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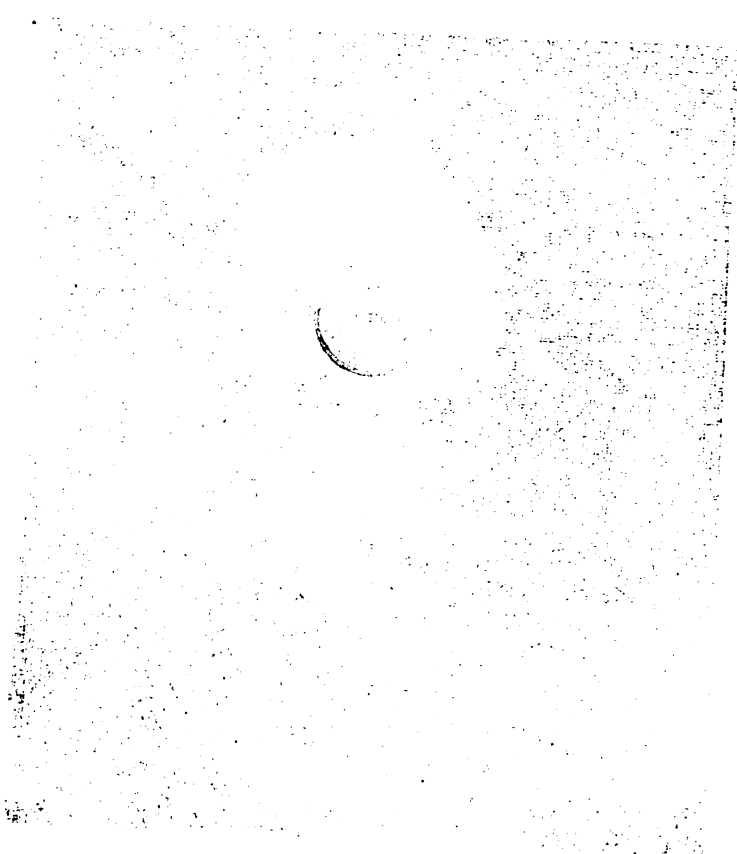
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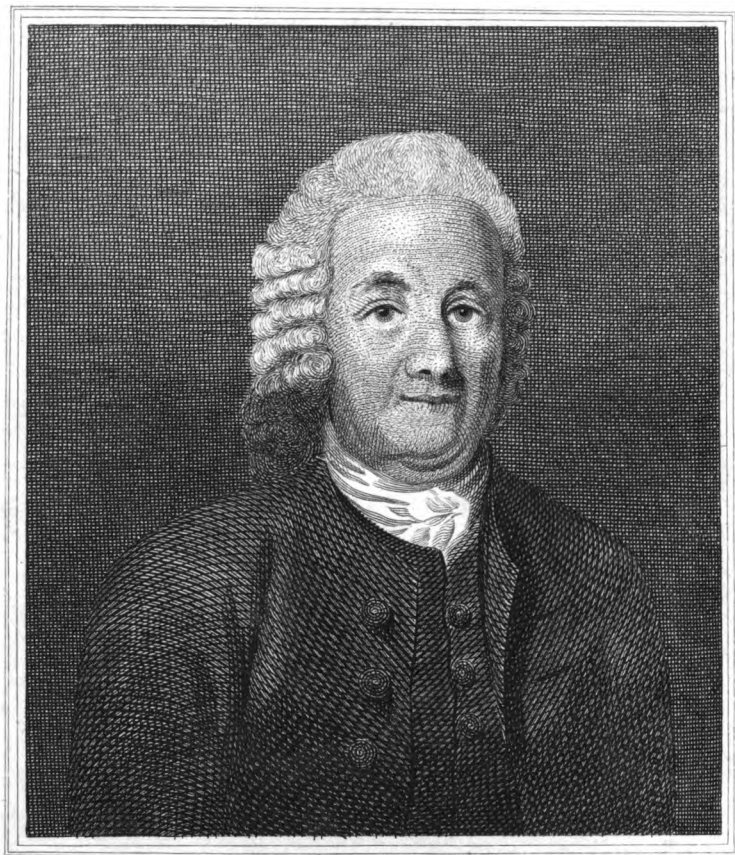
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Jos. Palmer Sc.

SWEDÉNBERG.

in the 80th Year of his Age.

From the original Picture at Stockholm.

— *Audivi vocem è cælo,
dicentem mihi, SCRIBE.*— Apoc. XIV. 73.

THE
Beauties
OF
EMANUEL SWEDENBORG
COMPRISING HIS
Opinions & Visions

COLLECTED FROM UPWARDS OF
FORTY LARGE VOLUMES OF HIS WORKS
CLOSELY PRINTED IN LATIN;

WITH A
Preliminary Dissertation

UPON HIS
LIFE AND WRITINGS,
AND
THEIR RELATION TO THE PRESENT TIMES.

TRANSLATED FROM THE FRENCH

BY
R. SOCIUS, GENT. A. C. W. &c.

When SOCRATES was asked what he thought of the works of HERACLITUS, he thus replied, "That part of them which I do understand, I find to be excellent, therefore, I conclude, the part which I do not understand, to be excellent also."

London :

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THE

TRANSLATOR'S PREFACE.

SWEDENBORG was as eminently distinguished by his birth and genius, as by his literary, scientific and philosophical acquirements and publications. Nor were the qualities of his heart less estimable than those of his mind; his integrity was unimpeachable, and his benevolence, and the mildness of his manners, endeared him to all with whom he had any intercourse. No part, however, either of his literary, scientific, or philosophical labours forms the subject of the present work; they are mentioned, solely with the view of counteracting a prevalent opinion, amongst those who are unacquainted with the life and writings of the author, that he was a total stranger to science and philosophy, and no better than an illiterate visionary.

About the year 1740, and the 50th of his age, this extraordinary man, forsook, all at once, every sublunary pursuit, and applied himself, wholly, to the contemplation and exposition of spiritual subjects. During the interval between this period and that of his death, which happened in 1772, he published

thereupon upwards of forty treatises in latin, without ever attempting to propagate his opinions, or gain a single proselyte, otherwise than by his publications. However, soon after his death, many adopted his religious tenets as essential and minor articles of belief. These persons must, consequently, have been of the better sort, at least in point of liberal education, or they could not have understood the language in which the author's works were written. In a short time, their numbers, also, became respectable, not only in England, but, likewise, in various parts of the continent; and they were, as they, at present, are, distinguished by the appellation of *the New Jerusalem Church*, or, *the New Church of the Lord*.

Some years after the death of *Swedenborg*, his religious tenets and visions, extracted from his publications upon spiritual affairs, were condensed into the compass of a moderate sized octavo volume, and was published in France, where it met with a most favourable reception. In this country, it is very scarce, insomuch that a single copy is not, perhaps, to be found, except that in the Translator's possession.

When novel opinions spread rapidly, and, as it were, spontaneously, throughout the community, they become fit subjects for the attention and consideration of the statesman; and, if such opinions be religious, of the divine also. Not that either the statesman, or divine, has a right to suppress or re-

sist them by physical force, but, because it is incumbent upon the former to make himself acquainted with the nature and operation of every active opinion in society, that he may give to each of them its due poize and guidance; and upon the latter, that he may adopt such opinions, if founded in truth, or, if erroneous, that he may combat them with the weapons of scripture and reason. In short, every man, who is not a mere earthling, and who does not believe that his everlasting residence will be with the worms, has a serious and important interest in the sound exposition of the sacred writings; for they are harbingers of light, immortality and bliss, to those who understand them aright; but, to those who pervert their import, of darkness, misery and death.

The language in which *Swedenborg* wrote was an insuperable obstacle to many who might wish to become acquainted with his tenets. But this obstacle has been removed, nearly all his works, upon spiritual subjects, having been translated into english. Still, however, the immense length and great price of his writings, present difficulties equally formidable; and to remove these, also, is the object of the present translation. As to the manner in which it is performed, fidelity to his original has been the Translator's chief care. The nature of the work required it. Diction and style have been secondary objects; but it is hoped that the former will be found sufficiently appropriate, and the latter, though plain, not deficient

in perspicuity. Several inaccuracies will undoubtedly be found, but they must be ascribed to the many and very great disadvantages under which the work has been executed. Such, however, as it is, the Translator offers it, to the public with respect, and to his subscribers with gratitude. He has said but little concerning the author, or the nature and tendency of his writings. Ample information upon those subjects may be found in the dissertation which follows this preface.

THE TRANSLATOR.

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Preliminary Dissertation,

IN A LETTER

FROM THE FRENCH EDITOR, TO MR. N***,

*Upon the life of Emanuel Swedenborg, upon
the nature of his writings, and their relation
to the present times.*

Terram miseriae et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat.—Job. x. 22.

A land of misery and darkness, wherein the shadow of death, and no order, but everlasting horror dwells:

SIR,

Like you, I am an inhabitant of this unhappy land, but the evils in which it abounds have not yet been able to abate my faith; and I hope that the miseries of the human race, however great, will never render me either atheist or manichean. To the torrent of universal corruption which overwhelms mankind, I would oppose religion and manners. Evil has its origin upon earth; it is in heaven the remedy must be sought. Since men first violated the ancient alliance between politics and morality, virtue and happiness are fled far from them. In ceasing to love God and their neighbour, they are become wicked and wretched. Their manners and sciences corrupted, the pride of rank, contempt for the laws, propensity to war, self-love and avarice are their implacable enemies. I am able to enumerate these evils, but God alone can free mankind from their dominion.

The corruption of manners originated with that sex ever dangerous to man. The author of nature adorned woman with beauty, especially intrusting her with the care of his happiness; and that union which is so ardently desired ought

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to be the source of every delight, for marriage is the base of society. When families are virtuous and peaceable, the state, which itself is but one great family, flourishes in prosperity and peace. A domestic life is the happiest and the most innocent. It preserves simplicity of manners, the parent of nobly thinking and of acting well; but when the domestic life is despised and detested, men rush into society like savage beasts into the circus, to worry and to tear one another. In the midst of their laws and their arts, upon which they so highly pride themselves, they live like wolves in a forest, and their brilliant cities, their tribunals, their theatres, and their gorgeous palaces are no other than the dens of wild beasts; and wherefore? because, with conjugal love, paternal, filial, and fraternal love, constituting the principle and aliment of universal charity is totally extinguished. In comparison with these angelic affections, debauchery is esteemed honorable—debauchery which debilitates the body and degrades the soul. A senseless levity, conferring upon folly the authority of reason, is universally prevalent; as is luxury, which renders man cruel and stupid, since it induces him to judge of his fellow-creatures by their wealth alone.

These evils have, in no degree, been remedied by human sciences, which are also corrupted; inasmuch as they have been diverted from their proper object. The study of nature, which ought to lead philosophers back to the author of nature, has only served to increase their distance from him. Situated between heaven and earth, instead of elevating their affections to the former, they have degraded them even below themselves. It is solely by the senses that they judge of the information of the senses. Confined and propelled by the science of the eyes and hands they have adopted for the light of their understanding the information of their gross senses alone: whereas they ought to have referred this light to a superior tribunal; for light proceeds from heaven. *I have discovered, says Solomon, that God alone is able to render me wise, and that, to be in possession of wisdom, it is only necessary to be acquainted with its source.*—Wisd. viii. 21.

Religion, proscribed by philosophers and libertines, could not find an asylum among the great, for they are born trans-

gressors of her chief law, the law of charity. When mortals would be nobles they became haughty, and their manners overbearing. The pride of rank produced inhumanity and even ferocity. In the eyes of a crowd of nobles he who is a man, only, is nothing.

From this contempt of a part of mankind, arose, long since, a contempt of the eternal law which ought to govern all. It is the expression of the universal will, an emanation of the supreme reason and of the divine wisdom, who, himself, formerly gave laws to men. But in order to obey the law, it is previously necessary that justice should be implanted in the heart; and to do good it is first requisite that goodness should be loved. *What are laws without manners?* said one of the finest geniuses of the Augustan age. Virtuous manners are, in effect, derived from humanity, from mutual love the only guardian of the laws and which is no other than a bond of benevolence.

These salutary obligations, which pride despises, are broken by the habit and the love of war. Just Heaven! War between rational creatures born to love each other. War between men who have only a moment to pass upon the earth, where their present, as well as their future happiness depends upon their mutual love! But, exclaim its advocates, war is necessary—The blast of the trumpet announces the quarrels of princes; the signal of murder is hoisted, and thousands and tens of thousands rush forward to tear, to mangle, and to murder one another without knowing wherefore, without having any thing to lose by defeat, or to gain by victory. In the mean time the regions, deluged by these overwhelming torrents, are swept of their inhabitants, their flocks and their produce. The sword, artillery, famine, desertion, debauchery, the inclemency, or insalubrity of the air, all combine in the extension of the havock, and a hundred thousand men melt away like snow before the sun. Another hundred thousand would, with facility, be found to supply their place, and more blood would flow could more money be procured: but money cannot be had, and then they begin to listen to the voice of peace, and in a friendly way to accommodate their differences; which, had they terminated sooner, the world would not have been devastated, or heaven

offended. Such, however, is the whole history of modern nations. Such the monster which devours, not only the fruit of man's labour, but man himself; and such the dæmon which obstructs governments in the reformation of internal abuses and the correction of public manners. In former days the scourge was, at least, not permanent; at the conclusion of a war the army was disbanded; but in these days war subsists in the very bosom of peace. It is in vain a celebrated philosopher says, *in a well constituted society, every citizen is, by duty, a soldier, no one is so by his station.* Notwithstanding all that the wise of all nations have ever said or thought, war has, to this day, continued a trade, in the same manner as commerce and law. Cruel, thoughtless men! your murderous associations are fatal to morals, to manners, to agriculture, to population, to the arts.—Return to your homes—But, alas! What will they do there? Self-interest, the implacable enemy of happiness pursues them to their very retreats: where, although surrounded by their families and neighbours, they neither love, nor are beloved.

You are not ignorant, sir, to what fatal lengths an attachment to the shadows of this earth have driven unhappy mortals. They arrive naked, and yet expect to depart hence, laden with all their treasures, forgetting that virtue constitutes their whole riches; and that, at the last day, they shall in vain lift to heaven their hands, polluted with ill-gotten wealth. Need I point out to you all the evils produced by avarice? by the noxious pestilence of an infernal self-love? Need I describe to you the ravages of that monster, whose name I know not, but who plunders with one hand to dissipate with the other? In announcing to mortals consolation and remedies, I should only afflict them by dispiriting and useless descriptions. The evil is sufficiently known, and I conceive it my duty, only to point out the sources of it, and to convince you its extent is immense, and its virulence so potent that it is incapable of increase. Things will not, therefore, continue long in their present state. The affairs of mankind must undergo a change; and the evil which now preys upon mankind, having had its origin in this world, must, one day, cease to exist. It has now attained its utmost height, and must, therefore, be followed by a speedy annihilation; but

charity, and the regeneration of the human heart, are the only means by which this desirable event can be brought to pass. The most subtle policy is inadequate to the accomplishment of this great work. Let us then have recourse to that being who, alone, is able to give efficacy to human means; and if the time predestined for this purpose is arrived, he has communicated it to some one who is, in every respect, suited to the execution of the design. If in our days, one of our fellow creatures, styling himself the messenger of God, has dared to speak in his name, it is, unquestionably, our duty to hear what he has to say, and to learn what sort of a man he was.

There were nations more antient than the Israelites, which had a worship nearly resembling theirs; a worship, which although divine in its origin, had sunk into idolatry, seeing the Israelites were commanded to overthrow the altars of these nations, to destroy their statues and cut down their sacred groves. Religious worship was established before *Abraham*; *Melchisedech*, who was priest and king, gave him tithes,* and, with his blessing, offered to him bread and wine, which, in religious worship, are the most sacred symbols. It is evident, from many passages in the book of *Numbers*, and in the books of *Joshua* and *Samuel*, that, before the revelation to the Israelites by the ministry of *Moses*, God had manifested himself to a more ancient nation which he had selected as the depository of his word. Even before this time he had conducted the first generations of men solely by inspiration, which they for some time, un-deviatingly followed; and frequently they heard him declare his will, and saw him under a human form. In this state of religion, which was truly divine, and of which the first chapters of *Genesis* are the allegorical history, revelation was immediate; but men, becoming degenerate, ceased to have a direct communication with heaven; whereupon God aided them and their descendants by the communication of

* It is, I believe, generally understood that *Abraham* gave tithes to *Melchisedech*. The error, however, is of no importance here.—Tr.

his word, which purified the earth for a long season.* When this word ceased to operate upon the hearts of men, the divine mercy continued to sustain human nature, by a revelation of the truth; by a second word given to *Moses*, in favour of the Israelites. When the Jewish religion, bordering upon destruction, threatened to involve the whole human race in its ruin; God decreed that nothing less than his own presence was able to prevent the universal wreck. He manifested himself to mankind, under the form of man, preparatory to the destruction of the root, itself, of evil. Yet evil has again budded, and notwithstanding the benefit of our redemption, and of the light of the gospel, man is still destitute of faith, and wicked, and the true religion of Christ is almost extinct. It has had its dawn, its noon, its evening, and its night; passing successively through infancy, adolescence, manhood, and old age. It is now about to expire, as man passes away and days have an end: even as all things disappear pertaining to this earth, where every thing is successive, and nothing fixed, or permanent.

But this church falls only to give place to another, purer and more efficacious; God, who himself has ever raised again the walls of his ruined temples.—God, who cannot cease to love mankind, will not forsake them in these days of affliction; he has promised us assistance as he before promised it to our fathers. The primitive revelation, quoted by *Moses*, announced the second, or that given to the Israelites, which foretold the redemption of mankind, for the book of *Deuteronomy* foretels Jesus Christ, who, himself, in his gospel, foretels his second coming, which signifies his spiritual reign, or the establishment of a new church to succeed the

* In the 29th page, No. 11, of the treatise, intituled *Apocalypsis revelata*, *Swedenborg*, advises us to seek this ancient word in Grand Tartary; where, he assures us, that it will be discovered. A native of France found the vestiges and tradition of it, at Bagdad, where he resided. This is the same word which, as we have already stated, is mentioned in the book of *Numbers*, &c. in *Joshua*, and great difficulties are hereby removed, by thus accounting for the antiquity of science amongst the Orientals, who certainly possessed it before the days of *Moses*.

destruction of the old. This destruction must be understood by *the consummation* of the age, and by *the abomination of desolation*, spoken of in the xxiv. chap. of *St. Matthew*. The evil and the false, the corruption and the impiety, which inundate the earth, are *the abomination of desolation*, and evidently designate the last days of the existing church. Jesus Christ, who will come to establish the new church by the regeneration of the human heart, by a revelation of the internal sense of the holy scriptures, and by the inspiration of faith and charity, will not come in person, neither will he come in the clouds of heaven, or with great splendour, as is literally said in the gospel according to *St. Matthew*. All the terms in that passage are allegorical and their correspondence, as well as their perfect agreement with the revelation to *St. John*, in the *Apocalypse*, sufficiently evince that they must be spiritually understood, and that they declare the spiritual reign of Christ. That prophetic book, after speaking figuratively of evil and error, announces a new heaven, a new earth, and the new Jerusalem, which is about to descend from heaven : all these things signify the good and the true, replacing the evil and the false. The new Jerusalem is the new church, composed of all those who shall be in possession of faith and charity. Jesus Christ has revealed it, and has ordered the exposition of the *Apocalypse* to be published, which is the key of this grand event, and the fulfilment of the holy scriptures. Unintelligible to all its commentators, who perceive in it nothing but schisms in religion, and the downfall of empires, this prophecy is become the pledge of the goodness on high, and the consolation of the faithful. He, to whom Jesus Christ has revealed it, (a mortal no less favoured than *Moses*, *Ezekiel*, *Elias*, *John*, and *Paul*,) solemnly attests that he has, throughout a long succession of years, viewed the wonders of heaven and of hell ; a thousand times has he held converse with angels in the same manner as a man converses with his friend. Instructed and inspired by them, he has written a great number of admirable works : he solemnly assures us it was under the immediate dictation of Jesus Christ, himself, that he wrote his *Apocalypsis revelata* ; or, the revelations laid open, and

every thing which has relation to the internal, and to that day concealed, sense of the sacred writings.

The name of this extraordinary man was *Emanuel Swedenborg*; he was born at Upsal, in Sweden, the 29th of January, 1688, in a distinguished order. His father was a lutheran, and bishop of Skåra. Placed from his youth in an important office of jurisprudence, the son distinguished himself by his literary and scientific acquirements, and by his virtues; and soon rendered himself known to the learned world by numerous and excellent works upon mineralogy,* natural philosophy, mathematics, and astronomy. His journies through the most flourishing countries of Europe, procured him a new accession of honours and friends

While thus esteemed and cherished for his virtues and knowledge, his life always useful and irreproachable, *Swedenborg*, about the year 1740 quitted the pursuit of temporal affairs, to occupy himself in spiritual affairs only. In 1745 he received the first favours and orders of heaven. The following is the account which he, himself, gives of this circumstance, in a letter to *M. Robsam*, inserted in the preface to the treatise upon *Heaven and Hell* :

* The following is a list of the writings of *Swedenborg*, upon human sciences: *Collection of Maxims from Seneca and Publius Syrius*, 1709.—*A Collection of Latin Verses*, 1710.—*Essays and Remarks upon the Mathematics and Natural Philosophy*, 1716.—*Introduction to Algebra*, 1717.—*An Essay towards fixing the value of Coin*, 1719.—*On the position and Motion of the Earth and Planets*, 1719.—*Of the height of the Tides, and of the Flux and Reflux of the Sea*, 1719.—*An Essay upon the principles of Natural Things; or, upon the manner of explaining Geometrically Chemistry and experimental Philosophy*, 1721.—*New Observations and Discoveries upon Iron and Fire, particularly upon elementary Fire*, 1721.—*A New Method of finding the Longitude, as well upon Sea as upon Land, by means of the Moon*, 1721.—*A Method of Constructing Docks, suitable to the reception of Shipping*, 1721.—*A New Method of Constructing Locks*, 1721.—*A Method of proving the Qualities of Ships*, 1721.—*A Collection of Observations upon Natural Things, particularly upon Minerals, Fire, and the Beds of Mountains*, 1722.—*Philosophical and Mineralogical Works*, 1734, 3 vol. in folio.—*A Speculative Philosophical Essay upon infinity, the final cause of the Creation, and the Mechanism of the Operation of Soul and Body*, 1734, in 8vo.—*The Economy of the Animal Kingdom*, 1740, in 4to,

" I dined, very late, at my inn in London, and was
 " eating very heartily ; when, towards the end of my re-
 " past, I perceived a kind of mist diffuse itself before my
 " eyes, and that the floor of the apartment was covered
 " with hideous reptiles. They disappeared ; the darkness was
 " dissipated, and I saw, clearly, in the midst of a bright
 " light, a man seated in the corner of the room, who said to
 " me, with a terrible voice, *eat not so much.* At these words
 " my sight failed me ; it afterwards gradually returned, and
 " I found myself alone. On the following night, the same
 " man, surrounded by a radiance of light, again appeared
 " to me, and said ; *I am God, the Lord, the creator and re-
 " deemer ; I have chosen thee to unfold to mankind the interior
 " and spiritual sense of the sacred writings : I will dictate to
 " thee what thou art to write.* This time I was not terrified ;
 " and the light, although extremely vivid, made no painful
 " impression upon my eyes. The redeemer was cloathed in
 " purple, and the vision continued a quarter of an hour.
 " On this very night the eyes of my interior man were
 " opened, and enabled to see into heaven, into the world of
 " spirits, and into hell, where I discovered several persons of
 " my acquaintance, some of whom had been dead for a long
 " time and others who had died but lately.*

* Independently of the communication with heaven, with which
Swedenborg was favoured during the remainder of his life, he as-
 tonished his countrymen, by many remarkable instances of superna-
 tural knowledge. In the first place, a lady of the Court of Stockholm,
 was applied to for a sum of money which she very well knew her
 husband had paid before his death ; but not being able to find the
 receipt, and being apprehensive that she should be compelled to pay
 it again, she waited upon *Swedenborg*, and the next day he informed her
 he had spoken to her husband, who had told him where the receipt
 was. The deceased also appeared in a dream to his widow in a night
 gown, which he used to wear before his death, and told her that the
 receipt was in such a place, and there she found it. She related this
 strange incident to the Queen of Sweden, who attested its truth,
 when she was upon a visit, at Berlin, to the king her brother. Andly,
Swedenborg being at Gottenburg, sixty miles distant from Stockholm,
 announced, three days before the arrival of the courier, the dreadful
 fire which ravaged Stockholm, and the precise time at which it hap-

From this period, until his death, which happened at London, the 29th of March, 1772, at the age of 84 years, *Swedenborg* published many works upon spiritual subjects, all written in Latin. Exclusive of these treatises, which are all in quarto, there are many of his manuscripts yet unpublished.

In all these works, *Swedenborg*, in the explication of nature, of the operations of the soul and its union with the body, speaks not only divinely, but positively, of God, of angels, of heaven and hell. In detailing all these wonders, as an eye-witness, and rational being, he takes his authority from heaven alone.—For the certainty of his mission, and the truth of his recitals he calls God and the angels to witness; but let us hear in what manner he, himself, speaks.

“ In my explications of the Apocalypse, I have set down
“ nothing at all of my own, I have written only what hath

pened; this he did, without having had any communication whatsoever with any one concerning it, and he likewise declared that his own house had not been burnt. 3dly, *Swedenborg* embarked at London on board a vessel, bound to Stockholm, commanded by one Captain Dixon, and upon being asked whether he had plenty of provisions, he remarked that “ there was no occasion for so great a
“ plenty, for that they should arrive at Stockholm, at two o’clock
“ in eight days, from that time.” The prediction was accurately fulfilled, as Captain Dixon himself has attested. 4thly, His friends seeing him embark once more, at the age of fourscore, were exceedingly troubled, but he replied to them, “ We shall see one another again;
“ I must make another voyage as well as this; and I shall not die
“ before I have published my treatise, intitled *Vera Christiana Religio*.” He did, in fact, publish it four years after, and then died. 5thly, *Swedenborg*, limited by his fortune to the simple necessaries of life, gave away immense sums. 6thly, An inhabitant of Strasbourg, a man of veracity and a friend of *Swedenborg*, relates, that he procured him a domestic at Paris, who complained that his master constantly left all his doors open, that the house would certainly be robbed, and he feared he might be accused of having done it; “ he need fear nothing,” replied *Swedenborg*, smiling; “ he does not know what a good centinel I have at my door.” Accordingly, the door always remained open and yet nothing was ever lost!!!

" been dictated to me, by Christ himself, who, by his angel,
 " had before said to *John*, " *thou shall not seal the words of*
 " *this prophecy.*" Rev. xxii. 10, signifying, thereby, that
 " the explication of the Apocalypse was reserved for a fu-
 " ture age. The greater part of those who may read my
 " works, especially those which contain the description of
 " heaven, will believe that it is the offspring of my imagina-
 " tion; but I do most solemnly, and sincerely affirm, that
 " all the facts therein related passed under my own eyes;
 " that I was not then in a state of sleep, but as completely
 " awake as ever I was in the whole course of my life.
 " Christ himself appeared to me, and gave me a mission and
 " orders to instruct mankind, relative to his new church,
 " which *John* has spoken of, in the Apocalypse, under the
 " name of the *new Jerusalem*. He likewise opened the inte-
 " rior of my mind, and placed me in such a state that,
 " during the last five and twenty years, I have been in the
 " spiritual world with the angels, and upon earth with men.
 " The apostles, after the resurrection of Christ, *Paul*, *Exc-*
 " *kiel*, *Daniel*, *Zachariah*, *Elias*, and many others, the ser-
 " vants of God, have seen the things of the spiritual world,
 " because the eyes of their mind were opened. Is it so as-
 " tonishing then that it has pleased God, in these days, to
 " confer the same grace upon a man, that he may be enabled
 " to instruct his fellow creatures upon the re-establishment
 " of his church? In describing the wonders in, and beneath
 " the heavens, I have done no more than what God has or-
 " dered me to do. He has made me a witness of the last
 " judgment, which took place in the world of spirits, in the
 " year 1757; and I render a sure testimony to men, in or-
 " der that they may understand the true interior sense of
 " the holy scripture. I have seen heaven and the angels;
 " the spiritual man sees the spiritual man, much better than
 " the earthly man sees his fellow mortal. On the 19th of
 " June, 1770, the lord sent his apostles throughout the spi-
 " ritual world, to preach the gospel, and the everlasting
 " reign of Jesus Christ. I may be believed, or not; I am
 " not able to place others in the situation wherein God has
 " placed me, that they may be convinced by their eyes and
 " ears of the truth of those facts which I have advanced;

" it does not depend upon me to enable them to converse
 " with angels, or to work miracles for the enlightening of
 " their understanding; but when my writings are read with
 " attention, and are discovered to abound in things hitherto
 " unknown, it may naturally be concluded, that I have
 " not acquired a knowledge of them, otherwise than by
 " real apparitions, and from many conversations with an-
 " gels. I acknowledge that God has not granted me this
 " favour for my own sake only, but rather because he has
 " deemed it necessary for the instruction of christians, of
 " every denomination. I received from God the order to
 " publish my writings; and let it not be supposed, that,
 " without this specific order I should have ever thought
 " of publishing accounts which, I am well aware, will be
 " considered as lies, and will subject me to the ridicule of the
 " generality of mankind. Although I assure them of the
 " reality of this order, yet will they not believe me; still
 " the satisfaction remains of my having obeyed God; and
 " I will answer as Paul does to the Corinthians, *we are fools,*
 " *because of Christ; but if we be fools, we are fools to God.*
 " The Lord has manifested himself to me; he has given
 " me orders to publish what I write; he has opened the eyes
 " of my mind, and, thereby, introduced me into the spiritual
 " world, where I have seen heaven and hell. I have spoken
 " to angels, and to spirits, as one man speaks to another,
 " and that during the space of more than twenty-eight
 " years: this I attest and solemnly affirm to be truth."

In short, Swedenborg, throughout the whole of his works,
 expresses himself in a similar manner: *behold!* says he, *this*
is what Christ has revealed to me upon such a subject, and upon
which angels have conversed with me—I have been present, in
heaven, at a conference holden in the temple of wisdom, in such
an assembly, where I have heard such and such opinions debated,
and where such and such resolutions have been entered into.—I
have seen, in the spiritual world, Pythagoras, Socrates, Luther,
Calvin, Xenophon, Pope Sixtus V, Louis XIV, Newton, Wolf,
Hans Sloane, &c. and of such things have they informed me—
Translated to the heavens, I have there seen, in such a grove, in
such a temple, in a palace of such a structure, particular forms,
events, entertainments, and actions. These are the expres-

sions of *Swedenborg*, these the usual form of his expressions and recitals. In one of his letters, prefixed to the treatise intituled *Summaria expositio sensus interni* *Swedenborg* says, *one day, whilst I was perusing this work, angels from heaven, who were present, congratulated me upon my intention to publish it for the general good of the new church of Christ; and he concludes the chapters of all his treatises by a celestial vision, (under the title of memorabilia) corroborative of the truths he had previously declared. In these visions he relates, with equal minuteness and confidence, what he has seen and heard in heaven, in the presence of Christ, and the assembly of angels. We have fully translated many of these visions, which will be found in the ensuing abridgment.*

Is it credible that a virtuous man, who had long illuminated the learned world by his writings, would have dared, for'twenty-eight years successively, and without being inspired, to have held such language, against the testimony of his conscience, in contempt of the God he had always served, of the truth which he had always loved, and of mankind by whom he had been always honoured? No, it is neither conceivable, nor is it possible; common sense revolts at so great an absurdity—The folly, therefore, consists, not in believing *Swedenborg*, but in not believing him. The deist and the atheist treat him as an impostor; but is there any one who does evil for the sake of evil only? There must be some motive; and what motive could *Swedenborg* have in deceiving the world? The virtues which he taught he practised; having voluntarily quitted the path to fortune, he lived in mediocrity, that he might apply himself, altogether, to spiritual concerns. His writings have been often attacked, his morals never; he edified, he instructed the world, requiring nothing from those who govern it; he cannot, therefore, be accused of deceit, or of being actuated by any human motive. It is, however, objected that he was desirous of distinguishing himself, and of acquiring a name; but *Swedenborg* lived concealed. As soon as he had finished any of his treatises, he embarked for the purpose of getting them printed at London or Amsterdam; the success of them he left to providence, and upon his return to Stockholm he made no mention of what he had done.

In consequence of his first revelations, he was engaged in conferences with several ecclesiastics, but they having rejected his opinions, he was silent; and, since that period, he never sought, directly or indirectly, to make proselytes. He never opened his mouth, but with reserve, unless to those in whom he discovered integrity and wisdom; and these were but few. He should, therefore, be judged of favorably, according to the rule, which God, himself, has given to us, whereby to distinguish truth from error. *He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him—* John vii. 18.

There are some who, though they doubt not that *Swedenborg* had revelations from heaven, do not believe they were constant, or that all his writings are inspired. An implicit belief in, and a faithful adherence to, the whole of them form, nevertheless, a peculiar basis which may securely be relied upon. Such a belief is that of many societies, who follow and propagate his doctrines with abundance of zeal, ability and prudence. These faithful disciples of *Swedenborg* acknowledge that they find difficulties and obscurities in his writings; but they believe that their master was not able to express, in human language, all the spiritual ideas with which he was inspired; that the true sense of all his expressions is not fully understood; and, finally, that these obscurities and difficulties, which are but few, will not always exist. Some, also, make a distinction between what God communicated to him, and what was communicated to him by angels; alleging that his first writings are, in this latter class; that is, more angelic than divine; in which case, indeed, they would be less infallible than those which were revealed to him from God, were not the former confirmed by the latter; but both, (if they must be distinguished) do perfectly agree: wherefore, independent of the credit due to the instructions of angels from heaven, the followers of *Swedenborg*, have, in their belief, the surest grounds of certainty. Their humble persuasion is preferable to a selection of opinions, all of which, in practice, would be productive of the greatest absurdities. Can one part of *Swedenborg* be admitted, and the other rejected? Who is to declare what must be ex-

punged, and what preserved? You admit that *Swedenborg* has been often inspired; therefore, why should he not always have been? He solemnly assures us, that so great, in truth, has been the goodness of God towards him, that in no part of his writings has he introduced any thing of his own. And seeing that neither these writings, nor the conduct of their author afford any rational grounds of suspicion, you would do well to abide by his testimony rather than by your own, for he asserts that which he knows; whereas, you assert, against him, that which you know not.—But, say you, the marvellous accounts with which his works abound throw suspicion upon the whole. But when a man of probity, sense, and learning attempts to persuade you of the truth of any recital, the marvellous in his discourse is not, strictly speaking, a sufficient reason for his immediate rejection. We ought to examine, not only the man, but also what he says, and likewise the tone in which he says it—Let us see what would be the result of such an examination.

That of the man has been already made: it has been fully proved that the whole life of *Swedenborg* was devoted to virtue and science: he was beloved and honoured of men; in return he loved and served mankind, from whom he never asked any thing; all his actions bear witness to his writings, to the truth of his assertions, and the purity of his motives. In him, the natural and the spiritual (as we have before shewn) were conjoined, that he might exhibit those characters of truth which the holy scripture requires and commands to be sought in those who declare themselves prophets. Now let us attend to his writings.

What then does this man, who styles himself the messenger of God, say? Is his doctrine mystical? Is it speculative? No; it is active charity; it is the morality of the gospel; having for its basis, and object no other than the descent of the deity into this lower world, under the form of a man: God the creator, is become God the redeemer; *Swedenborg*, therefore, preaches to men the love of God and the love of man. *Believe, says he, and practice good; practice good, and you will believe, a rectified will enlightens the understanding; charity leads to faith, love generates wisdom, and the good produces the true.* *Swedenborg* preaches reverence for

divine and human laws, he unfolds our faculties, and explains the action of God upon them ; he unveils the internal and concealed sense of the holy scriptures, upon the nature of God, and the soul of man ; upon the creation, and upon the correspondence between heaven and earth ; he relates to us the most wonderful things hitherto unknown ; he teaches, in all the purity of the gospel, the religion of the new Church of Jesus Christ, founded upon the internal spiritual sense of his word, and designated in the sacred writings by the title of the *New Jerusalem*. In fine, *Swedenborg* describes, with the greatest minuteness, heaven and hell, and all that passes therein.

These descriptions have been, for many, a subject of scandal ; they have esteemed as fictions the temples that he has described, the palaces of marble glittering with gold and precious stones, the superb cities, and the enchanted gardens ; but these descriptions are also found in the word of God ; in the revelations, in the visions of *Ezekiel*, of *Daniel*, and of *Zachariah*. The same detractors cannot believe what *Swedenborg* affirms, that there is found in heaven every thing that is upon earth, that angels of the form of men are there seen, angels who, like us, are men, who walk, drink, eat, and sleep as we do upon earth ; they cannot believe that there are, in the spiritual world, as in the natural, mountains, plains, rivers, forests, cities, palaces, houses, gardens, vineyards, harvests, fruits, animals, furniture, cloathing, affairs, labours, employment, writings, books, gold, silver, precious stones, and metals. Nevertheless, this is simple and easy to believe ; all these objects are in our world ; why then should they not be in the other ? For many ages this world has been considered as a passing shadow, as an image : it is, in truth, the shadow and image of another world ; where the same objects exist, but far more perfect ; for, upon the earth, their substance is earthly and material, in the heavens it is heavenly and spiritual, always corresponding to the interior state of the angels and spirits—Thus, in the wonderful descriptions of *Swedenborg*, every thing is, notwithstanding, common and natural ; they are things which we see, only they are in a high degree of splendour. A writer, endowed with an extraordinary genius, as was *Swedenborg*.

would he have found it difficult to invent things more wonderful, more uncommon? He has not done it, because he has not invented. It is not thus that invention is employed. Those who believe a part, only, of his writings to be inspired, who say that *Swedenborg*, being sometimes inspired, thought himself to be so always, and that he continued to write, blending his own opinions with his revelations, I say, that these appear to be in error from the self-same reason, namely, that it is not in this manner writers invent. If *Swedenborg* had done no more than heap *dogmata* upon *dogmata*, and reasonings upon reasonings, the objection against his veracity would be, at least, more specious; but he supports his dogmatic assertions upon revelations, that is, upon facts, and facts such as a man of common sense cannot be thought capable of inventing. It would be the work of a madman; but *Swedenborg* was no madman. In order to convince yourself of this, read a single page, or every page of his treatises, you will always there find reason, science, and a love of goodness, with a corresponding tone of expression. What madman could, in his extravagances, imagine and paint so many objects, which have nothing in common with ours, but the exterior; objects, the riches, beauty, and elegance of which are their least excellence; objects, whose order, form, and colour have significations, spiritual and sublime? What romantic invention, nay, what man would have been able to imagine a spiritual world, where every thing which surrounds its inhabitants, is, at the same time, allegorical and real; a world, where all things corresponding to the interior, are created and embellished by this interior; a world, where the greatest wisdom produces the greatest beauty, where thousands of ravishing objects, of all kinds, are the rewards and the effects of the love of God, who is the celestial happiness.

However great this *wonder* may be, you cannot, sir, affirm that it is impossible; when a man of probity and sense informs you, not only that he has seen it, but that, in relating it to you, he fulfils his divine mission, it is your duty to hear him, without prejudice, and, if not with a blind submission, at least, with impartiality. It was after many years passed in the exercise of every virtue, that *Swedenborg* was placed in a state of giving you instruction. Can you,

therefore, in a single day, comprehend, admit, or reject his instructions? Although they are accompanied with many wonderful things, *Swedenborg*, in presenting them to you, requires you to practice no more than what he, himself, had practised for fifty years, bringing you every testimony he is able to produce. *Swedenborg* does all that he is ordered to do. He who affirms that a man of common sense cannot believe in supernatural revelation, affirms, in fact, that a man of common sense cannot believe in God; for God, omnipotent as he is, cannot speak to man, but, by human means. Suppose, (and you will admit the hypothesis) that, willing to re-establish the reign of charity and of faith, Christ had chosen *Swedenborg* to preach his second coming, and the New Church which is destined to change the face of the earth: in this case, the messenger, and, I am not afraid to say it, he who sent him, could not act otherwise than they have done. God spoke to *Moses*, as a man speaketh to his friend; he has conferred the same favour upon *Swedenborg*, because he still had good in view for the human race; and since those ancient times, wherein God made frequent communications to his creatures, what man, declaring himself inspired, ever reunited more than *Swedenborg*, in his person and in his writings, the probabilities, the authorities, and characters, with every other possible reason for being believed?

By these traits, you, sir, who have a pure heart, and a right understanding, will easily recognize in *Swedenborg*, a true seer, the prophet of this age, the messenger of God; and to believe in him you will not require a miracle; at the first opening of the books, an analysis of which I address to you, you will not expect to find the author of nature has interrupted her course, in order to prove that *Swedenborg* is his messenger. A miracle which, as it were, compels belief, is a coercive measure, destructive of liberty; the most glorious work and the greatest blessing conferred upon man by God, seeing that, without it, there would be, for us, neither virtue nor reward; wherefore the Swedish Apostle affirms, that the revolution announced by him, and begun in him, by the miracle of his vocation, and of his revelations, will not be brought to pass by miracles. There will be some, no doubt, for a few, and but for few, righteous persons, and we

may rest assured that miracles will not be the great means employed by God for this purpose. To induce men to believe me, says Swedenborg, God will not put them into the same state wherein he has put me; but he will touch the hearts, and illuminate the minds of the good; such will see that I do not deceive them; and that I was not able, without being inspired, to write what I have written.

By these means, sir, if you be still desirous of following the doctrine of Swedenborg, you will, one day, know whether it be from inspiration or not; Jesus Christ, whose disciple he is, had said, before him, that the world would be enlightened by his works. *My doctrine, says the divine redeemer, is not mine; but his that sent me. If any one will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*—John vii. 16. 17. *He that doeth truth cometh to the light.*—John iii. 21. Recal to mind likewise, in reading the gospel, the parable of the sower, which will teach you that in order to reap, it is not only necessary to sow, but, also, that the ground be duly prepared. *The good produces the true, says Swedenborg; and Pascal was impressed with this great truth, when he said, that in the historical monuments of the establishment of christianity, there was a sufficiency of proofs to convince the wise, and difficulties enough to perplex and scandalize the foolish. That God requires the sacrifice of the heart and mind, as that only which is worthy of him, he hath proved to us by the dispensation of his blessings to mankind, by the circumstances and persons he has chosen to perform wonders; Christ said to the Pharisees, who asked for a miracle that they might believe in him: an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it.*—Matth. xii. 39. The rich man prayed Abraham to send one from the dead to his five brethren, to prevail upon them to repent; they have, replied Abraham to them, *Moses and the prophets; let them hear them; if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*—Luke xvi. 29, 31. The Saviour, however, performed very splendid miracles, and in great numbers; but it was for those only who had begun by believing in him. Lord, said the leper to him, *if thou wilt thou canst make me clean: I will, an-*

answered Christ, laying his hands upon him, *be thou clean*—Matt. viii. 2 and 3. *Son of David have mercy upon us*, exclaimed the two blind men—*Do you believe*, said Christ to them, *that I am able to do it?* Yes, Lord, answered they, *we believe*. Jesus Christ, touching them, opened their eyes, saying, *be it to you according to your faith*.—Matt. ix. 27 to 30. *Jairus* besought him for his daughter, and when they came to inform him that she was dead; *fear not*, said the Saviour to him, *only believe*.—Mark v. 36.

Lastly, we will examine the style and reasoning of *Swedenborg*. His style was noble and brilliant when he wrote upon human sciences; but upon spiritual subjects his whole soul was absorbed; he elevated himself to his subject, and, in his diction and style, he approached the sublime simplicity of holy writ. You will never find in him the pride of a writer full of himself. *Swedenborg* is an amanuensis writing what is dictated to him by his master. You will admire the tranquillity of his style, that total absence of all enthusiasm in matters so calculated to exalt the imagination; hence flows that rapture, that interior joy, which are so frequently experienced in perusing his works; and which announces the fulness of truth, the evidence of celestial light.

The progress of *Swedenborg*, in his writings, is like his style, uniform and methodical; his arguments are clear and solid; and the wonderful simplicity of reasoning with which he unfolds the greatest difficulties concerning the operations of the soul, its union with the body, the corresponding parts of the two men, (the interior man and the exterior) which upon earth, constitute only one; in short, concerning all those great subjects which have led the philosophers, of every age, into doubts, absurdities, or blasphemy, cannot be sufficiently admired and commended. I have spoken of *the corresponding parts* of two men, for these terms express a spiritual idea in *Swedenborg*, who, avoiding materialism, confounds and destroys it by materialising, if I may so speak, spiritual things, and spiritualizing the material. Thus, in speaking of spirit, he speaks not of an *idea*, of a *breath*, of a *rational being*, or of a *nothing*; but of a real substance which he points out to you. His explications are palpable, are felt, therefore they are sublime. It is the great excel-

Hence of *Swedenborg* that his subject is, at the same time, both intellectual and sensible. He often throws additional light upon it, by a natural and striking comparison, by an example taken from what we see and do every day: this simple trait, subjoined to a solid argument, produces the most intimate conviction, somewhat analogous to reminiscence. It seems as if you discovered an opinion of your own, or you are led to believe that, had you sooner applied your mind to these great objects, you would have conceived and explained them as *Swedenborg* has done. It is likewise with the same luminous simplicity that this beneficent master leads you to understand and adopt his principles, in recalling to your mind phrases which are common to yourself as well as to all men, and which express sublime ideas derived from heaven, but forgotten and lost in this depraved world. It has retained, without comprehending them, traditional terms, to which a sublime sense was formerly attached; a great number of truths are disposed upon the earth, though unknown. In unveiling them, *Swedenborg* reveals to our minds the knowledge of our forefathers. Ought we then to be astonished at the number of his disciples, which is every day increasing, and that amongst the most enlightened classes: the more a man has studied, and the more he has of science and of taste, the more he is penetrated with the truths and attracted by the doctrines of *Swedenborg*, and the more he discovers in him something beyond humanity. He did not, however, receive from nature a greater genius than *Bacon*, *Jean Jacques Rousseau*, *Buffon*, *Leibnitz*, or *Fenelon*, yet he is more instructive, more sublime, and more interesting than they, because he has drawn from another source. The Genevan philosopher has declared, that the greatest proof of the divinity of the gospel, is the gospel itself; a greater proof than that which results from historical testimony, from miracles, or from the confession of martyrs. It is this character of goodness which charms and subdues the mind. *How contemptible*, exclaims he, *are all the books of the philosophers compared with the gospel!* And we may venture, also, to exclaim, in comparing man with man, *how contemptible are all the books of philosophy, compared with the writings of Swedenborg.**

* It is, more especially, in reading the treatise, intitled *Sapientia*

We may also, in favour of *Swedenborg*, adduce the perfect agreement of all his principles, and the unity of his doctrine already widely disseminated. In fact, this astonishing man has published, upon spiritual truths, five and twenty volumes in quarto, many of which, printed in a small character, contain from four to five hundred pages; and twenty other volumes of the same magnitude are announced for publication: Is it probable that a man who, during thirty years, had devoted himself to study and composition, upon the most abstract subjects in philosophy, should, by the force of nature alone, continue to write so much and so well, from the age when the powers of the mind begin to diminish, to that wherein they are generally extinct; that is from the age of fifty to fourscore and five! *Swedenborg*, who has performed this prodigy (for a prodigy it is) received, therefore, for the accomplishment of this purpose supernatural assistance.

What proves this still further is, that, throughout the whole of his treatises, voluminous as they are, criticism cannot discover one real contradiction, or a single essential omission. The first are referred to in those which follow, with all their authorities and quotations; and accuracy, method, and mind, are found in *Swedenborg*, always in the same degree. The last of his treatises, *viz. Vera Christiana Religio*, which contains the whole of his doctrine, and which indicates all the vigour of the mind at forty, was written by *Swedenborg* at the age of eighty-three.*

Many of his tenets have called forth, amongst the zealous of the Roman Catholic Church animadversions which, were they to reach you, unaccompanied by observations, might make an unfavourable impression upon your mind; I will therefore endeavour to reply to them. *Swedenborg*, they

angelica de divino amore et divina sapientia, that the truth of these assertions are verified; for, in this treatise, the great questions concerning *man and nature*, are particularly agitated. Important objects! which human science hath hitherto discussed to very little purpose.

* It is a large quarto of 500 pages.

object, was a lutheran,* and preached the reformation of the 16th century; and further, that his new Jerusalem has been already declared by the principles of the reformers, his new church being no other than the reformed church. It is certainly true that, in No. 8 of the treatise, intituled *De Nova Hierosolyma*, Swedenborg says, amongst the papists or romanists the christian church does not exist; for where the church is, there God is worshipped, and his word is read; but it is otherwise amongst them, seeing they cause themselves to be worshipped in the place of God, and forbid the people to read the word, rendering the decrees of the pope equal thereto, and, not unfrequently, even placing them above it. In the chapter concerning the holy scripture, in his *Vera Christiana Religio*, he says, it was by the grace of divine providence that the reformation restored, in the 16th century, the word to the people. In the treatise, intituled *Apocalypsis Revelata*, following the spiritual sense of the holy scripture, he exclaims against those pastors who feed themselves instead of feeding their flocks; and against those priests who, by ceremonies, lucrative establishments, remissions, and other practices, useful, indeed, to their power, but foreign to the gospel, have deserved to be called by the Saviour the merchants of the earth. He affirms (*Apocalypsis revelata* 753 to 926) that the xviiiith, xixth, xxth and xxist chapters of the Revelations designate and condemn the romish church; he says, that such is the internal spiritual sense of this prophetic book, and that God, himself, revealed it to him, and ordered him to publish it. He then extols the benefits of the reformation, and it cannot be denied that it has been productive of many. But, in spite of these positive assertions, Swedenborg is no apostle of this sect,* as may be easily shewn. Ever since the reformation, the writers of the reformed church, have evinced themselves to be party men, and as overbearing and intolerant as their adversaries. Swedenborg, born in this communion, has so far divested it of

* It will be recollected that this was written in a catholic country, and probably by a catholic.

* The reformed church.—Tr.

its prejudices, that he addresses himself indiscriminately to all christians; and his impartiality and moderation are such, that he assures them men of every religion may be saved, provided they lead a good life and are sincere in their belief. Moreover, one half, or nearly, of his great work (*Apocalypsis revelata*) is employed to refute the tenets of justification by faith alone, of predestination; and of contrition sufficient for penitence, with some other errors taught in the reformed churches. He calls them fatal errors, condemns them, and affirms that he has seen them condemned in the spiritual world. And more especially, *Swedenborg* is no apostle of this sect, seeing that, in No. 108 of the treatise, intitled *Summaria Expositio Doctrinæ Novæ Ecclesiæ*, he says, that the roman catholics will be introduced into the new Jerusalem, before those of the reformed church. 1st, Because of the dogma amongst the latter, that faith with the merits of Jesus Christ are sufficient to salvation. 2dly, Because the roman catholics have a very elevated idea of the majesty divine of the humanity of the saviour, as is proved by their extreme veneration for the host. 3dly, Because they teach that charity, good works, penitence, and change of life, are necessary to salvation.

In addition to the objections already made, you allege, sir, against the doctrine of *Swedenborg*, the fear of innovation, always dangerous when it has religion for its object. This frivolous fear is caused by *materializing the new Jerusalem*, which many do as well as yourself, against which particular care should be taken. *Swedenborg* is none of those prophets who foretel that in such a place, on such a day, at such an hour, there will be an earthquake; he does not announce pestilence, famine, or other scourges; the swedish apostle does not declare, whether there will, or will not be physical or political revolutions upon the earth. Far from predicting extraordinary events, he says, that things will continue to go on, in this world, in their usual way; but that the minds of men will be enlightened by the truths of a pure faith, and that their hearts will be animated by the love of God and of their neighbour, which are the foundations of the new church—a church that will annihilate all others, even as the sun dispels the darkness of night—But, where-

fore, this second redemption, ask you? What benefit can result from it? and why has not the first performed all that it has promised? To which I reply you have no right to interrogate God, nor has he authorized me to answer your questions; but it is my belief that the examination of his works, and the exercise of your own reason, will be sufficient to tranquillize your mind upon these difficulties. Recollect, sir; that in the designs of this God, infinitely wise, every thing is gradual and successive, and that he has always granted one grace at one time, and another at another; and you will be satisfied that the doctrine called *Swedenborg's* is the doctrine of the holy scripture; that it is the revelation of the internal sense probably known to the apostles and some of their successors. The primitive christians attached themselves to the literal sense, because they were simple and humble; but faithful to the church, and purified by the precepts of the gospel, they thus fulfilled their duty and the designs of God. In these days the divine redeemer applies to great evils, great remedies; in order to withdraw men from corruption and blindness, he enlightens them with a more powerful light; to the evils engendered upon the earth by the licentiousness of the mind and senses, by avarice and pride, an infinitely good God opposes the sure knowledge of another life, and of celestial happiness, the revelation of the internal spiritual sense of the holy scriptures, and divine truth. But you object, that in the days of Jesus Christ, the great remedies he now offers were also necessary, since men were then more wicked and more wretched. To which I answer: they were less so than they are in our days, which is proved by the ancient date of their misery and wickedness, for it is the nature of evil to increase if it be not cured. Therefore, since it existed at the commencement of christianity, it is, at present, of a deeper dye and more extended. Nevertheless, the gospel, taken in its literal sense which, as well as the spiritual sense, *Swedenborg* also acknowledges and teaches, was, at that time of its publication, of great benefit to mankind; as it has, since that time, more or less, always been. It is true that after the lapse of many ages, this benefit has been prodigiously diminished, by the ambitious pride, the blindness and perversity of the rulers of the

church, who caused their own opinions to be adopted by the primitive christians, as proceeding from God. Religion, which alone was able to stem the torrent of man's corruption, became itself corrupted when man intermixed therewith his own opinions; and what is there that he has not foisted in? Examine the base of this overcharged and disfigured column; read the gospel, the acts, the epistles of the apostles, the writings of the primitive fathers, and they will shew you what the primitive church was. If you ask me why God permitted its degeneration, and why, since the gospel precepts always subsist in all their purity, this divine word was not more efficacious for the spiritual and temporal happiness of christians; I reply, that they had their free will, as we have at this day, and as they will have in the new Jerusalem and new church of Christ, who will not force the heart and minds of men. Reflect upon this valuable gift, the gift of free will, which we owe to the supreme goodness, and it will explain the whole. Look into your own soul, for you are a world of yourself; man was called, by the ancients, the little world; recal to mind what you have done and what you were able to do; and by the examination of your years and actions you will explain those of the human race.

I shall not conclude this letter without warning you of the dangers to which, in these days, the friends of truth are exposed; you know, sir, it has been foretold, that, at the time of the fulfilment of the holy scriptures, many should perform supernatural works, and that it would be necessary, at this period, to beware of false prophets, and of false Christs, who shall seduce, it is said, the very elect. The truth of *Swedenborg's* assertions, concerning the second coming of Christ, is further confirmed by the actual state of things. In fact, there are, at this day, many persons of all countries, and of every condition, who really see the spiritual world, and the greater part, by means of magnetic sleep. *Swedenborg* had foretold it in his treatise of *Angelic Wisdom*, published in 1763. He had said, No. 257, *Man may be exalted to the celestial light, even in this world, if his corporeal senses be buried in a lethargic sleep; because in this state, the celestial influence is capable of acting.*

without obstacle, upon the interior man. The magnetic sleep, called somnambulism, confirming this assertion (which without that would perhaps have been looked upon as a reverie), has procured celestial visions; and it has been thought that, in the relations of certain somnambulists, or, rather somniloquists, objections are discovered against *Swedenborg*, and against his doctrine. Let us attend to this: somnambulism, a prodigious and incontestible effect of animal magnetism, is a release from the corporeal senses; it is a spiritual state, in which a man sees by the eyes of the spirit; or, being affected by the senses of the interior man, only, he has the power of communicating with spirits. This state, this unveiling, as it were of the soul, which is useful in curing the evils of the body, is also able to cure those of the soul. Somnambulism is useful to the world, inasmuch as it proves that there exists another order than that of the natural, and that there is in man a principle different from the body, but we must not without caution multiply our inferences. If, for instance, a somniloquist, in the name of heaven, which he believes to have seen, and from angels, whom he believes to have heard, should speak against the doctrine of *Swedenborg*, he is not to be believed, and that for many reasons: 1st, If a man would not be the dupe of knavery and error, he must not oppose visions to visions: the precept is given by God himself, and also the means of discerning, in these cases, the truth from falsehood: we have mentioned these means and they are in favour of *Swedenborg*. He is therefore in full possession of his mission, and cannot be divested of it by equivocal pretensions; should any one, favoured by heaven as he was, communicate his spiritual visions, they ought to correspond with his, or they are not to be believed; for the unity of a doctrine is a necessary basis, and a characteristic sign of its truth. 2dly, These somniloquists may be, at least at intervals, in the natural state, and, consequently incapable of having spiritual visions. When, therefore, they constantly affirm that they perceive any thing more than is in their own imagination, they are either deceived themselves, or wish to deceive others. 3dly, Those spirits which sometimes speak to somniloquists, are inhabitants of the world of spirits; al-

though divested of their terrestrial covering, they are men like ourselves, having the same desires, and the same sentiments which they had here below: they must therefore be tried by the precept of St. John, chapter iv. 1. *believe not every spirit, but prove the spirits, to know whether they be of God.*

Now we cannot prove them true, unless by their agreement; but they are all contradictory: the different magnetic societies of Europe, have by means of their somniloquists, collected ideas from relations totally opposite; is not this contradiction a sure sign of falsehood? and is it not here our duty to remember the word of God, which says, that Satan will, in these times, transform himself into an angel of light, and will multiply visions? 4thly, The relations of somniloquists against *Swedenborg* have been believed, because his doctrine was not understood; he tells us, in his treatise of *Heaven and Hell*, 246 to 257, that it is extremely dangerous in these days, to converse with spirits, that their wiles, and ways of deceiving men, are innumerable, and that their whole employ and pleasure is to seduce and bewilder the man with whom they indentify themselves. It is for want of knowing the world of spirits, so excellently described by *Swedenborg*, that it is believed, that all which proceeds from thence, is true and good; but the inhabitants of this world, placed between heaven and hell, in a state of purification, hope, and uncertainty, have the same character, passions, and prejudices, that they had upon earth; it is, therefore, as necessary to compare their relations with the principles of the word of God, as it is here below, to examine, strictly, what men say, before we believe them. How superior to these relations is the doctrine of *Swedenborg*! Ever consistent with himself, with reason, and with scripture, it stands in no need of supernatural confirmation, in order to be believed; it needs no authority from a prodigy, although it is well-known, even that can be produced.* We may therefore pass by such authority, seeing

* One of these prodigies, ascribed to *Swedenborg*, has given rise to an accusation of imposture, from which it is necessary to clear his

that, relying upon the holy scripture alone, the light and internal sense of which he unveils, the miracles therein stated to be performed, sufficiently prove his mission. Swedenborg says, that the means usually employed by spirits are plia-

memory; the accusation, and the fact, as related in all the public papers in Europe, are as follows: "Swedenborg," say they, "informed by the senators of the private correspondence of the late Queen of Sweden, with her brother, the Prince of Prussia, revealed the secrets of it to her, giving her to understand that he was acquainted with it by supernatural means." This calumny was refuted by the testimony of a man, in every respect worthy of belief, who has given his consent to the publication of his letter. It is as follows:

"Stockholm, 13th May, 1788.

"I have read, with astonishment, the letter giving an account of the conversation which the famous Swedenborg, had with the Queen Louisa Ulrica; the circumstances are altogether false, and I hope the author will excuse me, if, by a faithful account, which can be attested by many persons of distinction, who were present, and are still alive, I convince him, how much he has been deceived.

"In 1759, a short time after the death of the Prince of Prussia, Swedenborg came to court, where he was in the habit of attending regularly. As soon as he was perceived by the Queen, she said to him, 'Well, Mr. Assessor, have you seen my brother?' Swedenborg answered no, whereupon the Queen replied, 'If you should see him, remember me to him.' In saying this, she did but jest, and had no thought of asking him any information about her brother; eight days afterwards, and not four-and-twenty hours, nor yet at a particular audience, Swedenborg came again to court, but so early, that the Queen had not left her apartment, called, the white room, where she was chatting with her maids of honour, and other ladies of the court; Swedenborg, did not wait for the Queen's coming out, but entered directly into her apartment, and whispered in her ear. The Queen, struck with astonishment, was taken ill, and did not recover herself for some time. After she was come to herself, she said to those who were about her; 'There is only God and my brother who can know what he has just told me.' She owned that he had spoken of her last correspondence with this Prince, the subject of which was known to themselves alone.

"I cannot explain how Swedenborg came to the knowledge of this secret; but this I can assert, upon my honour, that neither Count H——, as the author of the letter states, nor any other person had

bility and flattery; as is proved by the relations of somnambulists, who generally speak according to their beliefs, or to the principles of those who are present. Hence the reason that the catholics have seen prodigies in analogous objects of the roman worship; while the protestants have seen quite the contrary. 6thly, By this supernatural method of communication with spirits it is very difficult to come at the truth; it can proceed from good spirits, only, inspired by God. Now, in order to communicate with good spirits, it

“ intercepted or read the Queen's letters; the senate then permitting
 “ her to write to her brother without the least interruption, regarding
 “ her correspondence with him, as a thing quite indifferent to the
 “ state.

“ It is evident that the author of the above mentioned letter is utterly ignorant of the character of Count H——. This respectable nobleman, who has rendered the most important services to his country, possesses greatness of mind and goodness of heart, and his advanced age, has in no wise impaired these valuable endowments; During the whole of his administration he united the most enlightened policy with the most scrupulous integrity, and was a declared enemy to secret intrigue, and underhand devices, which he looked upon as means unworthy of accomplishing his purposes.

“ The author is no better acquainted with assessor Swedenborg; the only weakness of this truly honest man is his belief in the apparition of spirits; but I have known him for a very long time, and I can confidently affirm that he is as fully persuaded that he converses with spirits, as I am, that I am writing at this moment. As a citizen, and as a friend, he is a man of the greatest integrity, abhorring imposture, and leading an exemplary life.

“ The explication, therefore, which the Chevalier Baylon gives of this circumstance, is destitute of foundation; and the visit, said to be made, in the night, to Swedenborg, by the Counts H—— and T—— is purely invention.

“ As to the rest, the author of the letter may be assured that I am no follower of Swedenborg; the love of truth alone has induced me to relate, faithfully, a fact which has been so often stated with details entirely false; and I verify what I have just written with the signature of my name.

Signed, “ CHARLES LEONARD DE STAHLHAMMER.”

“ Captain and Knight of the Royal Order of the Sword.”

is necessary to be, not only righteously disposed, but also exempt from crime, and even from error. If we resist the influence, God himself cannot assist us, or manifest himself according to the order established by his providence. This is confirmed by two corresponding passages of the gospel, wherein it is stated that Jesus Christ could not perform miracles, at Nazareth, because of their unbelief. Matt. xiii. 58, Mark vi. 5. 6.

It is then permitted us to believe, that, at the approach of the second coming, which is to establish the new church of the Saviour, the evil spirits will exert themselves to retard this great revolution, and to throw discredit upon those who may announce it. You will not conclude, Sir, that all the relations of somniloquists ought to be rejected, the truth is found, without doubt, in some of them. I will not positively say which are the good, but I believe that the rule, given in this case, for judging and choosing is good.*

* The means which produce these wonderful effects, this medicine truly human, practised by the beneficent disciples of *Swedenborg*, merits all our attention. Animal magnetism is the research of harmony, and the re-establishment of it; it therefore exists, seeing this harmony incontestably exists; but it is our opinion that it cannot be useful farther than it is religious. In its essence it is religious, and the soul of him who administers it performs much more than its fluid. It is necessary, as the magnetisers say, that there should be a relative situation, and that the relation be of good. Two persons, whose thoughts and actions are regular, "are able to assist each other in corporeal evils. The Saviour has told true believers, *they shall lay their hands upon the sick and shall heal them*—Mark xvi, 18. The Saviour, in this passage, clearly teaches, that it is faith which cures. It was the faith of *Elisha*, and not his incubation, which raised the *Shunamite's* child, as the faith of *Elijah* had before raised the child of the widow of *Sarepta*, and with the like ceremonies; for these incubations, and laying on of hands, are the forms, the correspondences, and the vehicles of good. This valuable knowledge was common in the ages of antiquity; the Chaldean Priests performed cures in their temples by the imposition of hands. Egyptian figures are seen in attitudes purely magnetic or magnetic, such as that of one hand placed upon the stomach, and the other upon the back of a person seated. Magnetism has nothing

Lose, therefore, sir, no time in procuring the works of *Swedenborg*; and, in reading them, consult your understanding, disengaged from the senses, and from scientific and licentious prejudices. Examine *Swedenborg* by the in-

“miraculous in it; it is no more than the effect of human intelli-
 “gence, disengaged from the senses, and exalted; being, in this state,
 “able to afford superior natural illumination. According to the tes-
 “timony of some enlightened and rational somniloquists (given con-
 “cerning the reports of other somniloquists who had revelations, and
 “speak of heaven and of angels) magnetism is the state of nature,
 “such as it was in its original purity; but this state cannot, now,
 “manifest itself to us in all its extent and utility, seeing that it
 “exists in an order of imperfect things, or the actual world, and,
 “therefore, cannot but be imperfect itself. That which is, at
 “present, practised in this way, is no more than a feeble specimen
 “of what men could do, were they re-established in their pristine
 “state of innocence, for they were created to have influence and
 “power one upon another; but, in this case, there would be no
 “need of this sanative power, because there would be neither vice
 “nor error upon the earth. Now our evils, (except those which are
 “hereditary and accidental,) proceed from our errors and vices. De-
 “praved morals, deprave the physical world, and render us accessi-
 “ble to the influences of hell, whence all our sufferings are derived.
 “They are not, however, without remedy; the soul, being enveloped
 “in the body, that is the spiritual man, being clothed with the cor-
 “poreal, has the power of healing the corporeal; the soul can cure
 “the body, for it acts upon and moves it. *A sound heart is the life*
 “*of the flesh*, says the wise man.—Prov. xiv. 30. *The peace of the soul*
 “*is the health of the bones*.—Idem. xvi. 24. But there is no cure for a
 “body worn out by age, which droops and falls as the flower of the
 “field, as the plant, and as the tree; there is no cure for a body poi-
 “soned in its source, or wounded by a fatal accident; nor is there any
 “cure for the body, be it young or old, of a vicious soul, which has,
 “entirely, upset the order, and destroyed in itself the general laws
 “of matter: viz. gravitation, and the attraction of homogeneous
 “parts. The humours of the body being vitiated (for there is only
 “one disease, which is obstruction) become thick and, in losing their
 “fluidity, acquire a weight which they ought not to have in the just
 “proportions of the machine. They thus derange the operations of
 “it, gravitating and attracting like all other bodies in nature; the
 “man then suffers or dies. Our forefathers, wise, and preserving in
 “its purity the image of the creator, lived, upon this account, with-
 “out diseases, or were troubled with such only as were trivial; from
 “the health of the mind they were healthy of body, re-establishing

terior light, in opposition to all the philosophers; and you will discover in him *a new man*; you will discover more than a man, and you will have a perfect conviction, and certainty that it is impossible he should not be truly above nature, and incapable of falsehood. The truths announced by him are

“ themselves by the mind. This is far from being incredible, seeing
 “ that, in our-corrupted days, cures are performed, under our eyes,
 “ by the mind alone; by tranquillity, by gaiety, or by interior peace;
 “ whilst the body is destroyed by their contraries, by study, by sor-
 “ row, or vexation. Now, in this case, the body goes for nothing,
 “ the soul is all. These assertions will appear singular, in an age,
 “ wherein it is affirmed and believed that the body is all, and that a
 “ man must be stupid to believe that there is a soul; whereas, on the
 “ contrary, he is truly stupid who does not believe it. A man of pro-
 “ bity, in the hour of reflection, feels and knows that there is nothing
 “ powerful and active, except the soul, and nothing really and truly
 “ living except the mind. This extension which is called our body,
 “ is the report of our senses; these material organs are only congrui-
 “ ties with that which affects them, and our soul has nothing in
 “ common with the exterior organs. The sensations excited in our
 “ minds by light and sound, have no resemblance to that aërial and
 “ tenuous substance which produces sound and light; the soul sees
 “ and hears by means of the eyes and ears, which have certain cor-
 “ respondences with matter, seeing these organs are themselves ma-
 “ terial. The qualities considered as essential to matter, extension
 “ and impenetrability, do not, perhaps, exist, and matter itself may
 “ be quite another thing than what we conceive it to be, for our in-
 “ terior sensation, and what is represented to us by extension and
 “ impenetrability, is by no means extended or impenetrable. In sleep,
 “ and in the absence of objects, our soul is affected with sensations,
 “ often very different from those which she has experienced by the
 “ presence of the same objects, whilst making use of the senses;
 “ this presence of the internal objects is, therefore, not necessary to
 “ the sensations of the soul, consequently our soul can exist alone.
 “ In sleep, and after death, our body has its whole existence, and ex-
 “ ists no longer; for the soul, capable of being, and of not being,
 “ affecting us in a different manner from that in which it exists, or
 “ has existed, this body cannot have sufficient reality to constitute
 “ our essence. No: matter is nothing, unless with regard to matter;
 “ the pure spirit has no need of it, does not seek it, knows it not: it
 “ is the spiritual part corrupted which has sought and vitiated the ma-
 “ terial. *Affliction cometh not forth of the dust.*—Job v. 6.

D

truths of expedience and necessity; they are necessarily true, and you will see the proof of it in the propagation of this heavenly doctrine. You will recal to your mind what *Gamaliel* a famous doctor of the law, said to the Jews who, on the dawn of the christian church, sought to put the apostles to death; *before these days rose up, Theudas boasting himself to be the messiah, and drew the multitude after him; he was killed, and his death dispersed all his disciples. After him a certain Galilean, named Judas, had the same ambition, and the same fate; let then the disciples of Jesus alone; if their doctrine be human, it will fall of itself; if it be of God, you will resist God in endeavouring to annihilate it, and not be able to succeed.*— Acts v. 36 to 39. Thus the doctrine of the new Jerusalem will be widely spread; the second coming will be published, and it will be believed. This doctrine is already cherished, and even publicly preached, by ecclesiastics, in the West-Indies, and some English travellers, of good credit, also attest that it is equally well received in the East Indies, where the Bramins, themselves, have given it a welcome.* *Swedenborg* is, perhaps, only the precursor of this great event. Others, just and powerful in works and in word, will, perhaps, spring up in succession, and will consolidate, by prodigies, the house of the Saviour; whatever may be his designs, he has taken pity upon those mortals who, disgusted with a frightful and stupid materialism, yield themselves, in these times, more willingly, to spiritual ideas. A certain fermentation, although as yet but weakly felt, and ill directed, seems also to propel mankind towards this happy change. Pride, which has, too long, bewildered their governors, gives place to a just fear of the evils which follows the participation of authority; a certain sign of humanity and good will. In fine, it is to be believed that the human mind and heart are about to be purified by faith and charity, inestimable gifts of the new church, which will reunite politics and morality, already too long separated.

* The Town of Manchester, alone, contains seven thousand disciples of *Swedenborg*; and it is supposed there are nearly twenty thousand in England.—*Note.* This was written in 1788.—*Tr.*

You will find, sir, to each chapter a note, indicating the sources from which I have taken the following work. Other notes, and those but few, are relating to the text, as well as to certain passages of the scripture, which confirms it; and which, therefore, I have thought it my duty to quote. In the rest of the work it, is always *Swedenborg* that speaks. The scarceness and price of his voluminous writings, all in latin, induced me to make the following abridgment, in which there is nothing of my own, and it may, if God should bless my performance, make known to the world some great and important truths, to the end, *that the walls of Jerusalem may be built.* I have had no other object *

I am, &c.

* A Swedish ecclesiastic, named *Mathesius*, who has since become mad, and who is still living at Stockholm, had published that *Swedenborg*, of whom he was the declared enemy, had retracted before his death. In order to refute this calumny, *Richard Shearsmith*, and his wife, at whose house, in London, *Swedenborg* died, made an affidavit, the 24th November, 1785, before the Lord Mayor. The affidavit, a translation of which we have seen, is, in substance, as follows:—

“ *M. Swedenborg* had, about Christmas, a paralytic stroke; he recovered a little, but became weak and ill. At the end of February he told his landlady he should die on such a day; and she believes that he did die on that day, about a month after his prediction. A fortnight before his death the sacrament was administered to him in bed, by a Swedish Clergyman, named *Ferelius*, whom he exhorted to persist in the truth contained in his writings. A little time before his death, *M. Swedenborg* was deprived of his spiritual sight; and, finding himself in great affliction, he exclaimed, “*Oh God! hast thou then, at length, abandoned thy servant?*” After some days he recovered his spiritual sight, which rendered him happy, and it was the last of his trials. In his last days, as in all the rest, he perfectly enjoyed his wonted sound sense and memory. On Sunday, the 29th March, 1772, *M. Swedenborg*, having heard the clock strike, asked his landlady and her servant, who were both then sitting by the bed side, what o’clock it was. They answered *five*. He replied, *it is all well, I thank you, God bless you!* and within a moment after gently expired. Neither on the day of his death, or the evening before, did he receive any visit; and never, either at that time, or at any other, did the deponents hear any thing from

“ him which had the least relation to the retracting of his sentiments.”

To this testimony we will add (having learnt it from persons worthy of credit) that a few days before the death of *Swedenborg*, his intimate friend said to him: “In the name of God, before whom you are going soon to appear, in the name of friendship, declare to me whether what you have written be the truth.”—*Swedenborg* answered: “My doctrine is true; it was revealed to me, and in eighty years time it will be widely disseminated.”

THE END OF THE PRELIMINARY DISSERTATION.

The Beauties

OF THE

Honourable Emanuel Swedenborg.

CHAPTER. I.

Of God.

THERE is only one God. He is uncreated and infinite; and he, alone, can say that which he has said: *I am he that is.*

God is man; angels see him under the human form, and men upon earth represent him: for he said, *Let us make man after our own image.* The idea of God-man, adopted by the ancients, and by the generality of mankind in all ages, is an emanation from heaven; it is pride and self-love that has led men to think otherwise. In truth, God alone, strictly speaking, is man; and amongst those whom he has created, such only are men who receive his divine emanation.

God is life, because God is love; he alone is life; life is one, and it cannot essentially appertain to two beings; otherwise, there would be two Gods. The life of man is derivative, and he has nothing essentially appertaining to him but death.

In God, to be, and to exist are the same thing; love is his being, wisdom is his existence; God is, therefore, love and wisdom. The divine love and the divine wisdom are substance and form, and in heaven are mani-

fested in a spiritual sun, which is not God, but the first and principal emanation from God. The heat of this sun is love, and its light wisdom.* This sun appears at a distance from the angels, and at a moderate altitude, like the sun of our world.

CHAP. II.

Of the Creation.

THE divine love, and the wisdom divine, which constitutes its form, cannot exist each by themselves, or alone; for it is the essential property of love, not to love itself. To God, therefore, who is love, an object was necessary, that is to say, creatures whom he might love: hence he created the universe, from his love, by his wisdom; † he created it, immediately, by the spiritual sun, and, mediately, by the natural, the latter being the instrument of the former. The spiritual sun is living, the natural is dead; it is, therefore, necessary that the one should proceed from the other, that the one should be created, and the other uncreated. By its spiritual atmosphere, which is the receptacle of the divine fire, and of the divine light, and which have three degrees, the divinity of love, the divinity of wisdom, and the divinity

* *Wisdom is the atmosphere of the power of God. It is a certain pure emanation from the splendour of the Almighty; it is the brightness of the eternal light; it is one; it is omnipotent; at repose, itself, it renews all things. Amongst the Gentiles, it diffuses itself in souls that are pure; it constitutes friends of God and prophets. Wisdom, vii. 25, 26, 27.*

† *Of his own will begat he us with the word of truth, James, i. 18. The will is love, the word is wisdom. The apostle therefore affirms, that God has created us of his love by his wisdom; the preacher also says: The works of the Lord are in his word, Ecc. xlii. 15.*

of action, by this atmosphere the spiritual sun produces the objects which are in heaven, and which have the appearance of those in our world. The extremity of this spiritual atmosphere produces our natural sun, having also its atmosphere, which produces, by three degrees, material substance. This atmosphere, or agent, decreasing in activity, and expansion, forms by its ultimate limits, certain masses, the parts of which are brought nearer by compression. Substances, heavy, fixed, and at rest, such as we see upon our earth, and which we call matter, are also thus formed.

The progression found in the degrees of divine love, and divine wisdom, is also found in their effects, which are the creatures. All bodies pass progressively from the first to the last. Thus, in the human body, fibres become tendons, afterwards cartilages, and at length bones, where they terminate and repose for preservation. The state, or manner in which bodies exist, passes likewise, by degrees; as from light into shadow, and from heat to cold.

Every thing that is created has an aptitude to receive the divine love, and the divine wisdom, and is the receptacle of it. All substances present the image of infinity; the image of man is therefore in all things; they have all been formed for use, to the end that by usage man may attain to that which is his principle, namely, God.

Matter, although proceeding from God, possesses in reality nothing divine; but it receives from the spiritual sun, by continual succession, what is divine, that is to say, life, or the power which tends to reproduction. It receives this tendency from usage; the usage passes into forms, by a continual succession of effects, proceeding from others which descend from a first cause, and which re-ascend thither, in order to descend again, and reproduce anew. The

usages of the creation are then in the forms; and these forms, or productions, are an image of the divine creation. They are of three sorts, of the mineral, of the vegetable, and of the animal kingdom. The first forms of the mineral kingdom are minute and subtle particles of earth. The second forms consist in their assemblage or composition. The third forms are the particles which result from the destruction of vegetables and animals, and also these which exhale from them during life and after death. In these forms, three degrees are seen which represent the creation; inasmuch as the sun, mediately, by the *heat*, and *light*, which he diffuses through the *atmosphere*, produces those masses which are known under the name of *minerals*, and gives to each its distinguishing form, which, in regard to them, was the object of creation. The same progression takes place in vegetables, by means of the seed, which, in developing itself, protrudes a stalk that bears fruit. The forms of the animal kingdom are produced like the vegetable. The seed is the principle, in the womb, or in the egg, both of which perform the office of the earth. Arrived to the state of a fœtus, the seed is the root; the animal, separated from the womb or the egg, resembles, until the time of prolification, the progress of a vegetable until it bears fruit. There is the same progression in the organic forms of man. His brain is pregnant with minute masses from which spring the fibres, and which, by their medullary substance, extend themselves even to the extremities, whence they return to their origin by the blood vessels. It is not the natural heat, light, and atmosphere, (for they are dead) but those of the spiritual world, which produce the vivifying effects, and the reproduction of the three kingdoms. But these effects prove the uniformity and simplicity of the laws es-

tablished, by the creator, in the formation, and for the preservation and propagation of the beings of the present world. This natural creation is a pure correspondence, an image and symbol of the spiritual creation, or that which is real : the former is for the purpose of recalling the latter to our mind. Look at the three kingdoms of nature, where there are thousands of causes in a single effect, although it appears as one ; thousands of forces are combined in each action, simple as it may appear ; and that for no other reason, than to manifest to us the infinite love and wisdom of God, to prove to us that the objects which he has created are the innumerable forms of his affections and perceptions,* and to teach us to believe that the universe is an image of man, that man is an image of God, and that God himself is man.

He who has said, *I am he that is*, knows no succession of time ; his power and his works, and all which now does, or ever can exist in the divine order, is always in his presence, and no idea can be formed of the creation of the universe, but by the abstraction of space and time. This being done, the greatest and the least portion of space will be found to have no difference ; and the idea formed of the creation of the universe, will be like unto that formed of the creation of each being in particular.

The reason of the variety of created beings is, that God-man is infinite, and that in him an infinity of things exist. The indefinite is formed in the spiritual sun, which is the first emanation from him ; insomuch that, these things, indefinite in number exist, in the created universe, by way of image : whence there

* *God has diffused his wisdom upon all his works and upon all flesh, Ecc. i. 10. The soul of every living being proceeds from the countenance of God, Ecc. xvi. 31.*

cannot be found, in the world, two beings absolutely alike. Hence proceeds the natural sun, representing the spiritual sun which has produced it; hence, also, such a variety of material beings in this world, and of spiritual beings in the spiritual world. This variety is established, not only in each individual being, but also in the different combinations resulting from their assemblages.

It cannot be said that the universe was created in any particular portions of space or time; the holy scripture tells us so, in conformity only to our earthly perceptions. We ought to say that the creation was the work of the eternal and of infinity, not from all eternity, considered as an eternity of time, which is inconceivable without a beginning, since time exists in eternity, and eternity is God, who alone is without beginning, and who has created that which we call time. We ought also to believe, that the world was created, not by infinity in space, but by infinity without space, for no other infinity exists. We shall thus have a just idea of the creation, and get rid of the absurd opinion that nature, or matter, is eternal; and shall also discover that God exists, not *by* himself, which would assign to him a principle, but that he exists *in* himself.

VISION.

As I lay meditating, one morning, having suddenly awaked, I saw, through my window, a flash of lightning, which was followed by a clap of thunder; and a heavenly voice said that, near to me, there was a dispute concerning God, and nature. Some satanic demons* were saying amongst themselves: *Why cannot we converse with the angels! We would demonstrate to them that what they call God, is no other than nature; God is only a word, unless, by it, nature be understood.*

These satanics,† having eagerly desired it, were made to ascend from the mire of the darkness of hell, into the world of spirits, situated in the midst between heaven and hell. Two angels descended from heaven, to maintain this controversy, and I was present. *How simple you are*, said one of the infernal spirits to them, *with your belief in God! What is this God of yours which no one has either seen or comprehended? It is only the vulgar, who believe that which they do not comprehend; nature is every thing. Can the eye see, the nose smell, the tongue and palate taste, the ear hear, or the hands or body feel aught else besides nature? We live by, we respire by nature; our head and yours are in nature, and, consequently, all our thoughts.—You reason thus*, replied the angels, *because you are merely sensual, and that the habit of evil and error, which holds you immersed in matter, has closed in you the superior qualities of the spiritual man, which might be opened to receive the celestial light. Know that there is God a creator; he resides in the spiritual world, which is the first emanation from him: the heat of this sun is the divine love, and its light the divine wisdom. There are two worlds correspondent to each other; the spiritual world in which are angels and spirits, and the natural world in which are men. The spiritual sun, which gives life, and which by its heat and light, corresponds to the will and understanding of man, generates the sun of nature, an ocean of fire and light, which animates and reproduces terrestrial things, and which, in itself, is, nevertheless, nothing more than inanimate matter, seeing that it receives its power from the spiritual sun. The exterior, or natural man has a body, a receptacle of life; a body united to life, and to spirit,*

*† In the original *des satans*.

by means of the heart and the lungs; by the heart, correspondent to which is the will, or love, or spiritual charity; by the lungs, to which corresponds the understanding, wisdom, or the spiritual light, which proceeds, as doth the spiritual heat, from the celestial sun, the which is from God. Every object of the three kingdoms of nature are thus produced by means of the natural sun, which is itself derived from the spiritual sun, the first emanation from God. The objects of the spiritual world are substantial and spiritual; the objects of the natural world, the images of the other, are material and natural; the nature you speak of, which is inanimate, is itself created; it cannot therefore create, or supply the place of God.

I afterwards saw another satanic demon (for thus in hell are those called who are confirmed in the false, those, whose whole faith is the false); he was come from hell into the world of spirits, accompanied by a prostitute, of the number of such as vary their charms and attire; sometimes appearing as princesses, sometimes as Venus; at other times as the Muses; metaphorphoses which are produced in them by their sensual ideas, separate from every interior thought. I inquired of him whether she was his spouse; he answered, *A spouse, what is that? I know not, nor do any of our society; she is my mistress; see the crown of laurel she has placed upon my head; for my profession is that of a philosopher.*—In your society, replied I, *What do they think concerning God?—Why, that there is no other than nature,* returned he, embracing the prostitute; *nature, which in spring, is seen to create animals as she creates vegetables. I believe only what I see, and what I feel.*—*What religion do you profess?* demanded I.—*None at all,* answered he, *all religions are fables, invented to deceive, and to enslave the multitude. What idea have you of heaven?—That it is the*

firmament the æther extended over our heads ; and as for angels, they are the spots in the sun, comets, falling stars, or whatever else you please. What is hell ?—Certain subterraneous places, or marshes, abounding with frogs and hideous reptiles, from which the imagination has created devils. What think you of the other life ? What is man after his death ?—Nothing at all, or else some spectre or phantom that is believed to issue from the tombs.

It was thus this man-spirit, this inhabitant of hell, answered me ; he did not know that he was living after his death, that is, after having lived upon earth.* He had forgotten all he had heard in the world of spirits ; I was desirous of recalling him, and of speaking to him of God, of the angels, and of heaven ; but bursting out into laughter, and reproaching me as a madman, he went away.

Hereupon an angel approached me, and said : *Your meditations, and your discourse upon the creation, have gained you the approbation of, and admission into, our society ; come, I am going to shew you a type figurative of the creation ; you will learn how God has created the animals, and vegetables of every sort.* The angel conducted me into a vast and verdant plain, where I beheld birds of the most beautiful colours, some flying in the liquid air, and others perched upon the branches of trees, or pecking the leaves of roses. In the number of these I discovered doves and swans. The whole

* There is no contradiction between the words of this demon, who did not know that it was after his death he was living, and the following assertion of Swedenborg: the infernal spirits hate God, because they believe him to be the author of their damnation. Our tastes and our sentiments follow us into the spiritual world ; they are, there, our reward, or our punishment. This demon believed nothing whilst he lived, and he believes nothing now. He is in hell, as he was upon earth, blind, licentious, foolish, and wicked.

disappeared, and I saw, near me, flocks of ewes, of lambs, and of rams ; also herds of she-goats, oxen, calves, camels, he-mules, and stags. In a short time, perceiving them no longer, I turned towards the east, and saw a garden, wherein were fruit-trees bearing oranges, lemons, olives, grapes, figs, pomegranates, and also others, loaded with every kind of small fruit. Looking afterwards to the east, I perceived fields of every species of grain, such as wheat, millet, barley, and beans, and around these, flower gardens full of the most beautiful roses. Towards the north, I saw woods full of chestnut, palm, linder, and plaintain trees, with other trees of large leaf.

All these objects that you have seen, said my guide, are correspondences of the affections of the love of those angels that are now near you ; and he shewed me the affection to which each object corresponded ; assuring me also, that all things which struck their eyes, such as houses, utensils, tables, aliments, cloathing, metals, jewels, &c. &c. were in correspondence with regard to the angels, and served to disclose to them the interior state of each. In this type, added he, you may see the creation of the universe. God is love and wisdom ; the affections of this love, the perceptions of this wisdom, are infinite ; and all the objects created upon the earth are the correspondences of these affections and of these perceptions. God is not extended ; but he is every where in extension ; he is in the universe from the first degree of magnitude and excellence to the last. Correspondences, resembling those of your natural world, exist also in the spiritual world, for those angels who receive love and wisdom from God ; but with this difference, that the correspondences of the spiritual world are created instantly, according to the interior of the angels, whereas, in the natural world, they were created in the beginning, in such a manner, that they

might be renewed by generation and production; in order that the creation might be perpetuated. In our world it is momentaneous; but in yours it is durable, by the means of generation; because the earth and atmosphere of our world are spiritual, and of yours, natural. Now, the natural was created to cover the spiritual, as the skin covers the body; the bark the trees, the dura and pia mater; the brain, and a tunicle the nerves; whence it comes to pass, that the objects of your world are constant, and return every year. In hell, other objects are seen far different, which are correspondences of the affections of the evil, and the perceptions of the false. These objects, corresponding to the interior of the infernal spirits are, birds of night, wild beasts; reptiles, noxious insects, poisonous plants, heaps of stones, marshes, and deserts; all these physical evils were created, neither in hell, nor in the natural world; they had their beginning upon earth with hell, which commenced in an aversion and forgetfulness of God, amongst those men who, upon that account, are become demons after their death. Whilst we were discoursing concerning hell, the noise and stench, which issued therefrom, began to be insupportable; whereupon the angel departed, after enjoining me to publish upon the earth what I had seen and heard in the spiritual world. Without an acquaintance with this world, added he, it cannot be known, or even suspected, that the creation there is continual, as it was in the natural world when created by God.

CHAP. III.

Of Man during his Life.

God being love and wisdom, which causes the light and heat of the spiritual sun, employs

and combines, by these two methods, substances already created, to form receptacles of them, or vessels suited to the reception of this spiritual heat and light, which constitute the life of man. Thus the father of a child does not give him life; but the fœtus receives from him the first and pure elements of the corporeal substance, whence there results, by conception, a form capable of receiving life.* The essence of God being love, it follows that love is the life of man, and that wisdom is the mode of this love, the existence of man. Love, or the soul, or life, is the spirit or interior man, composed of two faculties, the will and the understanding, which, being decided by the thoughts only, constitute, in reality, but one; for love, which appertains to the will, and wisdom which appertains to the understanding, are substance and form and constitute only one. The life of a man is his love; such as his love is, so, also, is his life.

The body is but an added covering, for the spiritual has a tendency to clothe itself with the natural, as with a garment; the body, which is inertness only, constitutes the exterior, natural, or sensual man. The sensual, or the natural, is the *ultimum*, the extremity, the last degree of the spirit, inherent in the body. The corporeal life of the man exists by the correspondence of the will with the heart, and of the understanding with the lungs; in fact, the thinking, which is from the understanding, moves the organs of speech, which appertains to the lungs.† The affections, which are from the will, determine the actions, by the motion of the heart, to which, the nerves, the whole

* *It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body. There are also celestial bodies, and bodies terrestrial, 1 Cor. xv. 44, 40.*

† *The spirit of God is in my nostrils, Job, xxvii. 3.*

blood, and all the parts of the human body correspond. The exterior man or the body, is the method, by which the soul perceives, and acts perceptibly in, this world. Hence, there are two men, the spiritual and the natural, or the interior and the exterior; both of them, that is, the body and the soul, are united by the correspondence of the will with the heart, and of the understanding with the lungs.

The interior, or spiritual man, is man, as well as the exterior or natural man, except that his substance is spiritual, instead of being material. But he has, like the exterior man, a heart, lungs, blood, fibres, and, in short, all the parts of the human body.

Man was created in such a manner, as to be, by his interior, in the spiritual world, and, by his exterior, in the natural.

The spiritual heat and light flows, from God, into the soul of man, by the soul into the spirit, and thence into the corporeal senses, the words, and the actions; the reception of this influence is conformable to the state of love and wisdom in the man, and is formed by degrees. There are three degrees in the spiritual, and three in the natural; and they are of two sorts, *viz. the degrees of height, or separated, and the degrees of breadth, or continued.* The degrees of height, or separated, are like the generations and compositions of one thing from another; as, for example, of a nerve from fibres, and of a fibre from smaller fibres; or, of a stone from parts, and of the part from particles. The degrees of breadth, or continuous, resemble the increase and decrease from denser to rarer, or *vice versa*, as from light to shadow, from heat to cold, *et e contra*. All things in the spiritual and natural world are in these two species of degrees. In the spirit of a man

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there are three degrees, the celestial, the spiritual, and the natural; or love, wisdom, and the use that is made of them; or, the will, the understanding, and the act. In the natural, sensual, or exterior man, there are also three degrees, science, reason, and the exterior memory. Each degree, considered in itself, is continuous, homogeneous, and simultaneous; but between them there exist no shades; they descend from the highest to the lowest; they touch without being confounded, and succeed one another without mutual penetration. The three degrees of the human spirit communicate, between themselves, by correspondence; they open one another by the celestial influence, from the first to the last; that is to say, when a man does good, the last degree, contiguous to the body, opens the second; this opens the third, which receives the influence from God. These three degrees which are the *end*, the *cause*, and the *effect*, are fully contained in the last; for love, which is the end, and wisdom, which is the cause, are both found in the use, or act, which is the effect.

Man, by his birth, enters into the natural degree, which he runs through, and which extends itself in him by instruction. The first degree does not open the second to him, but it has that tendency, for, with the knowledge he acquires, the love of action springs up, that is to say, the love of our neighbour, the knowledge of our mutual wants, the desire of being useful, and the pleasure that is found in it. This spiritual degree, increasing with the knowledge of the good and the true, leads to the celestial love of usage, that is, to action from the love of God which opens the third degree.

The natural spirit, being the covering of the two superior degrees of the human soul, has a re-action against them if they be not open.

The exterior man resists the interior ; *the flesh wars against the spirit*, says St. Paul, and *the spirit against the flesh*.

By the natural degree, in which are the sciences, reason, and exterior memory, the natural or sensual man may elevate his understanding even to the celestial light, and perfectly know and discuss spiritual things ; but he cannot elevate his will or his love to God, further than as he may practice what his understanding teaches him, because the two superior degrees of the human soul are contained in the third, which is usage, or action.

Man is not man because he has a human body and a countenance ; he is man because he has an understanding and a will, which are capable of employing themselves concerning God. Man, in his order, is spiritual ; the body, the senses, and the world, are only means of his return to his great author. His spiritual eye, sees by the corporeal eye, as by a tube, and in like manner also the other spiritual senses perceive by the corporeal. His action, is his love in a state of action, for man does that which he loves ; his speech is the expression of his wisdom, the daughter and the form of love. It is the effect of his thinking, which is derived from love, for man thinks of what he loves.

Love flows from God into man, who receives it, and believes it to come from him ; which God permits, to the end that the influence may have effect upon and dwell with him ; he as naturally believes it to be from God, as that the sensations of light, hearing, taste, feeling, and smell, proceed from him, although they come from the exterior. Such is the interior spiritual man, who is truly in heaven, in the society of celestial spirits, even during his life upon earth ; which is not, properly speaking,

a life, for the real man begins to live at his death, as is affirmed by all antiquity*.

Man being double, has two species of thinking, the superior thinking, and the inferior; he has also two sorts of actions, of speech, and of love. We have before declared what the love and thinking of the spiritual man are; let us now see what they are in the exterior, natural man.

The natural, produced by the spiritual, is able to resist it, and to separate itself from it, by the use of free will; the spiritual receives influence from God; the natural is dragged on by hereditary corruption, transmitted to our bodies by those of our progenitors; the spiritual is in the love of God and from celestial things; the natural is in the love of self, and from earthly things. Man is able to choose the superior spiritual degree, which opens, forms, and directs the inferior natural degree; if he choose the latter, the former closes as we have already explained, and the man remains merely exterior and sensual. Such a man may, notwithstanding, possess the sciences, reason, memory, sensations, action and speech, of which he will be deprived by death. At the same time he is not, properly speaking, a man, he is but a speaking beast; he, however, possesses liberty, which, although he makes a bad use of it, distinguishes him from a beast, and vouches for the intelligence, and the rational and moral degree of this exterior man, which degree, or understanding, conducts the will in him, and directs the love, which is life. On the contrary, in the beast, the understanding is always subject to the will; the beast is guided by his

* *Man begins to live, when he ceases here below.* Eccl. xviii. 6.

affections, which are his appetites, or propensities. He who, in like manner, is governed by the desire arising from his senses, resembles the beast, which is not able to resemble him : he confines himself within the natural degree, being that only which the beast possesses, whilst the man has two others which he keeps shut. The exterior man, has not, in general, any other thinking than the exterior ; he reasons with force and skill, but his thinking is proximate to his speech, and almost contained in it ; and the whole of his intelligence consists in sensations and memory : now, all this belongs to the world, admits every thing emanating from it, sifts it, and as it were, refines it ; hence it is, that the exterior sensual man is cunning and wicked. Such a man may even be learned, because the sciences, and learning are in the natural degree ; but if he direct them not towards heaven, if his science have not God for its object, the superior degrees remain shut, and the learned exterior man, so proud of his mind, resembles a beast ; he reasons according to the senses, he possesses not the true, and performs not the good : this is sufficiently proved by the example of so many illustrious men amongst the learned of this world, who have been the greatest enemies of God, and their own souls*.

* *Our understanding, and the religion of science dwell in the treasures of eternal wisdom, Eccl. i. 26: Science, merely human, is the enemy of man, because it is adverse to that simplicity, which produces confidence in God. He who walks in simplicity, walks confidently, says the wise man. Prov. x. 9. This confidence in God is the opposite of pride, which relies upon itself and is the destroyer of mankind. To rely upon God for all, and to desire that alone which he wills, is the only way to be happy here below. The first race of men had this implicit confidence in an eminent degree ; whence the holy scripture declared that they walked with God ; nor is the expression farfetched seeing the Creator and the creature travelled, as it were, in company ; the cart*

The exterior natural man is, in general, hypocritical and false, because it is *double* in

was obedient to the divine influence: all was then in due subordination, and these primitive righteous men lived upon it like dutiful children under the paternal roof, constantly submissive to a beloved father. Their characters were distinguished by a greater or less portion of happiness; that is to say, they were happy in this world, preparatory to being infinitely so, in the next. They made near approaches to God, (who, as he himself informs us, is ever ready to be found of those that seek him), previously to their complete union with him. This sentiment, by which they were governed, is finely painted in their history, and, with due attention, it will be discovered that the noblest thoughts and expressions of the holy scripture are always those which relate to confidence in God. This confidence was unbounded amongst the ancients; before the apostle had given us the precept, to trust in God even to the least thing, these men of simplicity had set the example. To such a point was God present to their thoughts, that *Job*, in his justification says: *If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have denied the God that is above.* Job xxxi. 26, 27, 28. This holy man, tells us what he did in this case, and what he ought to do; he congratulates himself in enjoying a blessing, for having, first of all, thought of his benefactor. But he speaks here of his days before God. He wandered afterwards from this true wisdom, and was punished for having *darkened counsel by words without knowledge*, (which God reproaches him with, xxxviii. 2). that is to say, for having resisted the influence of divine truth by sophistic reasonings, which cast him into the false; he had what St. Paul calls, *the high thing that exalteth itself against the knowledge of God*. This *high thing* appears in his reasonings, where he boasts of himself, or makes a parade of his knowledge, and attributes it to himself. It was to denote this false wisdom in *Job*, that it is written: *Behold all that he hath is in thy power*, that is *in Satan's*, i. 12; for all that which was in him, not derived from God, all that he enjoyed from confidence in himself, and from the passions and errors derived from such confidence, was resigned to the temptation of *the hell of the false*, signified, in scripture, by the word *Satan*, as by that of *devil*, or *demon*, is signified *the hell of the evil*: when *Simon Peter* wished to dissuade the Saviour from going to Jerusalem to expose himself to death, *Jesus* called him *Satan*: *Get thee behind me Satan: thou art an offence to me; for thou savourest not the things that be of God, but those that be of men*, Matt. xvi. 23. The Saviour,

the fullest signification of the term, having separated the two moieties of its being. The spiritual man is necessarily sincere and true, because it is *simple*; it is *one*; in itself it has elevated and drawn to itself the natural, which it has appropriated to, and identified, with itself.

The ancients were well acquainted with this elevation above the senses; in all the objects of nature they saw correspondences with heaven, whence they derived, and to which they referred all. The learned, who derive all from themselves, and haughtily reason thereupon and according to their sensations, assimilate themselves to the beasts, and have no light which does not partake of instinct. But how, then, can these exterior men, sensual and debased as they are, measure the heavens and the earth, describe the three kingdoms of nature, be versed in history, law, and morality, and have politeness, and eloquence with every useful and agreeable talent? They certainly can, and for the reason we have before stated: viz. The last of the three degrees of the human soul, the degree natural, is the *ultimum*, the extremity of the spiritual, inherent in the body; in this extreme part, there is sufficient capacity for the reception of human science, but not of the science of God, which proceeds from him. The latter is the superior science, and is that alone which is of any estimation in the sight of God, for it is the only science which is really useful to man. What good then can the philosophy or eloquence of the exterior man do him? None. The love of God and our neighbour is necessary to the happiness of the world; therefore,

calls those wicked spirits, *Satan*, who transform themselves into angels of light, that they may deceive men; but he called *Judas, devil*, John vi. 70. because, not only his judgment, but also the affections of his heart were perverted.

the most ignorant man, if he be truly religious, is more enlightened than the most famous academician in Europe, who is not religious, because the former is an interior spiritual man; he has charity and faith, which alone, can adorn the earth; he has the good and the true, which constitute the whole of God, and of his creatures.

CHAP. IV.

Of the Spiritual World, commonly called the Other World.

THE spiritual world is composed of heaven, of the world, of spirits, and of hell. We will treat of them separately.

I.—OF HEAVEN.

The divinity of the Lord in heaven is the love of God, and the love of man. God is love; and it is the love emanating from God which penetrates the angels, and which constitutes heaven, where reigns wisdom, intelligence, peace and felicity, blessings which proceed from the love of God. There are three heavens, the celestial, the spiritual, and the inferior. Heaven, in its aggregate, is divided into two kingdoms, the celestial kingdom, and the spiritual kingdom; and represents a man; it is composed of innumerable societies of angels, each of which, individually represents a man, because heaven, collectively and distributively, takes its form from the divinity of the Lord, who is man. He governs heaven, as it were a whole, whose parts correspond to those of man; and as a body, the members of which correspond to the members of man. Wherefore it is said, that such an angelic society is in such a member, or in such a region

of the head or breast ; the superior or celestial heaven is the head ; the spiritual, or the second heaven, descends from the neck to the knees. The inferior heaven represents the arms and the legs, including their extremities.

There are, in heaven, waters, woods, country seats, palaces, gardens, cities, houses, animals, fruits, precious stones, gold, garments, and, in in short, every thing that is seen upon the earth, with this difference that they are of a spiritual substance, of a more perfect form, and relative to the state of the angels ; there are, in heaven, government, employments, amusements, works, divine worship, travels, ranks and states of civil and domestic life ; but all these things correspond to the interior state of the angels, to their love and their wisdom ; all these things, which are spiritual, are so many means of felicity.

The immensity of heaven cannot be expressed, seeing it is constituted of all the men, who, in all ages, have had the love of God and of their neighbour. The planets, and other stars, which are innumerable, are covered with human inhabitants, with whom heaven is peopled.

1.—*Of space in Heaven.*

Space, which is peculiar to nature, does not exist in heaven. The progressions of the spiritual world are the changes of state which the interior of the angels undergo ; proximity is a similitude of this interior, and distance the contrary. An angel is present with another when he ardently desires it, for he sees him by thought and affection ; we find this amongst men. A lover has his mistress always present to the eyes of his mind ; he sees her, he speaks to her, as if she were present ; she does the same, because both of them constitute but one heart and one mind. The desired

object, if present to the thoughts, traverses a thousand leagues in a single instant. In like manner, if you are travelling to a place, with the wish of speedily arriving there, it will seem to yourself that you arrive sooner, although the road may have appeared longer; on the contrary, if you are going to the same place, at the same rate, but without an eager wish of arriving there, you will think you arrive later, although the road has appeared shorter to you: the distance of the places is the same, but you are not equally occupied by your thoughts, relative to which the distance is not fixed, and is, in truth, nothing.

There are, in heaven, four regions, determined by the spiritual sun which enlightens them. The east is that quarter where the Lord appears as a sun; opposite thereto is the west; on the right hand is the south; and on the left the north. The Lord, as a spiritual sun, is called, in scripture, the east, *orient*.

In heaven, as upon our globe, there is a centre to which every thing tends. But the tendency in heaven is different from that of bodies upon the earth. In the latter case, it is the soles of the feet which are turned towards the centre; whereas, in heaven, the face is constantly turned, as to a centre, towards the Lord; whence, the holy scripture, in order to express a change of heart, always says, *to turn one's self to the Lord; Jehovah, turn us to thee and renew our days, says Jeremiah*. Men, also, are in the daily habit of saying, that in order to do well, it is necessary *to have God before our eyes*—and, if a man be changed, they say he is *converted* or turned. This idea is formed in heaven, and it is by inspiration, or influence from the spiritual world, that man expresses himself in this manner, although he knows not the source whence it is derived.

II.—*Of the form of Heaven.*

Man was created in the image of God, which is heaven, the image of which is the world. The interior of man is the image of heaven, his exterior is the image of the world. The form and image are the same thing ; but man, having corrupted his will, and obscured his intelligence, has disfigured in himself the image of heaven, and substituted that of hell in its stead ; his interior is shut from his very birth, and he is born in ignorance ; but, being regenerated, the form of heaven is re-established in him, by the influx of love and wisdom from heaven. The affinity of the true and the good forms heaven, where the angels, whose interior corresponds therewith, live in perfect and uninterrupted harmony and love. The influence is formed according to the form of heaven, that is to say, according to the thoughts and affections. This influence does not ascend ; it descends from the Lord into the first or innermost heaven, and from thence, into the second and the third, and even into the interior of the man who does not repel it. This communication of the thoughts, or influx, is also in this world, which is, in every thing, the image of the other. Men are brave with the brave ; the sight, or relation of a generous action, expands the heart ; and hate arises at the sight of an enemy.

Each angel has, in himself, the three degrees which form the three heavens. Superior angels cannot join in conversation with inferior without losing their superior degree of love and wisdom. The Lord only can raise and re-unite angels of different regions. His influence upon angels and men operates on the forehead.

The form of heaven, where the Lord our God is man, and where angels are men, con-

tains all the objects which are upon the earth. *Daniel, Zechariah, Ezekiel, St. John,* and many others, have seen all these objects; but upon earth they are material, whereas, in heaven, they are of a spiritual substance, and correspond with the interior of the angels. The Lord having opened the sight of my mind, I myself, have seen these objects; angels, with whom I have conversed as with my fellow creatures, have conducted me into all the heavens, where I have seen, relatively to what we style the production of nature and of art, beauties, in comparison of which the palaces of kings, and the most delightful landscapes, are but very imperfect images. It has been revealed to me, and I have fully conceived it, that all heaven, divided and immense as it is, is united in one whole which represents a man, and of which the human body is an image. Behold the nerves, the fibres, the muscles, tendons, bones and cartilages, the bowels, the great and the small vessels, all these are one, and are governed by one soul. The interior man wills, and the exterior man, the pliant and soft mass which we call our body, obeys and executes. The thoughts insinuate themselves into, and glide through, all the parts and particles, innumerable as they are; they give sentiment, life and action; such is the image of heaven, the image of infinity, and of all created beings.

III.—*Of the Language of Angels.*

Angels, like men, converse with one another upon domestic, civil, moral, and spiritual affairs. Their voice is soft and sonorous, and they express themselves without difficulty. There is only one language in heaven, the energy of which, be it greater or less, is relative to the interior of the angel which speaks. As soon as admission is gained into heaven this

language is known, because, it is that of affection and thought. The sound which is produced in speaking it, is relative to the affection whence it is derived ; and the articulations of this sound, which form words, are relative to the ideas which arise from the affection ; hence the affection furnishes the sound, and thought its articulation. The angels know, by the tone of the voice, what is the governing affection of him who speaks to them, and, by his words, they know his thoughts. Upon reflection it will be found that, upon earth also, genuine sentiments have, each of them, their proper varied expression, although it be natural ; whence it is that those who use affected language are deceitful ; disguising their expressions, and also the sound of their voice.

The language of angels has nothing in common with that of men, except a few sounds produced by certain affections, for the angels cannot pronounce any word of the language of men. We may judge of the elegance and sweetness of the language of angels, by its charming the ear, and penetrating the soul, but particularly from its being the offspring of love and intelligence. A single word signifies more than a hundred thousand from the mouth of man ; in like manner, one of their ideas comprehends more of sublimity and knowledge than all the intelligence of mankind can express, or conceive. In the language of angels there is a harmony which arises from the flowing forth of the thoughts and affections modelled upon the form of heaven. This results from the perfect order which reigns in all their societies, and in the relations existing amongst them. The same manner of speaking is natural to the terrestrial man ; his speech, formed to express his thoughts, would always do so, could he find suitable expressions. It is the thought that speaks. The natural

tongue is the echo of the tongue of the spirit, the expression of the thinking; therefore the expressions would spontaneously present themselves, were there no obstacle proceeding from the memory, from corporeal defect, or from deceit. A knave studies how he shall express himself, he speaks deliberately, he weighs his words, lest he should betray his real affection and his interior thoughts by unguarded expressions that might escape him, were he to give to his external tongue free range, which it would spontaneously take from the impulse of the affection. Divested of the exterior man, the man spirit speaks, without previous instruction, without effort or disguise, the language of spirits.

iv.—*Of the Government of Heaven.*

Heaven, consisting of different societies, is subject to two governments, the government of justice, for the celestial kingdom, and that of judgment, for the spiritual. The words *justice* and *judgment*, so often employed in holy writ, signify the good of love, and the good of wisdom. The forms vary in the angelical societies, according to the functions they have to fulfil, but all of them refer to the public good, and to the divine order; and they are innumerable. He who is in the highest degree of wisdom, presides over one society; the members of which love and honour him, in proportion as he attributes to God the glory and utility of his employment; and the greater his charity, the greater is his distinction. He is the *servant of the servants of God*, according to the true signification of the expression and of the sublime title therein given; the idea thereof has been lost through pride, as Christ has clearly shewn, where he says, *And whosoever will be chief among you, let him be your servant: even as the son of man came not to be*

ministered unto, but to minister, Matt. xx. 27, 28. The angels endued with a greater degree of wisdom, and entrusted with the government of others, have no advantage over them, although they enjoy the means of honour and glory, such as superb palaces built upon lofty eminences, a numerous train of attendants, and brilliant robes; for they accept all these in obedience to God, and to promote his designs. The love and wisdom of each of those employed, consist in the delight he takes in his employ, in doing good to his fellow-citizens, to society, his country, and the church. The angelical societies are also distinguished by their occupations; some are employed about little children, others in the education of boys and girls; some about the ignorant part of common Christians, and others about the spirits newly arrived from the terrestrial world, and tormented by evil spirits. Some angels assist men at the moment of their resurrection; others repress the disorders of hell, where also there is a government, but the reverse of that of heaven. The principle of the government of hell is the love of self, and the love of the world. There are likewise angels deputed to earth as guardians to men, to empires and churches; the guardians of men insinuate themselves into the principle of their affections, and withdraw from, or approach them, in proportion as they are determined to good or evil. The employment of an angel in heaven corresponds to that which he had upon earth. Those who have taken delight in the scriptures, and in divine worship, become ecclesiastics; they teach and preach, for there is in heaven a worship resembling ours as to the exterior, but different as to the interior. I have been admitted into the churches in heaven, and have joined in divine service. In the spiritual kingdom the temples are magnifi-

cent ; in the celestial kingdom they are simple ; the latter are built of wood, because wood is the symbol of love ; whereas the former are of stone, for stone is the symbol of faith. The angel who preaches is upon an eminence at the east end ; before him, are those who are endowed with a higher degree of wisdom, the others arrange themselves in the form of a semi-circle, in such a manner, that the preacher has a view of them all ; those whom they initiate, are, on the left, at the eastern gate of the temple. The preachers are from the spiritual kingdom, because they are in the true by the good. They preach without discussion, and without display of reasoning ; it is sufficient for them to announce a truth, in order to its being, conceived, beloved, and reduced to practice. The basis of their instructions is, invariably, the humanified divinity, and the deified humanity, of the Lord.

The government of the societies of angels, is the same with that observed in their houses, in regard to their lodging, clothing, and nourishment ; for the angels are lodged, clothed, and nourished. In the first place, as to lodging : the houses, which they do not build, but which are given to them by the Lord, are more or less magnificent ; and proportioned to the interior, and to the employment of these angels. I have spoken to them in their dwellings, where I have seen courts, porticos, rooms, halls, gardens, orchards, and fields. The houses of those who live in society are contiguous, and present the aspect of a city, with streets, squares, &c. I have entered these celestial dwellings, not in a dream, but wide awake. The palaces, built of gold, and precious stones, are, both within and without, of a beauty surpassing description ; the gardens and their productions present the most ravishing colours and forms ; the prospects are of an inexpressi-

ble extent and beauty, the whole corresponding to the affections and thoughts of the angels, which all these objects represent. There are also solitary angels, who live in detached houses.

In the second place, the angels are clothed, except those, however, who live in the superior heaven, for they go naked, because their perfect innocence corresponds to nakedness; they appear also as children, who are another symbol of innocence. The clothes of angels may be seen and felt, and they change them according to their interior state. The garments of the most intelligent have the splendour of flame; those, who are less so, have them resplendent with light; those of the third degree of intelligence have white garments without splendour. The colours are relative, and proceed from the heat and light of the spiritual sun, which is love and wisdom, the first emanation from God. Red, more or less vivid, announces the degrees of good, or love; white, more or less brilliant, indicates the degrees of the true, or wisdom. The habit of the Saviour, who, upon earth, represented light, or the truth itself, appeared, upon Mount Thabor, whiter, and more dazzling than snow. In hell, which is, in every respect, the reverse of heaven, the clothing is relative to the degrees of the evil and the false; they are black, filthy, and torn.

In the third place, the angels are nourished. Being men, and having perfectly the human form, they have, with all the other corporeal senses, those of taste and appetite, which, in heaven, satisfy the spiritual body, as they satisfy the material body upon earth. I have been, many times, at the feasts of angels; I have seen them eat; and they are served, with a magnificence, the most exquisite that can be imagined.

F

VISION.

Finding myself, one day, in the spirit, and in the society, of those ancient philosophers, who had obtained heaven for having passed their lives in the love of God and of their neighbour, and in cultivating their reason, they asked me whence I came; I answered, that God had given me the grace to be corporeally upon the earth, and, at the same time, spiritually in heaven. My answer delighted them. As we were viewing the city of *Athens*, I heard a great uproar mingled with cries of joy and lamentation. Now as, in heaven, distances are relative to the interior affection, and as I was anxious to learn the subject of this noise, I immediately found myself in the city, where I saw some new comers from the earth, who were testifying their surprise, upon discovering that there were, in heaven, administrations, ministers, offices, negotiations, laws, inferior and superior tribunals, rules, customs, and labours. *Did you think*, asked a magistrate of the city, that the celestial happiness consisted in idleness, which stupifies the faculties of body and soul, and is a source of infelicity? Believing us all inspired by God, you are surprised to find amongst us judges and judgments to! We are, it is true, conducted by the Lord, but mediately, and, as upon earth, according to our interior state. There are simple angels, and wise: the simple doubt concerning the true, and go astray; and they are judged by the wise. You thought this world empty, because it is spiritual: and wherefore? Because you conceived the spiritual to be without form or substance; and this spiritual world appeared to you a creature of the imagination, and as nothing; but know, that this world is real,

and full, not of matter, but of visible and tangible substances.*

They then conducted the new comers into the different quarters of the city, and shewed them the hall of judgment, a public library, books, paper, ink, pens, manuscripts, amanuenses, museums, colleges and literary exercises, officers, governors, artists, and workmen. The new comers now understood that the Lord had destined heaven, as well as the earth, to usages, having all infinite agreements, sources of interior peace, which, in heaven, is repose, or a cessation from labour. Virgins brought to them, as presents, stuffs woven and embroidered with their own hands; and as they departed, sang before them, in angel strains, an ode expressing the affections and thoughts corresponding to the presents they had just made.

What I saw, reminded me of the error of those men, who suppose there is nothing in heaven but devotions, sermons, and prayers; who imagine, that all the houses are churches,

* The natural is only the base and shell of the spiritual: St. Paul himself teaches this, in the following passage of his epistle to the Romans, i. 20. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.* This great truth was known to the ancients. *Hermes Trismegestus* positively says, *all here below is like that which is above.* In the other world, as in this life, is love. In heaven, it is the love of God, and of our neighbour. In hell, it is the love of the world, and of self. Every thing is analogous. Hell resembles the actual world, but with more of fierceness and cruelty in the passions, with greater intensity of misery; therefore to express the corruption of the present times upon the earth, we say, *it is a hell.* Heaven resembles what the earth was formerly, and what it may become again, but with greater beauties, extent, and purity of love, with greater intensity of happiness, since the material body exists not in heaven, and all is there perfect. We have this perception, when, in order to paint a place or dwelling of innocence, we say, *it is a paradise.*

and that they shall all be priests. I meditated upon the church, which, in heaven, occupies no morespace or time than upon earth; a church consecrated to the worship of God, a pure interior worship, which does not, as here, exclude every thing relating to science, government, recreation, and business. During this meditation, I was transported, in spirit, into a celestial society, situated on the left, towards the west, and of which Pope *Sixtus V.* is the chief. I entered into conversation with him, and he told me that his society was composed of the most judicious and rational among the catholics; and that he had been placed in heaven, at their head, for having, six months before his death, believed that the vicariat of Jesus Christ had been invented by the popes through a lust of dominion. He added, that it was only necessary to worship God our Lord and Redeemer, that the holy scripture was divine, and superior to papal bulls; that the saints are nothing; that those who believe so, and give ear to the worship that is paid to them, become mad, as do the cardinals and prelates who would be representatives of Christ. *Sixtus V.* added, that the word was the divine truth, that the Holy Ghost spoke not by the mouth of men; it was rather satan who would be worshipped as God. The pontiff assured me, that such had been his belief during the whole of his life, which had been the cause of his entrance into heaven, where he led the same active life he had done upon earth, being incessantly occupied in bringing to perfection the society which he governed, never suffering a day to pass without accomplishing nine or ten resolutions which he formed every morning. Lastly, he informed me, and ordered me to publish it to men upon earth, that those who had a faith contrary to that which he had just declared, became stupid in the world of

spirits; that after a certain period, being assembled with those who had a faith similar to their own, they sunk into hell, where they became phrenetic, lived like beasts, and believed themselves Gods. I did not conceal my opinion that these things appeared too extravagant to be published; *write them*, replied he, *I will subscribe them, because it is the truth.* Immediately rejoining his society, he subscribed a paper containing these assertions, and he sent them as a bull, to other societies holding the same faith as himself.

The Lord having deigned to render me a witness of the last judgment, which took place in the world of spirits, in the year 1757, I there saw Pope *Benedict XIV.* who was also the chief of a society of Catholics, carried in a litter, and put in a place of safety, this was at the time of the destruction of a great city in the north, inhabited by papists and protestants. In a conversation I held with him, he told me, that the holy scripture was divine, the invocation of saints a folly, and that it was only necessary to worship God, who has, as he himself declares, all power in heaven and upon earth. He assured me he had been desirous of reforming the church, but that he had been prevented by many causes, which he enumerated.

In the neighbourhood of the society which he governed as pontiff, there were public schools, to which those were sent, whose religion was neither pure, nor stable. Some monks, who had converted themselves by a purification of their faith, instructed these new comers, in speaking to them of God, of our Saviour Christ, and of the holiness of his word. He undeceived them in regard to the papal authority, to indulgences, to the practices of the Romish church, and especially as to the worship of saints, which is so abominable in heaven, that the saints themselves are struck

with horror whenever they hear of the homage that is paid them, because what is granted to them is taken from God. In order to make me better acquainted with the saints worshipped by the papists, a hundred of them, who were conscious of their beatification, were compelled to ascend from the lower regions; they placed themselves behind me; some few only appearing in front. I accosted one who told me he was *Xavier*, and who, by his speaking, appeared insane. Nevertheless, he was very well able to inform me that he believed himself a saint, and that he would be worshipped. Those who were behind me said the same thing. But it is far different with the true saints who are in heaven; they know nothing of what passes upon the earth in regard to themselves; and the prayers that are addressed to them are no more heard by them than they are by their statues.

In order that my faith upon this point might be fully confirmed, I saw, in the world of spirits, a woman of an angelic form, majestically clad, who appeared, at a medium altitude, to the Parisians, who are inhabitants of this spiritual world, telling them she was *Genevieve*. But they no sooner began to worship her, than her form, and her clothing were changed, and she appeared as a common woman. She reprehended them for worshipping a woman who, amongst her equals, was only looked upon as a servant, and expressed her astonishment that men could be guilty of so great a folly.

I also saw, and I solemnly report it as truth, and worthy of remark, I saw *Mary*, the mother of the Lord; she was clad in white, and elevated above my head. She stopt to inform me that she had been the mother of the Lord, who was really born of her, but that he had afterwards, as being God, thrown off every thing human that he derived from her; that she now worshipped him as her God and that

he himself would not be looked upon as the son of *Mary*, because in him every thing is divine.

It is therefore an impiety to worship saints ; it is an error to believe that they reign in heaven with our Lord Jesus Christ ; they reign there no more than cowherds reign with kings upon the earth, or a porter with a prelate ; *St. John the Baptist* confirms this, when, in speaking of the Lord, he says, *I am not worthy to stoop down and unloose the lachets of his shoes.* Mark, i. 7.

When the disciples, who are the inhabitants of the public schools of which I have spoken, are entirely converted upon this point, they appear like those who are suddenly awaked out of a profound sleep, or who pass from a stinking fog into the pure fragrant air of spring. They are then invited by their companions to banquets, where they are presented, in cups of crystal with generous wine. The angels also send to their new guests, trays of manna, of the colour and flavour of that which fell from heaven into the camp of the Israelites.

v.—*Of Time in Heaven.*

That which is called nature is the natural sun, the presence and absence of which denote time, composed of hours, days, weeks, months, years, and ages, as it has pleased men to determine them. Light succeeds darkness, and cold follows heat. These are states which pass away and return, but they have no relation to the spiritual life, which is love and wisdom ; for, in heaven, the spiritual light and heat, which corresponds to love and wisdom, are continual, and never vary in the angels, unless according to their interior state : in heaven, therefore, there is no time, according to the ideas of men, and for the same reason that there is no space. Time, here below, is the same

with the thought which the actual affection gives birth to. It is short or long relatively to the state in which a man is. Whence in the spiritual state in heaven, there cannot be time, seeing that heaven is God, and that all the succession that can exist in his presence, is the greater or less elevated degree of love and wisdom, flowing from him into the angels. Time, stamped with the footstep of death, being no more than a cessation of existence, can furnish us with no idea of a spiritual existence. For the angels, there are neither days, seasons, nor years, but there are different states and degrees of love and wisdom. Since time appears to us longer or shorter, according as we are more or less affected by thought; and since the perception we have of the intervals of time is so confused and indeterminate, that days, to us, are often as moments, and moments as days, we ought to conclude that angels, being divested of their earthly covering, and become spiritual men, know nothing of our time, and that they measure all their existence by thought, and by their interior state of love and wisdom. These things appear beyond human conception, nevertheless they are not actually so. They may be considered by the celestial light; and he who, with a pure desire, shall constantly elevate his intelligence to these sublime objects, will acquire perceptions, that the most expressive words cannot communicate. This elevation of the intellect can only be effected, by making an abstraction of the terrestrial ideas of space and time.

VI.—*Of Writing in Heaven.*

I have seen, in heaven, both manuscripts, and printed sheets; I have read them, but have understood but little of them, for it is not in the divine order of things that heaven should instruct man by writing, but by speech, The

Lord willed that there should be a scripture in heaven, for the purpose of conveying, by writing, the truths he was desirous of revealing to the angels, and a scripture upon the earth for the same reason : that which is revealed passes from one heaven to another till it comes to man. In heaven, the word is in the internal sense, and purely spiritual ; upon the earth it appears in a natural sense, being made for man ; hence, the reason that Jesus Christ speaks, almost always, by parables ; *if I told you, said he to the doctors, earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things*, John, iii. 12.

In the superior heaven written characters are composed of curved lines, modelled upon the form of heaven ; it is by these inflexions that the angels express the mysteries of wisdom, and innumerable things which speech cannot express. The mechanical part of writing flows spontaneously from the thoughts of angels, and it requires no more labour or time for them to write than to speak. There is also, in heaven, another sort of writing that requires not the assistance of the hand, which is the correspondence of the thoughts ; it is not permanent, because one thought effaces another ; but the writing which manifests the affection remains graven to perpetuity. I have also seen, in heaven, writing composed of numerical characters, graven and put in order, for the purpose of forming syllables and words. This sort of writing, contains more mysteries than the other ; it is totally above the comprehension of man, because all the numbers correspond ; and this correspondence is as expressive as the words ; whence it follows, that the numbers mentioned in the holy scripture have a signification, as well as the words. In heaven, the number, upon which the series depends as upon its subject, is always put for-

wards or the first in line, because the first number indicates the question to be discussed, and the sequel enounces and determines all the bearings and other particulars of the question.

Men, in the habit of judging from the corporeal senses, will not believe these details; men who have no other idea of heaven than that of an immense atmosphere, who believe that nothing spiritual exists, or that the angels flit about in open space, like tenuous, aërial beings, like winds without consistence, without eyes, ears, or hands, without organs, and without human form; but let them learn that, in heaven, every thing useful to life, to wisdom, and happiness, exists in as much reality as terrestrial objects exist for us: the universe was created upon the model of heaven, the image of which it is.

VISION.

I saw, one day, in the spiritual world; a meteor surrounded by a vivid light, falling from the heights of the atmosphere upon the earth. I remarked the spot upon which it fell; but the meteor disappeared at the rising of the sun; and I saw only that the earth which had received it was mingled with sulphur, clay, and a ferruginous powder; all on a sudden two tents appeared, one in the place where the meteor fell, and the other at a little distance towards the south. At the same time I saw a spirit precipitated, like a thunderbolt, from the heights of heaven, and thrown into the first tent. I afterwards perceived another standing at the entrance of the second tent; I asked him, Why he was fallen from heaven; *it is, answered he, for having made confession, with the mouth, of a faith that was not in my heart: in heaven there can be no dissimulation; there is one language; for*

there is but one way of thinking. Having said this, he sunk, with his companion, into the abyss; and in the place of the two tents, I saw two statues, one of which had a sceptre in the left hand, a crown upon its head, a book in the right hand, and an ornament upon the breast encircled with precious stones. It appeared clothed with a robe, the floating extremity of which reached the second statue. An infernal voice issuing from the society of dragons, declared that the first statue represented faith, and the other its servant, charity. These two statues were composed of the earth mingled with sulphur, iron and clay; a rain, which then fell, penetrated them, and caused the parts of which they were composed, to boil; in their place, I saw nothing more than two heaps of calcined earth; upon which tombs afterwards sprung up.

On another day, being still meditating upon celestial truth, a sheet of paper, upon which were written hebraic characters, like those of the ancients, was sent me from heaven; the lines of the writing appeared curvilinear, and loaded with accents, or marks placed over the letters. The angels, who were near me said, that from one letter only, they apprehended the entire sense, and particularly, that they discovered it from the curvature of the lines, and from the inflexions of the accents, the different significations of which they explained to me, from their being joined or separated. They told me that the letter *h*, added to the names of *Abram* and *Sara*, signified the infinite and the eternal; they explained to me, by the letters alone the true sense of the 2d verse of the xxxi^d Psalm, *God is merciful even towards those who do evil.* These angels also shewed me that the writing of the third heaven was composed of letters differently inclined, each of which contained a

sense; that the vowels served for the sound only, which corresponded to the affection; that in heaven they could not pronounce certain vowels, and that, in the third heaven, there were no rough consonants; all is there smooth and harmonious, which is the reason that many hebrew letters are pointed in the interior, to shew that they are to be smoothly pronounced. These angels added that the roughness of letters, and of pronunciation, could exist in the spiritual heaven, the inhabitants of which are in the truth, which admits of asperity, whereas, the good does not, and the inhabitants of the third heaven are in the good, or love.

II.—OF THE WORLD OF SPIRITS.

The world of spirits is a place, or rather a middle state between heaven and hell; every man goes thither as soon as he dies, to depart thence, sooner or later, that he may ascend to heaven, or descend to hell. In this place all are judged. Many continue in the world of spirits for some years, but none more than thirty. Here every one knows again, his relations, friends, and fellow citizens, and converses with them. There is a communication between the world of spirits and heaven, and also between it and hell, by a narrow road strongly guarded on the side of heaven and of hell by chasms and gulphs, that no one may quit it without permission. This road, and these chasms and gulphs, are what the scriptures call the *gate of heaven*, and the *entrances of hell*. The world of spirits appears to the eye like a great valley, surrounded by steep mountains. The gate, or entrance of the road which leads to heaven, is invisible to those who are not to pass it; and so are the gates of the abyss.

III.—OF HELL.

In the spiritual world is seen all that exists in the natural; hell is as much under mountains, as under hills, valleys and plains; it is seen under the appearance of deep chasms and gulphs, more or less obscure, darkly illuminated by a light resembling that of a burning coal; the eyes of the infernal spirits are suited to this false light; and when they issue from their caverns, the light of heaven is painful to them. Dark and stinking vapours are seen to exhale from the abyss, but the damned do not perceive them, because they are in an atmosphere suitable to their interior. The flame, which gives them light, corresponds to the devouring fire of the love of self, of hatred, envy, &c. Some of these infernal retreats appear like dens obliquely ranged, others like deep mines, in which are seen rubbish, the ruins of houses, and of burnt cities. The greater part of hell has a triple division. The superior is dark, and contains all such as have sinned by a course of error; the inferior resembles a flaming den, which contains those who have persisted in evil. In that division, where the torments are not so insupportable, are seen thatched cottages, streets, squares, and wretched hovels, where they quarrel and fight, and tear and bait one another with ferocious beasts. There are also miserable, narrow dwellings, covered with excrements, proper haunts for wolves. In hell there are dark forests, wherein the infernal spirits take refuge, and are unceasingly hunted; there are also frightful deserts; and even a hell under this hell, wherein there are as many societies of infernal angels, as there are of supernal in heaven.

Hell makes continual and ineffectual efforts against heaven, which is defended by God; he

alone perfectly knows the situation, and whole extent of hell ; he curbs the impetuosity, envy, and fury of the infernal spirits, by spiritual torments, even as he punishes, by corporeal torments, wicked men upon the earth.

The infernal fire emanates from the same principle as the celestial fire : but it becomes infernal, in those who receive its influx with impure dispositions ; it causes their torments by lighting up the cruel passions, insatiable and always increasing ; and shameful and criminal desires, constantly irritated, and as constantly detected and punished. Sometimes the celestial fire penetrates their most secret associations, and they are struck with shame and amazement like men surprized in the very fact ; an icy coldness glides through their veins, and their blood coagulates ; such is the fire of hell, the inhabitants of which appear under the form of the vicious affection by which they are characterized ; their air expresses disdain, contempt of others, hate and cruelty. To themselves, they appear under the human form ; but, seen by the celestial light, their faces appear hideous and cadaverous. Some are black, others frightful, and of the colour of a firebrand, others are bloated, and eaten up with ulcers ; there are also some who have only a tuft of hair for a face ; some are without flesh, being nothing but bones ; and amongst others nothing can be discovered but rows of teeth. Represent to yourself beings who unite in themselves all the marks which characterize the most odious passions, and who, in speaking, modify the tone of the voice, according to that of a man in the most violent raging of these passions, and you will have a picture of hell. I have not seen all the societies which compose it, but God has permitted me the sight of many ; and I was there informed, that even as heaven, col-

lectively taken, represents a man, so hell, considered as a whole, is the representation of a devil.

The infernal spirits are wicked, and they practise all manner of wickedness against man upon earth; they insinuate themselves, by a thousand different ways, into his affection; they lay snares for him, and at length cause him to fall into evil.

The gnashing of infernal teeth, of which the scripture speaks, signifies the noise of a quarrel, the heat of an abusive dispute; it also signifies the most offensive and cruel jealousy, contempt, fury and scurrility; and all these are suited to the taste, and constitute the delight of infernal spirits.

Every one in hell, is punished by having retained all his vicious propensities, and I have there seen wicked spirits, as upon earth, in the pursuit of pleasures, honours and riches. They obtain, and lose them, and are tormented with the most cruel vexation; they become sad and solitary; are hungry, but have nothing to eat; in order to obtain bread, they enter into hovels to ask for work, which they no sooner obtain, than they neglect it, always devoured by discontent. Turned out by their masters, they enter another cavern, to appease their hunger; they are shut in; and the master tells them they shall never more go out, but that they must work, or they shall have neither bread nor clothing. If they commit the least fault, they are thrown upon the miry soil, and tormented most horribly. In styes like these, teeming with the most abominable stench, these wicked wretches live in pain and chagrin, with others as bad as themselves, and for companions they are obliged to take the most abandoned prostitutes. Others undergo different punishments; tyrants are humbled by slavery, and the gallies; those who are puffed up by learning, are held

in derision, and hunted from society; the cruel spend their time in the midst of dead bodies and corrupted blood; they still cherish war, they tear, and are torn to pieces. In short, misery, shame, envy, slavery, terror, remorse, debauchery, hatred, folly, and madness, are every where found throughout all hell: the love of evil, the habit of wickedness, and its fatal consequences, the same life which they had lived upon earth, but still more criminal, and more wretched, increases the miserable catalogue; to which may be added, despair, hatred of good, and of God himself, the greatest of all evils. Such is hell!

The equilibrium is perpetual between heaven and hell. The latter incessantly exhales noxious vapours. From the former benign influences eternally emanate. This equilibrium, from which the liberty of man results, is momentarily interrupted, by the number of spirits which are continually entering heaven and hell. The Lord, who sees the scale incline, sustains it.

VISION.

In the northern region of the spiritual world, into which I was transported in spirit, I saw, one day, a college containing young men and professors, and I asked them whether they knew what constituted the general principles of hell. *We know something of them,* answered they; *but in turning ourselves to the east, towards the Lord, we can obtain greater knowledge, after having turned themselves accordingly, they added: The general principles of hell are three; and they are three affections, the love of dominion, from the love of self; the desire of possessing that which belongs to others, from the love of the world; and the lust of debauchery. These three infernal affections are the reverse of the three celestial, which are the love of dominion, from*

the love of usages or doing good; the desire of possessing the things of this world, in order to make a good use of them; and the true conjugal love. After thanking the professors for their information, I returned to the earth, where a celestial voice thus accosted me: *Examine these general principles in all their relations, and we shall afterwards see them upon the palm of your hand.* It was told me, *upon the palm of the hand*, because angels see upon the hand of man those things which he spiritually examines.

Whilst I examined the first infernal affection, *viz.* that of dominion from the love of self, and the celestial love corresponding thereto, (for I was ordered to examine them together that I might the better perceive the contrast) I saw that this love, banished to the lowest pit of hell, is superlatively infernal, because it is in the nature of man from his birth, and is the true sin against the Lord; whence, those who commit it either hate or deny God and his church, or adore nothing but themselves and nature. This love disorders all, and the more it prevails, the greater is the discontent. It peculiarly belongs to politicians, who would become kings and acquire dominion, to the end that they may be called kings of kings: this love also appertains to those priests, who, desirous of ruling instead of heaven, and of tyrannising over the mind, do not acknowledge God in their hearts.

After this meditation, an angel informed me, in the name of the Lord, that I should now still better understand this first infernal love or affection: and immediately, the earth opening at my left hand, I saw a demon from hell, having a square cap upon his head, which was drawn over his eyes. His face was covered with burning pimples; his eyes were sternly fixed, and his breast, swollen and deformed, belched forth a fiery stroke resembling that of a fur-

nace. His thighs were of fire ; instead of feet, he had bony claws, without any flesh upon them ; and a putrid, infectious scent exhaled from his whole body. His appearance affrighted me ; I asked him whence he came ; and, with a hoarse voice, he answered me, *from hell ; our society, continued he, composed of two hundred members, is the chief of all ; and we are, all of us, kings of kings, and lords of lords. Seated upon supreme thrones, we rule the universe. Don't you perceive, replied I, that your power is imaginary, and that you are in a state of insanity ? That cannot be, retorted he, seeing that we mutually acknowledge one another for sovereigns.* To this I made no reply ; and I was instantly informed, in the spirit, that this demon had been, upon the earth, the director of a magnificent establishment, and that, from his situation, he had conceited himself, superior to nobles, to kings, and to all mankind, which had led him to deny God and to consider religion as fit only for the vulgar and ignorant part of mankind. I afterwards enquired of him how long his power would continue ; he told me it would be eternal, and that those of his society who questioned it, were thrown into prison, and condemned to the most servile employments.

The earth again opened, but it was at my right hand, and I saw issue from the chasin, another demon, who wore upon his head a triple crown, entwined with the long foldings of a serpent which raised its head above the top. His face and his hands were covered with leprosy ; his thighs were enveloped in a black smoke, in the midst of which might be seen a red fire like that of a furnace ; and two vipers served him for feet. The first demon, as soon as he saw him, threw himself at his feet and worshipped him, calling him the God of heaven and earth, the Almighty. The demon who

was worshipped, told me that this homage was his due, inasmuch as he had all power in heaven and upon earth, and as the fate of men's souls was in his hands. *This emperor of emperors, added he, is my subject; but what is an emperor compared to a God, to one who launches the thunderbolts of ex-communication?—You, who in the world were only a canon,* answered I, *believed that you had the custody of the keys of heaven; but how could you reach this point of madness to believe that you are God himself?* He swore furiously that he was, and that heaven and hell were subject to his commands; he added, that his society was composed of three hundred, who were all gods, but that he himself was the god of gods. The earth opened beneath these two demons, and they sunk into hell, which I was permitted to view: I there saw, at the very bottom, different sorts of styes and prisons, wherein the worst of them were shut up. The hell, in which was the king of kings, was full of filth, and all the demons had the appearance of ferocious beasts. The hell, in which the god of gods was, exhaled the same insufferable stench; and I saw, flitting about them, the hideous birds of night, called *ochim* and *ijim*. It was in this manner, that the madness of these infernal spirits was portrayed to us.

Hell was, a third time, opened to my sight, and I saw therein two demons; the one was seated upon a bench, with his feet in a basket full of serpents, which crawled along his breast, up to his neck; the other was mounted upon a fiery ass, the flanks of which were covered with red serpents, which threatened him with open jaws. I was informed that these were popes who had deprived the emperors of their dominions, who had insulted them at Rome, and had suffered themselves to be prayed to, and worshipped by them. The basket full of ser-

pents, and the ass of fire, covered with serpents, represented the love of dominion, from the love of self, which had been the guide of these pontiffs. These visions, or representations, cannot be had, and the objects do not appear such, unless to those who view them from afar.

After having considered this melancholy and horrible sight, I perceived two angels, conversing together, a few paces from me; the one was clothed in a purple flame coloured woollen robe, over which he wore a thin cloak of fine linen, of a dazzling white; the other wore a scarlet coloured robe, and, upon his head, a triple crown, the right side of which was adorned with rubies. They knew that I was meditating upon the same subject they were conversing upon, that is, upon concupiscence, imagination, and intelligence; I begged them to instruct me upon these three things, which they consented to do. *Man, said they, is in interior concupiscence from his birth; he is in the exterior intelligence, by education; in regard to the interior intelligence, which is wisdom, it cannot be had but from the Lord. A man cannot withdraw himself from the concupiscence of evil, or acquire the interior intelligence, except as far as he turns himself towards the Lord and is united with him; without that, man is nothing but concupiscence, and he possesses only the intelligence of the body, which is derived from education; he covets honours and riches, and he cannot obtain them but in appearing moral, and intelligent. Now, having from his infancy learnt to appear such, he speaks and acts, upon his entrance into the world, according to those rules of decency and politeness which were first taught him, and which he has retained in his corporeal memory. He conceals the concupiscence of his mind; whence it comes to pass, that every man, who is not interiorly conducted*

by the Lord, is a knave, a sycophant, and a hypocrite; he is believed to be, but he is not a man; his exterior is human, his interior bestial; thus he appears with his forehead bowed towards the earth, and his occiput turned towards heaven. When he yields himself entirely to his mind, his concupiscence becomes imagination; he covets the world, and believes he possesses it; a prey to ambition, and envy, he reasons with himself, and beholds his fantastic pleasures with complacency; in the rage of his cupidity he separates entirely the spirit from the body, and stifles the understanding beneath the imagination. Such a man, after his death, is occupied with the same cares, which confine him always in the exterior, and drive the interior into madness. In the spiritual world, he is continually tormented with the fear of losing his reputation, his property, or his honours; he is also tormented with the fear of laws and of punishments.

After this conversation, the two angels, as well as myself, had a desire to see some of those visionaries who are in the love of the world and its vanities, and in a licentious and fantastic concupiscence. We discovered their habitation, which was situated beneath hell, and under the earth upon which we were. This opened and we descended, having been previously advised, to accost these madmen from the quarter of the east, that we might not enter into the cloud of their phantasy, which would obscure our understanding, and our sight. We entered into their dwelling, which, as it appeared to us, was constructed with reeds, in such a manner, that holes and crevices were every where to be seen; through these the smoke escaped, and the habitation was enveloped, as it were, in a cloud. Here we saw fifty men on each side, they were sitting upon benches, having their backs towards

the east and south, so that they could look only towards the west and north. Each of them had a table before him, upon which purses were scattered here and there, and between them were great quantities of golden crowns. We asked them whether these were all the riches of the world; they answered, that they were only the riches of the kingdom. The sound of their voices was like hissing, their figures were bloated and shining, as if they had been daubed over with the glutinous slime of snails; the pupils of their sparkling eyes were green, which proceeded from the light of their phantasy. They assured us, that each of them possessed all the riches of the kingdom; that amongst them it was not permitted either to think, or to say: *my property is not yours*; but that it was permitted both to think and to say: *your property is mine*. The crown pieces, with which their tables were strewed, appeared of pure gold, to them, as well as to us; but in examining them by the light from the east, we saw only small grains of gold, magnified and multiplied by the phantasy of these visionaries, who told us, that whosoever entered the house, brought with them a little gold, which was immediately divided into small grains, and of these their imaginations formed large crown pieces. Perceiving the excess of their folly, I asked them, if they had enjoyed the light of reason upon earth; they answered me, they had, and that they, at the time they were speaking, very well knew that their riches were imaginary, but that this infatuation rendered them happy at intervals, *for often, added they, we re-enter into ourselves, and experience the alternative of wisdom and folly. But more than this: those amongst us who steal the property of others, are thrown naked into dungeons, where they are shut up and obliged to work for their sustenance and clothing; a few half-*

pence are, afterwards, given to them, which constitute the joy of their hearts : if they do any injury to their companions, they are obliged to give these halfpence, by way of recompense.

The angels, afterwards explained to me the nature of the celestial love, which is the love of uses, for the sake of the Lord. *In heaven, said they, good uses shine like gold ; and the firmament appears of gold, because it is formed from the light of the spiritual sun, the heat of which corresponds to love. Our employments, our honours, are without us, the same as our clothing is ; they are of value only by the use we make of them ; we must do, desire, and possess all things, from love to our neighbour, and for the Lord ; it is thus that his word, upon earth, teaches those men, who would, during this life, have heaven within them.*

The two angels here ceased, and left me : and, in the distant heights of the air, I saw them carried, as was *Elias*, in a chariot of fire till they arrived in heaven.

CHAP. V.

Of the Language spoken by Angels to Men.

WHEN an angel speaks to a man, he expresses himself either in the native language of the man, or in some other that he is able to understand ; he unites himself to him, he appropriates to himself his thought, which, cohering to the memory, acts upon the organs of speech that the man may articulate ; and upon the organs of hearing, in order that he may understand ; whence it is, that the angel who speaks to a man, and the man who speaks to him, are one. *You cannot, have I said to the angels,*

pronounce one word of the language of my country. In our conversations, it is I, who by means of your union to my thinking, speak a language which you are able to understand. We know it, have they answered, and it is the same as to the knowledge of the man with whom we converse, which also arises from our union with him; it was the will of the Lord, that the introduction of heaven into man should be thus effected; and in order to guide his conduct he has provided him with angels and spirits suitable to his interior; the general influence of heaven would have been sufficient for this purpose, were he not separated from it; it was sufficient for the first race of men.

When an angel speaks to a man, the latter hears the sound of the words of the angel, who operates upon the man's thinking, and thereby upon his interior organ. No other man, although present, hears any thing of this conversation, because the usual voice of men, in the first place, strikes the air which surrounds them, and afterwards, from the exterior organ, is communicated to the interior, by which it is heard; for, with the least reflection, and laying aside materialism, it will be perceived, that there is no sort of resemblance between the sensation of sound, and the vibration of the air, which produces it by striking the corporeal organ. It is the soul which hears by means of the ear.

In these days, it is not a common thing to converse with spirits, and for those who have not, by a lively faith, devoted themselves to the Lord, it is very dangerous to do it; seeing evil spirits know when they are identified with a man, and labour for his destruction. Those who occupy themselves a great deal about religion, and bury themselves in contemplation, sometimes heat and elevate the imagination even to the world of spirits, and they hear them speak in their interior. But these men are

enthusiastic visionaries, who listen to and believe the evil spirits as well as the good, and therefore receive both falsehood and truth. These enthusiastic spirits, which I have seen inhabiting a desert, on the left, in the world of spirits, persuade those men who listen to them, that they are the holy spirit; they do them no other injury; but flatter them in return for being honoured by them. The Lord grants the favour of conversing with angels to very few men, and these must have the knowledge of the true by the good, and believe that God is man, for it is the true upon which heaven is founded, seeing it is the divinity of the Lord which makes heaven, of which his humanity is the model. It is necessary, therefore, in order to converse with angels, that the interior man should be open, and penetrated with the divine truth, which is God-man, and to acquire this knowledge, man was created. Those who, being in possession of it, converse with angels, are illuminated by the celestial light; they see what is in heaven, and the angels see, by means of them what is upon the earth, because, at that time, heaven and earth are, by means of the angel, united in man. This union was common amongst the first race of men, and the age they lived in was called the *Golden Age*. Their descendants, addicted to the love of themselves, and of the world, no longer loved God, or their neighbour; and their interior was shut, except in some righteous men, as were the prophets, to whom God revealed the truths of heaven, and of the holy scripture. It was not by simple inspiration that the Lord illuminated them with his light, but by the inspiration of spirits, who communicated what the Lord had dictated to them, and which they believed proceeded from their own thoughts. In dictating to the prophet to

whom they were united, these inspired spirits said ; *Jehovah has spoken*, they called themselves *Jehovah*, as may be seen in the prophecies.

Many spirits may speak together, and at the same time, to the same person, who is able to give an answer to them all, because the society of angels which is desirous of communicating with a man, deposes to him one of its members, who turns himself towards the man ; the society turns itself towards its deputy, in whom are blended all the thoughts of the society.

An angel, or a spirit who communicates with a man, ought not to speak to him according to his own memory, but according to that of the man ; should he speak according to himself, he would offer to the man's memory things which he had never heard or seen, but which, nevertheless, the man would believe to proceed from himself, like the images of unknown objects lodged in his memory. It is what has happened to me ; it is also the origin of the opinion of some ancients, who believed that man, after his death, returned to a second life, in which he remembered the events of the first.

There are, besides, natural corporeal spirits, which do not unite themselves to the thinking of man, but to his senses ; they possess him, and act by his limbs, speak by his tongue, &c. They were common in the time of Christ, as may be seen in the gospels. They are banished into hell ; whence it happens that we no longer see men possessed with evil spirits.

CHAP. VI.

Of the different states of Man after his death.

THE first state of man, after death, resembles that of his mortal state. When the human body can no longer perform its functions, in obedience to the faculties of the soul which commands it, and which gives it life, the man is said to die. But the man, properly speaking, does not die, he only quits his terrestrial covering, and rises again with the same affections which he had at the moment of his death, which he retains to all eternity, and appears in the world of spirits, with an interior and an exterior, and with body, limbs, face, and speech. In fine, the man-spirit appears, outwardly, like a man living upon the earth; and he, himself, would think that he was living there still, transported into another country, did not his friends, or acquaintance, or some officious angels who had taken charge of him at the hour of death, inform him that he was in the spiritual world. Here they take him out, and shew him cities, castles, gardens, delightful vallies, and a thousand other beauties. Uncertain concerning his fate, he enquires whether he shall ascend into heaven, or descend into hell. The good spirits examine him and soon discover his ruling affection, by speaking to him of worldly pleasures, and of the happiness of heaven. If he has been carnal and sensual, he still conceals his propensities; but his inquietude, and inattention to what is said of spiritual things, betray him: his eyes are often directed to certain quarters, and when he is alone he directs his steps thither. Such is the first state of man after his death, the state of the man spirit. In this world he

remains many days, sometimes many weeks, and sometimes even a year, whence he passes to the second state, called the *state of the interior*, in which he can no longer dissemble. His exterior senses are paralyzed, and he is obliged to discover the state of his soul, and what he was, on earth, with regard to God, and to his neighbour, and to good and evil. A book, extracted from his internal memory of which nothing is effaced, and which the holy scripture calls *the book of life*, is presented to him. The wicked man sees his companions, and the victims of his wickedness; he sees his artifices, the bribes which have corrupted him, the gold he has stolen, the blood he has spilt, and, in short, all the evil which he has ever committed, spoken, or thought of. The good, in like manner, behold their good works. Free from all restraint, the wicked man says and does freely that which he likes best, and he naturally seeks to join himself to those who resemble him. He is introduced into societies whose inclinations are analogous to his own. He asks for admission into heaven, which is granted to him; but he is no sooner there, than he finds it impossible to breathe; his eyes lose their sight, he feels the agonies of death, and writhes like a serpent brought near to the fire. Restored to his proper element he follows a by-path, at the end of which he sees the entrance of a cavern; it is the gate of hell, which attracts him by its infectious scent and glimmering light; and, by his free choice, he plunges himself into it, for God damns no man. The love of evil is hell, and leads to hell.

This separation of the good from the wicked, finishes the second state of man after his death. The third state of the man-spirit is that, in which the good receive the instructions necessary for their entering into the angelic socie-

ties. Divine goodness and truth are taught us in the scripture, but they cannot be perfectly known, unless in heaven. The angels give these instructions in places of immense extent, distinguished according to the kinds and degrees of celestial happiness; to the end that all of them, and each individual in particular, may be instructed agreeably to their character, love, and disposition to receive instruction. Those who have had, upon earth, charity equal to their faith, ascend into heaven shortly after their resurrection; for a man rises again, as we have already said, and he has, in the world of spirits, a form perfectly human, but more beautiful, or more hideous, according to his interior state. Those in whom some trivial faults, or terrestrial affections remain, are purified by a short stay with the good spirits.

In these places of instruction there are also different societies, in which the man-spirit attaches himself to those who resemble him. This celestial lyceum appears of greater length than breadth, and reaches from the east to the west. In the first rank are the man-spirits, male or female, who died in their infancy, and who have received their first instruction from women-angels to whom the care of them have been confided; for all young children, whether their fathers were pious or impious, pagans or christians, are received into heaven, where, after suitable instruction in the world of spirits, they become angels. The woman-angel who brings them up, teaches them, first of all, to speak; and their first words are sounds of affection, which partake of infant innocence. They know the objects which delight them; heaven, which flows in upon their interior, generates their first knowledge; and soon afterwards, being transported into another heaven, they are instructed in spiritual and religious things in gardens, avenues, and superb galle-

ries, by virgins of exquisite beauty. Flowers spring beneath their footsteps, and every object appears living; whence life is always in their sight. If attention be paid to it, the same thing may be observed in the children of this lower world. Not having the experience of adults, they believe every thing animated, and they speak to a flower, a doll, or other plaything, as they do to one another. Celestial children increase in wisdom and intelligence, and become adults in body and soul; but their corporeal form is always youthful, for it is only the exterior form modelled upon the interior. Their innocence is their wisdom; but as they are born in original sin, it is necessary they should be regenerated; and God permits that this sin should, sometimes, bud again in them, that they may be tempted, and therefore be convinced that all their happiness proceeds from God and that they ought to suffer themselves to be guided by him. Behind the children, in these places of instruction, are stationed those who died adults, and whose ruling love, upon earth, was that of the true and the good. Next to those are the Mahometans who have acknowledged one only God, and Jesus Christ for a great prophet. At a greater distance, towards the north, are the pagans who have lived regularly according to their religion, and who have had an idea of a visible God under a human form; these are the most numerous, and the best of them are the Africans.

These instructions are conformable to the doctrine of the holy scripture, and are explained to each according to the principles of the religion in which he lived. The affection for the true, suitable to the employ which each is going to fill, is infused into the man-spirit by different means; the most common is the image of those functions they are about

to exercise. These functions are infinitely varied, but always in such a manner that the interior is filled with joy and extasy. This lively impression affects the exterior, or the spiritual body of the man-spirit, in an equal degree; whence, in the angelic society of which he is to be a member, he and his employment becomes one. The time of these instructions is short, because these spirits are unclouded and illumined by the celestial light: being clad in a robe of dazzling whiteness, they are conducted to the angels who guard the entrance of heaven; these send them forward to other angels, and the Lord introduces them into a suitable angelic society. The novices pass to heaven by eight roads; two branch off from each place of instruction; one leads to the celestial kingdom, and the other to the spiritual; for heaven, in general, is composed of these two kingdoms. The roads which lead to the celestial kingdom are bordered with olive trees, and fruit trees, because the olive tree and fruits correspond to the affection for the good; the roads which lead to the spiritual kingdom are bordered with laurels and vines, because the vine and the laurel correspond to the love of the true.

CHAP. VII.

Of the correspondence of Heaven with Man, and with all the objects of Nature.

ALL the objects of the natural world emanate from the divinity, which flows through the spiritual world; thus the spiritual is within every thing that is natural, as the efficient cause is

in its effect. Spiritual objects are represented in the natural; and *Jacob's ladder* (Gen. xviii. 12,) is the figure and symbol of this gradation. The science of correspondences was, amongst the ancients, the science of sciences. The book of *Job*, which appertains to the ancient church, is full of correspondences. The holy books are written by correspondences. The rites, and religious ceremonies of the Israelites were correspondences. This science was known to the Orientals and Egyptians, who expressed it by signs and hieroglyphics, which, in process of time, were misunderstood, and produced in Greece, and various nations, fables, and idolatry. Every thing then is image and correspondence; and what farther proves it is, that the spiritual interior clothes itself with the exterior (for such is its tendency) that is suitable to it, and by which it is rendered visible. Thus, the *end* takes an envelope most suitable to itself, that it may exist as a *cause* in an inferior sphere, and that it may afterwards appear as an *effect* in a sphere still lower, in which is seen love, and wisdom, and the use of both, or action. In fact, the soul takes, in the body of a man, the clothing she stands in need of, in order that she may render visible what she thinks and what she wills. The thinking pervades the body, and is represented in it by gestures and corresponding affections. The *end* and the *cause* which belong to the spiritual world, are therefore concealed in all natural objects, which, consequently, are correspondences.

The love of self, and the love of the world, extinguishing the love of God and of our neighbour, have driven man far from heaven, and effaced from his mind the science of correspondences, which alone can open the eyes of the interior man, unveil to him the spiritual world, and enable him to conceive those things which do not fall under the cognizance of his

corporeal senses. The following brief instances may serve by way of example. Heaven, or the universe, as a whole, represents a man, and is called the great man. Man, our fellow-creature, represents, by his soul, the spiritual world, and by his body the natural world; whence he has been called, by some of the ancients, *microcosm*, or the little world. The head signifies intelligence and wisdom; the breast, charity and faith; the loins, conjugal love; the arms and the hands, the power of truth; the feet, the disposition; the eye, understanding; the nostrils, perception; the ears, obedience; hence it is said of an intelligent man that he has a good head; of a powerful man, as of a king, that he has long arms, &c. All these expressions are traditional, and are derived from the ancient science of correspondences.

Heaven being of the human form, the angelic societies which are in a particular part of it, are also in correspondence with that part, and their influence corresponds accordingly. The angelic societies which are in the head excel in intelligence, and they have influence over the head of man. The societies which are in the heart of heaven, or the great man, excel in love, and have influence upon the heart of the little man.

Heaven has also a correspondence with every individual of the three kingdoms which are upon earth, the animal, the vegetable, and the mineral. The productions, likewise, of human industry, as edifices, utensils, and clothing, are correspondences, and the holy scripture employs them as such. Vegetables correspond with heaven, and with man. Animals correspond with the affections of man; therefore if he be mild and gentle, we call him a lamb; if cruel, a tiger; a fox, if he be cunning; a hog,

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if he be a glutton, &c. Fish signify truths, and birds perceptions.

Into all these animals, created for uses and correspondences, God has infused (seeing they live) some portion of intelligence and desire, which is called instinct, and by which they always conduct themselves well, because, in them, intelligence is always subservient to desire, and this is uniform, and suitable to the life they are to lead. Hence animals are correspondences, or living instructions, and the scripture often uses them to recal us to goodness and truth.

Trees, which are also correspondences, signify the different acquirements of the good and the true; gardens signify wisdom; bread, the good of love; wine, the true of wisdom; hence the Lord employed both in the last supper. The earth signifies the church; metals human learning; and stones the knowledge of the true.

The most ancient nations, even those who were idolaters, and who were ignorant of, or despised the revelation given to the Israelites, were acquainted with the science of correspondences, which is proved by their sacrifices and their offerings. As for example, when God afflicted the Philistines with emerods and with myriads of mice for having detained the ark, their priests, or wise men, in order to appease heaven, ordered that the ark should be sent back upon a new cart drawn by two lowing heifers, with five emerods and five golden mice. The following is the explication; the new cart signifies the natural doctrine of the church; by the heifers must be understood good affections; by their lowings, the efforts of evil, vanquished by goodness; the golden emerods signify the natural affections purified; the golden mice express the desolation

of the church, with a happy result, for gold, in the holy scripture, signifies the good; in fine, the number five signifies a small quantity, a progression, which is the repentance of the Philistines. In the same manner, at the nativity of Jesus Christ the wise men of the east, guided by a star, came to offer to him gold, frankincense, and myrrh. These offerings were significative: gold signifies the celestial good; frankincense the spiritual good, and myrrh the natural, which constitute the whole of divine worship. Lastly, by the star which went before the wise men celestial knowledge must be understood.

The science of correspondences was not known to the primitive christians, on account of their simplicity, which precluded them from comprehending it; nor was it able to make its appearance in the following ages, for heresies, and the decrees of the council of Nice concerning the trinity, overspread the whole christian world with darkness, which time has since only served to increase.

The conjunction of heaven and earth, by correspondences, is thus effected; heaven is the kingdom of *ends, final causes, or motives*, which are no other than the uses to which things are destined; therefore God created the universe in such a manner that, by the use of things, all might be in action, as effects of causes dependent upon the first, which is God. This action is first produced in heaven, thence it descends into the world, and by degrees, into the minutest things upon earth. The correspondence of spiritual things with natural, arises from the connexion of causes with their effects; thus every thing which exists as an effect becomes a correspondence.

Man is the medium of union between the spiritual and the natural, because these two constitute his humanity, and are also his means

of corresponding with heaven : in forming his ideas of natural objects, he is obliged to have recourse to the correspondences which these have with the spiritual.

Every thing which is good, and in order, corresponds to heaven ; every thing which is evil, and against order, corresponds to hell. The good and the true have relation to heaven ; the evil and the false to hell.

The first race of men had such a celestial purity, that by correspondences they had uninterrupted communication with angels. This science of correspondences, for a long time lost, has been revealed in our days, to the end that man, by the internal and hidden sense of the holy scriptures, may learn the approach of the new Jerusalem, or the reign of charity and faith in the new church of Christ.

VISION.

As I was going out of the temple of wisdom, into which I had been transported in spirit, an angel, clothed in a hyacinthine coloured robe, accosted me, and offered to conduct me to the place where an assembly was held of the ancient philosophers of Greece, amongst whom were *Pythagoras, Socrates, Aristippus, Xenophon*, and their disciples. I followed my celestial guide, who led me to a city between the north and the east. It was situated between two hills, the loftiest of which, and the farthest from the city, is called *Helicon* ; the other, nearer to the city, and not so lofty, is called *Parnassus*. Within the city, which is called *Athens*, and in its environs, dwelt all the ancient sages of Greece, who loved to question the new comers from the natural world upon the progress of human knowledge. I saw many of them who were going out of the city into the country, some with crowns of laurel upon their

heads, others with branches of palm trees in their hands; some also had books under their arms, or pens stuck behind the left ear. We mixed in the crowd, and, having ascended the hill, saw an octagonal palace, called *Palladium*, which we entered. It contained eight sexangular closets, in each of which there were a library, and a table, at which a Laureat was seated. There were also stone seats for the rest of the assembly. Two new comers from the terrestrial world entered by a door on the left hand, and they were asked, what news there was amongst men. They answered, that beasts resembling men, or men resembling beasts, had been found in forests; which had induced the learned to conclude, that man was, in reality, only a beast, and that he was more stupid than some beasts because, of himself, he knows nothing; that the animals, like him, have reason, and would express their thoughts if they could speak; that he does as they do; and that all that is said concerning a man's living after death, is a fable invented to deceive the multitude.

What melancholy tidings! said the angels who sat near the tables; *What is wisdom become? a senseless spirit, a spiritual insanity.— Man created in the image of God, said a Pythagorean, is become the image of the devil.* Another, of the school of Socrates, said, that the sun of truth was hidden, seeing men denied God, and eternal life. A Platonist then spoke and said: *The men of the golden age perfectly knew that they were only receptacles of life proceeding from God who gave them wisdom; and, perceiving the truth by the celestial light, they recognized the good by the love with which it inspired them. The men of the following age, having lost this knowledge, believed that the true of wisdom, and the good of love, proceeded from themselves: they ceased, therefore, to be*

in society with the angels and to speak to God, who no longer dwelt in them; their interior, which had been elevated to God, by God, took, more and more, an oblique direction towards the world; still it elevated itself to God, but by the world; at last it took a direction altogether contrary, that is to say, from the world it returned to self. Man, being no longer able to look towards heaven, from which he had turned himself, looked towards hell and became the form of it. The men of the primitive ages knew, therefore, from the spirit and the heart, the true of wisdom and the good of love; they believed them to be merely the receptacles of life from God, whence they were called the images, and the children of God. In the following ages God was known, not from the heart and spirit, but by a convincing faith, afterwards by an historic faith, and lastly, by the mouth only, which is not to know him at all. It was at this epoch that the science of correspondences was lost. The fountain which you see upon this hill, and from which, upon our arrival, they presented us water in cups of crystal, issues from the hoof of Pegasus. This winged horse, the nine Muses, governed by a chief and metamorphosed into birds, are, at this day, fables upon the earth; but formerly they were correspondences, and spiritual emblems. The chief, whether Pallas or Apollo, signifies experience and science; the horse designates human understanding; the water, its clearness; the nine Muses are human learning; the birds, of which they assumed the form, are the thoughts; every thing, in short, was significative; the earth was full of representations like to those of the celestial intelligences, the language of which was expressed by vivid representations, which signified also, at the same time, many series of things. You who are come from the terrestrial world, be not surprised to hear Grecian philosophers speak in this man-

nor. The water of this fountain, of which we have drunk, has given us the knowledge of the true; and by the true, of the good, which constitutes wisdom. A judgment may be formed of that of the christians upon earth, the christians of these days, who, though they have the light of revelation, compare man to a beast. The spiritual light, which is the sight of the soul, is obscured, or does not exist for them; they see with the eyes of the body only.

The sages thanked the new comers, and exhorted them to ascribe to God all the good of charity, and the true of faith, assuring them that they would thereby become angels of the Lord. I afterwards saw a priest, a politician, and a philosopher enter, who were come from the terrestrial world. The same questions were put to them as to the others, and they answered, that the greatest news from earth was concerning a man who taught, that men were men after death, that they lived in the spiritual world, as in the natural, that they were clothed, lodged, and employed there, in the same manner as upon earth; that they enjoyed the pleasures of conjugal love, of the table, of sleep, of waking, of singing, and of other amusements; that he found in heaven all the objects he had left upon earth, but inexpressibly more beautiful and gratifying, because terrestrial objects are natural and material, and celestial objects are of a spiritual substance, and relative to the interior of the heavenly inhabitants. *Do they believe it upon earth?* said the sages; *and you, yourselves, what do you think of it?* The three strangers answered, that they certainly believed it, because they saw it, but that, upon earth, this doctrine was accounted a folly, or madness. The priest, then spoke and, said: *Those of my order look upon the relations given by this new apostle as dreams, and his angels, and his men after death which*

he pretends to have seen, as phantoms of the imagination ; and they persist in believing that man is a pure spirit, which cannot be raised till the day of judgment ; that this is the faith of the true christians.

The politician said that those who are employed about state affairs had no belief at all in a life after death, and that they regarded all that was said upon it as falsehoods, invented to serve interested purposes ; that they believed, if man had a soul, it was no more than a breath, or mere air, which could not assume a human form,

The philosopher gave the same account, and added a recital of the opinions, and hypotheses, of the ancients and moderns concerning life after death.

After a moment of silence, the sages, grieved and amazed, declared that the reigning opinions of mortals were contrary to the holy scripture and to reason, and that they arose from paradoxes which refuted one another by their contradiction. *What last judgment is this, added they, which is to destroy the universe, and cause the stars to fall upon the earth which is far less than they? How can the bodies of men, devoured thousands of ages since, by animals of every kind ; how can these bodies, after being burnt, pulverized, and scattered throughout the universe, resume their pristine form, and unite themselves to a soul? Even we, who were deprived of the light of revelation ; had concluded, by the force of reason alone, that man must live after his death ; and we assigned to him, delightful places, under the name of The Elysian Fields, where he preserved his form entire, and all his rational desires.*

A sage, of the school of Socrates, said : *By what we learn from the earth, we cannot but believe, that the interior of men's minds are absolutely shut, and that the false appears to their*

eyes as the true. A spiritual madness supplies the place of wisdom : since our days the spiritual light is descended from the interior of the brain, into the mouth, under the nose ; it appears as the glory of the lips ; and the sound of words or the noise which the mouth makes, is esteemed as real wisdom.

The conference being finished, the sages gave to the men-spirits newly arrived from the terrestrial world, honorary distinctions, or ornaments used in their school ; they consisted of small plates of copper, upon which various hieroglyphics were engraved, after which every one went his way.

OF THE
True Christian Religion.

THIS is the title of one of the greatest works of *Swedenborg*. He terminated his career by this treatise, which comprehends the whole of his doctrine, that is to say, all the doctrine that is contained in the holy scriptures, and which is to be the belief of the New Jerusalem, or the New Church of the Lord. In this treatise are comprized the important chapters, *Of the Holy Trinity; Of the Lord the Redeemer; Of Redemption; Of the Holy Ghost, and of the Divine Operation; Of the Holy Scripture; Of Faith; Of Charity; Of Good Works; Of Free-will; Of Penitence; Of Reformation, and Regeneration; Of Imputation; Of Baptism; Of the Lord's Supper; Of the Consummation of the Age, or the Coming of the Lord; and of the New Church*; We shall analyze all these chapters successively, and point out, by notes, those works wherein *Swedenborg*, has treated upon the same subject.

CHAPTER. VIII.*

Of the holy Trinity.

It is necessary to know what constitutes the holy trinity, concerning which the christian world has said a great deal without knowing what it is. If it be not understood, a just idea of God cannot be had, and a just idea of God is like the sanctuary in the church, or the altar in the temple. There is a divine Trinity, which is the Father, the Son, and the Holy Ghost. *The Holy Ghost shall come upon thee, said the angel to Mary, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee, shall be called the Son of God, Luke, i. 35.* Behold here the Father, the Son, and the Holy Ghost, which are the three essential qualities of one only God, three things which constitute only one, as in human nature, the soul, body, and act, constitute but one man. These three essences, in reality, make only one, because one of these three proceeds from the other, exists for the other, and is blended with it.

Before the creation, and before time existed, there was no trinity; it first existed at the incarnation of the Saviour. The christians who teach that God generated his Son from all eternity, from whom the Holy Ghost proceeded, and that they are three persons really subsisting in themselves, do, in fact, teach that there

* *Doctrina novæ Hierosolymæ de Domino*, 18 to 42, 55 to 61. *Apocalypsis revelata*, 92, 490, 520, 527, 561. *Nota Hierosol.*, 280 to 297. *Arcana celestia*, 1499, 1999, 2329, 10738. *Summaria expositio doctrinæ novæ ecclesiæ*, 17 to 39.

are three Gods. Let them but impartially consider their own thoughts, and they will perceive, that in affirming that three real persons in God constitute only one God, they speak contrary to what they think, and that their profession of faith proceeds from the lips only. This trinity of persons in God was unknown in the primitive and apostolic church, which adhered to the simplicity of the gospel wherein the unity of God is established in a hundred places. The council of Nice, under the guidance of *Athanasius*, introduced this erroneous faith into the church, this labial and contradictory belief, which is the abomination of desolation, and the corruption of christianity. In effect, to teach that there are in God three persons, of which each is God, is, in reality, to establish the belief of three Gods; an impiety which has been productive of many others.

In Jesus Christ, says St. Paul, Coloss. ii. 9. *dwelleth all the fulness of the Godhead bodily. My Father and I are one*, John, x. 30. *Receive*, said Jesus Christ to his disciples, *the Holy Ghost—My words are life*, John, xx. 22, vi. 63.

The prophets spoke according to the spirit of God, *the spirit of Jehovah*, as *Isaiah* says, xlii. 1. *The Holy Ghost* is therefore the word given to the christians at the appointed time, and this word is God made man; the *word was made flesh*, John, i. 4. The creation, redemption, and sanctification are, consequently, three qualities, three virtues, three blessings of God, but not three persons in God; for God is one, and there is only one God.*

* *Persona* signifies properly a part in a play, an action represented: the Latins, and after them the Italians, never understood it otherwise, but we have changed the true sense of it in our word *person*. It is then possible that *Athanasius*

VISION.*

One day, being transported in spirit into heaven, I there saw a magnificent palace, with a temple at the further end. In the middle of this temple was a golden table, upon which was *The Word*, guarded by two angels. There were three rows of seats around the table. The seats of the first row were covered with purple silk; those of the second row with blue cloth; and those of the third row with white. Beneath the arched roof, above the table, a canopy was spread, enriched with jewels, the splendour of which resembled that of the rainbow. Not far from the table there was a closet, guarded by an angel, in which I saw magnificent robes, spread out and arranged in perfect order. Soon afterwards I saw several clergymen, who were sitting upon the seats, and were clothed in their sacerdotal dress. It was a council assembled by the Lord; and I heard a celestial voice, saying: *Deliberate concerning the Lord, and the Holy Ghost*. They requested to be illuminated; and a light descended from heaven upon their heads, illuminating, in the first place, the occiput, afterwards the temples, and, lastly, the face. They began to reason concerning the Lord. The first question was: *Who took the human form in the womb of the Virgin Mary?* and the angel, who was standing by the table upon which was the word, read many passages from *St. Luke*, *St. Mat-*

did not signify, in his symbol, that which is generally believed; it is possible that, by *the three persons in God*, he understood the three actions which God has accomplished for the happiness of the world, that is to say, its creation, redemption, and illumination; and *Swedenborg* says, it is all that ought to be understood by the Father, Son, and Holy Ghost.

* *Apoc. rev. 962,*

thew, Isaiah, the Psalms, Jeremiah, Zechariah,
 and *Hosea*, whereupon it was resolved that
 there could not be a Son of God, or a God
 born from all eternity; that the divine essence,
 which is one and individual, cannot be sepa-
 rated; and that nothing could proceed from
 God which was not the whole of him, and
 which alone could clothe itself with humanity.
 One of those who were sitting on the third row
 of seats, read the passage of *Athanasius's* sym-
 bol, which says, that in Jesus Christ God and
 man are one, as the human body and soul con-
 stitute but one man. Some Roman Catholics,
 concealed in a corner of the temple, exclaimed,
 that God the Father, *Jehovah*, was not made
 man, and that the humanity of the Son was
 not divine; but they were silenced by the an-
 gel's reading many passages from *Isaiah* and
St. John. In fine, all the assembly resolved,
 with one heart and one voice, that the huma-
 nity of the Lord was divine, that it was neces-
 sary to have recourse to it, in order to approach
 the Father, because *Jehovah*, God, who is the
 Lord from all eternity, has been upon the earth,
 and rendered himself visible and accessible to
 men by his humanity; as, in the primitive
 ages, he rendered himself visible and accessi-
 ble under the human form, through the medium
 of an angel.

The deliberation upon the *Holy Ghost* be-
 gan by the distinction of the three persons,
 of which the first, God the Father, was sup-
 posed to be seated in the highest elevation,
 with his Son at his right hand, and that the
Holy Ghost, proceeding from both, was sent
 by them to illuminate the world. Whereupon
 a heavenly voice was heard, saying, that this
 distinction was absurd; that God, being om-
 nipresent, and omniscient, was himself the il-
 luminator, and had no intermedium, for that
 he was one in all things. But what then, said

the Roman Catholics, is the *Holy Ghost*, of which St. Paul and the evangelists speak so often, and by which our spiritual guides flatter themselves they are led? who can deny his operation? One of those who were seated on the second row, turning towards the Roman Catholics, said: The Holy Ghost is not a divine person, nor God in himself, but the divine emanation or operation.

The angels who were standing near the table upon which *The Word* was, applauded this decision, and added, that in the Old Testament the prophets were never said to have spoken by the Holy Ghost, but by *Jehovah*; and that in the New Testament, when the Holy Ghost is mentioned, the divine emanation must be understood, that is, the divinity teaching, vivifying, and regenerating mankind.

The members of the council deliberating afterwards upon the Holy Ghost as proceeding, in order to learn whether it was from the Father or the Son, the celestial light suddenly shone in the midst of them, and clearly evinced that the divinity which is understood by the Holy Ghost, proceeds from the divinity which is in the Lord, by means of his glorified humanity; in the same manner that every action in man, proceeds from the soul, by the body. The angel who was standing by the table confirmed this decision by many passages taken from *Isaiah*, *St. John*, *St. Luke*, and *St. Matthew*. Finally, he summed up all by this decree, which is a divine truth: *In God our Lord Jesus Christ is the divine Trinity; the divine author of all, named the Father; the divine human being, named the Son; and the divine emanation, called the Holy Ghost: whence there is but one God in the church.*

This great debate being ended, the different members rose, and the angel, who was the keeper of the closet, brought each of them a

magnificent robe interwoven with gold and silk, and said to them: *Receive the wedding garment.* They were afterwards conducted with great pomp into the new christian church; to which will be united the church of the Lord upon earth, which is the new Jerusalem.

CHAP. IX.

Of the Redeemer.*

It is believed in the christian churches that God, from all eternity, begat a Son who came upon earth to redeem mankind; but it is an error which falls of itself, when we consider that God is one, and that he cannot have a Son. It is proved by scripture, as well as by reason, that God himself, *Jehovah*, became man, and that he is the Redeemer. The soul of this divine Saviour was from God, and was God himself; the man conceived and brought forth by *Mary* was the body of this soul, the Son of God; and the Holy Ghost was the word, and the life of this Man-God. The Redeemer is then the Lord, God the Creator, who could not redeem mankind but by becoming man; because, being in the first, and most pure degrees of existence, he was not able, without investing himself with humanity, to descend to the last degree, in which hell is: and, without becoming man, he could no more attack the demons, than a man with-

* *Nova Hierosolyma*, 282 to 286. *Arcana caelestia*, 3637, 6849, 10057. *Doctrina novæ Hierosolymæ de Domino*, 19 to 48. *Apocal. rev.* 269, 281, 481. *Doctrina novæ Hierosol. de scriptura sacra*, 80 to 90. *Expositio sensus interni*, 52 to 58.

out arms could wield a sword and fight with an armed enemy. God descended to the last degree; whence, in scripture, he is called *Alpha* and *Omega*, the first and the last, the beginning and the end.

God became man according to the order established by himself; and, instead of forming for himself out of the elements a body in the strength and maturity of age, he was conceived and born of a woman; he was an infant, and a youth, and received instructions suitable to these two ages, because God, being order himself, will not violate the order which he has established.

The Lord the Redeemer is not the Son of *Mary*, but the Son of God, as we have before shewn; and when he glorified his humanity, he divested himself of all that he had received from his mother, preserving only that which he had received from his Father. The opinion, that the Saviour is the son of *Mary*, is the source of modern judaism, of arianism, socinianism, and, in fine, of deism and naturalism. Jesus Christ himself declares he is not the son of *Mary*, for when they said to him: *Thy mother and thy brethren stand without, desiring to see thee*, he answered: *My mother and my brethren are these which hear the word of God, and do it*. Luke viii. 20, 21. He says, elsewhere, to *Mary*, *Woman, what have I to do with thee?*

It may be said that the Lord was the Son of *Mary*, but it cannot be said that he is still so, seeing that, by the act of redemption, he divested himself of the humanity received from his mother, that he might invest himself with the divinity of his Father: whence it is, that the humanity of the Lord is divine, and that in him God is man, and man God.

I have seen *Mary* in heaven, and she has told me, that the Lord, really born of her, had afterwards, as being God, divested him-

self of every thing human which he received from her; that she worshipped him as her God, and that he would not be worshipped as the Son of *Mary*, because in him all was divine.

This furnishes us with an occasion of revealing a mystery of the divine wisdom. The soul, which is the man himself, proceeds from the father, to whom it was transmitted and infused in the spiritual world; the body comes from the mother, in whom it is formed from the substances which she draws from the natural world. Every man, at his death, lays down the natural substance derived from his mother, and preserves the spiritual which he received from his father, surrounded by a circle formed of the purest substance in nature. In those who go to heaven, this circle is below the spiritual; but in those who descend into hell, it is above; whence it comes to pass, that the man-angel speaks according to heaven, and says that which is good and true, whilst the man-demon speaks from the heart according to hell, but he is able, though from the lips only, to speak of heaven, in which case he speaks from without himself; on the contrary, the angels always speak from within. It is because the soul is the man himself, that the son has the mind, the features, and inclinations of his father; the soul is spiritual, and transmissible, whence those nations and men who have the strongest spiritual persuasion have and preserve the greatest resemblance amongst themselves: witness the Jews, all of whom resemble one another, as well in features, as in religious opinions.*

* The English have leading features common to all, because they have a moral and political character. Bodies, as well as spirits, resemble one another.

The seed of his father, which is the vehicle of his soul, takes, in the body of the mother a natural envelope, which may resemble the mother, as well as the father; but the image of the father exists always in the son, and has a tendency to manifest itself in the second generation, if it be not found in the first. This image of the father is completely entire in the seed, because the soul is spiritual; and the spiritual, which knows nothing of space, resembles itself in a small spiritual magnitude, as well as in a large.

The Lord prepared his union with his father, and that of his father with him, by his *ex-inanition*, or throwing off his humanity, a state which is often described in scripture, and above all in the psalms, and prophets, particularly in *Isaiah*, who says (chap. liii. 12.) *He has poured out his soul unto death.* The humiliation of the Lord before his father, his prayers, his submission, his agony, and the assistance he implored at the hour of death, constitute the state of *ex-inanition* of the Lord, without which he would not have been crucified.

The glorification of the Lord was his union with his father; he was in a state of glorification when he was transfigured before his disciples—when he performed miracles—when he said that he and his father were one—when he rose again—and when he declared that all power had been given to him in heaven and upon earth, &c.

The inhabitants of Asia, Africa, and the Indies, who are not instructed in the redemption, are saved, provided they live according to the principles of their religion; but those to whom the Lord the Redeemer has been preached, cannot be saved but by him.

The state of the church, since the coming of the Redeemer, is called, in the scripture, *the*

morning, during which time he himself has been amongst the members of the church; he is present to them by the *deified nature* he took in this world.

The glorification of the Lord is the glorification of the human nature which he clothes himself with upon earth; and the glorified humanity of the Lord is the *deified nature*. This is proved by his resurrection, when he came forth from the sepulchre with the entire body which he had in the world, leaving nothing, but bearing away all that he had of human nature. Therefore he said to his disciples, who, seeing him after his resurrection, thought they saw a spirit: *Behold my hands and my feet, that it is I myself. Handle me and see: for a spirit hath not flesh and bones, as ye see me have.* Luke xxiv. 39. It is from this the angels say, that in all the spiritual world the Lord only is, in every respect, man.



CHAP. X.

Of the Redemption.*

God, become man, subjugated hell, restored order in heaven, and prepared a new spiritual church: these three things constitute redemption. The Lord in these days is still employed in a redemption which commenced, with the last judgment, in the year 1757; and this I can with truth affirm, the Lord having rendered me a witness of it. It is taught, through-

* *Summaria expositio doct. novæ ecclesiæ*, 60 to 69. *Arc. cælestia*, 1266, 4180, 4287. *Nova Hierosolyma*, 293, 4, and 5. *Apoc. rev.* 269, 281, 481, 504, 523, 565. *Expositio sensus interni*, page 52 to 58. *Doctrinæ novæ Hierosolymæ de Domino*, 12 to 17.

out christendom, that God, offended with mankind, had damned them all; but that, being merciful, he had engaged his Son to become man; that this Son, by suffering every species of indignity, and at last death, has appeased the anger of his Father, and reconciled mankind to him; and that he is still a mediator between God and man. All this is an imaginary tragedy; an error connate with that of three divine persons existing in God.

At the time of the first coming of the Lord, hell was so full, and elevated to such a pitch, that it occupied the whole world of spirits; heaven itself was in a state of insurrection, and even attacked; and, if the Lord had not defended it, it would have been destroyed. By his humanity he exposed himself to temptations, of which his death upon the cross was the cruellest and the last. Having overcome the temptations which hell raised against him, he conquered hell, in a combat which he had rendered, in some respects, equal, by becoming man; and during which, like a man, he was overwhelmed, alarmed, and troubled, seeing he invoked the assistance of his father. He was conqueror, and saved human nature, glorifying it in himself. The prophets also represent his coming as that of a formidable warrior, *Isaiah lix. 16, 17, 20. Jeremiah xlvi. 5, 10. David, ps. xiv. xlv. cxxxii.* The Lord himself speaks of his victory over hell, when he says: *Now is the judgment of this world, now shall the prince of this world be cast out, John xii.* The prince of this world is judged, *John xvi. 11. Be of good cheer. I have overcome the world, John xvi. 33. I saw Satan falling, like a thunderbolt, from the heights of heaven, Luke x. 18.* Such is the redemption, which could not have been accomplished but by the incarnation; for without being invested with human nature, without coming upon the earth, there to live

and die, the Lord could not have been tempted, nor would he have been able to fight and conquer. Without this redemption no man could be saved, because the spiritual world is indissolubly united to the natural, that is to say, the mind of good men to good spirits, and of evil men to evil spirits. But the latter, continually increasing in number, would, without the redemption, have tempted and seduced the whole human race; there would no longer have been an equilibrium between good and evil; every generation of mankind would have sunk into hell, and hell would have prevailed against heaven, the inhabitants of which were redeemed as well as men, having the same need of redemption; for, the whole of heaven with the church upon earth being a man before the Lord, the evil of hell, by attacking, in the first place, the feet of this celestial man, would have reached and corrupted the superior parts, even as a gangrene operates on the natural man.

There were two things in the redemption, the putting off, and the glorification of, the humanity. The putting off, or the aggregate of, the Redeemer's sufferings, was the combat against hell, its defeat, and the restoration of order in heaven. God-man was alone to accomplish these things. The glorification of the humanity completed the union of the Redeemer with God, by the last, of his temptations, the death upon the cross. It happened to God-man, who does every thing according to order, as it happens every day to men who are in order. They unite themselves to the Lord by overcoming temptations, in which, although apparently abandoned to themselves, they have nevertheless the Lord ultimately united to them: the Lord is present with them, that he may defend them when they call upon him; the nearer they approach the

Lord, the more intimately is he united to them, and the greater is his influence.

The Lord, who was a great prophet, representing the truth of the church, was treated as his ancient prophets had been; he was put to death, but he afterwards rose again with his body, that he might glorify his humanity: *Ought not Christ to have suffered these things, and to enter into his glory?* Luke xxiv. 26. The glory of the Lord, in the internal sense of the scripture, signifies the divine truth united to the divine goodness.

VISION.

I entered, one day, a temple of the world of spirits, where many people, who had gathered together before the preaching began, were reasoning amongst themselves upon redemption. The temple was square, and had no windows in the walls; a great opening in the middle of the dome gave them more light than lateral windows would have done. At the height of the discussion, a black cloud from the north covered the opening in the dome, and the darkness in the temple was so thick, that they could not distinguish one another, and scarcely could a man see his hand. They were all stupified, when, the cloud being cleft asunder in the midst, they discovered angels sent from heaven, who each drove the dark cloud back on his own side, and restored the temple to its former brightness. One of the angels descended into the temple, and demanded of those who were assembled there, what was the subject of their conversation, and wherefore the light had been so suddenly succeeded by darkness. They answered that they had been speaking upon the redemption, and had said that it was performed by the Son of God, who, by his pas-

sion upon the cross, had expiated the crimes of men, and had delivered them from eternal damnation. The angel then asked them what they understood by the passion of the cross, and he begged them to explain themselves. Thereupon a priest came forward and said :
 “ Hear what we know and believe upon this
 “ subject. God the father, offended with
 “ mankind, had eternally damned them; but
 “ his mercy induced him to consent that his
 “ Son should come upon earth, in order to
 “ take humanity upon him, and to suffer
 “ death. Thus, taking upon himself our ini-
 “ quities, and merited damnation, the Son
 “ has reconciled mankind to his father, who
 “ has pardoned them, upon account of the
 “ merits of his Son, of his sufferings, and
 “ death upon the cross. It is only through
 “ the mediation of the Son that the Father
 “ imputes the righteousness of this Son to
 “ men, and that of children of wrath that we
 “ were, he renders us children of grace and
 “ benediction. This is our faith, and the
 “ righteousness which God attributes to this
 “ faith.”

The angel, having heard these words, remained a long time stupified with amazement: at length he broke silence, and said :
 “ How is it that the christian world can ab-
 “ jure right reason, and wander so far out of
 “ the way, as to establish a fundamental
 “ dogma of salvation upon paradoxes of this
 “ nature, which are evidently contrary to the
 “ divine essence, to divine love and divine
 “ wisdom, and against the omnipotence and
 “ omnipresence of God? What they assert that
 “ he has done, a good master would not do
 “ to his servants, nor even a beast to its
 “ young. It is contrary to the divine essence
 “ to annihilate the eternal calling of all the
 “ individuals which compose the human race ;

" it is against the divine essence to change the
 " eternal order, which requires that every
 " one be judged according to his works; it is
 " contrary to the divine essence to refuse
 " mercy to a single man, much more to all
 " mankind. It is contrary to the divine es-
 " sence to grant this mercy at the sight of a
 " son's torments, because this mercy is the
 " essence itself of God, who cannot abandon
 " it, and then resume it again. It is contrary
 " to the divine omnipotence, to regenerate
 " and save man by imputation alone. No
 " one can justly charge himself with a crime
 " of which he is innocent, or change unright-
 " eousness into righteousness; he cannot make
 " hell of heaven, or heaven of hell; it is con-
 " trary to the divine order, which, it appears,
 " the christian world has no knowledge of."

The priest understood these words very well, because the angels which were over the temple had diffused a celestial light therein.

" *What then can be done?* said he, sighing; *such*
 " *is our belief, such is the subjects of all sermons,*
 " *and prayers. Every body says, Merciful Fa-*
 " *ther, forgive us, remit us our sins, through*
 " *the merits, and by the blood which thy Son*
 " *has shed for us upon the cross: Every one*
 " *says to Jesus Christ: Intercede for us: and*
 " *the priests add: Send thy Holy Spirit."*

In reply, the angel spoke and said, that the priests, not comprehending the scripture in the internal sense, made of it collyriums to blind the eyes of christians. *Address yourself to the man who is standing there,* added he, pointing him out with his finger; *he is taught of the Lord, and will teach you, that the death of Jesus Christ upon the cross was not the redemption, but the union of his humanity with the divinity of his Father: he will teach you that the redemption was the defeat of hell, and the restoration of order in heaven; that without*

these two purposes, which the Lord accomplished upon earth, there would be no salvation for any one either in heaven, or upon earth. He will also teach you what that order is, which has been established since the creation, and which it is necessary to follow in order to be saved, and to be numbered amongst the redeemed and elect. Upon this the temple appeared to have lateral windows, through which the light entered from the four regions of the world; the angel, rising through the dome of the temple, rejoined his brethren, leaving all the assembly full of joy.

CHAP. XI.

Of the Holy Ghost, and of the Divine Operation.*

THE Holy Ghost, which is one of the three essentials, a quality of the Trinity existing in one only God, is, as we have already said, the word; and is, consequently, the divine truth, power and operation, proceeding from the Lord, the Redeemer, and the Saviour. *Howbeit, when he, the spirit of truth, is come, he will guide you into all truth, John, xvi. 13. I will pray to my father that he may send you the spirit of truth, whom the world knoweth not, but whom ye know. I will come to you and you shall see me, John, xiv. 16, 17. When the spirit of truth, which I shall send to you from my father, is come, he shall testify of me, John, xv. 26.* The divine

* *Arcana caelestia*, 1798, 2663. *Nova Hierosol.* 112, 115. *Summaria expositio doctrinae novae ecclesiae*, 71 to 78. *Apoc. rev.* 110, 161, 167, 170, 173, 962. *Doctrinae novae ecclesiae de Domino*, 43, 54. *Sap. ang. de divina providentia*, 262, 263. *De caelo et inferno*, 291 to 203. *Deliciae sapientiae de amore conj.* 380, and 415 to 422.

power or operation, which signifies the Holy Ghost, is reformation and regeneration, whence a new man proceeds ; also, a new life, holiness the fear of evil, the remission of sins, and, finally, salvation. All these operate in man, according to the three degrees which are in him, both as to the spiritual, and as to the natural which flows from it. It is the Lord who produces them. He dwells, by the Holy Ghost, in those who follow his precepts, in those who have wisdom by love, who are in the true by the good ; for these are the two fundamental points of the universe, the whole of God and of man.*

The Lord operates of himself, by his father, in the spirit of a man which is his soul, and in all that proceeds from it ; for the spirit of man is the interior man, by which the exterior man is formed, clothed with a body made to obey, in order to render visible, and reduce into act, the thinking and the affections, which constitute the real man after death, when he is divested of his corporeal covering. Therefore when the scripture says, *to be in the spirit*, or *to be carried in the spirit*, we must understand the state of the spirit separated from the body, which then sees heaven, the angels, and all spiritual things, which the prophets saw, and which, for the last twenty-six years, I myself also have seen.

* That the good produces the true, is what the gospel affirms in St. *John*, iii, 21. " He that doeth truth cometh to the light." The Lord also gives the same instruction in *Isaiah*, lviii. 7, 8, 9, " deal thy bread to the hungry ; bring to thy house the poor that are cast out ; clothe the naked ; and despise not thy own flesh ; then shall thy light shine as the morning, thy health shall begin, the justice and glory of the Lord shall go before thee, and be thy rereward : then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say : Here am I."

VISION.*

One morning, upon awaking, I was in the spirit, and saw two angels descend from heaven, one from the south, and the other from the east. Each was in a chariot drawn by two white horses. The chariot of the angel from the south, appeared of silver, and that of the angel from the east, of gold; and the reins which both held had the colour and splendour of the Aurora: such was the appearance of these angels at a distance; for as soon as they were near me, I no longer saw them in chariots, but simply in their angelic form, which is the human. The angel from the east, was clothed in a purple robe, and the angel from the south, in one of a hyacinthine colour. Finding themselves beneath heaven, they ran, with equal eagerness, to embrace each other. I learnt that, upon earth, they had been united by an interior friendship, and that now one of them resided in the oriental heaven, where the angels dwell in love, by the Lord, and the other in the meridional heaven, where the angels dwell in wisdom, by the Lord.

After a short conversation upon the wonders of heaven, they began to enquire whether the essence of heaven was love, or wisdom; they agreed that one of these things proceeded from the other, but could not agree upon the origin of either of them. The angel who dwelt in wisdom asked what love was; and was answered:
 " Love comes from the Lord, as from a spiri-
 " tual sun; it is the heat of the life of angels,
 " and of men; and in such sort of the life,
 " that the derivatives of this love are called
 " affections, whence perception and thinking

* *Vera Christ. Rel.* 386.

“ arise. Thus wisdom, in its origin, is love ;
 “ and thinking is, in its origin, an affection of
 “ this love. It may be proved, by the effects,
 “ that thinking is the form of the affections ;
 “ this is not known upon earth, because the
 “ thoughts are in light, and the affections in
 “ heat ; which is the reason that the thoughts
 “ are reflected upon, and the affections not. It
 “ is the same with sound and speech. That
 “ thinking is the form of the affections, is prov-
 “ by the speech, which is the form of the
 “ sound ; the sound corresponds to the affec-
 “ tions, and the speech to the thinking ; whence
 “ the affections resound, and the thinking
 “ speaks. In effect, take away the sound of
 “ speech, and there is speech no longer ; in like
 “ manner, take away the affections from think-
 “ ing, and thinking will be no more. It is
 “ evident, therefore, that love is the whole of
 “ wisdom, that the essence of heaven is love,
 “ and its existence, wisdom. It is the same
 “ with charity and faith ; charity proceeds
 “ from the affections, and faith from the
 “ thinking ; faith is, therefore, the form of
 “ charity, and cannot be separated from it.”

The angels added many other things, which
 the mind of man is not able to conceive, and
 that their language cannot express ; afterwards
 they returned each to his own heaven, their
 heads being, as it were, surrounded with bril-
 liant stars ; and when they were at a distance
 from me, they appeared again in their cha-
 riots,

I had hardly lost sight of them, when I per-
 ceived, on the right hand, a garden planted
 with olive-trees, fig-trees, vines, laurel, and
 palm-trees. Amongst these trees, disposed ac-
 cording to their correspondences, I saw angels
 and spirits walking, and conversing together.
 Those are called angelic spirits, who, in the
 world of spirits, are prepared for heaven, where

they become angels. One of these spirits came to me, and said: "Will you come with me into our paradise, where you shall see and hear wonderful things?" I followed him, and he added: "all those whom you see, are, by the affection of the true, in the light of wisdom; and near this spot is a temple, which we call *the temple of wisdom*. He who thinks he knows a great deal, does not see it; nor does he who thinks he knows enough; much less he who thinks his knowledge to be from, and by, himself, for all these spirits are not in the reception of the heavenly light, by the affection of pure wisdom. This pure wisdom consists in seeing the celestial light; and what we do know, compared to what we do not know, is as a single drop of water to the whole ocean.* He who is persuaded of this truth, sees, in this heavenly garden, the temple of wisdom; for it is visible by the interior light only."

I had, by science and perception, been always convinced that man knew nothing, I therefore saw the temple; it was raised above the earth, in a quadrangular and admirable form. The walls were of crystal, the roof of transparent jasper, elegantly arched, and ornamented in the inside with precious stones. The ascent to this temple was by steps of alabaster, on the side of which were lions and their whelps. I entered, and saw cherubims which were fluttering beneath the roof, and which suddenly disappeared. The floor was of cedar

* *The spirit of life is in man, but it is the inspiration of the Almighty that gives him understanding, Job, xxxii. 8. Thou hast granted me life and favour, and thy visitation hath preserved my spirit, Job, x. 12. The spirit of God hath made me, and the breath of the Almighty hath given me life, Job, xxxiii. 4. In thee is the source of life, and in thy light do we see light. Ps.*

wood ; and the whole temple, by the transparency of the roofs and walls, was like light itself. I repeated to the angelic spirit, who was my conductor, what I had heard the angels say concerning love and wisdom, or charity and faith ; and he asked me whether they had spoken to me of the third thing, which is the use of them. " Without the use," said he, " love and wisdom are nothing. Love is nothing without wisdom ; and wisdom is nothing but by use. When love is in the use by wisdom, then it exists, and then there is end, cause, and effect. The end is nothing, if by the cause it does not lead to an effect ; in like manner, charity and faith are nothing without works ; the affections and thinking are nothing without operation ; nor, are the will and the understanding any thing without the act. You perceive it clearly to be so in this temple, where the light of heaven illuminates the interior of your spirit. There is nothing complete that is not composed of three ; and, in the spiritual sense of the scripture, the number *three* signifies the perfect number."

I descended the steps from the temple of wisdom ; and, as I was walking in the garden, I saw several men, seated beneath a laurel, eating figs. I approached them ; and they presented me some of their figs, which, in my hands, were changed into grapes. Perceiving me astonished at this metamorphosis, the angelic spirit said to me : " In your hands these figs are changed into grapes, because, in correspondences, figs signify the good of charity, and, in succession, faith in the exterior or natural man ; the grapes signify the good of charity and of faith in the interior or spiritual man ; and, because you love the spiritual, this change was effected upon your account ; for, in our world, all things exist and change

“ according to correspondences.” I then re-
 questsd to know, how man could do good by
 the Lord, and, at the same time, believe he does
 it of himself. This question I put to those
 who were eating figs; and they answered: “ We
 “ understand that God acts in man, and by
 “ man, when the latter knows it not, if he
 “ knew it, and should then act as of himself,
 “ he would do nothing but evil, because all
 “ that man does of himself, is from what is pe-
 “ culiarly his own, and that is evil. This
 “ property of man, in the affair of salvation,
 “ leads him to attribute to himself a merit
 “ which he takes from God, in which he is
 “ guilty of injustice and impiety; for if the
 “ good which God effects in man by the Holy
 “ Ghost, should influence the will, and after-
 “ wards the action, this good would be pol-
 “ luted and profaned, which God will not per-
 “ mit. Man, however, can believe that the
 “ good which he does, is of God, and call it
 “ the goodness of God, by man, and as from
 “ man; but we do not comprehend it.—You
 “ do not comprehend it,” replied I, “ because
 “ you think and reason from appearances. You
 “ believe that all a man wills and thinks, and
 “ does and says, is in, and consequently of,
 “ himself, because you believe that he has life
 “ in himself, when he is no other than the or-
 “ gan and receptacle of it. The Lord only
 “ has life in himself, as he himself says: *For as*
 “ *the father hath life in himself, so hath he*
 “ *given to the son to have life in himself*, John,
 “ v. 26. Life is love and wisdom, flowing
 “ from God; man receives them and believes,
 “ and thinks them as from himself, because
 “ he perceives them in himself; which may
 “ be proved by the comparisou of the sight,
 “ the hearing, the smell, the taste, and the
 “ touch. Every thing which springs from the
 “ organs of these senses, is perceived in them,

“ although flowing from without. It is the
 “ same with the organs of the interior or spi-
 “ ritual senses, which receive also the influ-
 “ ence of hell ; and with pleasure when, by
 “ free-will, the influence of God is repelled,
 “ but with disgust when the celestial influence
 “ is received. Life, proceeding from God, is
 “ modified in man according to his organiza-
 “ tion ; the spirit, which the Lord gives and
 “ directs, acts by the body, which is its in-
 “ strument ; for the action of a man is his spi-
 “ rit in action. It must not be concluded that
 “ God infuses himself into every man, or that
 “ every man is, in part, a God ; those who
 “ believe so are demons ; and, in hell, they
 “ appear as putrid carcasses. The truth is,
 “ that if the spirit is charity, the action also
 “ is charity ; but that, if the spirit is faith
 “ without charity, the action also is faith with-
 “ out charity, which is a natural faith, ambi-
 “ tious of meriting, and far different from
 “ the faith of charity, which attempts to me-
 “ rit nothing, but ascribes all to God.”

In answer to this they said : “ Your reason-
 “ ing appears just, but we do not comprehend
 “ it perfectly :—It appears just to you,” re-
 plied I, “ according to the common perception
 “ proceeding from that heavenly light which
 “ is in the man who understands the truth ;
 “ but you do not comprehend it by your pro-
 “ per perception, which proceeds from the in-
 “ fluence of the light of the world. There are
 “ two sorts of perception, and two of think-
 “ ing, the internal and the external, or the
 “ spiritual and the natural ; with the wise,
 “ these constitute but one ; you may also unite
 “ them, by addressing yourselves to the Lord,
 “ and by abhorring evil.”

These man-spirits understood me : I took
 some branches of the laurel under which we
 sat, which I gave them, asking, whether they

believed them to be from me, or from the Lord; they answered, that they believed they had them by me, and, as it were, of me; and immediately the branches sprouted in their hands. As I withdrew, I saw upon a table of cedar wood, beneath a green olive tree the trunk of which was encircled by a vine, *The treatise upon angelic wisdom, and upon diving love, and divine wisdom; and also, that upon divine providence, in which I have shewn that man is not life, but the receptacle of life.*

As I was going out of the garden, my guide, the angelic spirit, said: "I will shew you
 " clearly what faith and charity are, and also
 " their union and separation. In the place of
 " faith and charity, substitute heat and light,
 " and it will be evident; for faith, in its es-
 " sence, is truth, which is from wisdom; and
 " charity, in its essence, is the affections,
 " which are from love: Now the truth from
 " wisdom is, in heaven, light; and the affec-
 " tions from love are, in heaven, heat. The
 " light and heat in which the angels are, you
 " know; they will shew you what faith and
 " charity are; what faith is, separated from
 " charity, and what, united to it. The latter
 " is the warm light of spring, which causes
 " fertility; the former is the cold light of win-
 " ter, which causes barrenness."

CHAP. XII.

Of the Holy Scripture ; or, the Word of the Lord.*

It is generally allowed that the word is from God, and, consequently, divinely inspired, and holy ; but it is not known whence this divine property arises, for the word, taken according to the letter, is like a common publication, simple in its style, and less brilliant than the compositions of the present day. In order duly to appreciate it, we must consider that the Lord, *Jehovah*, having spoken to *Moses*, and to the prophets, his word could be no other than the divine truth, since he himself is the divine truth. We must consider that it was the Lord the Redeemer, who is *Jehovah* himself, who diffused his word by means of the evangelists who heard him, and of the apostles who were illuminated by the Holy Ghost ; and that therefore this word of the Saviour is also the celestial light ; and also spirit and life, as he himself says.

Evil, which weighs man down, turns him from the spiritual life, into which he is born again in order to be eternally happy or miserable : the Deity therefore willed that a revelation should be made to him of those things which are necessary for his salvation, and he

* *Expositio sensus interni*, pag. 30, 31, 32. *Doctrina novæ Hierosol. de scriptura sacra*, 33, 76 and 79. 80 to 90; 101, 2, 3, 265 and 221. *Apocalypsis rev.* 1, 200, 631, 297, 98. *Doctrina vitæ pro nova Hierosol.* 53 to 60. *Arcaena celestia*, 1776, 2553, 3085. *Nova Hierosolyma*, 249 to 254. *De celo et inferno*, 303 to 310. *De cultu et amore Dei*, 20. *De equo albo de quo in apocalypsis*, 1, 2, 3, 4. *Doctrina novæ Hierosol.* de domino, 1 to 11;

has done it in the internal and spiritual sense of the holy scriptures. This sense does not appear in the letter, which is written entirely by correspondences, and cannot be comprehended by human reason, seeing they are in the spiritual degree; whereas reason is in the natural. In the Revelations, *the white horse, the rider with many diadems, and an inscription upon his thigh; the feast, at which the flesh of kings was eaten, as well as that of the valiant, and of horses, of horsemen, of free men, and of slaves; the winged woman clothed with the sun; and in the gospel of St. Matthew, the sun darkened, the stars fallen from heaven, and the powers of heaven shaken; with a thousand other passages of scripture, are unintelligible to human reason, which is not the spiritual heavenly degree. He alone can unveil the hidden sense of the scripture, who is illuminated by the Lord; and the Lord illuminates those who live according to the precepts contained in his word.*

The spiritual sense is hidden in every term and passage of scripture; whence it is holy, and divinely inspired. This interior sense, unveiled to some men, is particularly so to the angels, who perceive, in the words, things altogether different from those which man sees in it. For the angels there are even two internal senses, the spiritual, and the heavenly, which is still more internal and sublime. For example, in the first commandment of the decalogue; *You shall not make any statue, you shall not worship the image of any thing which is in heaven, upon the earth, or in the waters, for I am the Lord your God, a jealous God; the spiritual sense of this is, that we must not worship any other God than our Lord Jesus Christ, who is Jehovah himself, and who came upon earth to save men and angels; the heavenly sense is, that Jehovah the Lord is infinite, im-*

mense, eternal, that he is one, that he is love itself, and wisdom itself, or goodness and truth; and, consequently that he is life; that he has omnipresence, omniscience, and omnipotence, and, that he is the first and the last; thus also of the other commandments, and of the whole scripture.

The internal sense of the word, contains an infinite number of secret meanings, and mysteries. Names, customs, and even numbers, signify spiritual and important things.

The power of the word is inexpressible; it is the good and the true in its effect, it produced the universe, it is the human soul, which is the form of the good and the true spiritually and naturally organized.

The literal sense of the word is the base, and vessel, as it were of the spiritual; both are united as the body and soul are; the spiritual sense would not exist without the literal, which also contains the divine truth in its plenitude, its purity, and its power. The doctrine of the church can be formed from, and confirmed by the literal sense, seeing the Lord is in it, and teaches in it, for he does nothing in vain. The whole of the word is he himself, and, by the literal sense of the word, we are united to him, and associated with the angels. This sense belongs to the natural degree; and man upon earth, being in this degree, cannot be united with heaven, but by the letter of the scripture.

The church is formed by the word; and the church, in man, is conformable to the understanding which he has of the word, because this holy word is the marriage of the Lord and the church, and, consequently, of the good and the true.

There are, in the scripture, two expressions, which appears to be a repetition of the same thing, when, in reality they are not. The

synonymous terms, *poor and indigent*, joined together, *sin and iniquity*, *nation and people*, have each of them, a peculiar spiritual sense.

Many things, in the literal sense, having the appearance of truth, conceal the real truth: They may be looked upon as truths, but we must not confirm them as such, which would destroy the real truth. This does not contradict the assertion made above, that the truth is false in the letter, for we are speaking here of relative truths. As for example, the church teaches, from the scripture, that God is love and mercy; and the scripture also speaks of the divine anger and vengeance. It must be here understood that God, in his justice, is to man, that which man in his anger or vengeance, is to his fellow mortal; he pursues he destroys, &c. There are apparent truths in physics, as well as in morals: the sun revolves not about the earth, he neither rises, nor sets, as the scripture affirms, it is only in order to be understood that the sense is here purely natural, and the truth apparent only.

The Lord, having fulfilled, in the world, the whole of the word, is himself the word, and the divine truth, because the Lord is his own love and wisdom, in the same manner that man is his own will and understanding.

Before the word given by *Moses*, and the prophets, to the Hebrews, there had been another for nations more ancient, the worship of which had degenerated into idolatry. In the Pentateuch, the Lord commanded the Israelites to break the statues and altars of these nations, which had nevertheless, prophets foretelling the truth in the name of *Jehovah*; being the remnant of a pure religion. *Balaam* was a Syrian; *Melchisedech*, priest and king, gave to *Abraham*, bread and wine, the symbols of the good and the true in his church, as they are in ours. The ancient book of the word

was called; *The Wars of Jehovah*, and the prophetic denunciations; it is spoken of in Numbers xxi. 14, 15 and 27 to 30, in *Joshua*, x. 12, in *Jeremiah*, xlvi, 45, 46, and in 2 *Samuel*, i, 17. Syria, the land of Canaan, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Nineveh, Tyre and Sidon, were the depositaries of this word, written by correspondences, and afterwards changed into idolatry. Those, who, in the primitive ages understood the true sense of it, were called *Sages*, after which they became *Diviners*, *Magi*, &c. In this word are found the names of many places in the land of Canaan, and in Asia, which signify the things and the different states of the church; whence it was, that *Abraham*, and his posterity were ordered to go into this country. This ancient word of the Lord is still preserved in some of the nations of eastern Tartary, with a relative worship by correspondences. The angels, who, during their mortal life, inhabited this part of the world, testify that Tartary is still in possession of this ancient word, *The Wars of Jehovah*, and that the first Chapters of *Genesis*, as far as those which relate to *Noah*, and his sons, are contained in it.

The word enlightens even those who have not even heard of it; it is the light of the spiritual sun, which corresponds to the human understanding.

The word is extensively spread by the reformation; the roman pontiffs, having withheld it from the people, the reformation took place in the sixteenth century, by a special favour of providence.

The word unites man to heaven; without the word it would not be known that there is a God Redeemer, and a life after death. Those who pretend to know spiritual things of themselves, are, in the internal sense of the word,

the serpent of the tree of knowledge, the serpent accursed, and crushed; the giant *Goliath*, who, trusting in his own strength, was overthrown by a stripling.

The spiritual sense of the word has been revealed in our days, in order that the New Jerusalem may be announced, which is the new church foretold in the revelations, the time of which is near.*

VISION.†

I was, one day, permitted to range in the spiritual world, in order to see the representations of heavenly things, which are there found in many places. In a house, wherein there were angels, I saw great purses containing large quantities of money; they were open, and any one might take out of them; nevertheless there were two young men seated close by them, who had them in charge. The place which contained these purses, was like the manger of a stable. In the neighbouring room, I saw modest virgins, with a chaste bride, and near to this room, were two children, with whom I was cautioned not to play, but to treat them with all the respect due to wise men. Afterwards, I perceived a prostitute, and near to her, a dead horse, lying upon the earth. When I had well considered these objects, I was taught their signification,

* The daily reading of the holy scripture, is a religious and useful practice; it enlightens the understanding, and softens the heart, which therefore feels itself better. The word of God is, to us here below, the letter of a father to his son, travelling in a distant country. He exhorts him to be wise in the midst of dangers, to think of his return, and of bringing back to his paternal residence, the fruits of his journey, or an ample provision of virtue and useful knowledge.

† Vera Christ. Rel. 187, 277, 279.

they represented the natural sense of the word, with contains the spiritual sense. The great purses full of money, signified the knowledge of the truth, in abundance; they were open and yet guarded, in order to shew that every one might take thereout the knowledge of the truth, but that care must be taken not to strain the spiritual sense, which is the truth itself. The manger denoted the spiritual nutriment of the understanding, because the horse which feeds out of it, represents the understanding.* The modest virgins that I had

* The horse, which is docile, and has no other will than that of his rider, signifies, in the internal sense, intelligence, because true intelligence, or the wisdom of man, consists in submitting himself to be led by the Lord, and by his word. When the horse is understood, in the scripture, in a bad sense, he signifies the restive, fiery and untamed intelligence of corrupted spirits. It is thus, according to *Swedenborg*, every thing is significative, and correspondent; he could not have invented these relations; and, upon reflection, it will be perceived that they are real, and necessary, and that what signifies nothing, is, in fact, nothing at all. "The Kingdom of Heaven," says *Swedenborg*, "is the kingdom of ends and motives; the action is produced first in heaven, thence in the world, and by degrees, into the infinitely small parts of the earth. Terrestrial effects, necessarily united with their celestial causes, establish correspondences for all nature; whence every thing in nature is correspondent and significative. As to man, he is the medium of union between the spiritual and the natural; and by this union, which precisely constitutes his humanity, he incessantly corresponds with heaven and earth." This wonderful knowledge of correspondences, which the goodness of God bestowed upon *Swedenborg*, is constantly employed in his works; he never loses sight of it, and hence arises the prodigious interest with which he inspires us. According to him every thing proceeds from heaven, and is recalled to heaven, from which cause it is that his writings possess, at once, sublimity and perspicuity; a conjunction so seldom met with. He speaks in heaven, and he makes himself understood upon earth, he says a great deal, and yet leaves more to be thought of. The richness of his thoughts and expressions is such, that upon a phrase, upon the title of a chapter, or even upon a single word, taken from his works, a volume might be written, it is a rich mine, truly inexhaustible.

The doctrine of correspondences is, further, particularly

seen in the neighbouring room, signified the affections of the true ; and the chaste bride, the union of the good and the true. The children represented the innocence of wisdom ; for the angels of the superior heaven, who are extremely wise, appear, when seen from afar, like children, on account of their innocence. The prostitute and the dead horse, are the emblem of the actual falsification of the truth ; the prostitute signifying the falsification, and the dead horse, the understanding extinguished, or become null.

In departing from this place, I found myself with spirits and angels, who had passed their mortal life in Great Tartary. They informed me that they had, from all antiquity, possessed a divine word, which regulated their worship, and which was, entirely, by correspondences. They added that this word contained the book of *Jasher*, mentioned in *Joshua*, x. 13, and in *2 Samuel*, i. 17, 18, and that there is also found in it the book of *The Wars of the Lord*, and *The Prophetic denunciations*; two books, of which Moses has spoken in *Numbers*, xxi. 14, 15 and 27 to 30. When I read to them these passages, they looked for them in their bible, and found them there. These people who worshipped *Jehovah* only, some as an invisible God, and others as an invisible, dwelt in the spiritual world, upon a

useful to us, in that it recalls us to heaven, and proves to us that our life, here below, is only a life of hope. Our eager desire after earthly goods, and their possession, followed by a speedy disgust, afford us the same lesson ; that the only happy man upon earth is the religious man, because he has what the Apostle calls, the *blessed hope*. Our spirit is ever in hope ; but if it has for object the pleasures of this world, we are more happy in the hope, than in the possession of them, because, as the Apostle also says, *the hope which is seen, is no longer hope*, Rom. viii. 24.

plain, very much elevated, in the southern regions, bordering upon the eastern. They allow no christian to be amongst them; but if any one enter their territories, they retain him, and never suffer him to depart again. They live separate, because they possess another word. Some angels then told me, that *Moses* took from the sacred books of these people, the first chapters of Genesis, which treat of the creation of the Garden of *Eden*, of *Adam*, of *Eve*, of their descendants until the deluge, and of *Noah* and his sons.

Another day, whilst meditating upon the *dragon*, *the beast*, and the *false prophet*, of which the Revelations speak, an angel appeared to me, and said: "Come, I will shew you into a place, where you shall see those that the word denotes by the *false prophets*, and by the beast issuing out of the earth, with two horns like a lamb, and speaking as a dragon." I followed him, and saw a great body of people, in the midst of which were prelates, who taught, that faith alone, in the merits of Jesus Christ, were sufficient to salvation; that in order to govern the simple, it was necessary to preach good works, though not as being necessary to salvation. One of these prelates invited me to enter his temple, that I might there see an image which represented his faith, and that of his adherents. I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and, in her left, a chain of pearls. The statue and the temple were only fantastic representations, for the infernal spirits, by closing the interior degree, and opening the exterior only, are able at the pleasure of their imagination, to represent magnificent objects. Perceiving that these were illusions, I prayed to the Lord.

Immediately the interior of my spirit was opened, and I saw, instead of the superb temple, a tottering house open to the weather from the top to the bottom. In the place of the woman statue, an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion; in short, it was the *beast rising out of the sea*, as described in the Revelations, xiii. 2. In the place of a park, there was a marsh full of frogs, and I was informed that, under this marsh, there was a great hewn stone, beneath which the word was entirely hidden. Afterwards, I said to the prelate, who was the fabricator of these illusions: "*Is that your temple?*" "Yes," replied he, "*it is.*" Immediately his interior sight was opened, like mine, and he saw what I did. "How now, what do I see?" cried he, I told him, that it was the effect of the celestial light, which discovers the interior quality of every thing, and which taught him, at that very moment, what faith separated from charity, was.

Whilst I was speaking, a wind, blowing from the east, destroyed the temple and the image, dried up the marsh, and discovered the stone under which the word was concealed. A genial warmth, like to that of the spring, descended from heaven; and, in the place of the temple, we saw a tent, the exterior of which was very plain. The angels who accompanied me, said: "*Behold the tent under which Abraham sat, when the three angels came to him, and foretold the birth of Isaac.*" *It appears to you very plain and simple; but according to the degree of influence from the celestial light, it becomes more and more brilliant and magnificent.* In short, they were permitted to open the heaven, inhabited by spiritual angels, or those who dwell in wisdom; upon which the tent appeared like the temple

of Jerusalem. I looked into the interior of it, and there I saw the fundamental stone, beneath which the word was concealed, ornamented with precious stones, the splendour of which diffusing itself over the walls of the temple, diversified the colours of the paintings which represented cherubims. The angels perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to open the third heaven, inhabited by the celestial angels, who dwell in love. All on a sudden, the splendour of a light of fire caused the temple to disappear, and left nothing to be seen but the Lord himself, standing upon the foundation stone; the Lord who was the word, such as he shewed himself to St. *John*, Rev. ch. i. Holiness immediately filled all the interior of the spirit of the angels, upon which they made an effort to prostrate themselves, but the Lord shut the passage to the light from the third heaven, opening the passage to the light of the second, which caused the temple to re-appear, with the tent in the midst of it. This explains the interior sense of the following words in the Revelations, xxi. 3, 22. *Behold the tabernacle of God is with men, and he will dwell with them. And I saw no temple in the New Jerusalem; for the Lord God Almighty, and the lamb, are the temple of it.*

CHAP. XIII.

Of Faith.*

FROM the wisdom of the ancients the following dogma is derived: *The universe in its whole, and in its parts, has a relation to the good and the true.* Charity, or love, is the good; and wisdom, or faith, is the true; but which is the principal of the two? Both of them constitute but one; charity and faith are substance, and form; charity is principal as to the end, and faith as to time. Man, upon entering into the world, has, at first, faith, which commences by instruction; but if he have not charity, he has nothing. The union of charity and faith may be compared to the building of a temple. The foundations must be laid, in the first place; afterwards, the walls must be raised, the roof put on, and an altar constructed; but, the object, or end, of all these things, is divine worship, or God. Faith, therefore, has the precedence, not in essence, but in time; it is the cause, it produces the effect, in which it is blended with the end. †

* *Summaria expositio doctrinae novae ecclesiae*, 39 to 64. *Apocalypsis revelata*, 84, 386, 875. *Sapientia ang. de div. providentia*, 242. *Doctrina novae Hierosolymæ de fide*, 61 to 68. *Continuatio de ultima judicio*, 16 to 21. *Nova Hierosol.* 108 to 119. *Arcana caelestia*, 1594, 2663, 3987, 9186. *Sapientia ang. de div. amore et div. sap.* 400 to 419.

† In our language, *faith* is synonymous with *belief*; it seems, to us, that the latin word *fides* might have been, in matters of religion, better translated by *faithfulness*. The primitive christians called themselves *the faithful*, and the name is, at this day, given to some of their successors, because it perfectly expresses their interior state. In fact, the true

The faith which saves a man, consists in believing in God, our Lord and Saviour Jesus Christ. *John*, iii. 15, 16, 18, 36. *Idem*, vi. 28, 29, 35, 40, 47, 48. *Idem*, viii. 24. *Idem*, xvi. 8, and xx. 31. The apostolic faith is the same as the evangelic. *Acts* xvi. 30, 31, and xx. 21. *John*, i. 5, 12, 13. *Gal.* xv. 16. *Romans*, iii. 22, 26. *Philippians*, iii. 9. *Gal.* v. 6, &c. Faith consists in believing that we are saved by faith and good works. We receive faith by turning ourselves towards the Lord, in learning the truths of scripture, and in conforming our lives thereto, for faith without charity is not faith, and charity without faith is not charity.

The *essence* of the faith of the new church is, trust in God, our Lord and Saviour Jesus Christ, who saves us when our belief is right, and our lives good. The *existence* of the faith of the new church is,—first, The spiritual sight;—2dly, The agreement of truths;—3dly, Conviction;—4thly, Knowledge engraven in the spirit; the *state* of the faith of the new church is,—1st, Infant, adolescent, and adult faith;—2dly, The faith of the pure truth;—3dly, The faith of apparent truth;—4thly, Natural, spiritual, and heavenly faith;—5thly, A lively faith, and a miraculous faith;—6thly, A lively faith, and a constrained faith.

believers are those who are faithful to the inspiration of the Lord, that is, those who conduct themselves regularly. If you do good, you will believe; if you do evil, you will doubt, or you will believe nothing at all; there is no one who has not experienced this, in meditating upon the gospel. A man, well known in the republic of letters, has told us: "According as I yield to, or resist my inclinations, Swedenborg appears to me a dreamer, or a sage; the partizan, of error, or the apostle of truth." This avowal will not surprise those who know the human heart. Even in temptation, faith is first shaken; and the first consent to evil is always a movement of incredulity. Man begins by asking what injury evil does to God; and sometimes ends by saying: *There is no God.*

A mass of truths united in one, exalts and perfects faith. These truths may be multiplied to infinity, and they are extended by series, and by divisions, which are derived from one another, like the organic parts of the human body, or the particles of which such parts are composed. These innumerable truths, which correspond to the innumerable parts of the human body, are one in the presence of God from whom they flow, who is one, and the divine truth.

The Lord, charity and faith, constitute but one, in the same manner as the life, will, and understanding in man; if they be separated, they perish, even as a pearl broken, and reduced to dust. It is the Lord who infuses into the will and understanding of man, charity and faith; this charity, and this faith, are, therefore the Lord himself, for he cannot be divided.

The Lord is charity and faith in man, and man is charity and faith in the Lord, because man in believing, and in living a good life, is united to heaven, and his union is reciprocal.

Charity and faith are in good works; charity is the *willing well*, or benevolence; good works are the *doing well*, or beneficence, which is after the form of willing well; and this doing well has a determinate cause in the understanding to which light and wisdom correspond, which cause is faith. Without works, faith and charity are chimeras, creatures of the imagination, because man, composed of three degrees, is, the whole of him entirely, in every thing that he does, otherwise he could do nothing good. If his last degree, which is the natural or the act, be not in him according to his religion, his religion is not what he says it is; if his natural works be not according to the two superior spiritual degrees, he is not a spiritual and interior man; he is merely natu-

ral and exterior, not having the good and the true in his will and understanding, neither has he charity and faith which flows from them. He is not in the church, nor has he any religion.

Charity alone cannot produce good works, much less can faith alone. To do good, charity and faith are both necessary. *He who doeth the truth cometh into the light, and he manifesteth that his works are wrought in God,* John iii. 21.

There is a true and legitimate faith, which is that we have laid down, a bastard faith, which becomes remote from it by sin, pride, and heresy ; and a hypocritical faith, which is of no effect at all, because the hypocrite is a man, merely external, natural, sensual and earthy ; and his object of pursuit is such as he is himself. What he does apparently good, is in the same natural degree, proceeds not from the love of good, and is not good ; what he does wisely, proceeds not from wisdom, or the intelligence of the truth, and is not the truth. His good expressions are also in the natural degree, and proceed from the memory. Whence, it may be concluded that, the wicked of every sort, cannot have faith.

Those who, in christianity, misapprehend the Lord and his word, have not faith, but are reprobates, although they live rationally and morally ; and although they speak, teach, and write upon faith, John, iii. 18, 36, Idem, viii. 24, and xvi. 8, 9, Matt. xxiv. 15, 21, 29, Rev. xx. 8, Ps. ii. 7, 12. The Lord foresaw this excess of pride and corruption, when he said : the son of man coming upon earth, shall find no faith, Luke, xviii. 8.

VISION.*

One day, an inhabitant of the world of spirits, said to me : *Come along with me, and I will shew you the delight of our hearts and eyes.* I followed him, and he led me across a thick forest, up to a high hill, whence I discovered an amphitheatre, in the form of a circus, with seats around for spectators. Those who were seated in the last row, appeared to me, at a distance, like satyrs and priapuses, some of whom wore a cloth about their waists, whilst others were absolutely naked. The highest seats were occupied by prostitutes and debauchees, whom, from their gestures, I knew to be such. *You are going to see our diversions,* said my guide ; and immediately I saw, in the arena of the circus, bulls, rams, ewes, kids, and lambs. A door was then opened, through which were turned in young lions, panthers, leopards and wolves, which attacked the flock furiously, and tore them in pieces. After this carnage, the satyrs strewed sand upon the earth, which was covered with blood. *See,* said my guide, *these are the games which delight us.* *Begone demon,* answered I, and immediately the amphitheatre was changed into a lake of brimstone and fire ; the demon went away laughing ; and I being left alone, said to myself ; *why does the Lord permit such things ?* a voice in my interior, answered me ; that it was only whilst the wicked remained in the world of spirits, but that, their time being elapsed, these representations were changed into hellish rage. All that I had seen was a fantastic representation, produced by these wicked spirits. There were, in reality, neither bulls, rams, ewes, kids, nor lambs ; but the demons caused them to appear, in

* *Apocalypsis Revelata*, 655.

order to represent the pure goodness, and the pure truth of the church, which they hate. The young lions, the panthers, leopards, and wolves, represented the desires of those who appeared to me as satyrs and priapuses. Those who wore nothing about their waists, are those who have believed that the Lord does not see evil, and those who wore a covering, are such as have believed that the evil committed by men, is seen by God, but that this evil does not damn them if they have faith. The debauchees and prostitutes denote the falsifiers of the word, for debauchery signifies the falsification of truth. In the spiritual world, all these objects appear, from afar, according to their correspondences; and, when they are in their proper form, they are called the representations of spiritual things, in objects similar to natural objects.

I afterwards saw again the demon who was my guide; he was coming out of the forest, accompanied by satyrs and priapuses, followed by a mob of blackguards, and people of the lower order, all ragamuffin debauchees and prostitutes. The mob increased as it moved along. Perceiving a flock of sheep in a meadow, they said it was a sign there was one of the Jerusalem towns hard by, in which charity was the chief concern. They then resolved to seize upon it, to drive out the inhabitants, and carry off their property. But this town had walls guarded by angels, it was therefore resolved to take them by surprise; and for that purpose to send a skilful logician, capable of changing white into black, and of disfiguring every object. A subtle metaphysician, was fixed upon, who knew how to use words without ideas, to conceal things under formulas, and after that, to fly away, like a kite, carrying off its prey under its wings. He was apprized that, in order to get his associates

introduced, it was necessary to announce them as of the same religion with the citizens. Accordingly he departs, knocks at the gate of the town, and is admitted; he informs the wisest man of the place, with whom he had requested an interview, that his brethren were in the neighbourhood of the town, and wished to be admitted, which they safely might be, seeing they professed the same religion, "You and we," added he, "make faith and charity an essential part of religion, the only difference is, that you put charity in the first rank, and we, faith; but what signifies it, when we admit both?" The sage proposed that this question should be discussed in public; the metaphysician acquiesced, and was confounded; he even felt the force of that truth which he opposed, for the demons can feel truth, but not retain it, because the affection of evil, which has dominion in them, drives truth far away. The emissary, highly offended, left the town and rejoined his companions. They then formed a project to besiege it, to make ladders and scale the walls. As they were preparing for an assault by night, I saw them consumed by fire from heaven. This fire had not the appearance of the wrath of heaven; but they appeared consumed, in order to signify that hell was opening beneath to swallow them up. I have seen the same thing happen in a great many places, upon the day of the last judgment, of which I was a witness in the year 1757.

CHAP. XIV.

Of Charity.*

THERE are three general sorts of love; the love of heaven, the love of the world, and the love of self. The love of heaven, is the love of the Lord and of our neighbour; this love, which considers the use of all things as its end, may be called the love of uses. The love of the world is the love of riches, and of all sensual pleasures. The love of self is the love of glory, fame, honours, place, and dominion. These three species of love are in man, first by creation, and afterwards by birth. If they be well directed, they perfect man; if ill directed, they pervert him. It may be said that these three sorts of love are in complete subordination in the spiritual man, when the love of heaven forms the head; the love of the world, the breast and bowels; and the love of self, the feet. The human spirit divided into three regions, the supreme regarding God, the middle, the world, and the lower the feet, is capable of elevating, or of lowering itself; and we have already declared in what manner, by explaining the order and communication of the three degrees.

He who prefers heaven to the world and to himself; perceives nothing in either of the latter, but means of reaching the former. In this moral man, as in the physical, every thing

* *Apocalypsis revelata*, 386, 655, 875, 908. *Nova Hierosol.* 84 to 105. *Arcana caelestia* 3876, 6632, 6707, 8120. *Sap. ang. de div. am. et div. sap.* 419 to 424, *Summaria expositio doctrinae novae ecclesiae*, 45 to 50. *Expositio sensus interni*, p. 30, 31. *Deliciae sap. de ang. conj.* 132 to 136. *De commercia animae et corporis*, 13, 14.

refers to the head ; he who prefers the world, lowers the celestial love from the head into the body ; he loves God, but it is with a natural love, and does good to his neighbour, but it is in hopes of reward. He who prefers the love of self, sinks the celestial love, from the body into the extremities, and tramples it under foot.

Every man, individually, is our neighbour, but we must love him according to the good which is in him, by the Lord ; to love the *person* of our neighbour, is not to love *him*. In the intimate sense, it is the good which is our neighbour, or the divine love, for the good proceeds from love. This is clearly explained in the parable of the Samaritan, Luke x. 30 to 37.

Man in a collective sense, composing a society, more or less extensive, is also our neighbour, and we ought to love him ; but, more especially, we ought to love, as being our neighbour, the country, which like an affectionate mother, brings us up, nourishes and protects us. The church is our neighbour, in preference even to our country, for he who watches over the welfare of the church, regards the welfare of the souls, and of the eternal life of those who compose his country ; and if he does it through love, he loves his neighbour in a superior degree. But, above all, the whole kingdom of the saviour is our neighbour, which we must love in the most exalted degree.

Charity and good works are two distinct things, like willing well, and doing well ; like as the will, also is distinct from the action, and the speech from thinking.

Charity consists in acquitting ourselves with rectitude and fidelity in our callings, whatever they may be, and in fulfilling with exactness, our duty in every station of life.

There are duties, as well as benefits belonging to charity. The benefits of charity consist in giving to the poor, but with discernment, according to their conduct, or the good which is in them. The duties of charity are the payment of taxes, debts, rents, and of the hire of the labourer; to render what is due to parents, to husband, or wife, to children, brothers and sisters, domestics, benefactors, and to friends and enemies.

A communion of meals, and the establishment of societies, with a view of expanding the heart, and of conversing upon spiritual and decent subjects, are also charity.

A moral life, become spiritual, is charity. But, in the exercise of it, there must be no assumption and merit from good works; we must believe that all good comes from the Lord, and must, constantly, in our actions, have him for the object.

A dear and intimate friendship between two men, injures them after death; they remain united, and cannot enter into a society corresponding to their life; their spirits are always joined; and if the spirit of one be in heaven, and of the other, in hell, yet both of them are tied together, like a sheep and a wolf, or a dove and a kite.

There is a bastard charity, or that which is not united to faith; it is a hypocritical charity, which substitutes the frequenting of churches and chapels, and other ceremonies, in the place of good works; in fine, it is a dead faith, which thinks of appeasing God by presents, and which honours, either Saints who are no more, or pious men who are still alive.

It is usually asserted, in the world, that every one is our neighbour; the doctrine of charity teaches us, in what sense this is to be understood; every one ought to endeavour, to procure the necessaries of life, in order that

he may have his mind sound, and his body in health ; every one ought to acquire knowledge and skill, to enable him, more effectually, to serve the church and his country ; in short, every one ought even to look out for situations, in which he may be enabled to do the most good ; and it is, in this sense, that *St. Paul* says : *If a man desire the office of a bishop, he desireth a good work.*—1 Tim. iii. 1.

Charity unites man to the Lord. He who knows only the love of self and of the world cannot conceive what charity is ; he does not understand, that to will and do good to his neighbour, without any mercenary view, is to have heaven in himself, and to be already in the society of angels.*

VISION.†

Hearing, one day, in the world of spirits, a noise resembling that of the waves of the sea, I enquired the cause of it, and was informed, that it arose from the tumult of an assembly, composed of inhabitants belonging to the inferior earth, which is close by, but above, hell. Instantly I saw the earth, which served as a roof to the multitude assembled together, open itself, and birds of night escaping through the chasm. They spread themselves towards the left, and were followed by an immense quantity of locusts, which devoured all the grass and herbs, and the fields became a desert. From time to time, I heard the night birds screech ; and the howlings of spectres, wandering in the forests, increased the horrid din. I

* "Fidelity, in duty, is love ; love is the observation of those laws which this love imposes ; the observation of these laws is the perfection of innocence ; and the perfection of innocence unites us to God. *Wisd. vii. 25, 26, 27.*
 † *Vera Christ, Rel. 71, 459. Apoc. rev. 484, 611.*

afterwards saw some beautiful heavenly birds which spread themselves upon the right ; their wings, which appeared of gold, were diversified by rays and spangles of silver ; and their heads were ornamented with crests in the form of a crown. I was admiring these wonders, when I saw a spirit arise from the inferior earth, upon which the tumult was. He was transformed into an angel of light, and said to me : *Is it you who speak of the order to which God has submitted himself for the government of spirit and matter ; and of that divine influence which no man can receive ; unless in being regenerated by joining good works to faith ?* yes, answered I, *it is ;* and I exposed to him, upon the subject, the celestial light. As I spoke, his countenance, which was, at first, of a dazzling brightness, became livid, and, at length, black. *You heap,* said he, *paradoxes upon paradoxes ;* and, descending to his fellow spirits, disappeared. The birds of night, joining their frightful cries to those of the spectres, threw themselves into the sea of the inferior earth, which is called *The Sea of Sulph.* The locusts followed them, the air and the earth, wherein I was, resumed its purity, and all was once more serene

On another day, I saw five lyceums, each illuminated by a different light. That of the first resembled flame ; that of the second was yellow ; of the third white ; that of the fourth resembled twilight ; and that of the fifth, the dusk of the evening. It was with difficulty I could distinguish them. In the paths which led to these lyceums, I saw many men on horseback, others in chariots, some were going, gently, on foot, whilst others were running towards the first lyceum. This I entered with them, and I there saw a numerous assembly, ranged on the right and on the left, and seated upon benches fastened to the walls. The president

was in a chair somewhat raised; he had a stick in his hand, a cap on his head, and his clothes appeared tinged with the light which illuminated the lyceum. They were discoursing upon charity united to faith. After they had established different dogmas, one of the assembly, seated upon the fourth bench, upon the right, got up, and spoke as follows: "I believe that the ancient christian brotherhood was charity; I am confirmed in this opinion, seeing that every church which worships the true God begins by charity, as did the ancient christian church; charity unites different minds, and of many makes but one, whence the members of this church were called brethren in Jesus Christ their God. Surrounded by barbarians, whom they dreaded, they had all their possessions and goods in common, which they unanimously employed for their mutual support and comfort. They assembled together at their feasts, conversing, with charity, upon the Lord God, their Saviour Jesus Christ— Such was their fraternity. Afterwards, when schisms had crept into the church, above all, when frightful arianism was seen to arise, destroying, almost every where, the idea of the divine humanity of the Lord, charity was extinct, and fraternity dissolved. It is true, that all those who worship the Lord in truth, and follow his precepts, are brethren, (Matt. xxiii. 8.) but they are brethren in spirit; and, in these times, when we do not know what a man is in spirit, by seeing him, it is no longer necessary to call one another brethren. The fraternity of faith alone, and still less that of the faith of another God than the Lord our Saviour, is no fraternity at all, because, the charity which produces fraternity, is not in such a faith; whence I conclude that the ancient

“ christian fraternity was charity. It did
 “ exist, but it exists no longer ; nevertheless,
 “ I fortel that it is about to be established
 “ once more.”

As he finished, a light of flame, piercing the window which was towards the east, suffused his cheeks, and all were astonished at the prodigy.

An angel, with whom I was conversing upon these matters, informed me, that man was actuated by three sorts of love, the love of his neighbour, the love of the world, and the love of self ; that man was truly man when the love of his neighbour formed, in him, the head, the love of the world, the breast and bowels, and the love of self, the feet ; he added that the man, who had thus lived, would appear in heaven with a countenance of an angelic beauty, and a brilliant circle about his forehead ; if the love of the world has formed, in him the head, his countenance has, in the spiritual world, the paleness of death, and he has a yellow circle about his forehead ; and if the love of self has formed the head, here below, the man, after death, has his countenance of a burnt red, and a white circle about his forehead. As the angel was speaking, the earth opened, and a devil rose out of the chasm, with a white circle about his head. *I am*, said he, *Lucifer the son of the morning, who, for having compared myself to the Most High, have been cast down from heaven, as it is written in Isaiah xiv.—But*, said I to him, *if you were cast down into hell, how have you been able to get out?—There*, replied he, *I am a devil, and here, an angel of light ; see the white circle which surrounds my head, and you may be convinced, that I am moral with those who are moral, and spiritual with the spiritual ; I speak against injustice, against adultery, and against all infernal love, although I am, my-*

self, in these evils, because here it is my exterior, and not my interior, which speaks; here, I am an angel, by body, and a demon by spirit. Whilst I remain in my understanding, a white circle surrounds my head; but when my understanding is united, and is submitted to my will, which is our ultimate fate, then the circle becomes black, and I am no longer able to visit this light.

This demon, who was not Lucifer, but who believed that he was, having perceived several angels, was seized with a paroxysm of rage; his countenance became inflamed, and black, as did the circle about his head, and he fell back into hell. From his appearance, and conversation, the angels gave us to understand, that a man was that which his will was, and not that which his understanding was; whence faith which, altogether, arises from the understanding, is not sufficient without charity, which arises from the will.

I afterwards heard, in the southern region of the spiritual world, a sound as of millstones grinding, which, at first, astonished me; but I soon called to mind that millstones and grinding signify, in the internal sense of the word, *to seek after that which enlightens doctrine.* I approached the place whence the sound proceeded, and it ceased; and I perceived, through an opening made in the earth, the entrance of a cavern. I descended into it, and discovered a room, in which I saw an old man seated in the midst of a great number of books; he was seeking, in the scripture, which he had before him, such passages as might confirm his belief in the sufficiency of faith without works. Several amanuenses, who were about him, gathered up the notes which he had made, and transcribed them upon a large sheet of paper. I told him, and proved to him by the scripture itself, that he was in

error, and that no one could be saved, by faith alone, since true faith proceeded from charity, of which it is the form, even as wisdom is the form of love. Upon this, he fell into so great a rage, that he ordered his amanuenses to turn me out of his closet; but seeing that I was going out of my own accord, he started up from his seat, ran after me, and threw at my head the book of the word, which he had in his hand.

At another time I saw more than three hundred ecclesiastics of the reformed religion, who, having had similar opinions concerning faith, believed that they could obtain heaven only by the pure grace and mercy of the Lord. They were permitted to enter into a celestial society, which, nevertheless, was not one of the principal. In their ascent to heaven, they appeared, at a distance, like calves. Upon their entrance into heaven, the angels gave them a good reception, but they had hardly opened their lips when they were seized with affright, and afterwards with horror. At last, feeling the agonies of death, they were compelled to precipitate themselves from heaven; and, in falling, they had the appearance of dead horses, because intelligence, in the internal sense, is represented by the horse, and intelligence obscured, by the horse dead. The ecclesiastics had, at first, appeared as calves, because, in the science of correspondences, the arrogant desire of seeing and knowing, when gratified, is denoted by the calf.

Some children, who were witnesses to these wonderful events, turned aside their heads upon seeing the dead horses, and begged their tutor to take them away; they consented, and as they were going away, he explained to them the correspondences of all the objects they had seen. He informed them that the man who studies the scripture, spiritually, appears as

a horse full of life and courage ; and that he who studies it materially, appears like a dead horse. *I will explain to you, by an example,* added he, *what it is to study materially, and what, spiritually. In reading the scripture, we necessarily think of God, of our neighbour, and of heaven. He who thinks only of the person of God, and not of his essence, thinks materially ; he who thinks of the form of his neighbour, and not of his qualities, thinks materially ; he who thinks of heaven, as a place, and not of love and wisdom, which constitute heaven, also thinks materially.—But, said the children, we have thought of God, by his person ; of our neighbour, by his form ; of heaven, by the idea which we have of a place ; we have, therefore, appeared as dead horses. No, replied the tutor, You are children who could not do otherwise ; I have recognized in you the love of knowledge and understanding ; this love is spiritual ; therefore you have thought spiritually.*

CHAP. XV.

Of Freewill.*

MAN has no life of himself ; he is not life, but a receptacle of life, which is from God. God is love ; thus the life of man is love. Liberty, of which we are going to treat, is from love, for man does freely that which he loves ; that which he wills he does, and his liberty is in his

* *Apocalypsis rev.* 89, 99. *Doct. novæ Hierosol. de scrip. sac.* 73, 104 to 113. *De cælo et inferno,* 545 to 549, 589 to 601. *Nova Hierosol.* 141 to 147. *Arcana cælestia,* 2870, 2875, 2883, 2884, 9586. *Sap. ang. de div. providentia,* 234 to 285, 296. *Summaria expositio doctrinæ novæ ecclésiæ,* 64 to 69.

will. Man, from his infancy, receives instruction ; and as he grows up, he acquires moral principles, and forms his reason ; but his liberty proceeds not from these, for there is nothing free which is not derived from the affections : whence, it may be concluded, that there is no true liberty except that which leads to good, which alone comes from heaven, from the Lord into the interior man, and thence into the exterior man, and into the act. The liberty which leads to evil is the slavery of the exterior man, subjected to hell. Man, during his life, is in an equilibrium between heaven and hell ; and his spirit is, in the midst, between good spirits and evil. Heaven influences by means of the good spirits, and hell, by the bad ; and man inclines to that side, to which his ruling love leads him ; he has always in himself a spirit equally influenced by the same love ; he acts from this influence and believes he acts from himself. Such is liberty.

Men are born with the germ of evil, implanted in, and transmitted to the senses, in the natural degree, by the natural and sensual degree of their ancestors. To subdue this evil, it is necessary to address ourselves, sincerely, to God, who then directs the will towards good. His influence causes us to use our liberty as we ought ; and this use is constant, for that which is sown in a man endued with full liberty, remains with him. Those who think of, and will, the good and the true, hate, in proportion, the evil and the false ; and the Lord implants his love and wisdom in the will and understanding of such men, whom he regenerates. On the contrary, the man who does not address himself, (for he may do it), to the Lord in order to be conducted by him, is an exterior, and not a spiritual man ; he is a slave led by hell, and by the fear of the laws which were made to controul, and

bind the natural exterior man. Such a man is rather a speaking dangerous beast, than a man in reality.*

The tree of knowledge of good and evil, in the garden of Eden, is an emblem of liberty. The permission of evil, and evil, is a proof, and necessary effect, of liberty; without liberty, the church and the holy scripture would be useless; God would be the cause of evil, to which man would be predestinated, and man would be a machine, a mere nonentity.

Freewill given to man, is also found in all the animated and inanimate beings of nature; and without it there would be no creation. If animals had not a choice of the food suitable to their wants, and also a choice of the means for generating and preserving, their young, there would be no animals. The analogy of liberty is equally found in seeds, and in the

* The knowledge of these two men, and that of the correspondence, and celestial influence, which acts upon the interior man, and, from that, upon the exterior, bring us, for our happiness, under the guidance of God, and proves to us that every thought comes from him; whence it necessarily follows, that human science, even that which is religious, is always secondary, that it, by no means, belongs to a man, and that, without religion, it is only error and folly. This doctrine was taught, by the Lord, himself, in St. *Matthew*, xvi. 12 to 18. We will transcribe this formal and remarkable passage. Jesus Christ said to his disciples: *What do men say of the son of man?* They replied to him: *Some say that he is John the Baptist, others, Elias, and others, Jeremiah, or one of the prophets.* Jesus then said to them: *But whom say ye that I am?* Simon Peter replied: *Thou art Christ, the son of the living God.* Upon which Jesus said unto him: *Simon Barjonas, blessed art thou; for flesh and blood hath not revealed it unto thee, but my father which is in heaven.* Thus the divine redeemer does not congratulate his disciple for his knowledge of so great a truth, but for that it was revealed to him from heaven; pointing out, at the same time, the only source of truth. St. *Paul* also, shews us this divine source, when he says: *And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*—1 Cor. viii. 2.

earth which receives them into her bosom. It is by the same faculty, by this choice of what is suitable, that the attraction of similar parts is effected in stones, medals, salts, &c. They breathe, or pump, the air which is proper for them; they freely unite themselves with parts that are suitable to them, and reject others. Man was not treated worse than the inferior beings of nature; he is free, from the hour of his birth, to that of his death; and, afterwards, during all eternity.

The remorse, and regret, for having committed evil, or for having neglected to do good, are proofs of liberty; and man is capable of knowing the nature of his liberty, whether it be celestial or infernal. He may know by the pleasure, or experiences in the exercise of his liberty, for all pleasure is from love, and the divine love never produces remorse.

The doctrine of liberty accords perfectly with the three degrees in man, and with that of the two men, the interior spiritual, and the exterior natural. These two doctrines mutually explain each other. They are, reciprocally, principle and consequence.

VISION.*

I was informed that a great assembly was appointed in the spiritual world, at which the learned of all nations were to be present, in order to deliberate upon freewill. Many prelates, who had assisted at the council of Nice, and at those which followed it, came to this assembly, which was held in a round temple, like the Pantheon of Rome. I also was present. There were little altars and seats round

* *Vera Christ. Rel.* 503, 4, 5 and 6. *Deliciæ sap. de am. conj.* 115.

about the walls of the temple. The members of the assembly, with their elbows resting upon these altars, as upon tables, spoke as they pleased, and *when* they pleased. There was no president of the assembly, but all the members composing it, decided, that, in spiritual things, man was no more free, than was *Lot's* wife when she looked back, and was turned into a pillar of salt; that man had no more liberty, and saw no farther into spiritual things, than an owl by day, or the germ concealed in an egg. In answer, I told these doctors, that the simplest villager was more enlightened than they, and that these absurd opinions would excite laughter, instead of producing conviction. Upon which they all started up, crying out, furiously, that they had established, in an orthodox manner, orthodox dogmas, and that I had defended vulgar prejudices, in as vulgar a manner. Immediately, thunderbolts were launched from heaven, and, to avoid being consumed, all the members precipitately fled.

I perceived, one day, in the world of spirits, two beings, one of whom had loved the good and the true, and the other the evil and the false; the first was united to heaven; the second, whose false doctrine caused him to deny freewill, and to believe that which the ignorant and foolish do, was united to hell. When he did not dissemble, but sunk interiorly into his opinions against liberty, I saw an infernal smoke exhale from him on all sides, which extinguished the light of his memory, and spread a thick darkness over it. I also perceived that this smoke, burning like flame, gave light, in this demon, to the region of his mind which is below the memory, and which had caused him to fall into the false from the love of evil. When I mentioned freewill to him, he became furious, and cited many pas-

sages of the scripture which he did not understand, and by which he was confirmed in the false. I answered that the liberty of man was represented, in scripture, by *the tree of knowledge of good and evil*, placed in the terrestrial paradise; and that it was by the liberty of man that he was truly man, and distinguished from the beasts. Upon this, the perverse spirit removed to a distance, and I saw, upon a tree, a winged serpent offering fruit; I approached it, and instead of a serpent, I saw a human monster, the face of which was covered with hair in such a manner, that its nose only could be seen. In the place of the tree there was a firebrand, near which stood the inhabitant of hell, whose mind had been obscured by smoke. A similar smoke issuing from the firebrand, enveloped every object present. Another smoke succeeded, and another demon presented himself to me, and asked what my profession of faith concerning free will was; I told him, and he attempted to throw at me a lighted torch which he had in his hand; the torch went out, and this perverse spirit fell flat on his face.

Still meditating upon the same object, I was carried, in spirit, into the spiritual world, where I saw two flocks, the one of he-goats and the other of sheep. Knowing that these animals, seen in the spiritual world, are not animals, but correspondences of the affections and perceptions of spirits, I went near them, and, instead of these resemblances of animals, I saw men. Those who had lived in the good and the true were represented by the sheep; those whose opinions were false and corrupted were figured by the he-goats; and they were assembled in this place, for the purpose of establishing, by disputation, dogmas upon their erroneous faith. They begged me not to trouble them; and I removed to a distance,

when they again appeared to me under the form of he-goats, sometimes lying down, and sometimes standing; when lying, they appeared to deliberate; but standing, they were at a distance from the sheep, and appeared to resume the subject, and draw conclusions. What astonished me the most was, to see their horns sometimes directed forwards, sometimes lying along their backs, and at other times curled up and curved, in which state they drew near to the sheep. I again approached them; I heard them conclude, and confirm themselves in the false. Instantly, the thunder rattled, preceded by a flash of lightning, and an angel appearing, said to the sheep: *Remove far from these goats, for the wolf is hard by, and will devour you along with them.* The union of charity and faith, separated by all the wicked, was often represented to me in the world of spirits.

Being once suddenly awaked in the middle of the night, I saw, at a certain height, towards the east, an angel, holding in his hand a paper, which the light of the sun rendered extremely white. I read these words, traced in letters of gold, *the marriage of the good and true.* The dazzling splendour of this writing diffused itself about this paper, in a circle of the colour of the aurora in a fine morning in spring. The angel afterwards descended, keeping the sheet of paper in his hand; and in proportion as he descended, it lost its splendour. The inscription, *the marriage of the good and true,* passed from the colour of gold to that of silver, from which it passed to a copper colour, afterwards to an iron colour, and then to the colour of rust; at length the angel entered into a dark cloud which he passed through in order to reach the terrestrial globe. Upon his arrival the paper ceased to be visible, although he held it constantly in his hand.

He thus accosted me : *We are in the world of spirits, whither all men go after death ; ask those who are coming whether they see me, or not, and whether they can see any thing in my hand.* I turned and saw four bands of spirits coming from the east, the south, the west, and the north. Those from the east and south, who had passed their lives in study, declared to me that they saw nothing at all ; those from the west and north, who had made it their practice to believe all the learned said, also declared that they saw nothing. At length, the inferior part of these, who, upon the earth, had been simple folks, but living in faith and charity, told me, after the principal spirits of their band were gone away, that they saw a man magnificently clad, holding in his hand a paper, upon which certain words were written. Afterwards, as they were looking at it more attentively, they read, with a loud voice, *the marriage of the good and true.* The angels drew near to them, and explained what the good and the true was.

CHAP. XVI.

Of Penitence.*

MAN is born in evil, as we have before said ; by being born he is out of the divine order, which is the love of God and our neighbour ; he is in the love of self and of the world, which is hell. In order to reunite himself to heaven

* *Summaria expositio doctrinae novae ecclesiae*, 80, 81, 105. *Apocal. rev.* 531, 567. *Nova Hierosol.* 159, to 169. *Arcana caelestia* 865, 929, 9334, 9445, 10109. *De ultimo judicio, et de Babylonia destructa*, 73, 74. *Expositio sensus interni*, p. 23, 24.

it is necessary that he have penitence. Confession made to a priest, preceded or followed by contrition, or sorrow for having sinned, is not penitence, though penitence does not exclude it. Real and necessary penitence, consists in the sincere acknowledgment, before God, of the sins of which we are guilty, and to which we are the most inclined; to see the crimes which we should be capable of committing, were there no laws, to ask forgiveness of God, and the power of sinning no more; in short, to make reparation, where reparation is practicable, and to lead a new life, in charity and faith.

Oral confession, made through fear of the devil, and of the torments of hell, is not penitence, because it proceeds not from celestial love; it is a penitence in the natural degree.

The absolution of the priest is of no avail in the remission of sins. God continually remits them, because he is mercy itself; but sins adhere closely to man, and in order that they may be remitted, they must not only be displaced, but replaced by good. It is an error to believe, that sin may be effaced as a spot is from cloth.

The signs which prove that our sins have been remitted, that is to say, dislodged, is the pleasure that is experienced in loving God for his own sake, and our neighbour, for the sake of our neighbour; to fear evil, and avoid all occasions of committing it. If the contrary of these happen, our sins have not been remitted, and the fancied and false return to God, as also our pretended penitence, is a profanation, that is to say, a mixture of good and evil, after which a man is wickeder than he was before, and futher from conversion; as it is written in St. *Matthæw*, xii. 43, 45. Those who believe in good, and commit evil; those who join errors to the truths of religion,

are guilty of profanation. In the Romish church, oral confession, the absolution of priests, indulgences, masses, invocation of the relics of saints, cause many to profane, and sometimes prevent real conversion.

Those who do not confess themselves before God, if they depart from evil, considering it to be sin, that is, displeasing to God, have penitence. So also have those who having led a wicked life, afterwards doing good works, according to their faith and charity.

Penitence is easy to those who have once been truly penitent, but difficult to those who have never been so; the latter know not which is the evil unto death, or the good unto salvation; their punishment in this world, as well as their happiness, is to be like beasts, merely sensual, but to be thought men, of genius and learning; to be esteemed as good, but to be, in reality, wicked; to know the earth, perfectly, but nothing at all of heaven.

VISION.*

Whilst I was explaining the eleventh chapter of the Revelations, I was seized with an illness almost mortal. Struck with a pestilential stench, which arose from the Jerusalem, called Sodom and Egypt,† my head became heavy, my spirit was troubled, and my body racked with pain. Confined to my bed for three days and a half, I expected death, whilst those around me said: "Behold he is dead, " and cast into the midst of the public place

* *Apoc. rev. 531.*

† In the internal sense of the scripture, *Sodom*, signifies, by correspondence, a promiscuous and corrupted love; *Egypt*, signifies human science, diverted from its true object, which is religion; it signifies science degraded; thus *Egypt* and *Sodom* signify love and understanding turned from their proper channel.

“ of our city, he who taught that God only
 “ is truly man, and that penitence was neces-
 “ sary to obtain remission of sins; as if it
 “ could be believed that there is a god-man,
 “ and as if the merits of Jesus Christ were not
 “ sufficient to obtain such remission, and eter-
 “ nal life!” Many members of the clergy,
 passing and repassing by me, derided my
 doctrine. They asserted that I was unworthy
 of christian burial, and that I ought to remain
 in the public place as an object of derision, I
 heard every thing they said, but was not able
 to make any answer, for I was nearly dead.
 Nevertheless, at the expiration of three days and
 a half, I revived, having risen from the public
 place, I went (being all this time in the spirit)
 throughout the whole city, crying with a loud
 voice: “ Believe in Jesus Christ, who himself
 “ preached penitence, and commanded his
 “ disciples to preach it. Have penitence and
 “ you shall be saved.” “ You are mistaken,”
 “ answered they, “ the son has made satisfac-
 “ tion; the father imputes it to us, and we
 “ are led by the spirit of grace.” A voice
 which was heard from the heights of heaven,
 said: “ The faith of the impenitent is a dead
 “ faith. In spite of your security, your pre-
 “ tended innocence, and your justifying faith,
 “ you are demons, and your end is near.” On
 a sudden, a gulph opened in the midst of the
 city, and increased to a prodigious extent; the
 houses fell one after another; the whole city,
 with its inhabitants, were swallowed up, and
 from the gulph, issued vast torrents of boiling
 water, which inundated the whole country. I
 was uneasy, being desirous to learn the fate
 of this people; when I heard a heavenly voice
 saying: *you shall see and understand.* Imme-
 diately the waters disappeared, and I saw the
 men who had been swallowed up, because, in
 the spiritual world, water is a correspondence,

and appears to inclose such as are in the false. I then saw the inhabitants of the destroyed city, upon a sandy plain, where there were heaps of stones, between which they ran, bemoaning the destruction of their city, saying: "We have not merited this disaster, seeing that we are purified, justified, and sanctified, by our faith; we believe in Jesus Christ, because we believe in his merits, and we have penitence, by confessing ourselves to be sinners." A voice was heard from on one side of them, saying: "Do you know your habitual sins, have you examined yourselves, have you avoided evil as sin offensive to God?—No—and you are in sin, which is hell; you are of the number of those of whom the Lord has said: *Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me all ye workers of iniquity.* (Luke xiii. 26, 27, and Matt. vii. 22, 23.) Go every one of you to his own place. You will see deep caverns; enter them, and work shall be there given to you, and victuals in proportion to your work. If you do not go willingly, hunger shall compel you." A second celestial voice said to some of those who had dwelt in the environs of this destroyed city: "Look well to yourselves; do not associate with those wicked men. Examine yourselves; confess yourselves before the Lord; implore his grace, that you may withstand temptation; do this, by the Lord, as if it were done by yourselves; do it once or twice in the year, and lead a new life. When temptation return, say: We will not commit this sin, because it is against God. Such is the actual penitence which obtains absolution." Hereupon I asked, "why the reformists had such

reluctance to confess themselves to God, when the catholics confess to a monk, or a priest, who are men like themselves." The celestial voice replied, "that the dogma of justifying faith, amongst the former, was the cause of their disuse of confession; and that those, amongst the papists, will be saved, who do not invoke saints, but who worship Jesus Christ, without adoring, either his vicar, or his vicars decrees."*

CHAP. XVII.

Of Reformation and Regeneration. †

MAN is not born into the spiritual life by means of his parents; it is, however, necessary he should receive it, if he would enter into heaven; *Unless a man be born again he cannot enter into the kingdom of God*, John iii. 1. We are always inclining towards the original sin which we bring into the world with us; and we add to it many other sins of our own. A new birth, and a new education, directed by the Lord, can alone extricate us from this abyss.

The means necessary for this purpose are faith and charity, which flow into us from heaven, when the desire for them is sincere, and when we merit them by our works. Re-

* The word *penitence*, in French, answers, in English, to both *penitence* and *penance*, which accounts for some peculiar expressions in the foregoing chapter.—Tr.

† *Apoc. rev.* 535, 381. 796. *Doctrinæ novæ Hierosol: de scrip. sacra*, 2 to 12. *Expos. sensus*, p. 38. *De celo et inferno*, 200 to 212, &c.

generation is effective penitence. It may be compared to the conception, gestation, birth and education of the natural man ; for the spiritual is conceived in the material ; it is formed therein ; and, at length, appears and brings forth the fruits of love and wisdom.

Whilst this regeneration is operating (and it continues during life) the man experiences the most powerful temptations, which are proofs of his liberty, and of the power of hell. Evil spirits, when they approach man, excite the evil affections which are in him,* while good spirits excite the good affections ; and it is from this opposition and collision, that arise those tormenting anxieties that he so often experiences. When regeneration is effected (and every man, since the redemption, is susceptible of it) he rises victorious from these combats. Truths, grounded on faith, also arise in opposition to errors, in those who have begun to live spiritually ; for such as are altogether wicked, or very young, do not perceive them.

The man who falls back into evil after repentance is in a worse state than before, which the following famous passage of *St. Matthew* attests :—“ When an unclean spirit goes out of a man, he wanders in dry places, seeking rest and finding none ; then he says to himself :—I will return to the habitation which I have quitted. And he returns, and finds it empty, swept and garnished ; and he takes seven other spirits worse than himself, and they occupy the habitation ; and the second state of that man is worse than the first.”—*Matt. xii. 43, 4, 5.* This wretched state is no

* In heavenly things we do not war against flesh and blood, but against the powers of darkness, and against evil spirits.—*Eph. vi. 12.*

other than profanation, or the mixing of good with evil, and of the true with the false, in the man who has been enlightened and has repented, in him who believes the truth, but commits wickedness; and even in the man whose actions are good, but who believes not in the truth. This state is alluded to in the words which the Lord addressed to the paralytic which he had cured near the fish-pool of Bethsaida:—"Behold you are cured; sin no more, lest a worst evil come upon you."—John v. 14. The same must be also understood by the following words of the same evangelist:—"The Lord hath blinded their eyes, and hardened their hearts; lest they should see with their eyes, and understand with their hearts, and be converted, and I should heal them."—John xii. 40.

The state of profanation, is, in the other world, the worst of all, because the good and the true, which those in such a state have known, remain in them blended with the evil and the false; and they are torn by the contention of these contraries. Profanation is that terrible sin, *the blasphemy against the spirit*, spoken of in St. *Matthew*, xii. 31, 32; in St. *Luke*, xii. 10; and in the first epistle of St. *John*, v. 16.

In order to prevent the great sin of profanation, the Lord keeps the knowledge of the truth from those who cannot persevere in it. He leaves them in ignorance, and in a worship merely exterior, or he shuts up in their interior the truths of which they have had the perception; and which he will not reveal till the church draws near its close.

Babel signifies, in the word of God, the profanation of the good, and *Chaldea*, the profanation of the true. In the internal sense of the scripture, the prohibition from eating blood also represents profanation.

In the regenerated man, the natural obeys,

and the spiritual commands; which sufficiently proves that man is, in general, in a state of disorder, seeing that, in the natural man, the spiritual obeys the sensual.

In spiritual temptations, man is subject to anger, and all sorts of vicious affections. He believes himself damned, and has no longer hopes from his prayers to the Lord; nevertheless, the Lord is fighting for him, and should he believe that he has conquered by means of the Lord, the temptation has been useful to him. When it is over, the soul floats between truth and error; but the truth soon beams forth, and all is once more calm.

As there are many evils to dislodge, so there are many temptations, even of the good.

The object of these temptations is the junction of the good and true, and, in accomplishing this, they, by being subdued, open the interior to the spiritual influence of the Lord; they establish his divine love, and the love of our neighbour. They destroy our greatest enemy, the love of self, by humiliation in proving to us our weakness. They also serve to render us watchful over ourselves, by diminishing the power of the evil spirits, who dread the man that has conquered them.

After temptation man feels a spiritual joy, for his interior man is introduced into the angelic societies. Truths also increase, in his interior, *ad infinitum*, and there dispose themselves into celestial forms, which ravish him, and unite him to heaven.

The Lord never tempts us; but, when we are tempted, he is always present. Hence arises our liberty, which proceeds from him, seeing he is in the will, which is love; hence, also, liberty is in all temptations, even in those, which lead to desperation. The Lord is ever desirous to conquer, for he is ever desirous of

good ; but this good would be no longer such, if there were neither liberty, nor temptation.

It is through his love for the human race, that the Lord hath fought for man. The redemption operated by the cruel trials which the Saviour underwent, the last of which was death upon the cross. Our temptations, also, assist in our redemption, in delivering us, with the assistance of the Lord, from the love of the world, and love of self.

Man cannot be regenerated, but by succession. In the natural growth of animals and vegetables, may be seen the image of the spiritual growth. The first process of the new birth is called reformation, which operates in the understanding ; the second is regeneration which operates in the will, in order to pass thence to the understanding ; and it is then only that man is truly regenerated, when his true spiritual faculties are so ; when the pure heart has reformed the enlightened mind ; when the good has produced the true. There is, otherwise, no regeneration. Man may elevate his understanding even to the light of heaven, and yet be in the evil of hell. He then resembles an eagle soaring in the heights of the air, and afterwards precipitating himself upon the earth, when he sees chickens and lambs which he can carry off and devour.

The interior man must first be reformed, and then the exterior. The interior is nothing but the will ; the exterior the actions and speech. The will which is from the spiritual kingdom, is, before regeneration, separated from the actions and speech, which are from the natural world. Regeneration re-unites them, and identifies the interior with the exterior.

The unregenerated man is like to him, who, in the dark, sees fantastic forms, and takes them for real beings. The unregenerated man is asleep ; the regenerated man awake ; whence,

the natural life is, in scripture, called *sleep*, and the spiritual life, *the morning*, or *the state of being awake*. The unregenerated man is represented, in the gospel, by the foolish virgins who had lamps, but no oil; and the regenerated man, by the wise virgins who had oil in their lamps.

The regenerated man has a new will, and a new understanding, because his interior has passed, from the society of infernal spirits, into the society of the angels of heaven. He is not an angel like unto them; but as he is become spiritually natural, he has communication with them, and corresponds to the three heavens by the three degrees of his interior, and of his exterior. These three degrees being open by regeneration, and in the divine order, the first degree, which is that of love, corresponds to the supreme heaven; the second degree, which is that of wisdom, corresponds to the intermediate heaven; and the third, or the use of love and wisdom, to the third heaven. It is the same with the degrees of the exterior regenerated man; the head corresponds to the first heaven; the body to the second; and the feet to the third.

In proportion as regeneration operates, sins are remitted. The evils of man, which correspond to the same evils in hell, are displaced by good, corresponding to that of heaven. Man, thus regenerated and absolved, is turned with his face towards the Lord; but unregenerated his back is towards heaven. Hence, when hell is viewed from heaven, the infernal spirits, although really walking upright upon their feet, seem to walk with their heads downwards, after the manner of our antipodes.

Regeneration rises only from the good use we make of our liberty. We must co-operate with the Lord, who regenerates us according to the light of our understanding; according

to our propensities, good or evil, received from nature, or our forefathers; according to our state and fortune, and the life we have led until the moment that the divine influence has been received by us. The Lord proportions his means to our wants; but these means are, always, charity and faith, and divine love and divine wisdom in the will and the understanding, two faculties which co-operate with the Lord, and with which the body also co-operates, in the following manner:—the heart, corresponding to the will, acts; its arteries, and their tunics co-operate with it, whence the circulation proceeds. The lungs, corresponding to the understanding, receives the air; the sides co-operate with them, which causes all the membranes of the body to respire, producing elasticity, and the reciprocal action of the meninges of the brain, of the peritonium, diaphragm, and of all which envelopes or forms the viscera. It is the same with the fibres, nerves, muscles, and cartilages, which are all active and passive; and also with the fibres, membranes and muscles which constitute the organs of sense, upon which the senses act, and which, in return, act upon the senses. It is in this manner that the regenerated man co-operates with the Lord and concurs with the good flowing from him.

VISION.*

As two angels, one of whom was from the oriental heaven, and the other from the southern, were, one day, conversing with me, they perceived that I was meditating upon the mysteries of wisdom concerning divine love, and they proposed that I should be present at a

* *Vera chris. rel.* 40.

discussion in the temple of wisdom. "They meet to day," said they, "to discuss and settle some points of celestial doctrine." They took me by the hand, and I walked with them into a plain, terminated by a hill, at the foot of which was an avenue of palm trees leading to the top. We entered the avenue and ascended the hill, on the summit whereof was a wood. In the midst of this wood, the surface, somewhat elevated, formed a sort of theatre paved with small stones of various colours. The friends of wisdom were seated upon seats, disposed in a square form; and, upon a table in the midst of the theatre, I saw a sheet of paper folded and sealed. The angels, who were my guides, broke the seal, and read the three following questions:—"1. What is the image, " or likeness of God, in which man was cre-
 " ated? 2. Why is not man born in the science
 " of some love, seeing all the animals, noble
 " and ignoble, are born in the science of all
 " their likings? 3. What does the tree of life
 " signify; what the tree of knowledge of good
 " and evil; and what the eating of their
 " fruit? Reunite these three points into one
 " only sentence; write it upon a fresh sheet,
 " which place upon this table. If, in the ba-
 " lance, your sentence appear just, and of
 " due weight, each of you shall have the prize
 " of wisdom." After the reading of this sheet, which had been sent by the angels of the third heaven, my two guides withdrew, and the discussion began. Those who sat on the northern side spoke first, and said that the image and likeness of God signifies the two lives of man, the life of the will, and the life of the understanding. Those who were seated on the western side were of the same opinion, adding, that the state of integrity in which God had placed man in creating him, was continued to him, when he would have it so, by the

divine influence. Those on the south contended that the image and likeness of God were two distinct things, although united in man by the creation. They said that an interior light caused them to see that man might lose the image of God, but not his likeness. After a moment of silence, those who were seated on the east side, arose, and turned themselves towards the Lord. After resuming their seats, they said that the image of God was the receptacle of God, who is love and wisdom; and that it was therefore the receptacle of love and wisdom; that the likeness of God was a perfect likeness, which caused the love and wisdom in man, to appear as if proceeding from himself, whilst both of them are from God, for the religious man believes that by himself, he wills what is good, and conceives what is true, although he attributes the one and the other to God, who alone has love and wisdom of, and by himself.

The four orders adopted this opinion, and afterwards asserted and confirmed the truth of the second proposition. They affirmed that a new-born child knew nothing, not even the breast of its nurse, which it is taught to find; that it cannot distinguish the beneficial from the hurtful, and that it puts both indiscriminately to its mouth; that it requires time to learn to speak, and to walk, whereas animals, as soon as they are born, know all these things, and also all that they will ever have occasion to know, and they added that man is born, purely corporeal, and would so remain, were he not instructed.

After this exposition, the septentrionals said, that man was born without any knowledge, that he might acquire all, and appropriate it to himself.

The occidentals asserted that man was not born like other animals, for that he was born

with *faculties* and *inclinations*; faculties for acquiring knowledge, and inclinations that he might love, not only himself and the world, but also God and heaven; consequently, that man was born an organ; that by his exterior senses, he sees obscurely and imperfectly, that he may, by succession, obtain the true life, and from the natural man, become, afterwards, a rational, and, finally, a spiritual man.

The meridionals said that man was not able to acquire any science by himself, but by others only, and that no idea was born with him; that not finding in himself any knowledge, he could find no love, because there must be knowledge before love; and that the affection and thinking could no more be separated, in man, than the will and the understanding. "We agree," said they, "with our friends of the west, that man, as soon as born, has neither love nor science; we agree with our friends of the north, that man, as soon as born, may be compared to land, or the earth which has received no seed, but which is capable of receiving either good or bad; whence ADAM (the name of the first man) signifies EARTH. But we add to their opinion, that beasts are born for the natural propensities with every knowledge corresponding to such propensities, and by these, beasts are led, as a blind man is by his dog, or a somnambulist by his dream."

Lastly, the orientals declared that they adopted the opinion of their brethren, that man's knowledge was not by himself, but by others; that all knowledge came to him from God, whose image and likeness he could not be if his knowledge proceeded from himself. They added that man was the image of God, when he believed that the good and the true proceeded to him, from God, and that man was

in the likeness of God, when he perceived the good and the true in himself as proceeding from himself: and it is by this appropriation that man, drawing at the source of love and divine wisdom, is, eternally, able to approach perfection.

When they came to the third question, *What does the tree of life signify; what the tree of the knowledge of good and evil; and what the eating of their fruit?* Those who were seated in the east were requested, by the whole assembly, to unfold this mystery, as requiring a more profound intelligence. "Man," answered they, "holds every thing of God, and has nothing of himself; thus we shall speak as from God, and not from ourselves. The tree signifies man; and its fruit, the good of life. Thus the tree of life signifies man living by means of God. Now, as love and wisdom, or charity and faith, or the good and the true, constitute the life of God in man, by the tree of life must be understood man, in whom these things are of God, and who, consequently, has eternal life. This is also the sense of the following words from the Revelations, ii. 7, and xxii. 2, 14. *It shall be given to them to eat of the tree of life.* The tree of the knowledge of good and evil signifies the man who believes he has life of himself, and not of God; who believes that love and wisdom are of man and not of God; presuming upon this that man thinks and wills, and speaks and acts as he pleases, and from himself; thus making himself to be his own God; he believes himself to be a God. Hence, the serpent said to the man (Gen. iii. 5.) *God knows that when ye shall have eaten of the fruit of the tree, your eyes shall be opened, and ye shall be as God, knowing good and evil.* The eating of the fruit of the tree of life

“ signifies the reception and the appropriation
 “ of the good and the true, and of eternal life.
 “ The eating of the fruit of the tree of know-
 “ ledge of good and evil signifies the recep-
 “ tion, and appropriation of the evil and the
 “ false, and of damnation. By the serpent
 “ must be understood the demon intoxicated
 “ with knowledge and the love of self.”

The assembly, collecting the sentiments upon the three questions, pronounced this decree :
 “ Man was created to receive, from God, love
 “ and wisdom, in order to believe that they
 “ are from himself, to the end, that, by such
 “ belief, he may appropriate them to himself,
 “ and unite himself with God. It is, there-
 “ fore, for this purpose, that man is born with-
 “ out love or knowledge ; and, in order that
 “ he may become a truly living man, that he
 “ attribute to God all the good of love, and
 “ all the true of wisdom. If he attribute them
 “ to himself, he is no other than a dead man,
 “ or a speaking beast.”

This decree, written upon a fresh sheet of paper, was placed upon the table ; and certain angels appearing in a white cloud, took it, and carried it to heaven, where it was read ; and the assembly, as they sat upon their seats, heard the heavenly acclamations. Immediately an angel, who had wings upon his feet and temples, appeared flying aloft over the theatre, bringing robes, caps, and crowns of laurel for the members of the assembly. Having alighted in the midst of them, he gave to those who were seated on the northern side, robes of the colour of opal ; to those on the western side, scarlet robes ; to those on the southern, caps, the brims of which were embroidered with gold and pearls, and their left sides mounted and enriched with diamonds formed with *bouquets* ; those who were seated on the eastern side had

crowns of laurel, ornamented with rubies and sapphires. After this distribution, the assembly broke up.

CHAP. XVIII.

Of Imputation.*

THE modern church teaches that we are saved by faith, and the merits of Jesus Christ, which we call the belief of imputation. It is derived from the famous decree of the Nicene council, which establishes three divine persons in God. The church which preceded this council, the apostolic church, and which spread itself in Europe, Asia, and Africa, did not believe (as may be seen from the Apostles) in the son of God, begotten from all eternity in order to expiate, one day, our sins upon the cross, and to reconcile us to his father. This church could not teach such a dogma, which is not contained, either explicitly or implicitly in the holy scripture. The imputation of the merits and righteousness of Jesus Christ is impossible, since the redemption by this divine Saviour was to subjugate hell, to restore order in heaven, and to establish a new spiritual church.

The catholics and the reformists believe that the man who, by the imputation of the merits of Jesus Christ, has acquired faith, is righteous and holy, and that his sins are not sins before God, because that, before committing them, he was reconciled and justified. But this belief, baneful to society, and destructive of all good, is impossible to an enlightened mind. In truth,

* *Arcana cœlest.* 3502, 8744, &c.

the merits and righteousness of the Saviour are divine, and, of consequence, such as would, if applied and joined to man, immediately strike him dead. He could not support the heat and light of the spiritual sun, which is insupportable to the angels themselves. The Lord, therefore, does not approach them without tempering, according to their interior faculties, the fire and splendour of his love and wisdom.

There is an imputation, which is that of good and evil. Good is imputed to us by the Lord, and evil by hell. Faith, joined to good works, pronounces our sentence, and establishes our right to eternal life. Faith, without works, adjudges us to hell. That the Lord imputes good to us, and not evil, is proved in *St. John*, xii. 47, 48. *I am not come to judge, but to save the world.* That hell imputes evil to us; is easily conceived, if we recollect that the evil is hell, as the good is heaven. Each of these has its necessary influence and effect, and its separate power, which it exercises upon the will; for man, being capable of thinking well and acting ill, has not the thinking, but the will imputed to him. Choice is in *the will*, and consequently good and evil.

VISION.*

One day, in the world of spirits, whilst I was stedfastly looking at a certain maritime coast, I beheld a magnificent sea-port, where great and small yessels were riding, deeply laden with merchandize of all sorts, which girls and boys, seated on the decks, were distributing to whomsoever would accept them, saying: *We are waiting to see our beautiful tortoises*

* *Apoc. rev.* 463.

which are about to issue from the ocean. In fact, I saw large and small tortoises, bearing upon their backs, tortoises newly hatched, which looked about upon the surrounding islands. The mother tortoises had two heads, one of which was large, very brilliant, and encircled with a shell similar to that which incloses the bodies of these animals; the other head was small, resembling the ordinary head of a tortoise. They drew it forwards from the body, and sometimes inserted it in the larger head, which, then, was no longer brilliant. I took notice of the large head, at the time it was brilliant, and saw that it had the face of a man, that it was speaking to the girls and boys, and that it licked their hands. In return, it received from them caresses, delicate morsels, and precious articles, such as silken stuffs for clothing, odoriferous wood for tables, purple for furniture, and scarlet dye.

I enquired what these objects signified, and what was their correspondence in heaven, and upon earth. A celestial voice thus replied:— You know what the sea-port and the vessels represent; but you do not know what the tortoises and the boys and girls signify. The tortoises represent those ecclesiastics who separate faith from charity and good works. The smaller head signifies their assertions concerning the Lord, who, as they say, perceives no evil in a man purified and sanctified by faith. They draw this head (as you have seen) before the body, and they insert and conceal it in the larger head when they speak to the laity. With the great head, having a human face, they preach, from the word, love, charity, good works, keeping the commandments, and penitence; concealing, at the same time, the little head, which signifies their interior and particular way of thinking. They appear to their auditors replete with wisdom and beauty,

which is the reason that you have seen precious things distributed to them. After death, speech necessarily obeys thought, and, that of these doctors being a madness, they reason absurdly in the world of spirits. Here they are driven, as madmen from society, and afterwards precipitated into the depths of the abyss, where they become entirely corporeal, and like unto mummies. Their infernal society borders upon that of the machiavelists, and they call one another brethren.

Shortly afterwards, I saw these ecclesiastics driven from the societies of the spiritual world, and assemble together that they might be cast into hell. I then saw a ship floating in the air with seven sails unfurled. The pilots and sailors were all clothed in purple; their caps were adorned with branches of laurel, and they cried:—"See, we are in heaven; we are the doctors dressed in purple, the most learned of all the European clergy!" I was informed that this represented the pride and ostentation of the mad ecclesiastics, which I had before seen as tortoises. I was desirous of speaking to them of the influence of the Lord, who is love and wisdom; and of charity, without which there is no spiritual and sanctifying faith, but they did not hear me. I then saw them by the celestial light, which discovers all the interior, and shews it in its true state. They no longer appeared in a ship floating in the air, or clothed in purple, or crowned with laurel. They were in a sandy bottom, and wore tattered garments, having their loins girt with a net, which did not conceal their nakedness. In this state they were precipitated into the abyss.

CHAP. XIX.

Of Baptism.*

WITHOUT the knowledge of the internal and hidden sense of the holy scriptures what baptism is cannot be known. Baptism is an ordinance to christians, seeing that *John* baptised in Jordan, not only a vast multitude of Jews, but Jesus Christ himself, who instituted baptism to signify that man is a member of the church, and that he must be regenerated in the church by the Lord. The ablation of baptism is a spiritual abluion. Water, in the internal sense, signifies the word; and it is said in *John*, iii. 5.—*Unless a man be born of water and of the spirit, he cannot enter into the kingdom of God.* The Lord substituted baptism for circumcision to shew that he would establish the interior church, in the place of the exterior. The first effect of baptism is introduction into the christian church, and the admission of the baptised man among the christians of the spiritual world; the second effect is to convince the christian that our Lord Jesus Christ is his redeemer and saviour, and that he must follow him; and the third effect, which comprehends the two others, is to regenerate, by the Lord, him who has been baptised. These three effects are represented by the baptism of *John*, whose object was to prepare the way to the end that *Jehovah* the Lord might descend upon the earth, and perform the work of redemption. This preparation corresponded to that which was ordained to

* *Apoc. rev.* 378, 776, *Arcana caelestia*, 660 to 10,356, 10,391, &c.

the Israelites in the desert, when the Lord gave his law to *Moses*. No one can see God and live; God being love itself, shews himself to the angels in the spiritual sun, and as a spiritual sun, but at a certain distance; for should it approach them without tempering its fire and splendour, they would be annihilated, as men upon earth would be, were they to approach the natural sun. In like manner, without the baptism of *John* and the humanity of Jesus Christ, the Jews would have been struck dead in viewing the Messiah, who was *Jehovah*, God, under a human form.

VISION.*

One day I prayed to the Lord that he would permit me to converse with the disciples of *Aristotle*, *Descartes* and *Leibnitz*, that I might learn their opinions concerning the operations of the soul, and its union with the body. When I had ended my prayer, nine men appeared, and placed themselves near me; viz: three Aristotelians, on my left hand; three Cartesians, on my right; three Leibnitans, behind me, and *Wolf* stood behind one of the last, holding up the skirt of his robe. The nine men appeared to me to be crowned with laurel, and they saluted one another very cordially; but an infernal spirit, rising out of the abyss, and waving before them a lighted torch which he held in his right hand, turned their friendship into enmity. They regarded one another with looks of rage, their disputation was furious, each one being eager to establish his own opinion, or that of his master. The infernal spirit was still present, and shook his flambeau behind their heads, but he held it

* *Vera christ. rel.* 696, 697.

this time in his left hand. Immediately, their ideas became confused, they no longer understood one another, and, therefore, agreed to determine their dispute by casting lots. They wrote upon one ticket, *physical influence*; upon another, *spiritual influence*, and upon a third, *pre-established harmony*; these three billets having being shaken together in the caps of one of the doctors, that upon which *spiritual influence* was written, was drawn. The disputants having read it, all declared, some with a clear and ready voice, and others with a voice constrained and hoarse:—“ Let us abide by this opinion, since it has been chosen for us by lot.” Whereupon an angel appeared to them, and said:—“It is not chance, but providence, that has chosen the ticket upon which *spiritual influence* was written. Your confused ideas prevented you from perceiving the truth, and in order that it might be manifested, it was presented to you in your own hand writing.”

I afterwards saw a great cloud, which separated itself into many small ones, some of which were blue and others black. These were traversed with rays, which appeared, sometimes, pointed like darts, and at other times obtuse like broken lances, approaching, receding from, and attacking one another, as if in actual battle. I fixed my eyes beneath this phenomenon; and, in a house built with marble and porphyry, I saw a hall, or school, in which young people were instructed by old men, concerning the nature of the soul, and its influence and union, with the body. There was a rostrum into which each of the pupils ascended to give his answers. Previously to ascending the rostrum he put on a silk coat of the colour of opal, and over that a woollen robe, embroidered with flowers. He wore upon his head a cap, the point of which was

ornamented with roses, and small sapphires; and when he descended from the rostrum, he gave the dress to the next. After all of them had answered, in a satisfactory manner, the house was enveloped by a white cloud, without rays, or points; this cloud, penetrating the roof, illumined the walls of the house, upon which appeared these words:—"Jehovah, God
 " breathed into the nostrils of man the breath
 " of life; and man became a living soul."
 Gen. ii. 7.

CHAP. XX.

Of The Lord's Supper.*

By the correspondence of natural things with spiritual, the Lord's Supper may be explained. In the internal sense of the word, bread, or the flesh of Christ signifies the good of love. The word *flesh*, in the mouth of Jesus Christ, does not signify that assemblage of muscles which constitute the human body; nor the word *blood*, the crimson liquor which circulates in the veins. Can millions daily swallow the flesh and the blood of the body which Christ animated upon earth? Can they all eat God, who, in his glorified humanity, is always one? In the natural sense, flesh and blood signify the passion of the cross, which the Lord commands his disciples to remember, and says to them:—*Do this in remembrance of me.* And, shortly afterwards, in order to express the passion of the cross, he employed the term *draught*, or *cup*, that is to say, the same

* *Apoc. rev.* 64 to 69, 105. *Arcana caelestia*, 276, 681, 3114, 6789, 9217, &c.

which he had employed in the institution of the Holy Supper. The New Testament must be explained in the spiritual sense as well as the old. It is written in the Revelations, xix. 17, 18.—*The angel said to all the birds which were flying in the midst of heaven, gather yourselves together to the feast of the great God, there to eat the flesh of kings, captains, and the mighty, and of horses, horsemen, &c.* In Ezekiel, xxxix. 17 to 21.—*Come to the great sacrifice I make for you upon the mountains of Israel, you shall eat flesh and drink blood; you shall eat the flesh of the mighty, and drink the blood of princes.* In these passages, which announce the establishment of the church among the nations, who would ever be able to explain, in the natural sense, *the birds gathered together to eat the flesh of kings, and of horses and horsemen, and the sacrifice at which men shall be filled with the flesh of the mighty, and the blood of princes?* These words have relation to the Lord's Supper, and are very well explained by their correspondences, and also by the words of Jesus Christ, who invites us to understand, in the spiritual sense, an institution as spiritual as that of the Lord's Supper. *Seek, said he, not the food which perishes, but that which endures to eternal life, which the son of man will give you. Moses gave you not heavenly bread, but my father gives you true heavenly bread; the bread of God descends from heaven and gives life to the world. I am the bread of life; he that comes to me shall never hunger, and he who believes in me shall never thirst. I am the bread come down from heaven, whosoever shall eat of this bread shall have eternal life. The bread which I shall give you is my flesh; which I give for the life of the world. If you do not eat the flesh, and drink the blood of the son of man, you will have no life in you. He who eats my flesh and*

drinks my blood has eternal life, and I will raise him up at the last day; my flesh is food indeed, and my blood is drink indeed; he who eats my flesh and drinks my blood, I dwell in him and he dwells in me.—John, vi. 27, 32, 33, 35, 41, 47 to 56. Who can here see any other than a spiritual institution? Who can explain, naturally and materially, a spiritual benefit, or favour granted by the Lord to the church he was about to establish? These words, taken in the natural sense, would render the worship of christians more material, and less spiritual, more exterior, and less interior, than the worship of the Israelites, to which the redemption was to put an end.

Many other passages might be cited to prove that, in the spiritual sense, *flesh*, or *bread*, signifies the good of love; and *blood*, or *wine*, the good of faith. As for example—
 1. With respect to the word *flesh*, the Lord, speaking of the conversion of the Jews, says to them:—*I will give you a new spirit, I will take away your heart of stone, and give you a heart of flesh.*—Ezekiel, xi. 19, xxxvi. 26. In the internal sense, the *heart* signifies *love*, and the *flesh* *goodness*—
 2. As to the word *blood*, Jesus Christ, in instituting the last supper, calls it *the blood of the new covenant*; the reason is: in the internal sense, *blood* signifies *the good of faith*, or the *divine truth*, which unites us to God; also, in *Moses*, and the prophets, it is often written:—*the blood of the covenant*, in order to express a token of union. *By the blood of your covenant, I will deliver those who are bound in the prison.*—Zech. ix. 11. *Moses*, having read to the people the book of the law, sprinkled a moiety of the blood upon the people, and said:—*Behold the blood of the covenant which Jehovah has made with us, by all these things.*—Exod. xxiv. 3 to 11. Jesus Christ, taking the wine, said:—*This is*

the blood of the new covenant, that is to say, the sign represented by the wine; and, in fact, the wine is called, *the blood of grapes*, in Genesis, xlix, 11, and in Deut. xxxii, 14. When Jesus Christ said that his blood was *drink in reality*, or *drink indeed*, it was because he who drinks it has *life in him*, as he afterwards declares. *Blood*, which signifies the divine truth was a most holy sign in the Israelitish church, which consisted wholly in the correspondences of things natural, with things spiritual. See Exod. xii. 7, 13, 22, and xxix. 12, 16, 20, 21. Levit. i. 5, 11, 15, iii. 2, 8, 13, iv. 25, 30, 34. viii. 8, 15, 24, xvii. 6, iv. 6, 7, 18, xvi. 12, 13, 14, 15. Deut. xii. 27. *David*, in the lxxii. Psalm, speaks of *the soul of the poor, of the precious blood before God, who shall give them the gold of Saba*. God does not give gold; but, in the internal sense of the word, *gold* is the symbol of *the good*, which is given to those who have *the true*, to those whose *blood is precious*. In the Revelations, vii. 14, and xii. 7, 11, there is written concerning those who *have washed their robes in the blood of the lamb*, of those who *have conquered the dragon by the blood of the lamb, and by the word of his testimony*. In the latter passage, *the blood of the lamb* is sufficiently explained by **THE WORD**, which is *the true*. As to the former passage, they cannot *wash their robes* in natural blood; angels cannot have any idea of the blood of the body; and, in heaven, I have observed that, by the passion of the Lord, they understand only his resurrection, and his glorified humanity.

Bread and wine signify, in the internal sense, the same as flesh and blood. Jesus Christ said:—*The bread that I give is my flesh, which I give for the life of the world*. In Levit. iii. 11, 16, xxi. 6, 8, 17, 21, xxii. 6, 7. In Num. xxviii. 2, and Deut. xviii. 2, 3; the sacrifices

of animals are called *the bread of the Lord, of the God of fire*. The Lord said:—*That which is offered to me is my bread*. The Israelite who had touched any unclean thing was ordered to wash himself before eating the holy flesh; *which is his bread*; and this bread signifies, as flesh also does, goodness, and love, which is life.—See Deut. xviii. 2, 3. *Man cannot live by bread alone, but by the word which proceedeth out of the mouth of God. Strive not for the food which perisheth, but for that which endures to eternal life.*—John vi. 27.

That wine and blood signify the same, is proved by the words of Jesus Christ, who, in taking the wine, said this is my blood. The book of Genesis, speaking of the Lord, says, *He washeth his garments in wine and his clothes in the blood of grapes.*—Gen. xix. 11. In Ezekiel, iv. 1, it is written, respecting the spiritual church which will be established:—*You who are athirst, come buy wine without money.* In St. Matt. St. Mark, and St. Luke, by the *produce of wine*, that will be drunk in the kingdom of heaven, must be understood the new church, *the true*, which, in scripture, is often called *the vine*, Isa. v. 1, 2, 4. Matt. xx. 1 to 13; the Lord calls himself *the true vine*, and those who are inserted in, or united to him, *the branches*. John, xv. 1, 5.

From the true sense of the scripture, and the concordance of passages from the old and new testament, it is, therefore, proved that, in the Gospel, as well as in *Moses* and the prophets, the words *flesh*, and *bread* signify the good of love; and the words *blood*, and *wine*, the true of faith. Natural light concurs with the spiritual in establishing the truth of this explication. Thus, the Lord's supper, like every thing else in the universe, has relation to the good and the true; flesh, or bread, is the good of charity; blood, or wine, the true of faith;

and the receiving of both is the action of joining and appropriating them. The angels, who are in the man who participates of the Lord's supper, see nothing in it but what is spiritual. In fact, there are two sorts of nutrition, one for the body, the other for the soul; and forasmuch as the body is mortal, and the soul eternal, it follows that the spiritual nutrition is for the purpose of eternal salvation. Confound these two nutritions and consider in this holy sacrament nothing more than the body and blood of the Lord, and your apprehension of it will be altogether natural, sensual, material, corporeal and carnal.

The belief that we have established was that of the primitive church, wherein every one of the faithful, in uniting himself to God by the Lord's supper, exhorted his brother to live a good life in the Lord.

Those approach the Lord's table worthily, who have faith and charity, and who are, consequently, regenerated. By the Lord's Supper they are *in* the Lord, and the Lord is in them; he is there present; he opens heaven, and unites himself to them; for the Lord's Supper is the conjunction of man with the Lord. The Lord is also present in the last supper to those who are unworthy of it, but he does not open heaven to them. Baptism introduces into the church all those who receive it, but the Lord's Supper introduces into heaven those, only, who are worthy of it.

The Lord's Supper contains and comprehends all that was established in the Israelitish church, in regard to worship, burnt offerings, and sacrifices, every thing which was then designed by the words—*to offer the bread of God*, as we have already shewn. The rites and ceremonies of the Israelites, in their sacrifices, concealed mysteries of heaven, such as the mystery of the glorification of the Lord's

humanity, that of the regeneration of man, and of his purification from evil and error ; all which was denoted by the sole words—*hallowed bread*, which was also eaten after observing certain laws and ceremonies. The completion of all these mysteries is the Lord's Supper, wherein the bread signifies, in general, all the good which proceeds from the Lord, for the Lord himself is in his own goodness. Hence, the bread and wine of the Lord's Supper, or the Lord's Supper itself, comprehends the whole of the church and of heaven ; it contains the whole of the Lord and of redemption, seeing it contains the good of love, and of faith.

The union of the Lord with man, which is effected by the Lord's Supper, and regeneration, may be thus explained ; in the divine essence there are three things :—God, Charity, and Faith ; there are three things in the interior man, and three in the exterior : the three of the interior man are the soul or spirit, the will, and the understanding ; the three of the exterior are the body, the heart, and the lungs ; the body, in general, corresponds to the spirit, which animates it ; the heart to the will, and the lungs to the understanding. These three also correspond, namely, the spirit, to God ; the will, to Charity ; and the understanding to Faith ; the three essentials of man are, therefore, the receptacles of the three essentials of God.

VISION.*

I saw, one day, an assembly of spirits, upon their knees, praying to God to send them angels with whom they might converse. They immediately arose, and three angels, clothed in robes of fine linen, appeared in the midst

* *Apoc. Rev.* 224, 566, &c.

of them, and said :—“ Our Lord Jesus Christ, having heard your prayer, sends us to you ; let us hear what you have to say.—“ These priests,” replied the spirits, “ have assured us that, in spiritual concerns, faith only is necessary, and that the understanding is of no use, because intellectual faith is of man, and, consequently, vicious. We are Englishmen, we have believed our ministers ; but here, we find ourselves amongst reformists, catholics, and other sectaries, all of whom require us to believe them, saying,—“ We are ministers of the Lord, and learned.” Finding they did not agree amongst themselves, and persuaded also that the truths of faith and of the church have not their origin in themselves, but that, nevertheless, they are necessary to our entrance into heaven, where they are united to charity, in order to constitute everlasting life, we were plunged into the greatest anxiety ; and falling upon our knees before the Lord, have besought him to enlighten our minds.—‘ Read,’ said the angels, ‘ the holy scripture, and believe in the Lord ; you will then behold the truths which ought to regulate your faith, and your lives.’ “ We have read it,” replied two members of the assembly, “ and we did not understand it.” “ That is,” said the angels, “ because you did not address yourselves to the Lord, but have confirmed yourselves in the false. What is faith without light ? What thinking without comprehension ? Your ministers, who instruct you, do not know that the human understanding can be open both to the world and to heaven, that the Lord drives away the false light of the world when he communicates the celestial light ; and that, without the latter, man is blind as to the divine word. Learn then the essential truths of God, and of the

“ church. — 1. All those who have merited
 “ heaven, obtain there a situation suitable to
 “ the idea which they have of God, because
 “ this idea is the basis of the celestial kingdom.
 “ The idea of an invisible God, without having
 “ either subject nor object, falls of itself, and
 “ perishes; the idea of God as pure spirit is
 “ vain but, the idea of God-man is a just idea.
 “ God is divine love and divine wisdom, with
 “ all their attributes, the subject of which is
 “ man. Do you form an idea of them similar
 “ to ours, and you will associate yourselves
 “ with us.” The spirits complied, and im-
 “ mediately their countenances became resplen-
 “ dent with light.—2. “ Man,” said the angels,
 “ lives eternally, because he is able, by cha-
 “ rity and faith, to unite himself to God,
 “ which constitutes his immortality.—3. Re-
 “ generation, which is founded on the liberty
 “ with which man is endowed in spiritual con-
 “ cerns, operates by penitence, which consists
 “ in the examination of one’s faults, and in a
 “ change of life.—4. Baptism is a regeneration,
 “ a spiritual ablution, which associates man
 “ with the angels, and prepares him for
 “ heaven.”

The spirits who were assembled said, that they understood the whole very well; nevertheless two voices were raised, one of which said:—*We do not understand it*, and the other, *we will not understand it*. The angels said that these were false teachers, who separated faith from works, and who, seen by the celestial light, appear as statues, formed with so much art that they are able to move their lips, and produce sounds, but without knowing whether the breath which causes the sound proceeds from heaven or hell. These teachers do not know whether they are in the true, or the false, for the human mind is able to confirm itself in that doctrine which it likes best.

Hence the reason that there are heretics, and even atheists.

This english society, being desirous of instruction, eagerly asked, what ought to be thought of the Lord's supper. The angels answered :—"The truth is that every man who
 " addresses himself to the lord, and who is
 " penitent, unites himself to the Lord by means
 " of the Lord's supper, and is introduced in-
 " to heaven." "But," said the english spirits,
 " it is a mystery. "

" Yes," answered the angels, "but it is an
 " intelligible mystery, and this is the explica-
 " tion. It does not operate by bread and wine,
 " but by the holiness which the bread and
 " wine possesses. And by the correspondence
 " of the material bread with the celestial.
 " The celestial bread is the holiness of love ;
 " the celestial wine is the holiness of faith, and
 " both proceed from, and are of the Lord.
 " Hence the conjunction of man with the
 " Lord, and of the Lord with man ; not by
 " means of the bread and wine, but by the
 " love and the faith which they represent, and
 " which are found in the regenerated man
 " who participates of the Lord's supper."

The angels having added something further upon this correspondence and its effects, the spirits said they had perfectly comprehended the whole. At that instant a luminous fire descended from heaven, associated these spirits with the angels, and inspired them all with a mutual love.

I was oftentimes, in the spiritual world, instructed by real conferences, and oftentimes, also by the representation of symbolical objects. One day, for example, I saw above me a very white light, of an oval form. As I looked at it more attentively, it removed to a distance, opened itself, and permitted me to see heaven. The angels appeared to me seated in a magni-

ficient amphitheatre, where they were conversing upon the unity of God, his conjunction with man, and the redemption. Having an earnest desire to be instructed with them, and of comprehending their discourse, the ineffable wisdom whereof cannot be expressed by any human tongue, I, immediately, heard a sound full of celestial love, and afterwards words replete with the wisdom of this love. I understood them; and the heavenly light which was then at a distance, returned, and, settling upon my head, filled the whole interior of my mind, and illuminated my newly-acquired ideas. I then perceived my old ideas, which were only natural, and which the divine wisdom had separated from the others, as the van separates the chaff from the wheat. I afterwards saw these natural ideas wafted, by a northwind, far away.

One morning, upon awaking, the spiritual sun appeared to me. Heaven was beneath, and as far distant from it as the natural sun is from the earth. In the mean time I heard a multitude of heavenly ineffable voices; they were reunited all in one, which articulated, distinctly, these sacred words:—"There is only one God, who is man, and who inhabits the spiritual sun." These words descending from heaven into the world of spirits, where I was, and being distant from the source, were no longer understood. The sacred idea which they contained of one only God, degenerated into a false idea of three persons in God, which is the idea of three Gods.

I afterwards saw five lyceums, all illuminated with a different light. The discussion was upon these words of the gospel—*the Lord sitteth at the right hand of his father*, whence it is inferred, that the son, being distinguished from the father, is a mediator between him and men. I raised my hand, and begged to be

heard; and from several passages of the Psalms, xlvi. lxii. cx. cxx. from the gospel, according to St. *Matt.* xvi. 63, 64, according to St. *Luke*, xxii. 69. I proved that the *right hand*, in the internal sense, signifies *power*, and that they perverted the holy scripture to confirm themselves in their errors. The assembly shuddered with indignation, and attempted to silence me. *Take care*, said I to them, *that the hand which, sometimes, appears in heaven, representing there the divine power, does not shew itself to you; you would be thunderstruck and annihilated at the sight.* All on a sudden, the formidable hand appeared; and such was the terror produced in the assembly, that all those who composed it immediately fled, some by the doors, and others by the windows; and many, losing the use of their senses, fell, as it were dead. I, who was not at all alarmed, went out the last; and, looking behind me, saw the lyceum envelopped in darkness.

Another day, I saw a superb temple, of a square form, the roof which was very lofty, and resembled a crown; the walls were of crystal, and the door of pearl. Towards the southwest, there was a pulpit, upon which lay the book of the word, open, and surrounded by a light, the splendour of which seemed to keep the whole pulpit in a blaze. In the midst of the temple I saw a sanctuary, the veil of which was raised, and a golden cherub appeared erect brandishing a sword. While I was considering these objects, their spiritual signification was revealed to my interior. The temple signified the new church; the door of pearl the entrance into this church; the truths of which were represented by the walls of crystal; and the preaching, as well as the priesthood, by the pulpit. The book of the word, open, and illuminating the pulpit, denoted the

internal sense of the scripture, laid open; the sanctuary in the midst of the temple, represented the conjunction of this church with the angelic heaven; the golden cherub signified the word in the literal sense, and the veil raised before him, the revelation of the true sense of this word. As I drew nearer, I read these words, written upon the gate of the temple:— *Now it is permitted*; which signified that it is now granted to the human understanding to penetrate the divine mysteries of faith. I afterwards saw, above my head, a child, holding a sheet of paper in his hand. In proportion as he approached me, he increased in size, and, at length, appeared to me as a man. It was one of the angels belonging to the third heaven, whose state of perfect innocence causes them to appear, at a distance, like children. He presented the sheet of paper to me, the writing upon which was in circular characters, such as are usual in this heaven; and he explained the sense of them to me, as follows:—
 “ Enter into the mysteries of the world, hidden until this day; all the truths contained in it are images of God.”

It is also by representations, that heavenly goodness led me to know the false, and the falsification of truths. One day, several infernal spirits, desirous of proving that the truth was amongst them, had permission to ascend from the abyss into the world of spirits, where an angel, in order to shew them their errors, caused them to enter a place, into which the heavenly light immediately flowed.

In the centre stood a table, on which a sheet of paper was placed, whereon the truth of the word was written, which cast a brilliancy over the sheet similar to that of the stars. The angel desired the infernal spirits to write *their truth* also upon a sheet of paper, and place it on the table; which they did; they were then

told to stand at a distance from the table and view the sheet, which appeared luminous like a star : *you see*, said they, *that what you have written is the truth*, but draw near and examine it more minutely ; they drew near and the light disappeared : the sheet became black and seemed as if envelopped in the smoke of a furnace. They then took it into their hands without touching the writing, and a fire issued from it that consumed it. *If*, said the guardian of the place to them, *you had touched the writing, you would have heard a tremendous noise, and been consumed with fire. You see that the truths you have perverted are truths, since they are drawn from the scripture ; but you have falsified them.* Then these infernal spirits raised their eyes towards heaven, which, at first, appeared like blood, and, afterwards, quite black. They, themselves, appeared to the angels, some like screech-owls and bats, and others like moles and toads. Hereupon, they all fled and plunged into their darkness, which they consider as light.

Some good spirits, destined for heaven, were present, and amazed at what they had just seen, when they heard a celestial voice from the south, saying, *approach, you shall behold greater wonders.* They entered a room whose walls glittered with gold. In the midst stood likewise a table on which the word was placed, surrounded with precious stones of celestial shape. The guardian angel of the place said, that when the book of the word was opened it displayed a light the brightness of which was inexpressible, and that the precious stones with which the holy book was surrounded possessed the brilliancy of the celestial Iris. If an angel of the third heaven view this book open, the Iris appears on a red ground ; if it be an angel of the second heaven, the Iris appears on a blue ground ; and if it be an angel of the

first heaven the Iris is seen on a white ground. Every good spirit that looks into the book of the word, open on that table, sees the Iris surrounding it on a marbled ground. An inhabitant of the world of spirits who had, on earth, taught errors respecting faith, came near the table and touched the book of the word. Fire mingled with smoke issued from it; and, with a terrible explosion, the imprudent spirit was thrown into a corner of the room, where he lay a long time apparently dead.

To the inhabitants of heaven, who exist in the good and the true, the stench arising from hell, the abode of the evil and the false, is insupportable. One day, I saw a demon who, at a distance, appeared like a leopard, and whom, a short time before, I had seen among the angels of the last heaven. He had been able to transform himself into an angel of light; and, having traversed the middle space, which separates heaven from hell, he stood erect, and alone, between two olive trees. Here he was sheltered from the celestial odour, so destructive to his existence: but, some angels having approached him, he was seized with convulsions, and contractions in all his limbs; he seemed to me like a large serpent that, after various writhings and distortions, had thrust himself through a chasm. Some of his companions received him and bore him into a cavern, where the infernal odour, suitable to his interior state, restored him to life.

As I was, one day, contemplating the number of men who acknowledged no other God than nature, an angel appeared at my side, and said he would shew me, on the South Western shore, several of those perverse spirits that occupied my thoughts. There, said he, they are in lyceums, previously to their being cast into hell, which is nearly filled with similar characters. The angel led me by the hand,

and I saw, in spacious lyceums, some small houses, in the centre of which stood one that seemed to be superior to the rest. The building was of bitumen, covered with small pieces of glass, which sparkled like gold and silver, or like selenites; the walls were likewise ornamented here and there with shining shell work. We knocked at the door: he that opened it said,—*ye are welcome*; and immediately presented to us four volumes, which, he said, were the four books of wisdom; adding that one of them had been received with applause in France, the other in Germany, the third in Holland, and the fourth in England. He displayed the splendour of these books by spreading around them the glory of his reputation; but this false glare soon disappeared, and we enquired what those books contained. We were told that the object of all the questions discussed in them was to know, *whether life produced nature, or nature produced life? Whether the centre belonged to extension, or extension to the centre?* Afterwards dissertations ensued on the centre of extension and of life; and our guide having taken a seat near the table, we walked about in the lyceum, which was very spacious. It received no light from the sun, but merely a lunar light. On the table stood only one candle, which was carried to different parts, and afforded a very faint light. When our learned guide began to write, we saw, flitting about the walls, images and figures of every kind, which appeared to us, by the lunar light, to be beautiful Indian birds; but, on our opening the door and admitting the solar light, the same figures appeared to us to be birds of night, whose wings were like net-work.—The whole was a representation of probabilities, which, confirmed by these evil spirits, were become

falsehoods, of which they had made an artful and methodical exposition.

I heard, one day, some voices which issued from hell, the din of which resembled that of torrents. The first voice, which was heard on my left, exclaimed,—“*how just they are!*” The second voice, which proceeded from my right, said, “*how learned they are!*” The third voice, which was raised behind me, exclaimed, “*how wise they are.*” Desirous of knowing whether justice, knowledge and wisdom were to be found in hell, I heard a celestial voice, saying, “*you shall see and hear.*” Methought I went out of the place in which I was, and, descending through an opening in a cavern, I saw a large plain covered with shrubs, interspersed with thorns and thistles. I asked whether this was hell, and was answered that it was the inferior earth in the vicinity of hell. I walked, by order, towards the parts whence the voices had issued, and first towards that which said, “*how just they are!*” I here saw an assembly of men, whose judgments on earth, were dictated by friendship and interest. Those of whom it was said, “*how learned they are!*” were nothing more than mere debaters. Those whom the third voice had proclaimed in these terms, “*how wise they are!*” were men of bold assertions, and dogmatic pendants. Stopping among the first, or the just, I saw an amphitheatre, formed of brick work, covered in with black tiles, and which these men called their tribunal. There were six entrances, three doors of which were on the North, and three on the West, none being on the South or East, in order to indicate that the nature of their judgments were the dictates of their own will, and not of justice. In the midst of the amphitheatre, I saw a fire into which they were throwing torches, composed of sulphur and bitumen, the light from which was reflect-

ed upon the incrusted walls, and exhibited a representation of various night birds. This was an emblem of the iniquity of those judges, who disguised the different questions according to their predilections, and the judgments they intended to pronounce. After having waited half an hour, I saw some old and young men enter, attired in robes and mantles, who seated themselves for the purpose of giving judgment. I observed they were wholly guided by partiality and interest, perverting right into wrong, and wrong into right. The light of heaven enabled me to understand the nature of the different questions, and the iniquity of the judges, the latter of which I also remarked in their countenances, and the sound of their voices.

An angel that accosted me, told me that these judges viewed justice with eyes of prejudice only, but that their end was at hand. Instantly the earth opened, benches fell upon benches, and the judges, together with the amphitheatre, were engulfed and imprisoned in hell. By the celestial light, I was favoured with a view of them there. Their faces appeared to be of polished iron, their bodies, from the head to the hip, resembled stone statues covered with the skins of leopards, and their feet were like snakes. I also saw the books of the law which those judges had before them upon the tribunal, converted into playing cards, and, instead of their being employed as judges, they were employed in manufacturing the white and red with which courtizans paint their faces.

The angel accompanied me into the assembly of the *Reasoners*, which the second voice had celebrated in saying, "*how learned they are.*" The inhabitants of heaven placed above these men, exposed them to my view like passing winds, like barks of trees, like the shells of

almonds. The angel said to me, the truly learned are they who inquire into the existence or non-existence of a thing, and who seldom seek to know *what* it is. These reasoners, interrogated by us, adduced many arguments respecting religion, redemption, heaven, hell, and eternal life, *pro.* and *con.* containing neither proof nor information. We told them they possessed neither religion nor common sense, whereupon they became furious and we left them. The angel told me these reasoners were cast to the bottom of the gulph, and confined in deserts where they were compelled to carry burdens; and where they talked and cavilled eternally; and, viewed from a distance, they appeared like asses loaded with baggage.

The angel conducted me towards those whose infernal voices had exclaimed, "*how wise they are!*" He shewed me those doctors, or dogmatic pedants, whose faces and bodies alone are human. "They are," said he, "neither men nor beasts, but they partake of the nature of both; and, not being able to discern the true from the false, can consider as true, that only which pleases themselves, hence we call them *dogmatic.*" Being come to the place where they were assembled, we saw a small company, separated from the rest, a part of which consisted of nobles. One of them accosted us and said, that the true was in man, and that what appeared to him to be truth, was in fact such. The angel told me, that this man, who pretended to be learned, was like his associates, in the natural-rational degree, that his two superior degrees were shut, whence the celestial light was not able to flow in upon the natural, and he was, therefore, altogether blind with regard to the spiritual. "Whence these men," added he, "have joined wickedness to error; they are in hell, immovable and mute, like so many

“ machines, they also appear like men in a deep sleep, who awake upon the least noise.” At this instant a celestial voice bade me draw a conclusion from all I had seen and heard, which I did as follows: *To decide and confirm for truth, that which pleases, is not an effect of intelligence; but to acknowledge for true that which is true, and for false that which is false, is intelligence.* As I withdrew, I still heard the voice which cried, *oh! how wise they are?* and returning, I saw the whole assembly envelopped in a black cloud, in which owls and bats were fluttering about. These birds, which see better in darkness than in light, are correspondences of the confirmation of the false.

I was present, one day, in the world of spirits, at a conference, at which a prelate was convicted, who, upon earth, had been more occupied in ceremonies, than in good works. When he found that his faith was treated as dead and diabolical, he became furious, and threw upon the table the mitre which he wore upon his head. Immediately a monster issued from the earth; he had seven heads, the feet of a bear, the body of a leopard, and the jaws of a lion. This monster, perfectly resembling that which is described in the Revelations, xiii. 1, 2, enlarged the mitre, and put it upon his seven heads; whereupon the earth opened beneath him, and he disappeared, and the prelate cried out, *Murder, Thieves.*

On another day, I heard, in the northern region of the spiritual world, a noise resembling that of waters. I drew near, and it ceased; and I heard only the confused noise of an assembly. It proceeded from a house, which instantly presented itself to my view, it was surrounded by a ruinous wall, and was open on all sides. The porter told me it was an assembly of the principal amongst the wise men,

and that I might go in, provided I did not speak. I accordingly entered, and heard faith extolled above works. Two strangers, who were in the porch, at the door, asked what the debaters were. "They are," answered he, "wise christians." "You deceive us," said the two strangers, "they are mimics, how is it they cannot perceive that to do good to one's neighbour, for the love of God, is to do it with God, and in God, which is the whole of religion."

I afterwards heard a noise like the gnashing of teeth, followed by several blows, struck at intervals, and intermingled with a hoarse din. An angel told me that it appeared thus, only when heard at a distance, for when near nothing was heard but the noise of wrangling. I drew near, and saw several small houses of mud and rushes, without windows; I could not, therefore, see the inside of them, nor could I enter at the door, for it was kept shut, lest admittance should be afforded to the celestial light, which would have stupified all those within. However, all on a sudden, a window was opened on the right hand, and I heard them complaining that they were in darkness. Hereupon, this window was shut, and another on the left-hand was opened; the darkness was then dissipated, and I saw the interior of the hovel. A table stood in the midst, and there were benches around it; the chief of the assembly put his hat upon the table, but he instantly took it up again, and put it on, because he was bald. They were all disputing with violence, and the angel informed me that they were men, who, during their mortal lives had talked a great deal about good, but had never done any. The gnashing of teeth, proceeded from those who had nothing but faith; the blows struck at intervals, signified the

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moral and natural charity, without faith, of some of these disputants; the hoarse din proceeded from the bald chief, who wanted to persuade the assembly, that God was able to bestow faith upon his creatures, but not charity.



CHAP. XXI.

Of the Consummation of the Age,* of the Coming of the Lord, of the New Heaven, and the New Church.†

THERE have been, upon the earth, many churches, which have been destroyed, because they no longer possessed the divine truth, nor consequently, the divine goodness, for they cannot be separated. The entire privation of these two celestial blessings is the consummation of the age, or the last days of the church. By the words, *the Consummation of the Age*, must be understood the extinction of Charity and Faith, or the end of the church. It is of the last age of the present christian church, that the Lord spoke, when being asked to shew signs of his coming, and of the Consummation of the Age, he replied, in the time of the harvest, *I will say to the reapers, pull up the trees by the roots that they may be burned, but gather the wheat into barns, so shall it be at the time of the Consummation of the Age*, Matt.

* *La Consummation du siecle*, i. e. the conclusion, or end of the present age of the world, is generally, in our translation of the testament, called *the end of the world*. Tr.

† *Apoc. Rev.* 478, 553, &c.

xiii. 40. *At the Consummation of the Age, the angels shall go forth, and shall separate the wicked from the righteous, Matt. xiii. 49, I am with you until the Consummation of the Age, Matt. xxviii. 20, The same thing must be understood of the abomination of desolation, Matt. xxiv. 15, which is no other than the impiety, and wickedness of the men of the present day, that is to say, the extinction of faith and charity, or the end of the church, without which no flesh can be saved, Matt. xxiv. 22.*

The year passes from the spring to summer, and thence to autumn, and winter; the day is composed of morning, noon, evening and night; man rises in infancy, advances by youth, to manhood, and ends in old age; it is the same with the christian church, for every thing is successive, and by degrees, in the works of the Lord. It has had its morning and noon, nay the evening is already gone, and that night is arrived, wherein other churches have had an end, and in which this also is about to perish.

There have been four churches of the Lord; they are signified by the statue of *Nebuchadnezzar*, and by the four animals rising out of the sea, *Daniel* ii. and vii. The first church, styled the most ancient, existed before the deluge, which signifies its destruction. The second church, called the ancient, spread over Asia, and part of Africa, and perished by idolatry. The third church was that of the Israelites, which finished by a profanation of the word, and the first coming of the Lord. The fourth church is the christian, instituted by the Lord, the evangelists, and the apostles. The three first churches were in the land of Canaan, whence, the representations of many places in this country are derived. In the first church, revelation was immediate; in the second, by correspondences; in the third, by oral communication; and, in the fourth, by

the word. The fourth, which, as we have already said, is the christian church, has had four epochs, that of its institution, that of the Council of Nice, that of the reformation, and that of our own time. It has three divisions, the Greek, the Roman Catholic, and the Reformed.

The christian church is now in its night, which will be followed by the morning, that is to say, the coming of the Lord; but we must not, by this, understand the coming of the Lord in person, to destroy the visible heavens, and earth, and to create a new universe. What the gospels say of this second coming, must be understood in a spiritual sense. The Lord is, there, compared to *the morning star*, Rev. xxii. 16. It is *the son of man who shall come*, Luke xxi. 17, in *the aurora of his manhood*, Psalm cx. 3, and *who shall not find faith upon the earth*, Luke xviii. 8, *the bride and the bridegroom say, come—I come; and my reward is with me*, Rev. xxii. 6, 7, 12, 16, 17. All these passages, and a thousand others, sufficiently indicate the return of the light, the church of the Lord, wherein faith shall be renewed. When the Lord come, *the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven*, Matt. xxiv. 29, 30, that is to say, the Lord will come after the night of the church, after the spiritual darkness; and his coming will be the morning, the light. This second coming of the Lord is the *New Jerusalem*, so often foretold in the Revelations, that is to say, the new church, which shall be established by the separation of the good from the wicked, by the regeneration of such men who are to form the new church, and the new angelic heaven. This revolution will be effected by the word, which is the Lord, that is to say, by the revelation of the spiritual and hidden sense of the word. And it is by the in-

telligence already given to me of this hidden sense, that I explain the passages of the gospel and of the Revelations, which announce the second coming, and the establishment of the new Jerusalem, or the new church of the Lord. It is true, that these passages seem to assert that the sun and the moon shall be darkened, that the stars shall fall, and that the Lord shall come in the clouds, in glory and power; but, in the internal and spiritual sense of the word, *the sun and moon signify the love and wisdom of God; the stars are celestial knowledge; the clouds signify the scripture in the literal sense; glory signifies the spiritual sense of the word, and power signifies the power of the Lord.* By the explication of this prophecy, is seen what the second coming is, and what its effect will be.

The holy scripture has an internal sense, and an external, as a man has a body and a soul. Everywhere, throughout the whole scripture, Jerusalem, in the internal sense, is called *the church, the throne of Jehovah, the city of truth; everywhere, the bride and the bridegroom signify the Lord and the church, and the wedding of the bride and bridegroom is the establishment of the church.* All these terms, applied to the *new Jerusalem, which is about to descend from heaven,* denote, therefore, a church; the re-establishment of faith and charity in the new church, which will be the crown and complement of all those that have existed upon the earth. Its purity and felicity are described in the xix. and xxi. chapters of the Revelations. We will describe only that passage, in which the angel says to St. John, who sees the new Jerusalem descending from heaven: *Behold the tabernacle of God is with men; he shall dwell with them, they shall be his people; he shall be their God, and with them; the nations who are*

servos shall walk in his light, and there shall no more be night amongst them, Rev. xxi. 3, 24, 25.

The Roman clergy, who have shamefully profaned the word of God, perverted its sense, and often substituted their own derisions in its stead; the Roman clergy, who have made a trade and merchandize of the religion of the Lord; the Roman clergy, those *unfaithful shepherds, who take care of themselves, and not of the flock, Ezekiel xxxiv. 8,* are, positively, designated, and reprov'd in the Apocalypse, in the subject of the New Jerusalem; and the destruction of the Roman church is, formally, announced. I can testify that I was inform'd of it in heaven; and I do, most solemnly, assert that the Lord, not being able to manifest himself in person, and, nevertheless, being about to come, as he has foretold, in order to establish his new church, has deign'd to choose me that he might instruct me in his doctrine. I do also testify, that, having been during many years in the spiritual world, and in the terrestrial, I have convers'd, a thousand and a thousand times, with angels and spirits; that the Lord himself has opened the eyes of my mind; that he has revealed to me the internal sense of the holy scripture; that he has order'd me to publish his Revelations, and to announce the speedy establishment of his new church, which is *the New Jerusalem.* I likewise attest, with the same certainty and sincerity, that, having finish'd my *Treatise upon the true Christian Religion,* on the 19th of June, 1770, the Lord assembled his twelve apostles, and sent them throughout all the spiritual world to preach the gospel, and the reign of God our Lord Jesus Christ, which shall have no end; and that *blessed are those who are invited to the wedding feast of the lamb.* This is what the Lord did, on the 19th of June, 1770, in order to accomplish what he had said in *St. Matt. xxiv. 31.* *He will send his angels,*

who shall gather his elect, from the two extremes of heaven.*

VISION.†

As I was, one day, viewing the world of spirits I there saw, mounted upon red and black horses, men who had the appearance of apes. Their faces were turned towards the horses' tails, and the bridles were hanging about their necks. The horsemen cried out :—"Let us fight against the men who are riding upon white horses," and, shaking continually the bridles, they removed to a greater distance from the scene of action, instead of approaching it. Hereupon two angels descended from heaven, and, drawing near, asked what I was looking at ; I answered, that I saw a singular cavalcade, without comprehending what it signified. "This troop," said the angels, "comes from the place called, in the Revelations, xvi. 16. *Armageddon*. They are there gathered together to the number of some thousands, to war against those who are of the new church of the Lord, or the Jerusalem. They speak of the church, and of religion ; nevertheless they are not in the church, because they are not in the spiritual truth ; neither have they any religion, because they have no spiritual good. Their faith is labial only ; they think of God and heaven, upon their own account, and for the world ; they do not desire eternal bliss and glory, but temporal honours and pleasures. The heavenly doctrine which they

* Here end the extracts from the treatise, intituled *Of the true Christian Religion*. What follows this division, as well as that which precedes it, is taken from all the different works of Swedenborg.

† *Apoc. rev.* 839.

“ had learnt in their youth, and placed in
 “ their interior, which communicates with
 “ heaven, and is illumined by the celestial light,
 “ they have rejected in their exterior, which
 “ communicates with the world ; in fine, they
 “ have sunk this doctrine into the sensual part,
 “ and know, no longer, heavenly goodness
 “ and truth. Like unto a bottle filled with
 “ filings of iron and sulphur, which, if water
 “ be poured in it, bursts from the heat, and
 “ inflammation of these substances, the inte-
 “ rior of the minds of these men, when they
 “ receive the living waters of truth, are heat-
 “ ed and inflamed, and they finally reject the
 “ truth, as if it were the cause of these com-
 “ motions within them. Hence you have
 “ seen these horsemen as apes, with their faces
 “ turned towards the tails of their horses;
 “ while the bridles were hanging about their
 “ necks. Those who do not love the good
 “ and true of the church, produced by the
 “ divine word, cannot look at the head of a
 “ horse ; for, in the internal sense, the horse
 “ signifies the intelligence of the word ; the
 “ red horse the intelligence lost, in regard to
 “ the good ; and the black horse the intelli-
 “ gence lost, in regard to the true. When
 “ they said they would fight against those who
 “ rode the white horses, it was because the
 “ white horse represents the intelligence of the
 “ word, both as to the good and to the true.
 “ At the same time, they have appeared to you
 “ to withdraw their horses from the combat,
 “ instead of pressing them towards it, because
 “ they were afraid. They fear that the word
 “ should come into the light, and be known
 “ of many.”

The angels, pursuing their discourse, said :
 “ We are of the celestial society, called *Mi-*
 “ *chael*, and are sent by the Lord to the war-
 “ riors of *Armageddon*. In heaven, this word

“ signifies the desire of combating for the fal-
 “ sified truth, a desire which arises from the
 “ love of dominion. After our descent from
 “ heaven, we saw this troop, but did not in-
 “ terfere. We, however, entered into a house
 “ situate towards the south, where we found
 “ several children with their instructors. They
 “ made us welcome, and we were very much
 “ pleased with them. They had life in their
 “ eyes, and zeal in their language, which
 “ rendered them perfectly beautiful. The
 “ life of their eyes was produced in them by
 “ the perception of the true; and the zeal of
 “ their speech by the affection of the true;
 “ wherefore, they had received, from heaven,
 “ robes of the colour of hyacinths, intermix-
 “ ed with white; and caps, the borders of
 “ which were ornamented with fringes of gold
 “ and pearls. We asked them whether they
 “ had cast their eyes upon the place named
 “ *Armageddon*; they informed us they had
 “ seen it through a lofty window; that those
 “ who composed the assembly had appeared
 “ to them, sometimes like tall men, and some-
 “ times like statues and idols, around which
 “ there were other beings upon their knees,
 “ some of whom were of the human form, and
 “ others, of the form of leopards, and he-
 “ goats, with their horns turned downwards,
 “ and which they used for turning up the
 “ earth. We explained to them the corres-
 “ pondence and signification of these objects,
 “ when the members of the assembly of *Ar-
 “ mageddon*, having learnt that we were in the
 “ house, with the children, determined to
 “ drive us out. For this purpose they sent
 “ deputies to us, who, after asking who we
 “ were, and why we had entered the house,
 “ ordered us to be gone. We made answer
 “ that they had no right in this case, although
 “ they thought themselves to be giants; and

“ that those who were with us were children,
 “ over whom they had no power. We added,
 “ that the Lord had sent us to examine them,
 “ to see whether they had any religion; and,
 “ that if they had none, they should be dri-
 “ ven from this place. They carried our an-
 “ swer to the assembly, who, thereupon, de-
 “ puted to us many of their members, to
 “ whom we proposed, as a subject of exami-
 “ nation, the Lord’s Prayer, requesting them
 “ to explain to us the true sense of it. They
 “ entered into a wood hard by the house of
 “ the children, and seated themselves there
 “ upon banks of turf, having an objection, as
 “ they said, to stand, in our presence; in short,
 “ they explained to us the first words of the
 “ prayer, after which they concluded that it
 “ was necessary to worship God the father,
 “ and to apply to the son, who is the Saviour,
 “ and whose merits, added to faith, are suffi-
 “ cient for salvation. We, who daily re-
 “ peat the Lord’s Prayer in heaven, as men
 “ do upon earth, told the *Armageddons* that,
 “ in saying this prayer, we ought to think of
 “ one only God, and of his divine humanity,
 “ by which he is visible, and which men call
 “ the Christ, and we, the Lord, and which,
 “ in heaven, is our father. We there proved
 “ to these erroneous believers that the words—
 “ *hallowed be thy name, thy kingdom come,*
 “ had relation to the divine humanity of the
 “ Lord, from which proceeded *the name of*
 “ *father; that the kingdom of the father was*
 “ established when the Lord was immediately
 “ addressed, as he himself has taught us, by
 “ commanding his disciples to go and preach
 “ the kingdom of God. Lastly, we proposed
 “ to the *Armageddons* that the Lord was, now,
 “ establishing his new church, called, in the
 “ Revelations, the new Jerusalem, a church,
 “ in which the Lord alone will be worshipped

“ upon earth, at he is in heaven; a church,
 “ which will be the accomplishment of all
 “ that is contained in the Lord’s Prayer, from
 “ the beginning to the end.

“ The *Armageddons* attempted to interrupt
 “ us, and to allege, in opposition to our asser-
 “ tions, what the Lord said to his father, at
 “ the hour of death, but their tongues cleaved
 “ to the roofs of their mouths, and they were
 “ constrained to listen to the word of God,
 “ without contradicting it. At last, the power
 “ of speech was restored to them, and they
 “ cried out, all at once, that we had spoken
 “ against the doctrine of the church, expressly
 “ to stagger their faith. They ordered us to
 “ be gone, and drew near for the purpose of
 “ driving us out, when it was given us to
 “ strike them with blindness. Not being able
 “ to see us, they scattered themselves over the
 “ plain, which was a desart. It was these
 “ whom the children saw as statues and idols,
 “ and before whom others were kneeling; and
 “ it was these whom you saw on horseback,
 “ and who appeared to you like apes.”

CHAP. XXII.

Of the Church, in general, and in particular.*

THAT which constitutes heaven in man, viz: charity and faith, constitutes the church, also, in him. Wheresoever the Lord is worshipped, and his word received, there his church

* *Summaria expositio*, 21, 23. *Arcana. eal.* 6700, 7395, &c.

is. In order that the church should exist, it is not sufficient that there be a doctrine taken from the word; there must also be a life conformable to this doctrine; otherwise man does not appropriate to himself the truth. It remains in him as if belonging to another.

Those, who, out of the bosom of the church, acknowledge one God, and live conformably to their worship by loving their neighbour, are in communion with those who live in the church. He cannot be damned who believes in God, and lives a good life; whence it follows that the church of the Lord is spread over the whole earth.

The church is interior, and exterior; the interior church is composed of those who love the good and the true for the sake of the Lord. Those who, by faith and obedience, have a worship, compose the exterior church. They answer to the two parts of man, whose interior is the image of heaven, and whose exterior is the image of the world.

The universal church is, in the sight of the Lord, as one man.

Every church has its commencement in charity, from which it gradually deviates. It passes afterwards into errors which proceed from evil. Finally, it sinks into evil itself, which is the *last judgment*, or *the consummation of the age*, or *the coming of the Lord*, which is spoken of in the Gospel according to St. *Matthew*.

In its latter days the church is merely exterior; and in order that it may again become interior, the Lord reveals the interior truths of the word, which are to serve for the foundations of a new church. The period in which it is to be established is not fixed by the Revelations, although the new church is there clearly signified by the name of the New Jerusalem; the time, however, is not far off. The christian

church of the present day approaches its end, because there is no longer faith amongst its members, seeing there is no longer charity. But the precise epoch of the establishment of the new church of the Lord, is not fixed in the spiritual sense of the scripture, for time and space do not exist in spiritual concerns. Time and space exist in heaven by correspondence, and in appearance only; they exist not in reality, and can be estimated and measured only by the interior state of the angels. The reason is, man, consisting of two parts, the interior, and the exterior, there is in him a superior and an inferior thought. The simple thought cannot be perceived and known but by the superior thought; and if there were not in man a superior and an inferior thought, the man would not be a man, but a beast. Now, in every idea of the inferior thought of man, there is something of space and time; which is not the case with the ideas of the superior thought, in which men are when they meditate upon natural, civil, moral, and spiritual affairs, in the interior intellectual light, because they then receive the influence of the spiritual light, in which there is neither time nor space, seeing it comes from heaven. The times of the new church cannot therefore be fixed in the internal and spiritual sense of the scripture; but it cannot be far distant, since these words, *seai not the words of this prophecy, because the time is near*, Rev. xxii. 10. signify that the Revelations will be unveiled at the end of the existing church for the salvation of many; and now it has been unveiled. The danger of temptations, and the abounding of evil, also induce us to believe that the time of the new church is near; and the Lord gives us to understand, when, in speaking of the consummation of the age, he says:—*There will then be great tribulation, such as never has been*

since the beginning of the world; and if these days were not shortened, no flesh could be saved. Matt. xxiv. 21. 22. These words, *the spirit and the bride say, come*, Rev. xxii. 17. signify that heaven and the church desire the coming of the Lord; *the spirit*, is the new angelic heaven; and the bride is the church, or the New Jerusalem. These words, *Let him who hears, say, come; let him who is athirst, come; and he who is willing shall receive, freely, the water of life*, Rev. xxii. 17. signify, *Let him who knows any thing of the coming, and of the reign of the Lord, of the new heaven and of the New Jerusalem, pray for the coming of the Lord; and let him who desires the truth, pray the Lord to come with his light, and he shall readily obtain it.*

VISION.*

One day, upon awaking, I entered into a garden, and saw the rising sun surrounded by a circle. It was, at first, somewhat narrow, but afterwards became larger, and as brilliant as gold. Above this circle a cloud arose, which, being illuminated by the solar rays, resembled a ruby. These objects brought to my mind the fables of antiquity, which represented the aurora winged, with feathers of silver and gold in her mouth. I was wrapped in this delicious meditation, when I was transported in spirit, and heard at my side a voice, which said:—*Why cannot I speak to him! Where is this innovator who by his strange dogmas has thrown the apple of discord into the church! Many other voices were joined to this, and I understood that by the apple of discord, the discontented referred to my treatise entitled, A Summary Exposition of the Doctrine of the*

* *Vera Christ. Rel.* 112. 160. 185.

New Church. I drew near and said :—*Here I am ; what is the matter !* A German, born in Saxony, said to me with a tone of authority : “ You destroy the established worship throughout the whole christian world, in maintaining that God has not a son who is mediator between him and man ; that God the Creator is one, and is the whole of the holy trinity, wherein there is not, as you assert, three persons.” I replied by quoting different passages from the gospels, which I recited at length to him and his adherents, and I thereupon saw their countenances change, as their interior changed within them. Those who were of my opinion looked in my face, while those who were of a contrary opinion turned their backs upon me. Hereupon I saw, at my right hand, a cloud of the colour of opal, and upon my left, a black cloud, under each of which there was a gutter ; but the rain which fell from the black cloud, resembled the fog of an autumn evening ; while that which fell from the opal cloud, was like the dew of a morning in spring. These objects disappeared, and I found myself, once more, in my natural state.

Several angels, who accompanied me, showed me, one day, the world of spirits, situated between heaven and hell, the world into which all men go after death ; and in which the good are prepared for heaven, and the wicked for hell : I spoke to my guides concerning many things, particularly concerning that innumerable quantity of stars, great and small, which, during the nights of our globe, sparkle in the heavens, and which are, in truth, so many suns destined to illuminate other worlds. Seeing stars also in the world of spirits, I concluded there were as many as in the terrestrial world. The angels, delighted to find that I had this idea, said that in truth, the number of stars in both worlds was equal, and that each

society glittered like a star in the eyes of the angels. Now the celestial societies are innumerable, and all ordered according to the affections of the good, which in God are infinite; and innumerable, when derived from him. These societies having been in existence before the creation, it is to be believed that an equal number of stars were created in the natural world, inhabited by men. During this discourse, I saw, towards the north, a beaten path, in which the concourse and quantity of spirits was such, that the pressure was extremely great. I told the angels that I had already seen this road, and that it was always covered with an innumerable multitude of spirits. The angels replied:—"And so it must be; every week myriads of men die, who all pass from their world into this. Moreover, this road terminates in the midst of the world of spirits, and exactly at the spot where we are. Further on, towards the east, societies are found which are in the love of God and of their neighbour; on the left, towards the west, societies dwell which are in the opposite affections; before us, towards the south,* are varieties composed of the most intelligent; they are transferred thither as soon as they issue from the natural world; they also exist in it, in their exterior, the same as when upon the earth; and pass successively into their interior. They are there examined; and, after examination, the good go to heaven, and the wicked to hell."

We placed ourselves in the midst, where the greatest pressure was, and there stopt to converse with some of the new comers. We interrogated the first concerning heaven, hell,

* It appears by this, that the cardinal points, in the world of spirits, are arranged differently from ours.—Tr.

and eternal life; he answered that, according to the faith which his sacred order had inspired him with, he believed that all those who lived a good moral life went to heaven; and that he looked upon hell as a fable invented by priests to terrify the wicked. "Whether I think in this or that manner," added he, "concerns God no more than a bubble of water, which bursts and disappears."

The second answered:—"I believe that there is a heaven governed by God, and a hell governed by the devil; as they are enemies, and opposed to each other, the one calls that good which the other calls evil. The hypocrite, who can persuade himself that good is evil, and evil, good, adheres to both parties; and what signifies it to him which master he serves, provided he be well treated? Evil, as well as good, is capable of rendering us happy."

The third, elevating his voice, said:—"How could I believe in heaven or in hell? Of so many men who were dead, not one came back to tell us of these places, and certify us of their existence."

The fourth confirmed the opinion of his comrade.—"I will tell you," said he to him, "why no one returned from the other world; it was, because the whole of a man dies; after death he is nothing."

"Wait," said the fifth, "till the day of judgment; every one will then resume his body, and will tell what his destiny is."

The sixth, bursting out into laughter, said:—"How can a spirit, a breath, resume a body eaten with worms, burnt by the sun, reduced to powder, and analysed by chemical preparations, a body converted into meat and drink? If you wait for such a resurrection, you will wait a long time."

The seventh said:—"If I believed in heaven

“ and hell, and in a life after death, I should
 “ also believe that the lower animals would
 “ partake of a future life, since they are moral
 “ and rational, like ourselves; but we know
 “ very well that they die never to rise again,
 “ therefore it is the same with us. This truth
 “ flows from the other; for what is man if he
 “ be not an animal?”

The eighth, who stood behind the seventh, said:—“ You may believe in hell, if you please; but, as to myself, I believe in an omnipotent God who is able to save whomsoever he will.”

The ninth, laying hold of the hand of him who spoke last, said:—“ God is not only omnipotent, but he is also merciful; he cannot condemn any one to the pains of eternal fire; and if any such fire existed, and men were burning in its flames, God would redeem them from their misery.”

The tenth, quitting his situation in order to place himself in the midst of the assembly, said:—“ I do not believe in hell; God has sent his Son to blot out and expiate the sins of the world; the devil can do nothing against this redemption; and if he can do nothing, there is no hell.”

The eleventh, who, upon the earth, had been a priest, shook with indignation when he heard these last words:—“ Do you not know,” said he to him who had uttered them,—“ Do you not know that those alone are saved who have faith, to which the merits of Jesus Christ are attached? Now God gives faith to his elect, that is, to those whom, in his omnipotence, he has predestinated.”

The twelfth, who was a politician, was silent. When we pressed him to speak, he replied:—“ I will say nothing concerning heaven, hell, and the life after death, because they are uncertain and unknown; it is the province of the priests to preach this doctrine, which

“ keeps the people in obedience to the magistrates and the laws, upon which public happiness depends.”

The angels and myself were astonished at what we had heard. Grieved to find christians think in such a manner; to see men debase themselves, by their opinions, to a level with the brute creation; we recognized the state of the existing church, and the necessity which christians were under of being enlightened and regenerated in the new church of the Lord. We told the spirits who had spoken to us, that there was a heaven and a hell, and a life after death, which they would be convinced of when they should awake, and that they would then know their present situation; for after death man believes he is still living in this world, and he speaks as he did when upon earth. The angels soon undeceived these newly-arrived spirits, who then found themselves in another world, with persons they knew nothing at all of; and they were informed that they were with angels in the spiritual world. “ If you be angels,” cried they, “ lead us to heaven.” We replied, that they must wait a little while, and that we should come back to them. We did return, and presented them to the keepers of the gates of heaven, who, after examining them, found the hinder part of their heads quite hollow:—“ Begone,” said the keepers to them; “ the fascination of the love of evil is in you, and you cannot be united with heaven; because, in your heart, you have denied God, and despised religion.” Immediately these wretched spirits fled. Hereupon I asked the angel, why, in the spiritual world, the occiput of those who are in the fascination of evil appears hollow; the angel thus replied:—“ Man has two brains, the one in the hinder part of the head, and the other in the front. In the hinder brain, the love of the will

“ dwells ; and in the front, the thinking of
 “ the understanding ; when the thinking of
 “ the understanding does not direct the love
 “ of the will, the most interior part of the
 “ hinder brain, which in itself is celestial,
 “ falls ; whence happens the excavation of the
 “ occiput.”

I have seen, in the spiritual world, zones and climates, the same as in the natural ; every thing which is in one world is found also in the other ; the objects differ only in their origin. In the natural world, the variety of climates is relative to the distance of the sun from the equator ; in the spiritual world, this variety is produced by the distance, greater or less, between the affections of the will, and the love of the true—and between the thoughts of the understanding, and the true faith. One day, I was desirous of seeing the northern regions of the spiritual world ; I was led, in the spirit, towards the north, into a region where the whole face of the country was covered with snow, and all the waters were frozen. It was on a saturday. I saw a great number of men, that is to say, spirits, like unto terrestrial men, who, to protect themselves from the cold, had wrapped up their heads in the skins of lions, the muzzles of which were placed over their mouths. The front of their bodies were covered with the skins of leopards, and their feet with bear-skins. Many of them were riding in sledges, some of which were of the form of a dragon having horns pointing straight forwards ; these sledges were drawn by horses without tails, running furiously along like wild beasts ; and the driver, who held the reins, still urged them on. At length, I saw this multitude stop near a temple, which I had not before discovered, it being concealed by the snow. The porters cleared the snow away, and I entered at the door with the rest. It

was lighted by a great number of lamps and torches. Behind the altar, which was of hewn stone, a tablet was suspended, upon which were written these words: *Divine Trinity,—Father, Son, and Holy Ghost; which are, essentially, one only God; and, personally, three.* The priest, who stood behind the altar, bowed the knee three times before the tablet, and, ascending a rostrum, with a book in his hand, he made a discourse upon implicit faith, and, what he called, the divine Trinity. When he had finished, he returned to the altar, and said a prayer, which concluded the service of that day. The audience having approached the priest, to compliment him upon his discourse, replete, as they said, with wisdom and eloquence, I joined them, and asked whether they had understood the discourse; to which they replied, that they had listened to it with the utmost attention, and that the great truths contained in it had entered deeply into their minds. The priest thereupon said to them:—
 “Blessed are those who have heard, and have not understood! In order to obtain salvation, it is necessary that salvation should be subjected to faith.” I replied to him thus:—
 “You have preached a doctrine you do not understand; it is, to you, a chest secured with three locks; unless you open it (which must be done by the understanding), you cannot know whether it contains beneficial or noxious things, the eggs of asps, or spiders’ webs, as it is written in *Isaiah* lix. 5.”
 The priest cast upon me a look of indignation; his audience left me; they mounted their sledges, intoxicated with paradoxes, infatuated with systems, and envelopped in darkness as to every thing which concerns faith, and the means of salvation.

CHAP. XXIII.

Of Conscience.*

CONSCIENCE is formed in a man after his interior religion, when the divine truth is in his will, which corresponds to the heart. Hence it comes to pass, that those who have a conscience speak, and act, always from the heart. In the true conscience resides the spiritual life of man, which entirely subjects the exterior to the interior, and which gives felicity, and that internal peace which is denominated *a good*, or *a quiet conscience*. The contrary life, or the victory of the exterior over the interior, which is the subversion of the divine order, produces that anxiety or restlessness, that pain and misery, which is called *the remorse of conscience*.

Conscience is the union of faith and charity; whence it follows that the good have a conscience, and the wicked none. The good have the conscience of what is good, and of justice. The conscience of what is good consists in acting according to the precepts of faith, from internal affections, which is the conscience of the interior man. The conscience of justice consists in acting according to civil and moral laws, from external affections, which is the conscience of the exterior man.

The influence of the Lord, in the man who believes and follows it, forms the conscience. The wicked laugh at it, and know not what it is. Having no conscience, they have no interior thought; it is all exterior; and the Lord,

* *Vera christ. rel.* 665. *Arcana caelest.* 831, 1077, 7217, 9207, &c.

accordingly, leads them by exterior ties, which are the love of self, and of the world, the fear of the laws, the fear of the loss of life, reputation, riches, and honours.

Conscience, in those who love their neighbours, is a conscience of the truth, because it is formed from the faith of the true. In those who love the Lord it is a conscience of the good, because it is formed from the love of the true. The latter faith is superior to the former, and is called perception, which consists in seeing, by the influence of the Lord, what is true and good. Those who have perception do not reason upon the truths of faith; they believe them: were they to reason, perception would be destroyed in them, because they would descend from the spiritual into the natural. Those who believe they know all, and are wise from themselves, are in this natural degree, and cannot have perception; they do not even know what it is.

VISION.*

I saw, one day, upon awaking, certain spectres, or fantastic spirits, each of them different from the others. I afterwards perceived several *ignes fatui*, of all forms; some were like sheets of paper, written upon, which, being folded again and again, resembled falling stars that suddenly appear and vanish. Some of them appeared like open books, and sparkled like little moons; others were burning like candles around certain books, which were raised to a great height, where they disappeared, or whence they fell upon the earth, and were reduced to dust. I thought that, beneath these meteors, I saw those who fed themselves upon vain ima-

* *Vera christ. rel.* 335.

ginations which they looked upon as truth. All on a sudden my spiritual sight was opened, and I perceived an immense number of spirits, clad in robes embroidered with flowers, and crowned with laurel, indicating their reputation for learning in the natural world. I approached them, and heard them disputing, with acrimony, upon innate ideas. They afterwards separated into two parties, one of which maintained that a man had innate ideas at his birth, the same as the lower animals; the other maintained the contrary. Whereupon, an angelic spirit, placing himself between the two parties, raised his voice, and said:—"There are no innate ideas in men; and the other animals have no sort of idea at all." Exasperated at this assertion, the disputants attempted to turn the angelic spirit out of the assembly; but seeing him girded with a celestial light, which they could not pass, they withdrew to a distance, and the angelic spirit said to them:—"Instead of being angry, listen to me." They did attend, but with impatience and murmuring. By arguments relative to man, and by examples drawn from the habits of animals, he proved that man is not-born with ideas, though he is with the faculty of acquiring them; and that his spontaneous acts do not proceed from the thoughts, which alone generate ideas.

Amongst those who listened attentively to the angelic spirit, and adopted his sentiments, I remarked *Leibnitz*. *Wolf* was also one of the audience; but he, at last, went away, grumbling, and denying every thing.

CHAP. XXIV.

Of Order, and of Divine Providence.*

THE universe is an image of God. It was created for use; and this use, in order, degree, and relation, owes its existence to the relation which exists between the being brought into use, and man, to whom it tends as to a center; and by which it must necessarily pass in order to arrive at the Creator, and to unite itself to him as the principle of all existence. The angelic heaven, composed of the human race, is the object or end of the creation; and all created beings are medium ends, because they have all relation to man; 1. For his corporeal necessities, such as nutrition, clothing, and lodging; 2. To perfect his intelligence by the lessons of parents, by masters, by the sciences and arts, which have for their object civil and moral government, and by intercourse with mankind; 3. To receive spirituality from the Lord, in every thing which concerns religion and worship; for man must be united to the Lord, and he cannot be united to him but by the spirituality he has in him: now man cannot become spiritual but by his understanding, and he cannot exercise his understanding but in so far as his body is in a state of health. This is *order*, which is nothing else than divine truth. He who follows it is a perfect man, and in heaven his human beauty is perfect. The angels, who are perfect receptacles of the divine order, are, in their human form, of in-

* *Novæ Hierosolyma*, 267 to 275. *Arcana coelestia*, 1755, 1937, 4839, 5049, 6481, 8700, &c.

expressible beauty ; all which proceeds from the divine humanity of the Lord, who is order itself, and the only man, strictly speaking, from whom all other men emanate.

Providence is the government of the Lord in heaven, and upon earth. He extends himself to all, because there is but one source of life, which is the Lord ; and it is his influence which preserves all that exists. In man all good flows from the Lord, and all evil from hell. The influence of the Lord is according to order ; it is, like his providence, invisible,* that man may not be compelled to believe, which would destroy his liberty, without which he could neither be regenerated nor saved. Influence is immediate by the Lord ; and immediate also, through the spiritual world, by angels. The influence of the Lord flows from the spiritual into the natural, from the interior into the exterior. The influence of the Lord is with the wicked as well as the good ; in celestial spirits, and also in the infernal ; but the latter change the good into evil, and the true into the false ; for such as is the creature, or his will, such also is the reception of the influence in him.

In order to know the origin and propagation of this influence, it must first be known that the divine emanation from the Lord is called *sphere*, which flows from him, encompasses him on all sides, and fills both the spiritual and natural worlds ; in which it accomplishes the ends which the Lord predestined in the creation, and which it also provides for. The whole emanation from a subject surrounds it, and is called *sphere* : as for example, the sun is surrounded with a sphere of heat and light ; man

* *God comes to me, and I do not see him ; he withdraws from me, and I perceive him not.* Job ix. 11.

is in the midst of a sphere of life; the shrub is in a sphere of odour; and the loadstone in a sphere of attraction. The universal spheres which come from the Lord, and which surround him, proceed from the sun of the spiritual world. From the Lord, by means of this sun, proceeds a sphere of spiritual heat and light; or, which is the same thing, a sphere of love and wisdom, which produces the predestined ends, which are uses.

As every thing which is spiritual knows nothing of space and time, it follows that the universal sphere, which is the divine emanation from the Lord, was spread at the instant of the creation from the center to the remotest extremity. This divine impulse, passing by communication from the spiritual to the natural, traversed, by its activity, the whole created world; in which it still subsists, even to the most distant degrees; and produces, and preserves, every thing which is animal, vegetable, and mineral.

A spiritual sphere, formed from the affections of a man's love, flows from him, like a torrent, and surrounds him; it penetrates the natural sphere, emanating from the body of the man, and the two spheres thus make only one. The natural sphere emanates from all the bodies of nature, from every object of the three kingdoms. It is the same in the spiritual world, with this difference, that the spheres of spiritual beings are spiritual, because they are from the affections of love, from the interior perceptions, whence the source of antipathy, of union and disunion, according to which absence and presence are effected amongst spirits; for, in the spiritual life, every thing which is homogeneous and concordant establishes union and presence; on the contrary, every thing which is heterogeneous and discordant establishes disunion and absence:

the spiritual sphere operates, therefore, in the natural world.

The angels, who know man perfectly, have informed me that there is no part of him that is not renewed by dissolution and reparation, whence proceeds the sphere which overflows him as from an inexhaustible fountain. They have also told me, that this sphere surrounded man by means of the back and breast, that it was light and weak upon the back, but very strong and dense upon the breast.

This sphere of influence, which is proper to man, acts, therefore, all around him, generally and particularly, by means of the will, the understanding, and the action. The end appertains to the will; the cause, to the understanding; and the act is the produce, effect, and container of both. This effect, or act, produced by three degrees, is, nevertheless, essentially one; it is even one in the thought; before its existence in the world, it is one in the intention; which is the reason that, in the sight of God, and of the truly wise who follow his laws, the intention is taken for the fact, that is, the will for the deed. Notwithstanding this progression of acts, and even innumerable series of acts, every act is one, because it proceeds from the active influence of the will and understanding, two faculties which constitute the man, who is one. He is also one, because he emanates from the active influence of love and wisdom, or from the heat and light of the spiritual sun, the first emanation from God, who is one. There is but one effect in all, because there is but one cause.

The sphere which, proceeding from God, surrounds men, and constitutes their power by flowing through them upon others, and upon all the creation, is a sphere of peace and innocence; because the Lord, from whom it proceeds, is peace and innocence itself. In

Isaiah ix. 5, 6. he is called *the prince of peace.* He said to his disciples, *I leave you peace, I give you my peace; John xiv. 27. When you enter into a house, first say: Peace be with you? If this house contain a child of peace, your peace shall remain upon him; otherwise it shall return to you; Luke x. 5, 6.* Innocence is the essence of all good; peace is the delight of it; and these constitute heaven, which is God, the cause of all effects, the source of all influence. Man cannot, therefore, render his own useful to his fellow creatures, but in the calm which follows innocence, and by his union with heaven. This spiritual union is, in the beneficent man, followed by the natural union, by means of the touch, and the imposition of hands, which animates, extends, and communicates the influence from the interior. Consider little children, whose innocent influence is unceasingly extended with delight, by means of the touch. They love to embrace and be embraced; men love to hold them in their arms, to embrace them, to caress them, and be caressed by them.

The soul communicates itself by means of the body which envelopes it. Above all, the spiritual influence is diffused by the hands, because the hands are the *ultimum*, the extremity of the man; and in him (as it is in all nature) the first is contained in the last, like the cause in the effect. The whole of the soul, and the whole of the body, which are the intermediums of influence, exist, and are reunited in the hands. Hence the reason that Jesus Christ cured the sick by the laying on of hands; and hence also the reason that, from the most remote antiquity, the inauguration of priests, and the consecration of all sacred things, was performed by the imposition of hands. *The hands* in the internal sense of the word, signify *power*.

Man thinks he has his thoughts and his will in himself, and by himself, whilst all of them flow into him. Had he a just conception of it, instead of appropriating evil to himself, he would throw it back to hell, from whence it came. And, in doing good, instead of glorifying himself, he would ascribe the whole merit to the Lord; by the Lord he would see the good and the evil in his interior, and be happy. Pride denied the divine influx, and the human race was lost.

Evil, or the bad use of things, was not created by the Lord; it began with hell. Spiritual evil, which perverts the understanding of man, and removes him from God, proceeds from man, who, by means of his parents, was born in the evils originating in the love of self, and the love of the world. Our parents transmit to us, together with their features and propensities, a corrupted disposition, the friend of evil, which is the original sin. The first man who sinned, caused his son to sin. Natural evils, that is to say, noxious animals, vegetables, and minerals, have their correspondences in hell, the influence of which produces bad uses, and hurtful beings in the places to which such beings correspond. These places are marshes, sandy deserts, dunghills, lands overflown, or parched up with the sun; all which correspond to hell, a place, putrid, cadaverous, and infectious. The man who is in the degree merely natural, loves only natural objects, which he assimilates to himself; the further he removes from God, the more wicked he becomes, and the greater enemy of good. His spiritual extremity, or his spiritual natural degree, being altogether separated from the two superior degrees, as is the case with infernal spirits, produces all the evil uses upon earth; these uses take their origin from man, and, through man, from hell. Thus the holy scriptures inform us, that

whilst the Israelites were faithful to God, the land of Canaan was fertile, and the flocks thrived in it; but that, when they became wicked, the land was cursed, and became so barren that it produced nothing but briars; that domestic animals, for the most part, were barren; and that wild beasts multiplied prodigiously.

Physical evils, therefore, arise from the bad use which man makes of his faculties. Moral evil, or human weakness, the unhappiness of the good, and the happiness of the wicked, do by no means militate against the providence of the Lord, who has no respect to evanescent things, but to things eternal, which constitutes order. Temporal happiness is the natural effect of human wisdom; it is in the divine order that every one should succeed in that which he does with liberty, and according to reason. The Lord perceives nothing in grandeur and riches, but the means of preserving the natural life; but the least object which leads to the spiritual life, is a divine blessing. In fine, man is free, and he would not be so could he succeed upon earth only by doing good.

The prudence of man, in the affairs of this world, is always accompanied by divine providence, which acts in it by the laws of permission; even in behalf of evil and error, which are against order, and which the Lord governs nevertheless, not according to order, but by order, which cannot, in reality, be troubled; for that any thing should be against the divine order is impossible.

There is providence, and foresight; the Lord provides the good, and foresees the evil, two necessary things; for the Lord is nothing but good, and man nothing but evil. The Lord does not will that evil should happen, but he cannot prevent it without destroying

liberty, which worketh salvation, the object or end of the Lord.

Human prudence may be likened to an ounce of earth in the universe; and divine providence, compared thereto, is as the universe itself. Fortune, admirable in so many events, is the operation of providence, in the last degree of order, and according to the state of man, which proves that it extends to the smallest things. But the man whom the Lord leads, is led according to the divine order.

The universe was created by divine love and wisdom, proceeding from the Lord, who is one. This unity is, or ought to be, in every created subject; and providence has a tendency to make that, which is not one, become *one* again. This unity, as to man, consists in the junction of the good and true.

By an effect of the divine providence, the evil and the false serve as an equilibrium, as a relation, and for pacification.*

Providence is in continual exertion to dislodge evil from man, which cannot be taken away from him, as it would be against the divine order; it can only be displaced, and replaced by good.

It is in the divine order that every man be instructed by the holy scripture, by the preaching of the church, and by prayer; whence it is written in *Isaiah*: *All thy children shall be taught of God.* liv. 13.

Man denies a providence, because he sees neither the end, nor the means; if man saw the divine order, he would introduce himself into this order, would corrupt and destroy it, and would make himself God.

* *Against evil there is good; against death, life; and the sinner against the just: thus consider all the works of the Most High, and you will see two against two, and one against one.* Eccles. xxxiii. 15. and xlii. 25.

Temporal and eternal things are, here below, separated by man; but they are conjoined by the Lord, and it is their conjunction which constitutes the divine order or providence.

Providence operates upon man from his infancy; it continues to the end of his life, and afterwards throughout all eternity.

From these principles it results, 1. That there is no fatality or predestination, and that all men were created for heaven; 2. That there is no instantaneous salvation, and from pure mercy, which would be against the divine order, or God himself; 3. That our regeneration (like those temporal events which are useful to us) is produced successively, and by means; 4. That prudence, or wisdom, or policy, purely human, is nothing; that he only is wise and prudent who trusts in God, wills what he wills, and does what he commands.

Miracles, like physical evils, are permitted by the Lord; they appear, as do physical evils, against natural order; but the divine influence adapts them to this order; and they are performed according to the order of the influence of the spiritual world in the world natural.

VISION.*

I went forwards, one day, in the spiritual world, towards the place where I had heard a great noise, and I there found a company of the partisans of predestination, who, upon every argument in its favour, cried out: *Wonderful, Wonderful?* Some maintained that God could and ought to save all men; and that he could raise *Lucifer* and all the demons from the bottomless pit: others contended that he

* *Ver. Christ. Rel. 72, 73.*

owed us nothing, and that we ought to demand nothing of him. Some simple men in heart and understanding, finding themselves with these false teachers, were indignant; others were stupefied: the latter appeared as if intoxicated with drink, the former as if suffocated with so many errors and ravings. Then one of them, forcing his way into the midst of the assembly, said, with a loud voice:—
 “ You are void of reason; God cannot act
 “ against the divine order; he would then act
 “ against himself, for he is the divine order.”
 As he was speaking, he saw, at a distance, on the right hand, a ewe, a lamb, and a dove; and, on his left, a he-goat, a wolf, and a vulture. “ Do you believe,” said he to them, “ that God, by his almighty power, could
 “ change that goat into a ewe; that lamb,
 “ into a wolf; and that dove, into a vulture?
 “ He cannot, because he would then act against
 “ the laws of his own order, not a single iota
 “ of which shall fall to the ground, as he him-
 “ self has said. Neither can he, by virtue of
 “ the redemption, save one man who is a rebel
 “ to his laws. Ye fools! your faith seduces
 “ you; it is, in your hands, like a net for
 “ catching doves.” A certain magician, imbued with these opinions upon predestination against the divine order, instantly formed a net, which he fastened to a tree, saying he was sure he should catch the dove. A hawk, happening to fly that way, was taken; and the dove, seeing him, flew away. Those present were astonished, and said that this figure was a promise and a pledge of justice.

The next day, some of these erroneous disputants came to inform me, that they found themselves drunk, as it were, from hearing all that had been uttered, the evening before, concerning the divine order, and its being God himself; and concerning the omnipotence of

God, which, being in the divine order, contains, it was asserted, as many laws as there are truths in the scripture; laws which are of God, and to which he is bound; all which, they added, they could not comprehend. Then we mutually looked at one another; and, seeing them, as it were, stupefied, I told them I would pray to the Lord to enlighten them upon this subject, but I then contented myself with saying to them:—"God Almighty created the world in himself, by the order in which he himself is, and, according to which, he governs it. He gave to man, to the animals, vegetables, and minerals, and to each of his creatures, its own order. The laws of order, in regard to man, oblige him to learn the truths of the scripture, to meditate upon them according to his reason, and to acquire a natural faith. The laws of order, in regard to God, are to draw near to man, to fill natural truths with his divine light, and to change human faith into a faith that is celestial and salutary. It is the accomplishment of these laws, constantly in a state of activity, that is the providence of God."

When I had ceased speaking, a light, of the colour of gold, expanded itself over the roof, and formed cherubim fluttering in the air. This light illumined the temples of some of the doctors, not by the forehead, but by the occiput only, because they still murmured, and said they did not very well know the divine omnipotence. I promised them they should be enlightened, if they would, previously, avail themselves of the truths which I had already communicated.

CHAP. XXV.

Of the Wisdom of Angels.*

It is difficult to comprehend what the wisdom of the angels of heaven is; it is so much above human wisdom, and transcendent to such a degree, that men, not being able to conceive it, are induced to believe it is nothing. It cannot be explained but by unknown effects, which not being, at first, themselves understood, are, in the understanding, like so many shadows, and leave the cause of them always in obscurity. Nevertheless, all these things are such as may be known, and, by being known, may be comprehended, provided the mind be occupied in them with pleasure. This pleasure carries its light with it, seeing it is derived from love; and the celestial light, which is intelligence, illumines those who love the mysteries of divine wisdom.

The wisdom of angels may be conceived, when it is known that they are in the celestial light, which is, in its essence, the divine truth. This light enlightens their interior sight, which belongs to the mind, and their exterior sight, which resides in the eyes. The angels are also in the celestial heat, which, in its essence, is the divine goodness, and which inspires the affection, or the desire, of knowledge. An angel is wise in so eminent a degree, and to such an extent, that he may be called wisdom itself. All his thoughts and affections flow and model themselves upon the celestial form, which is the form of divine wisdom; and his

* *De cælo et inferno*, 265 to 275. *Arcana cælestia*, 2795, 3855, 5077, 6624, 7793, 8067, 9166, 10786, &c.

interior, which is the receptacle of this wisdom, is also in the celestial form.

The stupendous wisdom of angels bursts forth in their words, which flow immediately, and spontaneously, from the thoughts and affections. Their language is the exterior form of the thoughts and affections, because nothing hinders them from receiving all the divine influence; nothing external, nothing foreign, enters, by their thoughts, into their discourse, as it happens amongst men.

The wisdom of angels is, also, formed and perfected by all the objects they are able to see, hear, feel, smell, and taste; all these objects accord with their wisdom, because they are correspondences, or representative forms, of the different perceptions of wisdom, and, moreover, are all relative to the interior of the angels.

The thoughts of angels are not, as are the thoughts of men, confined and bounded by the ideas of space and time; which, being peculiar to nature, divert it from the spiritual life, and hinder the intellectual sight from expanding itself. The thoughts of angels are neither terrestrial nor material; they are not troubled with the cares and necessities of life; for all things are provided for them, in abundance, by the Lord, according to their degree of wisdom;—for the delight of this wisdom allures them, as the necessities and pleasures of the world press and allure men.

The angels are susceptible of this eminent wisdom, because their interior is open, and because all wisdom grows and matures in the interior, in proportion as the degrees of this interior are open. These degrees are three in number, and correspond to the three heavens. The angels, whose first degree is open, are in the first heaven; those whose second degree is open, are in the second or the middle heaven;

those whose third degree is open, are in the third or innermost heaven. The wisdom of these is immensely above that of the angels of the second heaven; and the difference is the same between the second heaven and the third. These differences exist, because that which is in the superior degree is particular, and that which is in the inferior degree is general. Now the general contains the particular; the latter, therefore, is to the former as myriads are to one; and the wisdom of the angels of the superior heaven is to that of the angels of the inferior in the same proportion. Nevertheless, the wisdom of the inferior heaven is infinitely elevated above human wisdom, because man is in the corporeal-sensual state, which constitutes the last degree; whence may be seen what the wisdom of those is, who think according to the sensual state, they think they have wisdom, and they have only science. It is otherwise with men who elevate their understanding above the sensual; and wiser still are those whose interior degrees are open to the celestial light.

How superlatively great the wisdom of angels is, may be conceived, if it be considered that there is a communication between all things in heaven; the wisdom of one is communicated to another. Heaven is the community of every good, because the celestial love wills that what appertains to one should also appertain to another. In heaven, no one has a perception of his own happiness, unless he communicates happiness to another; this affection flows into the angels from the Lord, whose divine love is expansive and communicative.

I know, by experience, that there is this community in heaven; I have seen very simple men arrive there, who, all at once participating of the angelic wisdom, understood what they

had not been before able to understand, and spoke as they had never spoken before.

What the wisdom of angels is cannot be perfectly explained, but a general idea of it may be acquired. The angels express in one word what men could not express in a thousand; one word only of the language of angels contains a thousand things which human language cannot express at all. These are the mysteries of the divine wisdom, which are intimately joined together, and to which human wisdom cannot attain. The angels give full force to the word, by the tone, which comprehends the affections of all things, each according to its order. They express in a few words the contents of a volume; and give to every word a sound, or inflexion of voice, which elevates the interior wisdom signified by it. The angels, by the sound of the speaker's voice, become acquainted with his whole life, and also his ruling love. Angelic wisdom is to human wisdom what myriads of brilliant objects are to darkness, and what the innumerable moving forces of the human body are to the action, which is one. In order to shew me a specimen of this wisdom, an angel explained to me, by order, regeneration, and its mysteries, of which there were hundreds; each of these generated ideas, containing, individually, a multitude of other mysteries concerning regeneration, in which man is conceived, born, and brought up spiritually, as he was naturally. The angel added, that this explication would have extended further, had he spoken of any other regeneration than that of the exterior man.

The wisdom of the angels of the third heaven is incomprehensible, even to those of the uttermost heaven, because the interior of the former is open even to the third degree; upon which account, the angels of the third, or in-

nermost heaven, have the divine truth written within them ; for the third degree is superlatively in the form of heaven, which is that of the divine truth. Thus, having the divine truth engraven, as it were, in them, these angels, as soon as they hear the divine truth, recognize it, and perceive it in themselves. Hence, there is no reasoning in heaven, no disputing about the truth ; it is seen, and felt, and neither belief nor faith is there known ; consequently, the words are never made use of.

The angels of the first or outermost heaven have not the truth thus written in them ; whence they employ reason. They perceive only the object which occupies them at the time ; they, therefore, elucidate, and confirm it, and say that it is worthy of credit, and ought to be believed. I have been told by these angels, that the wisdom of the third heaven might be compared to a magnificent palace, abounding in wonderful things, none of which are useless, and surrounded by the most delightful gardens. An angel of the third heaven, being in the divine truth, is permitted to enter the palace, and the gardens ; and to see and enjoy the whole. On the contrary, those who are obliged to reason, in order to acquire truths, remain before the threshold of the palace, and see neither the wonders it contains, nor the beauties of the gardens.

One of the grandest effects of the wisdom of angels is, that they perceive, in every object, the divine and the celestial forms, and all that is, in order, derived from them. When angels, who are superlatively wise, view the face of a country, they do not fix their attention upon the rural objects of the landscape, but upon the infinite and delightful perceptions of which these objects are correspondences. The angels of the third heaven

are become such, because they are in the love of the Lord, who opens the third degree of their interior mind, which is the receptacle of the whole of wisdom.

The angels of the innermost heaven are continually perfecting themselves in wisdom; they do not place divine truth in the memory, they do not make a science of it; but, so soon as it is known, it is blended with their life. It is otherwise with the angels of the uttermost heaven, who lodge truths in the memory, and form, of them, sciences, thereby to perfect their intelligence. The angels of the third heaven believe in wisdom by means of the ear, and not of the eye. The ear, also, corresponds to perception and obedience; but the eye, to intelligence and doctrine. The prophet *Jeremiah* describes the state of these angels when he says: (xxx. 33, 34)—*I will put my law in their minds, I will write it upon their hearts; a friend shall no longer teach his friend, nor a brother his brother, by saying, Know the Lord; for they shall all know me, from the least to the greatest.* These angels are also alluded to in the following words: *Let your speech be always yea, or nay: all that is beyond these is evil. Matt. v. 36.* The truth which enlightens the angels of the third heaven is the divine truth, which needs only to be seen.

The wisdom of the angels of all the heavens also flows into them, because in none of the heavens is the love of self known; for this love shuts the interior to heaven and to the Lord, and opens the exterior in order to abide there. Those whom this love governs upon earth, are in darkness as to every thing which concerns heaven. The angels, exempt from this love, are all in the light of wisdom, with their faces invariably turned towards the Lord, because, in heaven, the face is the image of

the interior, and with it constitute only one. Divine love turns, and draws to itself, the faces of the angels, because it converts the interior, being joined to, and communicating with it.

As wisdom perfects the angels, and is their life, and as all celestial good flows into each according to his wisdom, it follows that all equally desire it, in like manner as the man who is hungry desires food.

Angels, notwithstanding they are of the same heaven, and even of the same society, are not, therefore, in the same degree of wisdom; those who reside in the middle regions of their heaven, and in the middle districts of their society, enjoy the greatest portion of wisdom; and those who surround them enjoy a less. Wisdom gradually decreases as the extremities are approached; as light passes, by degrees, into shade.

*VISION.**

Several wise men of the angelic heaven, seeing me, one day, transported in spirit into their society, asked me what news there was upon the earth; I replied that the most important was the revelation which the Lord had made of many hidden things hitherto unknown in the church. They requested to know what they were; and I answered: “ These mysteries are, 1. That, throughout the whole of the divine word, there is a spiritual sense corresponding to the natural; that the sanctity of the word resides in the internal sense, which unites the members of the church to the Lord, and associates them with the angels; 2. That the science of correspondences was, formerly, the science of sciences,

* *Vera Christ. Rel.* 846 to 50.

“ because it grounds wisdom upon the know-
 “ ledge of spiritual things appertaining to
 “ heaven and to the church. That this science,
 “ which has been lost ever since the time of
 “ *Job*, was afterwards changed into idolatry,
 “ and, finally, became extinct; till, in these
 “ days, it has been again brought to light by
 “ the Lord, in order that his church, esta-
 “ blished upon the word, in which all is cor-
 “ respondence, might derive from it spirit and
 “ life; in short, that by this science, the nature
 “ of baptism and the Lord’s supper is known;
 “ 3. That man is born again after his death,
 “ and still continues man; that he has a body,
 “ a form, and senses, the same as when upon
 “ earth, except that, instead of being material,
 “ he is substantial and spiritual; but that he
 “ is really and perfectly man; that, in the
 “ spiritual world he sees the same objects,
 “ though more beautiful, and that he lives,
 “ and has intercourse with others the same as
 “ when in the terrestrial world. 4. That the
 “ wonders of heaven and hell have been re-
 “ vealed, and that the state of them, their
 “ pleasures, pains, and government are known;
 “ 5. That our sun is that which we call
 “ nature, or a mere material fire; that it de-
 “ rives its existence from the spiritual sun, the
 “ first emanation from God, who is love and
 “ wisdom; that the heat of this spiritual sun is
 “ the divine love, and that its light is the
 “ divine wisdom; that light corresponds to
 “ the understanding of man, and heat to his
 “ will, that by these two suns, one of which,
 “ *viz.* the spiritual, produced the other, and by
 “ their influence and correspondance, the inte-
 “ rior and the exterior man are known, and
 “ the difference there is between the spiritual
 “ and the natural; 6. That there are three
 “ degrees of life, which correspond to the three
 “ heavens; that the spirit of man is distin-

“guished and divided into three degrees, the
 “natural, the spiritual, and the celestial;
 “7. That the last judgment took place in the
 “year 1757; that in God alone is the Holy
 “Trinity; and that, nevertheless, he is one in
 “person and in essence. That he alone is the
 “God of heaven and earth, our Lord Jesus
 “Christ, or the Redeemer, and the Holy Ghost,
 “or the Word. That he is about to establish
 “a new church, the doctrine of which he has
 “revealed; that he has unfolded the internal
 “sense of the Revelations, a prophecy relative
 “solely to the establishment of the new church,
 “which the scripture every where calls the
 “new Jerusalem; that it has condescended to
 “inform us that we have brethren upon the
 “planets, and upon all the earths of the uni-
 “verse; in short, that it has revealed many
 “wonderful things concerning the spiritual
 “world, and the wisdom of angels. That he
 “has shewn us the celestial conjugal love,
 “which is a pure source of delight for the
 “senses and minds of the angels, who, in the
 “flower of their age and beauty, are, in reality,
 “man and wife, the marriage of whom is that
 “of love and wisdom.”

The angels, delighted with what I told them concerning the terrestrial world, were astonished to see me sad. I informed them that my sadness arose from the incredulity of men who treated as reveries the sublime revelations of the Lord. Instantly, they asked permission to see the earth, and they saw it, in its true state, envelopped in darkness. Hereupon, a voice ordered them to write the mysteries I had declared to them upon a sheet of paper, and to sink it to the earth. The sheet transcribed in, and sent from heaven, shone like a star as it passed through the spiritual world; but when it had descended into the natural world, it lost all its splendour, and became dusky. The

angels passed it into an assembly of learned men, composed of ecclesiastics and laymen, where it excited great murmurings. "What is all this?" said they. "What do we want with such dreams?" Some of them, taking the celestial paper, folded it, and twisted it about their fingers, whilst others were for tearing it, and trampling it under foot. The Lord prevented them from committing this crime, and it was withdrawn and kept by the angels. Grieved at what they had seen, the angels asked how long the blindness of men would continue, a voice replied, *For a time, times, and half a time.* Rev. xxi. 14.

I afterwards heard a horrid din, which proceeded from hell; many voices exclaiming, at the same time: "Perform miracles, and we will believe." I answered that these revelations were miracles.—They cried: "No, they are not miracles.—What then are miracles? Discover to us the future, and we shall believe.—The Lord does not permit it, because the knowledge of the future would prevent men from exerting themselves, and from employing their reason.—Perform such miracles, then, as *Moses* performed in Egypt.—You would perhaps harden your hearts, as *Pharaoh* and the Egyptians did.—No, no.—Who could say that you would not worship the golden calf, a month after you had seen Mount Sinai in flames?—We would not do as the Israelites did."—Hereupon, a heavenly voice was heard saying:—"If you believe not *Moses* and the prophets, who declared the word of the Lord, neither would you believe in the miracles which the Israelites disbelieved in the desert."

Some of this infernal crew had ascended even to the place where I was, and said to me angrily:—"Why has the Lord revealed to you, who are no ecclesiastic, the mysteries you

“ talk of so much.” I replied : “ Such has
 “ been the will of the Lord, who has, from my
 “ earliest youth prepared me for this purpose.
 “ I might also ask of you, why, when he was
 “ in the world, he chose fishermen for his dis-
 “ ciples, instead of learned men and priests ?”
 They still murmured for a short time, and then
 held their peace.

CHAP. XXVI.

Of the Power of the Angels of Heaven,*

HE who is ignorant of the spiritual world, and of its influence upon the natural, is not able to conceive that the angels can possess power. They are believed to be of a nature so subtile and spiritual, that they can be neither seen nor felt, and that they cannot operate upon natural objects; but those who think spiritually, and who reflect upon the causes of events have another opinion. They know very well that all the power of man emanates from his understanding and will, which constitute the man, properly so called, since, without these two faculties, and their action upon the body, man could put no part of his body in motion. The spiritual man, by his will governs the corporeal; but the will and the understanding, which constitutes the spiritual man, is directed by the Lord. This truth has been proved to me several times. One day, amongst others,

* *De cælo et inferno*, 228 to 33. *Arcana cælestia*, 4295. 4402. 6413. 8301. 9419.

the angels were permitted to give a motion to my feet, and an impulse to my tongue and speech, and to determine my actions by influencing my understanding and will. I then found that, of myself, I could do nothing. When I was convinced of it, the angels told me that men were thus led, that thereby they might be instructed by the holy scripture, and by the doctrine of the church, in which christians pray that God would send angels to guide them, and to inspire them with those things which they ought to think and to do.

The power of the angels is so great in the spiritual world, that many of its effects, which I have been an eye-witness of, would scarcely be believed. One single look, one sole act of their will, overthrows every thing in opposition, or that is contrary to the order established by the Lord. I have seen mountains, which wicked spirits had got possession of, torn up by the roots, and reduced to dust, as if done by an earthquake. I have seen rocks split asunder to their foundations, and the malignant spirits engulfed in their abysses. Myriads of demons have been, in the twinkling of an eye, destroyed before my face, and precipitated into hell. Immense numbers cannot resist the power of a single angel; stratagems and skill are unavailing, and resistance is no sooner seen than it is overcome. The angels are equally powerful in our world, whenever God makes them partakers of his power, and ministers of his will. One angel only is capable of destroying great and formidable armies, as the holy scripture testifies by many examples. They spread the plague, and other diseases, which God employs for punishing mankind, as may be seen in the following passage of the second book of *Samuel*, xxiv. 15. 16. 17. *The angel stretched forth his hand against the city of Jerusalem to destroy it. The Lord, moved with*

compassion, said to the angel who had afflicted his people: It is enough; stay thy hand; and David saw the angel smiting the people. The angels, who are charged with the execution of the divine vengeance, are called, in the holy scriptures, *powers*.

The power of the angels proceeds from God, who communicates his own to them; they have, therefore, an inseparable aversion to all thanksgivings offered to themselves for any benefit received from God, by means of their ministry. They reject praises of every description, and render all glory to the Lord.

All power appertains to the divine truth proceeding from the Lord, for in him divine goodness and truth are united, to which omnipotence is united; and the angels are powerful in proportion as they receive the divine goodness and truth. All the angels are not equally powerful. This depends upon their situation in heaven, which is called the great man, and those who occupy the place which corresponds to the arms and hands, are the most powerful, because the arms and hands correspond to power.

All power in heaven belongs to the good, by the true; the good without the true is powerless; it is the union of the two which constitutes power; and this union is that of charity, and faith, or love and wisdom. It gives to the angels such an immensity of power, that an evil spirit sinks down before them in a state of insensibility, because he is in the false by evil. As long as the angel looks at the demon, the latter loses the human figure, and assumes that of a monster, because the sight of the angels is in the celestial light, which is the divine truth.

Divine truth and goodness united possess omnipotence; but the evil and the false of hell are destitute of power. Nevertheless, the

Lord, in order to govern hell, often grants to wicked spirits, a power over those who are like unto themselves.

CHAP. XXVII.

Of the State of Innocence of the Angels in Heaven.*

It is not known, in the world, what innocence is. Those who are in evil, are altogether ignorant of it. Innocence appears to us in the form, the discourse, and the gestures of children; but what it is we do not know; much less do we know what that innocence is which establishes heaven in man. That it may be discovered, we will speak of it in order. In the first place we will treat of the innocence of childhood; afterwards, of the innocence of wisdom; and, lastly, of the state of heaven relative to innocence.

The innocence of children is not the real innocence; it is the exterior form only, and not the interior; nevertheless it may serve to shew us that of the soul. Children have no internal thought, they know not what good is, or what, evil; neither do they know the true or the false, whence all our thoughts arise. They have neither prudence, nor reflection. They have not the property acquired by the love of self, and of the world. They look upon every thing they receive as coming from their parents, they are content with little, and satisfied with the smallest presents. They have no

* *De cælo et inferno*, 276 to 83. *Arcana cælestia*, 1616, 2306, 3183, 4797, 5608, 9301, 10,021, 10,110.

anxiety about their food or clothing ; they do not think of the future, and have but little inquietude concerning the world, although they receive a great many impressions from it. They love their parents, their nurses, and the children with whom they innocently play. They suffer themselves to be led ; they listen, and are obedient. They receive every thing by and with life ; they are formed to decent conduct, without knowing either its source or motive ; and they furnish their memories, and learn to speak, all by means of their state of innocence, which nevertheless is only exterior, as we have already said ; the mind, composed of the understanding and the will, is not yet formed in them.

Heaven has revealed to me that children were under the protection of the Lord himself, and that they received his influence direct from the innermost heaven, the residence of true innocence. This innocence penetrates their interior, and appears upon their countenances, and in all their actions, forming the delight, and exciting the tenderness of their parents.

The true innocence is that of wisdom. It is interior, because it proceeds, as well as wisdom, from the understanding and the will. Therefore, in heaven, it is said that innocence dwells with wisdom, and that the innocence of an angel is in proportion to his wisdom. Those who are in this state ascribe nothing to themselves ; they refer all to God ; they are desirous of being led by him, and not by themselves ; they love goodness, and take delight in truth, because they know that to love, to will, and to do good, is to love the Lord ; and that to delight in the truth is to love their neighbour. They are content with what they have, be it little or much, persuaded that God gives much or little, according as there is need ; that they know not what is necessary for them-

selves as the Lord does, whose eternal providence disposes all for the best ; they are not anxious about the future ; care for the morrow, they call regret for having lost, or not having received, certain things which are not necessary to life. In all cases they act with good will, equity, and sincerity ; to have evil in contemplation is by them held in detestation. In proportion as they renounce themselves, so in proportion does the Lord approach them ; as soon as his will is known, it is obeyed ; for their will is in their memory, and their exterior is as simple as their interior. These are they whom the Lord exhorts us to imitate, when he says, *Matt. x. 16. Be ye wise as serpents, and harmless as doves.*

Such is the innocence of wisdom, for which man was created, and he bears the impression of it in the two extremes of his life. In childhood, he has exterior innocence, and, in old age, interior, to the end that from the first he may attain the second, which leads to the happy abodes of true innocence. After manhood, he decreases, as to body, that he may increase in wisdom, prepared to become a celestial child, that is to say, an angel ; hence, in the divineword, innocence is denoted by childhood, and wisdom, by old age.

The same thing happens to the regenerated man ; for regeneration is a spiritual birth. The regenerated man is put back into the state of childhood, ignorant of the truth, and only able to do good by the Lord, who instructs him by degrees, and who gives light to his understanding, and power to his will. The spiritual man is strengthened as he advances in regeneration, as the natural man is by advancing in age.

As innocence consists in submitting to be guided by the Lord, the angels, who are in the innocence of heaven, will have no other than the Lord, as a guide knowing that to be guided

by their own will proceeds from love of self. The more innocence they have, the higher is their rank in heaven, which is regulated according to their degrees of innocence. The angels of the superior heaven, having a more ardent desire to be conducted by the Lord, as by a father, appear like children to the angels of the inferior heaven. It is because they acknowledge that they know nothing but by the Lord, that they have the appearance of little children, who know nothing at all, and yet they are eminently wise.

I have often conversed with angels concerning wisdom; they have told me that it was the whole of what is good; that wisdom itself was true wisdom only by innocence, and that innocence alone opens the gates of heaven. It is what the Lord gives us to understand when he says: (*Mark*, x. 14, 15. and *Luke*, xviii. 16. 17.) *Suffer the little children to come unto me, for of such is the kingdom of God. Verily I say unto you, that whosoever shall not receive the kingdom of heaven as a little child shall in no wise enter therein.* The state of innocence is also described in *St. Matthew*, vi. 24. 25. but only by correspondences. The angels likewise informed me that innocence was the only bond of union between the good and the true, and that this union was the celestial marriage.

Innocence being the essence of goodness, the divine good which proceeds from the Lord is innocence itself. It is this same good which flows into the angels, which acts upon their interior, and disposes them to receive all the good which constitutes heaven; it operates in the same manner upon children; the Lord, disposing them to receive the good of celestial love, acts continually upon them; and from this action results the innocence of which we are speaking; whence the Lord, being the

source of all innocence, is called *The Lamb*, the lamb being the symbol of innocence.

The innocence of heaven makes an impression upon the soul similar to those with which it is affected upon perceiving the approach of an angel of the innermost heaven, as I myself have experienced. Upon the very point of rapture, I have been transported out of myself by the pleasure which I felt, and of which all the pleasures of the world can give no idea.

It is necessary to be in the good of innocence to feel the delight of it; whence, infernal spirits are enemies of innocence; and the more a man is in innocence, the greater is their desire to cause him to do evil. Therefore they cannot see children without wishing to injure them. Hence it must be inferred that the peculiar property of man, which is the love of self, is also an enemy to innocence. All those who are in hell, have their peculiar property, and are therefore in the love of self.

CHAP. XXVIII.

Of Peace in Heaven.*

HE who has not tasted the peace of heaven, cannot know what that peace is which the angels enjoy. Man living upon earth cannot be in the peace of heaven, nor can he comprehend it, because his perception is in the natural degree: in order that he may be elevated to celestial objects, it is necessary he should be detached from the body, and transported in spirit into the society of the angels. It is in

* *De cælo et inferno*, 284 to 90. *Arcana cælestia*, 3780, 4681. 5662. 8455. 8722.

this state that I have experienced the peace of heaven. I cannot absolutely describe what it is, because human language is inadequate to the purpose; but I can give some idea of it, in comparing it to that peace of the soul which those enjoy who are content in God.

Innocence and peace are two intimates of heaven, proceeding immediately from the Lord. From innocence all good emanates, and all the delight of good from peace; for all good has its delight, which delight is love.

Divine peace is found in the Lord, and results from the divinity and humanity united in him. In heaven, the divinity of peace comes from the Lord; it exists by the union of the Lord with the angels, and by the union of the good and the true in each angel. The peace of heaven is that which gives to goodness the delight of beatitude, the delight which constitutes celestial bliss.

Such is celestial peace and its origin; upon which account it is, that the Lord is called *the Prince of Peace*, and that *peace* is from him; and in him; *Isai. ix. 5, 6. John xiv. 27. and xvi. 33. Num. vi. 26. Isai. xxxii. 17, 18. and xxxiii. 7, 8. Jer. xvi. 5. Hag. xi. 9. Zech. viii. 12. Psalm xxxvii., &c.* The ancients well knew that peace signified the Lord, heaven, and celestial joy; whence all their salutations were nothing else than a wish of peace, *Peace be unto you!* The Lord himself employed this salutation; and it is not yet, altogether, disused amongst men.

The state of peace is, sometimes, expressed in holy writ by *the odour of repose*; whence incense, myrrh, and other perfumes, as well as oil, and odoriferous ointments for sacred unctions, are symbols of the peace which is prayed for to God, and of the offering which they make to him in token of peace. In order to shew that the vows of the priests and people

were heard, the scripture says ; *The odour of the perfumes which were offered was pleasing to the Lord.* Such expressions are frequent in Exodus and Leviticus ; and it is to recal this idea of spiritual peace, which is the union of the divinity and humanity of the Lord, and of the Lord with heaven and his church ; and also to recal men to peace in God that the sabbath was instituted, which signifies *the day of peace*, or of rest, and the day of the Lord, who called himself *Lord of the sabbath* ; *Matt. xii. 8. Mark xi. 27, 28. Luke v. 6.*

The angels experience the greatest delight of peace, when they enjoy the greatest portion of life, when they see the agreement of the good and the true, which flows into all their thoughts and actions, and is resplendent even in their exterior ; but, as this joy is relative to the degree of innocence, peace, whence felicity results, is in a higher degree in the angels of the superior, or innermost heaven, than in those of the inferior heavens.

A proof that innocence and peace are inseparable companions, is drawn from the state of children, amongst whom innocence engenders a peace so profound, that every thing, for them, is play and amusement. But this peace is not that of reflexion, because the understanding of children is not formed. Internal peace, like internal innocence, is found only in wisdom, which results from the union of the good and the true.

Celestial, or angelic peace, is also found in some men, but in those only who participate of wisdom. Whilst they live upon earth, this peace rests concentrated in the soul, and manifests itself only at death ; for it is at the moment of their entrance into heaven that their understanding is opened to the celestial light.

We have already said that the union of the Lord with heaven gives celestial peace. This union is accomplished, amongst the angels, by that of the good and true, but only when the love of God has dominion, and then they enjoy interior peace, which constitutes their felicity. Man is in the same state during his regeneration; and especially when, after temptation, the good and the true are united in him, he experiences the delight of interior peace. It may be compared to a beautiful morning in spring, when the heat of the sun, dissipating the coolness of the night, animates and revivifies nature; and the vegetative odour, expanding itself with the dew, invigorates the heart, and fills it with the liveliest sensations of joy.

One day I told the angels that, upon earth, we called *peace* the time wherein war ceased, when princes are not tormented with the fury of shedding human blood, to satisfy their pride and ambition, and when discord no longer troubles individuals. I also informed them that men knew no other interior peace than an exemption from sorrow and care, especially after the happy issue of a business, or the success of an undertaking. The angels replied, that this tranquillity was peace only to those who had a pure conscience; that there was no true peace except that, because it is the only peace which proceeds from God. With the wicked there is only a shadow of peace; the success of their plans procures them a momentary calm, which is immediately disturbed by enmity, hatred or envy, lurking in the heart. As soon as they find a favourable occasion to glut these cruel passions, they eagerly seize it. Their happiness is the effect of their madness; but the happiness of good men is the fruit of wisdom. In these two

states, and upon the earth, there is the same difference between the good and the wicked, as between heaven and hell.

CHAP. XXIX.

Of the Immensity of Heaven.*

WE have, already, given some proofs of the immensity of heaven; and it will not be doubted, when this great truth is recognized, that, ever since the creation of the earth, all men who have been born in the church, and out of the church (if they have led a good life), are in heaven. Those who are acquainted with the different regions, and the multitude of their inhabitants, know that myriads die every year, who are all capable of partaking celestial bliss. Almost every man, in the first ages of the world, obtained it, for they then thought and lived spiritually. In process of time they became natural and terrestrial; but the Lord has always been known, and his angels are innumerable.

All children, born in or out of the church (which constitute nearly a fourth part of the human race), are, after death, adopted by the Lord, who causes them to be educated in heaven, where, after being perfected in love and wisdom, they become angels.

Heaven is immense, and so it ought to be; since all the planets, and other stars, are earths inhabited by men, who, after death, become angels of heaven. All the globes which roll

* *De cælo et inferno*, 415 to 420. *Arcana cælestia*, 8541, 8547, 9968, 10159, 10756, 37. *De telluribus in universo*, 1 to 5.

in space are inhabited. It is a truth, of which no one has any doubt, either in heaven, or in the world of spirits, into which all men go upon quitting with life their astral earths. I have conversed with spirits from our own globe, and they have confirmed this truth, appearing surprized that it was doubted amongst us. "Reason alone," said they, "teaches us that those enormous masses cannot be deserts, created for no other purpose than to wander about the sun, and shew their twinkling to our eyes. The Creator destined them to a nobler end; he created them, as he did the whole universe, to be inhabited by men, who were intended, one day, to people heaven. The human race is the nursery of heaven, and there are men wherever there are terrestrial globes. The planets are earthly substances; since, like our globe, they reflect the light of the sun, and turn upon their axes in their progress round the sun. Some of them have satellites, or moons, revolving about them; as our moon revolves about the earth; *Saturn*, although at an immense distance, is surrounded by a great luminous ring. What man, therefore, in his senses, can believe that these vast solid bodies were created wandering deserts only?"

I have also asked other spirits what I ought to think of the stars; and they have informed me that I ought to consider them as inhabited earths.* That they are means of attaining the end which God proposed to himself, which is no other than that heaven should be inhabited by all the men of the universe. The produce of our globe, considering the immen-

* This seems to correspond with Dr. *Herschell's* opinion (declared since the death of *Swedenborg*) that our sun, and also the fixed stars, which are suns to others, are habitable globes, contrary to all former opinions. *Tr.*

sity of heaven, would be next to nothing towards the accomplishment of this end.

Amongst the spirits there are some whose sole pleasure consists in acquiring knowledge; and they are, therefore, permitted to travel in order to gratify their desires. I have interrogated some who, during their lives, had inhabited the planet *Mercury*; and they have assured me, from having been eye-witnesses of what they stated, that all the globes which compose the astral heaven were inhabited. Several angels have told me the same thing, and have averred that the number of inhabitants of all these earths might, in comparison of the infinity of the Creator, be considered as nothing; and, moreover, that no ideas of heaven were relative to space, but to the state of man.

Heaven must be immense, seeing that, in its whole, it represents a man, and that each society of which heaven is composed has a relation, or correspondence, to one of the parts of the human body, the number of which is infinite; or to the organic substances which receive, in the interior of man, the influence of heaven, whence the operations of the mind result. Even this correspondence can never be complete, because the more the number of societies, correspondent to a part of man, is multiplied, the more heaven becomes perfect. This happens, because the only end of heaven is the general good, which becomes particular to each; hence the greater the communication the greater the felicity.

I have seen the extent of the inhabited heaven, and that of the uninhabited: the latter is so vast, that eternity would not be able to people it.

It is because the scripture has been interpreted in the literal sense, that the number of elect has been thought small; that heaven

was but of small extent, and that the day would at length arrive when it would be full; and shut. There is no time fixed for this; for, in every age, those who have faith and charity, and are acquainted with the true, by the good, will have a portion in the kingdom of heaven.

VISION.*

The Lord, having enabled me to converse with angels and spirits, inspired me with a desire to become acquainted with other earths; and I was, accordingly, transported in spirit amongst the inhabitants of the planet *Mercury*. They are extremely curious to know spiritual things; being, almost wholly, disengaged from sensual, to which they pay no attention. They detest the expression of thoughts by means of speech, because it partakes of materiality. Their memories are furnished with images, which they frequently employ, for they have more memory than judgment. One day, I saw many of them speaking together; their united voices made an impression upon me like that of the air when modified by the waves of the sea; the sound, in its progress, struck my left eye, although these men were upon the right. I recovered from my surprize when I recollected that the left eye corresponds to the knowledge of things abstracted from matter, and that the right eye corresponds to the good which is derived from the true. When I described rivers and meadows to them, they answered me by a description of such things as are found in rivers and meadows.

The inhabitants of the planet *Jupiter* resemble the primitive men who lived upon the earth; they have no terms whereby to express rapine, murder, or the love of war; they live

* *De telluribus in universo*, 10 to 130.

in detached houses, but frequently meet together, and they have an inexpressible love for their children. The looks of these men produce even exterior effects, giving to the countenance of others a calm joyful air. I have not seen any of the inhabitants of the world of *Jupiter*; but some spirits, who had passed their lives in it, have assured me that such was the case. Their language is neither so sonorous, nor so rich as ours; but they supply the deficiency by the tone of the voice, by the expression of the countenance, and by gestures; and several angels have told me that such was the language of the first inhabitants of our earth. The inhabitants of *Jupiter* improve the will more than the understanding; and their wisdom consists in duly appreciating life. They call the sciences *shadows*, and do not cultivate them. God is called, by them, *the only Lord*. They are ignorant of his incarnation upon our earth; but they know that he is man, and that he governs the universe. Having a desire to be reunited to him, they do not fear death, which is sometimes announced to them by the appearance of a skull in the air; and they then expect to die in the course of the year.

The spirits from *Mars* are the best of all the spirits of the planetary world. Their language is smooth and soft, like the zephyr; and affects, though slightly, the left temple, and the upper part of the left ear; it insinuates itself by the sight, and into the hearing, by the shortest way; whence it is more perfect and chaste, more abundant in ideas, and more resembling the language of angels. These men are not associated under any government, but live separate, in larger or smaller societies, according to their choice; and they associate, and form their judgment by the physiognomy, which, amongst them, is always the image of

the thought. They bestow all their attention in diverting the minds of their families from the lust of dominion, and from coveting the goods of others. If any member of a society commit the least fault, he is driven from it, and condemned to live alone. They worship one only God, the Lord, who sometimes appears upon their earth. Although good, they think themselves stained with every pollution, believing that all good comes from God. They seldom pronounce his name, and are always in a state of humiliation before him.

The inhabitants of *Mars* have faces like ours, except that the lower part is black, although destitute of beard; the upper part is white, bordering upon yellow. They live upon fruits and pulse; and their clothes are woven of the fibres of bark taken from certain trees.

In this world, I saw, one day, a very bright flame, variegated with purple and white; it was attached to a hand; first of all to the back of it, afterwards to the palm; and, finally, it revolved around it. The hand, surrounded by this flame, removed to a considerable distance from me, when it appeared to lose itself in the flame, which was immediately changed into a bird ornamented with the same colours, and of the same brightness. On a sudden they were changed; and the bird, full of life, fluttered about my head. It then flew into a small closet resembling an anti-chamber. In doing this it became exhausted, lost its life, and was turned into a bird of stone, of the colour of pearl. It afterwards turned black; but, although deprived of life, it still continued to fly. Whilst it was alive, and above my head, I saw a spirit climbing up my side towards my breast, and endeavouring to seize the bird, which, at that time, appeared so beautiful, that all who saw it were struck with

admiration. The spirit, at length, caught it, believing that the Lord was concealed in it; but the influence of heaven immediately operating upon him, he was obliged to let it fly. All who witnessed this vision were persuaded that it concealed some celestial mystery; they knew that flame signifies love, and the hand power; that change of colours is the emblem of the variations in the spiritual life, and that the bird denotes intelligence. They also knew that the change in the colours and life of the bird, till it became stone, represented the mutations of intelligence. Neither were they ignorant that the spirits which ascend from the feet to the breast are fully persuaded that they, thereby, please God. Nevertheless, this knowledge left them in a state of uncertainty as to the true sense of the vision; but heaven enlightened them by declaring that it was relative to the inhabitants of *Mars*. Their celestial love was represented by the flame adhering to the hand; the bird, as long as he preserved his beauty and his life, was the image of their spiritual love; and the same bird, turned into stone of a black colour, denoted such of the inhabitants as deviated from the paths of righteousness, who were also represented by the spirit which ascended towards my breast, in order to seize the bird.

The inhabitants of *Saturn* have probity and modesty for their portion; they esteem themselves lightly, and their worship of the Lord is performed in the greatest humility. They live in separate families, independent one of the other, contenting themselves with little, and having no earthly cares. They are very little attached to life; fully persuaded that, after their death, they shall live in the Lord; wherefore they do not bury their dead, but cover them with the leaves and branches of trees.

The inhabitants of the planet *Venus* are of two sorts; the one gentle and humane, the other cruel and ferocious. I have never seen any of the latter. What I know of them I have learnt from angels; and they have informed me that they love rapine, and live by it. They are of a gigantic stature, but so stupid, that they think of nothing but their flocks, their plunder, and their earthly concerns. The inhabitants of the other part of this planet possess so much gentleness and humanity, that they are in the constant love of good; whence they frequently see the Lord upon their earth, and under an angelic form.

The inhabitants of the moon are small, being no larger than children of six or seven years old; but they have the strength of men. Their voice is roaring like thunder; it proceeds from the abdomen, because the moon has not an atmosphere similar to that of the other earths. These men correspond to, and are represented by, the cartilage called *Xiphoid*.

I have been transported, in spirit, into a great number of the astral earths; should this be doubted, let what I have said concerning distances, in the other life, be called to mind. They are only relative to the interior state; therefore those whom the Lord disposes, those whom he puts into the same spiritual state, are in the same place, and in the same society. Having been interiorly disposed like unto the spirits of these earths, I have seen and been acquainted with them. In the first of these astral earths, I have seen plains, trees and flocks, like unto ours, I have seen a man and his wife, of beautiful figure and noble stature. The man walked with a haughty affected gait, but the air of the woman was natural. She wore a large robe, made in such a manner that she could readily, by passing her arms

through it, cover herself entirely, and as readily put it off. Her husband was clothed after the same fashion. These inhabitants are instructed, by an angel, concerning the Lord, whom they dare not worship. They strive to please him by justice and innocence

The inhabitants of the second earth differ little from those of the first. Their abode is very lofty, and they correspond to the pupil of the eye, in the great man. They know nothing of political institutions; but live in separate families, not in houses built of stone or wood, but in groves, where they form arbours, to shelter themselves from the rain and sun. This sun is a small star situated near the equator. I have seen one of their women, who wore a gown woven of the fibres of certain plants steeped in a glutinous water, and stained with the juice of herbs; upon which gown roses of different colours were painted. These people worship God visible and invisible; visible, under the human form; and invisible, under every form in nature; which forms, in this earth, are beautiful, and adorned with the most vivid colours. In short, they know not what polygamy is; there are some prostitutes among them, who, after death, become magicians, and are condemned to hell.

The inhabitants of the third astral earth entirely neglect the body, to occupy themselves about the mind, always considering that the former is perishable, and the latter eternal. Their temples are in woods, formed with the trunks and boughs of trees only, but arranged with such exquisite art, that they are inexpressibly beautiful. Their houses are only cabins, low and oblong; they contain each but one bed, which reaches the whole length of the wall, and they sleep in it, one after another. The end of the house, opposite the entrance, is of a semicircular form; the table

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for meals is placed somewhat forwards; the fire-place is behind; and the light which it affords, by means of burning wood, illuminates the whole room. These men have immediate communication with angels and spirits.

The inhabitants of the fourth astral earth are the most faithful believers, and the most ardent defenders of the humanity of God; who, as a recompense, frequently sends good spirits and angels among them, with whom these men converse, supposing them to be common men; and they do not perceive their error till after the angels have disappeared. A man, from our earth, recently arrived in the world of spirits, and who, during his life, would not believe that the planets were inhabited, found himself, by the goodness of God, in such a state, that he could appear to the inhabitants of this astral earth like one of them. There are, and I have seen, amongst them, four species of men: the first are clothed; the second, naked, and of a beautiful carnation: the third are also naked, but of a flaming red colour; and the fourth are black. The spirit, of whom I have just spoken, saw, amongst the clothed men, a beautiful woman, decently dressed in a gown with a long train, the sleeves of which descended to the wrist, and her head was ornamented with a garland of flowers. The spirit, having considered her attentively, took her by the hand, and spoke to her; but she immediately recognized him to be a foreign spirit, and left him. He afterwards saw others, clothed in the same manner, feeding their flocks. Several men then made their appearance; upon which the spirit was obliged to go away. Arriving at another place, he saw a man and his wife, having a sort of girdle about their waists in the form of stays, and their heads covered with veils. They told the spirit that conjugal love

formed their happiness, the degree of which they discovered in the countenance and gestures.

I have also seen the habitations of the people of this earth; they are oblong, having, on each side, as many windows as there are rooms. The door is at the end; and, at the top, the roof is round; it is of turf, and the walls are of earth. I have seen their children associating, and forming societies in their presence. I have also seen, upon this earth, trees, fruits, and flowers, and fields ripe for harvest. Their sun, which, to us, appears as a star, appears to them like a flame, having one fourth of the magnitude of our sun's disk. The year consists of 215 days 15 hours.

The inhabitants of the fifth astral earth live in low wooden houses with flat tops. There is one apartment for the wife and her husband, another for the children, and a third for the servants. They live upon milk and water only, and go naked; feeling no shame, as we do, upon that account. When the daughters have attained a marriageable age, they are not suffered to leave the house of their parents. Upon a certain day of the year, they all assemble, in the presence of their parents, in a public building, when the young men make their choice by the physiognomy only, which, amongst this good and pure race of men, is always the image of the soul.*

* It cannot fail to be remarked that the author takes notice of all the old planets in the solar system; but, although he passed the orb of the *Georgium Sidus* in his way to the astral earths, he makes no mention of that planet; nor does it appear that its existence was known either in heaven, or the world of spirits. Perhaps the true reason is, *Herschell* had not then discovered it. *Tr.*

CHAP. XXX.

Of the Wise and Simple in Heaven.*

It is believed that the learned will be raised in heaven above the unlearned, because *Daniel* has said: (xii. 3.) *The intelligent shall be resplendent with light; and those who shall have turned others to righteousness shall shine everlastingly as the stars of heaven.* Few people know what is to be understood by *the intelligent* and *those who convert others*. It is generally believed that they are the learned, and the teachers, who have written, preached and taught; but such men have not, for the most part, any other intelligence than that of the world; and the celestial intelligence, which the prophet *Daniel* speaks of, is quite another thing; it has its origin in the love of the true, for the sake of truth, without any regard to the glory of the world, or even to the glory which is reserved for us in the kingdom of heaven. Those who have this intelligence are penetrated and ravished with the divine truth; they are in the celestial light, which enters only into the interior of the mind, because this interior alone has been formed capable of receiving it. Immediately upon its entrance it beatifies the mind; for every thing which flows, and is received, from heaven, carries its delight with it. This pure affection of the true, for the sake of truth, is, therefore, a celestial intelligence; and those who possess it shall shine in heaven with inexpressible splendour. On the contrary, those who are in the

* *De cælo et inferno*, 346 to 356. *Arcana cælestia*, 1450 to 2000, 3114, &c.

love of the true, for the glory of the world, or of heaven, shall have no lustre in the kingdom of God, because they have not been in the affection of the celestial light, but only in that of the world, which is no other than darkness. When worldly glory is the end, man considers himself only, and refers to himself alone even divine things; truth, for him, is but a mean, or an instrument; he diverts his intelligence from God to himself, and is enlightened by the light only of the world. In the eyes of the world he appears wise; because the pride, by which he is actuated, teaches him simulation, and to counterfeit celestial affections. He has the exterior of a wise man; but his interior, which the angels develope, is directly opposed to wisdom.

By *those who shall have converted others* must be understood those who are in the divine goodness; and such are in it who receive the divine truth into their living principle, whence it becomes the truth of love, and of the will. Now, all that is of love, and of the will, is goodness, and all those who are in love and goodness are called *sages* or *wise men*, because wisdom proceeds from life. The *intelligent* are those who place truth in their memory, and pass it from thence into their living principle; these are inferior to the others, in the spiritual world; but the angels of the innermost or third heaven derive nothing from themselves, all that they have proceeds from the Lord, and it is of them that St. *Matthew* speaks, xiii. 43. *In the kingdom of my father the righteous shall shine forth like the sun.* They shine like the sun, because they are in the love of the Lord, by the Lord; the light which enlightens them is a light of flame, because their thoughts are derived from their affections.

All those who in the world have acquired intelligence and wisdom, are admitted into heaven according to their degree of love for the good and true. Those who have loved much, are, in heaven, *sages*, or *wise men*, and they are at the highest pinnacle of happiness; those who have loved less, are the *simple*, and they inhabit the inferior heaven; and it is what must be understood by these words in *St. Matthew*, xiii. 12. *To him, who has already, much shall be given, that he may have more.* And in *St. Luke* vi. 38. *The measure shall be full, and shall overflow, in the bosom of the just.*

In the world it is believed that those who have studied the holy scriptures, or the sciences, most, are best acquainted with the truth; it is a mistake: True science consists in knowing the good and the true, and the evil and the false, by the interior perception. In every man there is an exterior, and an interior; the interior can be formed in heaven only, the exterior is formed in the world. When the interior is formed in heaven, it corresponds with the exterior; it flows into and forms it; and then the two men, the interior and the exterior, make only one. This process, which is regeneration and salvation, takes place in all those who sincerely address themselves to the Lord, and who believe that all good comes from him.

False science, or false wisdom, is that which cannot discern good from evil, or the true from the false; it is that of men who judge of goodness, truth, evil and falsehood, by the estimation of others. These pretended sages may be confirmed in the false, as in the true, seeing they judge by the exterior; which, though false, may have the appearance of being true. The false may glitter in the eyes of

the exterior man ; but, not being illumined by the light from heaven, it cannot shine in the eyes of the interior.

Amongst those who judge of goodness and truth, and evil and falsehood, after the opinion or judgment of others, must not be reckoned those who, in their youth, have adopted as true what their preceptors have taught them. When their understanding is formed, and when, thinking for themselves, they desire and seek the truth, they perceive it, and experience its delights. I have seen an example of this in the world of spirits. Some enquired why the animals are born with all the knowledge suitable to their nature, whilst man is born in absolute ignorance ; and it was answered : *Because the animals are in the order of their life, but man is not ; he must be introduced into this order by the understanding. Were he born in this order, which is the love of God and of his neighbour, he would be born in all the science suitable to his nature.* The good spirits understood this immediately ; but the evil spirits, who had faith without charity, did not.

False wisdom is that which is not founded upon the knowledge and love of God. Pretended wise men have formed in themselves only the *ultimum* of the life of man, the last degree of the soul inherent in the body. They have the science of the senses, and think in the extremity of themselves ; they call themselves spiritual, and are only sensual. Physics, philosophy, literature, history, languages—all these acquirements are material in the man who does not found them upon, and refer them to God. They remain upon the memory, and do not rise even to intelligence ; consequently they profit nothing. The understanding remains shut against the light of heaven ; the interior directs not the exterior ; and this

boasted wise man is hardly intelligent, he is not even a man.*

* Human sciences and learning, having in this age, declared war against the knowledge of God, it will not be useless to state here some of the reproaches, which, they justly merit. 1. Learned men attract the public attention in the same manner that mountebanks do ; all of them boast of being possessed of the universal remedy, of being the destroyers of evil and the physicians of souls ; and yet they produce no effect upon the human heart ; 2. They do a great deal of mischief in extolling to heaven the public good which does not exist, or is, at least, insignificant, and relative to insignificant objects, producing little effect. Agents of corruption, generated from the rankness of the great and rich, they render them more dangerous than they are, by incessantly flattering their birth, fortune and talents. In all ages they have been enemies to the human race, in celebrating crimes against humanity. Instead of constantly choosing for their heroes, warriors who have shed rivers of human blood ; instead of ennobling ferocity, had they united in ardent opposition to war, they might, perhaps, have banished it from the earth. Instead of ridiculing the *perpetual peace*, of the able *Saint Pierre*, which is a chimera only because the wickedness of men is a reality (though a corrigible reality, and not necessary) they ought to have associated themselves to preach *perpetual peace* to all nations. Their poems, their treatises, their dramas, all their writings in verse and in prose, ought to have recommended and celebrated *perpetual peace* as the universal wish, and the attainable happiness of humanity. And who knows that it will not be one day realized. 3. The conduct of literary men, so widely different from their writings, habituate the mass of men to impudence ; teaches them to talk and not to act ; to speak well and act ill ; 4. The knowledge of a writer, who publishes his works, and who, in effect, cries : *hear what I have to say*, necessarily bloats the heart, and nourishes pride, the greatest enemy of man ; 5. The bestowing upon stage-playing and stage-players a false importance, whence, learned men, neither affect nor praise any other than large towns where, there are theatres, or, at least, universities. It is in the midst of great towns that these writers busy themselves, in a whirlwind of crime and error, which they look upon as truth. From this source arises a contempt of the country, and of plain inestimable common sense ; a dislike of marriage, and of professions useful to society ; and, in short, jarring systems, vain babblers, and intriguing, and opposite parties, infallible signs of falsehood, and self-interest ; hideous and melancholy spectacle ! which unites pride to folly, and politeness to hatred. Let those who have leisure

I have seen, in the world of spirits, many of these famous pretenders, who had acknowledged God from the lips only. They were so stupid that they did not understand the most simple moral truth; and the celestial light troubled them to such a degree, that they could not support it. Their interior, which appeared black, and as if ossified, adopted the most absurd falsehoods. I have seen them wallowing in infectious marshes, striving which should be uppermost; and here, in their fits of jealousy and pride, they believe, and call, themselves gods.

Every thing which is not in the interior man by celestial influx, is in the natural memory; all that is in the natural memory is immediately united to the senses, and is sufficient for the acquisition of what men term *science*, and to speak eloquently upon it.

The sciences are good, when good use is made of them. They teach men to think, and are the base upon which the civil, moral, and spiritual life is erected. They open the interior, and unite it, if well used, to the exterior. In the man who acquires human knowledge in order to eternal life, the spiritual advances to meet the natural; it chooses and adopts that which is suitable, and implants it in his

read the works in which the good and the beautiful are faithfully imprinted; let them study nature, that they may thereby elevate themselves to its great author; and so describe it that it may be admired and beloved. But wherefore so many works of a different tendency? Wherefore so many writers by profession, without either inspiration, or mission? Of what use are these letter-mongers so vain of their enthusiasm or taste, so frequently prostituted, so many times sold to scandalous opulence, to public deception, and to cloak the crimes of the powerful? What need is there of a more faithful picture of the human passions? The human heart is sufficiently known already; the business is to conquer, and not to describe it.

will and love. In this case, the habits of the spiritual life elevate the natural sciences ; God draws them to him, and sanctifies them.

Science, intelligence, and wisdom, are three daughters (each distinct from the others) of the love of God and of our neighbour.

The sciences may be united to the good and the true, but they are not receptacles of them. It is against the divine order to attempt to enter into faith by science. Those who adopt this method are destitute of sense ; they speak of truth without understanding it, and fall into the false and evil.

The reasonings against faith are specious, violent, and false ; because, in them, the interior is considered as nothing, and inasmuch as they are inseparable from appearances, violence, and the errors of the senses.

A due estimation cannot be made of human sciences without knowing that there are two men in us, the interior and the exterior, which in the religious man, in the spiritual life, constitute but one. But they are separated in the wise according to this world ; who are, like their knowledge, merely exterior ; their interior answers no other purpose than to preserve life.

The sciences are of no use in the other world ; man keeps only that learning which he has employed in discovering the spiritual truth, which is God.

CHAP. XXXI.

Of Marriages in Heaven, and of Celestial Conjugal Love.*

ALL the angels have been men; and they are men also after death. In heaven, as upon earth, there are males and females. Man was made for the woman, and the woman for man, love ought to unite them eternally, and there are, consequently, marriages in heaven. But the celestial marriage is very different from the terrestrial, it is the union of two in the same spirit and soul; and is the marriage of the understanding and the will, of the good and the true. This marriage derives its origin from the creation of man; the man thinks from the understanding; but the woman is more devoted to her will, whence her thoughts are derived. The proof of this is visible in the difference of the bodies and characters of the two sexes. The exterior form of the man is stern, noble, and strong; that of the woman, gentle, graceful, and weak. The man and the woman are, both, endowed with understanding and will; but the understanding is predominant, in the man, and the will, in the woman; but this predominance does not exist in heaven. The particular will in the woman becomes common to the man; and the intelligence of the man is communicated to the woman; their souls are blended in this intimate union, which, in heaven, is called conjugal love, a source of indescribable felicity, but

* *Delicia sapientiæ de amore conj.* 1 to 132, 355, 356, 381 to 84. *Apoc. rev.* 881, 895, 955, &c.

always relative to the good and the true within them, and of their interior state of love and wisdom. Conjugal love, in its perfection, is found only in heaven, where it is the marriage of the good and true. God always unites in heaven, him and her who think in the same manner, and places them in that society which best suits them. As we always love that which is like ourselves, and as, in heaven, angels read the interior of one another by simple inspection, they love, and are beloved, at first sight, and their hearts and minds are united, which constitutes the marriage according to the decrees of God, who orders all things in heaven and upon earth ; whence it is commonly said that *good marriages are written in heaven*. This idea, and way of speaking is derived from heaven.

From the foregoing explication of the celestial marriage, which is the marriage of the understanding and the will, and of the good and true, it must not be inferred that the celestial union is destitute of pleasures. All the inhabitants of heaven are men ; and the married pair are male and female ; the inclination to unite themselves, impressed by creation, exists in the spiritual bodies of the angels, as in the material bodies of the men of this world ; the angels of the two sexes are always in the most perfect state of beauty, youth and vigour ; they enjoy, therefore, the ultimate pleasures of conjugal love, and far more delicious and exquisite than any which mortals are capable of tasting, seeing that the senses of the spiritual body are incomparably more perfect than those of the natural, and that their delicacy, joined to their eternal vigour, is never subject either to fatigue or disgust. These delicious unions produce no children, but they produce spiritual fruits of love and wisdom, which, incessantly augment the bliss of the happy pair.

Conjugal love is the divinity of the Lord, for it is the union of the good and true ; and the delight of this love is such, that the most united and virtuous pair upon earth, are not acquainted with it in the least degree.

The celestial marriages are celebrated by feasts and wonderful ceremonies, relative to the state of the love and wisdom of the parties.

Polygamy, adultery, and fornication are crimes unknown, and impossible in heaven.

Those who, upon earth, have lived in a state of conjugal love, recognize one another in heaven, and can there contract celestial marriage, if their degree of love and wisdom be equal.

The celestial marriage is the image and correspondence of the marriage of the Lord and the church, of which so much is spoken in scripture.

It is not astonishing that the angels, who are men, and are male and female, with a spiritual body and senses, should marry. Nor is it astonishing that conjugal love should form and augment, unceasingly, the felicity of angels, because God is love. All is love ; and even upon earth, love purified, that is to say, conjugal love, is the greatest happiness of mortals.

The marriage of the angels is like their existence, eternal. It approaches perfection more and more, ever producing new delights, and new fruits of love and wisdom.

The good and the true are the whole of the creation ; they are found in all created beings, and cannot exist but together ; there is no solitary good, or solitary truth, for both have a tendency to unite themselves in all beings. From the Lord, who is love and wisdom, or the good and the true united, these two qualities flow into all his creatures, according to their order and form. He has rendered the good necessary to the true, and the true to the

good ; this appears in spiritual affairs, as well as in natural, which correspond thereto ; the will, which is love, or the good, is not in the divine order, unless when it is united to the understanding, which is wisdom, or the true. The heart, which corresponds to the will, lives only by the lungs, which correspond to the understanding.

Man and woman were created to be the form of the good and true. In his interior, man is understanding or wisdom ; and woman, in her interior, is will or love. The inclination to unite themselves in the spiritual state has its effect and correspondence in the natural inclination. The woman was created of the man, she is the form of wisdom, inspired by love, she is the love of the wisdom of man, and the love of wisdom is beauty ; man is wisdom ; woman is the love of wisdom. The two interiors must, therefore, be united and blended, in order to fulfil their destiny, and be in the divine order.

The Lord took the beauty and elegance of the life of man, and transferred it into the woman ; when man is not re-united to this beauty, to this elegance of his life, he is stern, melancholy and savage ; when he is re-united thereto, he is chearful, joyous and mild. The woman was created in beauty, not for herself, but for her husband, to soften his severity, to sweeten his temper, to warm his heart, and to make with him one flesh.

In the universe, which is filled with beauty, there is nothing so lovely as a beautiful virtuous woman ; she was created such, that her husband might render thanks to the munificence of the Lord, who bestowed upon him so much love and beauty ; and that she, on her part, might give thanks to the Lord, who bestowed wisdom on her by means of her husband.

The natural inclination of one sex, for the other is invariable and eternal, because it proceeds from the interior, which is from God. All that is pleasant to the life of man, is the delight proceeding from his love; and the greatest of all these delights is the legitimate love of the sex, or conjugal love. Like unto an abundant source which overflows the interior, this love diffuses itself from the will through the understanding, and thence into the body, which is their instrument. This love passes from the celestial degree, into the spiritual, and from the spiritual into the natural. It becomes more sensible when, from the affections and the perception, it descends into *use*, which gives it a reality, to which great delight is attached, because this act is the end of the creation, the means which God has chosen whereby to multiply his images, in order to people heaven.

Conjugal love, which appears so ardent in two young persons enamoured of each other, is often considerably weakened, and, not unfrequently, becomes altogether extinct, because it is not the true conjugal love. It has not its origin in the interior, but in the exterior; the married pair are in the natural degree, and not in the good; and God, who alone communicates conjugal love, since this love is the good and the true, cannot communicate it unless to the good. Neither the mutual inclination of the two sexes, nor the desire of pleasure, is the cause of conjugal love, they are only *the effects* of it. Now, in such a married pair, there is no *cause*, consequently, there is no *effect*, no true conjugal love. Such a pair, so impassioned at first, are in the mere natural degree, which, from the nature of its essence, is soon disgusted and fatigued.

God is the good and the true united; whence man, who is his image, is also, in his own order,

the good and the true. Conjugal love, being the marriage of the good and true, exists like unto man, and with him. Man, after having, here below, stript off his earthly covering, cannot be deprived of life, which is from God, and in God; he cannot lose the form of life, or the human form, which is that of God himself. The angels, therefore, will be eternally men, male and female, husbands and wives; they will preserve, to all eternity, their inclinations to be united, because this union is the marriage of the good and the true, which is from God, and eternal like unto him; and, in order to accomplish this union, men have, in heaven, as upon earth, an interior, and an exterior. Their material and terrestrial human form is the impression of their substantial and spiritual human form, or the effect of it; now, there is no effect without a cause; God makes nothing in vain, and his works are eternal.

Conjugal love is, as we have already said, the representative form of the good and the true united. It is their marriage in the bridegroom and bride, one of whom represents the Lord, and the other the church; the male is the truth of the good, or the true by the good; the female is the good of truth, or the good by the true. Both these have a tendency to unite, because they were formed the one for the other. The love of wisdom proceeds from wisdom.

In its origin and correspondence, conjugal love is celestial, spiritual, holy and pure. All its pleasures are holy and pure, because the natural is derived from the spiritual, it is the form and effect of it; whence, it may be concluded that true conjugal love is given to those only who are in the good and the true by the Lord.

The animals, which have a portion of life, or love, proceeding from God, have the sexual.

love, because they are in the natural degree; but they have not conjugal love, because this love is in the spiritual degree.

When conjugal love exists between two persons, it attracts to itself sexual love, purifies it, and renders it chaste. There are three degrees in man, the soul, which is the first degree, the mind, which is the second, and the body, which is the third. Conjugal love is the union of souls, the junction of minds, and the effort or tendency to union of hearts, which is extended, and terminated in the union of the senses.

The state of man and woman is continually changing from infancy till death, but in a different manner; man elevates his mind into a superior light, the woman, hers into the superior heat. The two minds are formed together; but that of the wife is formed by the love of the husband, and in a manner which is concealed from her; whence it is written that the woman was created during the sleep of the man. The wife appropriates to herself the affections of her husband, which she receives with delight; and she is desirous of being her husband's love and wisdom.

Children, whose parents are in the true conjugal love, have in them the marriage of the good and the true; the son readily conceives every thing which is derived from wisdom; and the daughter loves whatsoever wisdom teaches.

Conjugal love by uniting minds, perfects them, and directs them towards eternity, for eternity is in this love; and this love, passing from the affections of the wife into the wisdom of the man, increases to such an extent, that it cannot be occupied but by eternity.

Conjugal love is in every chaste married pair, but it is in them, as in reserve, and depends always upon the husband. The wife

loves the conjugal tie only when it is beloved by the husband.

The influence which descends from the Lord into all his creatures, and which preserves, after having formed them, is an influx of the good and the true, and constitutes a conjugal sphere, that is to say a sphere of reformation, and of peace and innocence, of defence and propagation, and of mercy and grace. This conjugal sphere has influence by means of the angels, who are in the perfect conjugal love of the celestial marriage. Here below, it flows into the woman, who receives it immediately from the spiritual world, and communicates it to her husband ; but the communication is not reciprocal, and the husband cannot receive the influence unless from his wife.

He who respects and desires conjugal love, finds it ; at least, in heaven. The Lord there provides for the happiness of marriages, as he does upon earth, where we see a young man and a girl meet, as if by chance, and, at first sight, come to an agreement. The young man says : *There is my wife* : the young virgin : *There is my husband*. They converse together, are mutually delighted, and marriage is the result. This is believed to be the work of chance, whilst it is an effect of divine providence.

Conjugal love cannot exist between one man and several women, or between one woman and several men. It cannot exist between two, the one, of whom is good, and the other wicked ; or who are of different religions ; nor can it exist, except between the members of the new church of the Lord, because it represents the Lord and his church. It is likewise impossible to be found in marriages formed solely with earthly views, because the false is thereby joined with the true. In heaven, marriages take place only in the same society

of angels, that the congeniality may be more perfect, and the good and the true found in the same degree. It was upon this account that the Israelites were commanded to take to themselves wives from their own tribe only.

I have seen, in heaven, conjugal love represented by a virgin of inexpressible beauty, surrounded by a thin white cloud, because conjugal love causes the splendour of angelic beauty, and that heaven itself, with all its delights, is represented by conjugal love. This will readily be acknowledged, when it is considered, that, even in this world, all is agreeable, amiable and good, where there is love.

In the spiritual sense of the holy scripture, the terms *young man*, and *man*, signify the intelligence of the true; the terms *virgin*, and *woman*, signify the affections of the good.

In heaven they do not say *man and wife*, but *bridegroom and bride*,* to denote the junction of their souls, in order to express the union of their love for the good and true. They call each other by an angelic name, which expresses the idea of *mutual good*.

The primitive men lived in the perfection of conjugal love. We have no description of it, because, in the primitive ages, called the golden age, the silver age, and the age of copper, writing was not invented. The first historians were of the iron age. I learned this from some angels, who, by a spiritual favour of the Lord, shewed me, in the spirit, but nevertheless in reality, and whilst I was completely awake, several married people of the first ages. They dwell, in heaven, upon a mountain situated between the east and south.

The husbands or wives who violate, or despise conjugal love, approach the nature of

* *Époux et épouse.*

beasts; like them, they are merely natural and corporeal.

The opposite of conjugal love is found in hell, the inhabitants of which detest the good and the true, preferring, to this delightful union, discord, and filthy pleasures; conjugal love, corrupted, and diverted from its end, is the infernal fire. I have been shewn how the pleasures of conjugal love lead to heaven, and how debauchery and adultery lead to the abyss. I have seen the route of conjugal love directed towards heaven; the joys and bliss are there innumerable, and continue augmenting till the superior heaven or the heaven of innocence is attained, where they are ineffable. The opposite route has its direction towards hell. I saw there nothing but hideous, frightful and infectious objects. Adulterers appeared eaten up with ulcers, their whole bodies were of a livid hue, and they dwell in filthy holes. Adultery is a profanation; he who commits it profanes a holy institution, *viz.*—marriage. The crime of adultery is, always joined to those of cruelty and impiety. Debauchery is corruption, and the debasement of the spiritual part. Adultery is, as we have already said, a profanation. It is, upon this account, that, in the scripture, idolatry is, always, called *adultery*, and the forgetfulness of God's word, *debauchery*.

He who shall be able, with a pure will and intelligence, to meditate upon, and desire the true conjugal love, will see the creation unfolded, the type of all wonders, the cause of all effects, and the source of all felicity, upon earth, and in heaven. In fine, conjugal love is the whole of God and of men, since it is the good and the true, the divinity of the Lord in heaven.

It is written in *St. Luke* (xx. 35.) *In heaven, there is neither marriage, nor giving in mar-*

riage.—This passage must be understood of spiritual nuptials; which is proved by what follows:—*Those who enter into heaven are angels, children of God, and cannot die.* By *spiritual nuptials* must be understood the conjunction of man with the Lord, which is formed upon earth; and when it is there formed, it is formed also, in heaven; therefore it is said that it is not repeated, that there are no marriages in heaven. All the words of the Lord, contain an internal and spiritual sense, and, in this sense, the Lord is the *bridegroom*; in this sense, *to marry*, signifies to be united to the Lord, and to be *admitted to the marriage*, signifies to be received into heaven. The *wedding guests* are the good; and the Lord often terminates his parables, drawn *from marriage*, by speaking positively of himself. *Watch therefore*, says he in St. Matthew, xxv. 13. *because ye know not the day or hour in which the son of man will come.*

VISION.*

Being carried in the spirit into heaven, I heard, one morning at day-break, several virgins who were singing the praises of conjugal love. An angel informed me, that the whole city was alive with joy, for that, in a few hours, a wedding would be celebrated, and he offered to conduct me to the place where the ceremony was to be performed. When the time was come, he ordered me to prepare, and dress myself; I accordingly took a celestial robe, which all on a sudden became resplendent like a fiery light. I asked the angel why this happened, and he replied:—It is because you are going to be present at a wedding; upon such an occasion, our robes are resplendent, and become wedding garments.

* *Deliciæ sap. de am. conj.* 19, 20, 21.

The angel led me into the house, in which the wedding was to be celebrated. I was received in a friendly manner by him who presided at the ceremony, and who shewed me to the seat appointed for me. Soon afterwards I was requested to enter into the room adjoining the nuptial chamber. I there saw a table placed in the midst, upon which stood a magnificent golden candlestick with seven branches. The walls were furnished with silver lustres, which, being lighted, tinged the atmosphere with a golden hue. On each side of the chandelier loaves of bread were ranged in a triple row, and crystal glasses were placed upon four tables, one of which stood at each corner of the room.

I was examining all these beautiful objects when I saw six virgins issue from a closet adjoining the nuptial chamber, followed by the bride and bridegroom, who, hand in hand, advanced towards the balustrade near the candlestick, where they arranged themselves the bridegroom on the left hand, and the bride on the right, with six virgins near her. The bridegroom wore a triple crown upon his head, and had on a purple robe, with a vest of fine linen, of a splendid white. He also wore an ephod, fastened with a plate of gold, bordered with diamonds, upon which an eagle was engraved, being the nuptial emblem of this society. The bride, having upon her head a crown of gold, enriched with rubies, wore a scarlet cloak over an embroidered gown which was fastened round her waist by a golden girdle. When they were seated, the bridegroom turned towards the bride, put a gold ring upon her finger, a necklace of pearls about her neck, and bracelets upon her arms, saying: "Receive these tokens." She, taking them, embraced him, saying: "Now you are mine;" and he called her his wife. Each of their at-

tendants separately exclaimed: *May they be happy!* which they all, afterwards, repeated together. An envoy from the prince expressed, in his behalf, the same wish; and instantly an aromatic vapour filled the room as a sign of the benediction of heaven. Two of the attendants then presented to each of those who were present a loaf of bread, and a glass of wine; and when they had eaten and drank, the married pair rose up; the six virgins, carrying before them silver lamps lighted, accompanied them to the door of the nuptial chamber, which they entered, and the company separated.

I enquired of the angel who was my guide, the exposition and signification of what I had just seen; and he thus replied:—"The bridegroom, now the husband, represents the Lord; and the bride, now the wife, represents the church, because nuptials, in heaven, represents the marriage of the Lord with the church. It is upon this account that the bridegroom wore a triple crown, a cloak, a vest, and an ephod like *Aaron*; and that the bride wore a crown, and a cloak, like a queen. This representation is only for to day; to-morrow they will be clothed differently.—"But," said I to the angel, "since the bridegroom represents the Lord, and the bride the church, why was the former on the left hand, and the latter on the right?"—"Two things," replied the angel, "constitute the marriage of the Lord and the church, *viz.*:—love and wisdom; wisdom is at the right hand of love, seeing a man of the church is wise, as of himself; and, in proportion as he is wise, he receives the love of the Lord, now the right hand signifies power, and the power of love resides in wisdom. After the wedding, the representation changes, as I have already told

“ you, the husband represents wisdom, and
 “ the wife the love of the wisdom of her hus-
 “ band. But this love is not primitive love,
 “ but secondary; and the Lord inspires the
 “ wife with it, through the wisdom of the
 “ husband. The love of the Lord, which is
 “ the primitive love, is, in the husband, the
 “ love of knowledge; wherefore, after mar-
 “ riage, the husband and the wife united re-
 “ present the church.”

I then enquired why men did not attend the
 husband, in like manner as six virgins attended
 the bride; and the angel answered: “It is be-
 “ cause we are, now, all numbered among the
 “ virgins; the number six signifies the whole,
 “ and the completion, and virgins represent
 “ the church, which is composed of the two
 “ sexes. We are virgins, therefore, as to the
 “ church; whence it is said, in the Apocalypse,
 “ xiv. 4. *These are those who have not defiled*
 “ *themselves with women; they are virgins, and*
 “ *they follow the lamb whithersoever he goeth.*
 “ It is because virgins signify the church, that
 “ the Lord has compared it to the six virgins
 “ invited to the wedding, Matt. xxiv. 1. It is
 “ because Israel, Sion, and Jerusalem signify
 “ the church, that this church is so often cal-
 “ led, in scripture, *the virgin, the daughter of*
 “ *Israel, of Sion and Jerusalem.* The Lord
 “ also describes his marriage with the church:
 “ *The queen, placed at his right hand, in gar-*
 “ *ments, wrought in gold, will be led to the king;*
 “ *virgins, her friends, will follow her into the*
 “ *king's palace.* Psalms, xlv. 10 to 16.” I
 also asked, why, at this ceremony, I had seen
 neither priest, nor minister; and he answered:
 “ Upon earth it is necessary, but not in hea-
 “ ven, because of the representation of the
 “ Lord himself, and of the church, which men
 “ are ignorant of. With us, the priest per-
 “ forms the ceremony of affiancing; he re-

“ ceives the consent of the future bridegroom
 “ and bride, and confirms, and consecrates
 “ it. Consent is the essence of marriage; that
 “ which follows is only the form of it.

CHAP. XXXII.

Of Heavenly Felicity.*

HEAVENLY felicity flows from all the united sources which have been before pointed out. It is an interior spiritual delight, which expands itself throughout all the thoughts and actions. In heaven all is felicity, for all proceeds from love; and, as upon earth, so also in heaven, they love that which pleases, and do that which they love. The joys of heaven are innumerable and ineffable; *The eye hath not seen, says St. Paul, nor the ear heard; nor hath the heart of man ever conceived that which God has prepared in heaven for those who love him.* Not only every thing which can gratify the mind and heart is enjoyed in heaven, but each has also the satisfaction of communicating his happiness to all and to every one, thus enjoying, by communication, all the happiness of others; for celestial joy, has for principle the love of God and of our neighbour. The love of God is communicable, seeing it is the love which he has for himself and for all beings whose happiness he wills. All those who love him possess the same communicative love, because the Lord, who is in them, communicates himself, by their interior, to the interior of all the angels. The love of our neighbour is communicable by its nature, and

* *Arcana cœlestia*, 1726, 2776, 3028, 5002, &c. &c.

because it is the opposite to the love of self and of the world. In this celestial love the angel is constantly affected in the same manner as is the bridegroom, who would rather die than see his bride injured ; or the mother who had rather endure hunger than see her child want, or as is the man who exposes himself to the most terrible dangers for the sake of his friend.

Man is born again man after his death. God did not create angels ; and there are none but what have been men upon earth. The earth is the seminary of angels, and the nursery of heaven ; therefore the angels, having been men upon earth, preserve, in heaven, the form of man. Their bodies are of a spiritual substance, but real and tangible, and provided, as are ours, with five senses, with this difference, that they are, by far, more perfect ; and furnish all the enjoyments attached to our five senses, but infinitely more delicious. All the inhabitants of heaven are, consequently, in the prime of life ; and, in proportion as they increase in love and wisdom, so they increase in beauty and strength ; for the angels have, like us, an interior and an exterior, the latter being formed upon the model of the former.

All the reasonable gratifications which men have upon earth are also found in heaven, to increase the happiness of the angels, and this species of happiness results from the correspondence there is between natural and spiritual things. In the spiritual world the man-spirit exists in the midst of objects corresponding to his good terrestrial affections, because he preserves them. This truth was known from the remotest antiquity. *Virgil*, in the sixth book of the *Eneid*, which is only a description of the ancient mysteries of Asia, or the doctrine of correspondences, in describing the *Elysian Fields*, says that its inhabitants preserve, in it,

with their human form, all the reasonable desires and enjoyments which they had upon earth. The Druids, says *Lucan*, teach that death is only a passage from this life to another. We live, in fact, in the spiritual world (whether it be the world of spirits, heaven or hell) seeing we preserve in it the human form in all its perfection. Man considered with relation to his interior is a spirit, and the spirit is man, for otherwise he would neither think, will, nor act. If the subject of his will and thinking were not a substance it would be nothing; it is the spirit which sees, feels, understands, &c. The body is the clothing of the spirit; it is an instrument for the use of the spirit, which moves the springs of it at pleasure; thus man is not man by his body, but by his soul. The form of his body was modelled upon that of his spirit, by which he is man. The true human form is that of the soul, because man, as to his interior, was created in the form of heaven, which is the divine humanity of the Lord; and hence it is that man is capable of love and wisdom.

In order that I might know what the celestial joy is, the Lord granted me the favour to experience it. I therefore know what felicity is in heaven, but I cannot describe it. However, that I may give some idea of it, I will call it the sentiment of thousands and thousands of delights, constituting only one, which is the harmony of innumerable affections, so habitual and intimately blended together, that they are indistinguishable. These affections flow from heaven, according to their order and situation, and the interior state of the angel who experiences them. The minutest things in heaven contain an infinity of others, regularly arranged. In heaven every thing lives, and operates; and all is interior, because the celestial joy proceeds from the interior. In

this state of rapture, I have experienced that every delight proceeded from the heart, and expanded itself in such a manner through all my fibres, that each of them was extasy itself. Compared with such delight, the pleasures of the body are but as a stinking fog, compared to the soft and fragrant gales of the spring.

VISION.*

One day an angel appeared to me; he came from the east, and blew his trumpet towards the north, west, and south. He was clad in a floating robe, girded with a scarf, ornamented with sapphires, and sparkling rubies, and with expanded wings, descending slowly towards the earth, he alighted and advanced a few steps. Having perceived me he approached. I was then transported in spirit upon a hill situated in the southern region. "I have," said I, "heard the sound of your trumpet; I saw you descend from the heights of the air; pray tell me for what purpose you descended." — "I am sent," replied the angel, "to gather together, upon this hill, all the wise men of the christian world who are here, and to interrogate them concerning their opinion of celestial joy and eternal happiness. The cause of my mission is, that several inhabitants of your world, who are introduced amongst us, assert that there is not one man upon earth who has an idea of the pleasures that we enjoy. I am ordered to descend into this world of spirits, wherein men arrive immediately after death, to assemble the wisest men in it, and to learn from them, whether the ignorance of christians, concerning a future life, be as great as is reported,

* *Vera christ. rel.* 731 to 746, 750, 1, 2.

“ Wait a minute or two and you will see different bodies of these wise men arrive ; the Lord will prepare a place for their reception.”

After having waited half an hour, I perceived two bands coming from the north, two others from the east, and two from the south. Upon their arrival, the angel shewed them into a house prepared for them, in which their situations were marked according to the region from which they came. To these bands, which were six in number, a seventh joined itself, which the brightness of the east, in which it was placed, rendered invisible to the others. The angel informed them for what purpose they were assembled, and requested them to deliver their sentiments in order. The individuals of each band drew near each other, recalled to their minds their ancient ideas upon eternal happiness, and, after mature consultation, the first band, which came from the north, asserted that eternal happiness was the life of heaven, where they enjoyed, as soon as admitted, all manner of delights, as well sensual as mental, wherein every perception and sensation was extatic ; and, therefore, that the happiness of heaven is the entrance into heaven.

The second band from the north said that this happiness must consist in the pleasure of the company of angels, in their conversation, ever varied, full of sweetness, gaiety, and instruction.

The third band, which was the first of the two from the west, contended that celestial joy could only be a constant succession of feasting and mirth with *Abraham, Isaac, and Jacob* ; that they sat at tables covered with viands and wines of the most delicious flavour ; that to these banquets succeeded dances of youth of both sexes, concerts, and, at close of day, magnificent exhibitions and a second

banquet ; that such was the never-ceasing life of the inhabitants of heaven.

The fourth band, or the second from the west, said that they considered heaven as a delightful garden extending from east to west, and from north to south, producing trees loaded with flowers and the most delicious fruits ; that in the midst of the garden was the beautiful tree of life, around which the blessed were seated, adorned with its flowers and nourished by its fruit ; that their substances and odours, preserved and renewed by the genial warmth of a perpetual spring, maintained these happy men in the perpetual flower of youth, and in the same state wherein *Adam* and *Eve* were at the instant of their creation.

The fifth band, composed of the most spiritual, from the southern region, asserted that celestial happiness consisted in dominion, treasures, and the magnificence of a royal court. They added that they must reign in heaven with the Lord, and, as being his children, sit upon thrones, govern empires, and be served by angels. They represented to themselves the magnificence of heaven from the description given in the scripture of the New Jerusalem, each gate of which is to be a precious stone, and which will have walls of jasper, and be paved with gold.

The sixth band, which was the second from the south, could imagine no other happiness in heaven than religious feasts, holy worship, intermixed with songs and harmony, processions, ceremonies in magnificent temples perfumed and illuminated ; and, in short, in the constant elevation of the heart to God, and the certainty that all these things are pleasing to him.

The seventh band, the splendour of which rendered it invisible to the others, were a company of angels, from the society of those who

had sounded the trumpet. In the oriental heaven they had learned that their felicity was altogether unknown in the christian world, and, being assured of it, they said to the angel who had been conversing with me: "you know that, in the world of spirits, men find again the fantastic pleasures and enjoyments of which they had, when upon earth, composed celestial felicity; and that, discovering thereby the vanity and errors of their imagination, they find themselves instructed and prepared for heaven." Whereupon, the angel who had sounded the trumpet cried out to all those whom he had gathered together: "Follow me; I am going to procure you the felicity you have imagined; and, afterwards, you shall see heaven!"

The angel walked before them, and, first, separating those who had thought celestial happiness consisted in the pleasures arising from the company and conversation of angels, led them from the north, into a spacious house, in which were those who, upon the earth, entertained similar notions with themselves. There were more than fifty apartments, divided and distinguished, according to the nature of the conversations. They were speaking, in them, concerning the interests of princes, the intrigues of courts, of civil, religious, and moral affairs, and of the sciences. I saw, in the interior of the house, these talkers quite breathless, running from room to room, ever eager to talk and to hear. Some were describing the charms of the fair sex, whilst others related witty anecdotes, interspersing their recitals with facetious remarks which caused repeated bursts of laughter both in them and their auditors. Several appeared to me eager to leave the house; I followed them, and found them sitting melancholy and listless near the eastern door, which they were not able to open,

any more than they were, the three other doors. "We have been three days," said they, "in this house. The monotony of these eternal conversations stupify us; we cannot go out; and the thought of it constitutes our punishment, seeing it makes us dread an eternity of chagrin." The angel came to them and said: "The state in which you are is the grave of the pleasures you have formed an idea of, and which are no more than accessories to celestial happiness. It consists in the pleasure that is experienced in doing something useful to one's self and to others. It is the pleasure of use, which derives its essence from love, and its existence from wisdom; that is to say, love produces it, and wisdom preserves it. After having performed their functions, the angels betake themselves to company and conversation as you have desired to do, which recreates them, and rejoices the mind and heart. But the soul is the life of these recreations, it is always love and wisdom, it is the pleasure of use, without which every thing tires." Upon this the door opened, and no one was left behind.

The angel addressing himself to those who made celestial happiness consist in feasting with *Abraham, Isaac, and Jacob*, led them across a wood, into a chequered plain, where stood fifteen tables with the cloths ready laid, on one side, and fifteen on the other. The first was for *Abraham*; the second for *Isaac*; the third for *Jacob*; and the twelve others for the twelve apostles. The tables on the opposite side were for their wives: the first was for *Sarah*; the second for *Rebecca*; and the third for *Leah, and Rachel*; and the twelve others were for the wives of the twelve apostles. Dinner was immediately brought in, consisting of the most delicate viands, and in great abundance; and

the patriarchs and apostles, advancing in order, sat down to table, inviting the new comers, who also sat down with them, the men with the men, and the women with the women; and they all ate and drank, and were merry. After this decent and joyous banquet, the youth of both sexes sang and danced, and, in the evening, there were games and exhibitions; and, finally, a second banquet like the first, with this difference that the new comers were passed from the table of *Abraham* to that of *Isaac*, and, in succession, to those of the others, until the fifteenth day, when they were obliged to begin again; and so to go on to all eternity. The angel then said to them: "These persons with whom you have eaten are not patriarchs, but rude and ignorant people who have formed the same opinion as you of celestial happiness, and who are about to be instructed with yourselves." In rising from table, they saw in several of their companions the shameful effects of intemperance. The guards of the plain asked them whether they had not also eaten with *Peter* and *Paul*. At length they became uneasy and said their stomachs loathed the victuals, and the very sight of it made them sick; whereupon, they begged the angel to lead them back to their houses, which he consented to do, and said to them, as they passed along: "There is in heaven victuals and drink, and meals and feasts; there is singing and dancing, and spectacles and games. All these things are perfect; but the pleasure they procure is the *pleasure of use*, it proceeds from the affections of the angel, who disposes his mind to action. Thus it is that the mind is tranquillized and satisfied. Its tranquillity and satisfaction puts it into a state fit to be the receptacle of the love of use, by the Lord. In heaven food is given to the body, according to the

“ use it affords. It is splendid for those who
 “ are in an eminent degree; it is less splendid,
 “ but of exquisite flavour, for those who are
 “ in the middling degree; and mean for those
 “ who are disposed to mean uses. None is
 “ given to the lazy.”*

The angel having called those of the spiritual company who placed the happiness of heaven in royalty and magnificence, shewed them a portico, supported by columns and pyramids, before which there was a small palace. They went in and saw twenty personages on the right hand, and as many upon the left, who waited upon the others. Another, who appeared to be an angel, presented himself before them and said: “This
 “ portico leads to heaven; stay a moment
 “ here and prepare yourselves, for the chief
 “ among you are going to be kings, and the
 “ least will be princes.” Immediately a throne arose by each column, and upon every one of the thrones there was a cloak of silk, a sceptre, and a crown. Near each pyramid there was a seat three cubits from the ground, and upon the seat was a chain of gold, with the insignia of an equestrian order bordered with diamonds. Immediately a voice was heard, saying: “Now,
 “ come forward, dress yourselves, take your
 “ seats and attend.” The first ranks of the band advanced with eagerness towards the thrones, and the others towards the alcoves, where they, respectively, seated themselves. Immediately an infernal vapour arose, and surrounded them, which, being respired, swelled their hearts and countenances; and, in this atmosphere, of pride and vain confidence, they

* Laziness, properly speaking, is a vice, but there is no vice in heaven. By the word *paresseux* , the lazy, must be understood those who have less zeal in the performance of their duties—those who are, although wise, less elevated in wisdom than others.

believed themselves kings and princes. A crowd of young people appeared flying, and descending from heaven, all preparing to wait upon them, and, for that purpose, placed themselves before the thrones and alcoves, two before each. A herald ordered the kings and princes to wait a moment, whilst their courts were preparing for them in heaven, and till their courtiers should arrive with the guards; and they accordingly waited, but it was with anxiety, listlessness, and impatience of desire. At the expiration of three hours heaven opened above them, and the angels looking upon them with pity, said: "Fools that you are, what are you about, and why are you so sad? They are laughing at you; you are only players, men changed into idols, for believing that you should reign with Jesus Christ, like kings and princes, and be waited upon by legions of angels. In heaven, to know and to practice, is to reign; the kingdom of heaven is the kingdom of action; and the Lord has said: *Let him who would be great in heaven become a servant.* He desires the welfare of all, the good of practice, which, in heaven, he affects through the medium of angels; and, in the world, through the medium of man. To those who act faithfully he gives the love of practice, together with its reward, interior and everlasting beatitude. There are, in heaven, palaces, riches, great and minor dignities, courts, power, and magnificence. The great, in heaven, are those who have the greatest love for the public good. Their courtiers, their ministers, and their guards, their clothing and their palaces affect, in them, only the senses of the body; they make use of them, by order, for the public good alone, which requires that, in society, as in the body natural, there should be various effects

“ produced. These all proceed from the Lord,
 “ and are accomplished by angels and men ;
 “ and this is what is called reigning with the
 “ Lord.” Immediately the mock-kings and
 princes descended from the thrones and al-
 coves, and threw away their sceptres, crowns,
 and robes ; the infernal vapour was dissipated,
 and replaced by a bright cloud. It was the
 atmosphere of wisdom, which surrounded these
 ambitious spirits, and their minds were healed.

The angel afterwards approached those who
 placed eternal happiness in delightful tran-
 quillity in an enchanted garden ; and he in-
 troduced them at a gate formed of the branches
 and twigs of trees entwined. After many
 windings they came, at length, to a beautiful
 spot, where roses sprang up beneath their feet,
 exhaling the most exquisite odours ; and the
 most delicious fruits presented themselves to
 their ravished eyes. They also perceived a
 vast number of people, of both sexes, and of
 all ages ; some were dancing, or weaving gar-
 lands and crowns of flowers for the women
 and children, whilst others were gathering
 fruit, or carrying it in baskets, or pressing the
 juice of cherries and grapes into vessels of dif-
 ferent sorts. Some, at the brink of fountains,
 gaily chatted the hours away, and others walk-
 ed together, or reposed themselves in cool
 grottos. The angel then conducted his pupils
 into a beautiful orchard, planted with olive
 trees, orange trees, and lemon trees, where
 they saw several hanging their heads and
 weeping bitterly. “ For seven days,” said
 “ they to the new comers, “ have we dwelt
 “ in this paradise, which, at first, appeared to
 “ us delicious, and which, ever since the third
 “ day, has been tedious in the extreme ; but
 “ to-day it is insupportable, and there is not
 “ one of its beauties that does not create in
 “ us an unconquerable disgust. We want to

“ leave it ; but it is a labyrinth, the outlet of
 “ which cannot be discovered, and we dread
 “ being obliged to continue here in everlast-
 “ ing inquietude.” The angel replied, that
 this paradise was, in truth, the road to heaven,
 and that he would lead them thither ; where-
 upon they gave him the most affectionate
 thanks, and he led them forth with the com-
 pany he had brought in. As they were return-
 ing, he informed them that there was no cele-
 stial and eternal happiness that was not inter-
 nal. “ The external delights of paradise,”
 added he, “ are for the corporeal senses,
 “ which cannot be agreeably affected unless
 “ when the interior is so ; for delight of every
 “ sort corresponds to the soul, and proceeds
 “ from it ; every thing issuing from a different
 “ source becomes tedious, and is rather a
 “ fatigue than a pleasure.”—“What are the
 “ pleasures of the soul ?” exclaimed they.
 “ —They are,” answered the angel, “ the
 “ pleasures of love and of wisdom, proceed-
 “ ing from the Lord, and producing an effect,
 “ which is action. These pleasures descend
 “ from the Lord into the superior degrees of
 “ the mind, afterwards into the inferior, and,
 “ thence, into all the senses of the body ; this
 “ is true joy, and the only joy that can be
 “ eternal. You have seen paradise, and I do
 “ assure you that nothing can be found in it ;
 “ no, not a single leaf, which does not pro-
 “ ceed from the marriage of love and wisdom,
 “ in action or use ; whence it is that if man
 “ be in this action or use, he is in the celestial
 “ paradise or heaven.”

The conducting angel, taking with him those
 who believed that celestial happiness was a
 religious festival without end, and the eternal
 glorifying of the Lord, led them into a small
 town, in the midst of which was a temple, and
 the houses of which were all consecrated. Here

they saw a great multitude who came from the neighbouring villages. The priests received them in a friendly manner, and taking them by the hand, led them, in the first place, to the door of the temple, and, afterwards, into one of the consecrated houses; where they initiated them into the perpetual worship of the Lord, telling them that this town was the porch of heaven; and that, from the temple which they saw, they would enter the exceeding grand and magnificent temple of heaven, where God is eternally glorified by the prayers and praises of angels. They added that it was necessary first to enter their temple, and to remain there three days and three nights; to pass afterwards into the consecrated houses, for the purpose of praying, groaning, and listening to sermons; and, lastly, that, during the whole initiation, nothing must be spoken, or thought of, but what was holy, pious, and religious. The angel led his company into the temple, which was full of common people and of the better sort. The doors of the temple were guarded that no one might go out of the temple until he had passed three days there. "Those whom you see," said the angel, "are in their second day. Observe them, and see in what manner they glorify God." The greater part was asleep, and awaked gaping. Several by the continual elevation of their minds to God, appeared as faces without bodies, and it is in this manner they see one another. Many were looking wildly about them; and all of them experienced a heaviness at their hearts, and the greatest uneasiness. Then, turning their backs to the pulpit, they cried out: "Make an end of your preaching; our ears are stunned with it; we can no longer distinguish the words; we only hear a continual humming of the voice that wearies us to death." At last,

they all rose at once, and ran towards the door, broke it open, and forced the guard to give way, whilst the priests ran after them, still continuing their sermons, and mingling them with their sighs and prayers. "Celebrate the festival," said they to them, "glorify God, sanctify yourselves, and from this portico of heaven we will introduce you into the exceeding great and magnificent temple of the Lord, where you shall glorify him eternally, which constitutes the felicity of angels." These words were not heard by the fugitives, whom the preaching had rendered stupid, as it were, and who had then no other desire than to get home. They tore themselves from the arms of the priests, who were striving to drag them into the consecrated houses that they might preach to them there; and they cried out: "For God's sake let us alone, we are ready to faint." After this contention, four men, of whom one had been, in the world, an archbishop, and the three others bishops, and who were now angels, appeared clad in white, and wearing tiaras upon their heads. They addressed themselves to the persecuting priests, saying: "From the heights of heaven we have seen you feed these sheep, even to satiety and madness. You do not know that to glorify God is to bear the fruits of love, and to perform the duties of our station faithfully, sincerely, and exactly. This is the love of God, and of our neighbour, the bond and happiness of society, whereby we glorify God, adding worship to it on certain days appointed for that purpose. Have you not read these words of the Lord?—*You glorify my father in bearing much fruit, and in becoming my disciples.*—John, xv. 8. You may be in the glorification of the Lord, because it is your employments, which procures you honours

“ and rewards; but you are no more in this
 “ glorification than your auditors, if your
 “ honours and rewards do not make one with
 “ your employ.” Immediately the bishops
 ordered the guards at the doors to suffer the
 multitude to go out and in freely; *that* multi-
 tude who had made the celestial happiness con-
 sist in perpetual worship, and the eternal glo-
 rifying of God.

At length the angel returned to the house
 where the general assembly was held, and,
 having called those who believed that celestial
 happiness was nothing more than entering into
 heaven where the angels enjoyed every plea-
 sure that is to be found at a wedding, or in
 kings' palaces, on rejoicing days, he spoke,
 and said:—“ Wait here a minute, I will sound
 “ the trumpet, and you shall see persons ar-
 “ rive, who are eminent for their penetration
 “ into spiritual affairs.” In fact, nine sages,
 crowned with laurel, shortly made their ap-
 pearance; whereupon the angel said to them:
 “ I know that, in compliance with your
 “ prayers, you have been permitted to ascend
 “ to heaven, whence you are returned to this
 “ inferior earth, with a complete knowledge
 “ of celestial affairs; have the goodness to
 “ relate what you have seen.” To which
 the first sage replied:—“ Ever since my infan-
 “ cy I have looked upon heaven as the centre
 “ of all the beatitudes; the re-union of a
 “ thousand pleasures, surpassing those which
 “ a lover enjoys upon entering the bridal bed
 “ with his beloved spouse. Impressed with
 “ this idea, I ascended to heaven. Having
 “ passed the first and second guard, he who
 “ commanded the third asked me who I was;
 “ and I answered, that I had ascended to
 “ heaven according to my desire. I then beg-
 “ ged him to introduce me, which he did.
 “ At first I saw two angels clothed in white,

“ who examined me, and, murmuring said :—
 “ *Why has this new guest not got on the cele-*
 “ *tial robe ?* I heard them, and called to
 “ mind the same reproach made by the Lord
 “ to him who came to the marriage feast with-
 “ out a wedding garment. I besought these
 “ angels, therefore, to give me the celestial
 “ robe ; they laughed at my request, and one
 “ of them came up to me, charged with an
 “ order from the court, commanding that I
 “ should be stripped naked, cast down from
 “ heaven, and my clothes thrown after me,
 “ which was immediately executed.”

The second sage said :—“ I also believed that
 “ heaven was nothing but delight ; I entered,
 “ and my countenance drove away the angels,
 “ who fled and called me *a night-bird*. At
 “ this instant I thought I lost the form of man,
 “ though, in fact, I did not lose it, but the
 “ sentiment proceeded from the attraction of
 “ the celestial atmosphere. Shortly after-
 “ wards an angel came with an order ; he was
 “ followed by two attendants, who, taking
 “ me back the way I had come, led me to my
 “ own house, where I appeared to others, as
 “ well as to myself, like a man.”

The third sage then spoke, and said :—“ My
 “ ideas concerning heaven, had always, for a
 “ basis, the place, and not love. When I ar-
 “ rived into this world of spirits, I ardently
 “ desired to see heaven ; I perceived some
 “ going thither, whom I followed ; and I en-
 “ tered with them, but I was not able to pro-
 “ ceed more than two or three steps. Whilst
 “ I was thinking upon the beatitudes and
 “ eager to enjoy the delights which proceed
 “ from the brilliancy of heaven, the essence
 “ whereof is wisdom, my mind was, all on a
 “ sudden, overwhelmed with stupidity, my
 “ sight was obscured, and I became mad. The
 “ heat of heaven which corresponds to its

“ light, and of which the essence is love,
 “ pierced my heart, and I felt a most painful
 “ anxiety, an infernal torment, which caused
 “ me to fall backwards. Some guards, sent
 “ by the court, bore me away gently, and
 “ restored me to my proper light and heat,
 “ when I recovered my senses and strength.”

Then the fourth sage said :—“ I had always
 “ the same idea as he who spoke last. Having
 “ enquired of the inhabitants of this spiritual
 “ world, if I could ascend to heaven, they an-
 “ swered that I might, but that I must take
 “ care I were not precipitated thence. I
 “ laughed at their apprehensions, and as-
 “ cended immediately, expecting to find all
 “ possible joys ; but scarcely had I entered,
 “ when I was seized with anguish of mind,
 “ and the most excruciating pains in my
 “ head, and throughout my whole body, inso-
 “ much that I found myself ready to expire.
 “ I rolled upon the earth, and writhed like a
 “ serpent when brought near to the fire ; and,
 “ having dragged myself to the edge of the
 “ precipice, I threw myself down of my own
 “ accord.”

The five other sages related also marvellous accounts of their ascension ; they compared their change of state to that of fishes brought out of water into the air. The torments which they had endured caused them to renounce heaven ; and they wished for nothing more than to remain where they were, and to live quietly with their neighbours. They were not ignorant, however, that, in the world of spirits, the good were preparing for heaven, and the wicked for hell, and that, after this preparation, all of them, being driven by his ruling love, sought the society of such as he resembled, and, voluntarily, entered either heaven or hell, where they eternally remained. In short, all those who were present agreed

that they had always considered heaven as a place, and as the centre of every delight.

The angel guide then said to them:—" You now perceive that the celestial joys belong not to place, but to the interior state of the life of angels. This state is love and wisdom. Use, which contains them both in itself, unites them and constitutes the state of the celestial life. By love, wisdom, and use, I understand faith, charity, and good works, for they are the same. In the spiritual world, as in the natural, there are places, otherwise there would be no habitations, or particular dwellings; but, nevertheless, they are only apparent, and relative to love and wisdom. An angel carries his own heaven with him, because he has the love of his own heaven. Man is, by his creation, a likeness, an image, and a type of the great heaven, which the human form also is; whence it is that every one enters that heavenly society of which he is the particular form. When he enters this society, he enters into a form corresponding to his own; he enters it as into himself, and by himself; and he enters into himself as into this society, and by it. His life is that of the society, which life is his own; thus each society is a public good, a whole of which the angels form similar parts. Hence it must be concluded that those who are in the evil, and in the false, are images of hell; images, which, if placed in heaven, are tormented by the influence and violent activity of contraries; for infernal love is the opposite of celestial love. The pleasures of the two clash against each other as enemies, and, when they meet, kill each other.

The angel having left off speaking, a celestial voice said to him:—" Select from this assembly ten sages, and bring them to us

“ The Lord will so dispose them, that they
“ may, for three days, without pain, support
“ the heat and light of heaven, which are
“ love and wisdom.” The choice being made,
the elected ten followed the angel, and, by a
winding path, came to the top of a hill. After-
wards they arrived at the summit of a moun-
tain upon which the heaven of those angels
was, and which, from afar, had appeared to
them as a vast region in the clouds. The doors
were opened for them, and when they had
passed the third, the conducting angel went
to announce their arrival to the prince of this
society ; who thus replied :—“ Take some of
“ my guards, and tell these strangers that their
“ arrival gives me pleasure. Shew them into
“ the entrance of my palace, where each of
“ them will find an apartment containing a
“ room and a closet. Take also some of my
“ courtiers to accompany them, and let my
“ servants obey their orders.” All this being
executed, the angel returned to the chosen ten,
who requested that they might see the prince.
“ It is too early,” replied the angel, “ you
“ cannot see him before noon ; for now every
“ one is busy in the performance of his du-
“ ties ; but you are invited to dinner, when
“ you will sit at table with our prince. In the
“ mean time, I will shew you his palace, and
“ all the wonders it contains.” They accord-
ingly approached the palace, and admired its
form. It was spacious, and built of porphy-
ry ; the foundation was of jasper, and the por-
tico was supported by six lofty columns of
lapis-lazuli. Plates of gold formed the roof ;
the windows were large, and of shining crystal,
sustained by compartments and bars of gold.
Having entered the palace, they walked from
room to room, which were enriched with orna-
ments of unspeakable beauty, and the most
inimitable sculptures. Tables of gold and

silver were placed against the walls, and were covered with utensils, each formed of a single precious stone of a celestial form. In short, they saw more wonders than the whole earth is capable of producing, and even more than can be imagined in heaven. Whereupon the angel said:—“ He who built the universe; “ made every thing which you here admire; “ and gave them as a reward to our prince. “ Here is real architecture; the very art itself, the rules whereof pass from our world “ into yours. Perhaps you suppose that we are “ proud, and vain of all those wonders? No, “ they only form accessions of joy to our “ hearts; and they affect us no farther than as “ they cause us to contemplate the power and “ goodness of the Lord in these his works. But “ it is not yet noon; come and see our prince’s “ garden; it is contiguous to the palace.”

As soon as they had entered it, the angel continued:—“ This is the most beautiful garden “ in our celestial society.”—“ A garden!” “ cried the others, “ we see only a tree, the “ boughs of which are loaded with golden “ fruits, and the leaves whereof are of silver, “ bordered with emeralds, besides several children under the tree.” The angel answered them, with an inspired voice:—“ This tree “ in the midst of the garden is called, by us, “ the tree of our heaven, and, by some, the “ tree of life. But draw near, your eyes will “ be opened, and you will see the garden.”

They drew near, their eyes were opened, and they saw trees loaded with fruit, whose trunks were entwined with vines, and the heads of which bowed with their fruit towards the tree of life, which stood in the midst of them. These trees, regularly disposed; formed divers circles, spreading themselves after the manner of ivy, in the order of their respective species, and according to the beauty and goodness of

their fruit. These different circles commenced at a certain distance from the tree of life; and the intervals, shining with a light resembling that of the aurora, successively illuminated the surrounding trees. The first of these trees, which were the most beautiful, and most loaded with fruit, were properly called the trees of paradise. None of them exist, nor can they exist upon the earth. Afterwards, came the trees which yield oil and wine; to them succeeded the odoriferous trees, and lastly, those trees, the wood of which is good for workmanship. Between these trees there were seats formed of boughs interwoven with their fruits and leaves; and near each seat, there was a door, through which there was an entrance into flower gardens and meadows which were separated by avenues and verdant banks. Astonished at the view of those beauties, the elect ten exclaimed:—"See heaven in its proper form; on whatsoever side we cast our eyes, we feel the celestial influence, the extacy of which is ineffable." The angel was ravished to hear them speak in this manner, and thus addressed them:—"All the gardens of our heaven have forms answerable to the celestial beatitudes, in their origin. The influence of these beatitudes, having elevated your spirits, have extorted from you the exclamation:—"*See heaven in its proper form.* Those who do not receive this influence, see nothing in this paradisaical form but a grove; and those only who are in the love of *use* receive the influence. It is not given to those who are in the love of glory."

The angel explained to them the correspondence and signification of the different objects in the garden, when one of the prince's domestics came to invite them to dinner. He was followed by two guards who brought them robes of fine linen, which they put on them, because no one could be admitted to the table

of the prince without having on the celestial garment. As soon as they were ready, they followed the conducting angel, who shewed them into the gallery of the palace, where they heard the prince conversing with some of his nobles and the heads of administration. Shortly afterwards, a large door opened towards the east, and the prince appeared with a numerous retinue. Before him walked his counsellors of state; next came his privy counsellors; and after them, the principal officers of his court. The prince was in the midst of his courtiers, and his guards followed him. In all there were a hundred and twenty persons. The angel, standing before the ten strangers, who, by their clothing, appeared to be inhabitants of heaven, respectfully presented them to the prince, who advanced towards them, and invited them to the banquet. They followed him into a saloon, in the midst of which stood a lofty pyramid of gold, surrounded by a hundred chalices ranged upon their shelves in triple order, and filled with consecrated bread, with the must of wine, and cakes made of meal and wine. From the middle of the pyramid issued streams of nectareous wine, which, dividing themselves, filled the glasses of all the guests. Near the pyramid were heavenly forms of gold, which served the table with dishes and plates of viands of every sort. These heavenly forms were made by art the result of wisdom, which no man can either imitate or describe. The dishes and plates were of silver curiously engraven, and the drinking cups were of precious transparent stones. Thus was the table set out.

The prince had on a long purple robe, embroidered with silver stars. Under this robe he wore a silken vest, of a hyacinthine colour, and open at the breast. Upon his girdle was embroidered the peculiar insignia of his so-

ciety; it was an eagle brooding her young upon the top of a tree, bordered with diamonds. The prince's counsellors wore cloathed in the same manner, except that, instead of the peculiar insignia, they wore golden chains about their necks, from which hung engraven sapphires. The courtiers wore robes of grey linen, upon which young eagles were embroidered in the midst of flowers. The rest of their clothing was of an opal coloured silk.

The counsellors and governors stood around the table, and, having received orders from the prince, joined hands and addressed a short prayer to the Lord, after which the prince made a sign for the company to sit down, and, addressing himself to the strangers, said:—"Sit you down with us also, there are your places." The courtiers who were to serve them stood behind their chairs, and the prince said to them: "Each of you take a plate in the circle where they are, and a chalice at the foot of the pyramid." They took them accordingly, and immediately there appeared others in their stead, the glasses filling of themselves from the wine of the pyramid. When they had eaten and drunk, the prince, towards the end of the repast, again addressed them:—"I know," said he, "that, after having been assembled in the word of spirits in order to declare your opinions concerning celestial felicity, you have made it depend upon the pleasures of sense; but know that they are nothing without the pleasures of the soul; it is the soul which delights the senses. The beatitudes of the soul are not sensible in themselves; but they become more and more so when they descend from the thoughts of the mind into the sensations of the body. This is what constitutes eternal happiness, which, in the soul, is a rapture; in the corporeal sensation a pleasure; and, in the body itself,

“ voluptuousness. The joys of heaven are
 “ above all that you are able to conceive ; but
 “ what you exteriorly see of it here does not
 “ affect our interior. By the influence of the
 “ Lord we have love, wisdom, and use. These
 “ three things, which make but one, are our
 “ state, or celestial happiness ; but some sages
 “ of our society, whom I will send to you in
 “ the afternoon, will give you more ample in-
 “ struction.” The prince left off speaking,
 rose from table, and all the guests with him.
 After wishing them peace, he told the angel
 who conducted the elect ten, to shew them to
 their rooms, and to call together such cheerful
 persons as might serve to entertain them by re-
 lating the pleasures of heaven. In short, he
 gave directions that all possible honours should
 be paid to them.

These orders were duly executed. Several
 persons, chosen from out of the city, came to
 entertain them with every variety of agreeable
 amusement. “ We will relate to you,” said
 they, “ the amusements of our society. Our
 “ wise men will inform you in what manner
 “ these exterior amusements become interior
 “ joys ; but know first, that, upon certain
 “ days appointed by the prince, we have es-
 “ tablished feasts to refreshen us after the
 “ fatigues of emulation which we sometimes
 “ experience in the exercise of our duties.
 “ During these days of gaiety, there are, in all
 “ our public places, vocal and instrumental
 “ concerts, and, in the skirts of the city, games
 “ and exhibitions. In the public places or-
 “ chestras are erected, surrounded and pro-
 “ tected by balustrades formed of vines load-
 “ ed with grapes. There, the musicians are
 “ seated in three rows, with their wind and
 “ stringed instruments. Near them are the
 “ singers of both sexes, who sing solos, and
 “ in parts, and these songs are ever varied,

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“ agreeable and expressive. These concerts
 “ are held in the morning and evening. More-
 “ over, every morning the songs of young vir-
 “ gins are heard from the houses surround-
 “ ing our public places, which echo through-
 “ out the whole city ; and it is the affection
 “ of spiritual love which these virgins sing.
 “ Modified by the sound of melting strains ;
 “ this affection exists in, and is expressed by,
 “ the song. It flows into the souls of the
 “ hearers, and there excites the correspondence.
 “ These virgins assure us that their singing
 “ also inspires and animates themselves ac-
 “ cording to the influence it has upon those
 “ who hear it. When they leave off, the win-
 “ dows and doors of all the houses are shut.
 “ Silence reigns then throughout the whole
 “ city ; no cries are heard, nor any vagabonds
 “ seen ; every one is employed in the duties of
 “ his station. At noon the doors are opened ;
 “ and, in the afternoon, the windows. Young
 “ girls and boys, under the inspection of their
 “ masters, are seen exercising in the public
 “ place. At the extremity of the city there
 “ are different games for adults. There they
 “ play at tennis and exercise themselves in
 “ running and wrestling. They also make
 “ recitations, and dispute amongst themselves ;
 “ and the prizes are awarded to the most skil-
 “ ful and intelligent. In the neighbourhood
 “ of the city there are theatres, wherein come-
 “ dians represent all the decent actions of moral
 “ life. There are also other players, or buffoons,
 “ for the reasons which are now about to be
 “ explained. There is no virtue which, with all
 “ its effects, is capable of being represented
 “ otherwise than by things which are relative
 “ to it, from the greatest even to the least
 “ These buffoons represent these least things t
 “ that degree that they are reduced to nothing.
 “ But as to indecent things, they are not

“ able to represent them, unless figuratively,
 “ and, at it were, in the distance. It is thus
 “ ordered, because the good and the decent
 “ of each virtue never can, by any successive
 “ progression, pass to that which is bad and
 “ indecent, but only the least of its own
 “ kind, after which it dsappears; and when
 “ this happens its opposite commences, Whence
 “ it comes to pass that heaven, or whatsoever
 “ is good and decent, has nothing in common
 “ with hell, where all is wickedness and in-
 “ decency.”

Here a messenger announced the arrival of
 eight sages whom the prince had sent, and
 who, after having testified to the strangers every
 kindness and attention, explained to them the
 commencement and progress of wisdom, which,
 in angels, has no bounds, but increases through-
 out all eternity. “At table,” said they, “our
 “ prince spoke to you of the seat of wisdom,
 “ which is *use*; we will also speak to you con-
 “ cerning this *use*. Man, when he was created,
 “ received love and wisdom, not for himself,
 “ alone, but for others, to whom it was his
 “ duty to communicate this divine gift; for
 “ the first duty of a wise man is to exist for
 “ others the same as for himself, which prin-
 “ ciple is that of society, seeing it is thus that
 “ society subsists. To live for others is *to*
 “ *use*; *uses* are *ties*, and are infinite, seeing
 “ there are as many of them, as there are of
 “ uses and different shades of good. We know
 “ spiritual uses which proceed from the love
 “ of God and the love of our neighbour; uses
 “ civil and moral, which arise from the society
 “ and state we dwell in, and from the love of
 “ our associates and fellow-citizens. There
 “ are also natural uses, which proceed from
 “ the love of the world and its necessities; and
 “ there are corporeal uses, which are derived
 “ from the love of self-preservation, in order

“ to superior uses. All these uses are from
 “ man ; they follow one another in order, and,
 “ when they are reunited, they are one in the
 “ other. Men who are in the first uses, that
 “ is, in the spiritual, are also in the following,
 “ and are wise men ; but those who, not being
 “ in the first, are, nevertheless, in the second,
 “ and, thereby in the third, are, upon that ac-
 “ count, not wise ; they only appear so by the
 “ politeness and exterior morality of their
 “ actions. Those who are neither in the first
 “ nor second uses, but only in the third and
 “ fourth, are any thing but wise ; they are *sa-*
 “ *tanic demons*, who have no love but for them-
 “ selves and the world. Those who are in the
 “ fourth uses only, have the least wisdom of
 “ all, and are *demons* who live for themselves
 “ alone ; and if they be occupied for others,
 “ it is in relation to themselves. Moreover,
 “ every love has its pleasure, which is its life ;
 “ now, the pleasures of the love of uses is the
 “ celestial pleasure, which penetrates all other
 “ pleasures, arranges them according to order,
 “ and renders them eternal.”

The sages afterwards made to the elect ten
 an enumeration of the celestial pleasures (pro-
 ceeding from the love of use) of which there are
 myriads of myriads, and which are all known
 and felt by the inhabitants of heaven. Thus,
 in reasoning upon wisdom, the day passed agree-
 ably away.

The next day, at dawn, the proclamation of
 the sabbath was heard. The strangers, having
 risen, questioned the angel concerning it, who
 replied :—“ This day is devoted to the worship
 “ of the Lord, and our priests are proclaiming
 “ it ; they are assembled in the temple, where
 “ they will remain about two hours.” They
 begged the angel to go thither with them and
 they all entered the temple, which was capable
 of containing three thousand people. It was

built in the form of a semi-circle, and furnished with seats on all sides, rising one above the other as in an amphitheatre. The pulpit was at a little distance from the center, and, behind it on the left hand, there was a door. The angels shewed the strangers the place where they were to sit, for, upon entering the temple, each one knew his own, an interior sentiment pointed it out to him, and, should he take another, he could not hear or see any thing; it would discompose order, and thereby prevent the priest from receiving the inspiration of the Lord. When they were all assembled, the priest went into the pulpit, and made a discourse full of spirit and wisdom. He shewed the holiness of the scripture, and the conjunction of the Lord with the spiritual and natural worlds, by the means of this divine scripture. As he was inspired, his auditors were fully convinced that the scripture had been dictated by *Jehovah*, the Lord; that it was from him, and that wisdom was in it, but that this wisdom, which was the Lord concealed under the literal sense, could not shew itself, unless to those who were in the truth of the doctrine, and in the goodness of life, that is to say, who were in the Lord as the Lord was in them. The discourse was ended by an affecting prayer. In going out the priest spoke to the strangers, for half an hour, upon the divine trinity. He told them that it was in Jesus Christ, in whom dwelt bodily the fulness of the divinity, as the apostle *Paul* also says. He likewise added something concerning the union of charity and faith, always styling faith the truth. The strangers thanked him, and, being returned to their apartment, the conducting angel said to them: — “ This is the
 “ third day you have passed in this celestial
 “ society; the Lord prepared you for three
 “ day only, and it is time that we should se-

“parate; take off the clothing which the
“prince sent you, and put on your own.”
As soon as they had done this, they found
themselves tormented with a desire to be
gone. They accordingly descended, accom-
panied by the angel, who led them back to the
assembly whence they had been taken; and
there they gave thanks to the Lord for having
deigned to shew them, by experience, celestial
joy and eternal happiness.



THE END.

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