eternity of Atoms, which, by the direction of chance and a *lucky jumble*, happened at last to form themselves into the present orderly mundane system. And as they were no less puzzled to account for life, consciousness, and intellect, upon their corpuscular plan, they found themselves reduced to the necessity of ascribing to matter, under particular modifications, certain active powers which are absolutely inconsistent with its known essential properties, affirming the soul to be nothing but a more delicate and refined configuration of Atoms, and the mental operations to proceed from the mechanical motions of rarefied matter; thus making the principles of life and understanding to be only the modes of that which has nothing vital or intelligent

B

In



in it, and so ascribing more to the effect than is in the cause to give. These complicated absurdities (which are to be considered as so many impudent insults on the understanding of mankind, as well as so many wicked efforts to destroy the peace and security of society, and the comfort of every individual in it) have been so thoroughly detected and confuted, that Atheism as a system no longer lifts up it's head, but hides itself under false covers, and seeks to deceive in more specious forms; it does not present itself now as the open, but as the whitened sepulchre; does not professedly declare war against the Majesty and existence of Almighty God, but silyly endeavours so to undermine his attributes, as may lead to the disbelief of him; not directly opposing the immortality of the soul, but striving by false reasoning to invalidate the proofs on which it rests; hence an erroneous and corrupt philosophy ascribing Influx to matter, as also a capacity, at least capability of thinking, and a self-active power of exciting sensations in man, and thence deriving ideas and intellection, according to that Atheistical maxim, Nihil est in intellectu, quod non prius fuit in sensu; whereas it is the perceptive faculty of the mind alone, that gives to sense it's name and nature; and therefore, after the separation of the soul from the body, the latter is destitute of sense: or, in other words, it is the soul through the mind, by the medium of rightly-disposed organs, that reaches to the object, and not the object that impresses the mind by any influxible power therein. From a like delusion of error it is, that some have set up Nature, as a first principle, in the place of God, whereby to account for physical operations and productions; whereas Nature is nothing in itself, any more than Chance, but a mere word without any meaning or idea belonging to it, if considered in any other view than as that system of laws whereby Almighty God upholds this visible world, and produces the infinite variety of forms and effects in it, according to an established and regular course of subordinate causes and means: and consequently, where the mind terminates it's views in a supposed Nature, as a self-moving agent or principle, it robs God of the honour due to his Majesty, and transfers it to an idol of it's own framing. As therefore a false philosophy tends to banish religion from the minds of men, so a true philosophy is subordinate and friendly to true Theology: it is the former, such as was that of the Epicureans and Stoics, that the Apostle joins with vain deceit, Col. ii. 8. whereas the true philosopher is he, that with an humble and religious attention considers the works of the Lord, and the operations of his hands, that so from the things that are made and do appear, he may attain to a more rational knowledge of the

critical  
 torridly  
 D. p. 17.  
 my worthy  
 in held  
 & read  
 do should  
 how the  
 sequences  
 re drawn  
 out it.

it the eye  
 at reaches  
 a sun, or  
 it the rays  
 at strike  
 the eye?  
 ut as the

same rays, collected together  
 strike & burn a body. And the eye being struck,  
 the idea is excited in the soul. Where's the  
 cause in this? And first of all, is it true or not?

the invisible things of God, even his eternal power and God-head, Rom. i. 20. So that to speak against *true philosophy*, is to speak against the knowledge of God's works and wonders, as manifested in the creation, and against the right use that such intellectual improvements lead to. It is to this right use, even to bring us to a nearer acquaintance with God, both as he is the God of nature, and the God of our salvation, that our Author has employed his philosophical talents throughout his voluminous writings; and in this short Tract, which he stiles a Little Lucubration [*Lucubratiuncula*] he has, for the use of those who have minds turned for such inquiries, laid down some maxims on a subject of greater concern than it seems to present at first sight, and leading to the knowledge of some momentous truth in Divinity.

The doctrine of Influx, as ascribed to matter, and so making this the foundation of knowledge and of the affections in the soul, approaches nearer to corporeal Atheism than is generally imagined, as it assigns to matter priority and pre-eminence over spirit, whilst it represents the former as an active principle, and the latter but as a passive subject deriving all its furniture of ideas and intellectual improvement therefrom; and therefore the religious Theist is concerned, from principle, to oppose a doctrine that strikes at the root of natural religion, and that superior excellence of the soul above matter, which affords the best natural argument in support of it's immortality. But the Christian is still more nearly interested in this subject, as the principles of his religion discover to him the dignity of his extraction as a son of God, and as exalted to a participation of the divine nature in Christ Jesus; he is taught to consider the corruptible body, with which he is here invested, as a soul crust of mortality, a mere prison-house, standing as a partition-wall betwixt him and his perfection: that his true and proper life, which is his Love and Wisdom, is in and from God by Influx and Emanation; and though he is at present tied and bound with this material form, as with the swaddling-cloths of his infant-state, yet in proportion as he dies to the love of material objects, he advances in his spiritual growth, breaks his bands asunder, and rises into the liberty of the sons of God. But though the principles of our holy religion do teach us these truths, and though they are in a fort assented to by Christians, yet they are not effectually believed in, or understood in the ground of a true Theosophy, but by a few: thus for instance, that life is from God they readily own, and call him the Author of it; but then they conceive of it as a gift once given, and afterwards subsisting in them by itself, as a principle

B 2

But why not, neither by itself, which is absurd nor by Influx, which is true to so many distresses but by continual preservation; — without however

principle *detached from God*, and depending on other distinct causes for it's continuation; whereas it really proceeds from God by Continual Influx, just as the light in our houses comes from the sun by a continuous emanation from it, and consequently, it does not so well answer by comparison to an arrow from his quiver, as to a stream from his fountain; and we are more properly said to live *from God* than *by him*. It must be confessed, that this view of our derivative existence from God by Influx, adds greatly to the sense of our dependence on him, as knowing that "in him we live, and move, and have our being," Acts xvii. 28. and do hereby properly acknowledge the life of God in the soul of man, which, in his proper state, is a divine life; and where it is otherwise, the cause lies in the abuse of free-will and misplaced affections in the recipient, according to that maxim, *Quicquid recipitur, recipitur ad modum recipientis.*

The proneness of the human mind to confine itself to the objects of sense, joined to the inordinate love of them, and these strengthened by example and custom, do so familiarize material nature to the thoughts both of the learned and unlearned, that by degrees they become as it were chained down by it; hence it is that so great a number fall under that predicament of the Apostle, "Sensual, having not the Spirit," Jude 19. And hence, that the theories of speculative and philosophic men have generally carried it for matter against spirit, whilst the few, of a more refined and disengaged understanding, have been treated by them as whimsical and enthusiastic.

From this prevailing propensity to materialism proceeds Sadducism in religion, denying all supernatural appearances and extraordinary communications with the spiritual worlds, though it is evident that such dispensations have been from the beginning, the Scriptures being full of them, not only in the times of the Patriarchs, but after the giving of the law: nor do we any where read that the people of God pleaded the ordinary dispensations of the written word, and settled ministry, against the utility or need of them (as is so much the custom at this day); but considered them as *special tokens of the divine favour*, and high privileges of their church; nay, lamented the withdrawing of them as sad and sorrowful signs: thus it is said, on occasion of the extraordinary vocation of Samuel, "That the word of the Lord was precious "in those days, there was no open vision," 1 Sam. iii. 1. So in Psalm lxxiv. 10. "We see not our tokens, there is not one prophet more." And in Prov. xxix. 18. "Where there is no vision, the people perish." Nor was the higher dispensation of the gospel intended to supersede the occasional continuance of these

these extraordinary vouchsafements in the church; for we read in the sacred records of visions, angelical appearances, prophetic gifts, &c. after the ascension of our Lord and the day of Pentecost; and that we may not suppose them confined to those times, St. Peter quotes the prophecy of Joel concerning the gifts, both of prophecy and vision, to be dispensed in the last days, and concludes his exhortation to his hearers with telling them, that "The promise was to them and to their children, and "to all that were *afar off*," Acts ii. 39. without excepting any of the extraordinary gifts. Great pains have been taken, by certain pretenders to wisdom, to persuade the church of Christ, that it is now cut off from all hopes of extraordinary favours, nay to tell almost to a year when every thing supernatural departed from our Sion; and the belief of this has somehow or other strangely prevailed amongst us under the notion of a more rational religion; as if it were more rational to believe, that the christian church now is less the Lord's peculiar care than it was of old; or as if it were more rational to think, that we are fallen into such times, and such a state of things, as render them less needful and desirable than in former days. The argument usually drawn against the use or occasion of such dispensations, from the circumstance of Christianity being now the established religion, is far too weak to pass with men of discernment, unless the same had held good under the like establishment of the Jewish religion; or unless more were to be expected in favour of religion from the present *human establishments*, than from such as were under the more immediate superintendence and direction of an extraordinary Providence. But what have establishments done, or what can they do? They can indeed free us from persecution, that so we may be at liberty to lead peaceable and quiet lives in all godliness and honesty; and this is confessedly a mercy to be thankful for: they can also bestow this world's riches and honours on ecclesiastical persons, or they can take them away: but can they establish Piety by a law? Can they preserve the unity of Faith by acts of uniformity? Can they by any methods of watchfulness hinder the enemy from sowing the tares of error and heresy in the field of the church, or subdue the powers of darkness with the temporal sword? Nay, what errors have *they* not supported? What persecutions have *they* not authorized against the best Christians, under pretence of doing God service? So that no argument can be urged in this case from the word Establishment, seeing that the civil magistrate can equally serve the cause of error, and, like Janus with his double face, shew like countenance to the doctrines of Rome and Geneva. But where  
bad

X 13

bad arguments cannot conclude, ridicule may prevail; and accordingly this also has been made use of to discredit the belief of all supernatural communications, treating them with derision under the name of New Lights. The condition of mockers and scoffers is of all the most dangerous, as well from the particular state of mind that constitutes their character, as because they are incapable of conviction by argument; nor does it, I think, any where appear in Scripture, that such a one was ever converted to the truth. I shall not here say, how far the treating with ridicule the light within, as communicated by God to the soul, comes under the name of the unpardonable sin; but thus much I will say, that they will do well to stand in awe, that are tempted thus to use it; for know, O man, whoever thou art, that if thou hast no supernatural light within thee, Darkness is thy name, and darkness is thy end, and if that which should be light within thee be darkness, how great is that darkness! As to that general prejudice which some take pains to excite against all discoveries by extraordinary communications, under the reproachful denomination of New Lights, it is sufficient to answer, that our gracious and good God has all along imparted fresh discoveries of truth, according to his good pleasure; to such in his church as have been rightly receptive of them, either for public or for private benefit, nor does he at any time cease to be gracious; and indeed, ill would it be for his poor, seeking, sorrowing servants, on their way through a dangerous world, if, whilst evil spirits and evil men are so indefatigably employed to stumble and perplex them with new errors, they were unsupplied with new lights for their direction and safety, and if the Father of lights were less vigilant for our preservation, than the powers of darkness are for our destruction. But wherefore all this cry against new light in spiritual things, for are we not exhorted to grow in the knowledge, as well as in the grace of our Lord and Saviour Jesus Christ? And where the ordinary means of this knowledge fail, or may be insufficient for the purposes of salvation, as may be the case, shall we suppose that what is more will not be granted? or shall we set ourselves against the receiving of light from above, unless it comes in this or that particular form or method of instruction, and so confine God in those ways in which he has not confined himself, but left open for the more especial display of his goodness, and for our more immediate help in every time of need? Surely this is neither consistent with gratitude or humility. Nothing is here intended against the usual and regular methods of instruction and improvement: God forbid! for it is certainly our duty to be diligent in the use of them, as the ordinary means of  
 God's

God's appointment; but to urge against his imparting his light and truth to us by any other means and messengers, is to set limits both to his sovereignty and his goodness, and to say to him, "Thus far shalt thou go, and *no farther*." We are apt enough to boast of new lights in arts and sciences, and different branches of natural philology; and why should we think that knowledge in the things of the spiritual world is alone incapable of additional improvements? However, if any are so fond of their old ignorance, as to be unwilling to part with it for any new light on this subject, we shall leave them to the choice they are resolved to abide by.

An objection on this subject remains to be considered, viz. If credulity in these things should meet with encouragement, we shall soon be over-run with enthusiasts and pretending visionaries, and their followers: That the authority of private testimony in these cases is not a sufficient ground for our assent, unless strengthened by the power of working miracles: That as many well-meaning people are liable to delusion themselves in these matters, so many wilful impostors have been known to go out into the world to deceive others, and that as we are at a loss betwixt them to know what to believe and what not, it is both the safer and the shorter way to give no credit to any relations of this kind. To this be it replied:

First, It must be owned that over-credulity is an extreme to be carefully guarded against, as it may expose us to danger from every delusion and imposture, and also give occasion to much superstition; and therefore we have it given in charge, "Not to believe every spirit, but to try the spirits, whether they are of God," 1 John iv. 1. But then this cautionary precept infers as strongly for the believing of some spirits, after due trial, as for the rejecting of others; an obstinate incredulity, called in scripture, An evil heart of unbelief, being at least as dangerous: nor were the Jews only reprov'd for their disobedience to the written law, but also for their disbelieving their extraordinary messengers the prophets, even when they came uncredentialed by miracles; for John the Baptist wrought no miracles. The safe way then lies between these two extremes, and we are required to make the best use of those helps that are afforded us for the direction of our judgment therein. That the gift of discerning of spirits was always to remain in the church, follows from the necessary use of it in every age, nor can it be reasonably supposed, that those words of the apostle, "We are of God; hereby know we the Spirit of truth from the spirit of error," 1 John iv. 1. were to have no meaning  
and

13

13



and application after the time in which he lived. If it be thought sufficient to say, that we are now left to the written word for our directory; be it answered, that the spiritual sense of the written Word is given to us by the Spirit of truth, and it is by the latter that the Lord openeth our understanding that we may understand the Scripture; these two witnesses, Letter and Spirit, thus conjoining their testimony by corresponding evidence, as face answereth to face in a glass. Again, our Lord has graciously provided for the safety and peace of the sincere Christian, by the promise of light, sufficient for him under any doubts pertaining to salvation. "If any will do his will" [is willing to obey what he knows to be the will of God] "he shall know of the doctrine whether it be of God," John vii. 17. And as to those little deceptions and errors of judgment, which break in upon no duties of religious or moral obligation, they may be compared to the innocent follies of little children which love their parents and one another.

Secondly, As to that common custom of calling out for miracles, as the *only proof* of the commission of those who make fresh discoveries of truth to us; it is to be observed, that the appeal to this test generally proceeds from much ignorance, both as to the nature of miracles and the nature of truth. That miracles have frequently been used in condescension to the infirmities of human nature, and to stop the mouths of gainfayers, as also upon other accounts, we are to acknowledge with thankfulness, and adore therein the mighty power of God; nay, that they have all along subsisted in the church, and do subsist, I make no doubt, nor yet condemn the disbelief of others as to this article; but that they are necessary, or promised to be the only evidence to the authority of every extraordinary messenger, or new discovery of truth, *does not appear*; and should the Heathens of the East or West Indies put our missionaries to *this proof* of their authority, it might go near to hazard the success of their benevolent labours. Miracles have no necessary connection with truth, nor do they enlighten the mind with any knowledge of it; the reality of them may be questioned, or they may be ascribed to other causes than the true one (for false prophets and seducing spirits may work wonders); the evidence of them may be resisted, or the force of that evidence may be overpowered by worldly considerations and influence; of all which we have examples in Scripture. Now where miracles fail of their proper effect, by not proving the means of our conviction, they add condemnation to the sin of unbelief, and therefore they are often with-held in mercy to the incredulous; accordingly



accordingly it is recorded of our Lord, that he did not many mighty works in Nazareth because of their unbelief. But are there not other ways of admitting the force even of any kind of truths, than by miracles, and those better suited to the nature of the human understanding, viz. by the testimony of credible witnesses, by moral evidence and solid reasoning, and above all, by a purity of intellect in certain defacate minds, between which and truth there is a certain affinity or sympathy which unites them without the intervention of argument? Now where the lowest kind of evidence is sufficient to require our assent to any matter, it ought to have it's proportionable effect; and in that case, our plea of not having that which is more, will not be admitted as a reasonable excuse for unbelief; and therefore,

Thirdly, That argument for rejecting all extraordinary dispensations as the shortest and safest way, on account of the many delusions and impostors that are in the world, is not to be allowed of; for however we may grant it to be the shortest, it will not follow that it is the safest. It is a very good reason for examining, but none for rejecting, where such marks of credibility appear in the witness, as would challenge our belief in any weighty concerns of a temporal nature. Many things may be revealed in a supernatural way to persons properly qualified and circumstanced, not only for the benefit of particulars, but also for the use of the church; and where any thing of this kind is publicly communicated by such a one, that cool and candid remonstrance of the Scribes in favour of St. Paul, against the outrageous Sadducees, is worthy of our imitation: "If a spirit or an angel hath spoken to him, let us not fight against God," Acts xxiii. 9. As to the uncertainty in these things, on account of possible counterfeits, we are subject to the like difficulty in all our temporal concerns, and if we will not proceed in any matters without sensual demonstration, we must cease from all dealings with mankind; but herein we are content to act according to the best of our judgment; and so in the case before us, from the possibility of our being deceived, we should only infer, as was said before, the greater need of caution in distinguishing betwixt true and false, pursuant to that direction of the apostle; "Prove all things, hold fast that which is good," 1 Theff. v. 21. Besides, much of the uncertainty here complained of may arise from *ourselves*, through wrong prejudices or habits, producing incompetency of judgment in these matters; for the impiety, the worldly-mindedness, and the vices of men, do both by natural and judicial consequence

quence blind the understanding, and confederate with the spirit of error in themselves, to cast a mist of darkness over the works and ways of God, so as to hinder them from seeing any thing clearly. Nor are we to expect that the Lord will alter the course of things in this world for our particular satisfaction, or take away from evil men and evil spirits the liberty and power of practising their deceits, till he shall see fit to remove them out of our way: the mystery of iniquity, like all other things in this world, has it's appointed time, and till the end of that is come, Christ and Antichrist, truth and error, will continue in opposition to each other, as they have done ever since man's deplorable apostacy; and accordingly we find good and evil confronting and working against each other in all the memorable events recorded in the Bible, and in the conflict betwixt these contrary principles both within and without us, lies the christian's warfare. Is Moses called forth to work miracles for the deliverance of the Israelites? Jannes and Jambres are at hand to mimic the divine wonders with their magical arts. Does Michaiah, a prophet of the Lord, appear in the court of Ahab? how is he opposed by the false prophets, who seek to discredit his predictions? Do the sons of God present themselves before the Lord? "Satan also comes among them," Job i. 6. And has it been otherwise in the christian church ever since the first ages of it? Nay, does not every one's experience confirm the same? Was the christian religion established in the empire by Constantine, together with that fundamental doctrine of it, the Divinity of our Lord and Saviour? Behold the detestable heresy of Arius supplanting it in the reign of his successor! Did a reformation of the church from papal errors and tyranny begin in Germany? Scarcely had it gained firm footing in the empire, but it was shaken and disgraced by the wild uproar of mad enthusiasts, under pretence of christian liberty. Thus does falsehood deck herself in the upper garment of truth, that she may succeed the better in her deceits; and thus does the devil build himself a chapel at the church door. We are passing through a world of difficulty and danger, where both Satan and lying spirits incarnate are permitted, for the trial and perfecting of our faith, to practise many arts of deceit upon us, as well as many other temptations to beguile us to our ruin; and here we are not so much to consider which is our shortest and easiest, as which is our best and safest way to finish the course of our probation to the most advantage: we are not to cast away truth and error in the lump with a promiscuous neglect, in order to save ourselves the trouble of separating them, but rightly to di-

vide

vide betwixt the precious and the vile, to pluck off the covering of lies from the designing impostor, and receive with honour every messenger of God bearing the marks of simplicity and truth. Nor need we to fear falling into any dangerous mistakes, if to christian prudence and circumspection we join humbleness of mind and singleness of heart; for greater is he that is with us than they that are against us, and in his light shall we see light.

I shall add under this head a word of caution to such well-meaning, but weak christians, as, through a strong imagination, or fond desire after supernatural communications, may lay themselves open to delusion by too hasty a belief of what may pass for such either in themselves or others. And here they will do well, in the first place, to check in themselves any growing curiosity of knowing more concerning the things of the other world, than the Lord has been pleased to reveal in his Word, or sees proper to discover to them by the ordinary methods appointed for their instruction; for *mere curiosity* is a dangerous thing, and a wrong motive to knowledge: it led to the first transgression, and has been fatal to many since. Secondly, Let them be no less careful to watch against, and to suppress the first motions of spiritual pride, for this has generally a greater share in the desire after these things, than appears to many; as for instance, a proneness to think more highly of ourselves than we ought to think, or a desire to be highly thought of by others for such distinctions, and thence a forwardness to mistake our own imaginations for divine visions; the consequence of which is thinking lightly of the ordinary means of salvation, and of the relative duties, and despising others: whereas the graces of humility and charity are far more excellent, and more profitable to the soul than the knowledge of all mysteries, and the gifts of prophecy, and working miracles. Thirdly, As the persons here spoken of are of slender intellectual abilities, or of slender intellectual improvements, a modest diffidence in themselves is recommended to them, and coolly to consider before they are taken with or pass judgment upon any thing in the extraordinary way, whether in themselves or others; to refer the matter to the judgment and advice of some person of piety, experience, and good life, rather than to depend upon their own understanding; and, above all, to commend the matter to God in prayer for guidance and direction, that they may have a right judgment in all things pertaining to their spiritual condition, and so neither fall into self-deception on the one hand, nor the snare of the enemy on the other.

But if a word of caution is needful for the *over-credulous*, a word of advice is not less proper for the *incredulous*, seeing that the right way always lies between the two extremes, and it is just as dangerous to go too far on the right hand as on the left. There is a false philosophy which leads to Infidelity and Atheism, of which mention has been made; and there is a divine philosophy which connects physics with true metaphysics, and is not improperly termed THEOSOPHY. The former of these confines it's speculations to matter, and aims at explaining all appearances whatever from no higher cause; treats immaterial substances as figments, denies all communication betwixt the soul and the spiritual world, and so banishes man from his own proper country: The latter adds to the science of nature the contemplation of the intellectual system; shews how spiritual essences clothe themselves with corporeal forms; ascends from visibles to invisibles, and traces effects from their next immediate causes up to their first cause, which is God. When this light breaks in upon the soul, she as it were stretches herself, expands her wings, soars above the regions of sense, sees a new world opening to her view, exults on beholding her original dignity, and feels her immortality; nay, she seems in a sort to have already entered upon the blessedness of it, through a faith more luminous than the brightness of the sun, and a love stronger than death. One can scarcely indulge a scope on this subject, if under any degree of it's influence, without a touch of divine enthusiasm. Two philosophers of these distinct classes differ more widely than the towering Eagle from the fluttering Bat; the ideas, the sentiments, the feelings of the one are all earthly; those of the other heavenly. The one guesses and studies, and with labour ratiocinates to give plausibility to his system, and at best sees things as by the feeble glimmering of the stars; whilst conviction flashes on the mind of the other from that spiritual Sun, whose light in it's essence is Truth, and whose heat in it's essence is Love.

It is almost unaccountable on the first view of the case, how men can so willingly engage on the side of unbelief, in matters so highly interesting and desirable; for most pride themselves in their knowledge; whereas incredulity is the negation and *grave of knowledge*, and only serves to expunge ideas from the mind. Whatever such may say or think, they are as void of all laudable ambition and dignity of sentiment, as a worm of the earth; and the vilest reptile that crawls upon the face of it, has a more eligible condition than theirs: But mean and despicable as such a choice is, it may be accounted for. A mind dissipated by the  
love

love of pleasure, contracted by an evil covetousness or fordid selfishness, corrupted by evil communications, or polluted with vicious habits; these and other assignable causes will naturally produce a backwardness, and by degrees an invisible aversion to all serious and effectual attention to the things of God; and as such are in no condition to relish them, and yet under something of fear concerning them, they seek by false reasonings to fortify themselves against the belief of them, than which last there cannot be a more dreadful state of the soul, as such naturally become mockers at spiritual things, hardened through unbelief, and at last given up to a reprobate mind. O the deplorable blindness of those who lie down like the ox or the ass, full of meat and drink, nay, full of sin, without thinking of God and their poor souls; without thinking that they were created to a capacity of communion with him and his holy angels, or without any desire after it, and rising up as they lay down, without any sense of his mercies or their need of them! Thus, giving to the prince of darkness and his evil angels free access to their souls and power over them, and so passing thro' a short course of folly and sin to a fearful end.

It is said in the prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." He hath done this in old times, and is he a variable God, that he will not do the same in the last times? Is he less communicative, or his servants now less dear to him? This cannot with truth be said. The deluge, the destruction of Sodom, the liberation of the Hebrews from Egyptian bondage, the revolutions in the kingdom of Israel, their victories, captivities, and dispersion; the great Restorer of the true Israel, the states of the christian church, it's apostacy, and it's restoration in the New Jerusalem Church (one great subject of our Author's writings) with numberless other particulars, have all been revealed by the Lord to certain of his chosen-ones before these great events came to pass; and can we suppose that the last of these, which is the most concerning of all, will want it's previous messenger to prepare the church for it's approach? It has long been a time of trouble and of treading down, and shall there not be a time of refreshing and raising up, when the children of Zion shall be made joyful with the glad tidings of the Coming of their King? Shall the profane insults, rebuke, and blasphemy of the enemies of our faith continue to mock the patient hope of the christian; and will not the Lord send some enlightened Seer with a message of peace and comfort to his people, some Caleb to testify unto them of

the

the good land which he hath seen, and also bearing with him a cluster of the fruit of it, for their encouragement to go up to possess it?—He has done this in the person and writings of the Honourable Emanuel Swedenborg, who for these five-and-twenty years past has been favoured with an open vision of the spiritual worlds, and still continues to enjoy the same, and to communicate to his brethren many curious, wonderful, and instructive discoveries, relating to his converse with angels and the things of their kingdom, as may be seen in his other writings: so that infidels can now no longer plead that challenge in excuse for their unbelief: “Shew us one who can testify of these things from his own knowledge, and we will believe;” for such a witness, and a credible one too, is alive this day. I have conversed with him at different times, and in company with a gentleman of a learned profession and of extensive intellectual abilities: we have had a confirmation of these things from his own mouth, and have received his testimony, and do both of us consider this our acquaintance with the Author and his writings among the greatest blessings of our lives. We cannot doubt but that the same evidence, which has appeared credible to us, must appear the same to many others; and where men of liberal minds and education think otherwise, a single line will amicably settle the difference betwixt us, viz.

*Veniam petimusque damusque vicissim.*

But where any wrong bias, bigotry to a system, worldly interest, or a confirmed habit of unbelief, lead any to a determined opposition, there argument must lose its force on any subject, for *non persuadebis etiamsi persuaseris.*

As the Author, when in England last summer, was called upon in a letter from a friend (to the truth of which I can fully testify) to give some account of himself for the reasons therein suggested, (his answer to which letter I have translated and annexed to this work) there is the less occasion to enlarge on what relates to his personal circumstances. However, we cannot but take notice here of the kind and honourable treatment he continues to meet with in his own country, as a circumstance which does honour to the Royal Family, the Grantees, the Senators, and the Bishops of the Swedish nation; for every one that comes to us in the name of a Prophet, a Messenger of the Lord, or a Seer, with credible marks of his Mission, is certainly entitled to high respect from such distinction of character. That Baron Swedenborg's life, qualifications, and high pretensions, have passed through a strict scrutiny in his own country, as to every part of his character, moral, civil, and divine,

divine, is not to be doubted; and that he maintains dignity, esteem, and friendship there with the great, the wise, and the good, I am well informed by a gentleman of that nation, now residing in London; and from whose mouth I could relate an instance of the Author's supernatural knowledge, as well known in the Court of Sweden, and not to be evaded or called in question, if the fact be as is related: but as I have not the Author's leave for this, I think not myself at liberty to mention it. Thus far I think that the credibility of Mr. Swedenborg, as a witness to the truth of what he relates, stands unimpeached: the extensive learning displayed in his writings, evinces him to be the Scholar, and the Philosopher; and his polite behaviour and address bespeak the Gentleman: he affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of *beating a sect*, that where-ever he resides on his travels, he is a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour; nor does he persuade any to leave that established church to which they belong. Till very lately he has not set his name to any of his Theological works: he has nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering upon the enthusiast in his conversation or writings, in the latter of which he delivers facts in the plain style of narrative, speaks of his converse with spirits and angels with the same coolness that he treats of earthly things, as being alike common to him; he proves all points of doctrine from Scripture-testimony; always connects charity and *good life* with true faith, and is upon the whole as rational a divine as I ever read. If these parts of character may be allowed to gain credit to his testimony, I think it may be pronounced concerning him, that he is the most extraordinary Messenger from God to man, that has appeared on earth since the Apostolic age, and that he may properly be called the Living Apostle of these days. As to his writings, the subjects of them are confessedly, not only new, but *greatly interesting*; such as the Spiritual Sense of the Scriptures, many of the most difficult and hitherto unknown passages of which he explains by the rule of Correspondences, shewing how things spiritual are represented or signified by things natural: he lays open to view the errors which have been introduced into the church, and still subsist in it, and establishes the fundamental articles of faith on the di-

vine authority of the Sacred Writings, without quoting the authority of any man, or offering any thing in the uncertainty of opinion. In his character of Seer, (which some in derision perhaps will call visionary, though both the office and name has been honourable in the church of God in old times) he draws aside the curtain which divides betwixt mortality and immortality, and opens a prospect into the world of spirits, presenting to us the different states of souls after death, their communications with angels and one another, their preparation in the middle state (not according to the figment of a Romish Purgatory) for final bliss or misery; and numberless other wonderful discoveries relating to their condition, the different classes in the different communities of angels in their respective heavens, and likewise to the infernal kingdom. Of these he treats professedly in his book *De Cælo et Inferno ex auditis et visis*; which is but a small part of his works: it would require a volume to give even a general character of them all, and therefore I shall forbear to particularize here, observing only that the amazing treasure both of curious and useful knowledge exhibited in his writings, concerning things natural and revealed, moral, philosophical, and divine, does not only far excel whatever has come down to us of Hermes, Pythagoras and Plato, but even surpasses, in importance of matter and extent of discovery, all that the Fathers have written or Divines have taught.

On the first view of things so strange, many will be apt as it were to start back, and to pause with a kind of surprize; and upon finding them so different from their present ideas, or having *no ideas at all about them*, they will be inclined to reject them as fable or delusion. This may be the case not only of such as are chained down to their present belief or unbelief, but even of some less contracted and fixed in pre-conceived opinions; but men of enlarged minds, improved by a liberal education, are not so hasty to condemn what they cannot immediately close with, but will give a *fair trial* to what is offered, and admit of so much as the nature of it's evidence demands; and to such I address myself with respectful deference, recommending to their perusal the Author's Latin works as worthy of their attention and remarks. In this great variety of materials, many things will be found better suited to some than to others; and there are also many which may be passed over as matters of indifference; but let us not quarrel with variety, but take that which is suited to our own apprehension and use, and leave the rest to others, remembering that the Lord is good



to all, and not only provides for us things necessary, but also for change, entertainment, and delight, as well in our spiritual as in our natural state. Let it likewise be observed, that in things relating to the condition and laws of the spiritual world, we are not to set up our customary ideas, or the philosophical notions we may have imbibed in this, as an adequate measure of truth; for things spiritual and things natural are dissimilar and heterogeneous, and yet, when compared in the light of true philosophy, they are analogous and corresponding: but then the mind must familiarize itself by degrees, and a habit of abstraction, to the contemplation of spiritual subjects, before it be able to form proper and satisfactory ideas of them, and then it may; for the capacity and faculties of the human mind are immense, and by suitable discipline and exercise may even in this life be accommodated to the reception of celestial science. Few men, perhaps, even of a philosophical genius will be able at first to comprehend the Author's meaning in those parts of the following Treatise, where he speaks of that Spiritual Sun, whose light in it's essence is wisdom, and whose heat in it's essence is love; and yet, upon an attentive consideration of the difference betwixt essence and form, and between the different natures of things spiritual and things natural, this may appear very intelligible. We are apt to conceive of wisdom and love, only as modes of thinking and sensation in the soul, whereas they are really principles or spiritual essences communicated by Influx from God, the fountain of all essences, and received by the soul *ad modum recipientis* respectively. It is believed by many, that life is communicated to the eggs of animalcula by our natural sun, and though this is false philosophy (for life being spiritual cannot proceed from mere matter) yet this passes without any violent outcry against it. Where then is the absurdity of supposing first, that in a Spiritual World there should be a Spiritual Sun? for this is according to the rule of rational analogy, as spiritual bodies must have light accommodated to their condition, as well as natural bodies; and secondly, that a Spiritual Sun should serve as a medium or vehicle, under God, of communicating what is spiritual to spiritual creatures both in soul and body. Every thing has an essence as well as a form, for without essence there could be no form; they are as soul and body to each other, but the essence is of superior dignity and consideration, and yet they correspond to, and are frequently expressive of each other. Thus wisdom, both in scripture and by an ordinary form of speech, signifies the light of the soul; and fire is the emblem of love perhaps in every language: fo

D

that

that the common consent of mankind seems to have borne testimony to the truth before us. But this is not the place for philosophical enlargements.

Some readers may ask here, how the Translator, amidst such a variety of curious and striking matter as the Author's writings afford, came to fix upon a dry, philosophical subject, which perhaps few relish or understand. 'We want (say they) to hear what this man of visions and revelations has to tell us concerning the state of angels and departed souls; how they go on; what are their offices, delights, or sufferings; whether they remember any thing of their former mortal state, or are able to recognize their old friends and acquaintance in their new condition of existence, with many other interesting particulars.' To such I will give the following honest answer. This query did indeed present itself, and for some time stuck with me; but the following reasons prevailed in favour of this choice. In things so extraordinary as those which relate to the world of spirits, where every passion of the human mind is concerned, some will so strongly oppose our prejudices, some the common belief, some the unbelief of men, to say nothing of their novelty, that such a *coolness of judgment*, and fitness of disposition, as are needful to give them a due consideration and reception, are to be expected but in few; and therefore something in the preparative way is thought prudent to offer, in order to gain them admission. Secondly, this little sketch of the Author's philosophical talents, addressed to the learned, may serve to evince, that he is no less the Scholar, than the Seer or true Visionary, and consequently one whose great intellectual abilities do not render him liable to be imposed upon by the deceptions of a weak judgment or warm imagination. And lastly, the Translator is too well acquainted with the pulse of the times, to risque, by a larger publication, a loss that might prove inconvenient to himself; he therefore makes an experiment in a few sheets at a small hazard: he offers some valuable pearls, at a reasonable rate, to such as may be willing to buy them; and if no purchasers can be found, he must be content to shut up his shop, and take leave of the market.

It will be thought high time to have done with so long a preface to so short a work, as the porch may perhaps already appear too large for the house; and yet, after what has been said for the use of the reader, much more remains behind; but a measure must here be observed. As our highly distinguished Author, who is also eminent in the school of human literature, writes to men of understanding; so his humble Translator follows

follows his steps in this Address to the Honourable and Learned Universities of this Realm; as the hand of a mean messenger may be allowed to bear a rich present to his superiors; for by that name I must call every thing that comes from our Author's pen; and as this Little Lucubration, though printed, was never published, so it might never have come to their knowledge but for this translation, which I offer to the public, chiefly as a means to introduce the knowledge of his other Latin works, which, though long ago printed, remain yet as a treasure hidden in a field; but I have found it, and having enriched myself thereby, am desirous that others may partake of the benefit; and should any of the Worthies in these our Celebrated Seminaries of learning and philosophy be led, by this information, to dig in the same mine, and then, like Scribes instructed to the kingdom of heaven, draw out of their treasure things new and old for the benefit of their brethren, I shall rejoice to be found even as an under-servant to men of superior talents so profitably employed.

I shall only add, that attempts have been made to render some pieces of our Author into the English language, but hitherto without success; for though his stile is sufficiently easy, and unperplexed with that kind of classical Phrasology and Idioms, affected by some dark writers in the Latin tongue, yet a just translation of any part of his works, will not be found so easy a task as may be supposed; his sense often lies deep, and as the matter he treats is new, much relating to Angels, Spirits, and other worlds, where all things are of different condition, character, and circumstances, from what the mind is accustomed to consider, therefore here a translator, if he means to be of general use, must also do the office of an expositor, and not only render one language into another, and seek for such expressions as may best convey the sense of the Author's words, but likewise help the understanding of the common reader by an occasional supply of notes, wherein to illustrate what is obscure by apt comparisons, and to suggest such leading ideas, as may bring him to a nearer apprehension of his subject, and so facilitate his conception of the truth contained in the text: and I particularly recommend it as useful to all who may hereafter undertake to translate the writings of this extraordinary Author, that they bestow on them such a diligent and serious perusal, as may be sufficient for a thorough understanding of them; and this as well for their own improvement, as for the benefit of their readers. How I have acquitted myself herein, must be left to

the decision of proper judges; however, it a satisfaction to me that I have done my best, and with a good intention.

Reader, adieu; and think not ill of those who wish and labour only for thy spiritual welfare. Time is short, and eternity is long: good and evil are before thee: angels of light and spirits of darkness are with thee; and heaven or hell is the sure end of thy journey through this life: consider well then, O traveller, where thou art, and whither thou art going: refuse the evil and chuse the good: love thy true friends: make the most of thy time and the best of thy way; and I wish thee good luck in the name of the Lord.

...and should any of the Writers in these our Christian Schools, ...  
...to die in the same mind, and then, like soldiers, ...  
...the kingdom of heaven, draw out of their treasure things new ...  
...and old for the benefit of their posterity, I shall rejoice to be ...  
...found even as an advertisement to men of superior talents to ...  
...probably exist.

I shall only add, that attempts have been made to render some ...  
pieces of our Author into the English language, but without ...  
without success; for though his style is eminently easy, and ...  
unperplexed with that kind of classical Pithology and ...  
...which by some dark writers has been reckoned for a ...  
translation of any part of it will not be found to copy ...  
...in his style, and as the ...  
...matter he treats is not ...  
other words, where a ...  
...factor and ...  
...Consider, therefore, that ...  
...also must also do the office of ...  
...one language into another, and look for such expressions as may ...  
...itself convey the sense of the Author's words, but which have ...  
...the understanding of the common reader by an occasional ...  
...ity of notes, which to illustrate what is obscure in the ...  
...partions, and to supply such feeling ideas, as may bring him ...  
...to a better apprehension of his subject, and to render his ...  
...conception of the truth contained in the text; and I ...  
...it is added to all the new editions and ...  
...the writings of the famous Author, that they ...  
...follow on these such a diligent and serious perusal, as may be ...  
...sufficient for a thorough understanding of them; and that ...  
...well for their own improvement, under the patronage of ...  
...reader. How I have acquitted myself herein, shall be left to ...  
...the



A THEO-

## THEOSOPHIC TREATISE

On the NATURE of

## I N F L U X.

1. **T**HREE different opinions or hypotheses have been advanced, to account for the communication between soul and body, and for the operations of the one on and jointly with the other. The first hypothesis attempts to solve the matter from Physical or Natural Influx, that is, from body acting on spirit: the second, from a contrary Influx, or from spirit acting on body: and the third, from a settled law of Sympathy or Harmony between both, established at the Creation.\*

The first of these, viz. Physical Influx, takes its rise from the fallacy of sensible appearance: thus the objects of vision, by striking the eye, seem to produce the sensation of sight in the soul; speech, to excite that of hearing, through the impression made on the ear by the motion of the air; and so in like manner as touching the other senses. Now, as the organs of sense are in contact with the material world, and as the faculties of the mind seem to be effected according to the impressions made by matter on those organs, therefore the old philosophers and school-men adopted this hypothesis of Physical or Natural Influx.

The second hypothesis, called *Spiritual Influx* (and by some *Occasional Influx*), is founded on the true order and nature of things; for the soul being a spiritual substance, and consequently of greater purity than the body, as also of an higher and interior nature, it follows that it must have the pre-eminence and influence

---

\* Called by the Author, *Harmonia præstabilita*.

ence over that which is more gross, as being inferior and exterior to it; or, that the principal, which is spiritual, should exercise agency and rule over that which is material, and not contrariwise; consequently, that it is the soul which sees and hears through the rightly disposed organs, and not the latter that conveys sight and hearing to the soul.

The third hypothesis is called, that of Harmony, or Consent established by the Law of Creation; which is founded on a false conclusion, that the soul acts jointly and at the same instant with the body; for all operation is first successive, and then conjunctive, or simultaneous with the thing acted upon. Now successive operation is called Influx, and simultaneous operation is called Harmony; as when the mind first thinks and then speaks, or first wills to do a thing and afterwards acts. And therefore it is nothing less than a deception from false reasoning, to go about to establish simultaneous operation, without first allowing that which is successive. Besides these three opinions or hypotheses, concerning the communication betwixt soul and body, no other can be conceived; for the soul must act upon the body, or the body upon the soul, or both in conjunction by consent.

2. Forasmuch as the doctrine of Spiritual Influx (or the operation of spirit upon matter, and not v. v.) is founded upon the order and laws of the Creator, therefore it is received by the wiser part of the learned world, in preference to the other two opinions; for every thing that is according to true order, is truth; now truth by a native kind of evidence carries with it a degree of clearness, even in hypothetic matters, though these be but as the twilight of reason. The obscurity in which the subject before us is involved, may be accounted for from human ignorance concerning the three following particulars: 1st, As to the nature of the soul; 2dly, As to what we are to understand by the word Spiritual; and 3dly, What by Influx: wherefore these three things are to be explained in order to a rational comprehension of it; for what is merely hypothetical is not truth itself but only conjecture concerning it, and may be compared to a picture on a wall confusedly seen by star-light, which the mind figures to itself according to the representations which fancy gives it; but when the sun is risen, and we behold it in clear day-light, the whole appears distinct in every part according to it's true delineation. In like manner, the truth here investigated arises out of the obscurity of an hypothesis into the light of evidence, when it is once clearly known what is the difference between things spiritual and things natural; 2dly, What is the true nature of the human soul; and 3dly, How this receives

receives it's Influx from God, and transmits it through the perceptive faculties of the mind to the body. But these things can only be taught by one, who, through the divine favour, has been allowed to hold communication with angels in the Spiritual World, whilst in the body with men in the Natural World: and as this privilege has been granted to myself, I have been enabled to make them manifest, as may be seen in a book intituled, *De Amore Conjugiali*.\* Who does not, or at least may not know, that the blessings of divine love and of a true saving faith, [*bonum amoris* & *verum fidei*] are the gifts of the God of love and truth; do proceed from him by way of Influx into the souls of Christians; are intellectually experienced in their minds; and flow from their thoughts into their words, and from their wills into their actions? And that this is the source and procedure of Spiritual Influx, shall be made appear in the following articles. I. That there are two distinct Worlds, the one Spiritual, in which are spirits and angels; the other Natural, inhabited by the human race. II. That the Spiritual World did exist and does subsist proximately from it's own Spiritual Sun, and the Natural World in like manner from it's own Natural or Material Sun. III. That the Sun of the Spiritual World is (as to it's essence) pure Love from the Lord Jehovah, who is it's center. IV. That from this Sun proceed heat and light, and that as the Heat proceeding from it is in it's essence Love, so the Light proceeding from it is in it's essence Wisdom. V. That both this Heat and this Light communicate with man by Influx, the Heat with his Will, therein producing the blessing of Love, [*bonum amoris*] and the Light with his Intellect, therein producing the documents of Wisdom [*verum sapientiae*]. VI. That this heat and this light, or this Love and this Wisdom, are emanations from God in one conjunctive Influx [*influence*] into the soul of man, and through it [the soul] into his mind, affections, and thoughts; and are from thence derived into his corporeal senses, speech, and actions. VII. That the Sun of this Natural World is pure material fire.

and

---

\* The sections referred to in this Latin work are as follow; No. 326 to 329, No. 315, No. 380, and No. 415 to 422. The translator once intended to translate, or at least to abridge, the memorable passages referred to here and elsewhere throughout this little piece: but as to do the former would swell this tract to the size of a volume, so to abridge them would be doing injustice to relations of so extraordinary a nature, and therefore he refers the reader to the original work, which will abundantly reward both his pains and expence.

and that from or by this sun did exist and does subsist this our world of Nature. VIII. Hence it follows, that whatever proceeds from this Material Sun, considered in itself, must be void of Life. IX. That the Spiritual principle invests itself with material nature, as man does himself with his garment. X. That Spirit thus clothed with matter in man, renders him capable of being a rational and moral agent, and so at once both spiritual and natural [*spiritualiter naturalis*]. XI. That the reception of this Influx is according to the state of Love and Wisdom in man. XII. That the Human Understanding may, by due culture and improvement of the rational faculties, be elevated even to a degree of angelical wisdom; and the human Will, if the life be good, be kindled into a flame of seraphic love; but then such an elevation of Love can only take place, where the will and practice are conformable to the dictates of Wisdom in the understanding. XIII. That the case is quite otherwise with the brute creatures. XIV. That there are three degrees of order, both in the Spiritual and in the Natural World, hitherto unknown, according to which the laws of Influx have their operation. XV. That the Ends proposed, (or that for the sake of which any thing is done) as they are first in the intention, so are they first in order: In the second degree of order, are the Causes or Means used to accomplish those ends: And in the third degree of order, are the Effects, or the accomplishment itself. XVI. That the nature and process of Spiritual Influx may be elucidated from the foregoing principles, which shall now be distinctly, but briefly considered.

## I.

That there are two distinct Worlds, the one Spiritual, in which are Spirits and Angels; the other Natural, inhabited by the Human Race.

3. THAT there is a Spiritual World inhabited by Spirits and Angels, and that of a very different nature and constitution from that we live in here, is a truth much doubted of by many, even in the Christian World, and that because no Angel has come down from heaven to declare it unto them, and no man, whilst in the body, hath ascended up and seen it. And therefore, that ignorance in this particular may no longer be pretended by  
such



such for an excuse of their unbelief; and lest, by a most fatal delusion, they should fall into that species of Atheism which ascribes all to Nature, the Lord hath been graciously pleased to give me a view in Spirit, both of the heavenly and hellish kingdoms; so that I can, from sight and experience, declare that there are two Worlds intirely distinct from each other, the one in which all things are spiritual, and therefore called the Spiritual World; the other in which all things are natural (material), and therefore called the Natural World; that Spirits and Angels live in the World that is accommodated to their condition of existence, as men do in that which is proper to them; and also that every man passes through death from the one to the other, in which he continues to live to all eternity. This declaration concerning both Worlds is premised, that the doctrine of Influx, now before us, may be opened in it's true ground and principle, for the Spiritual World influences and actuates the Natural World through-out, as well in respect to men as beasts, and is also the principle of vegetation in trees, plants, and all vegetables.

## II.

That the Spiritual World did exist and does subsist proximately from it's own Spiritual Sun, and the Natural World in like manner from it's own Natural or Material Sun. *viz. as an Instrument.*

4. THAT the Spiritual World hath it's own proper Sun, as well as the Natural World, is because they are distinct and of very different constitutions, and because each derives it's origin proximately from it's own Sun: now a world in which all things are spiritual, cannot proceed from a Sun which is the source of things natural only; for in that case Physical Influx would take place, which is contrary to the laws and order of creation. That this world did derive it's existence from it's Sun, is also evident from the doctrine of cause and effect, inasmuch as it depends on the Sun for it's subsistence in the whole and every part of it: now it's subsistence indicates the cause of it's existence, according to that maxim, 'Subsistence is continued existence; consequently, if the Sun were annihilated, this world would lapse into a chaos, and that chaos into nothing. That the Spiritual World has it's own Sun distinct from that of our Natural World, I can testify, for I have seen it: it appears like a fiery globe as our Sun does, nearly

E

of

of the same magnitude, and at about the same distance from the Angels with that of the Natural Sun from us; but it neither rises nor sets, being stationary in a middle altitude between the zenith and horizon, or forty-five degrees: hence it is, that the Angels enjoy perpetual light and a perpetual spring. How does the man of unenlightened reason (whilst a stranger to this truth of a Spiritual Sun) wander in the mazes of a false philosophy, when he applies himself to consider the deep subject of the creation of the universe, and how apt to fall into that fatal delusion of ascribing it to blind nature? Or if he chances to stumble on this truth, 'That nature takes it's birth from the Sun;' then by a no less dangerous error, to mistake the Sun for the Author of the creation.\* Nor will he be better able to understand the nature of 'Spiritual Influx,' unless he knows the origin of it, for all Influx, whether it be spiritual or natural, proceeds from it's own proper Sun: thus the internal sight of man, which is that of his mind, receives it by way of Influx from the Spiritual Sun, and his external sight, which is that of the body, from the Natural Sun; and both these influences operate in conjunction, as the soul does with the body. Hence may be judged, what blindness and insatuation of mind they are liable to, who go about to philosophize on these subjects, without knowing even the rudiments of truth, for their minds being furnished with no other ideas than what they borrow from nature and the senses, and consequently void of all spiritual light, they may aptly be compared to bats, which flutter about in the dusk of the evening, without any distinct view of the objects before them: nor is their insatuation less than their blindness, for judging of spiritual things by a false measure, they bewilder themselves and others with their vain reasonings, and so are lost in the labyrinths of error.

III. That

\* This is the case with all those ignorant philosophasters, who in their inquiries into and reasonings upon natural things, stop at subordinate causes, and ascend not up to God, the first of all causes, and the adorable original of all beings.

## III.

That the Sun of the Spiritual World is in it's Essence pure Love proceeding from the Lord Jehovah, who is it's Center.

5. SPIRITUAL things can only proceed from Love as their root, and Love from no other source than the Lord Jehovah, who is Love itself;\* and therefore the Sun of the Spiritual World, whence all spiritual things issue as from their fountain, is pure Love originating in God, who is the center thereof: this Sun is not God, but an emanation from God, and may be considered as the proximate sphere of his glory issuing from himself, and raying forth his divine influence to the circumference of creation. By the instrumentality of this Sun Jehovah created the universe, by which we understand in a complex sense all the worlds, which are as many in number as the stars in the expanse of the material heavens. That the work of creation was performed by the means or instrumentality of that Sun, which in it's essence is pure Love, and so by the omnipotent Jehovah, is because Love is the very essence [*esse*] of life, and Wisdom is the form [*existere*] of life from the essence, and by Love through Wisdom all things were created, as it is declared by the apostle John, chap. i. "The Word was with God, and the Word was God; all things were made by him, and without him was not any thing made that was made; and the world was made by him." By Word here is meant the divine principle of truth [*divinum verum*] or the divine wisdom;† and accordingly it is called, "The true light which lighteth every man that cometh into the world," this being the office of the divine wisdom by means of divine truth. They who deduce the origin of the worlds from any other cause than that of divine love by the

E 2

operation

\* 1 John iv. 7, 8. Love is of God—for God is love.

† That the office of creation is ascribed indifferently to the divine Word [*Logos*] and Wisdom, appears from many places in the sacred writings; thus, "To him that by wisdom made the heavens," "Psaln cxxxvi. "The Lord by wisdom hath founded the earth," "Prov. iii. "Hath established the world by his wisdom, and the heaven by his understanding," Jer. li. "The worlds were framed by the word of God," Heb. xi.

operation of divine wisdom, are under the like delusion with persons in a delirium, who mistake the shadowy images of a wild irregular fancy for real substances: no, there cannot be any other origin assigned to the stupendous, harmonizing work of universal creation, as he may readily perceive who knows how to trace back effects to their ultimate or first cause. As God is one, so there is one spiritual Sun, whose essence is pure love; and as that which has it's essence and existence in and immediately from God, comes not under the predicament of extension and space, so having no relation to space, though every-where in it [*ubivis in spatius absque spatio*] it is not comprehended or limited by space:\* thus Divine Love is alike present in the center and circumference of the universe. Even common reason has some faint notions how the Deity fills all things by his presence, and upholds them in their office and rank of creation, *by the word of his power*; but how much clearer are it's conceptions of this truth, when it has attained to any competent knowledge of the true nature of divine love, and in a sort to apprehend how in conjunction with divine wisdom it intends the ends, uses, and good of the whole? How, by it's Influx into the same wisdom, it provides and directs the fit causes and means leading thereto, and by it's operation through wisdom produces the effects which give accomplishment to the whole?

## IV.

That from the Sun of the Spiritual World proceed Heat and Light; and that as the Heat proceeding from it is in it's Essence Love, so the Light proceeding from it is in it's Essence Wisdom.

6. THAT divine love is expressed in scripture-language by the word Fire is well known; nor is it an unusual thing for preachers

---

\* This may in a measure be understood by the operations of the human mind, as also by our ideas of wisdom, goodness, joy, peace, &c. which bear no relation to distance or space. However, let it be noted, that though space or place cannot be predicated of the Spiritual World, yet the Author throughout his works asserts, from his own experience, that there also is the same *appearance* of both as here, and even a much greater variety of sensible objects, for that spirits and angels being clothed with spiritual bodies have their sensations as well as we, and those far more delicate.

preachers, in their prayer before the sermon, to pray that the heavenly fire may kindle holy desires and affections in the hearts of their hearers: the reason is, because fire corresponds to love as it's proper emblem, and therefore is put for it:\* Hence it was that God appeared to Moses in the bush under the form of fire, as likewise to the Israelites in mount Sinai, and also commanded fire to be kept burning continually on the altar, and the lamps to be lighted every evening in the tabernacle, viz. as corresponding emblems of divine love and divine light or wisdom. That from this spiritual fire of love proceeds even sensible heat, appears from it's effects in human nature, especially where the passion of love becomes exalted to any degree of fervent zeal; nay, the warmth of the blood, which is the vital heat both in man and other animals, is no other than the effect of that love, which is the proper principle of life in both: so likewise the

\* That outward material nature does, in all it's parts and productions, answer or correspond to things inward and spiritual, as the ectype to it's prototype, or as face to face in a glass; many have had some glimmering sight of, and many traces of this knowledge are to be found in the wisdom of the ancients: their mythology was founded in it, but it became lost in fable, and corrupted by the inventions of the poets. This doctrine of correspondences, was originally the key to all mysteries, and the mirror of God in nature: it continued longest among the Egyptians, and was that learning in which Moses is said to have been skilled; their hieroglyphics are the last remains of it; but the knowledge of these, and of the language, which expresses spiritual things by natural, has now been long lost in the world, and only remains with our author, who is possessed of it. He asserts that the Scriptures are chiefly written in this language of correspondences, (and something of this truth has been retained in all ages of the church) and has given us large specimens of it in his interpretation of Genesis and Exodus, in his Books called, *Arcana Coelestia*, and in his numerous relations of the Spiritual Worlds, *ex auditis & visis ibi*, and gives us hopes of his obliging the world soon with a key to the ancient hieroglyphics. He has shewed in many parts of his works, that the most ancient church of all (i. e. before the flood and the general corruption and apostacy that occasioned it) made use of the natural emblems and signs, as the original language, for their instruction in divine things, and to lead them to the Creator, that true God whom they worshipped; and that afterwards idolatry took it's rise from men losing sight of God in his works, and worshipping the signs, instead of passing through them to what was signified by them, and that for this cause he gave them in mercy a written language and law, to remove from them the occasion of their idolatry.

hellish fire is no other than a contrary love of malice, discord, and violence.\* Hence it is, according to the doctrine of correspondences, that divine love has it's visible representations to the angels in the spiritual world, under the form of a fiery Sun like our's on earth, and that their sensible degree of warmth from it, is in proportion to their receptivity of that love from the God of love. It follows by consequence, that their light from that Sun has it's manifestation according to the same law, for love and wisdom are inseparable companions: as essence and form [*esse & existere*]; for the former manifests itself and produces it's effects through the latter, according to the quality of it's form: analogous to this, in our world, is the heat of the Sun in spring-time, when, uniting with the light, it gives vegetation to plants, &c. and so on to fructification. But indeed common language testifies to this truth, as when it is said, that man's heart is warmed by love, and his understanding enlightened by wisdom.† I have often seen that spiritual light, which so far exceeds our natural light, that it may be called brightness

\* The hellish kingdom has also it's corresponding representatives in outward nature, as well as the heavenly, viz. in poisonous and noxious plants and animals, the distemperature of the elements, &c. So likewise in men, who render themselves the subjects of it's malign influxes. This may be pictured to us in the opposite characters and dispositions of a society of christians, animated with the spirit of divine love and philanthropy, and that of an incensed outrageous mob, inflamed with the wrathful fire of revenge and cruelty: herein the properties of the two Spiritual Worlds manifest themselves in outward nature, in which, as in a theatre or material exhibition, spiritual good and evil are displayed.

† These forms of expression perhaps run through all languages, and, with a thousand like instances, afford a proof of the doctrine of correspondences, or the analogy between spiritual and natural things, being, as it were, congenial to the human mind, or rather, by Influx from the Spiritual World, adapting the signs to the things signified by them: and as this appears by the consent of all languages, so especially among the Eastern nations, whose parables, allegories, symbols, and emblematical forms of speech, bear testimony to this truth; and where human art and invention have the farthest departed from this original natural language, in any nation, we there find the greatest ambiguity and uncertainty introduced, and most occasion given for sophistry and equivocation. Hence it is that the knowledge of right and wrong is so perplexed and confounded by words of doubtful meaning, affording infinite matter for chicanery, dispute, and wrangling. But what is this but Babel?

nels itself, as signified to us by that comparison of our Saviour's raiment at his transfiguration, when they became " shining, exceeding white as snow, so as no fuller on earth can "white them." Now, as spiritual light is wisdom, therefore our Lord calls himself, " That light which lighteth every man ;" and also, " The true light ;" he being essentially the divine Word, the divine Truth, or the divine Wisdom. It is commonly supposed that the rational part in man, which is called the light of nature, is from this natural world, whereas it proceeds from the light of the spiritual Sun: Nor do external objects, rendered visible by the light of the natural Sun, convey sight to the soul; but the soul, by it's visive faculty, discerns them through the corporeal organs of vision: were it contrariwise, Physical, not Spiritual Influx would be established, which is contrary to the truth of our doctrine.

## V.

That both this Heat and this Light communicate with Man, the Heat with his Will, therein producing the Blessing of Love [*bonum amoris*], and the Light with his Understanding, therein producing the Documents of Wisdom [*verum sapientia*].

7. IT must be allowed by all who rightly consider this subject in it's due extent, that every thing created by God has relation to some species of goodness or truth ;\* therefore it is, that

---

\* The common reader will not so readily see the truth of this axiom, through not sufficiently considering that the two principles in the divine nature are, first, Goodness or Love, and secondly, Wisdom, and that the divine energy, or *sanctum procedens*, can only manifest them in effect and existence; and consequently, that whatever is not according, or correspondent to goodness and truth, must owe it's original to some other cause, as being contrary to the laws and order of God in creation. This doctrine, rightly pursued, would open and decide that question, which has so puzzled the philosophers of all ages, viz. Πόθεν τὸ κακόν; "whence comes evil?" But this is not the place to enter upon that subject.

that in man are two receptacles, called the Will and the Understanding; the former for the reception of Good, the latter for the reception of Truth, seeing that these two principles constitute his proper life: and as all good is from love, and all truth from wisdom, so they may be also stiled the repositories of love and wisdom. Now, that good is the offspring of love, appears from hence, that whatever any one loves, he consequently wills or desires it; and when that which he so desires takes effect, he ranks it under the denomination of Good. In like manner truth may be called the child of Wisdom, as she is the essence and source of every species of truth. \* Truth, reduced to practice, has also in it the nature of good, and so is called *Bonum veri*. Without a distinct and clear conception of these two receptacles of life in man, viz. the Will and the Understanding, we in vain seek to know the true nature of Spiritual Influx, since they are the proper recipients of it: the will receives the good issuing from the love-principle [*bonum amoris*], and the understanding receives the truths which flow into it from the fountain of wisdom, and both originally from the Lord Jehovah, who communicates them through the spiritual Sun, in the center of which he is more eminently present, and mediately by the angelical heavens (or ministry of angels): let it here be repeated, as touching these two receptacles of life, viz. the will and the understanding, that they are no otherwise distinct, than as the heat and light of the sun; and that as the will receives into itself the heavenly heat, which in its essence is love; so the understanding receives into itself the heavenly light, which in its essence is wisdom: and as the human mind receives its Influx from the Spiritual World, so does it in turn communicate the same to our words and actions; for speech derives its Influx from the will through the understanding, as our actions do receive their Influx from the understanding through the will, and therefore all they who allow of Influx, as operating on the understanding, but not also on the will, and build their reasonings on this supposition, know and treat their subject but by halves, and may be compared to persons who, having but one eye, can only see objects on one side of them; or to such as, having lost the use of one hand, awkwardly bungle with the other; or to cripples, who

\* Accordingly the son of Sirach stiles her, "The root of wisdom;" and, under another figure, says of her, that "she raineth down skills and knowledge of understanding," Eccclus. chap. i.



Who can only set one foot to the ground. Let what has thus briefly been offered suffice on this proposition, viz. that spiritual heat influences the will of man, and therein produces the good of love [*bonum amoris*], and that spiritual light influences his understanding, and therein produces truth from wisdom [*verum sapientiæ*].

VI.

That these two Principles of Heat and Light, or Love and Wisdom, are Emanations from God in one conjunctive Influx into the Soul of Man, and through it [the Soul] into his Mind, Affections, and Thoughts; and are thence derived into his corporeal Senses, Speech, and Actions.

8. SPIRITUAL Influx has been considered and treated of till now, even by authors of sagacity and penetration, as beginning in the soul, and so passing into the body, and not as first proceeding from a higher source; and yet we believe, or pretend to believe, that every good and perfect gift, whether of goodness or true faith, issues from God as it's fountain, and in no wise from the nature of man. Now whatever spiritual good is communicated from God to us, first enters the human soul, and through it passes to the rational mind, and so on to the corporeal system; and to go about to trace Spiritual Influx from any other original, would be to act like one who should first stop up the spring, and then seek for water at the stream; it is as though one should derive the existence of a tree from it's root, and not from it's parent seed, or study to establish a conclusion without preceding principles; for the soul is not life in itself, but only the recipient of life from God, who is the only fountain of life in himself; and as Influx must be from a principle of life, so consequently from God. In this sense we are to understand those words in Gen. ii. 7; "The Lord God breathed into his nostrils the breath of lives, and man became a living soul." By which expression is meant, the endowing man with the perception of what is good and what is true, [*boni et veri*.] Our Lord likewise declares concerning himself: "As the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26. Now he that hath

Publ  
is not  
only  
ception  
but  
on. To  
live in  
not to  
life receive

*life, but to a the faculty of living, but to use it to move & act. Now if this exercise of the receive'd faculty is nothing but a continuation of Influx, then all action is*

life in himself is God,\* and the life of the soul is life proceeding from God. As then all Influx is originally from a principle of life operating in and through it's proper recipients, and as the first and principal recipient in man is the soul, therefore, in order to a right conception of the nature of Influx, we must ground it primarily in God, and not in any intermediate cause; for otherwise we should take from it it's first moving principle, and so establish a doctrine which might be compared to a chariot without wheels, or a ship without sails. This being the orderly proceeding in which this subject is to be considered, therefore we began it with treating of the Sun of the Spiritual World, in the midst of which is the residence of the Great Jehovah, No. 5; and of the Influx of Love and Wisdom, and consequently of life from it's original source, No. 6 and 7; shewing that life is communicated from God to man, first, to his soul; secondly, through that to his mind, or affections and thoughts; and lastly, to his corporeal senses, speech, and actions, such being the successive progress of life from first to last; for in man the soul is first in order, then the mind, and lastly the body. Now to the mind belong two vital principles, which constitute it's proper life, viz. the Will and the Understanding; the life of the will is good flowing from Love [*bonum amoris*]; and the derivations or offspring of the will are the affections: the right life or subsistence of the understanding is truth flowing from the fountain of Wisdom [*verum sapientiæ*], the derivations or offspring of which are the thoughts: and lastly, the life of the body consists in the corporeal senses, speech, and actions; and that these, proceeding from the soul through the mind, have their manifestation in outward nature, according to the laws of order, is well known by every intelligent person. The human soul, as being the superior spiritual substance in man, receives it's Influx immediately from God; the mind, as an inferior spiritual substance, receives it's Influx from God mediately through the Spiritual World; and the body, being of that nature which is called Material, receives it's Influx from God mediately through the natural world. That the

---

\* Therefore Jesus Christ, by the union of the divine essence, [Jehovah] with the human nature, calls himself "The way, the truth, and the life," styles himself "The resurrection and the life," and complains of men, "that they will not come unto him, that they might have life;" for the true spiritual life, which is here meant, proceeds from the Godhead [Jehovah] through the humanity of our Lord God and Man, in intimate and hypostatic union.

the good arising from Love [*bonum amoris*], and the truths proceeding from Wisdom [*verum sapientiae*], are communicated from God to the soul of man conjunctively or in union, but in the instant of Influx are separated or changed by those who are not the passive subjects of their operations, will be shewed in what follows.\*

*by what power?*

*For freedom is not a power, it's but the faculty of using certain powers.*

VII.

That the Sun of this Natural World is pure Material Fire, and that from, or by this Sun, did exist and does subsist this our World of Nature.

9. BY nature, or this mundane system, we understand the atmospheres and earths which we call planets, among which is

F 2

the

\* This doctrine of Influx is not so to be understood as if it took any thing away from man's free will, for without this liberty, he would be absolutely incapable of regeneration, and of being confirmed in goodness. This liberty is the gift of God to man, as much as goodness and truth, and that by which he is enabled to appropriate these to himself, as the governing principles of his happy life and meetness for glory. Angels and devils are both alike free in their choice, the former in chusing the good, the latter in chusing the evil; but having confirmed themselves in their choice respectively, they change not. It is otherwise with man in this life, for here he may repent and change, for outward nature is the ground in which either good or evil by choice and habit gains a form in the soul, takes root and grows up to eternity; though even here also the power of inveterate habits may approach nigh to an impossibility of change. In this world man stands between the two kingdoms of good and evil: the angels of both have access to him, and solicit his choice and fellowship, and their "servant he is, to whom he is obedient," Rom. vi. 16. Hence it is that the good Influxes from God (and from him come no other) are changed by the evil nature of the subject or recipient into their opposites, good into evil, and truth into falsehood: so painted glass changes the colour of light, and venomous animals convert wholesome food into poison. Thus some are said to change the truth of God into a lie, Rom. i. 25. And thus the Spirit of truth, when in the mouths of the false prophets, is called, "A lying spirit from the Lord," 1 Kings xxii. 22, 23. So some pervert the gospel of Christ, by wresting of Scripture to favour their errors and evil ways.

*But what is the power by which he chooses? It also from Influx, the God is the cause of evil. If not, then there's a power in man, which does not derive from Influx. And this he denies p. 21.*

the terraqueous globe which we inhabit, with all it's furniture and every thing visible in it and upon it; and that both this and the other planets owe their subsistence to the sun (which is not only the center of their revolutions, but also, by a kind of immediate presence, supplies them with light and heat suited to their occasions) every one may gather from the information of his senses, or from the writings of natural philosophers. Now, as they derive their subsistence, so does it follow, by a natural deduction of reason, that they derive also their existence from it, seeing that continual subsistence implies a continuation of first existence, and consequently, that this natural world was created by God through the instrumentality of our natural sun.\* It has been observed before, that Spiritual and Natural things are totally distinct as to the condition of their existence, and that the origin and subsistence of Spiritual things are derived from that sun, which in it's essence is pure love; and in the midst of which the Great Jehovah, who is the Creator and upholder

\* As doubts may arise in the minds of some, concerning the agreement of this doctrine of our author with the Mosaic account of the creation in Gen. i. because after mention therein made of the waters, the dry land, and the vegetables being created, God said, ver. 14, "Let there be light in the firmament of the heaven," &c. and in ver. 16, "God made two great lights," &c. let it here be observed, that all that can be gathered thence, by those who suppose that to be an orderly and successive account of the creation of this mundane system, is, that the particular office of the sun in conjunction with the moon is there first mentioned, viz. their enlightening the two hemispheres of the earth by day and by night, and not that the sun was uncreated till the fourth day; and this for the following reasons: First, because, before the creation of the sun, there could be no division of days: Secondly, because God is said, ver. 1, to have "created the heaven and the earth." Now the heaven being mentioned first, we must suppose the sun (which is the center and fountain luminary of the material heavens) to have been first in that part of creation, for the center in order of nature is before the expanse; therefore all things tend to their center as to their source, and the soul in it's true direction to it's center, which is God. Thirdly, in ver. 3, God said, "Let there be light;" but we know of no light in this our natural system, but what proceeds mediately or immediately from the sun. Fourthly, in ver. 12, we read that "the earth brought forth grass, herb, and the tree yielding fruit;" but we have no idea of any such vegetable production without solar heat; and therefore to suppose, that the sun was not created till afterwards, is a supposition contrary to the order of God in nature,

upholder of the Universe, has his more especial manifestation and residence: and by parity of reason it follows, that natural things in like manner, are derived from and sustained by our material sun, and both from God, and this as evidently as the effect follows from it's cause. And that this our natural sun (from which our whole planetary system derives it's origin) is pure fire, appears to a demonstration from it's effects in the focus of a burning glass, from the degree of it's heat in an exact ratio to the angle of incidence, made by it's rays according to the different climates and seasons of the year, and from sensible experience in numberless other instances. They who are utter strangers to the forementioned distinction of the origin of things Spiritual, and of things Natural, are apt to confound both, and to conclude from the deception of the senses, or from false reasonings, that Spirit and Spiritual things are nothing more than a purer kind of matter exalted and sublimated by the operations of heat and light, and consequently that love and wisdom proceed from no higher original: they find that whatever objects present themselves to their sight, smell, touch, &c. are so many different corporeal forms, and so erroneously infer, that all intellectual things are from the same natural source, and so become Naturalists or Atheists,\* whose wisdom may be compared, according to that vulgar proverb, 'to putting the cart before the horse;' whereas the true philosopher, who rightly distinguishes things according to their proper essences and sources, considers this natural world but as the ectype or material representation of the Spiritual World it's archetype; he discerns that all Influx is Spiritual, and as such proceeding from the soul to the body, and that the organs of the latter are no other than so many vehicles or mediums whereby the soul materializes it's operations in outward nature, and gives to them corresponding forms. All they who argue on the contrary

\* Hence that absurd maxim of ignorant men, *Nihil est in intellectu quod non prius fuit in sensu*; whereas it is obvious, that metaphysical truths have no relation to objects of sense. It was on the same false ground that the ancient Atheists, Anaximander, Democritus, Leucippus, and the rest of them, built their impious systems; and our modern Naturalists, who, copying after their examples, resolve all things into blind unintelligent nature, and industriously avoid all mention of God, are fools of the same stamp, though with this higher aggravation of their infidelity, that they shut their eyes against clearer light than that vouchsafed to their heathenish self-deluded brethren.

*But should not in this case language rather consist in spiritual ideas, applied to material objects, while however it is quite the reverse, even in scripture. Sensual ideas are made use of to describe spiritual things. Ergo prius fuit in sensu. And all our ideas either perceptions of the sense or operations of the soul*

contrary side, viz. for Influx from Matter, do, in their reasonings, resemble the retrograde motions of the crab; and however they may think themselves quick-sighted, as Argus, they are only like Argus asleep, or with his eyes shut; nor are all their boasted conclusions in favour of a creative nature and co-extended God, any other than the wild productions of a disordered mind.

VIII.

Hence it follows, that whatever proceeds from this Material Sun, considered in itself, must be void of Life.

c. EVERY one that rightly exercises his intellectual faculties, and is not governed by mere sense, is capable of knowing, that love in it's essence is a vital principle, and that it's form is Spiritual fire; and that, on the other hand, our elementary fire, considered in itself, is destitute of any such vital principle, and consequently that the Sun of the Spiritual World, which is pure love, must be replenished with life, and that our natural sun, which is mere fire, must be void of life; and that therefore every thing that proceeds from them must partake of the nature of their respective sources. There are two principles that produce all effects in the universe, viz. Life and Nature; and we then think and speak according to the true law of divine order, when we maintain, that the living, spiritual principle within, influences and actuates external nature; but it is not so with those who place inanimate nature before and above the living principle: such are our Naturalists who invert the divine order, and give nature the pre-eminence over spirit, that they may justify to themselves their sensual indulgences, whilst they live in a total neglect both of the rational and spiritual life. All such deceivers and perverters of the truth, whether they be called

*This justifies  
on or with  
cehon seem  
evidently  
wrong.*

the dead: thus in Psal. cvi. 28, "They joined themselves unto Baal-peor, and eat the offerings of the dead." So Psalm cxliii. 3, "The enemy hath persecuted my soul; he hath made me to sit in darkness, as the men that have been long dead." And in Apoc. iii. 1, 2, "I know thy works, and that thou hast

“ hast a name that thou livest, and art dead. Be watchful and  
 “ strengthen the things which remain, that are ready to die.”  
 They are here said to be dead, as being in a state of Spiritual  
 death and condemnation; for such is the condition of those  
 who set up inanimate nature in the room of the living God,  
 and make that to be the author of life, and the light of truth,  
 thereby extinguishing in themselves every idea of the true God,  
 of heaven, and of eternal life. All who thus put error for truth,  
 resemble those birds of night, to which darkness is light, and light  
 darkness; and as falsehood is truth to them, so likewise evil is their  
 good, and therefore they may be compared to those ravenous birds  
 and beasts, whose most delicious repast is stinking carion. The  
 persons here described are all for Physical or Natural Influx; and  
 if at any time their expressions lean to the opposite side, this is in  
 conformity to the system they outwardly profess, and not to any  
 conviction of mind.

IX.

That the Spiritual Principle invests itself with Ma-  
 terial Nature, as Man does himself with his Gar-  
 ment.

*Is this ex-  
 plication just  
 while all the  
 power is from  
 God. 1. p. 21.*

11. IT is an allowed axiom in philosophy, that to every operation  
 or act are required an active principle and a passive subject, and that  
 without both these, no effect can take place: just so the case  
 stands between Spirit and Matter; the former is a living princi-  
 ple, the latter a dead, inert subject; consequently, whatsoever  
 has continued to exist from the beginning in this our solar sys-  
 tem, is from a spiritual source through a natural medium, whe-  
 ther it be in the animal or in the vegetable kingdom. Of kin to  
 this axiom is the following, and accordingly adopted by the  
 wisest scientific men, viz. That in producing every effect, a  
principal and instrumental cause must concur; and that both  
these, though distinct in themselves, yet as they appear but one,  
are considered jointly as one and the same cause; and this holds  
good in relation to spirit and matter [nature]. That these two,  
 in producing their effects, appear but as one, is, because the  
 spiritual part is contained or concealed in that which is natural,  
 as the fibre in the muscle, or as blood in the artery, or, to use  
 another comparison, as the thoughts in the speech, or the affec-  
 tion of the mind in the sound of the voice, communicating them-  
 selves

23
 selves through these external natural instruments. Hence we may form some idea how spirit clothes itself with matter; and, indeed, as a garment is to a man, so is the organical body to his soul, which he may properly be said to put on, to wear it, and to put it off at the time of death. In like manner the body waxes old as does a garment, decays and perishes; whereas the soul, being a spiritual substance, is subject to no such periodical changes. They who consider the body in any other light than as a covering to the soul, dead in itself, but organized and fitted to receive the Influxes of life through the soul from God, must from an erroneous supposition conclude, that the soul has a proper life of it's own, and so likewise the body, and that, according to a law of *pre-established harmony* betwixt both, they concur in uniting their operations; or else, that there is a communication between these two lives by Influx, either from that of the soul into that of the body, or *vice versa*: whereas it is a truth flowing from the nature of created beings, that what is posterior in order cannot act from itself but from that which is prior to it, and this only from that which is still prior, and so on till we come to the first self-moving principle, which is God.\* Besides, life in itself is a first principle or unity, and therefore not createable, but altogether communicable from it's fountain-source into certain organized forms adapted to the reception of it. Such are all and singular the forms of every kind of life throughout the universe.†

It

---

\* So true is that declaration of the apostle in it's most literal sense, that "in God we live, and move, and have our being," Acts xvii. 28.

† Life, in the highest archangel and the lowest reptile, is one and the same in it's original essence and source, which is God; and it is the difference in the subject or recipient that alone varies the form of it. Man has a threefold capacity or recipiency one above another, which no other creature has, and therefore is receptive of the spiritual and rational, as well as of the animal life. The exercise and improvement of his faculties open the two former; but where they continue shut, he is no better than a sensual animal (as is to be seen in too many, not only among savages, but nominal christians) though, the root of his nature being in the eternal world, he must be immortal. They who attain no higher than to the rational life in this world, may be great scholars, and may be able to speculate highly, to reason deeply, and to talk learnedly; but if they advance not to some sense of spiritual things, or to a conscientious discharge of religious and practical duties, according to the light and means afforded them, they reach not the spiritual blessed life to all eternity, for no new principle



Common doctrine of Creation of the body, endow'd with  
 a spirit, whose essence is action, & set a going, as  
 a clock wound up. And this faculty as well as  
 the life of the body ( 21 ) preserv'd, directed, superintend

It is supposed by many, that the soul is possessed of a principle  
 of life as it's proper own, and that therefore life is continued  
 to man from himself, and not by any Influx from God; but all  
 such entangle and confound their minds with their own false  
 reasonings on this subject, being mere dotards in spiritual things,  
 in all their disquisitions after which they are bewildered in a la-  
 byrinth of errors, from which they know not how to extricate  
 themselves; they are as men lodged in some deep cavern of the  
 earth, where they dwell in perpetual darkness. The necessary  
 consequences that follow from these men's false principles are  
 horrible, as that God hath so transfused himself into men, that  
 every one is thereby become a kind of god, owing the conti-  
 nuance of his existence to himself, as likewise all goodness and  
 wisdom, and that all saving faith and charity are his proper riches,  
 derived from himself and not from God, besides many other  
 shocking tenets, only becoming those Spirits of Darkness, which,  
 when in this world, took Nature for the God of life and all  
 things. I formerly heard the voice of one saying from heaven,  
 that ' if there were a single spark of life in man proceeding from  
 ' himself, and not from God [by continual Influx,] heaven,  
 ' and all that is therein, would have no existence, and conse-  
 ' quently there could be no true church on earth, nor any such  
 ' thing as eternal life.\* See more on this subject in the Memorable Relations  
 of a work published by me, intituled, De Amore Conjugiali, No. 132 to 136.

ded & ins  
 diffied by  
 Providence  
 without  
 any other  
 influx but  
 that of Gro  
 ce, in spiri  
 mal matter

G

X. That

principle is opened in the soul after death, nor can be, for this is the  
 only season of probation and sowing; afterwards the tree lies as it  
 falls, whether in it's direction for heaven or hell. It is otherwise  
 with infants, and such as depart this life, not having attained to the  
 use of their reason; for these not having corrupted nor alienated  
 themselves from God, nor confirmed themselves in evil, are af-  
 ter death committed to the tuition of angels, and advance, through  
 wisdom and the knowledge of their Saviour God, to divine love, in  
 a certain progress to glory. Look well to it, O man, who standest  
 here on thy probation under the means of instruction and grace, for  
 this only is thy accepted time, and thy eternal state irreversibly de-  
 pends on that form of life which thou gainest here and carriest with  
 thee to the world of spirits.

\* To persons conversant only in natural subjects, and unacquainted  
 with metaphysical truths, almost every thing that is spoken from a  
 Theosophic ground, or the laws of divine Philosophy, will appear  
 strange, if not incredible; but this arises from their ideas being in-  
 adequate to and unexercised on subjects of this nature. The propo-  
 sition

## X.

That Spirit thus clothed with Matter in Man, renders him capable of being a Rational and Moral Agent, and so at once both Spiritual and Natural [*spiritualiter naturalis.*]

12. THE truth of this proposition follows by necessary consequence from the foregoing in No. 9; for as the soul continually receives an Influx of life from God, so it transmits the same by influent communication through the perceptive mind to the body, giving to the last, through it's close union therewith, the appearance of a corporeal life; hence we know by experience, that Spirit united to Matter in man, as a living power to a lifeless subject, qualifies him for rational speech and moral agency. It seems indeed to outward appearance, as if the tongue and the lips spake, and the arms and hands acted by some power of life in themselves; whereas it is thought that speaks, and the will that acts (both spiritual in themselves) through their respective material organs formed from this outward natural world. That this is so, will readily appear, when we consider, that upon the ceasing of thought, the tongue is immediately silent, and that upon the will's refraining to exert it's active power, the limbs are motionless in an instant. The union of Spirit with Matter, and the appearance of life in the latter from this union, may be illustrated from the comparison of a sponge replete with generous wine, from the rich juices in the grape or apple, and the aromatic virtue in cinnamon: Now  
express

position here mentioned by our author is of this kind, and yet even common reason may so far subscribe to it, as to acknowledge the possibility of it's being true: thus every thing that is according to the divine order must be perfect, as being planned on the rules of infinite wisdom; and consequently could any alteration possibly take place, the change would be infinitely for the worse, for such is the disproportion between perfect and imperfect; the relations of things in the whole system would be altered, and destruction or annihilation ensue: so in the natural world, if a single grain of sand or atom were added or diminished, it is credible that it would occasion the dissolution and ruin of the whole. But the case before us is of still higher consequence; for if man had life in and from himself, his dependence on God in that respect would be cut off, and the divine sovereignty and order become anarchy and confusion.

express these juices, and extract the tincture from their containing vessels and integuments, and what remains but insipid dry hulks and filaments? The case is just the same with the corporeal organs, when separated from their vital principle. That from this union of what is spiritual with what is natural in the human constitution, man has his denomination of a rational creature in this lower world, appears from the power of arranging and analyzing his thoughts, and the various exercises of his understanding; as that of his being a moral agent does from the regulation of his actions and deportment by the rules of honesty and decorum; which high privileges he is endued with from the power given to him to receive Influx from the Lord through the angelical heavens, which are the habitations of wisdom and love, and consequently of rationality and morality in their essential ground.\* It is from the union of these two principles from both worlds, that man is qualified to be at once both Spiritual and Natural [*spiritualiter naturalis*]; and that the case with him after death is partly similar and partly dissimilar, is because he has then also a real and substantial body, but spiritual; whereas that which he is at present invested with, is material or natural. Many suppose that the perceptions and cogitations of the mind (as being spiritual things) present themselves to us naked and destitute of all organized forms; but this is owing to their ignorance of the formation and offices of the brain with the various intertextures and convolutions in it's cineritious and medullary substances, it's different glands, sinews, and partitions, and numberless imperceptible fibrillæ, and these invested with it's meninges and matres [*dura and pia*], allwhich afford infinite materials and receptacles to the mind for the configuration of it's ideas: Now, upon the good condition of these parts depends the soundness of the intellectual operations, and the regular determination of the will in this our natural state, so that a man is deemed rational and moral, in proportion to the right organization of his mental forms; for the rational sight of man, which is the understanding, can no more be said to exist here in this outward world without organs properly adapted to the reception of spiritual light than the bodily sight to exist without eyes, and so of the other senses.†

## XI. That

\* As wisdom is the source of true rationality, so is love that of true morality; for all the relative duties and social virtues, rightly discharged, have their foundation in love to our neighbour.

† From ignorance, as touching the nature of Influx, according to the doctrine of our author, viz. as proceeding originally from God

## XI.

That the Reception of this Influx is according to  
the State of Love and Wisdom in Man.

13. IT has been proved before, that man has not a principle of life in himself, but is only a recipient of life from God; forasmuch as Love and Wisdom constitute the true life of man, and

---

to the soul, and thence through the mind to the corporeal organs, many false philosophers have turned Materialists, Sceptics, or Atheists; for beginning at the wrong end, and tracing the intellectual operations from organized matter as the source and cause of them, they could not but infer, that, the cause being spoiled or taken away, the effect must necessarily cease. Hence it is that two eminently useful bodies of men, physicians and surgeons, among whom many have been great benefactors to mankind, and not only the ornaments of their profession, but also of human nature, have been unjustly stigmatized with the reproach of Atheism, or called Materialists, as denying the immortality of the soul; and this because of the ignorance or wrong-headedness of some unworthy members of their respective professions, who never pursued a thought beyond matter and mechanism. Now the error of these Naturalists is fundamental, inverting the whole order of creation; and as they set out from false principles, all their conclusions must be false, were they to reason to eternity. They see that a contusion, or other injury of the brain, occasions a disorder or loss of the understanding or memory, and thence argue that the brain is the principal cause or fountain of these powers; whereas perception, thought, and memory, do not flow from the brain, but from the mind into it, as the proper recipient thereof, for the manifestation of the intellectual powers in outward nature, or the material part of the human constitution. The defect or destruction of the organ does not occasion any absolute loss or annihilation of intellect, for that remains still the same in its own spiritual principle or world; it only hinders its Influx into another condition of existence, and so from manifesting its operations in the Natural World. The soul and its mind are absolutely independent on this mortal body; they communicate to it, but *receive nothing from it*, though they reach to natural things by means of and through it; they live, even during their union with the body, in the Spiritual World in their own spiritual body, and here only by communication with this organized material body. So much depends on assigning to Influx its proper source and progress, even the whole amount of the difference between believing rightly and infidelity.

and they being only originally in God, he must necessarily be the only fountain of his life; and consequently, as far as any man loves wisdom, so far he is the image of God, or a receptacle of the divine life; and on the contrary, as far as any one is in the opposite love, so far he is not a recipient of the divine but of the hellish life, which in scripture-language is called Death.\* Let it be observed, that Love and Wisdom in the abstract do not constitute life itself, but are the essence of it; whereas the pleasant sensations of Love, and the delightful perceptions of Wisdom, which are the affections, give to life it's true and proper form, for through them the essence [*esse*] of life has it's existence [*existere*], and these are communicated with the vital Influx from God. This may be illustrated from the genial influences of the light and heat of the sun in spring-time, chearing both man and beast, and giving new life and fruitful vigour to the vegetable world: just so the sweet affections of Love and Wisdom enlarge the faculties of the soul, and dispose them for the reception of more copious Influxes, even as a merry heart opens and exhilarates the countenance. Man, with respect to his Love and desire of Wisdom, may be compared to the garden of Eden, in which we read were two trees, the one of life, the other of the knowledge of good and evil: the tree of life is the reception of Love and Wisdom from God, under a plenary sense and conviction of his being the author of them, and in dependence on him as the sole fountain of all goodness: and the tree of the knowledge of good and evil is where any one presumptuously ascribes Love and Wisdom to self, and so sets himself in the place of God: to do this is the very essence of folly and madness, as the former is an indication of true wisdom. See more on this subject in the memorable narrative in the treatise, *De Amore Conjugiali*, No. 132 to 136. I shall here adduce an arcanum from the celestial world, in confirmation of this doctrine. The heavenly angels turn their faces to the Lord as to their Sun, but the infernal angels turn their backs to him, and so receive the divine Influx into the evil effects or concupiscences of their will, and render their understanding subservient

---

\* The life of devils and the life of angels are equally the same in their root and principle, as proceeding from God, but the Influx is changed by the evil that is in the will and nature of the subject: so the same Sun, which gives vegetable life to the salutary balsam, ripens in like manner the baleful juices of the deadly aconite. See note under No. 8.

fervient and obedient thereto;\* whereas the former receive their Influx into their intellectual affections, and regulate their will by their Understanding: Hence it is that these are in a state of wisdom, but the others in a state of folly and madness; for let it be observed, that the seat of the Understanding is in the brain or fore-part of the head, but that of the Will in the cerebellum or hinder part.† It is well known, that the man who forsakes the ways of Wisdom, and abandons himself to error and delusion, bribes and strains his understanding to invent arguments accommodated to his inclinations, that so he may confirm himself in his error, and reconcile to his mind the gratification of his corrupt affections; whereas the wise man maketh use of the light of truth, that he may discover what is wrong in the propensions of his will, that he may bring them under the restraints and correction of wisdom. Or, to describe these two characters in other words, the Man of Wisdom turns his face to God, as believing that all love and goodness can only come from him; therefore he “ trusts in the Lord with all his heart, and leans not unto his own understanding,” Prov. iii. 5. And this is signified by eating of the tree of life, Apoc. ii. 7. But the foolish man turneth his back

---

\* It is to be noted, that in the Spiritual Worlds, as is abundantly declared in the author's works from his own experience, all things have their appearance there according to the laws of Correspondence: thus truth, goodness, innocence, all virtues, graces, good affections, &c. and every kind and degree of them, have their external representations or corresponding objects according to the infinite riches and beauties of Spiritual Nature with endless variety: this world is also full of Correspondences, (but man has lost the knowledge of them) and so likewise the hellish kingdom. To give only a hint by way of illustration. To two angels conversing together, supposing on love or innocence, the corresponding visible scene presented to them may be delightful fields with sporting lambs, little children playing in flower-gardens, warbling birds of beautiful colours, and the like pleasing imagery. To infernal spirits, according to their different states and employments respectively, are represented corresponding scenes of wildness, barrenness, dismay, or horror. So likewise the forms and appearances of the inhabitants of those kingdoms correspond to their particular tempers and dispositions: thus, to turn their backs to the Spiritual Sun, is representative of their rejecting truth; so, Jer. ii. 27, “ They have turned their back unto me, and not their face.” Something in this way of Correspondence is retained in every language, though few attend to the meaning of it. The scriptures are full of it.

† N. B. The great Dr. Willis places the seat of voluntary motion in the cerebellum.

back to God, or looketh to himself alone for his supplies of goodness and wisdom, according to the character given of him in Prov. xxviii. 26. "He that trusteth in his own heart, is a fool." This is to eat of the tree of good and evil. Hence some imperfect conception, at least, may be formed, how the continued reception of vital Influx from God is according to the state or condition of Love and Wisdom in man; and the laws of, this Influx may be farther illustrated by the following comparisons: First, by the Influx of light and heat into vegetables, which blossom and bring forth fruit after their kind, according to the particular configuration of their component fibres and vessels; or in other words, according to their receptivity: Secondly, By the Influx of the rays of light into precious stones, which admit and modify those rays into various colours, according to the particular contexture of their parts or receptive powers: And thirdly, By the appearance of rainbows in certain optical glasses and showers of rain, where that phænomenon is exhibited to the eye, according to the angle of incidence and the refractions of the rays, and consequently according to the reception of the solar beams. Similar to these are the operations of the Influx of spiritual light from the Lord, as a spiritual Sun: this Influx into the human mind never ceases, but the reception of it varies according to the nature and qualities of the subject.

## XII.

That the Human Understanding may, by due Culture and Improvement of the rational Faculties, be elevated even to a Degree of Angelical Wisdom: and the Human Will, if the Life be good, be kindled into a Flame of Seraphic Love; but then such an Elevation of Love can only take place where the Will and Practice are conformable to the Dictates of Wisdom in the Understanding.

14. BY the human mind, as has been observed before, we are to understand it's two principal faculties, the Understanding, and the Will; the former is the receptacle of the celestial light, which in it's essence is Wisdom; and the latter, the receptacle

of the celestial heat, which in it's essence is Love; and these two proceed from the Lord, as a Spiritual Sun, by way of Influx universal and singular, into the heavenly, and also into this natural world, so communicating Love and Wisdom both to angels and men. It is to be noted, that this Love and Wisdom, as proceeding from the Lord by Influx into angelical and human souls, are originally in union as one principle, but are received in the minds of both in a divided state as two principles, first the light which gives understanding, and then gradually the love which forms the will: and this method of proceeding is by a gracious appointment, forasmuch as man is designed to be a new creature or *reformed*, and that by means of the understanding, and therefore is to be instructed from his childhood \* in the principles of truth and goodness, that he may know how to chuse and order his life aright, seeing that the will is to be governed by the understanding. To this end man is endowed with the power and means of advancing, even to some degree of

---

\* The noted Rousseau has not been ashamed publicly to declare, in opposition to this truth grounded on scripture, and the suffrages of all wise and good men in every age, that it is soon enough to teach young people any thing of God, when they arrive at the age of sixteen or seventeen; and this, in order to prevent their being prejudiced by wrong conceptions of him, too early imbibed. But who are to instruct them in their riper years, but such as would be appointed to form their more tender minds on the subjects of God and religion? If therefore such knowledge is necessary at any time, is not the more early the better, that it may take the deeper root in their minds, as well to counteract the growing evil propensities of nature, as to secure them the more effectually against the assaults and temptations of a dangerous world? But as that author is well known to be no friend to the christian institutes, so neither does he seem better affected towards the civil improvements of humanity; for he in many places speaks with preference of untutored savages, and sometimes degrades human nature to a level with the brutes; but in truth, the man seems infatuated with the pride of an affected singularity, and of dealing in paradoxes more detestable than heathenish; and yet this very man, banished from his own country (Switzerland) as a dangerous enemy, both to the religious and civil constitution of it, have we seen carested, and even pensioned in England: but would it not have been a more suitable reward for his ingenuity, and more to our honour, (I should say, less to our disgrace) had we granted him a safe conduct to the Indians of America, that he might have enjoyed the company of his friends, the Cherokees and Chickesaws; or, if he chose it rather, have associated with the sylvan baboons, uncorrupted by education.



of angelical wisdom, that so all things may go well with him in time and eternity, if he regulates the motions of his will by the light of truth, and not otherwise; for the human will is by nature prone to all kinds of evil, and therefore, if not restrained by discipline, man would not stick at robbery or murder, or any kind of wickedness, to gain his own ends; consequently, unless the human intellect could raise itself above the will for the attainment of wisdom, that so it may communicate instruction to influence and control the latter, man would be no better than a beast, his thoughts would be chained down to his natural passions, nor could he make any excursions into the intellectual world, nor even enjoy the use of speech, but would express his affections by inarticulate sounds like the brute creatures. Without such a separation of his understanding from the natural bent of his will, he would be rendered incapable of exercising any rational inquiries or conclusions, and be under the sole dominion of animal instinct, and so, being unable to acquaint himself with God in the study and knowledge of the works of creation, he could have no fellowship with him, nor consequently be capable of a blessed immortality; for, to all appearance, man thinks and acts as from himself, and this appearance of his doing so, is the reciprocal part on his side of his union or communion with God; for without reciprocation there is no conjunction, as betwixt an active and a passive there can be none, unless the latter reciprocates by re-action. God alone is the first agent, and man suffers himself to be acted upon, and re-acts in appearance as from himself, though in truth such re-action, deeply considered, is also from God.\* What has been here offered, if attentively considered, may serve to shew the quality of love in the human will, when

H

it

\* The sense of the author in this place seems to be as follows. As God is the first mover and principle of all agency in man, so in the great work of our fellowship with God, whether it be called union, or more properly communion or conjunction, the Lord effects it wholly on both sides by his own power, for the creature cannot join itself to it's Creator, but the Lord joins man to himself by a principle of love in man from God. "He that is joined unto the Lord, is one spirit," 1 Cor. vi. 17. Indeed all Christians are taught by their systems of faith, to acknowledge this truth, and to confess it in their forms of devotion; but when *out of their systems*, most seem to have no knowledge or belief of it; so great is the difference between the bare creed of a system taken up by education, and continued in a formal customary way, and believing on a thorough principle of conviction.

it is elevated and influenced by a right understanding, and when it is not, and consequently what is the *quale* or quality of man. Now what man is in quality and condition, when his will or principle keeps not pace with his understanding; but whilst the latter is employed on heavenly things, the affections of the former are set on earthly things, shall be illustrated by the following comparisons: such a one may be likened to an eagle, which, soaring in the upper regions of the air, spies his prey upon the ground, and suddenly descends to feast on garbage; or to the adulterer, who, after extolling the virtue of chastity, in company with his friends, presently withdraws to commit lewdness with his paramour; or to some fly thief, who, being appointed to keep watch for the security of the garrison, on spying some booty at a distance, quits his station to play the robber: such is the man whose will and affections correspond not to the improvement of an exalted understanding, but are sunk in grossness and sensuality: far otherwise is it with those happy souls, who, by the salutary documents and influence of their intellectual attainments, subdue the irregular propensities of their nature. In these the Understanding and Will join in amicable confederacy; Wisdom and Love are inseparably conjoined in marriage-union; and their lot is with angels in bliss eternal.

XIII.

That the Case is quite otherwise with the Brute Creatures.

15. **THEY** who judge only by their bodily senses, are apt to conclude, that the brute creatures are endowed with will and understanding as well as men, and that the only difference between them in this respect is, that the latter have the gift of speech, and so are able to express their thoughts and affections by words, and the former only to vent them by inarticulate sounds; whereas the beasts have neither will nor understanding in a proper sense of these words, but only something analogous to them. The proper distinction of man is, that his understanding admits of an elevation above the affections and desires of his will, and from it's higher station can examine, judge, and control them; but it is the property of the brute to be carried away blindly by it's natural propensities; therefore he

only

only can truly be said to act in the character of a man, who keeps his will in subjection to his understanding, as it is the mark of a beast to have it's understanding, so called, subject to it's will or appetites. The conclusion to be deduced from hence is, that as the human intellectual faculty is receptive of the Divine Light (which, though derived from God, yet has the appearance of being man's proper own, from the power of changing, combining, and analyzing his ideas) therefore his true understanding is a spiritual and vital principle; and the same may be predicated of his will, as being receptive of the Influx of Divine Love; whereas those of the brute animals come under no such predicament; and hence it is, that they who think and act only from the natural impulse of their corrupt affections, are compared in Scripture to the brute beasts which have no understanding: and indeed all such in the other world, when seen at a distance, resemble them and act like them, only with this difference, that they might act otherwise if they would. But on the other hand, they who subdue the evil of their nature, and regulate their lives by the laws of wisdom, appear in the spiritual world in beautiful human forms, and are as the angels in heaven. In beasts the intellect is never elevated above the will, so as to be able to direct or control it, but always corresponds with it; now the will being from heat, and not from light, it is blind, and consequently the understanding in brutes, as not rising higher, is blind also, and therefore they neither know nor understand what they do; they act indeed, but then it is only from that lower kind of Influx from the spiritual world, (through the natural) which is called Instinct, and has nothing in it of Thought from intellectual knowledge in what they do, they being stimulated to action by the impulses of a natural love implanted in their nature by the Creator, and operating through the offices of the natural senses; whereas the mind of man has it's perceptions from the light of heaven, which renders him both rational and conversible, for it is an irradiation of the divine light that thinks, and thought that speaks. If it be objected, that brutes act more uniformly according to the laws of their nature than many men, and some of them in a way that approaches near to reason and morality; it is answered, that this arises from their understanding being constantly and regularly subservient to their will, according to their order in creation, which they never vary from as men do through false reasoning and the fluctuation of their wills. Let it be observed here, that where-ever the words *will* and *understanding* have been made use of in this section, with reference

to brute animals, they are only to be understood by way of analogy or resemblance to those faculties in the human mind. The actions of a beast, considered as thus destitute of intellectual knowledge, may be compared to a person walking in his sleep, when the will to motion is in exercise, but the use of the understanding is suspended; or to a blind man led along the streets by a dog: they may be likened to idiots, who, from custom and habit, can perform some things with great exactness; or to such unhappy persons, who, being deprived of their memory and understanding, yet know how to put on their clothes, eat, and answer many other calls of nature, from habit or a blind impulse of the will, without design or thought. From these similitudes, we may see the error of those who ascribe rationality to brutes, and discriminate them from the human species only by their external figure and want of speech; from whence they argue, that if man is immortal, so are they, and that if they have no existence after death, so neither has he; besides many other groundless surmises proceeding from a total ignorance of the nature of the human will and understanding, and the scale of man's ascent to heaven.\*

#### XIV.

That there are three Degrees both in the Spiritual and in the Natural World, hitherto unknown, according to which the Laws of Influx have their Operation.

§ 6. IN the method of investigating causes from their effects, we make use of two kinds of degrees, whereby to estimate things; the one is expressed by order, as prior and posterior; the other by condition or quantity, as greater and less. Those degrees

---

\* It is really offensive to see the pains taken by some men of grovelling minds, thus to debase human nature, and rob it of the high privileges which God has bestowed upon it, as though they thought it some great point gained to be ranked on a level with the beasts that perish. We envy them not the satisfaction arising from such a persuasion, but desire to be excused from parting with our comfortable and assured hope of a blessed immortality. It is true, man is capable

degrees which distinguish by order, are called degrees of altitude, and also discrete or disjunct; and those which distinguish by condition or quantity, as greater and less, are called degrees of latitude or continuous: the former is expressive of a thing generated from another or similar to it, but not the same, as a nerve consists of fibres, and fibres of fibrillæ, &c. The latter expresses the modality of a thing of the same degree of altitude, according to it's increment or decrement in length, breadth, &c. as a column of air, æther, &c. greater or less. Now all things, both in the spiritual and natural world, come under the predicaments of these two kinds of degrees,\* whether they be of the animal, vegetable, or mineral kingdom, and also the expanse of the atmosphere in it's whole extent from the sun to

capable of rendering himself no better, nay, even worse than brute animals, by a wrong choice, and the abandoning of himself to earthly affections and sensual indulgences; but then by a right use of his faculties, and the means of grace, he is also capacitated for angelical perfection. The truth of the matter is, these levellers see not as yet in themselves, or in the gospel, the discriminating privileges of man, by which he is the object of God's peculiar care, and they are strangers to his high relation to the divine nature through God incarnate, and the regenerating operations of his Holy Spirit, which, by the Influxes of heavenly light and love, qualify him for fellowship with God and joy unspeakable. Besides, these men are utterly ignorant of one great end and designation of the animal world, viz. that every species, class, and tribe thereof, are corresponding types of spiritual things, and of the affections and properties in the human nature, so that man might read himself in them, for they are replete with lessons of moral instruction, though unconscious of it themselves; and accordingly the scripture in many places refers man to them for this end. And that they were designed for the use and service of man, his sovereignty over them shews, though much of this is lost by the fall.

\* The terms *discrete* and *continuous*, as they respect things connected or disjunct, are well known in the sciences, though they seem to be here used by our author with some difference in the application. Our known atmosphere, in different regions of it, is said to be more rare or more dense; this kind of estimation is according to the degrees of continuity: but if we allow of three several atmospheres, one within another, as suppose, of air, æther, and physical spirit, then we express ourselves according to the rule called discrete or disjunct; the former respects the different mode or condition of the same thing, the latter has respect to things differently constituted, though of the same denomination, or, in other words, to things specifically different, though generically the same.

the earth\*. There are three distinct atmospheres according to the degrees of altitude [discrete] both in the spiritual and in the natural world; and that because each of them has it's proper fun; those of the former are spiritual substances, like the source they proceed from, and those of the latter material; and as these atmospheres are both the vessels and vehicles of light, it follows that there must be three different degrees of both. Now as in the Spiritual world light, in it's essence, is Wisdom, and heat Love, as was shewed before, consequently there are three degrees of wisdom, and three degrees of love, which constitute three degrees of life, differently graduated according to the different mediums they pass through. The conclusion from the foregoing premises is, that there are three angelical heavens; the highest (which is also called the third) in which are angels of the supreme order; the middle or second, in which are angels of the middle order; and the lowest or first, in which are angels of the lowest order. These heavens are distinguished according to the different degrees of wisdom and love in their respective inhabitants; for example, The angels of the lowest order are in the degree of scientific love, or that kind of love which is joined with the scientific knowledge of goodness and truth, [*in amore sciendi vera & bona*]; the angels of the second order, in intellectual love, or that kind of love which is joined with intuition, or the clearest intellection of things good and true: and the angels of the third heaven, are in the sapient or supreme degree of love, or love joined with wisdom, which includes the two former degrees, and consists in the most perfect application of them to all the offices and purposes of the angelical life, true wisdom consisting in the right exercise and practical use of intellection and science.† As the angelical heavens are divided into three degrees,

\* That our atmosphere descends from the Sun in a ratio of density, according to the respective distances from it, is a discovery of the Author's. That the air ceases to be of any use hitherto known, at a certain given distance from the earth, proves nothing against it: that the atmosphere terminates at any intermediate distance betwixt us and the Sun, cannot be demonstrated; and consequently no generally received opinion founded on the present system of physics can invalidate his assertion.

† In order to render our Author's distinctions in this place more intelligible, let it be observed, that by science he means the lowest degree of knowledge, nearest to a level with the senses, and acquired

degrees, so also is the human mind, it being an image of heaven in the lowest form or scale of beings; therefore man is capable of becoming an angel of any of the three heavens, according to the degree of his reception of Wisdom and Love from the Lord; an angel of the lowest heaven, if in Scientific Love; an angel of the middle heaven, if in Intellectual Love; and an angel of the third heaven, if in Sapiient Love.\* For this distinction of the human mind into three degrees of altitude, see more in the *memorable narrative* in my treatise *De Amore Conjugiali*,  
No.

quired by an external apprehension of things. By intellect or understanding he means a more interior and recondite kind of knowledge, penetrating into the nature and origin of things, and seeing them in the ground of truth: and by wisdom he means truth, expressed in it's powerful displays of life and action. The lowest class of angels, called scientific, are wise in their degree, because in holiness and love: they see how the visible things in heaven represent and correspond to things divine; they discern and adore God in his works, and love one another. The intellectual angels are still more highly graduated in knowledge and love, and see truths, not only in their external forms, but also in their unvailed essences and manifold connections, and receive in proportion, more copious Influxes of divine love: and yet these are far excelled by the transcendent perfections of the sapient angels, who are so many beauteous forms of wisdom and love, in all their active ministrations and offices. These distinctions brought down to man, will have a different appearance, because love and knowledge in this degenerate state of our nature may be, and often are divided: sensual men may have much scientific knowledge in natural things, and even in the doctrines of religion, without any thing of true faith or good life, and so without being any better for it: and intellectual men may search deep, speculate highly, reason acutely, and attain even to some degree of angelical understanding, and yet, through want of love and good works, come short of salvation: whereas the humble man that loves God and his neighbour, and puts his little knowledge into practical use, possesses the true wisdom, and is acceptable to God, be he Christian or Heathen; his way is safe, his end is happiness, and he may be qualified, through an after-knowledge of, and faith in his Saviour, for the society of angels even in the third heaven.

\* It is a common notion, that the blessed saints in heaven are not of any order of angels, but classed under a different character; and the common systems of divinity lead to such belief. Were the matter altogether doubtful from scripture, the Author's testimony would be sufficient with such as are in a disposition to receive it, to determine this point, since he affirms, that, through a particular vouchsafement of the divine favour, he has held a constant intercourse with angels  
for

No. 270. Hence it appears, that all spiritual Influx descends from the Lord to man and into man, according to the three degrees before mentioned, and is received by him according to his corresponding degree of wisdom and love. The knowledge of this doctrine of degrees is highly requisite at this time, when so many, through a total ignorance of it, rest contented with that lowest kind of knowledge which they receive through their bodily senses, whence it comes to pass, that their minds being veiled with a covering of thick darkness, are unrecptive of Spiritual light from above: no wonder that such fall into naturalism, (or that heathenish kind of philosophy which resolves all into nature) whenever they go about to reason on the constitution of the human soul and mind, and more especially if they extend their inquiries to the subjects of heaven and immortality. In their vain reasonings on all such subjects, the fancied wisdom of these sciologists may be compared to the futile prognostications of those ignorant star-gazers, who, whilst they pretend to tell other men their fortunes, are ignorant of their own; or to those prating gossips ever busy about nothing, who profoundly descant on whatever passes in the neighbourhood, without knowing any thing of the matter. When such dissecters of truth undertake to analyze metaphysical subjects, can we wonder if butchers should set up for teachers of anatomy

from

---

for these five and twenty years past; but the matter is decided by more than human authority, as might be evinced from many passages in the sacred writings, where saints and angels are used as synonymous terms; but the instance of the angel's refusal of worship from St. John, as recorded in Rev. xxii. 9, will be allowed sufficient for a note on this subject: "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God." It is likewise observable from this passage, that the gospel of Christ, as a rule of life, is not to be considered only as a temporary dispensation respecting mankind in their present state, but also as a kind of transcript of those heavenly laws whereby even the very angels regulate their lives and behaviour, both in reference to God and one another; for though they are actuated by that love which is a law unto itself, as touching the principle of duty and willing obedience, yet we are not to suppose that the divine œconomy, even in this kingdom of bliss, is without it's celestial institutes, as well for the settled purposes of order and government, as to serve also for a directory to the angels in their several stations and relations, and in that diversified intercourse of benevolent and social offices, which add so much to the joys of those friendly beings, and make glad the city of God.



from the experience they have gained from the inside of a calf. In a word, to speculate on spiritual things from mere natural knowledge, without any Influx of spiritual light, is no better than dreaming; and to reason on them from no other fund, but as talking in one's sleep. See more on this subject of the three degrees in a work *De Divinò Amore & Divina Sapientia*, printed at Amstèrdam, 1763. From No. 173 to 281.

## XV.

That the Ends proposed (or that for the Sake of which any thing is done) as they are first in the Intention, so are they first in Order: in the second Degree of Order are the Causes, or Means used for the Accomplishment of those Ends: and in the third Degree of Order are the Effects, or Accomplishment itself.

17. IT is a self-evident proposition, that the end is not the cause, but productive of the cause; and that the cause is not the effect, but productive of the effect; and consequently that they are of a threefold distinction and consideration. The end which man proposes in any thing is the object of his love, which is seated in and conjoined with his will; for what he loves, he intends, wills, or desires: the cause is the work of his understanding, for in and through that the end seeks the efficient means of it's own accomplishment; and the effect proceeds from, and is according to the operation of his corporeal powers: So that there is a triplicity of order in man, corresponding to the three degrees of altitude mentioned in the foregoing chapter; and when this triad has proceeded to it's consummation, the end has found itself in the cause, and through the cause in the effect; and consequently, in the effect, all three co-exist or are conjoined as one. Hence it is that we read in the word of God, that man is to be judged according to his works; for the end (or the love conjoined with his will) and the cause (or the operation of his understanding) are included in his outward works, and so constitute the *quale* or quality

lity of man.\* They who continue strangers to this doctrine of Influx, in it's progression according to the three degrees before mentioned, terminate the ideas of their mind in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolfius, who makes them to be so small as to be incapable of division without annihilation.† Thus they shut the door against all intellectual knowledge, allowing to man no other ideas than those he is furnished with through the senses, thereby declaring in effect, that spirit is nothing more than matter highly rarefied and attenuated; that the beasts are as well intitled to the predicament of rational creatures as men; and that the human soul is nothing more than a breath of air, with many other like absurdities. Forasmuch as all things, both in the spiritual and in the natural world, have their progressions respectively

---

\* The intelligent reader will, in this short analysis of the author, see the futility of that controversy which has so long disturbed the peace of the church concerning justification by faith, and justification by works; and, by the help of this distinction, clearly perceive how both sides have mistaken the subject; for faith, as an act of the understanding, enters into the work, nay, is the cause of it; for no work considered merely in itself is good or bad in a moral sense, but takes it's quality from the *principle* and *intention of the agent*; so that a good work implies a right faith expressed in act or deed; otherwise the work, though apparently good, is not morally so, but counterfeit or hypocritical, and therefore no true expression, but a lye. But the Author's distinction goes farther, for it shews that love or charity is also in every good work, and essential to it, for love in the will is the end of the work, and also the first moving principle, and so operates by and through the cause in the outward act: So that a good work is love, faith, and operation or act, or two spiritual principles manifested in a corporeal or natural representation. The importance of this truth is recommended to the reader's attentive consideration.

† The philosophy of these three authors is evidently the same, for whether they call their first principles by the name of atoms, monads, or simple substances, it equally resolves itself into the corpuscular physiology of the ancient Atheists, who denied the existence of immaterial substances, and so traced all the operations of the human mind from material Influx, inasmuch that, according to them, all the rational endowments, with every virtue and amiable quality that distinguishes and adorns the nature of man, are no other than impressions some how or other made on his blood and brains by particles of matter; nay, they chose rather to ascribe the constitution of the world, and all the wonders of wisdom in it, to the fortuitous concurrence and agency of *senseless matter*, than to the power of an omniscient Creator. Some-

pectively according to the degrees mentioned in the foregoing section, it is evidently a part of human wisdom to take cognizance of and distinguish them; for the prevailing love is the criterion by which a man is to know himself, seeing that the ends he pursues (or the tendency of his will), the efficient cause or means he makes use of (which is the exercise of his understanding), and the effect or accomplishment (which are his executive bodily powers), do orderly follow from his love, as naturally as the tree proceeds from it's seed, and fruit from the tree. There are three distinct kinds of love; the love of heaven, the love of the world, and the love of self: the first is a spiritual love, the second material, and the third corporeal. Where the love is spiritual, all the affections flowing from it are correspondent to it, as forms are to their essences: so, if the ruling passion be for the things of this world, it's affections of course are earthly: and if it be the love of self and pre-eminence over others that takes possession of the heart, this infects the whole man with an idolatrous selfishness, and that because this kind of love solely respects a man's own person: therefore, as has been just observed, he that knows the predominant love of any one, and also understands the progression of ends to their causes, and of causes to their effects (which follow in regular sequence according to their degrees of altitude), he knows the whole man. Thus the heavenly angels immediately discover the disposition and character of every one they converse with, for they instantly distinguish his kind of love by the particular

I 2

found

---

Something of these fooleries (though sufficiently exploded and confuted by the wiser heathens, especially the Platonists) has been revived not long since, though in another shape, under the names of vortexes, effluvia, simple substances, &c. by men vainly affecting to appear wiser than their neighbours, by shewing how the works of creation might be without the help of God almighty: such impious absurdities have indeed now lost all credit, nor have we any learned advocates hardy enough to appear in their defence; but yet infidelity is not lessened, though confuted: it has only changed it's form, for it's votaries finding themselves unable to defend such palpable errors, they have taken the negative side, and shew their enmity to the truth by contradiction and disputing against every thing that is advanced on the side of religion. *Nature* is their all in all, the words Jesus and Lord are *offensive to them*, and the name of God sticks in their throats, except when they use it unmeaningly or profanely, and then they can utter it freely; so far has an evil heart of unbelief rendered them free to evil, but not to good.

found of his voice; the turn of his mind from his countenance; and his whole demeanour from a single gesture.\*

## XVI.

That from the foregoing Principles we may trace  
Spiritual Influx from it's original Source to it's  
ultimate Effects.

18. WHAT has hitherto been said upon the subject of Spiritual Influx, respects chiefly it's progression from the soul to the body, and not from God to the soul, and that because of the universal ignorance that prevails with respect to the spiritual world and it's sun, from which this world receives it's spiritual emanations of Influx. However, as I am gifted with the privilege of  
being

---

\* As the Author here speaks from experience, there was no occasion for his using any hypothetical form of speech, but declarative only; and accordingly, whenever he enters upon any narrative or observation relative to his intercourse with angels or spirits of any class in the spiritual world, (as he does perhaps in a thousand parts of his works) he takes up his subject with that confidence in the truth and knowledge of what he says, that needs no preface or apology. He delivers facts to those that can receive them upon the credibility of his testimony; and he offers rational arguments where the nature of the subject requires it; but as even these will lose much of their force on minds involved in prejudices through education, confirmed errors, or the fashionable incredulity of the times, it is not to be expected that his works will meet with a ready reception from the generality. What the Author asserts here in relation to the wisdom of angels, is the less to be questioned, as even some men, from an extraordinary degree of sagacity and penetration, are able to form a judgment of the particular tempers and dispositions of persons even at first sight; nay, some have gone so far as to affirm, that something may be gathered, as to the particular temperament of a person, from his autography or hand-writing, when undisguised; and that there is an observable difference betwixt that of males and females, is universally allowed. After all, as there is a certain idiosyncrasy in the bodily constitutions of men, so there is also a certain peculiarity in the formation of their minds, which will appear to the acute discerner with signatures of distinction in all they say and do: but how far this is reducible to the rules of a science, I take not upon me to affirm.

being conversant in both worlds, and of beholding the fons of both, I am obliged in conscience to make this discovery to mankind; for the use of knowledge is to communicate it to others, that they may be the better for it; to do otherwise, is to be guilty of spiritual avarice, and to act the miser who hoards up his treasure for the sake of looking at it, and counting it over without any intention of use. Now, in order to a more thorough understanding of the nature of Spiritual Influx, as it proceeds from it's original source, it is requisite to know the essential difference between that which is spiritual and that which is natural, and also to form a right conception of the nature of the human soul; and therefore to supply what is wanting in this short Lucubration, I refer the reader for farther instruction on these subjects to certain *Memorable Relations* in my work *De Amore Conjugiali*, viz. For article *spiritual*, see No. 326 to 329. For article *human soul*, see No. 315. And for article, *influx of spirit into matter*, see No. 415 to 422. \*

\* \* \* \* \*

19. I was asked by a certain person many years ago, 'How 'I, from a Philosopher, came to be a Divine:' to which I answered, 'Even in the same way that Fishers became Disciples 'and Apostles by our Lord's appointment, for that I also was a 'Fisher from my early youth, in a figurative sense of that word.' Upon which he asked me, what it signified in such a sense? I replied, that the word Fisher in the scriptures, taken in it's spiritual meaning, signifies one that searches out, and teaches, first, natural truths, and afterwards such as are spiritual, in a rational way. Upon his putting the question, how this could be proved? I said, from the following texts: "The waters shall "fail from the sea, and the rivers shall be wasted and dried "up: the fishers also shall mourn, and all they that cast angle "into the brooks shall lament," Isa. xix. 5, 8. And elsewhere, "They

---

\* For the memorable relation that was annexed to this number in the first edition, the reader is requested to turn to No. 696 of the work intitled *True Christian Religion*, or the *Universal Theology of the New Church*, where the Author inserted it afterwards; and where, from it's standing connected with other accounts of the nature of the spiritual world, it was supposed it would be better understood than if re-inserted by itself in this place.

" They [the waters] shall be healed, and every thing shall live  
 " whither the river cometh : and it shall come to pass, that the  
 " fishers shall stand upon it from En-gedi even unto En-eglaim ;  
 " they shall be a place to spread forth nets ; their fish shall be  
 " according to their kind, as the fish of the great sea, exceed-  
 " ing many," Ezek. xlvi. 9, 10. And again : " Behold I  
 " will send for many fishers, saith the Lord, and they shall fish  
 " them," [i. e. the children of Israel] Jer. xvi. 16. Hence we  
 may learn why our Lord made choice of fishers for his disciples,  
 and said unto them, " Follow me, and I will make you fishers  
 " of men," Matt. iv. 18, 19. Mark i. 16, 17. And likewise  
 to Peter, after he had taken a multitude of fishes : " From  
 " henceforth thou shalt catch men," Luke v. 10. Afterwards  
 I explained to him the reason of this signification of the word  
 Fishers from my book intitled, *Apocalypsis Revelata*, viz. because  
 water signifies natural truth,\* No. 50 and 932. So likewise  
 does

---

\* However strange it may seem, that water, in it's figurative sense,  
 should signify natural truths, yet this is easily accounted for from  
 our being so little acquainted with the doctrine of correspondences,  
 according to which spiritual things are represented by natural, of  
 which our Author gives more than a thousand instances in his works  
 from the sacred writings. It is certain that water has many various  
 senses in scripture: for example, sometimes it signifies affliction ;  
 thus in psalm lxix. 1. " Save me, O God, for the waters are come in  
 unto my soul." Sometimes a multitude of people, as in Rev. xvii.  
 15. " The waters where the whore sitteth are peoples," &c. Some-  
 times it is put for the knowledge of gospel salvation, as in Isa.  
 lv. 1. " Ho ! every one that thirsteth, come unto the waters." And  
 as in many other places thirst signifies desire of truth in the  
 soul, so divine truth is expressed by living water, John iv. 10. &c.  
 Hence we may easily infer, that, when used in an inferior sense, it  
 may signify natural truth, or truths of a lower kind. Few exposi-  
 tors indeed have given us this last sense of the word, as dealing but  
 little in this method of interpreting scripture by the rule of cor-  
 respondences, though the learned Dr. More, in his treatise of *Iconisms*,  
 does allow that water may be the hieroglyphic of doctrine. It is  
 also well known, that water has it's various significations, according  
 to it's difference of condition, situation, and properties, as still, running,  
 deep, shallow, calm, troubled, (waters, &c.) or as sea, pool, well,  
 brook, &c. as might be illustrated from the scriptures, were it con-  
 sistent with the compass of a note. As many passages in scripture  
 can only be rendered intelligible by this doctrine of *Iconisms* ; so  
 let it be observed, that, though much of it has been long lost, yet  
 something

does the word River, No. 409, 432. And the word Fish signifies those that are in scientific or natural truth, No. 405. And hence Fishers, those who investigate and teach natural truths. Upon hearing these things, my Querist said, with a loud voice; ' Now I can see the reason why the Lord called fishers [in a ' literal sense of the word] to be his disciples, and therefore I ' the less wonder that he hath also adopted you to the same of- ' fice, seeing, as you tell me, you have been from your early ' youth a Fisher in a figurative sense of that word, i. e. an in- ' vestigator and teacher of natural truths,\* as you are now of ' spiritual truths, the knowledge of these having their founda- ' tion in those as their corresponding types in the natural world.' To which he also added, (for he was a man of understanding)

' The

---

something of it is still retained in all languages, and even in many instances where the emblem has out-lived it's meaning, or in other words, where the analogy between the type and the antitype is no longer understood; however, it is no reason for rejecting the use of the corresponding term, according to the sense given to it by authority and custom, though no similarity or resemblance betwixt it and the thing corresponded to should appear: thus, for example, many texts of scripture are produced by our author, in which the word Horse evidently signifies intellection, or the understanding of truth or doctrine; and yet we see not the analogy between these different terms, or between the sign and thing signified.—See on this article the Author's little tract, *De Equo Albo*: and to the several examples therein specified I could add many more, confirming the same interpretation from a M. S. of his now in my custody: but this perhaps at some other time. Certain it is, that the horse was a very significant emblem both among the Egyptians and Asiatics, and from them was adopted by the Grecians as a symbol of wisdom; hence their *Equus alatus*, or Pegasus, which their poets, after their usual manner, converted into a fable: now wings added to a horse elevate the Iconism to spiritual or divine wisdom: and it may not here be improper to observe, that this continues to be the adopted emblem or ensign of one of the honourable societies of the Temple in London to this day: how far it's origin may be traced, is submitted to that learned body, as also whether I am warranted in the supposition of it's being borrowed by the Knights-Templars, in their crusades to Palæstine, from the Arabian Saracens, who boasted their descent from Ishmael, Abraham's son by Hagar, and so might retain this among other Iconisms, as handed down to them through successive ages from the ancient Patriarchs, who were skilled in this emblematical kind of knowledge.

\* See the Author's work, intitled *Regnum Minerale*, 3 vol. in folio, published at Leipzig, 1734.

‘ The Lord only knows who is the properest messenger, by  
‘ whom to reveal the doctrines of the New Jerufalem Church,  
‘ be he an archbifhop, or only one of his menial fervants : be-  
‘ fides, who now-a-days is deemed qualified for the office of  
‘ a divine, before he has paffed through philofophical ftudies ?’  
‘ Laftly, fays he, ‘ Since you have commenced Divine, declare  
‘ your Theological principles.’ To which I answered ; ‘ Among  
‘ thefe, the two principal ones are ; That there is but  
‘ One God, and that a faving Faith is neceffarily conjoined  
‘ with Charity.’ To which he replied ; ‘ Where are thefe de-  
‘ nied ?’ I answered ; ‘ In the modern divinity, if attentively  
‘ confidered.’

F I N I S.



A N  
E U L O G I U M

ON THE LATELY DECEASED

Mr. EMANUEL SWEDENBORG.

C O M P O S E D,

And deliivered in the Great Hall of the HOUSE OF NOBLES, in  
the Name of the ACADEMY of SCIENCES at STOCKHOLM, the  
7th of October, 1772.

By MONSIEUR SANDEL,

Superintendant of the Mines, Knight of the Order of the Polar  
Star, and Member of the said Academy.

---

TRANSLATED from the FRENCH.

---

TO WHICH IS ADDED,

A Variety of Anecdotes and Observations

O N

Mr. SWEDENBORG:

COLLECTED BY

A FRIEND to his WRITINGS.

TOGETHER WITH

COPIES of SEVERAL LETTERS,

Sent by Mr. SWEDENBORG to his Correspondents, a short  
Time before his Decease.

---

L O N D O N:

Printed by R. HINDMARSH, No. 32, Clerkenwell-Clofe;  
And Sold by T. BUCKLAND, Paternoster-Row; and J. CLARKE,  
MANCHESTER. 1784.

AN  
E U L O G I U M

ON THE LATELY DECEASED

MR. EMANUEL SWEDENBORG.

COMPOSED

And delivered in the Great Hall of the House of Nobles, in  
the Name of the Academy of Sciences at Stockholm, the  
9th of October, 1782.

By MONSIEUR SANDEL,

Superintendent of the Mines, Knight of the Order of the Polar  
Star, and Member of the said Academy.

TRANSLATED from the FRENCH.

TO WHICH IS ADDED,

A Variety of Anecdotes and Observations

ON

MR. SWEDENBORG:

COLLECTED BY

A FRIEND to his WRITINGS.

TOGETHER WITH

COPIES of SEVERAL LETTERS,

Sent by Mr. SWEDENBORG to his Correspondents a short  
Time before his Death.

L O N D O N :

Printed by R. HINDMARSH, No. 32, Clerkwell-Close;  
And Sold by T. BUCKLAND, Parliament-Row; and J. CLARKE,  
Manchester, 1784.

# E U L O G I U M

ON THE LATELY DECEASED

Mr. EMANUEL SWEDENBORG.

---

GENTLEMEN,

**P**ERMIT me to entertain you this day, not on a Subject which, being of a foreign nature might possibly be disinteresting, and fatigue your attention, but on a man illustrious by his Virtues, and celebrated by his Universal knowledge; who was well known and greatly beloved by you; and, in short, on one of the most ancient members of this Academy. From this description, gentlemen, you will discover the characteristics of the late Mr. Emanuel Swedenborg, Assessor to the Royal College of Mines. The regard that we formerly had for this great man, and the love which we bore towards him, assures me both of the pleasure and satisfaction that you will find in hearing him spoken of; and I shall esteem myself happy, if I so far fulfil that part of the desire you possess, as to recall to your minds, in a suitable manner, a man whom you have so tender a regard for, and who is worthy of so glorious a Memory. The task is difficult, and as the most excellent artist has at times the greatest trouble to take the likeness of certain persons, how much more so is it to trace and express in a proper manner to your minds so extensive, sublime, and laborious a genius, who was never fatigued in his studious applications, and who unweariedly pursued his investigations into the most profound and difficult sciences; who for several years successively, has made many useful efforts to discover the secrets of nature, opened and made clear the way to attain to certain sciences, and, in the end, penetrated into the inmost recesses of the most profound secrets, without ever having lost sight of sound morality, or the fear of the Supreme Being; who preserved the whole strength of his mind to the last, without experiencing that decay of mental faculties, unto which so many are subject, after a long pursuit of science, and to the perfection of which so few attain; but whose mind having been opened in all it's parts, and whose knowledge exceeded the usual

limits, has given occasion to several to judge variously respecting him, according to the manner in which things were represented, and the view in which they regarded him.

The greater the perfections of the human mind are, the greater will be found the states of opposition to them. Does a new light present itself to the world? The considerate and intelligent mind will find things worthy of it's attention, even in the very shades with which it is contrasted: whilst the superficial reader will fix his attention only on the weak side of an argument, proving the observation, *That every one is affected according to the nature of his being.* One man shall see nothing but cunning, and emptiness of mind, in the exalted penetration of genius; and tax it's depth with enthusiasm, and it's erudition with a confused heap of ideas and thoughts; an essay to reveal the depth of a mystery, will appear an error to him; and the desire, as well as the means, to discover what mere ignorance hides from us, are according to his notions but folly. But, on the other hand, the improved mind, that abounds with real sense, will make a due estimate of the value of things, and will not despise, or reject a rich mine, merely on the account that the metal does not appear in all it's purity on the surface, and that it shews something terrestrial from the matrix proper to it.

The History of Swedenborg's life is amiable; and as the particulars are of a complicated nature, they demand to be arranged accordingly. The worthy and zealous Bishop of Skara, Dr. Jesper Swedberg, whose general character was known by his just and frank principles, was at the same time chaplain of the regiment of cavalry, when his first wife Sarah Behm, daughter of Albrecht Behm, who was Assessor to the College of Mines, bore him his second son Emanuel Swedberg, at Stockholm, the 29th of January, 1688, who was afterwards named Swedenborg, when he was ennobled in the year 1719.

Nature decorates the earth with her productions, but Art perfects them. Birth places men in a state of existence, but education forms them. A nut or seed, notwithstanding the goodness of the fruit that produced them, do not always yield fruit of a like kind; art may produce a change, but cannot alter the nature of things; and experience evinces, that we may say the same things of men. Let us therefore be careful of making positive decisions of this kind, before the period arrives, that virtue becomes naturalized in families, or is introduced into them by art. Nevertheless, there is no person that will deny, but that the being born in a family noted for it's probity and integrity, infers a favourable presumption in the offspring, and to which due regard is to be paid,

paid, if not lessened by bad actions; and on this head we do not look to see whether the place of the family's residence were castles or common houses; but are contented to know, that real Virtue has taken up it's abode for a long period with them. We have always a regard for a family, that has been the seminary of useful and respectable citizens in all the states. Such is that of our Swedenborg. An ancient and virtuous family, that abode near the Mines in *Stora Kopparberget*,\* in which formerly dwelt *Daniel Isacson*, and his wife *Ann Bullamafia*, were the first parents, and root of the noble families of Schomstrom, Swedenborg, and those of the Swedbergs. I remember to have formerly seen a genealogical table painted in the form of a tree, where a number of the Swedbergs were seen allied with noble families, and at that time incorporated with illustrious houses. But as Swedenborg did not augment the number of the branches of that tree, I shall dwell no longer on this subject, but proceed to the history of his life.

His youth was remarkable by an uncommon assiduity, and application in the usual exercises of that age, and an evident desire to become a man. A son of the Bishop Swedenborg could not fail to have a good and careful education, suitable to the manner of the times. This put him in the road to useful knowledge, and made him advance therein with speed. But why should I dwell on the good success of the care that the Bishop Swedenborg took of a son, in an education and improvement of mind he was so enamoured with? What need is there to relate the good sense he had, to put advantageous dispositions to their best uses, which numbers have not the benefit of, or, if they have, neglect; of his talents, and the penetration of the genius that supported the ardent desire he had to acquire knowledge, and of his assiduity and application to study, and the very early maturity of his intellect? What greater proof indeed can be given of these things, than that which a sensible King gives us,† who sought with care to reward real abilities and merit, wherever he found them; who encouraged them by his benefactions, who knew how to employ them in a proper manner, and who of his own accord, without any solicitation whatever, appointed Swedenborg in 1716, then but 28 years of age, as extraordinary Assessor to the Royal College of the Mines, and gave him

---

\* The great copper mountain.

† A sensible king would not have thus promoted a young man to such an office, if he had thought him wanting in experience and real merit.

him the choice either of that office, or that of Professor in the Royal Academy of Upsal. An universal knowledge in the *Belles Lettres*, and a remarkable degree of learning, had at that time made Swedberg's name known, both within and without the kingdom.

But as yet the Assembly of the learned had not ranked him amongst their celebrated Authors. He had published at Upsal, in 1709, a Dissertation that was applauded as a remarkable production for a young man; yet insufficient to convince the world of a profound erudition. In 1710 he published at Skara a Collection of pieces on different subjects, in Latin verse, under the title of *Ludus Heliconius sive Carmina Miscellanea, quæ variis in locis cecinit*. They denoted a singular vivacity of mind, and a period of youth well employed. Many would not have been a little vain to have given at that age proofs of a similar genius. Poetry was nevertheless not his object, or his chief employ. The six pamphlets of essays, and his observations on the Mathematics and Physical Sciences, which he published at Stockholm in quarto, under the title of *Dædalus Hyperboreus*, and which were begun in the year 1716, evidently shew his then attachment to those sciences. These were wrote in the Swedish language; and the fifth was translated and printed in Latin. Did not a production of this kind, from so young an Author, give room to conjecture, that it announced the publication of others of a remarkable nature? But we should much depreciate the strength of his mind, if we confined it only to the productions that he published in his youth. The press is not indeed the only proof, by which we ought to judge of the science and erudition of an Author, and we should be often deceived, if we gave credit to the title page, for the quality of the things contained in the work. A work is but seldom filled with what the pompous title page announces, with which it is decorated, as experience sufficiently evinces in the productions of the press, and more particularly those of a certain kingdom.

A young man cannot become a good Author, until he has sufficiently laboured in gathering, with prudence and discernment, a quantity of materials proper for the Subjects he designs to treat of; and with this view, Swedenborg studied with great attention in the Academy of Upsal, and with the same success in the Universities of England, Holland, France, and Germany.

Let us now follow him in the various occupations he engaged, and in works that took up much time. Before we are enabled to penetrate into the thoughts; and to discover the character of the persons with whom we are in company, we generally keep  
ourselves

ourselves on an attentive and careful reserve. But in following Swedenborg, this manner is needless, as you may find at once in him a happy assemblage of an excellent Memory, a prompt Conception, and a most clear Judgment, united to a desire that was never cloyed, and the strongest inclination of an assiduous study after acquirements of the most certain kind in Philosophy, in almost all kinds of Mathematics, Natural History, Physics, Chemistry, Anatomy, and finally Theology, without enlarging on the Eastern and European languages, in which he was very well versed. Observe in him the force of habit, acting in harmony with the use of Reason, and particularly on his conceptions of the nature of Order; for our intellects being too much taken up with the consideration of an abstracted subject, do sometimes suffer themselves to proceed too far in the path they have taken, and oft too fast; and particularly, when they are accompanied by a quick imagination that does not allow them to stop, sufficiently to view the objects which it presents, so as to judge maturely on them. Respecting Swedenborg, represent to your minds the best Heart and the best Character, manifested by the rules and thoughts of it's Conduct, which the Author had prescribed himself, and which I have found placed and repeated in various parts of his manuscripts, where he had set them down, for the sake of his own practice. 1. To read often, and meditate frequently in the Word of the Lord. 2. To be always resigned and content with the disposals of Providence. 3. Always to observe a propriety of behaviour, and to preserve the conscience pure and just. 4. To submit to that which is ordained; to acquit one's-self faithfully in the duties of our employment; and to do every thing that lays in our power, to render ourselves as universally useful as possible. Such was Swedenborg's inward state of mind. There are no beings, except those who are wilfully fraught with *prejudice* or *malice*, who can even think or say the contrary. Let such therefore think on what I have said, and reflect maturely on what I have yet to say.

On his return from his first voyage into foreign countries, he appeared as fixed on Mathematics and Physics! The knowledge he acquired in these sciences, soon brought him into an acquaintance with our Swedish Archimedes, Christopher Polhammar, at that time Assessor, and afterwards Counsellor of Commerce, and Chief of the Order of the Polar Star, known afterwards by the name of Polhem. This acquaintance not only procured him an addition of knowledge in Mechanism, which he then sought after, and was fond of; but also the same regard from king Charles the XII; as he had conceived for Polhammar. Hence is the reason

son that the Patents or Diploma of Assessor, given at Sund the 18th of October, 1716, declare as their motive, that the King had a regard for Swedenborg's Mechanical Knowledge, and that he should be the associate of Polhammar, to assist him in the direction of buildings, and mechanical works. These Diplomas, and the conversation that the King had with these two learned men on that science, and divers other parts of the Mathematics, and on the Analytic and Algebraic calculation, as we are accustomed to do it in Sweden, &c. (which conversation Dr. Nordberg has related in his History of Charles the XII.) evinces that the King had intended, that these two men of abilities should act conjointly in business of that kind. The united talents, and happy invention of these two great men, were frequently made use of by the King. If this was a proper place to recall to your minds, the great mechanical works that have done Polhem so much honour; I should speak of the famous Bark of Luckeby, of the Shuice of Trohätte, and the Basin of Carlserome, formed to repair ships. But it is of Swedenborg that I am to speak. He executed, by himself, a work of the greatest importance, at the time of the siege of Fredrickshall, in 1718. By cutting through the mountains, and raising the vallies by the help of proper instruments, for the length of two miles and a half, that is, from Stromstad to Idefjol, which separates Sweden from Norway; he caused two galleys, five large boats, and a sloop, to be sent there; by the help of which, the King was enabled to have all the great artillery for the siege carried to Fredrickshall, which he could in no wise send by land: thus the sciences become useful, and put properly into practice; they effect what could in no wise be done without them.

Mechanism was, nevertheless, not the only object of his applications; for he gave the continuation of his *Dædalus Hyperboreus* in 1717, and in 1718; and in the same year an introduction to Algebra, under the title of, *The Art of the Rules*. In 1719, he published, *a method to fix the Value of our Money, and to determine our Measures in such a way, as to suppress all the Fractions to facilitate the calculations*. He gave at the same time, a treatise *Of the Position and Course of the Planets*: another on the Height of the Tides, and formerly greater degree of the Flux and Reflux of the Sea, from the information he gathered from different parts of Sweden. He began at the same time several treatises on various subjects, of which we shall soon have an account from foreign countries.

Mr. Swedenborg was not yet entered into his office of Assessor to the Royal College of Mines, because not willing to engage in the duties thereof, before he was fully instructed in the Mineral-Metallurgic Science; and therefore he is not to be ranked amongst those



those, who are always striving to get into offices, of which they are altogether ignorant of the nature and business; and what is worse, will not comprehend, that out of nothing, nothing can be expected. He was neither ambitious of, nor had solicited this office, altho' he was, before that period, well informed in certain sciences, by which he was capable of throwing much light on the art of managing Mines. It was also a matter of facility for him to acquire what knowledge he was still deficient in respecting it, inasmuch as the sciences of Mathematics and Physics, were the subjects that took up most of his time at that period; and these are the fundamental bases of Metallurgy. He was not a man who was content with knowing the Theory of a thing, without joining the Practical part to it; it was not sufficient for him to be exercised in his chemical laboratory, to have an exact knowledge of the situation of the Mines in Sweden, of the structures, machines, and the manner of using them, in the necessary works going forward in Mines; and therefore he undertook a second journey into foreign countries, to examine their Mines, see the manner of working, and all that concerned them, particularly those of Saxony and Harts: of all these nothing escaped his observing eye.

During his stay at Brunswick, he acquired the particular notice and favour of the duke Louis Rudolph, who defrayed all his expences during his stay there, and at his departure, made him a present of a Medal of his in Gold, and one in Silver. He enriched himself with much useful knowledge in the course of this voyage, and science relative to the new works he afterwards published, intitled,

1. *Prodromus principiorum Naturalium, sive novorum tentaminum, Chemicam & Physicam experimentalem geometricè explicandi.*
2. *Nova observata & inventa circa Ferrum & Ignem, præcipue naturam Ignis Elementarum, una cum nova Camini inventione.*
3. *Methodus nova inveniendi Longitudines locorum, terræ marique, ope Lunæ.*
4. *Modus construendi receptacula navalia, vulgo en Suedois, Dockbygnadder.*
5. *Nova constructio aggeris Aquatici.*
6. *Modus explorandi virtutes Navigiorum.*

All these Tracts were printed at Amsterdam in the year 1721, and reprinted in 1727,

B

7. *Miscel-*

7. *Miscellanea observata circa res Naturales, præsertim Mineralia, Ignem, & Montium strata.*

Three parts of this work were printed at Leipfick, and the fourth at Hamburg in 1722. Who is the man, if we except Linnæus, who has been able to draw such considerable advantages, from a journey of one year and a half; for he returned in 1722, to his country and friends, who received him with the greatest pleasure.

Swedenborg did not remain idle the following years, for he so equally divided his time between the duties of his office, as Metallic Assessor to the Royal College, and his study, that he finished in 1733 his grand work intituled, OPERA PHILOSOPHICA ET MINERALIA, and had it printed under his own direction in 1734, part at Dresden, and part at Leipfick; in which year he also went to inspect the Mines of Austria and Hungary. This work is divided into three vols. folio: the title of the first is *Principia rerum Naturalium sive novorum tentaminum, Phænomena Mundi elementaris philosophice explicandi.* The second, *Regnum subterraneum sive Minerale de Ferro*; and the third, *Regnum subterraneum sive Minerale de Cupro, & Orichalco.* All of them wrote with great strength of judgment, and ornamented with plates to facilitate the comprehension of the text. The publication of this important work was of itself sufficient to increase the advantageous opinions that strangers had already conceived of our Swedenborg.

The Academic Consistory or Assembly, and the Society of Sciences at Upsal, were sensible of his great abilities a considerable time before this; for to evince the sense they had of him, the Consistory had it requested of him, to solicit the place of Professor of the Sublime and Abstracted Mathematics, that Nils Celsius was before in the possession of; and that, as the Consistory said, for the advantage of youth, and ornament to the Academy. Swedenborg expressed his thanks for their intention; but did not accept this honourable offer, on the most just intentions. The Society of Sciences at Upsal had enrolled him in the number of their members from the year 1720.

Strangers were not backward in their expression of a sense of his merit. The Academy of St. Petersburg sent him his Diploma of Association, as a Correspondent, on the 17th of December, 1734. Christian Wolf, and many other learned strangers, were forward to form a literary correspondence with Swedenborg, and consulted him on the most difficult things and subjects that could be treated of. Those who were appointed at Leipfick to the care  
of

of the edition of the *Acta Eruditorum*, and to adjoin to it, an impartial Analysis of the Works of the learned, found in those of Swedenborg a rich harvest to ornament their collection with.

This work of Swedenborg's has lost nothing of it's value by length of time; the Authors of the estimable and magnificent description of Arts and Trades which are carried on at Paris, found the second part of Swedenborg's work, which is wrote on Iron and the preparation of Steel, that abounds with so much good sense, and is as well arranged, of so much importance, that they translated and inserted *the whole* in their Collection of the *best things* wrote on these subjects.

Our Academy, from it's first establishment, fought with assiduity to inroll in it's list of Members a Man of Swedenborg's consequence, and who held so distinguished a rank amongst the learned of Europe.—I have as yet mentioned only one part of Swedenborg's works; for he entered into another path in which we shall now follow him. This proves incontestably how strong the ardent desire, by which he was excited in the pursuit of knowledge, led him to the consideration of all objects: he appeared to fix with greatest pleasure his attention on those subjects, which to be well acquainted with and laid open, required the most profound considerations. No person can with justice accuse him of dressing his works out with the thoughts, or, what happens but too often, of having given another order, or changed the face of the writings of other people to make them pass under his own name. His works shew that he made no use of other people's thoughts, that he would examine things himself, and only followed those that were proper to him; and that he has often made reflections and observations that are not to be found in any Author that preceded him. None can accuse him of having only trimmed out the subjects he has handled, or have contented himself with a superficial view of them, which is common enough with those who will apply themselves to all subjects; for he has made use of all the strength and penetration of his Intellectual Faculties in the examination of the deepest foundation of objects, to discover the Union of the Links of the Chain of the Universe, and by which the whole is conducted in a just and most regular order from it's first Origin. He can in no wise be charged with having given in to the foible of some Mathematicians, and many Physicians, who, after having found, or at least supposed that they had discovered the light they fought, have endeavoured by all the means in their power to hide it from others and themselves, and, if it had been practicable, would have extinguished the greatest light of others.

In the like degree that Swedenborg in his continual contemplations on the Work of Creation acquired fresh knowledge respecting it, he discovered a like degree relating to the Supreme Being, and found further occasions to celebrate the Author and Creator of Nature.

Since the year 1737 he made eight different voyages into foreign parts, particularly England and Holland; from that year he began to visit France and Italy; and this voyage lasted till the year 1740. His principal object was that of printing his new Treatises, evincing the fecundity of his genius, and which I cannot consider without the greatest astonishment. Besides a great number of Treatises, and amongst them his great work which I have spoken of before, he was the Author of the following Treatises:

1. *Prodromus Philosophiæ ratiocinantis de Infinito, de causa Creativnis, & de Mechanismo Operationis Animæ & Corporis*, printed at Dresden in 1733.
2. *Oeconomia Regni Animalis*, in two parts; the first printed at Amsterdam in the year 1740, and the second in 1741.
3. *Regnum Animale*, in three parts; the two first printed at the Hague in 1744, and the third in London in 1746.
4. *De Cultu & Amore Dei*. London, 1745.
5. *Arcana Cœlestia*, in 8 vols. 4to. which were given in different years from 1745 to 1756.
6. *De Ultimo Judicio, & Babylonia destructa*. London, 1758.
7. *De Cœlo & Inferno, ex Auditibus & Visibus*. London, 1758.
8. *De Equo albo de quo in Apocalypsi*. London, 1758.
9. *De Telluribus in Mundo nostro Solari*. London, 1758.
10. *De Nova Hierosolyma*. London, 1758.
11. *Delitia Sapientiæ de Amore Conjugalium*. Amsterdam, 1758.
12. *Sapientia Angelica de Divino Amore, & Divina Sapientia*. Amsterdam, 1763.
13. *Doctrina Novæ Hierosolymæ de Domino*. Amsterdam, 1763.
14. *Doctrina Vitæ pro Nova Hierosolyma*. Amsterdam, 1763.
15. *Continuatio de Ultimo Judicio, & de Mundo Spirituali*. Amsterdam, 1763.
16. *Sapientia Angelica de Divina Providentia*. Amsterdam, 1764.
17. *Apocalypsis Revelata*. Amsterdam, 1736.
18. *Summaria Expositio Doctrinæ Novæ Ecclesiæ*. Amsterdam, 1769.
19. *De Commercio Animæ & Corporis*. Amsterdam, 1769.
20. *Vera Christiana Religio, seu Universalis Theologia Novæ Ecclesiæ*. Amsterdam, 1777.

All

All these titles announce sublime things to us; and although the subjects of these Works are different, they are all connected with proofs proper to the subjects treated of. These are founded on Philosophical and Physical Anatomy, on Explications of the Sacred Scripture, and Revelations he declares were made to him. All these Works lead to the Contemplation of the Supreme Being, and of a Future Existence. Thus we at present see the same Person exalted above the Clouds, whom we have before followed through the deep excavations of Mines; always alike assiduous, zealous, and fertile in his families.

The needful application that the works mentioned in the above list required, not allowing him to continue the necessary functions of his office as Assessor beyond the year 1747, he gave up his place, and obtained in the same year a gracious discharge from the King, who gave him at the same time the two requests he had inserted in his petition for dismissal; the first of which was, to retain a moiety of his appointment to the place of Assessor during his life; and the second, that the above favour should be granted him without any derogation of title and rank: this permission of enjoying the benefits of the place after dismissal, is a mark of the greatest favour. I am aware that what Mr. Swedenborg wrote on Spiritual things are subjects not proper for discussion in an Academy of Sciences; it is sufficient for us to do justice to the good qualities, talents, and merit of this Author. In the examination he made of other people's characters, he always first sought how he might discover that *Essential Virtue* that he regarded as a certain mark that it was accompanied with a number of other good qualities. He was of a lively turn, and agreeable in company. As a suitable recreation after his assiduous studies, he sought the agreeable advantages that the company and conversation of men of sense afforded him, by whom he was always surrounded, and very much respected. He had the method either to lengthen or silence, by an agreeable, yet sensible turn of argument, an indiscreet and sometimes too bold Curiosity that is often thrusting itself into serious matters. He was attentive, zealous, and faithful in discharge of the employments he had the care of. Whenever a vacancy of Office suitable to his own talents happened, he never presented himself as a Candidate to fill it; and if he was advanced to honourable posts, it was not through his seeking them, for he was always content in his station. When other callings did not permit him to discharge the functions of his Office, he preferred requesting his dismissal to staying in it and not performing his duty, and was contented with retaining the Title after having enjoyed the place

place thirty-one years. He was a worthy Member of this Royal Academy; before he became such, he had worked on subjects that are not pretended to by this Academy, and enriched his Memoirs with the method of making incrustations in marble for tables and other ornaments. He assisted as a Member of the House of Nobles during several Diets, and his behaviour was such that none could reproach him with any misconduct. There was no craft or dissimulation to be found in him. He was honoured with the favour and particular kindness of the Kings who reigned during his time. Wisdom, erudition, and virtue, procure themselves this advantage under an enlightened Government; and what people have at this period more reason to be thankful for this, than ourselves?

Our Swedenborg was never married, and I shall not pretend to have it considered as a merit. If he did not engage in the marriage tie, it was not through a coldness or indifference to the Sex, for he esteemed the company and discourse of an agreeable and lively woman as an estimable recreation; but his great and profound studies afforded him a pleasing tranquillity both day and night; and therefore he was often solitary, but never sad. He enjoyed so good a state of health, that he was scarce ever indisposed. Always happy in himself, he in all circumstances maintained the peace of his soul, and led a life happy in the supreme degree, even unto the moment that Nature demanded her due. He was attacked with an apoplexy in London on the 24th of last December, and died in the most serene manner on the 29th of March following, being Eighty-five years of age, rich in the Honourable Testimonies of Remembrance that he left behind him, satisfied with the kind of life this World afforded, and the state of change he was about to enter into. It is much to be desired this Royal Academy may preserve it's worthy and useful Members to a like period.

---

Several passages wherein Mr. Sandel appears to veil himself with the common opinions and conclusions of the Scientific men, whom he was then addressing, apparently arising from the fear of being thought over credulous by them, have been omitted. His real sentiments respecting Mr. Swedenborg, stands fully evident from his conduct on this occasion, and the very handsome manner in which he expresses himself relative to the purity of his heart, the rectitude of his actions, and the more than ordinary perfection of all his mental faculties, even to the last period of his life.

# ANECDOTES and OBSERVATIONS

O N

Mr. S W E D E N B O R G.

---

EVERY man, who has read the Sacred Scriptures with attention, may have perceived, that the names of several persons have been changed consequent to their Spiritual Regeneration, which Jesus Christ our Saviour spoke of in the conference he had with Nicodemus, who went, through fear of human judgment, to pay him a visit by night, and to the intent that he might not be taken notice of by the Pharisees his associates, who were enemies to the light that came to enlighten, and to the truth it manifested to them. The Old Testament furnishes us with several examples of this changing of names. Abraham was first called Abram, which means *raised father*; but when God promised to make a Covenant with him, and to make him a Father of nations, whose offspring should be as numerous as the Stars in the firmament, he said unto him, Thy name shall no more be called Abram, but Abraham, Gen. xvii. Jacob having wrestled with an angel of the Lord, who appeared to him as a palpable human being, he on leaving him said, Thou shalt no more be called Jacob, but Israel, Gen. xxxii. When Simon, son of Jonas, had openly confessed his belief, that Jesus Christ was the Son of God, the Lord called him *Cephas*, which signifies a stone, and he was afterwards called by no other name but Peter, which is derived from that word. Matt. xvi. John i. 42.

Emanuel Swedenborg was called Swedberg, after the name of his father Jesper Swedberg, Bishop of Skara, in Westrogothia, who was deemed a learned man, respected for his many virtues, and greatly beloved by all good Christians. Emanuel, agreeable to a general custom in Sweden, in which the greater part of the sons of Bishops are stiled Gentlemen, and have a Seat in the Assembly of the States of the Kingdom, having been raised to this rank, was named De Swedeborg, a name which, both in the German and Swedish languages, means, *protection or defence*, according

ording to the interpretation of the person who communicated these Anecdotes concerning the Author, and who adds; he will undoubtedly be found a protector to all who are disposed for Spiritual Regeneration, by the acknowledgment and reception of those truths, which the Lord has deigned to reveal to him, to be made known to mankind; and as he is to be regarded as an instrument in the hand of the Governor of the Universe, he may be considered as the Tutelar Angel, not only of the Swedes, but of all Europe.

Mr. Swedenborg was Assessor of the Metallic College, and Member of the Academy of Sciences in Sweden. The little regard he had for the titles of honour and human grandeur, made him determine to request his dismissal from the office of Assessor, as will hereafter appear in the letter which Mr. Springer, Counsellor of Commerce, wrote to me. He had a house in the environs of Sud. It was built and arranged after his own liking, and the apartments which were limited accordingly, were only suitable to himself. Adjoining to the house was a pretty large Garden, in the midst of which he had caused a Summer-house to be built; there were four doors to the apartment which formed a square, which was occasionally turned, in an instant, into an Octagon form, by the means of four other doors that belonged to it. One of these doors shut with a secret lock, which being opened, there appeared a glass door placed over against a Bower, under which a bird was seen in a Cage. This new spectacle produced an agreeable surprize of a second Garden to the person who opened the door, which Mr. Swedenborg related was more agreeable than the first. At the entrance of the Garden, there was a parterre well covered with flowers, which he was very fond of. In one of the quarters of the garden was a kind of labyrinth, formed with the design for an amusement to those who paid him a visit. He derived no other advantage from the Garden, for he gave the whole produce of it to the Gardener, who waited on him; as also that of a very handsome Green-house, in which he took much pleasure.

The Gardener and his wife were the only servants he had, and he kept them [in the house] to the time of his decease. The latter made his bed, brought water into the house, and placed it in his Antichamber. He generally made his own Coffee, and took much of it well sweetened. When at home, he chiefly lived on milk, in which he soaked Biscuits; and at that time neither drank Wine or any other Spirituous Liquors: when not in his own house, he was very sparing in his eating and drinking; but was always in one equal temper of mind, and chearful.

His



His wardrobe was very simple, yet suitable to the season. He wore in winter a coat lined with fur; and when at home in Summer, a morning robe. The only remarkable piece of furniture that he had in his parlour, was a table of black marble, on which one would have supposed at first sight, that a hand of cards had been carelessly thrown, it being so well imitated. He made a present of this table to the Metallic College, who preserve it with great care. *v. p. 14.*

He usually spoke very distinctly, but stammered a little when he spoke too fast. When he began to talk in company, every one was silent, as well from the pleasure they had in hearing his discourse, as from a sense of his well known great erudition, which he did not shew but on occasions in which he found himself forced to it to prove his assertions, or the little weight of argument of some whom he conversed with.

In general, he would not enter into dispute on matters of Religion: if he was necessitated to defend himself, he did it with mildness and in few words; but if any would not be convinced, and got into a warmth of argument, he retired, saying, Read my writings attentively and without prejudice, they will answer you in my stead, and will give you reason to change your ideas and opinions on such things. An Ecclesiastic who was a follower of Zinzendorf, and a Doctor of Divinity in Gottenburg, undertook to oppose the writings of Mr. Swedenborg; but after having first begun in relating, that *he had not read those writings*, he went on with his preliminary Discourse, in using the most gross invectives, and the most malignant and scandalous expressions, even against Mr. Swedenborg's person; unto which he replied with so much modesty and mildness, without taking notice of his antagonist's person, that all applauded both the substance and form of it. A certain Critic who is known well enough for observing but little decorum in his expressions, as well on the writings of an Author as on the Author himself, also undertook a bitter invective against his writings. The reply Mr. Swedenborg made to it was very short, was printed only to communicate to his friends, and conceived in the following terms: "I have read what Dr. E. has related of me in his *Theologica Bibliotheca*, page 704, and find the same to contain the grossest scandals against my person: I have not met therein with a grain of pure reason against any particular passage in my writings, and must observe, that to attack any person with venomous daggers in such a manner, is against all laws of justice; and therefore I deem it but an indignity to use such kind of arguments in reply to my opponent, as engaging in them would be more like to wo-

men of the lowest class, who in scolding cast dirt into one another's faces, than any thing else.—Read, if you please, what is published in my last work, intitled, *Vera Christiana Religio*, of those secrets which were discovered by me from the Lord, at No. 846 to 851, or page 492 to 502, and afterwards conclude, yet from an unprejudiced reason, respecting my Revelation." Moreover, there is some account of this person to be found in a Memorable Relation, inserted in the above-mentioned work, at No. 137, p. 105 to 108; which may be read by any that wish to be further informed. It is a very singular circumstance, or at least very remarkable, that almost all who have read the writings of Swedenborg, with a design to refute them, have finished the attempt by *adhering to his sentiments*.

At the beginning of his Revelations, he spoke freely of what he had seen and heard, and of his Explications on the Sacred Writings; but as soon as he discovered that his discourses did not please the Ecclesiastics, he thought proper to be more reserved and circumspect, that he might prevent an opportunity being given to Calumniators, and all pretences to their blaming what they either could or *would not comprehend*.

He was in no wise led by that self-love, which is observable in those who publish new opinions concerning Church Doctrines; neither did he seek to make any Profelytes, not even communicating his thoughts and sentiments, but to those whom he thought virtuous, disposed to hear them with moderation, capable of comprehending them, and lovers of Truth.

Notwithstanding this circumspection, and although he never supported one principle contrary to the Decalogue, or good manners; although his conduct was exemplary, and that he never spoke either against the Government or particular persons, he was not exempted from persecutions; he found enemies so set on to do him mischief, that he deemed it necessary to leave the Capital, that he might not fall into their hands. A young man in particular went even to his own house, with a design to assassinate him; the Gardener's wife told him, that Mr. Swedenborg was not at home, lest mischief should follow. But he would not believe her, and run to the Garden thinking to find him. God who kept him under his especial protection, encompassed him on this occasion; for the young man being in haste to get in, a nail that was in the lock fastened so to the cloak he was covered with, that he could not disentangle himself, and his naked sword fell from beneath the cloak out of his hands: thus greatly embarrassed, the fear of being discovered seized him, and he retired with all possible  
haste,

haste. This same person was afterwards killed in a Duel. He was also in danger of his life during the time of a Diet, in so much that he was obliged to order his servants not to let any person into the house, until they had farther orders from him, which they took care to perform.

His writings raised him many enemies amongst the Clergy, who found various pretences to persecute him to the utmost. They were given in to the Consistory; and there was an Assembly of Bishops and Professors of Theology, appointed to examine them, who took up a month in doing it; and when that time was expired, they gave in a sentence favourable to those writings, and things continued in that state for the time; but his enemies becoming more violent, from the little success they had in that attempt, took another method, and made the most of Mr. Swedenborg's absence, who was at that time out of the kingdom on a voyage, uninformed of what they had done, and that they were plotting to destroy him. On this occasion we may say, *Tantane animis Cælestibus ira!* what a quantity of bitterness is found in the souls of these Bigots! the pretended servants of a Lord, who preached a Religion of which the Love of God and Charity are the sole Foundations! Whom are they persecuting? A man whose writings breathe nothing but those two loves, declaring them the only means capable of opening the Gate of Heaven on the soul, and that their two opposites, Self-Love and the Love of the World, lead to eternal perdition. Swedenborg always practised the morals he taught; but being informed on his return of the evil intentions of his persecutors, and being instructed by experience of what they were capable, he addressed himself to the King in the following terms, drawn up in the form of a Letter.

“SIRE,

**I** Find myself necessitated at this period to have recourse to your Majesty's protection, having met with usage of such a nature, that 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 F. had suppressed and seized the Copies of my Treatise *De Amore Conjugiali*, that I had printed in Holland, and

which were sent to Norrköping. 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 Ecclesiastic 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 favourable 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 thoughts of it's 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 which they had made ready the materials for, had recourse to Calumny and Injuries, and filled twenty printed leaves with Invectives, which they circulated amongst the public. I was further 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 Saviour, were attacked and persecuted, and I have neither been called to make my defence, or 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 Ellincur, 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 rumour has nevertheless spread throughout Stockholm, that the Chancellor of Justice has declared in writing to the Consistory at Gottenburg, that my  
writings

writings are prohibited from being brought into that place, under the penalty of 50 Dollars; and that my Revelations have been declared false, and not truth. I have already informed your Majesty, and beseech you to recal it to mind, that the Lord our Saviour 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 Majesties 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 Tessein, Count Bonde, and Count Hopken, who are still alive, and who 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 further 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'Ekkeblad, 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 Saviour, not for any particular merit of mine, but for the great concern of all Christians' Salvation and Happiness; and as such, how can any venture to assert it as false? That these things may appear such as many  
have

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 wrote to the Consistory at Gottenburg, in the terms which I have related from the public rumour, 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 no wise 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 a prison, and all this without having been heard in my own defence. This is the motive of 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 Rev. Clergy may deliver in 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 in my own defence, possessing the like right and privileges to require it.

As to what relates to the Doctors Beyer and Roseyn, of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Saviour Jesus Christ, as a means of attaining to Heavenly Good and Blessedness, for He only has power in Heaven and Earth, as declared in Matth. 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 Concordia*, 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 Deacon of that town. I can say the same of my writings, which I regard as another self; and that all that this Deacon has laid to my charge, is mere scandal and lyes. I have further to intreat, that the two letters adjoined to this, which I wrote to Dr. Beyer, concerning this business, may be read.

EMANUEL SWEDENBORG."

It

---

The above address was translated from the French Translation of the same, and corrected by the English Translation from the Swedish Copies.

It is well known, that even essential Truth itself has been hated and rejected, and that it's children, who have preached it, have been despised and persecuted; ought we then to be surpris'd, if a disciple of this Truth was also, at a period when false wisdom under the fine name of Philosophy, in seeking to destroy it, and establish itself on it's ruins, has attracted by it's showy tinsel, the respect and admiration of men. Even in London, \* we are credibly informed, that some have set themselves in opposition to these Writings, and attempted to depreciate their merit; but notwithstanding the efforts of his enemies, who sought in his life time to destroy his reputation, and to decry the perfection of his mind and virtues, he was still always well received in our Court of Sweden during the time of his stay at Stockholm. He was invited to sup with all the Royal Family; and Senator Count Hopken, also Count de Tefsein, two very estimable men, declared themselves openly to be his friends, and made him frequent visits.

Counsellor

---

\* The friends to the Honourable Author's Writings having lately seen some observations on them, tending to discountenance their perusal by the serious part of mankind, take this opportunity of declaring, from a long acquaintance with the Contents, that these Writings, instead of meriting opposition from any who lay claim to the Christian name and nature, contain Truths highly worthy of their most mature and impartial attention; and so far from militating against the sense of the Scriptures, reflect the highest honour on them, pointing out in innumerable instances their essential Holiness and Divinity; insisting that they contain the very Laws and Order of Heaven, by which all Christian Men are to form their lives, and from which all Doctrine must be drawn.---They take this opportunity of observing, that they seek to enter into no disputes with any, and having nothing but the welfare of Eternal Truth at heart, labour only to shew it's real and essential Divinity, the real and comprehensible Divinity of our Lord Jesus Christ, the greatness of our Redemption and Salvation by Him, and the necessity of a perfect Conformity of Life to all that is great and good; that they entertain and inculcate the most unbounded love to all mankind, regarding all the peculiarities of their forms as but secondary matters; and have only to wish, that those who cannot join with them in an admiration of the great truths discoverable in E. Swedenborg's writings, would allow others a like share of liberty in judging of religious matters, as they themselves lay claim to.

Counsellor Sandel, Knight, being on a visit to Mr. Swedenborg, and seeing a quantity of MSS. of his without any corrections or erasures, lying on the table where he wrote, asked him, if he took the trouble to copy them fairly out again for the press? I put these in that state in writing them out the first time, answered the Author, for I am but a Secretary, who write from what is dictated to my Spirit.

One who was a great follower of Behmen, asked him at London what he thought of that Author. He was a good man, replied Mr. Swedenborg; it is a pity that he has let some errors slip into his writings, particularly on the Trinity.

One asked him if there was any truth in the Hermetic Philosophy. Yes, replied he, I believe it is true, and one of the greatest wonders of God; but I advise no person to engage in it.

On arriving at Gottenburg from London, he was told that his house had been destroyed by the flames, in the great fire that burnt almost all the South Suburb of Stockholm, in 1759. No, answered Mr. Swedenborg, my house is not burnt; the fire only reached to such and such a part. What he said was true; and the thing was then of so recent a nature, that he could have had no particular account of it, either by a letter or any person. On this head, see Mr. Springer's letters, in which it appears, that he had predicted that such a fire would happen.

He was asked one day, why so few of the Ecclesiastics of Gottenburg adopted his ideas of the Sacred Scripture. It is, said he, from the reason that they get confirmed in their prejudices, during their studies in the Academy and Schools, by the Solifidian Doctrine; but although they clearly perceive that what I say is true, yet their ambition, their self-love, honour, and interest, do combinedly so work on them, that they cannot declare openly for it.

He had at times very strong temptations, in which he prayed much. Those who saw him in these states supposed he was sick; but when delivered from them, he returned thanks to God, and told those who were troubled for him, God be eternally praised! comfort yourselves my friends, all has disappeared or passed away; and rest satisfied, that nothing happens to me but what the Lord permits, who never lays on us a burden more weighty on any, than we are able to bear.

During



During the times the Diets were held, he was desirous to know what passed therein, when not present himself; for as the chief of a family he had a right to assist, and had a seat in the States of the Kingdom; but when he perceived that the hatred and envy of the two parties increased, he went but very seldom amongst them, because his love for truth and justice always led him to vote accordingly.

Mr. Swedenborg gave every year a sum of money to the poor of the parish, in whose district his house was. But he was wont to say, that good ought to be done with due discernment, without which we oft run a risk of doing a real evil by alms given in an inconsiderate manner.

In his Journal for the year 1767, there is a note in his own hand-writing, in which he relates, that he had spoke with the great musician Mr. de Roman, on the day of the interment of his body, and at the very time of the celebration of his Funeral.

The Senator, Monsieur le Comte de Hopken, and the Wife of Mr. Swedenborg's Gardener, have confirmed me in the truth of the two following transactions. After the decease of Mr. de Marteville, certain people came to demand a debt of his widow, of a considerable sum of money, that they said was due to them by her deceased husband; this she knew was not a just one, because it had been paid during his life-time; yet could not tell where the acquittance was put. In her trouble, she applied to Mr. Swedenborg, who informed her where it was on the next day, telling her he had spoke to her deceased husband, who related to him where he had put this acquittance, and that she would find it in the particular place he described. The deceased person was also seen in a dream by his now Widow, appearing dressed in the same morning gown he wore before his decease, and having given her the same advice and marks, withdrew himself. She was so frightened that she awoke her chamber-maid that lay near her, and told her directly the whole account. The acquittance was found in the place that Mr. Swedenborg had told her it was. This account was universally known, both at Court and in Stockholm, and every one related it according to his information.

Another remarkable transaction. The Queen Dowager of Adolphus Frederick, and Sister to the King of Prussia, having heard of the foregoing account, and several others said to be done by Mr. Swedenborg, told the Senator le Comte de Hopken, that she wished to speak to him. The Count in going to carry the Queen's orders, met Mr. Swedenborg, who was going to the Palace, with a design to speak to that Princess. After having con-

D

versed

versed on various subjects, the Queen asked him if he could know the contents of a letter that she had wrote to her brother, the deceased Prince of Prussia; of which contents she knew that no person in the world had any knowledge of, except that brother. Mr. Swedenborg told her, that he would recite the contents of that letter to her within a few days. He kept his word, and having drawn her Majesty apart, he told her the whole contents of the said letter, word for word. The Queen, who was far from superstitious, and endowed with a great share of understanding, was struck with the greatest astonishment. She recounted this affair to others, which at length became generally known in Stockholm, and much talked of out of the Kingdom, where every one related it after his own way.

This Queen being on a visit at Berlin, after the death of the King her husband, some Academicians, whom she had done the honour to invite to her table, took the liberty to ask her, if this account was true. She waved the subject by answering, *Oh for the affair of the Countess de Marteville, it is certainly true*; and said nothing of what concerned herself. I had this from Mr. M—, one of those Academicians, unto whom this Princess afterwards made a present of some works of Mr. Swedenborg, which he very friendly lent me.\* I afterwards procured them for myself; and the satisfaction that I found in the re-perusal of them, led me to translate some of them into the French language, of which the Translation of the Treatise on Heaven and Hell, is of the number.

His Excellency, the Senator Count Hopken, who is still alive, and greatly esteemed and respected by the Swedish Nation, on account of his profound sagacity, and for having conducted with the greatest prudence, the affairs of the Kingdom in quality of Premier, or first minister, in the most violent and critical period, asked once of Mr. Swedenborg, why he had published in his writings, things which many people looked on as visionary matters and stories; and which apparently led them to despise the many admirable arguments contained in them. I received an order from the Lord, to write and publish them, replied Mr. Swedenborg; therefore do not suppose, that without this express order I should have published things that I apprehended would be deemed as stories, and from being misapprehended, would make me appear ridiculous in the eyes of many people. If I declare to them that I have received such an order, they will

---

\* Abbe Pernetty.

will not believe me ; and therefore I shall rest satisfied with having obeyed the orders of my God ; and shall answer them as Paul to the Corinthians : *Nos stulti propter Christum, vos autem prudentes in Christo* : and, *Si insanimus, Deo insanimus, &c.*

The same Senator observed to his Majesty, King Gustavus, that if the Swedes should hereafter establish any Colony, the Doctrine which Swedenborg has published, as the Doctrine of the New Church of Jesus Christ, ought to be taught in it, because that agreeable to the principles he lays down, the Colonists would then truly possess the Love of God, and Charity as the end of all their actions ; that they would be active, industrious, and intrepid in dangers, being verily persuaded that what we call Death is no more than a passage from this life, to one that is more happy ; and in short, that according to the interior and spiritual sense contained within the letter of the Sacred Writings, nothing would be found to excuse their offences.—Notwithstanding the number of Visits that he received from people of all ranks, he would never receive any particular ones, and more especially those of the female sex, without one of his Domesticals being present ; and that his Visitors always spoke in the language of the Country ; the reason for which he gave was, I will have witnesses of my discourse and conduct, that all pretences to malicious assertions and scandal may be taken away.

The following fact is a proof of what I have just observed ; and which I have from the wife of Mr. Swedenborg's Gardener. Bishop Hallenius, the successor of Swedenborg's father, paying a visit to Mr. Swedenborg, the discourse began on the nature of common Sermons. Mr. Swedenborg told the Bishop amongst other things : you insert things that are false in your's ; on this, the Bishop told the Gardener who was present to retire, but Mr. Swedenborg commanded him to stay. The conversation went on, and both turned over the Hebrew and Greek Bibles, to shew the texts that were agreeable to their assertions : at length the conversation finished, by some observations tending as reproaches to the Bishop on his Avarice, and various unjust actions : you have already prepared yourself a place in Hell, said Mr. Swedenborg ; but, added he, I predict that you will some months hence be attacked with a grievous illness, during which time the Lord will seek to convert you. If you do then open your heart to his holy inspirations, your conversion will take place. When this happens, write to me for my Theological Works, and I will send them to you. In short, after some months had passed, an officer of the Province and Bishoprick of Skara came to pay a visit to Mr. Swedenborg. On being asked how the Bishop Hallenius

was ; he has been very ill, replied the officer, but at present he is well recovered, and is become altogether another person, being now a Practiser of what is good, full of probity, and returns sometimes three or four fold of property, for what he had before unjustly taken into his possession. This Bishop was from that time, even to the hour of Death, one of the greatest supporters of the Doctrine of the New Church of the Lord, and declared openly, that the Theological writings of Mr. Swedenborg were the most precious treasures given for the welfare of mankind.

Mr. Swedenborg was of a very mild temper, yet just, and incapable of perverting truth, for human respects or any other motive. Mr. Robsam, the Author of his Life, having asked him if a certain Curate, who was greatly esteemed in the Capital on account of his flowery Sermons, who was lately deceased, had a place in Heaven? No, said Mr. Swedenborg, he went directly into the Abyss; for this Ecclesiastic left his devotion in the pulpit; he was not pious, but a hypocrite, proud, and greatly vain of the gifts he had received from Nature, and the goods of fortune he was continually seeking to acquire. Truly, false appearances will stand us in no stead hereafter; they were all separated from him after his decease; the mask has fell off from him; and at that period it is manifest to all, whether the man is inwardly evil or good.

The same Mr. Robsam, having also asked him in what manner he first begun to have his Revelations: "I was at London, said Mr. Swedenborg, and dined late at my usual Inn, where I had a room kept for me, that I might have the liberty to meditate in peace on Spiritual things. I had felt myself pressed by hunger, and was eating very heartily. Towards the end of the meal, I perceived that a kind of mist came over my eyes, and I saw the floor of the room covered with frightful reptiles, such as serpents, toads, caterpillars, and others; their number appeared to increase as the darkness did, but both soon passed away.—After that, I saw clearly a Man in the midst of a bright and shining Light sitting in a corner of the room. I was alone, and you may judge of the consternation I was in, when I heard him pronounce distinctly, and in a sound of voice very capable of striking terror, *Eat not so much.* After these words, my sight began to grow obscure, but came too, little by little, and then I saw myself alone in the room. Still a little frightened at what I had seen, I made haste to my own apartment, without speaking to any one of what had happened to me. I there reflected seriously on it, and could find no reason to suppose it to be an effect from chance, or any physical cause.

"The

“The following night, the same Person appeared to me, in a strong shining light, and said,—“I AM GOD THE LORD, THE CREATOR AND REDEEMER; I HAVE CHOSEN THEE TO EXPLAIN TO MEN THE INTERIOR AND SPIRITUAL SENSE OF THE SACRED WRITINGS: I WILL DICTATE UNTO THEE WHAT YOU OUGHT TO WRITE.”—I was not at all frightened now, and the light with which He was encompassed, although very bright and resplendent, occasioned no painful impression on my eyes. He was clothed in Purple, and the vision lasted a full quarter of an hour. That same night were the eyes of my Spirit opened, and disposed so that I might have a Spiritual Sight of Heaven, the World of Spirits, and the Hells; and I found every-where many persons of my own acquaintance, some of them deceased a long, and others but a short time.

“From that day I gave up all my worldly occupations, that I might have leisure to employ myself in Spiritual ones, in conformity to the command I had received.

“It happened often unto me after that period, that my Spiritual sight was opened so far, that I could see in the most clear and distinct manner, what passed in the Spiritual World, and converse with Angels and Spirits, in the same manner as I speak with men.”

Mr. Swedenborg has related the same to the Doctors Beyer and Rosen, when he dined with the last, at his house at Gottenburg. Some might perhaps say, that this Person was an angel of darkness, transformed into an Angel of Light, to seduce and deceive Mr. Swedenborg; but the Lord has taught us a certain maxim, by which we may know false Prophets and Hypocrites, and that is, BY THEIR FRUITS YE SHALL KNOW THEM. And in relation to this, He told the Pharisees, If ye shall KEEP THE COMMANDMENTS of my Father, ye will understand what I say, and know if my Doctrine is from God or no.—Did not the outward observers, the sticklers for the doctrinal traditions of men, and the most outward or husky part of Divine Writ, even say, that the Lord himself was a Fool or Madman, a Blasphemer, that he was inspired by the Devil, and that he did his miracles in the name and by the power of Beelzebub? Men who, as to the Internal state of their lives, stand out of the order of Heaven, and whose reasonings are of consequence correspondent thereunto, cannot but form a wrong judgment of these things; but it is otherwise with those who are real Christians, so who have made good advances in that life, without which no man shall see the Lord; and such only are deemed competent judges of the contents of Swedenborg's writings, and of his conduct.

Let

Let such only read those writings impartially, and they will soon perceive, that the angel of darkness was either forced by God to teach the Truth, that is destructive of his own kingdom, or what is by far more reasonable, that such a one could in no wise be the author of the contents of those writings.

Mr. Robsam having asked of the wife of Mr. Swedenborg's Gardener, if she had ever observed any change in the countenance of her master, soon after he had conversed with Spirits, to this she replied: Entering one day after dinner into his chamber, I saw his eyes like unto a most bright flame: I drew back, saying, In the name of God, Sir, what has happened extraordinary to you, for you have a very particular kind of appearance. What kind of look have I, answered he? I then told him what had struck me. Well, well, replied he (which was his favourite expression) don't be frightened, the Lord has so disposed my eyes that by them Spirits may see what is in our world. In a short time this appearance passed away, as he said it would. I know, said she, when he has conversed with Heavenly Spirits, for there is a pleasure and calm satisfaction in his countenance, which charms those that see it; but after he has conversed with evil Spirits, he has a sorrowful look.

Mr. Swedenborg did not make any preparations for his voyage; he was wont to go without any servant, in an open Coach from Stockholm to Gottenburg, and from thence by Sea. I know, says Mr. Robsam, two Captains of Vessels who have carried him from Sweden to England, and have brought him back from thence. The name of one was Harrison, the other Browel. The first told me, that "Mr. Swedenborg kept himself to his bed almost all the time of the voyage, spoke much when [apparently] alone, and always answered any questions he put to him with great sagacity. When he is on board my Ship, I have observed that I have the most favourable wind; and could I always have him, I would carry him very willingly for nothing." Browel said the same thing: he carried Mr. Swedenborg from London to Stockholm, in a very remarkable short space of time. When I spoke of this to Mr. Swedenborg, he replied; "I have always been particularly favoured in my Sea voyages."

I met him in his carriage, when he was going to London, on his last voyage but one, and asked him, how he durst undertake so long a voyage at the age of 80: do you think added I, that I shall see you return hither? Be not uneasy, my friend, said he, if you live we shall see one another again, for I have yet another voyage of this kind to make. He returned accordingly. The last time of his departure from Sweden, he came to see me on the day

day he was to set out, and I then asked him if we should meet again. He answered me in a tender and touching manner, I do not know whether I shall return; but am assured, I shall not die before I have finished the publication of the book, intitled, *True Christian Religion*, and for which only I am now about to depart. But should we not see one another more in this lower world, we shall in the presence of the Lord our good Father, if so be that we observe to do his commandments. He then took a chearful leave, and went with an apparent vigour of body, of a man of thirty years of age.

Some time before this last voyage, he had petitioned his Majesty the King Adolphus Frederick, to expedite letters to the Consistories of the Kingdom, for the examination of his writings, and to enjoin them to give their advice on the contents: but the Consistories did not do it.

The King having met Mr. Swedenborg, told him, The Consistories have been silent on my letters, and your writings; and putting his hand on Mr. Swedenborg's shoulder, added; "We may conclude that they have found nothing reprehensible in them, and that you have wrote in conformity to Truth."

## A L E T T E R,

From C. SPRINGER, ESQ. to L' ABBE PERNETTY, Librarian  
to the KING of PRUSSIA.

S I R,

BY the letter that you honoured me with, dated Berlin the 6th of last December, and which came late to hand, I perceive that you desire to have some of the works published by the deceased Assessor, Emanuel Swedenborg; as also a relation of the particulars that passed at my meeting with him during his life-time; and that my friends, Messrs de Nordenskjold, have directed you to me for such information; in regard to which, I shall satisfy your desires on those heads, so far forth as my strength and fight will permit me, which have failed me considerably within the last two years, and which on my approaching near to my 79th year is indeed less to be wondered at.

It is to be observed, that Assessor Swedenborg was not a Count, but a simple Gentleman so far as the year 1719. His father Jesper Swedberg was Bishop of Skara, and a man of great learning; but this Emanuel Swedenborg was gifted of  
Ggd

God with greater endowments. His knowledge and sincerity were both very remarkable. He was constant in friendship, extremely sober in his diet, and plain in his clothing. His common food was bread and butter, and milk Coffee; yet at times he was wont to eat a litte fish, but eat very seldom any meat, or drank above two glasses of wine. He disregarded places of honour, and therefore determined, about the year 1740, to request his discharge from the place he was appointed to: but the King granted him a pension of the moiety of the salary of his place, which he enjoyed to the time of his decease. It gives me a very particular pleasure to understand that you, Sir, intend to translate some of his works, to the intent that they may become more generally known; and that you propose beginning with that intitled, "*Arcana Cælestia*." It is in 8 vols. and sells for Eight Guineas, or Eight Livres, Eight Shillings Sterling. His last Treat, intitled, *Coronis seu Appendix ad Veram Christianam Religionem*, sells for Two Shillings.

The expence for the carriage may be about Three Shillings more, so that the total will amount to Eight Livres Sterling, Thirteen Shillings. An opportunity of sending them by Hamburg, may be found during any month in the year.

I waited, Sir, on the Count de Luzi, and informed him of your commission to me respecting these books. He told me, that he had not received any advice but as he was well acquainted with you it was sufficient, and that he would take on him to advance the money for the purchase of the Books; adding afterwards, that it might not be amiss, that you should be informed of the high price of them before they were sent. It will therefore inurely depend on you, Sir, to inform me whether you wish to have them sent.

I apprehend, Sir, that you must be possessed of another Latin Work, of the deceased Mr. Swedenborg, intitled, *De Cælo et Inferno*. I could wish nevertheless, that you were also possessed of the English Translation of that work, which was performed by the learned Doctor in Divinity, Thomas Hartley: in the margin of that work, are to be met with Notes and Observations of the Translator.—His Treatise costs Ten Shillings.

This Doctor Hartley has likewise translated into English, with Notes and learned Observations, a small Treatise of the late Mr. Swedenborg, intitled, *A Theosophic Lucubration, on the nature of Influx, as it respects the Communication and Operation of the Soul and Body*, in 4to. The price of that translation is Two Shillings and Sixpence: it concludes with a letter from the late  
Mr.



Mr. Swedenborg, to Dr. Hartley, concerning his family and connections.

There is also a small Volume in 8vo. the Latin title of which is, *Nova Hierosolyma*, &c. This also has been translated into English, but is imperfect.\* The Latin copy is therefore more worthy of perusal on this account, than that edition. It may not be amiss to observe, that although this translation is imperfect, there is not, as I am informed, a copy to be fold. As to the *Arcana Cœlestia*, I am told that there are but two sets of the Volumes to be met with, one of which I have retained for your service.

I shall now proceed to satisfy the desire you have, Sir, of being informed of the discourses I had with the said Mr. Swedenborg, as well by ourselves, as in the presence of others; but I must here observe, that as there was much, it would be too difficult to relate the whole.

It is certain, that two or three weeks before his decease, and not two or three days (as his opponents insinuate), I asked him, when he believed that the New Jerusalem, or the New Church of God, would be manifested, and if this manifestation would take place in the four quarters of the World? His answer was, that no mortal could declare the time, no, not even the Celestial Angels; and that it was solely in the will of God. Read, says he, the Revelations, Chap. xxi. 2; and Zechariah, Ch. p. xiv. 29; and you will find therein, that it is not to be doubted, but that the New Jerusalem [Dispensation] will manifest itself to all the earth.

I questioned him also concerning the letter that was wrote by the Queen of Sweden, to her brother the deceased Margrave; he replied, much of the common report is true, and part of it not; but perhaps the whole of the matter is better known at Berlin, [than in other parts.] (†)

I then

---

\* The Extracts from the *Arcana Cœlestia* were omitted in that Edition.

† A friend to Mr. Swedenborg's writings was informed of the following particulars respecting this transaction, by the writer of the above letter, which containing some things not found in the account related in the Anecdotes, is inserted for the reader's perusal.—“The Queen had sent some Letters of a secret nature to her brother, a Prince in Prussia, and being desirous to know whether he had received them, she consulted Mr. Swedenborg concerning it, who told her he would inform her whether he had or not in a few days. On his going to the Queen at the time appointed, he told her that her brother had received them, and was going to answer them, and

E,

that

I then asked him whether it was true, as I was informed it was, that when he was at Gottenburg, (a Swedish town about 60 Swedish miles from Stockholm) he had foretold to his friends, three days before the arrival of the post, the particular hour of the beginning of the great fire that happened at Stockholm; to which he replied, that it was exactly true.

I put to him also many questions concerning Charles the XII. of Sweden, and received surprising answers from him on that head.

I shall now proceed to relate to you, Sir, what I have seen and heard of him. Fifteen years ago, Mr. Swedenborg was about to depart for Sweden, and desired me to procure him a good Captain, which I did. I made the agreement with a person named Dixon. Mr. Swedenborg's effects were carried on board the vessel; and as his apartment was at some distance from the port, we took for that night a chamber at an Inn near it, because the Captain of the Vessel was to come and fetch him in the morning. He went to bed, and I went to sit in another room with the person of the house, with whom I was conversing. We both heard a remarkable noise, and could not apprehend what it could be; and therefore drew near to a door, where there was a little window that looked into the Chamber where Mr. Swedenborg lay. We saw him with his hands raised towards heaven, and his body in the greatest agitation. He spoke much for the space of half an hour, but we could understand nothing of what he said, except, that when he let his hands fall down, we heard him say with a loud voice, My God! But we could not hear what he said more. He remained afterwards very quietly in his bed. I entered into the Chamber with the master of the house, and asked him if he was ill. No, said he, but I have had a long discourse with some of the Heavenly Friends, and am at this time in a violent sweat.

As his effects were embarked on board the vessel, he asked the person of the house to let him have a Shirt; he then went again to bed, and slept till morning. When the Captain of the Vessel came to fetch Mr. Swedenborg, I took my leave of him, and wished him a happy voyage: having then asked the Captain if he was provided with good and necessary provisions, he answered me,

---

that in the Escutore of the Prince was an unfinished letter, that was intended to have been sent to her, before his decease. On this she sent to the King of Prussia, and the letter was found as Mr. Swedenborg had predicted, which the King sent to her.

me, that he had as much as was needful for the voyage. On this Mr. Swedenborg said, " My friend, we have not need of a great quantity; for this day week we shall, by the aid of God, enter into the port of Stockholm, at Two o'Clock." On Captain Dixon's return, he related to me that this happened exactly as Mr. Swedenborg had foretold.

Two years afterwards, Mr. Swedenborg returned to London, where we continued our ancient friendship. He informed me, that he had sent his works to the Swedish Bishops, but without fruit, and that they were received by them with the same indifference, as he had experienced on the part of the English ones. I observed a remarkable change amongst the Bishops in London, for before his voyage to Sweden, they received his works with indifference, but after it with great respect. I asked him from whence this change happened? He replied, " God knows the time when his Church ought to commence."

His intimate friends here, were the Doctor in Divinity, Thomas Hartley; the deceased Doctor in Philosophy, Hampe, a learned man who was Preceptor to George the II; and the Doctor in Medicine, Messeter; but Doctor Hartley, a man of profound Science, and a true servant of God, was his most intimate friend. It was he who translated into English (as was observed above) the work of Mr. Swedenborg, intitled, *De Cælo et Inferno*, with the learned observations thereon; as also that which is intitled, *A Theosophic Lucubration on the Nature of Influx*, with Notes of a like kind. This Doctor is still alive, but far advanced in years.

As to what relates to myself, I cannot, Sir, point out the reason of Mr. Swedenborg's great regard for me, who am not a man of literature. It is true, that we were good friends in Sweden, but that this friendship should continue between us with such constancy as it did, is what I did not expect.

The whole of what he has related to me, concerning my deceased friends and enemies, and of the secrets which existed only between them and me, is almost past belief. He even explained to me in what manner the peace was concluded, between Sweden and the King of Prussia; and praised my conduct on that occasion. He pointed out to me the three Great Personages, whose services I made use of in that circumstance, which was nevertheless a great secret betwixt us. I asked him how he could be instructed of these particulars, and who had discovered them to him: to which he replied, " Who informed me of your affair with Count de C— E—d! You cannot deny the truth of what I have just related to you. Continue, added he,

“ to merit his reproaches ; depart not from the good way, either  
“ for honours or money ; but contrariwise, continue as constant  
“ therein, as you have been hitherto, and you will prosper.”

I wish, Sir, that I was capable of reporting to you all that he  
told me ; but I must finish my letter, in assuring you of the  
esteem with which I am

Your's, &c.

C. SPRINGER,

LONDON, JAN. 18th, 1782.

---

This Letter, as well as the preceding Anecdotes, were directed  
to the Translator of the French Treatise on Heaven and  
Hell.



LETTERS

# L E T T E R S

WRITTEN BY

The Hon. EMAN. SWEDENBORG.

---

## L E T T E R I.

To his Excellency the AMBASSADOR.

I Passed the Winter at Amsterdam, and during that period, published an Explication of St. John's Revelation, intituled, *Apocalypsis Revelata*, containing Secrets hitherto unrevealed. I have sent your Excellency Twenty Copies of the same. Messrs Howen and Zoon are acquainted with the Captain who has the care of them. Of this Work I have sent Two Copies to the Cardinal de Rohan, Two to the Royal Society of Sciences; Two to our Secretary of State, and One for the Royal Library. In the same work are inserted various Memorable Relations of my intercourse with the Spiritual World: they are separated from the text of the Work by Asterics, and are to be found at the end of the Explication of each Chapter: as they contain several remarkable particulars, they may probably excite the reader to their first perusal. Besides this, I have published a new method of finding out the Longitude, which I discovered in my youth. Of this I send your Excellency Ten Copies, to communicate to those who have a knowledge in Astronomy. If your Excellency pleases, should a suitable opportunity present itself, I shall esteem it a favour, if you will send Two Copies to the Royal Society at Berlin, I shall set out this week for London, where I propose staying about ten weeks; and shall be informed by Baron Nolken, if the Book is arrived.

## L E T T E R II.

To the SECRETARY of STATE.

I Have at last finished the Explication of St. John's Revelations, circulated them round to all the Universities in Holland, Germany, France, and England; and am going to send Seventy

Seventy Copies to Stockholm, of which your honour will please to take Ten, and give Five to the following Senators: Senator Hopken; Senator Schetfer; and Nordencrantz, Counsellor of Commerce; Bishop Menander; and Bishop Serenius: the other Five you will be pleased to dispose of amongst your friends. I desire the remaining Sixty to be kept safe until I return home, meaning to distribute them amongst the Academies and Libraries in Sweden, and to Clergymen qualified for a more than ordinary station. I design to present Four to the Court, and the remainder to the Universities and Seminaries in foreign parts. Sir, it will give me great pleasure to hear of your's and your dear Father's welfare.

I remain Your's.

P. S. I shall depart this Week for London.

### L E T T E R III.

Extract of Assessor SWEDENBORG's Letter, dated STOCKHOLM, October 30th, 1769, and supposed to be written to Dr. BEYER, in GOTTENBURG.

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 Consort, with both of whom I had a long conversation. I have also seen several Senators and heads of the Parliament, and some of the Bishops, who all behaved very kind and affable to me, except Bishop F. On being informed that my Copies of the work, *De Amore Conjugiali*, were stopped at Norkioping, I inquired of several Bishops from Abo, Westmanland, Gothland, and Sundete, how matters stood respecting my writings, who all assured me, that they knew no other but that the Books were taken care of, lest any part of them should be lost before my return home; but that Bishop F. had made a representation of the matter to the Clergy, 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 Court; and consequently that none of the Clergy, except that Bishop, bore any part in it; whom I saw, but had little discourse with, he having  
set

\* The present King of Sweden.

set himself in opposition to them. Yet the malice of this person cannot avail in this matter, for I have brought over 38 Copies of this work with me, and sent over five of them before; the half of which number I have delivered and sent to the King, Senators, Bishops, and others, so that there will still be some left in Stockholm, for future occasions. I think of sending those that are stopt at Norkioping abroad, where they are much desired.

I send herewith, a little Treatise, printed in London, called, *De Commercio Anime et Corporis*, which has been sent to the Academies and Univerfities in England and France. Please to peruse the latter part of it; this is already translated in English. I only advised with B. B. respecting the little Treatise, intitled, "A Summary Exposition of the Doctrine of the New Church," desiring him at the same time 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 Divinity, and therefore the Light that is given from the Word of God, is not received by them. By what is said in St. Paul to the Romans, chap. iii. 28, and Galat. v. 16, is not meant an imputative Faith of the merits of Christ, but real Faith in Jesus, which is Faith essentially from Him, and in Him. Neither are the works of the Law of the Decalogue meant in those places, but the works of the Mosaic Law, proper to the Jews. They do not understand Rom. iv. of the Imputation of the present Church, nor will they be enlightened by such scripture texts as concerns the Son of God, not from Eternity, but conceived in time from Jehovah God, and born of the Virgin Mary, according to the very words themselves, in St. Luke, chap. i. 31, 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 that the framers of them found no other or better way to refuse and banish the Arian errors and heresy: but the Apostolic Creed teaches no such thing. I therefore strictly cleave and adhere to the Apostolic Church.

To call on God the Saviour, can in no wise be denied as unavailable, or forbid by any society of people whatever, who profess Christianity, and less by the Lutherans, who hold what is contained in the Augufian Confession, page 19; also in the  
Apology,

Apology, page 226, and that in Christ MAN IS GOD, AND GOD MAN, as already mentioned. In the *Formula Concordiæ* is to be met with a Declaration and Explanation of a Divine Trinity as the object of Faith, page 695, App. page 138; but what is not in reality a true Explication of the Divine Trinity in God the Saviour, 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 Summary Exposition has been published, as an abstract of it, and preparative for it's reception. This treatise has been dispersed throughout Christendom, Sweden excepted, and that from the reason that true Divinity exists there but in it's 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, that 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 Saviour says to his disciples, Matt. chap. x. 16. What has been related concerning some remarkable particulars of a woman in her dying hours, was 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 the Spirit. The Spirits who first spoke through that woman, were of the Dragon's Society, that were cast out of Heaven, agreeable to the prediction in the Revelations, chap. xii. They are from thence become so filled with enmity and hatred towards our Saviour, 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, of what she thought, and had spoken to you her husband, and 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.

EMANUEL SWEDENBORG.

P. S. This



P. S. This letter may be shewn to others, and also copied or printed, if deemed necessary. Two Hon. Gentlemen in London have sent me an Invitation from thence, and I have almost resolved on going there the ensuing spring.

## L E T T E R IV.

Assessor SWEDENBORG's two Answers to Letters received from the Superintendent OSTINGER, translated from the DANISH Translation.

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 follows: 1. The Treatise on Heaven and Hell. 2. Of the New Jerusalem, and it's 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, intitled, "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 has he 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

F

thing

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 in it.

I remain your most ready Servant,

EMANUEL SWEDENBORG.

## LETTER V.

Another Answer from Assessor SWEDENBORG to Mr. OSTINGER.

1st. **T**O your Interrogation, if there is occasion for any Signs of an Extraordinary Kind to confirm Mankind that I am sent from the Lord to do what I do? I have in reply to observe, that at this day no Signs or Miracles will be given, because they operate only to an outward dead belief, and do not avail so as to convince the Inward State of the mind agreeable to the State of Free-Will given to Man by the Lord, as the proper means of his Regeneration. That miracles only operate to an Exterior Faith or Belief, may be seen from the little effect they had on the people in Egypt, and the Children of Israel in the Desert, when the Lord Jehovah descended on Mount Sinai in their presence: and from what effect they had on the Jewish Nation, when they saw all the miracles our Saviour performed before them; for after all, did they not crucify him at last? 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 Signs that will be given at this day, will be an Illumination of the mind from the flowing Graces and Knowledge of the Lord, together with the reception of the Truths of the New Church, which will form the mind to a just perception

tion of Heavenly Truth, that will work more effectually than any Miracles.

2d. You ask me, if I have spoke with the Apostles? To which I reply, I have. I have spoken at times, during the space of one whole year with Paul, and particularly of what is mentioned in the Epistle to the Romans, chap. iii. 28. I have moreover spoken three times with John; once with Moses; and I suppose a hundred times with Luther, who owned to me that, contrary to the advice and warning of an Angel, he had received the Doctrine of Salvation by Faith alone, merely by itself, and that with the intent that he might make an intire separation from Popery. But with the Angelic Order I have spoke and conversed for these twenty two years past, and daily continue to converse with them, they being sent of the Lord as Associates. There was no occasion to mention this in my Writings; for had I done it, who would have believed it? Would they not also have said, Do Miracles first, and then we will believe?

3d. Why from Philosophy I have been chosen to this office? Unto which I give for answer, that the Spiritual Knowledge which is revealed at this day must have been first reasonably learned and naturally understood, because Spiritual Truths answer unto Natural ones, inasmuch as these originate and flow from them. 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, n. 87 to 102, and 103 to 115. I was on this account, by the Lord's Providence, first prepared by an Introduction into the Natural Sciences, and that from the year 1710 to 1744; and at that time Heaven was opened unto me. Every one is morally educated and Spiritually born from the Lord, by being led from what is Natural to what is Spiritual. Moreover, the Lord has bestowed his Graces on me so as to form in me a love of Spiritual Truth, which operates not with any view to worldly profit, but merely for the sake of Truth itself: indeed every one who loves Truth merely from a regard to it's own intrinsic worth, receives such love from the Lord, he being the Origin of Good and Truth, and the way thereunto. See John xiv. 16. But he who professes the Love of Truth, yet has more a regard to promotion and riches in view, sees Truth in reality from his own self-hood; and when a man looks from such a principle, Truth appears inwardly to him as Falsity. As the confirmation of falsehood has clogged and deceived the Church, essential and reasonable Truth must therefore remove it; for otherwise Men cannot comprehend Spiritual things, which surpasses Natural Reason and Understanding. The prevailing Doc-

trinal Notion, which was brought from the Popish into the Protestant Church, viz. that ordinate Reason shall be held captive under Obedience to what may be taught as Faith, has, as it were, locked up all the doors of the Church; and what can open them, if not an enlightened Understanding, teaching the Genuine Truths that relate to it from the Lord? See the Book of the Revelations Revealed, n. 8, 14.

It concerns me that you have been troubled for translating a few remarkable accounts from the Explication of the Scriptures, intituled, *Arcana Cœlestia*; but what suffers at this day more than Truth itself? How few there are who have an ability to see it, or rather will open their eyes to see it! Therefore be not weary, but indefatigable in defending of truth.

I am your most ready and willing Friend,

EMANUEL SWEDENBORG,

Stockholm, Sept. 11, 1766.

## L E T T E R VI.

To a Person whose name is not mentioned.

**I**HAD lately the honour to send you a Copy of a Work that I had published at this place, and which contains an Abridgment of all the Doctrinal points treated of in all my other Writings. I think of making a tour to Leyden in a few weeks' time, and shall be glad to be informed of the opinion of the learned in your city, respecting this Work. It is sold by John Christian Seeper, Bookseller in Amsterdam.

## L E T T E R VII.

An ANSWER to a LETTER from the Rev. T. H.

**I**Take pleasure in the friendship you express for me in your Letter, and return you thanks for the same; but as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour as his due, who is in himself the fountain of all truth. It is the concluding part of your letter that chiefly engages my attention,

tention, where you say as follows: ' As after your departure  
 ' from England disputes may arise on the subject of your writ-  
 ' ings, and so give occasion to defend their author against such  
 ' false reports and aspersions, as they who are no friends to truth  
 ' may invent to the prejudice of his reputation, may it not be of  
 ' use, in order to repeal any calumnies of that kind, that you  
 ' leave behind you some short account of yourself, as concern-  
 ' ing, for example, your degrees in the University, the offices  
 ' you have borne, your family and connections, the honours  
 ' 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 prejudices may be obviat-  
 ' ed or removed; for where the honour and interest of truth are  
 ' concerned, it certainly behoves us to employ all lawful methods  
 ' in it's 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 of our Lord 1689, Jan.  
 29. My father's name was Jesper Swedberg, who was Bishop  
 of West-Gothia, and of celebrated character in his time: He  
 was also a Member of the Society for the propagation of the  
 gospel, formed on the model of that in England, and appointed  
 President of the Swedish Churches in Pennsylvania, and London,  
 by King Charles XII. In the year 1710, I began my travels,  
 first into England, and afterwards into Holland, France, and  
 Germany, and returned home in 1714. In the year 1716, and  
 afterwards, I frequently conversed with Charles XII. King of  
 Sweden, who was pleased to bestow on me a large share of his  
 favour, and in that year appointed me to the office of Assessor in  
 the Metallic-College, in which office I continued from that time  
 till the year 1747, when I quitted the office, but still retain the  
 salary annexed to it as an appointment for life. The reason of  
 my withdrawing from the business of that employment was,  
 that I might be more at liberty to apply myself to that new  
 function to which the Lord had called me. About this time a  
 place of higher dignity in the State was offered me, which I de-  
 clined to accept, lest it should prove a snare to me. 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. I  
 am a Fellow, by invitation, of the Royal Academy of Sciences at  
 Stockholm, but have never desired to be of any other community,  
 as I belong to the Society of Angels, in which things Spiritual  
 and Heavenly are the only subjects of discourse and entertain-  
 ment;

ment; whereas in our literary societies, the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale* at Leipzig, in Three Volumes, Folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.

With respect to my family connections: I had four sisters; one of them was married to Eric Benzelius, afterwards made Archbishop of Upsal; and thus I became related to the two succeeding Archbishops of that See, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzelsierna, who was promoted to a provincial government; but these are both dead: however, two Bishops who are related to me are still living; one of them is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical order in the general Assembly at Stockholm, in the room of the Archbishop who is infirm; he married the daughter of my sister: the other, who is called Benzelsierna, Bishop of Westmannia and Dalecarnia, is the son of my second sister, not to mention others of my family who are dignified. I converse freely, and am in friendship with all the Bishops of my country, who are ten in number, and also with the sixteen Senators, and the rest of the Grandees, who love and honour me, as knowing that I am in fellowship with Angels. The King and Queen themselves, as also the three Princes their sons, shew me all kind countenance, and I was once invited to eat with the King and Queen at their table, (an honour granted only to the Peers of the Realm) and likewise since that with the Hereditary Prince. All in my own country wish for my return home, so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against, and should any thing of that kind befall me elsewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them but as matters of low estimation, when compared to the honour of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance in the year 1743, to open in me a sight of the Spiritual World, and to enable me to converse with Spirits and Angels, and this privilege has continued with me to this day. From that time I began to print and publish various unknown Arcana, that have been either seen by me or revealed to me, concerning Heaven and Hell, the State of Men after Death, the true Worship of God, the Spiritual Sense of the Scriptures, and many other

other important truths tending to salvation and true wisdom: and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. 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, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewel; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

EMAN. SWEDENBORG.

LONDON, 1769.

F I N I S.

---

E R R A T A,

To be corrected in the ANECDOTES, &c.

- Page 15, Three lines from the bottom, *read* four States.  
16 line 15 *read*, in the South Suburb of Stockholm.  
16 — 33 *for* waited on him, *read*, took care of it.  
19 — 10 *read*, some months.  
29 — 20 *after* manner, *read*, in the day time.

other impostors, and the willow:  
and that most of the night, I received from their  
house, was the only house which had labored me at  
times to leave my home to visit their country, and in this  
world's wealth, I have what is necessary, and more I  
nor with for.  
Your I am, Sir, given the measure of these things from me,  
in case, as you have not yet been a member to prevent or remove  
any ill judgment or wrong practices with regard to my  
particular or general. I am, Sir, and I heartily wish you  
happy both in this life and temporal, of which I make no  
doubt, it to be you go on to pay us our Lord, and to be  
always before you.

EVAN SWEDENBORG.

London, 1744.

T I M E

E R R A T A

To be corrected in the Appendix, &c.  
Page 101. The name from the printer, and from  
102. The name from the printer, and from  
103. The name from the printer, and from  
104. The name from the printer, and from  
105. The name from the printer, and from





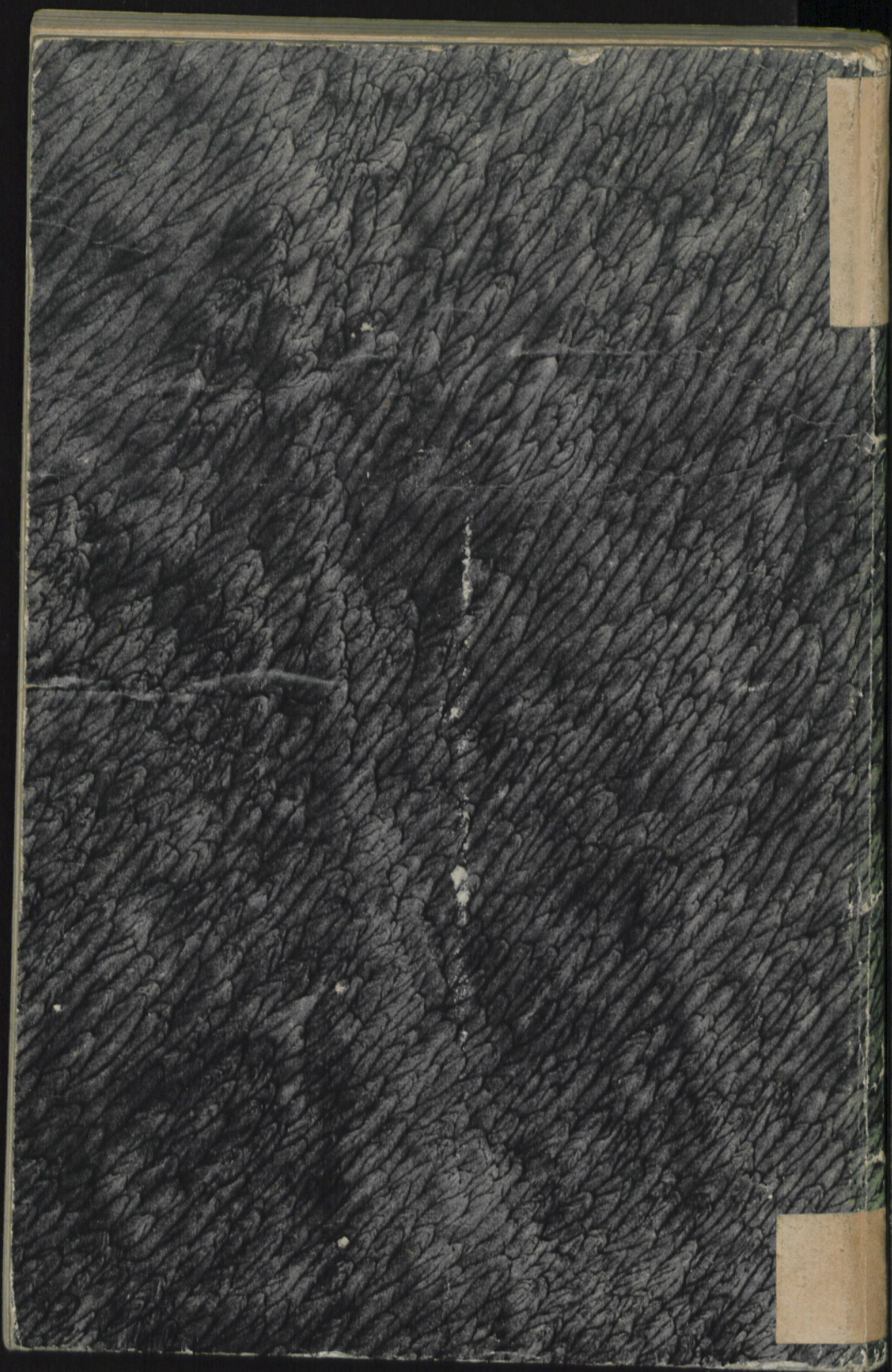




5 1 1 9 0

104



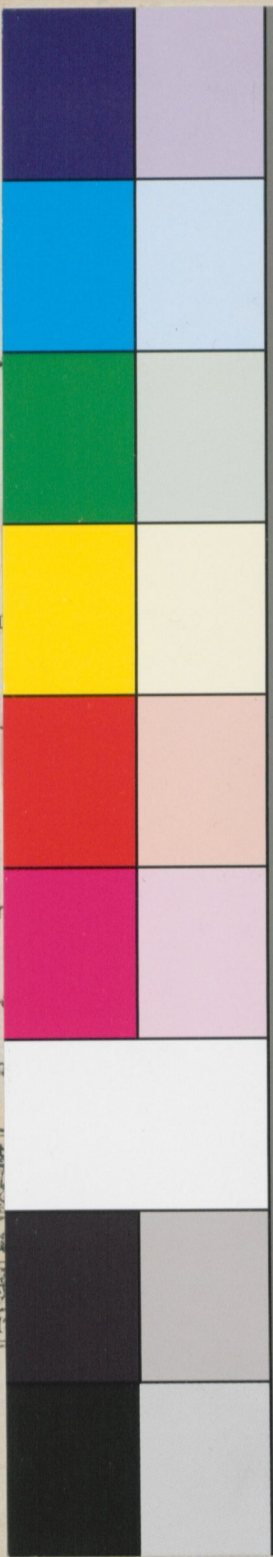


Inches  
Centimetres

Farbkarte #13

B.I.G.

Blue Cyan Green Yellow Red Magenta White 3/Color Black



\*\*\*\*\*  
A  
THEOSOPHIC  
ON THE NAT  
I N F I  
TOGETHER  
An EULOG  
\*\*\*\*\*  
[ Price ONE SHILLING and

