

LETTERS

TO A

MEMBER OF PARLIAMENT

ON THE

CHARACTER AND WRITINGS

OF

BARON SWEDENBORG,

CONTAINING A

FULL AND COMPLETE REFUTATION

OF ALL

THE ABBÉ BARRUEL'S CALUMNIES

AGAINST

THE HONOURABLE AUTHOR.

BY THE REV. J. CLOWES, M. A. *K*

RECTOR OF ST. JOHN'S, MANCHESTER, AND LATE FELLOW OF TRINITY
COLLEGE, CAMBRIDGE.

*Blessed are ye when men shall revile you and persecute you, and shall say all
manner of evil against you FALSELY for my sake.—MATT. V. 11.*

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TO

JOHN SMYTH, Esq.

ONE OF

THE LORDS COMMISSIONERS OF THE TREASURY,

AND

Representative in Parliament

FOR THE

BOROUGH OF PONTEFRACT,

THE FOLLOWING

LETTERS

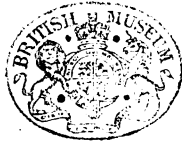
ARE

WITH ALL AFFECTIONATE REGARD

INSCRIBED,

IN TESTIMONY OF THE FRIENDSHIP WITH WHICH HE HAS
SO LONG HONOURED

THE AUTHOR.



P R E F A C E.



THE Author of the following Letters wishes to inform the Reader, that the *first five* of them were written some time ago, and would probably have still remained in their manuscript state, had not the Abbé Barruel's late unprovoked and unreasonable attack on the honourable character who is the subject of them, made it appear to the Author necessary to attempt to repel the calumnies brought forward in that attack. Those *five* letters therefore are now prefixed as an introduction to the five remaining ones, which contain a more immediate reply to the Abbé's charges, the Author conceiving that the contents of the former might be useful in preparing the Reader's mind to form a better judgment on the several points discussed in the latter.

It may perhaps seem to require an apology for obtruding on the Public any *new* religious opinions, and especially those contained in the Writings of Baron Swedenborg, at a time when *old* ones are in such an unsettled and disturbed state. The Author might be content to urge in his excuse, that he conceives an attempt to defend an innocent character (and such he verily believes Baron Swedenborg to be) against a violent and unjust assault, can never want an apology with a generous Public, since in the judgment of the candid and dispassionate, such an attempt will always carry along with it its own full justification.

But the Author is convinced he has yet other and more solid ground to rest his excuse upon in the present case, and which renders all apology needless. It is his firm persuasion, that the sentiments contained in the Writings of Baron Swedenborg, and

called new, are not *really so*, inasmuch as they are the sentiments contained and expressed in the eternal gospel. It is his further firm persuasion, that all the mischiefs and the miseries, which are at present desolating the Christian world, have their source solely in a departure from those evangelical principles and persuasions which are so strongly inculcated, and so luminously illustrated in the writings of the Swedish Theologian. Whatsoever apology therefore some may think necessary for calling the public attention to those Writings, the author of the following Letters is convinced that an apology would rather be necessary for his *concealing from* the public, especially at this awful crisis, that information, which, by its tendency to check the principles of modern profligacy and infidelity, and to restore again the true Christian Faith and Life amongst men, is closely connected with the well-being of society, because conducive to the re-establishment of pure and undefiled religion amongst all ranks and orders of mankind.

Many prejudices, it must be confessed, have hitherto operated to check the *general* reception of the Writings under consideration, and thereby to deprive many well-disposed minds of the benefit of a testimony, which they even feel themselves in want of, and would gladly accept, was it fairly proposed in its own native lustre, unsullied by the reproach with which the adversary of man is ever expert to disfigure what tends to the overthrow of his own kingdom. Amongst other causes which might be mentioned, in which those prejudices have originated, the author of the following letters is persuaded that a *mistaken idea* of the *real character* of Baron Swedenborg, as a witness of the truth, is not the least considerable. They, who indolently form their opinions from reports, without further examination, have been led to regard the honourable Author as a mere *enthusiastic visionary*, and his Writings as nothing else but the *wild effusions of a heated fancy and imagination*; when yet the fact is, that by far the greater part of his Theological Works contain the most solid and edifying expositions of the Sacred Scriptures, or WORD OF GOD; and that therefore the *real and proper character* of the honourable Author is that of an EXPOSITOR, or INTERPRETER of the Holy Volume, a character certainly entitled to the respect and veneration of Christians. It has been the endeavour of the writer of the following letters to do away the above

mistaken idea, and to place the venerable Swedish Theologian and his Writings in their proper point of view; and he humbly trusts, that when it shall be seen how the doctrines of this enlightened commentator on the WORD OF GOD tend to explain and unfold the contents of the Holy Book; how they bring to view the stores of its hidden and astonishing wisdom; how they demonstrate thus, by the most convincing of all proofs, the spirituality and divinity of the REVELATION OF THE ALMIGHTY; how they enforce its divine lessons of purity and holiness on the hearts and consciences of men, and thereby strike at the root of all infidel persuasions and practices, of all spiritual ignorance and iniquity among mankind; the mists of unreasonable prejudice will then be dissipated, and it will be further discerned, that so far from meriting the reproaches, which either malice or inadvertence has cast upon him, the honourable Author is entitled to the commendation of all good men, as a faithful and edifying witness, not only to the *truth*, but also to the *power* of the revealed WORD OF THE MOST HIGH, whereby it is so super-eminently distinguished from the word of man.

If in combating the Abbé Barruel's ideas, the author of the Letters has expressed himself at any time with any degree of *undue warmth*, or if he has *mistaken*, or *mis-apprehended* in any instance the Abbé's meaning, he is sorry for it, and willing to retract, on conviction, any unguarded word, which either passion or inadvertence may be found to have dictated. He is not however conscious at present that he has erred either through want of charity or consideration; his only fear is, lest he may appear to some of his readers to have been *too cool* and dispassionate, whilst he was refuting calumnies so exceedingly gross and so utterly unfounded. He has nevertheless the satisfaction of thinking that he *has* refuted them, be it by *too much* warmth, or *too little*, or rather, that the calumnies have refuted themselves, not being able to stand before the brightness and purity of the testimony which they were intended to overthrow; he is happy therefore in the reflection, that he has not only done justice to an innocent character, by vindicating him from unjust aspersion, but also that he has been not unprofitably employed in endeavouring to remove prejudices from the Writings of an illustrious Author, and thus to bring into more general circulation those pure evangelical doctrines, which (to use the words of

a modern writer on the subject) have a direct tendency to make men think justly, and to live uprightly, virtuously, and piously, according to the true spirit of GOD'S commandments; which seem highly calculated to deliver the human mind from the perplexities of many erroneous opinions at present circulating in the church, and at the same time from the disorders of fanaticism, superstition, and enthusiasm, by opening in a wonderful simplicity, purity and consistency, the great laws of order, or what is the same thing, the laws of the eternal truth; which inculcate a high reverence and love for the person of the REDEEMER, by shewing *who* and *what* he is, and likewise for his HOLY WORD, by unfolding the hidden treasures of divine wisdom and truth therein contained; which confirm every motive to a religious and obedient life, by exhibiting an experimental testimony, such as was never before vouchsafed to man, concerning the blessed fruits of holiness, and the miserable consequences of sin, in another world; in short, from the universal reception of which, the church has every thing to hope, and nothing to fear, whilst it continues to be accounted an essential characteristic of the church, **TO KNOW AND TO LOVE THE LORD JESUS CHRIST, AND KEEP HIS COMMANDMENTS.**

MANCHESTER, JUNE 28, 1799.

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LETTERS

TO A

MEMBER OF PARLIAMENT.

LETTER I.

Introductory Observations.

WITH the freedom inspired by a friendship, which I cannot but reckon amongst those signal blessings whereby a kind Providence would convince man of its liberality, I wish to address you on a subject of no small concern both to myself and to the public: I feel the greater boldness in such address, from a persuasion that it will be interpreted on your part with candour, and that as it proceeds from a pure intention of promoting the best interests of my fellow-creatures, so it will be received by you with all that forbearance, which makes allowance for difference of sentiment, and is not disposed to quarrel with an opinion, merely because it is not in exact agreement with your own. You have often told me that friends ought to be *free*, and therefore I shall presume that, according to your own maxim, you will not be displeas'd at the *freedom* with which I communicate my thoughts.

I have every reason to believe that yourself, and several others of my friends, are not a little surpris'd (I may perhaps say concern'd too) at the partiality which, for many years past, I have been known to manifest for the theological writings of *Baron Swedenborg*. Your surprise on the occasion, I confess, doth not surprise me: it would rather have been matter of wonder to me, if my conduct, in this instance, had not excited both astonishment and regret on the part of those amongst my friends, who are unacquainted with the nature and tendency of those writings. When I consider the prejudices which generally oppose every new religious doctrine, and which frequently take the fastest hold on those minds, that are influenced by the warmest zeal in favour of old doctrines, it was natural to expect that, in es-

pouring the sentiments of the above honourable Author, I should give occasion both of alarm and concern to my acquaintance. Much time and pains, we know, are necessary to examine the grounds of new opinions, and till this was done, and the cloud of prejudice thereby in some degree dissipated, it was not reasonable to hope that the public mind would be enabled to discern that bright gleam of truth, which was necessary to direct it in forming a just and impartial judgment.

I do not then condemn ~~either yourself~~ or my other friends for your feelings on this occasion, because until you had perused, and perused carefully, the writings in question, it was impossible you should feel otherwise. But I should condemn myself, and should think myself deserving of condemnation also from my friends, if by a close reservedness I should conceal from them the grounds and motives of *my own* sentiments. In *serious* points, it is certainly a duty we owe to each other, and to the public, to be communicative. Perhaps I have already offended by too long an omission of this duty; but I seem to have gained this advantage at least by my reserve, that it has allowed me the opportunity of scrutinising more minutely the foundation of those principles on which I have built my faith, and hence may afford a fair presumption, that if the superstructure be weak, its weakness cannot be imputed to the hurry and inattention with which it has been erected.

When I speak of *the duty of being communicative on serious points*, I wish not to be understood as countenancing or recommending an *over-hasty* zeal to introduce serious opinions, and especially those contained in the writings of Baron Swedenborg, into general notice. The temper of the times, it appears to me, affords but little encouragement to the best zeal on such occasion, and until the public mind is in a fitter disposition to contemplate on, and digest great and serious truths, it is perhaps to no purpose, or to a hurtful one, that such truths are presented to its view. Whilst the spirit of dissipation continues to intoxicate with the cup of its enchantments, and the inordinate love of gain and of false glory to disturb in human bosoms the empire of peace; the sobriety of truth, so far from expecting in such company a welcome reception, may rather look for all that ill-treatment which the quiet and the peaceable usually experience from the riotous and disorderly. Nevertheless I am very sensible, there are yet many minds which the intemperance of folly is not able to seduce, but which still retain a relish for the tranquil delights of wisdom, and the purities of holiness; and it appears to be a weighty

duty to endeavour to remove out of the way of such characters, all those prejudices, which may tend to obstruct their advancement towards that *holy land* of pure intelligence and solid virtue, towards which they are desirous to travel. In regard to others, I shall not be sorry if the writings of Baron Swedenborg still continue to give offence. It would rather be matter of concern to me, if they wanted this proof of their near alliance with the truth, which perhaps of all other things gives most offence to the disorderly.

What farther tends to check in my own mind any *over-hasty* zeal for the propagation of new doctrines, is the consideration that all doctrines, even of the purest and most sublime kind, are but *subordinate* things in regard to salvation, and that something superior to doctrines is necessary, before that blessed end can be attained by man. In this respect, I entirely subscribe to the sentiment of that pious Prelate who was wont to say, *theology is rather a divine life than a divine science*; and I cannot help also seeing a danger in some cases, lest the *lean kine* of speculative opinions should eat up all the *fat* and *well-favoured* graces of the Christian life. Certain it is, that the great evangelical virtues of humility, charity, and obedience, are the essential things wanted to form the true Christian, and that separate from these virtues, the highest and most heavenly knowledge *profiteth nothing*. Howbeit, if I cannot allow to doctrine the *supreme* place in the scale of saving excellencies, I am as little disposed to allow it *no* place, because I find it written, *My people are gone into captivity, because there is no knowledge**, and because I hear JESUS CHRIST say, *How is it that ye do not understand?* † Hence it should seem, that the doctrine or science of truth must needs be a thing of some concern, and on this account I cannot be persuaded to think with a *right reverend* friend of ours, that *it is a matter of indifference what a man believes, provided his life be right*: I would rather say, without a right belief it is impossible the life can be so right as it might otherwise be: in other words, a man's *creed* must of necessity operate on his *conduct*.

Impressed with this persuasion of the expediency of the pure doctrine of evangelical truth, in order to form the pure life of evangelical holiness, I cannot help feeling desirous, if not with a fiery and over-hasty; yet with a warm and temperate zeal; to call both your's and the attention of all good men, to a few considerations respecting Baron Swedenborg and his Theological Writings. The justification

* Isaiah v. 13.

† Mark viii. 21.

of my own conduct in regard to those writings, I must confess, is not without its influence on this occasion; but, if I know my own heart, an influence of an infinitely superior force is derived from the hope, that, by the removal of unreasonable prejudices, a freer circulation may be given to sentiments, which appear to me *at this day* more especially calculated to restore again amongst us the Gospel spirit and life, and thus to *build up again the tabernacle of David which is fallen down*:

To say to you *all* that suggests itself to my own mind on this subject, would be to waste too much of your valuable time, and thereby to commit depredation on the public. I shall therefore content myself with adverting to the four following points. 1st. The general character of the Hon. Author, together with the general nature and character of his theological writings. 2dly. The author's particular character as a *Seer*. 3dly. The state of the Christian world at this day, which seems to require the information to be derived from those writings. 4thly. Some of the particular doctrines or tenets, which the writings hold forth to our view as the genuine and proper interpretation of the Word of God.

In my next I shall communicate to you my thoughts on the first of these points. In the mean time, I remain, &c. &c.

LETTER II.

Containing a general Character of Baron Swedenborg, together with the general Nature and Character of his Theological Writings.

IT is difficult to say which of the two is the more fruitful source of mischief in the world, deliberate malice, or hasty and prejudiced judgment. Certain it is that the latter, by misleading the understanding, frequently produces the most fatal errors both in opinion and practice. But perhaps in no instance is its pernicious influence more notorious, than when it would decide upon particular books and their authors, and fix the precise standard of their reputation and character. In this case it is a melancholy, but no uncommon consequence (to express myself in the words of a pious and judi-

cious author) “ that the best writers on the best subjects are unattended to, and the benefit accruing from their love and their labours is not perceived by us, because we are hurried on, by the idlest of all prejudices, to condemn them without a reading, or to pronounce them to be unintelligible upon such a slight one, as can hardly be called an endeavour to understand them.” *

The theological writings of Baron Swedenborg, in common with many other excellent and edifying books, have been exposed to, and have suffered by the attacks of the above unchristian and unchristianising spirit of perverse judgment. *Rank enthusiasm!* is the anathema by which they have been denounced, whilst the names of *Swedenborg* and *Brothers* † have been classed together as belonging to the same family, when yet it is not a little remarkable, that the books of the former contain, not only the clearest detections of the true ground and nature of the enthusiastic character and spirit of the latter, but also the most awful warnings against being betrayed into its extravagancies. ‡ In the same perverse spirit, the hon. Author has been charged with asserting doctrines, which he absolutely takes the utmost pains to expose and prove groundless. But what, Sir, doth all this clamour of unjust judgment tend to demonstrate, except this, that the folly of supposing that *Satan casteth out Satan* is still alive amongst us? For how else could it ever be imagined, that the detector and opposer of enthusiasm is himself an enthusiast?

But, my dear Sir, I am persuaded you will agree with me in thinking, that such unfair and uncandid proceeding is altogether unjustifiable, and especially so, when it is resorted to under a pretence of supporting the cause of truth. I am persuaded also, you will further agree with me in the opinion, that before we attempt to form

* See the preface to Dr. Byrom's poem on Enthusiasm.

† Mr. *Brothers's* name is well known as the celebrated enthusiast of his day, but I do not conceive him to be *insane*, as he is commonly supposed to be, unless it be called insanity, to believe in the dictates of invisible spirits. Mr. *Brothers* hears a spirit speak to him, and he immediately concludes, that whatsoever that spirit speaks, *must* be true, not aware that a spirit can *tell lies*, as well as a man. The spirit calls himself the LORD GOD, as a lying and delusive spirit, there is reason to suppose, would not scruple to do, the more effectually to deceive, and it is Mr. *Brothers's* weakness to believe this lie. What additional reason have the readers of the writings of E. Swedenborg to be thankful for the information contained therein, by which all such mischievous leading is detected, and shewn to be contrary to the order of God, and to the best interests of man.

‡ See particularly the *Treatise on Heaven and Hell*, n. 249.

a judgment of authors and their books, we ought at least to seek an intimate acquaintance with them : we should acquire the best information we are able concerning the character of the writer, and we should give his writings a diligent and unprejudiced perusal. I will add (and I am sure that yourself and every true Christian will unite with me in the sentiment) we ought also to *pray* earnestly, that *seeking the truth in the love thereof, and for its own sake*, we may neither overlook it in the carelessness of thought, nor oppose it through the partiality of preconceived opinions.

Had the character and theological writings of Baron Swedenborg been examined in this spirit of temperate and serious judgment, I cannot be persuaded to believe, that such a torrent of unfair abuse would have been poured forth against them. It would certainly have been seen, that the Author's qualifications, as a witness of the truth, were unimpeachable, and that whether his birth, his education, or his natural and acquired talents be considered, he was eminently prepared to make deep researches in divine science. The learned at least might have known, that the son of *Jasper Swedborg*, the celebrated Bishop of *West-Gothia*, could not be a child of ordinary hopes, nor could an education under such a father be likely to disappoint the most sanguine expectations ; they might have known, that the Author of the *Regnum Minerale* and of the *Regnum Animale** must needs be distinguished both for genius and erudition, and that he, who by his talents recommended himself more especially to the favour of his Sovereign and to the admiration of Europe ; who rose to the rank of nobility, and was appointed to one of the most important public trusts in his own kingdom ; who by his private virtues secured respect from all, and friendship with the most eminent amongst the nobles and bishops in his own country—they might have known, I say, that a person of such qualifications, whilst he could not but be a promising subject for that illumination of the understanding, which was necessary to explore the vast but unfrequented regions of truth, was neither likely in his researches to be imposed upon himself, nor capable of imposing upon others.

* The *Regnum Minerale*, in three volumes folio, was published by our Author at Dresden, in the year 1734 ; and the *Regnum Animale*, in three parts quarto, was published, two parts at the Hague, in the year 1744, and a third part at London, in the year 1745. For a further account of these extraordinary works see *Dialogues on the Nature, Evidence, and Tendency of the Theological Writings of Baron Swedenborg*, sold by the publisher of this book, in London, and by Messrs. Clarke, Manchester.

I shall conclude what I have to observe on this head, in the words of a respectable Divine of the Church of England, who was personally and intimately acquainted with our Author. His words are to this effect: "Thus far I think that the credibility of Baron Swedenborg, as a witness to the truth of what he relates, stands unimpeached: the extensive learning displayed in his writings evinces him to be the scholar and the philosopher; and his polite behaviour and address bespeak the gentleman: he affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of heading a sect, that wherever he resides on his travels he is a mere solitary and almost inaccessible, though in his own country of a free and open behaviour; nor does he persuade any to leave that established Church to which they belong. He has nothing of the precisian in his manner, nothing of the melancholy in his temper, and nothing in the least bordering upon the enthusiast in his conversation or writings; he proves all points of doctrine from scripture testimony; always connects charity and good life with true faith, and is upon the whole as rational a divine as I ever read." *

Had the spirit of candour then directed the public judgment in regard to the *character* of our honourable Author, we should not have seen it disguised by that mantle of reproach and defamation which has so wantonly been thrown over it. And had the same spirit been exercised in the examination of his theological writings, I am inclined to believe that the serious part of the Christian world, instead of being offended at their supposed errors, would have rejoiced in the real truths which they display, in such a profusion both of beauty and of usefulness. At least it would have been seen, that *THE WORD OF GOD is the sure and only foundation on which those writings either build or are built*, and that therefore the principal and distinguishing feature in the Author's theological character is that of an *Expositor or Interpreter of the Sacred Oracles*, a feature of character surely entitled to the respect of Christians. The single question therefore would have been, *Is the mode of interpretation of the Holy Scriptures, which Baron Swedenborg has adopted, fanciful or true, groundless or to be depended upon?* And we should have heard this question discussed with all that cool and serious judgment which its importance

* *Preface to the Intercourse between the Soul and the Body*, 8vo. edit. p. xvi. A further account of the Author by the same Divine may be seen in the preface to the *True Christian Religion*.

demand: we should have had the satisfaction of seeing the wisdom of the Christian Church deliberately exercised in the solemn and profitable investigation, whether *the doctrine of correspondences*, on which the system of the theology of Baron Swedenborg is chiefly founded, be solid in its principles, and efficacious in its application. Or rather (excuse me, Sir, if I may appear presumptuous) we should have seen the same wisdom astonished alike at the solidity of the principles, and at the effects of the application of that doctrine.

Behold, here, Sir, the single point on which the testimony of the writings in question appears to me to turn! the honourable Author asserts, that *the Sacred Scriptures contain an internal or spiritual sense distinct from that of the letter*, and in making this assertion (I need not inform you) he is supported by the opinions of the best men and the most able writers in all ages of the Christian Church, from St. Paul and the learned *Origen*, down to the pious modern commentator on the Psalms, and his ingenious biographer. * Nay, he is supported by a still higher authority, the evidence of the Sacred Scriptures themselves, which bear witness to the *wondrous things* they contain under the letter, and to the consequent necessity of man's *eyes being opened* to see through the letter, before those *wondrous things* can be discerned and understood by him. † I shall not therefore waste your time in proving what must needs be so plain to every attentive reader of the Holy Records, who has only taken the pains to inquire within himself what that *spirit and life* are, which the SAVIOUR of the world declares his words to be, and further,

* Bishop Horne's *Commentary on the Psalms*, and the Rev. Mr. Jones's *Figurative Language of the Scriptures* are books so well known, that it is needless to appeal to the particular passages in those books, which confirm the above assertion.

† See Psalm cxix. 18. Also Luke xxiv. 45. See further John viii. 43. It is remarkable that in this last passage referred to, our blessed LORD accounts for the misunderstanding of the Sacred Scriptures, from this very circumstance, that the spiritual sense or meaning is not attended to. His words are these, speaking to the Jews, "*Why do ye not understand my speech?*" and the answer, which he himself gives, is, "*Because ye do not hear my word.*" The answer is certainly singular, as pointing out a singular distinction between the *speech of GOD* and his *word*, which is precisely the same as between the *letter* of the Sacred Scriptures, and the *spiritual sense* or meaning contained under the letter. May every reader, from this distinction pointed at by JESUS CHRIST, be led to see the danger of not distinguishing himself between the *letter* and the *spirit of the word of GOD*! And may he be led to see further, how necessary it is to consult and attend to the spirit, before the *letter* can be at all comprehended or understood.

what those *secret things* are, which the same Divine Teacher asserts to be *hid from the wise and prudent, and revealed unto babes*.

But our honourable Author proceeds a step further: he not only announces, in common with other good and enlightened men, the divinity and spirituality of the Sacred Writings, as manifested in their interior contents, but he also informs us what the appropriate *rule or law of language* is, according to which they are written. This rule or law of language he terms *the correspondence existing between things spiritual and things natural*, by virtue whereof *things natural*, as being the types and images of *things spiritual*, are used to express them. To illustrate this by a few instances—It is written in the book of the Prophet Isaiah, “*In the same day shall the LORD shave with a razor that is hired, viz. by them beyond the river, by the King of Assyria, the head and the hair of the feet; and it shall also consume the beard.*” Again, “*It shall come to pass in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass that for the abundance of milk that they shall give, that he shall eat butter, for butter and honey shall every one eat that is left in the land.*” Again, “*It shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverings, it shall even be for briars and thorns.*”—Ch. vii. 20 to 24.

Behold here, Sir, a few out of innumerable examples of the language of correspondence, which occur in the Sacred Writings, and which all tend to demonstrate, with an evidence irresistible, how absolutely impossible it is for all the critical skill of all the most learned commentators upon earth to discover the hidden meaning of the Sacred Writings, unless they be interpreted according to the above rule well understood and applied: but which all tend to demonstrate likewise with the same irresistible evidence, the superior excellence of that rule, whereby alone the richest pearls of wisdom and instruction, which lie deeply concealed in the above and similar dark passages of the WORD OF GOD, can be brought to light, and rendered both ornamental and profitable to the church.

It were endless to multiply instances of a similar way of expression, which occur in the Scriptures both of the Old and New Testament. Our BLESSED SAVIOUR'S discourses afford continual proof that he adopted the same instructive and divine language, and the natural names of *bread, door, vine, lamb, fire, water, salt, light, &c.* by which he describes himself and his doctrine, are alone sufficient

indications that he consecrated its authority, by the application of natural terms to express these spiritual and divine principles which proceed from and constitute himself.

Take heed, Sir, how you confound this language of correspondence with the language of mere *figure* or *metaphor*, for, as an ingenious writer on the subject has judiciously observed, "A mere figure or metaphor is the resemblance which one *natural* object or circumstance is supposed to bear to another *natural* object or circumstance; whereas a correspondence is the actual relation subsisting between a *natural* object and a *spiritual* subject, or a *natural* form and a *spiritual* essence; that is, between *outer* and *inner*, *lower* and *higher*, *nature* and *spirit*; and not between *nature* and *nature*, or *spirit* and *spirit*. This distinction should be well attended to. The language of correspondence is the language of God himself, being that in which he always speaks, both in his Word, and in his works; but figure and metaphor, together with the language of fable, are the mere inventions of man, which took their rise when the divine science of correspondences began to be lost in the world."*

But here I am aware you will hesitate, and perhaps halt, before you admit the above science as a rule for the interpretation of your bible. Your hesitation is certainly a commendable prudence, nor would I advise you to adopt the rule without previous consideration and cautious circumspection. All I would insist upon is, that *the rule ought to be fairly tried, and to be weighed in the scales of the most impartial judgment, as a thing of the utmost moment and magnitude*. I would further contend that it ought to be tried in the *fear of God*, and under a solemn impression of the divinity and sanctity of his word, otherwise an abundance of critical skill, and of what is called classical learning, may prove to be only an abundance of that *wisdom of this world*, which is *foolishness with God*, and from which the things of God are kept ever concealed.

Would your time admit, it might here be shown how the most learned ancient writers, as well as those in modern times, have had faint glimpses of somewhat allied to the above doctrine of correspondence, and have confessed its necessity in order to discover the internal spiritual meaning of the Sacred Writings. I might appeal

* See Hindmarsh's Letters to Dr. Priestley, 2d edit. p. 182, a work well calculated to silence all the cavils of such as object to the testimony of our honourable Author.

more especially to the venerable names of *Grotius*, of *Mede*, and of *More*, and particularly to the *cabala* of the latter, and also to his *alphabet of iconisms*, which you will find (whenever you will be at the pains to examine them) to be nothing else but imperfect sketches or rudiments of that science which our honourable Author afterwards applied so successfully. But not wishing to lay too much stress upon human authorities, I shall only observe, that it is certainly much in favour of our Author's mode of interpretation, and tends to demonstrate the superior excellence of the key which he uses to open the Sacred Volume, that it applies alike to the books of Moses, of the Prophets, of the Evangelists, and of the Apocalypse, and displays to the astonished eye the immense treasures deposited in those vast cabinets of the eternal wisdom. Every history, every prophecy, and every precept, is here seen to be the basis and the continent of the eternal truth, and to be marked in its style and composition with such characters of distinction from the words and writings of men, that it is impossible not to note the difference, and to be affected by it. The *plenary inspiration* of the Holy Book, and of all its parts, is thus no longer disputed, or even doubted, but as on the removal of clouds, when the sun shineth in his strength, the eye of the spectator is convinced that it is the sun which shineth, so by the removal of the cloud of the letter of the Word*, or rather by passing through that cloud, and discovering behind it the bright beams of divine intelligence which the science of correspondences makes manifest, a full conviction is wrought of the presence and operation of the **SUN OF RIGHTEOUSNESS**. And this it deserves to be remarked, is not the least considerable evidence in confirmation of the truth of our Author's explanation of the Sacred Scriptures, that their interior and inmost contents are shown to have reference to **JESUS CHRIST**, and to unfold the most edifying lessons respecting this **GREAT SAVIOUR GOD**, his kingdom, and the nature of that regenerate life which he came to

* By this expression, *the removal of the cloud of the letter of the word*, it is not meant at all to insinuate that the letter is to be disregarded and set at naught, as a thing of no value: it is only meant to say, that the spiritual contents of the letter are of more importance than the mere letter itself, just as a man's *meaning* is of more importance than the *terms* in which he expresses it: it is meant to say further, that the *spiritual contents* of the letter ought to be more attended to than the *letter*, in like manner as a man's *meaning* in discourse ought to be more attended to than his *expressions*, since it is possible, if the attention be kept too closely fixed on the expressions, the meaning may be overlooked.

More Alphabet of iconisms

effect in man: But mere lessons of instruction constitute only a part of the heavenly stores of the Sacred Volume. If the mind of the reader be in any disposition to receive the holy influence, he is taught further to look for the operation of a divine energy in himself, derived from the bosom of the holy word, full of the purest love towards God and towards man. As the hearts of the two favoured disciples of old *burned within them, while Jesus talked with them by the way, and while he opened to them the Scriptures**, so the pious disciple at this day, who is favoured with the same holy discourse, and has the same Scriptures *opened* to him, by a right apprehension of their interior contents, is made sensible of a similar *burning* of devout affection, purifying him from all the dross of sin and sensuality. Thus approaching the HOLY GOD in and through the pure medium of his own word, and endeavouring to form his life accordingly, he becomes himself gradually renovated in the same blessed spirit of truth and love, and is thus convinced of the divinity of the holy book by its divine effects, demonstrating with power that *the Word was with GOD, and that GOD was the Word.*† In making these observations, Sir, I could appeal to facts for the confirmation of their truth, and I deem it no light argument in proof of the efficacy of our Author's doctrine on the subject, that it has been a means already of establishing many thousand minds, in this kingdom only, in the brightest and most consolatory conviction of the divine original, authority and effect of the Sacred Scriptures.

On this ground then, Sir, the testimony of the writings of Baron Swedenborg appears to me to rest immoveable, and until it can be proved, either that the Word of God contains no spiritual and internal sense distinct from that of the letter, or that the doctrine of correspondence, as maintained by Baron Swedenborg, is a fanciful doctrine, and not applicable to the purposes to which he applies it, I cannot see how that testimony can be evaded or invalidated. To me it seems, that as an *interpreter* and *expositor* of the Sacred Scriptures, he stands without an equal, and I do not hesitate to subscribe to the sentiments of the pious divine of the Church of England above mentioned, where speaking on this subject he says, "The writings of this honourable man (Baron Swedenborg) recommend themselves, at first sight, to the discerning reader, by their genuine simplicity, by the profound veneration of the Author for

* Luke xxiv. 32.

† John i. 2.

the Sacred Scriptures, and also by his deep penetration into, and his clear elucidation of their spiritual sense, and of the mysteries contained therein, carrying with them a convincing evidence to the judgment of simplified impartial minds, between which and truth there is a certain congruity that disposes the former for an immediate reception of the latter; and this simplicity is termed in Scripture *the single eye*, according to these words of our Lord, (Matt. vi. 22.) *If thine eye be single, thy whole body shall be full of light.**"

LETTER III.

On the Character of Baron Swedenborg as a Seer.

IN my last I presented Baron Swedenborg to your view as an interpreter or expositor of the Sacred Scriptures: it must not however be concealed that he stands announced to the world in another character, for he declares in the most solemn manner, that *during a course of twenty-seven years of the latter part of his life, he had open communication with the spiritual world, and was instructed thereby in the nature of its laws, and the manners of its inhabitants, and thus made acquainted with many wonderful and heretofore unknown particulars, respecting the state of man after death.*

Why do I see you start, Sir, with surprise, and draw back with the reserve of reluctant incredulity? Read but the visions of the Prophets and of the Apocalyptic Divine, and you will be convinced at once, that the supposition of man's eyes being opened, so as to behold the great realities of another world, doth not involve *an impossibility*. The single question then is concerning *the probability* of such an event, and on this occasion I fancy I hear you urge, that since so many idle and groundless tales of a similar kind have been circulated in all ages of the church, you cannot but suppose that the relations of Baron Swedenborg on the subject are alike improbable and delusive. But why, Sir, do you give your argument this turn? Why not rather say, that since it is allowed that

* Preface to the True Christian Religion, p. vi. 5th edit. 2 vols. 8vo.

all ages of the church have abounded in reports of such supernatural communication, this very circumstance affords a *probability* at least, that some of them are true? Why not with like reason urge further, that since mankind in all ages appear to have been exposed to delusion in these cases of extraordinary discovery, this very circumstance renders it *more probable*, that, at some period or other, the goodness and wisdom of the Deity would interpose to check such delusion, by presenting to his creature man just and proportionate views of the invisible things of his kingdom and providence? And why not extend the argument still further, and say, that since the effect of the above delusion in the present age has manifestly been, to excite doubt and even denial, beyond the example of former ages, respecting præter-natural communications, and even the existence of another world, therefore it is *more than probable* that the *present age* would be the peculiar period of divine interposition, to guard man against the persuasions of error and confirm his faith in articles of such vast importance to his eternal well-being?

I shall not however waste your time and my own in the prosecution of this argument on *probability*, since it has already been so completely executed by the pious and learned Writer of the prefaces to the *Intercourse between the Soul and the Body*, and to the *Treatise on Heaven and Hell*, to which I refer you for further satisfaction on the subject. Nevertheless I cannot pass over this extraordinary part of our Author's character, without suggesting what appears to my own mind of importance to be attended to, viz. that the *credibility* due to his testimony, under that character, will depend much on the *credibility* due to his testimony under his superior character as an *expositor* and *interpreter* of the Sacred Scriptures: for certainly, if there shall be found good reason to believe, from his expositions and interpretations of the Word of God, that his understanding was clear, comprehensive, sound, and highly illuminated by the light of heavenly truth, this very circumstance affords solid ground to conclude, that he was less liable to be deceived or imposed upon in other points of spiritual intelligence. It deserves further to be well considered, respecting the super-natural part of our Author's character, that he never grounds any doctrine or precept of life on the communications he received from the other world, neither did he suffer his own mind to be guided or influenced, in regard to the obligations of duty, by any information suggested from that quarter. The Sacred Scriptures

are the oracles to which he continually refers as the supreme and only safe rule for the direction of human conduct, and he even points out the great danger of abandoning at any time this safe guidance, to listen to the enthusiastic dictates of departed spirits.

And here I cannot help noticing the *mistake* (shall I call it?) or the *wilful misapprehension* of those, who have confounded our Author's testimony on this occasion with that of *Mr. Brothers*, and of other enthusiasts of the day, whereas on examination it will be found, that the two testimonies are as different as light and darkness. Our Author, for instance, asserts that it is dangerous for man to listen to and obey spirits: *Mr. Brothers*, on the contrary, places himself entirely under the controul and guidance of those invisible agents. Our Author again insists, that man ought not to submit the regulation of his life and conduct to any law, but to the dictates of right reason, influenced and enlightened by the spirit and truth of the WORD OF GOD: *Mr. Brothers*, on the contrary, is perpetually calling mankind to obey *his* dictates, and to follow *him*, even in his greatest extravagancies, whilst he conducts them, in his new character of *Prince of the Hebrews*, to the possession of the promised land. Our Author further asserts, that, in the way of spiritual voice or vision, the Deity, *rarely, and only on very extraordinary occasions*, interposes for the guidance of his children: *Mr. Brothers*, on the contrary declares, that the Deity is continually speaking to him, and this on occasions so *trivial*, that did not compassion for the delusions of a fellow-creature excite other emotions, it would be impossible to suppress a smile. In the writings of our Author there is not to be found a single *prophecy*; and so far was he from assuming the exercise of this divine prerogative, that he continually testifies, and alleges solid reasons in support of his testimony, that at this day it is not allowed to foretell future events: whereas *Mr. Brothers*, as his writings abundantly declare, by his unreasonable and arrogant claim to the prophetic spirit, and by his fanciful and groundless application of it, is continually invalidating the authority from which he speaks, and supplying his readers with demonstrative proofs of the delusive and enthusiastic influence by which he suffers himself to be misguided. In short, what Baron Swedenborg saw, and heard, and wrote concerning the spiritual world, is so consistent and harmonious, so calculated to affect the mind with awful and edifying impressions, and at the same time so agreeable to the most sublime conceptions with which either Scripture or reason supplies us on

the subject, that Dr. Priestley himself was forced to confess *his ideas were grand*: Mr. Brothers, on the contrary, although he declares himself the continual subject of super-natural communications, has not suggested a single idea respecting the spiritual world and its laws, which can either excite awe, or tend to edification.

That characters so opposite should be confounded, and made the subjects of indiscriminate censure, is not to be accounted for, except from the influence of that unhappy spirit of prejudice, which finding an interest in such confusion, and not being at the pains to distinguish between the true and the false, the genuine and the spurious, gives the serious and thinking mind perpetual occasion to lament the blindness and corruption of the human judgment. But this is not its worst effect: by thus blending together the shades of things so opposite, it perplexes and distracts the public mind in investigations the most interesting. It increases the difficulty of distinguishing between the sober teacher of important truths, and the wild assertor of enthusiastic fancies. The dreadful consequence too often is, that the divine origin of revelation itself begins to be suspected, or at least to lose much of its proper authority, whilst the wavering understanding, for want of distinguishing between the confession of the *inspired Apostle*, and of the *unclean spirits*, between the *true prophet* who works *real* miracles, and the *magicians* who do the same by their *inchantments*, is lost in an inextricable labyrinth of doubt and perplexity.

I might now, Sir, introduce Baron Swedenborg to your notice as a scholar and a philosopher, and these of no mean rank. I might apprise you, that whensoever you will be at the trouble of examining his theological writings, you will find spiritual subjects elucidated by the happiest and most edifying allusions to natural phenomena: you will see the grandest discoveries of science made subservient to their proper end and use, in the illustration and confirmation of divine truths: you will behold presented to your view such a luminous and comprehensive system of metaphysical discovery, as you will in vain look for in the writings of the most celebrated authors on the subject, whether ancient or modern; and you will be forced to confess that the brightest ideas of *Aristotle*, *Locke*, *Malbranche*, *Wolffius*, *Leibnitz*, *Reid*, *Stuart*, &c. are but single rays of that broad and full day-light which is manifested in the works of the *Swedish Divine*. But it is time that I hasten to the discussion of the second point, to which I am desirous to call your attention, viz. *the state of the Christian world at this*

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

N. B. The reader will find the above subject considered more particularly in the answer to the Abbé Barruel in the sixth Letter.

* Preface to the Intercourse, &c. p. x.

LETTER IV.

On the State of the Christian World at this Day, which seems to require the Information to be derived from the Writings of Baron Swedenborg.

IT is with a heart full of heaviness that I sit down to discuss the subject of this letter, because in feeling the *spiritual pulse* of the times, it is impossible not to discover the symptoms of many *distempers* in the present spiritual body of the Church, which cannot be contemplated without pain, and which, both for your sake and my own, I should studiously have kept out of sight, did not the cause of truth require that they should be exposed to view. Nevertheless the pain excited on this occasion is not without a measure of consolation, grounded in the reflection, that a remedy is at hand proportionate to the disease, and that on the present, as on all other occasions, wherein the perverseness of man calls into exercise the mercy and providence of God, the apostolic maxim will be found strictly true, that *as sin abounded, grace did much more abound.*

You must frequently have heard the popular objections to the testimony of Baron Swedenborg and his writings, pressed with further confidence of triumph under some such questions as these—Why has this novel information been so long withheld? If the Sacred Scriptures be written agreeably to the supposed *rule of correspondences*, and do indeed contain all those treasures of interior wisdom, which, according to Baron Swedenborg's interpretation, that rule makes manifest, how comes it to pass that former ages have not had the advantage of a comment so excellent? How comes it to pass, that the hidden contents of the Book of God, and the important arcana of the invisible world, have been reserved, by a partial distribution, for the use only of these latter ages of the Christian Church? Such are the queries by which the adversaries of our Author's testimony seek to evade its force, and to expose what they call its weakness.

In answer to the objection it might be sufficient to observe, that the argument contained in it goes perhaps much further than the

objectors would be willing it should extend, inasmuch as it concludes equally against the useful labours of every *new* expositor of the Sacred Writings, as against the interpretations delivered in the works of Baron Swedenborg. It is an arraignment at the same time of every *modern* discovery in science, and of every *fresh* improvement in art, since it may be asked in the same petulant spirit of objection, Why had not former ages the benefit and the blessing of such improvement and discovery?

But not to take advantage of the mischievous scope of this random argument, I conceive that it will admit of a satisfactory answer from the testimony of our Author respecting the apostacy of the present times; at least it appears to my own mind sufficiently evident, that the *present* disorders of the Christian world, differing from the disorders of former periods, and consequently requiring a different mode of treatment and a different kind of medicine, supply cause and reason enough for the interference of the Divine Providence, in unfolding at this time the genuine sense of the Sacred Scriptures, by a revival of the doctrine of correspondences, as it stands manifested in the writings of Baron Swedenborg. I will go yet a step further, and venture to assert, that whensoever it once comes to be seen how the new discoveries of divine truth, opened by the instrumentality of that doctrine, are *peculiarly* adapted to the present state of the Church, in detecting the *peculiar* false principles which now prevail, and in guarding thereby against the *peculiar* evils which have now gained ascendancy, an additional weighty argument will be supplied in favour of that doctrine, which cannot fail to recommend it to the serious, as the only true key to the proper and uncorrupted sense of the WORD OF GOD.

I am persuaded, Sir, you will unite with me in the sentiment, that the divine providence of the LORD, as being ever infinitely concerned for the well-being of his Church, has in all ages interfered, and doth still interfere, for its guidance and government, in defending it, as far as may be, from the encroachments of evil and error, and preserving it, as a beloved vineyard, within the hedge of his own *counsels of faithfulness and truth*. I am persuaded, Sir, you do not subscribe to the creed of those who would contend, that since the Church is supplied with the written WORD OF GOD for its direction, and is incorporated in the body of political establishment for its preservation, therefore it stands no longer in need of divine aid, but can perform securely its spiritual revolutions, without any regard to or regard from the divine centre and cause of its life and

motion. You will rather believe, that since it is possible that the written WORD OF GOD may come to be misunderstood by some, and perverted by others; since it is possible that it may thus be rendered what the Prophet calls a *sealed Book*, Isaiah xxix. 11. or, as JESUS CHRIST expresseth it, be made of *none effect*, Matt. xv. 6. or, in the language of Peter, *be wrested to destruction*, 2 Pet. iii. 16., whilst doctrines, which it *doth* contain, remain unseen and unapplied, and those which it *doth not* contain, are by false and fanciful interpretations deduced from it; since it is possible too that the Church of GOD, depending too much on the arm of flesh under her connection with the powers of the world, may separate herself thereby from the arm of the spirit, and thus being false to her true husband, may defile herself with criminal embraces of her paramour — You will believe, Sir, I say, (since all this certainly is possible) that a gracious and merciful providence, ever regarding with a jealous eye the perversions of truth, and the overflowings of unrighteousness, hath in all ages raised up holy men, and enlightened them with wisdom, to discover and to re-publish the genuine uncorrupted sense of the Sacred Scriptures, and thus to restore the Church again to its lost purity and innocence.

The single question therefore is, Are the above *possibilities* realized at this day, or not? And it is of the utmost concern to the Church, that this question be agitated and answered with all that candour and seriousness which its importance demands. For certainly if the *negative* can be proved, and it can be made appear, that the WORD OF GOD at this day is clearly understood, so as to have its full effect, and to be competent to the ends of instruction and reformation for which it was given; and if it can further be proved and made appear, that the Church of GOD at this day is walking in pure obedience to the heavenly precepts, and like a chaste *bride adorned for her husband, is arrayed in that fine linen clean and white, which is the righteousness of the saints**—if, I say, all this can be made appear, the most zealous advocate for the writings of Baron Swedenborg must then be compelled to disavow their authority, because he must be convinced, not only that they contain unnecessary, and consequently useless information, but also that their testimony in such case is contradictory to facts.

But then, on the other hand, it is alike certain, that if the *affirmative* of the above question can be proved, or sufficient reasons

* Rev. xix. 8.

can be adduced for believing, that the **WORD OF GOD**, either through misconstruction or perversion, hath at this day lost much of its pristine and proper influence on the minds and lives of mankind, in consequence whereof it is become ineffectual to promote the blessed purposes for which it was communicated to the world; and if it can be further proved, or sufficient reasons can be adduced for believing, that, notwithstanding the purity of the heavenly commandment, they, to whom it is sent, are not profiting by it, but are walking in much contrariety both to its letter and its spirit—in this case the most violent opposer of the writings of Baron Swedenborg, if influenced by any measure of serious thought, must be forced at least to allow, that a considerable degree of evidence is hence derived in favour of their testimony, because he must needs confess, not only the expediency of such a testimony, but also its perfect agreement with experience and fact.

Now, Sir, though it is certainly no easy matter, and would require a very enlightened understanding, as well as a very extensive knowledge of mankind, to weigh public faith and opinion in an exact balance, so as to discover their absolute agreement or disagreement with the genuine uncorrupted sense of the **WORD OF GOD**; and although it may be equally difficult, and would equally require an enlightened understanding and an extensive knowledge of mankind, to take the precise gage of public morals, so as to ascertain with tolerable accuracy how much of evangelical purity they contain, or do not contain; yet I cannot help thinking, that a very moderate share of discernment and of experience is sufficient to enable the most common understanding to see, that the wisdom of revelation, and the sentiments of those who profess to believe it, are at this day at variance, and so much so, as to create ground of serious alarm in the considerate mind, and to lead it to look for some extraordinary interference of the Divine Providence to effect a change in the principles and practices of mankind.

I trust, Sir, that it is not my disposition, I am sure that it is not my intention, to magnify evils beyond their real size, and by viewing only the dark side of things, through the gross medium of a melancholy or perverse fancy, to be blind to the brightness of more just proportions, which another view and another medium would present. But I confess, Sir, when I attend to, and tremble under the overflowings of wickedness at this day in the world called Christian, and behold it stalking abroad in all its terrible forms of war, civil discord, rebellion against constituted authorities, unfaith-

fulness to the marriage tye, luxury and dissipation in the higher ranks of society, profligacy and profaneness in the lower, added to the general disregard of those eternal concerns, which ought principally to engage the attention of man: when I observe how the prediction of the sovereign truth is thus fulfilling, that *because iniquity shall abound, the love of many shall wax cold**: When I consider the zeal and industry, with which opinions subversive of the Christian faith are propagated, and the eagerness with which they are received: when turning my eyes from the open enemies of the Gospel, I see it further betrayed, like its Divine Author, with a *kiss* from its pretended friends, and find that the most strenuous assertors of its evidences are the most dangerous corruptors of its doctrines †: when looking through the several families, of which the present Christian Church is composed, I note the diverse and contrary sentiments which divide them, all declared to be deducible from the same common source of truth, and hence reflect on the difficulty, rendered almost insurmountable, of discovering *what* the truth is, and *where* it is: when I behold further the growing denial of the Divinity of the CHRISTIAN REDEEMER, in consequence

* Matt. xxiv. 12.

† The author is extremely concerned to feel himself under the necessity of supporting the truth of this observation, by an appeal to two examples, which nothing but a sincere regard to the cause of truth should have compelled him in so public a manner to expose to view. The examples he alludes to are of two celebrated assertors of the truth of the Christian religion, Dr. Newcombe, late the Right Rev. Primate of Ireland, and Dr. Paley, the author of *the Evidences of Christianity*, &c. The former, in *his observations on our Lord's conduct and ministry*, does not scruple to assert, that our Lord's Sermon on the Mount was intended *principally* for the use of his disciples *at the time it was delivered*, but has *no* meaning, and therefore is not obligatory as a rule of life for the direction and practice of modern Christians, see p. 32 to 36, quarto edit.: in another place he expresses doubts whether the demoniacs of the New Testament were really under the power and possession of evil spirits, or only of *natural diseases*, p. 16.: and he further asserts, that all our Lord's declarations, in regard to his second advent, had reference *merely to the destruction of Jerusalem by the Romans*, and had their *full* accomplishment in that event, (p. 185 to 256). The latter (Dr. Paley), by as fatal a corruption of the genuine truths of the Gospel, annihilates at once the great doctrine of Christian regeneration, whilst he declares in the most decisive tone, that *Christians at this day are no proper objects of its influence and operation*. His awful words are these, "If any one asks, what the expressions in Scripture, '*regenerate, born of the spirit, new creatures,*' mean? We answer, that they mean NOTHING, NOTHING TO US; NOTHING TO BE FOUND, OR SOUGHT FOR IN THE PRESENT CIRCUMSTANCES OF CHRISTIANITY." See Paley's Visitation Sermon preached at Carlisle, July 15, 1777.

whereof the religion which he taught is reduced to a mere code of moral precepts, whilst the true nature of Christian redemption, and of salvation through the medium of an INCARNATE GOD, is almost entirely lost sight of: or when, seeing the Divinity of the REDEEMER allowed, and maintained as an article of faith, I observe that he is not approached as the immediate object of worship, as one with the FATHER, and as containing in himself the fullness of the FATHER, but is considered rather as a subordinate and intercessory Deity, whilst the FATHER himself is *immediately* approached, contrary to the divine precept, which saith, *No one cometh to the FATHER but by ME**; and again, *He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber*†: when I perceive that a confusion of idea hath hence involved in gross darkness the minds of Christians, touching the CHRISTIAN GOD who is the object of their worship, and that not *seeing the FATHER in the SON*, according to the SON's own declaration, that *He is in the FATHER, and the FATHER in Him*, and that *He who seeth Him, seeth the FATHER*‡, they sometimes address their prayers to the one, and sometimes to the other, dividing thus what is indivisible: when I reflect further, that the precepts of JESUS CHRIST are hereby made void, who saith, *Abide in ME, and I in you*§; and again, *Come unto ME, all ye that travail and are heavy laden, and I will give you rest*||, and that the religion which was designed for man's salvation, by leading him to conjunction with the SAVIOUR GOD, is no longer competent to that end, since man cannot be conjoined with what his heart and understanding do not cleave to with affection and acknowledgment: I confess, Sir, that under the influence of all these reflections, I see too much reason to suppose, that the WORD of GOD has, by some means or other, lost the efficacy which it was intended to have; that like many other good things, it has been corrupted and perverted, and that *the abomination of desolation*, predicted by the SAVIOUR GOD, is in consequence *standing in the holy place*. I cannot therefore but believe, that, if ever there was a time, which required the interference of the Omnipotent, to lead man back into the right way of salvation, by leading him back to the right interpretation and understanding of the law of salvation, this is the time; and I would express my faith on this occasion, as I find it expressed by the holy man of old, in his complaint to the God of Heaven under similar circumstances,

* John xiv. 6. † John x. 1. ‡ John xiv. 9, 10. § John xv. 4.

|| Matt. xi. 28.

"*Thou shalt arise and have mercy upon Zion, for THE TIME TO FAVOUR HER, YEA, THE SET TIME IS COME.*" *

Here then, Sir, give me leave to observe, I conceive a very weighty argument arises in favour of the testimony of Baron Swedenborg, as contained in his theological writings. The SAVIOUR of the world reproves the Jews of old, because they did not observe *the signs of the times*. But why? Certainly because *the signs of the times* as manifested in the dissoluteness of that people, in their worldly and sensual spirit, in their consequent carnal interpretations of the Sacred Scriptures, and their separations thereby from heavenly purity—these *signs*, I say, if well considered, and rightly interpreted, would have infallibly taught them to believe in HIM, as the divine person who was promised, and might reasonably be expected at that time, to restore a better state of things. And if *the signs of the times* at this day read the same admonitory lesson; if the floods of direful and abominable evils, the jarrings of opposite and contending opinions, the denial of the CHRISTIAN GOD, or, what amounts to the same thing, the non-acknowledgment of the *sole and exclusive* divinity of JESUS CHRIST, together with the consequent mis-interpretation of the Sacred Writings—if these *signs of the times*, I say, loudly declare in a language which ought to be understood, and with an authority which cannot be controverted, *that the heathen are come into GOD's inheritance, and have defiled his holy temple, and laid Jerusalem on heaps* †, agreeably to the testimony of Baron Swedenborg, they declare also as loudly, in agreement with the same testimony, that *GOD will arise, and avenge his people, and be gracious unto his inheritance, and will not suffer his truth to fail*.

How far such divine interference is discoverable in the writings of Baron Swedenborg, or, in other words, how far those writings contain expositions of the genuine uncorrupted sense of the WORD OF GOD, and are thus calculated to restore its influence and efficacy on men's understandings and lives, will best appear from an impartial view of the principal doctrines which distinguish the honourable Author from other interpreters and expositors of the sacred volume. But as I have already put your patience to a severe trial by the length of this letter, I shall defer the consideration of this subject till a future opportunity, and shall conclude at present with observing, that if it can be proved, or if there be any good reason to conclude,

* Psalm cii. 13.

† Psalm lxxix. 1.

that the generality of professing Christians at this day are living agreeably to the precepts of revealed truth, and that JESUS CHRIST is approached and worshipped as what he really declares himself to be, the OMNIPOTENT, the OMNISCIENT, the OMNIPRESENT, consequently the GOD of heaven and earth, one with the FATHER, and containing in his glorified person all the fulness of the FATHER, I will then say, that the present is not the time for the discovery of any new interpretations of the Sacred Writings, as delivered in the books of Baron Swedenborg. But if it shall appear on the contrary, or there be just ground to apprehend, that the precepts which the REDEEMER taught, are not the precepts which govern the lives of those who call themselves his followers; and further, that this great SAVIOUR GOD is not approached and worshipped according to his above real character, and that in consequence the church called Christian, like the Philistine idol of old, is become a lifeless trunk, having *the head and both the palms of the hands cut off upon the threshold*, I must then, Sir, beg leave to subscribe my testimony to that of Baron Swedenborg, and to profess my firm belief, that as the present is the time foretold by the REDEEMER, when there should be *upon earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth*, so it is the time also, when all believers are encouraged to *lift up their heads, because their redemption draweth nigh*. The *dignus vindice nodus incidit*, and therefore I conclude—*DEUS intersit*.

LETTER V.

Containing an Account of some of the particular Doctrines or Tenets, which the Writings of Baron Swedenborg present as the genuine Interpretations of the Word of God.

IN concluding my last letter with the *Deus intersit*, I did not mean to insinuate, by such divine inference, any expediency or necessity for a new revelation of the Divine Will, or the promulgation of a new code of Divine Laws from God. It will be sufficient for the purposes required, if the *old* revelation be rescued from those mis-

interpretations which have nearly annihilated its efficacy ; and if the genuine *spirit* and *life* of the *old* code of divine laws be so expounded, or brought forth to view, that they may have their proper influence and effect upon the hearts, the understandings, and the lives of men. In this view, it appears to me, the ministry of Baron Swedenborg is to be principally regarded, and I cannot help, Sir, entertaining a firm belief, that in this view he was a minister ordained of God, and singularly gifted with the spirit of illumination, to discover and make known according to the rule of correspondence above spoken of, the interior contents of the Sacred Scriptures ; to demonstrate by such discovery the divinity and spirituality of the Holy Book ; to reconcile all its apparent contradictions and inconsistencies ; to supply the church, out of this divine armoury, with the most complete panoply against the weapons of modern infidelity ; to prove (what certainly must excite both wonder and adoration in every devout mind) that the divine volume contains, in its inward repository, both the surest means of its own defence, and likewise, in the treasures of its interior wisdom, the most convincing proofs of its divine origin, and the most salutary medicine for all the evils and miseries which have gained a birth in this lower world of man.

How far the testimony of our honourable Author answers to the above description, cannot *fully* appear, but from a diligent perusal of the various volumes in which that testimony is contained, together with a careful investigation of the several doctrines which serve to compose it. It may however appear *in part* from the consideration of some of the more important of those doctrines ; and it is with this view that I now wish to call your attention to a few particular doctrinal interpretations of the Sacred Scriptures, as they are delivered in the writings under consideration, whereby you will be enabled in some degree to judge of the rest.—I shall begin with the doctrine concerning the CHRISTIAN REDEEMER.

It is certainly one favourable circumstance attending our Author's testimony, that in asserting and demonstrating the divinity of the CHRISTIAN REDEEMER, he overturns at once the baseless fabric of modern *Arianism* and *Socinianism*, and establishes the Christian temple on that *rock, against which the gates of hell shall not prevail*. It is a further circumstance in favour of the same testimony, that it tends to rescue the above important article of Christian faith from all that obscurity, perplexity, and misapprehension in which it has been involved, whilst the divinity of the SAVIOUR has

been acknowledged, but not his *sole* and *exclusive* divinity. The unhappy consequence of this partial allotment of divine honour and worship to JESUS CHRIST, Baron Swedenborg shews to be, that the human mind is distracted as to the object of its adoration, sometimes addressing itself to the FATHER, sometimes to the SON, and sometimes to the HOLY GHOST, without any determinate idea of that one TRIUNE GOD, whom it is called to supplicate and to serve. To prevent such distraction of worship, and to fix the mind of the worshipper to its one proper object, our Author teaches, on the abundant authority of the Sacred Scriptures, that the JESUS of the Christians is the JEHOVAH of the Jews, and that the latter differs from the former, only as an *unmanifested* God differs from a God made *manifest*, or as the ETERNAL before incarnation differs from the ETERNAL after incarnation, when he had assumed, and made himself known in the flesh. He teaches therefore further, and on the same high authority, that the GOD-MAN JESUS CHRIST is the proper and *sole* object of Christian worship, inasmuch as whosoever approaches and adores this one LORD and SAVIOUR, approaches and adores at the same time the DIVINE TRINITY of FATHER, SON, and HOLY GHOST, contained in him.

That the whole of the DIVINE TRINITY is contained in the one glorified person of the REDEEMER, forms a considerable and very important part of our author's testimony, and is confirmed by the following passages of Holy Scripture, whose plain sense needs no comment. That the FATHER is contained in HIM, is confirmed by these passages: "I and my FATHER are one*," "Believe ME that I am in the FATHER, and the FATHER in ME †;" and by that of St. Paul, "In HIM dwelleth all the fulness of the GODHEAD bodily." ‡ And that the HOLY GHOST is contained in him, is confirmed by this passage, "JESUS breathed on the disciples and said, Receive ye the HOLY GHOST §," whereby it evidently appears that the HOLY GHOST is the divine breath, energy, or operation, of the glorified REDEEMER. And this is further evinced by what the blessed JESUS saith to His disciples, where, speaking of the coming of the HOLY GHOST, or COMFORTER, he expresseth himself in these remarkable words, "I will not leave you comfortless, I will come unto you." || Hence our author concludes that to regard the FATHER, SON, and HOLY GHOST, as three distinct beings, who have a distinct personality, and office and operation, is to introduce

* John x. 30.

† John xiv. 11.

‡ Coloss. ii. 9.

§ John xx. 22.

|| John xiv. 18.

a dangerous confusion into the idea of the ONE TRIUNE GOD, and in reality to establish an irrational and unscriptural tritheism; whereas to regard the FATHER, SON, and HOLY GHOST, as three distinct principles united, (like soul, and body, and operation in man) in the one Divine Person of the GOD-MAN JESUS CHRIST, this is to disperse the clouds of darkness, to present the ONE TRIUNE GOD in all the brightness and comfort of his glory, and to view him in all that simplicity and truth of which he himself spake when he said, "*He that hath seen ME, hath seen the FATHER.*"*

I have been the more particular in speaking of this doctrine concerning the CHRISTIAN REDEEMER, because our Author regards it as the chief *corner-stone* in the spiritual building, and insists that without this corner-stone the church can be nothing better than a heap of ruins. And I leave yourself, Sir, and all other serious Christians to consider, what must be the deplorable consequences, if JESUS CHRIST be not regarded as the *sole* object of worship, and as containing in his divine person *all the fulness* of divinity. Must not some other being, in such case, enter into the idea of the worshipper, as having a claim upon his attention and adoration? Must not JESUS CHRIST therefore, if he be worshipped at all, have only a *partial* worship? And is it possible, under such circumstances, that the commandment of JESUS CHRIST can be fulfilled, where he says, "*Abide in ME, and I in you,*" whilst the mind is distracted concerning the identity of its God, sometimes approaching the FATHER, sometimes the SON, and sometimes the HOLY GHOST, without seeing that these three are one in JESUS CHRIST, and that by abiding in him, it of course abides in them all.†

* John xiv. 9: see also chap. xii. 45. It is an additional confirmation of our Author's reasoning on this subject, that the Apostles, in obeying their LORD's injunction concerning baptism, constantly baptized in the name of JESUS CHRIST, or of the LORD JESUS, (see Acts ii. 38, chap. viii. 16, chap. x. 48, chap. xix. 5,) when yet they were required to baptize *in the name of the FATHER, and of the SON, and of the HOLY GHOST.* (Matt. xxviii. 19.) This circumstance, I say, is a confirmation, that the Apostles themselves regarded the DIVINE TRINITY of FATHER, SON, and HOLY GHOST, as being contained in the ONE DIVINE PERSON OF JESUS CHRIST, so that whether they spake of JESUS CHRIST, or of that TRINITY, it was the same thing; otherwise it is impossible to reconcile their conduct on the occasion with their strict obedience to their LORD's injunction.

† The difference between the commonly received opinion on this subject, and our Author's, appears to be this.—It is generally supposed, that the FATHER is a being *out of, and separate from the SON,* as one person is *out of,*

The same Spirit Church
the Father, Son, and Holy Ghost
are one person in the God-man Jesus Christ
and the Father, Son, and Holy Ghost
are one person in the God-man Jesus Christ

But I hasten to the consideration of another doctrine closely connected with the above, viz. the doctrine concerning the *Christian redemption*.

You cannot be unacquainted with the common ideas of the Christian world on this subject, and how the redemption, which JESUS CHRIST wrought in the days of his flesh, is supposed to consist solely in his vicarious sacrifice of himself to *atone the wrath*, or, as others express it, to *satisfy the justice*, of his offended Father; or, as it is conceived with still greater refinement by others, to make manifest the extreme malignancy of sin, and the purity of God, which required such a sacrifice. In agreement with these ideas the Christian worshipper is taught to pray immediately to the FATHER, as a person distinct from JESUS CHRIST, and at the same time to plead the merits and sufferings of the REDEEMER, as the only ground of acceptance and reconciliation with the FATHER.

Our honourable Author regards these ideas concerning redemption as grounded merely in a *literal* interpretation of the Sacred Scriptures, separate from their genuine *internal* meaning, and contends, that the atonement, propitiation, or satisfaction above spoken of, as effected by the sufferings and death of the SAVIOUR, have relation, in their true and proper sense, to these two great acts of redemption rightly so called, 1st. *the subjugation of the powers of darkness, and their removal from man*, and 2dly. *the glorification of the REDEEMER'S human nature*, whereby it was made one with the divine. In these two divine acts, he insists, is included the whole of what is called Christian redemption, and that for this reason, because all that mankind wanted to be redeemed from was the power of evil, or, what is the same thing, the power of hell, which, at the time of the SAVIOUR'S coming into the world, had gained a terrible ascendancy, not only over the souls, but also over the bodies of mankind. It was this usurpation of infernal influence, which the SAVIOUR GOD, according to the testimony of the Sacred Scriptures, as interpreted by our author, came down from heaven to destroy, and he destroyed it by enduring temptation combats against it. In this sense he is described as *bearing our griefs and*

and separate from another: whereas our Author demonstrates, on the authority of the Sacred Scriptures, that the FATHER is not *out of* the SON, but *in him*, and not *separate from* the Son, but *one with him*, just as the soul is not *out of* the body, but *in it*, and not *separate from* the body, but *one with it*.

carrying our sorrows; as being wounded for our transgressions and bruised for our iniquities; and thus he made salvation possible for man, which otherwise would have been impossible; for whilst the strong man armed kept his palace, his goods were in peace, and therefore it was necessary that a stronger than he should come, and take from him his armour wherein he trusted, before the spoil could be divided, and mankind be rescued from his terrible dominion.

But to effect man's salvation, it was not sufficient only to remove the infernal powers of evil and darkness: it was requisite also, that the heavenly powers of light and life should be brought near to him, which, in his unredeemed state, before the appearing of the INCARNATE GOD, seemed at an unmeasurable distance. This approach of the saving powers of heaven was accomplished by the birth of the SON OF GOD, who testifies concerning himself, that he came, that men might have life and that they might have it more abundantly. In his divine person, heaven was brought near again, and opened to man with all its holy influences, and by the final union of the divine and human natures in this great REDEEMER, it was kept continually open, so that all who would come to this INCARNATE GOD, found not only deliverance or redemption from the powers of infernal evil, but also a blessed access to the contrary powers of eternal light and life, for purification, renovation of spirit, and final salvation. Such is the edifying doctrine concerning redemption, which is presented by our Author as the genuine and proper interpretation of the Sacred Scriptures, whereby you will perceive, Sir, that he does not deny the atonement, satisfaction, and propitiation, wrought through the merits of the suffering REDEEMER, according to the opprobrious charge which some have endeavoured to fix upon him; but only denies those acts in that erroneous sense of them, which a mere literal interpretation of the WORD OF GOD, separate from its internal and spiritual meaning, has given birth to, and confirmed in the minds of the generality of Christians.*

* It is remarkable that our BLESSED LORD, in speaking of the beneficial effects of his sufferings and death, never once mentions, or even alludes to, any thing like *satisfaction* and *atonement*, according to the generally received sense of those terms; whereas he expressly speaks of *the subjugation of the powers of darkness*, and of *the glorification of his human nature*, as joint effects both of his sufferings and death. He speaks of *the subjugation of the powers of darkness* in these words, "Now is the judgment of this world; NOW SHALL

But I proceed to present to your view another doctrine, which, if duly considered, must certainly tend greatly to reconcile the minds of Christians to the testimony of Baron Swedenborg as a witness of the truth, at least to my own mind it appears most convincing and consolatory. The doctrine I mean is concerning the SACRED SCRIPTURES OR WORD OF GOD.

I am persuaded, Sir, from much observation both of men and books, that the true and proper character of the SACRED SCRIPTURES, as to what they really are, and as to what they really contain, is at this day but little understood, and less attended to. The holy volume is indeed still called the WORD OF GOD, because men have been long accustomed to use such language, but how few regard and are affected by it according to this holy idea! How few see what properly constitutes it the WORD OF GOD, and in what this its divinity consists! And hath it not come to pass, in consequence of this blind assent to the sanctity of the Holy Book, and for want of seeing and perceiving what that sanctity really is, and where it resides, that the sacred volume hath lost much of that influence on men's minds and lives, which it once had, and was intended ever to retain, and is become in general a dead letter, void of life and energy?

Blessed then for ever be that doctrine, which leads me to think reverently and devoutly concerning the pages of the eternal truth, by teaching me that they are indeed the WORD OF THE LIVING GOD, and *how* they are so! Surely the discoverer and assertor of such a doctrine must needs be a *scribe instructed to the kingdom of heaven, who brings out of his treasures things new and old*; for how else could he propagate sentiments, which have such a direct tendency to lead men to heaven? Can an enthusiast, a visionary or a madman, (as some have not scrupled to call this *heaven-instructed scribe*) suggest the most sublime and magnificent ideas concerning the divine oracles, so as to make the reader's heart burn with devout affection towards the holy book? Yet such is the tendency of the testimony of Baron Swedenborg on this important

THE PRINCE OF THIS WORLD BE CAST OUT." (John xii. 31.) And he speaks of the glorification of his human nature in these words, "Now is the SON OF MAN GLORIFIED, and GOD IS GLORIFIED IN HIM. If GOD be glorified in him, GOD SHALL ALSO GLORIFY HIM IN HIMSELF, AND SHALL STRAIGHTWAY GLORIFY HIM." (John xiii. 31, 32.) It is plain that the *now* in both these passages has reference to the time of the LORD'S sufferings.

subject, whilst he teaches, that as the words of man contain in them the will and the wisdom of man, and are but outward expressions to convey to others the knowledge and the influence of such will and wisdom, so the WORD OF GOD must needs contain in it the will and the wisdom of GOD, being in its outward expression accommodated to convey the knowledge and the influence of that divine will and wisdom to mankind. In this holy book therefore are repositied things most divine, yea, the Divinity itself, inasmuch as it is impossible to separate the will and the wisdom of GOD from GOD. The letter is indeed adapted to the apprehension of man, because otherwise it could not be understood, nor administer as a vehicle to the holy things which lie stored up within it: thus the letter is a kind of clothing or investment of the life and body of the divine truth, which at once it both covers and defends, but then of *itself* it no more constitutes the WORD OF GOD, than a man's garments constitute the man. Howbeit, as a divine virtue, we read, issued forth even from *the hem of the garment* of the great REDEEMER when on earth, whereby the infirmities of the humble and sincere believers were wrought upon and healed*, in like manner the letter of the Word, according to the doctrine under consideration, is impregnated from its inward sanctities with a similar divine virtue, affecting the interior principles of the minds of such as approach it with becoming reverence, and operating to enkindle in their wills the love of the sovereign good, and to enlighten their understandings with the knowledge of the sovereign truth.

It has already been shewn in my second letter, how, according to our author's testimony, the sacred book is written in a language peculiar to itself, called *the language of correspondence*. I wish only to observe further concerning this language, that whensoever it once comes to be seen, that this is indeed a language *characteristic* of the Sacred Scriptures, and such as no other writings in the world pretend to be written in, the consideration must needs supply the reader with such a decisive argument in favour of the divine authority of THE BIBLE, as is in vain to be looked for in the writings even of a *Watson* or a *Paley*: and whensoever, in addition to this consideration, it comes to be seen further, how the science of the above language is a key to the interior contents of the holy volume, opening as it were the gates of this heavenly paradise, and introducing the devout mind into the midst of the garden, to eat of the intellectual fruit of every tree therein that is *pleasant to the*

* See Matt. ix. 20 to 23, xiv. 36.

sight and good for food, I will not hesitate to say that the Christian world must feel itself infinitely indebted to a doctrine, which is thus calculated to establish the authenticity of the sacred records on an evidence, which at once silences deistical doubt, and converts credibility into all the certainty of a sober and rational conviction.

The above doctrine concerning the Sacred Scriptures naturally leads me to another which is in close connexion with it, and which forms a distinguished part of our Author's testimony—I mean the doctrine concerning *the marriage* of what he terms *bonum et verum*, the *good* and the *true*.

You are surprised to hear of any such marriage, but you will perhaps be still more surprised when you are acquainted with its origin, its descent, its laws, and its effects, as declared in the writings of Baron Swedenborg. This marriage, we are informed, *originates* in the DEITY himself, in whom are united, in indissoluble union, the two eternal principles of ^{by which} *force* and *wisdom*. From him it is derived by *descent* first into his WORD, where it manifests itself in a two-fold life or energy, termed by our Author *celestial* and *spiritual*, the one calculated to operate upon man by exciting in him the *love* of the *supreme good*, whilst the other, by its operation, tends to enlighten him with the *bright light* of the *eternal truth*.* In correspondence with this marriage, man, it is shewn,

* Whensoever it comes to be seen how the Holy Word is written according to the law of this conjunction of the *good* and the *true*, and that what would otherwise in many cases appear *tautology*, or vain repetition, in the literal expressions, is grounded in that eternal law, and intended to mark it, an internal evidence will hence be derived in favour of the Holy Book, which will at once astonish and edify the reader. Certain it is, that in the Sacred Scriptures, there is frequently an *appearance* of the above tautology, as for instance, in the duplicate expressions, *brother* and *companion*, *poor* and *needy*, *enemy* and *adversary*, *sin* and *iniquity*, *anger* and *wrath*, *nation* and *people*, *joy* and *gladness*, *mourning* and *weeping*, *empty* and *void*, *justice* and *judgment*, *sickness* and *disease*, not to mention many other instances of a similar way of speaking: but it is equally certain that the Deity cannot use words without a meaning, and therefore we are forced to conclude, that in the above instances, and in every other, each *singls* expression has a *distinct* sense, and is intended to convey a *distinct* idea, from that expression with which it is connected; thus *joy* has a distinct sense from *gladness*, *nations* from *people*, *justice* from *judgment*, *sickness* from *disease*, &c. What this distinct sense is, cannot be known, or even conjectured, but from the above Holy Law; and if this be allowed, that the Sacred Scriptures are written with reference to such a law, it must then be allowed also, that they are written according to a law peculiar to themselves, which distinguishes them eminently from all

is gifted with a two-fold life, viz. *will* and *understanding*,^{truth} the one created to receive heavenly love or good from God, which is called *charity*, and the other to receive heavenly wisdom or truth which is called *faith*. This two-fold life in man according to our Author's testimony, is farther manifested in its descent, under the distinct forms of *affections* and *thoughts*, the affections being considered as derivations from the *will*, and the thoughts as derivations from the *understanding*.

Having fully proved the existence of the above marriage, and confirmed it by various phenomena in nature, where it stands further manifested under the two universal natural principles, *heat* and *light*, the honourable Author proceeds next to point out the eternal laws of this marriage. The first of these laws is, that *good* is nothing without *truth*, and that *truth*, in its turn, is nothing without *good*, consequently that each requires conjunction with the other in order to become something. The second law is, that *good* shall in all cases have the pre-eminence, and be thereby exalted above all *truth*, and every thing connected with it, or related to it, and that *truth* accordingly shall in all cases submit itself, and become obedient to *good*, as to its lawful husband, accounting itself to be nothing, or as something dead, without connection and conjunction with this only source of its life. There are numberless other laws enumerated, relative to the above marriage, which well deserve the consideration of the Christian philosopher, but lest a particular detail might appear tedious, I shall pass on to the *effects* of this holy and heretofore unknown conjugal bond.

These effects are described to be the regeneration and final salvation of man, through a conjunction of life with the SAVIOUR GOD. Man therefore, it is insisted, is no further regenerated than as the *good* and the *true*, or, what amounts to the same thing, as *charity* and *faith* are united in him. The *true* separated from the *good*, or the illumination of *faith* in the way of speculation or science of *holy things*, separated from the love thereof enkindling the vital warmth or life of *charity* in the affections, is shewn to be not only incompetent to salvation, but the sole means of man's destruction, agreeable to the Saviour's declaration, *If ye were blind, ye should*

other writings, and must needs tend to demonstrate to the devout mind their *divine original*, whilst it proves, even from their external expressions, that they are the repositories of the *divine love* and the *divine wisdom* in their eternal and never to be dissolved union.

both as divine essence goodness truth and
associated to the human understanding
will and affections which are

*have no sin; but now ye say, We see, therefore your sin remaineth.**

In like manner the *good* separated from the *true*, or the love of holy things in the will, separated from the knowledges of faith in the understanding, is proved to be alike unprofitable, being destitute of that principle which is necessary for its manifestation, its determination, its defence, and its fructification, as the apostle seems to intimate when he prays for his Philippian converts, that *their love may abound yet more and more in knowledge and in all judgment, &c.* † The conclusion is, that the full and perfect union of the *good* and the *true*, or of *charity* and *faith*, in other words, of the heavenly principle of *love* in the *will* with the heavenly principle of *wisdom* in the *understanding*, constitutes the perfection of Christian life, and forms that new creature or new man in the regeneration, of which it is written, *Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.* ‡

But it is impossible to give you an adequate idea of the extent and importance of the above doctrine, according to the variety of views in which it is presented in our Author's writings, and therefore contenting myself with this slight sketch of it, I shall proceed to the consideration of another doctrine of similar importance and edification, viz. *the doctrine of a truly Christian life*, or of that life which is truly saving.

The confusion introduced into this subject in modern systems of divinity is such, that it is become difficult to discover in what the truly Christian life consists, whilst some writers confound it with what is more properly called *morality*, and others again so separate it from morality, as to leave it doubtful what its constituent principles really are. In the same spirit of confusion it is maintained by some, that the Christian life is the *mere* effect of *divine grace* without any regard to man's operation, whilst others contend as eagerly that it is the effect of man's operation *alone* independent of divine grace. In opposition to these confused ideas our honourable Author insists, that the Christian life is not *morality only*, nor yet *spirituality only*, but that it is *morality and spirituality conjoined*, or, what is the same thing, the moral life influenced by spiritual principles: in like manner he insists, that the Christian life is not

* John ix. 41.

† Philipp. i. 9.

‡ John iii. 5. According to our Author's interpretation of this passage, the *birth of water* has relation to the formation of the *understanding by truth*, and the *birth of the spirit* to the formation of the *will by good*, thus the birth of both constitutes the marriage above spoken of.

rather say the spirit^{D 2} symbolic of the will
 & water of the understanding

the effect of divine grace *separate* from man's operation, nor of man's operation *separate* from divine grace, but that it is the effect of the conjunction of each with the other. For thus he reasons on the interesting subject: A truly Christian life, says he, is that which leads man to conjunction with God in the several principles of his constitution, viz. his will, his understanding, his words, and his works: but man cannot be brought to this conjunction with God, until the evil of sin be first removed, and therefore a truly Christian life consists principally in departing from all the evil of sin, according to the prophetic precept, *Cease to do evil**, and in agreement with the SAVIOUR's command, *Repent ye, for the kingdom of heaven is at hand.*† Howbeit, since man cannot of himself either resist the evil of sin, or forsake it, it is therefore necessary for him to apply to a power superior to himself, in order to accomplish these blessed ends. This superior power is no other than JESUS CHRIST, and therefore a truly Christian life consists further in applying continually by faith to the great REDEEMER for his grace or power to forsake the evil of sin, and to lead the new life of love and charity which is implanted in proportion as sin is removed.

Behold here, Sir, the simplicity of the truly Christian life as described and enforced by our Author! It consists in doing sincerely the work of repentance through faith in the incarnate GOD; for when this work of repentance is done, under the influence of the grace of the REDEEMER, then man begins to be made sensible of the admission of the new life of heaven-born charity into his affections and thoughts and works; and in the degree that he lives this new life, and brings forth its proper fruits freely *as of himself*, but yet under the internal secret acknowledgment that his power to do so is from GOD alone, he attains thereby gradual conjunction with GOD in his will, his understanding and his works, and is thus made partaker of the life and blessedness described in the evangelical declaration, *To as many as received him, to them gave he power to become the sons of GOD, being born not of bloods, nor of the will of the flesh, nor of the will of man, but of GOD.*‡

I cannot conclude this article in words better calculated to express the edifying tendency of our Author's doctrine respecting the Christian life, than in those of the editor of the *Treatise on Conjugial Love*. His words are contained in the preface§ to the work,

* Isaiah i. 16.

† Matt. iv. 17, Mark i. 15, Luke xiii. 3.

‡ John i. 12, 13.

§ Page 1.

and are as follow, “ And here I cannot help adverting to what appears to me a striking feature of the distinguishing excellence in all the doctrines of the *New Jerusalem*, viz. that they apply themselves to, and embrace *all* the principles of man’s life universally, and are thus singularly adapted to his nature and constitution, as being at the same time a corporeal, a natural, a political, a moral, and a spiritual being, an inhabitant of this temporal world, and an inhabitant at the same time of the eternal world. Other doctrines have in this respect been frequently defective: in applying to one principle of man’s life, they have often neglected another: in regarding man for instance as a spiritual being, and as an inhabitant of the eternal world, they have lost sight of his moral, political, and natural characters, as an inhabitant of this world; or keeping these characters in view, they have forgotten that he is spiritual, and intended to inhabit an eternal world. Thus in some cases piety has been inculcated at the expense of moral and natural virtue, and in other cases moral and natural virtue at the expense of piety: false devotees have insisted, that to attain the life of God it is necessary to destroy the life of the man; whilst careless worldlings have been so intent on cherishing the life of the man, that they have destroyed the life of God. But in the doctrine of the *New Jerusalem* one virtue is never thus sacrificed to another, neither is any character or principle of man either forgotten or neglected: it ascends to the highest, and it descends to the lowest: it embraces all, and it tends to form, to establish, to purify, and to perfect, by uniting all: it considers man in his highest relation to God and heaven, and it considers him also in his subordinate relations to his fellow-men and to this world: yea, it descends still lower, and regards him in his lowest relation to himself as a sensual and corporeal being. Every law, every precept, every admonition contained in the Sacred Scriptures, is regarded thus in a *three-fold* view, as pointing to a *three-fold* life in man; and it is plainly demonstrated in that doctrine, that to separate one life from the other, or to have respect to one principle or character of man to the neglect of his other principles or characters, is to injure or destroy them all; inasmuch as each is alike necessary to the existence and subsistence of the rest.”

I might now proceed to lay before you several other doctrines of no small importance, such as the doctrine of *charity*, of *faith*, of *repentance*, of *regeneration*, of *free-will*, of *providence*, of *imputation*, of the LORD’s *second coming*, with several others alike interesting, all of which you will find, whensoever you come seri-

ously to consider them, to be grounded in the WORD OF GOD, and replete with lessons of the most heavenly wisdom for the use of man: but as the recital of the Author's sentiments on the above subjects would lead to a range of speculative discussion too extensive for my present plan, I shall refer you to the Author himself for further information, and shall take my leave of you at present with suggesting a *word of caution* respecting the perusal of his writings, if ever you shall find yourself disposed to engage in such an undertaking.

On this occasion however I shall only repeat what I have already said in *an Address to the Clergy of Great Britain* * on the same subject, published some years ago as a preface to the translation of the *Apocalypse Revealed*, which contains my best *present* advice to every reader who wishes to derive real serious advantage from the works of our enlightened Author.—The words are as follow—“But after all, it is not the testimony of fact and experience uniting its evidence with that of our Author's interpretation of prophecy; neither is it the brightness and power of divine truth discoverable in such interpretation; nor yet the consistency, the harmony, the clearness, the edifying tendency of every page of the Author's works, which will of *themselves* lead to conviction, and beget a full persuasion of the truth of his testimony in your mind, or in the minds of others: to produce this happy effect, it is necessary that the reader's understanding be *previously prepared by a meet disposition for the reception of truth*, without which preparation the truth itself, be it ever so much confirmed, must needs appear untrue, and the more so, in proportion to the unprepared state of the mind and temper, agreeable to the declaration of the TRUTH ITSELF, ‘*He who doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*’ †

“If this consideration be permitted to have its due influence, it will doubtless lead you and every reader of the writings of Baron Swedenborg, to attend well to the spirit and disposition in which you read, from a prudent and profitable suspicion, that something may be wrong in the state of the person's mind who reads, as well as in the matter of the book which he reads, and that therefore it is not always the fault of an Author that his works are not generally received and approved. You will therefore begin like a

* This is now published as a pamphlet, and may be had at 15, Cross-street, Hatton Garden.

† John iii, 20.

pure lover of the truth, before you read, to remove from your heart all those unreasonable prejudices and partialities, which might tend to blind your eyes, and pervert your judgment. You will recollect your LORD's words where he saith, '*I thank thee, O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes **,' and with these words in your remembrance, you will see the expediency of putting away from you all that mere *worldly wisdom and prudence* which they condemn, as tending to *hide* the things of God, and the equal necessity of cherishing that *childlike and simple* temper of mind, to which *alone* the things of God ever have been and ever will be made manifest. You will be taught also by the same divine words, in your examination of truth, not to place an ill-grounded dependence on any attainments of mere human science, or any natural talents or intellectual abilities you may possess, aware that such advantages, unless under the guidance of an humble and teachable spirit, have in all ages of the Church excited the bitterest persecution against the truth of God, insomuch that when this truth appeared on earth in person, the cry of *crucify him, crucify him*, was principally at the instigation of learned critics, deep-read scholars, admired orators, inquisitive philosophers, and especially of those who were deemed at the time the most able expositors of the Divine Oracles. You will be further cautioned by the above words, in your examination of truth, against that servile attachment to great names, and the influence of human authorities, which is ever suggesting the old question, '*Have any of the rulers believed on him?*' And remembering that rulers may be deceived, and have been deceived, as well as other men, yea, and are frequently more exposed to deception, as being more exposed to the temptations arising from an over-weening conceit of *their own wisdom and prudence*, you will assert the freedom of thinking and judging for yourself in that which so essentially concerns yourself; and will be bold, in the pursuit of truth, not only to oppose all motives of worldly interest and honour, but even the most respectable names and authorities amongst men, whensoever they stand in competition with the higher power and authority of that *wisdom which is from above*.

“Commending you to the guidance of this wisdom in all things, and sincerely wishing you in possession of all its comforts,

“I remain, your's, &c.”

* Matt. xi. 25.

LETTER VI.

Containing Strictures on the Abbé Barruel's Memoirs of Baron Swedenborg.

SINCE I had last the pleasure of writing to you on the subject of the Theology of Baron Swedenborg, and the particular doctrines delivered by him as the genuine interpretations of the Sacred Scriptures, you have probably met with a very opposite representation both of the honourable Author and his theological tenets, as stated in the Abbé Barruel's *fourth volume of his Memoirs of Jacobinism*. It is *possible* also, you may have become a convert to the Abbé's sentiments, and have condemned your friend as a weak and credulous man, (I will not add ill-designing, because that would be a reflection on the friendship with which you have so long honoured me,) for suffering himself to be imposed upon by pretensions so ill-founded, and becoming the dupe of designs so mischievous, as those of Baron Swedenborg and his dogmas are now represented to be. This, I say, is *possible*, but yet I cannot believe it *probable*, because I know you to be possessed of a sound judgment, which can distinguish between declamation and demonstration, between the eloquence and the argument of a writer, and is not easily to be imposed upon by bold and rash assertions, or by specious and artful mis-representations, but will require solid and substantial proofs, before it determines itself to either side of a question. Your natural good understanding too, and your extensive acquired erudition will each tend to guard you against the impetuosity of decision, whilst they unite in teaching you, that an ingenious author can give what colouring he pleases to any subject, and can make even the truth itself appear not only untrue, but also unreasonable and ridiculous. You will recollect that when a Julian ridicules, or a Hume reasons, or a Payne blasphemes, even the everlasting Gospel and its divine author are disfigured by the pens of their impiety. But you will recollect further, that such disfigurement is only the publication of the disgrace of its perpetrators, by proving how vain an instrument human ingenuity is, when employed to vilify and oppose the oracles of the eternal

truth : for the everlasting Gospel still remains the same unchangeable source of heavenly wisdom and of heavenly life, and its Divine Author is still the same ALMIGHTY CREATOR AND PRESERVER of all worlds, and the same MERCIFUL AND OMNIPOTENT REDEEMER of mankind, notwithstanding all the cavils, the prejudices, and the unjust representations of a few impious sophists. And let me not be deemed presumptuous, if I extend this observation to the heavenly doctrines delivered by Baron Swedenborg, under the present obloquy which the learning and wit of the Abbé Barruel have laboured to cast upon them, and say, that they also will remain unimpaired in excellency and in virtue, and survive to the latest ages all the opposition and abuse of united malice and genius.

You will perhaps smile, Sir, when I tell you of the image which was presented to my mind, on first reading the Abbé's remarks on my favourite Author, but it was so singular, that I cannot forbear mentioning it. Scarce had I laid down his book, when I imagined I saw a fruitful and beautiful field deformed with *mole-hills*, and it was instantly suggested, that this was an exact figure of truth, and of every thing connected with truth, under all its perversions and misinterpretations by ill-disposed or ill-informed men. I am not quite sure, whether you will agree with me altogether in the justness and propriety of the resemblance, but of this I am persuaded, that your own experience will enable you to see with me, that the *mole-hills* are no proof at all of any defect in a field, either as to the virtues of its soil, or the value of its fruits : They only prove, and this to the highest degree of demonstration, that *a blind and mischievous little animal* has been at work *under ground*, and *in the dark*.

How far the above resemblance applies to the Abbé Barruel's treatment of Baron Swedenborg and his Theological Doctrines, will perhaps best appear from a candid examination of the particulars of his work, to which I shall now beg leave to call your attention and your patience, presuming that you are not disposed to think worse of your friend's *field*, even though its surface should be found to have suffered by the *subterraneous incroachments* of an enemy.

In entering however on this examination, I trust you will believe me sincere when I assure you, that I most heartily deplore the necessity of it, and feel a particular regret in the consideration, that that necessity should have been imposed by a man, for whose

talents and intentions I had before conceived a high respect. I am aware also, that in every thing like controversial dispute, there is a danger lest charity and truth should be sacrificed to warmth of argument, and lest in vindicating even what appears to ourselves a good cause, we should do it in a wrong temper and spirit, whilst we suffer the pride of triumph over an adversary, to exalt itself above the humility which the service of truth inspires; and thus whilst we are *casting the mote out of another's eye*, should enlarge the *beam that is in our own*. This danger, I am sorry to observe, is considerably increased by the manner in which the learned Abbé has conducted his attack on the venerable character of Baron Swedenborg and his writings, inasmuch as the difficulty of repressing a false and intemperate zeal in ourselves is always proportioned to the influence and operation we observe such zeal to have in an adversary. Nevertheless, danger in every case is only a reason for and a call to watchfulness; it is no reason at all why we should decline meeting it, especially when the remonstrances of duty are urgent, as in the present instance, to repel a most indecent and disorderly outrage against innocence, truth, and virtue. Aware then, Sir, of the perils to which my situation is exposed, and of the necessity of circumspection thence resulting, I shall hope, through Divine Aid, to be preserved unhurt in the contest, especially when I am conscious that I bear the Abbé no *personal* ill-will whatsoever, not having the slightest personal acquaintance with him; and therefore that I am no further his enemy than as I think him an enemy to truth and charity. But as truth and charity require that I should wish well to the Abbé as a man, so they require likewise, that I should not spare his errors as a mistaken and in the present instance a mischievous man.

There is one thing to which I am extremely concerned to be under the necessity of previously engaging your attention before I enter upon a specific consideration of the Abbé's several charges against Baron Swedenborg and his writings: The thing I mean is what appears to me *the true origin or radical cause* of the strong and violent antipathy, which the Abbé manifestly discovers, on every occasion, both against the character of our Author, and against the tendency of all his theological writings. By an indifferent person, who is not well-read in the works of Baron Swedenborg, it is impossible that this *true origin* of the Abbé's antipathy can be seen or even suspected, because he cannot know that the Theological Writings, which the Abbé censures with

so much virulence of invective, contain in them, amongst other things, *the clearest and fullest detections of all the dangerous errors of the Romish Church*: this is especially the case with that work which the Abbé confesses himself to have seen and consulted, viz. **THE APOCALYPSE REVEALED**, in the introduction to which work is to be found a particular enumeration of *Romish Doctrinals* respecting *Baptism, the Eucharist, Masses, Repentance, Justification, Purgatory, the Seven Sacraments, the Saints, and the Pope's Power*. It is further shewn in the same work, that the 17th. and 18th. chapters of the Revelations have immediate and distinct relation to the above doctrinals, and contain the full history of their judgment and condemnation. This circumstance deserves your attention; and therefore I beg you to keep it in remembrance, because it will serve to explain what otherwise would be inexplicable, viz. *the violent twist of prejudice* which manifests itself in all the learned Abbé's observations concerning Baron Swedenborg; and will thus also account for all those trifling objections, puerile reasonings, and manifest contradictions, which one would otherwise wonder to find flowing from the pen of so able and sagacious a writer as the Abbé Barruel. But when men are *in a passion*, we are never surprised at any thing they say, be it ever so silly and unreasonable; and if the Abbé was not in a passion on this occasion, I shall only observe, he then gives a convincing proof that he is not that sincere and consistent Roman Catholic which I am disposed to believe him to be, because sincerity and consistency in that profession of faith must of necessity lead to a deep-rooted hatred against such a sage detector of its errors as Baron Swedenborg.*

There is one other observation, Sir, I shall beg leave to mention, before I proceed to answer the Abbé's specific charges against our Author; it is this. When I first heard of the Abbé's intention of

* It is remarkable that the excellent Hartley, to whose writings I have frequently had occasion heretofore to refer, was well aware of the enmity and opposition which would be excited against our Author, on the ground above mentioned; for thus he writes in the preface to the *Twice Christian Religion*, "The great Swedenborg was of a Catholic spirit, and loved all good men in every Church, making at the same time all candid allowance for the innocence of involuntary error; but as he found himself obliged to point out the false doctrines in the several Churches with an impartial freedom, it must be expected that his writings will meet with opposition from *dévotes* in all Churches: *the zealous Roman Catholic will be against him, as he censures that Church for arrogating to itself the power of Christ, of dispensing with the divine laws, and of exercising spiritual jurisdiction over the consciences of its members.*" page xii.

bringing forward his charges, I pleased myself with the thought; that now at last the testimony of Baron Swedenborg would be thoroughly canvassed, and every part of it brought to the touchstone of the most deliberate, the most judicious, and the most discriminating examination, whilst the penetration of so sagacious and learned a man as the Abbé Barruel was employed on the subject. I thus flattered myself with the hope, that if the Baron's theological system was grounded in any fundamental error, that error would certainly be detected and exposed, and the Christian world would at the same time be edified by a solid investigation of the principles, on which the doctrine of correspondences, the internal sense of the WORD OF GOD, and the great laws of the operation of the spiritual world, as stated in that system, are founded. But guess, Sir, my surprise on discovering, that no such investigation was to be met with in the charges adduced by the Abbé Barruel, and that the testimony in question remained nearly in the same state as before, only with this additional advantage to itself, that it had gained strength by the feebleness of the opposition intended to overturn it. Guess my surprise, Sir, when instead of sound and conclusive argument, such as might have been expected from a learned Abbé, I found little else in his attack on Baron Swedenborg, but a detail of trifling anecdotes, a gross misconception of the principles of revealed truth, and what is still more to the discredit of the assailant, a shameful misrepresentation of the real character of the Baron, and of the genuine tendency of his writings, as I hope presently to demonstrate. It is therefore with no small reluctance that I waste your time and my own in answering objections, which it can be no credit to disprove, and which therefore I should certainly have left to the oblivion in which they will of themselves soon be buried, was I not aware that possibly some service may accrue to the public from the demonstration, how very incompetent, in many cases, great talents and great learning are to form a right estimate of religious character and religious sentiment; thus lamentably verifying the prediction of the prophet, "*The wisdom of their wise [men] shall perish, and the understanding of their prudent men shall be hid.*" *

Wishing you to keep these observations in view, because I may have frequent occasion to revert to them in the course of the subsequent remarks, I shall now proceed to an examination of the

* Isaiah xxix. 14.

Abbé's specific censures of Baron Swedenborg and his doctrines, by which examination, if I am not greatly mistaken, you will be convinced yourself both of the truth and force of the previous observations, and be further taught the instructive lesson, that where simplicity and sincerity are wanting, all the powers of genius and erudition united are utterly incompetent to guard a writer against being betrayed into the grossest errors and contradictions—"If thine eye be evil, thy whole body shall be full of darkness." *

The Abbé begins his attack with this assertion, that Baron Swedenborg "became the founder of a sect, perhaps without dreaming of any such thing, and through one of those extraordinary incidents which Providence in an age of impiety permits, to humble the pride of our sophisters." † In this assertion the Abbé seems to consider it as a mark of disgrace to become the *founder of a sect*; but how any disgrace should attach to such a character, I cannot see, if the *sect founded* be founded in truth and charity. There was a time when Christians themselves were regarded as a *sect*, but who would think it a reproach to have been the *founder* of such a sect? There was a time too when the first reformers from the errors of the Church of Rome were reproached with the same title, and possibly the Abbé still thinks them deserving the reproach, but will any person but a Roman Catholic unite with the Abbé in such a sentiment? The single question therefore is, was the doctrine which Baron Swedenborg taught, true or false? For if it was true, and he has many followers in consequence of its truth, why is he to be blamed, any more than other reformers, for endeavouring to lead mankind out of the mazes and wanderings of error? Nevertheless I agree with the Abbé, that the *founder of a sect* is a term of *just* reproach in certain cases, and I will tell you in what cases: it is a term of just reproach, when any one *exalts his own authority above that of the WORD OF GOD, and when he calls mankind to follow and respect himself, more than the truth, aspiring thus at rule and dominion over the minds and consciences of men*: but as the Abbé has not attempted to prove Baron Swedenborg the *founder of a sect*, according to this sense of the term, nor pointed out what that *extraordinary incident is, which Providence in an age of impiety permits, to humble the pride of the sophisters*, therefore I shall quit this article, with adding a few short testimonies respecting this part of Baron Swedenborg's

* Matt. vi. 23.

† Memoirs of Jacobinism, vol. iv. page 119, of the English Translation.

character, as I find them in the writings of pious and learned men, who appear much better qualified to form a just judgment on the subject than the learned Abbé: the first is that of the venerable Hartley in these words, "He [Swedenborg] affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and *he is so far from the ambition of heading a sect*, that wherever he resides on his travels, he is a mere solitary and almost inaccessible, though in his own country of a free and open behaviour: *nor does he persuade any to leave that established church to which they belong.*" * The learned Dr. Gregory also testifies to the same purpose in these words, "Though not strictly to be accounted sectaries, *since each of them were declared enemies to separation from their respective churches*, the names of John Hutchison and Baron Swedenborg have excited too much attention to be entirely omitted in this history." † Lastly, the Abbé Perneti thus expresses himself, speaking of our Author, "He was in no wise led by that self-love, which is observable in those who publish new opinions concerning church doctrines, *neither did he seek to make any proselytes*, not even communicating his thoughts and sentiments, but to those whom he thought virtuous, disposed to hear them with moderation, capable of comprehending them, and lovers of the truth." ‡

The Abbé Barruel proceeds with his remarks,—“After having past the greater part of his life in the most incongruous pursuits, as a poet, a philosopher, a metaphysician, a sailor, a divine, and an astronomer, he [Swedenborg] was attacked by one of those violent fevers, which leave the organs of the human frame in a very deranged state.” §

It is not easy to conceive, Sir, a greater mixture of prejudice and untruth, than what is contained in the above passage; of prejudice, in regard to the representation given of the honourable Author's scientific pursuits; and of untruth, in respect to the assertion that *he became deranged*, in consequence of the attack of a violent

* See the Preface to the *Intercourse, &c.* by the Rev. T. Hartley, Rector of Winwick in Northamptonshire, who was an intimate friend of our honourable Author.

† See Gregory's *History of the Christian Church*, vol. ii. p. 541.

‡ See the Abbé Perneti's preface to his *Translation of the Treatise on Heaven and Hell*, vol. i. p. 69.

§ See *Memoirs, &c.* p. 120.

fever. I shall consider both the *prejudice* and the *untruth*; and first the prejudice.

Is it not somewhat extraordinary that a man of scientific attainments like the Abbé Barruel, should regard those attainments as a ground of censure in another? Had Baron Swedenborg been an illiterate man, it would have been no wonder if a learned Abbé had despised and railed at him for his want of erudition; but that a learned Abbé should abuse a scholar on account of his *literary pursuits*, is singular indeed, and only to be explained from an attention to one of the above observations which I requested you to keep in mind, and which I shall frequently have occasion, as I said, to recall to your remembrance. If an *unprejudiced* writer had been led to describe the *literary character* of Baron Swedenborg, I am persuaded he would have given a representation of it far more favourable to the Baron's reputation: indeed, I am more than persuaded, because I find that such a representation has been already given, and this by a person of no mean rank, and before an assembly too of the most august judges: I allude to the *Eulogium delivered in the Great Hall of the House of Nobles, in the name of the Academy of Sciences at Stockholm, on the 7th of October, 1772, by Monsieur Sandel, Superintendent of the Mines, Knight of the Order of the Polar Star, and Member of the said Academy, on the decease of our honourable Author, who was also a member of the academy*. In the course of the Eulogium, which is throughout highly commendatory of the deceased member, the speaker has these words, "The task (which I have undertaken) is difficult, and as the most excellent artist has at times the greatest trouble to take the likeness of certain persons, how much more so is it to trace and express in a proper manner to your minds so extensive, sublime, and laborious a genius, who was never fatigued in his studious applications, and who unweariedly pursued his investigations into the most profound and difficult sciences; who for several years successively has made many useful efforts to discover the secrets of nature; opened and made clear the way to attain to certain sciences, and in the end penetrated into the inward recesses of the most profound secrets, without ever having lost sight of sound morality, or the fear of the Supreme Being."* Contrast now this account, Sir, with the Abbé Barruel's, and you will then see the striking difference between a portrait drawn by

* See the Eulogium in the Abbé Pernetta's preliminary discourse to his French Translation of the Treatise on Heaven and Hell, p. 39.

the pencil of truth, and by the pencil of prejudice. You will see too, that nothing but the most distorted imagination could have conceived the above literary pursuits to be *incongruous*, as the Abbé terms them, unless indeed the pursuits of the *sailor* may be considered as not altogether suitable with those of the *divine*. But here again, Sir, I must recall to your recollection my observation concerning the *origin* of the Abbé's prejudice, because without it you cannot possibly explain the reason why the Swedish philosopher and divine should be also classed as a *sailor*. He wrote indeed two learned and ingenious works, one entitled *Modus construendi Receptacula navalia*, and another entitled *Modus explorandi Virtutes Navigiorum*, and probably these are the works to which the Abbé alludes, when he gives the Author the above significant appellation. But the case is the Author wrote other works besides, which sounded harsh in the ears of a *Roman Catholic*, and therefore for ridicule's sake he must be a *sailor*, as well as a *philosopher* and *divine*; and although, like another Moses, he was *learned in ALL the wisdom of the Egyptians*, yet *all* his wisdom must be *incongruous*, because it would not apply itself to confirm the errors and *incongruous* principles of the papal apostacy and infallibility.

But to proceed to the *untruth*—When the Abbé says that Baron Swedenborg was *attacked by one of those violent fevers which leave the organs of the human frame in a very deranged state*, he must certainly mean to insinuate, that Swedenborg became *habitually deranged* in consequence of such attack, otherwise it cannot be accounted for, why the Abbé should lay any stress on this circumstance. But how the Abbé could have the assurance to urge this charge against our honourable Author, which has been heretofore so frequently and so fully refuted, it is not easy to conceive, any more than to explain the ignorance (be it real or affected, I do not pretend to say) which he discovers in his note on this passage, where he says, “*I do not see that any of his (Swedenborg's) adepts have mentioned this illness.*”

The fact is, Swedenborg was attacked by a fever, about twenty years before his death, and there is reason to believe that it was attended with delirium, as is no uncommon case in such a disorder, and this delirium was afterwards construed by an enemy* into a

* A Mr. Mathesius, the officiating minister of the Swedish Church in London, who, like the Abbé Barruel, was a violent opposer of Baron Swedenborg and his doctrines. From this person the late Rev. Mr. J. Wesley received his prejudices against Baron Swedenborg, and was accordingly active in pro-

fixed derangement. But how unfair and uncandid such a construction is, will appear from the following passages, written purposely to counteract this shameful and unjust calumny, and which the Abbé Barruel ought to have been acquainted with, before he had ventured to attempt to propagate again so hackneyed and groundless a scandal. The first passage is extracted from the Rev. Mr. Hartley's Letter to the translator of *the True Christian Religion*, and is in the following words; "That so highly a gifted messenger from the LORD (as I verily believe he [Swedenborg] was) should meet with the reproach of being beside himself, will be so far from appearing strange to such as are acquainted with the Scriptures, that they would expect it: and credible it is, that an angel from heaven in a human form, with a like message to an apostate world, would find no better treatment from it; but let the authors of all such calumny look well to the danger they incur by it, for where a person is advanced to any good degree of usefulness in the cause of virtue and religion, and more particularly if led to consecrate very exalted talents to the honour of God and the spiritual benefit of his brethren, such a character is sacred, and to go about to defeat the success of such labours is nothing less than a degree of profanation; and the like conduct in any of the clergy, whether proceeding from envy, jealousy, or any partial regard to their own particular credit or interest, is still more blameable. The unchristian spirit of calumny and detraction here mentioned, leads me to observe in this place, that some have taken pains to represent our Author as mad, in order to discredit his character and writings, grounding their charge on the following circumstance—He was seized with a fever attended with a delirium, common in that case, about twenty years before he died, and under the care of a physician, and they have gone about to pick up what he said and did, and how he looked at the time, and have propagated this both in private and in print, a proceeding so contrary to common humanity, that one cannot think of it without offence, nay even horror: but there is not the least occasion for a particular answer to so malignant a charge, as it receives its full confutation from the consistency and wisdom of his numerous publications since that time, insomuch that we can here apply the apostle's answer to

pagating the report of his derangement. See a particular account of this transaction in Hindmarsh's *Vindication of the Character and Writings of the Hon. E. Swedenborg, &c.* p. 15 to 20, 2nd. edit.

Festus's imputation of madness to him, that *he speaks the words of truth and soberness*: and if this be not allowed as a proof in point, where is the test whereby we are to distinguish betwixt sane and insane?"* The second passage is extracted from Dr. Hurd's History of the Religion of all Nations, in these words; "It has been said indeed by some, and received implicitly without further examination by others, that Baron Swedenborg, after receiving the above extraordinary commission, was mad, and became totally deprived of his rational senses: but this insinuation is such a palpable contradiction to truth, and such an insult to common sense, being overruled by every page of our Author's Writings, as well as by every act of his life after that period, that we should have thought it altogether unworthy our notice, were we not aware that it operates powerfully with many even at this day, to prejudice them against a character which otherwise they would revere, and against writings from which they would otherwise receive the most welcome instruction, whilst in the mean time they can give no reasonable account of that prejudice, nor trace its origin to any better source than the unjust calumny uttered of old against another respectable name, '*Paul thou art beside thyself; much learning doth make thee mad.*' Acts xxvi. 24." †

The above testimonies are further confirmed by that strong declaration in Monsieur Sandel's Eulogium above adverted to, where he says, "*He (Swedenborg) preserved the WHOLE STRENGTH OF HIS MIND TO THE LAST, WITHOUT EXPERIENCING THAT DECAY OF MENTAL FACULTIES, unto which so many are subject after a long pursuit of science;*" ‡ and also by the depositions of Mr. and Mrs. Shearsmith, at whose house Baron Swedenborg lodged at the time of his death, which depositions were made upon oath before T. Wright, Esq. the Lord Mayor of London, on the 24th of November, 1785, and which, amongst many other testimonies in favour of our honourable Author, contain the following; "*About a fortnight or three weeks before he died, he received the sacrament from the hands of a foreign clergyman, and ENJOYED A SOUND MIND, MEMORY, AND UNDERSTANDING, TO THE LAST HOUR OF HIS LIFE.*"

* See Preface to *the True Christian Religion*, p. xvii. 8vo. edit.

† Dr. Hurd's History of the Religious Rites and Ceremonies of all Nations, p. 705.

‡ Preliminary Discourse to the Abbé Perneti's French translation of the Treatise on Heaven and Hell, p. 39.

Let the Abbé Barruel now compare the above testimonies with that of the *Physician who learned it from several other Physicians**, and then let him be ashamed and blush at his effrontery in endeavouring to propagate again so palpable a calumny, and at his ignorance in not knowing, or his dissimulation in pretending not to know, that the calumny had again and again been proved groundless and unjust.

The Abbé next proceeds to the examination of our Author's character of a *Seer*, if indeed it may be called an examination, which consists solely of a mixture of declamation and of ridicule. But before I enter upon the consideration of this part of his work, I cannot help first pointing out a mistake, of some importance, into which the learned Abbé has fallen, in supposing what he calls our Author's *derangement*, as above stated, to be *prior* to his supernatural communications, whereas the fact is, his supernatural communications had commenced several years before he was attacked with the fever which gave birth to *ideal derangement*. Doubtless the Abbé had a reason for making this mistake, since his readers might be led from it to suppose that the supernatural communications of Baron Swedenborg were mere *effects and consequences of a deranged mind*, when in reality they had begun long *before* and were continued long *after* the fever, which was said to give birth to the state of derangement: they were also continued in such harmony and agreement during both periods, as to prove to a demonstration that whatsoever effect the fever might have in other respects, it had none at all upon those communications. If I am mistaken in imputing the Abbé's error to the above motive, I cannot be mistaken in asserting that he has fallen into an error, and thereby given his readers just occasion to suspect, that he is not altogether so accurate, and so much to be depended upon in his statements, as he would be willing they should believe him.

But to proceed—I have already delivered to you my sentiments, in a former letter, concerning this part of our Author's character as a *Seer*, and have endeavoured to evince, that such a character does not involve an *impossibility*, and that therefore the single question concerning it is the question of *probability* in any given case. This question the Abbé does not think proper to agitate, but

* See the Abbé's note on the above scandal, page 120 of the *Memoirs*, in which note he does not pretend to any other authority for the charge of derangement against Baron Swedenborg, than the bare word of *one Physician who learned it from several other Physicians*.

(I am sorry to say it of a learned Abbé) pursues his remarks in a spirit of levity and sarcasm, highly unbecoming such a subject, and applying not only to the communications made to our Author, but also (of which I should hope the Abbé was not aware) to *every* discovery from and concerning another world, made in *every* age, and to *every* person, since the first establishment of a church here upon earth. For I will be bold to say, there is not one of those discoveries recorded in the WORD OF GOD, (and certainly there are many contained in the HOLY BOOK) which a sarcastic wit, such as the Abbé appears to be possessed of, could not hold up to ridicule, and expose to the mockery of a scoffing world.

For let us suppose now that an infidel of genius and erudition was to set himself at work on the Revelations made of old to the favoured John, as the Abbé Barruel has done with regard to the supernatural communications made to Baron Swedenborg, and endeavour to fix the stamp of ridicule on the visions of that ancient seer, as the Abbé has laboured to fix it on the modern one: would he not adopt the Abbé's declamatory language, and say, "Is it the madman, the visionary madman in the regions of folly that is sought? Let the reader follow him in his frequent journies to the world of spirits, or let him have the patience to hear him tell what he has seen. On one side he shows us a Paradise perfectly corresponding with the earth, and the angels doing every thing in the other world that men do in this. On the other he describes Heaven and its plains, its forests, its rivers, its towns, and its provinces."*— Might not, I say, this same declamatory ridicule be applied by an infidel to the revelations made to John, with equal propriety and success, as to the communications made to Baron Swedenborg? For what does the *latter* testify respecting the other world, which the testimony of the *former* had not before rendered highly probable? Does Swedenborg tell us, he saw cities and plains and rivers in the other world? John tells us he saw the same. Was Swedenborg admitted to the privilege of beholding the LORD HIMSELF appearing and clothed as a MAN? John was also favoured with the same blessed vision.† Did Swedenborg see, and does he testify that the angels are *employed*, and that their employs are various? John also saw, and has testified the same, where he says, that he saw a *strong angel proclaiming with a loud voice, Who is worthy*

* See Memoirs, &c. p. 122.

† See Rev. chap. xxi. 2, 10. chap. xxii. 1, 2. chap. i. 12 to 20.

to open the Book, and to loose the seals thereof? He saw others singing round about the throne, and the beast, and the elders: He saw others standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree: He saw another ascending from the east, having the seal of the living God: And others with trumpets; and another with a golden censer standing at an altar, and offering incense with the prayers of all saints upon the golden altar which was before the throne; He saw also seven angels with the seven trumpets preparing themselves to sound, and afterwards sounding; and another mighty angel coming down from heaven clothed with a cloud, and having in his hand a little book; and another standing and commanding John to rise and measure the temple of God and the altar, and them that worshipped therein; He likewise saw others fighting against the dragon; and another flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth; and he heard another saying, *Babylon is fallen, is fallen, that great city; because she made all nations drink of the wine of the wrath of her fornication;* And a third angel, saying, with a loud voice, *if any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God;* Presently he saw another angel come out of the temple, crying with a loud voice to him that sat on the cloud, *thrust in thy sickle and reap;* and another coming out of the temple which is in heaven, *having a sharp sickle;* and another coming out from the altar, which had power over fire; and he thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. Again he saw seven angels having the seven last plagues, coming out of the temple, clothed in pure and white linen, and having their breasts girded with golden girdles; And one poured out his vial on the earth; and the second angel poured out his vial on the sea; and the third angel poured out his vial on the rivers and fountains of waters; and the fourth angel poured out his vial on the sun; and the fifth angel poured out his vial on the seat of the beast; and the sixth angel poured out his vial on the great river Euphrates; and the seventh angel poured out his vial into the air: afterwards he saw another angel come down from heaven, having great power, to execute judgment upon Babylon; and he saw a mighty angel take up a stone like a great mill-stone, and cast it into the sea, saying, thus with violence shall

that great city Babylon be thrown down: He next saw an angel standing in the sun, who cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come, and gather yourselves together unto the supper of the Great God; and another coming down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, and bound him a thousand years. Lastly there came unto him one of the seven angels which had the seven vials full of the seven last plagues, and talked with him, saying, come hither, I will shew thee the bride, the Lamb's wife. Moreover John saw a tabernacle, a temple, an ark, and an altar in heaven; a book sealed with seven seals, the book opened, and in consequence thereof horses going forth; four animals about the throne; twelve thousand chosen out of each tribe; locusts ascend from the bottomless pit; a woman bringing forth a man-child, and flying into a wilderness by reason of the dragon; two beasts, one ascending out of the sea, the other from the earth; a glassy sea mixed with fire; a woman sitting on a scarlet beast; a dragon cast out into a lake of fire and sulphur; a white horse; a great supper; a new heaven and new earth; the holy Jerusalem coming down from heaven, with its gates, its wall, and foundations; also a river of the water of life, and trees of life bearing fruit every month;* with many things besides, which were all seen by John, whilst as to his spirit he was in the spiritual world and in heaven. To these may be added the things which were seen by the apostles after the Lord's resurrection, as by Peter, Acts xi.; and by Paul, Acts ix. see also 2 Cor. xii. and also by the prophets in the Old Testament; as by Ezekiel, that he saw four animals, which were cherubs, chap. i. 10. and a new temple, and a new earth, and an angel measuring them, chap. xl. to xlviii.; and that he was carried to Jerusalem, and saw there abominations, and also to Chaldea, chap. viii. 11. The case was the same with Zechariah, in that he saw a man riding amongst myrtle trees, chap. i. 8. he saw also four horns, and afterwards a man with a measuring line in his hand, chap. iii., he saw besides a flying roll and an ephah, chap. v. 1. 6., and likewise four chariots and horses betwixt two mountains, chap. vi. 1. and following verses. In like manner Daniel saw four beasts ascending out of the sea, chap. vii. 1. and following verses; he saw also the Son of Man coming in the clouds of heaven, whose domin-

* See the Revelations throughout.

ion shall not pass away, and whose kingdom shall not be destroyed, chap. vii. 13, 14.; likewise the fighting of the ram and the he-goat, chap. viii. 1. and following verses; he saw too the angel Gabriel and conversed with him, chap. ix. The young man of Elisha in like manner saw chariots and horses of fire about Elisha, and this when his eyes were opened. 2 Kings, vi. 17.

Such, Sir, is the testimony of the beloved apostle, and of the inspired prophets, respecting the invisible and distinct realities of the eternal world, from which it is manifest, that in that world there is a variety of objects like those we behold in this world, and described therefore by the names of the objects of this world, such as *sickles, girdles, mill-stones, great chains, locusts, horses, beasts, &c. &c.* for all these things were really seen by John in the other world, as truly and as perfectly as they were ever seen by him or by any other person in this world. There are also *employments* in the other world, and this too of a *diversity of kinds*, resembling in some sort the employments of this world, for the same John saw the angels themselves so employed, and has given an exact description of their employments, and this in terms which every man can understand: and hence is there not just reason to suppose further, that besides the objects in the spiritual world which John has mentioned, there may be many others which he has *not* mentioned, and these also resembling the objects of this world; and besides the employments which he has described, there may be many more which he has *not* described, and these in like manner not unlike the employments of men here below: where then can be the impropriety of supposing that there may be *schools, universities, and merchandize* in that world, agreeable to what Baron Swedenborg testifies, and what the Abbé Barruel so exultingly holds up to ridicule? Nevertheless, what eye cannot see, that to an infidel wit so disposed, nothing would be more easy, than to give the venerable testimony even of the Evangelist himself the most ludicrous aspect, by *detaching the parts from the whole*, after the example of the Abbé Barruel in his treatment of the testimony of Baron Swedenborg, and by thus presenting to his reader's view only insulated particulars, such as the *sickles, the girdles, the mill-stones, the great chains, the locusts, the horses, the beasts, &c. &c.* answering to the Abbé's *schools, universities, &c.* But would this be a fair and candid method of proceeding? Or rather ought not wit, and talents, and learning to be ashamed of resorting to such an artifice to confirm the misrepresentations of prejudice? Yet such is the artifice, on

which alone the Abbé Barruel rests his attempt to invalidate the evidence of our honourable Author's supernatural communications, and prove him mad. He does not adduce even a single instance, in which the testimony of Swedenborg contradicts that of the inspired writers, with respect to what he saw and heard in the other world; he only declaims and ridicules, and declamation and ridicule are his demonstrations. But as it would be impossible for any one to form to himself any just idea of the order, the dignity, the wisdom, the harmony, the consistency, the sanctity, the infinite and edifying importance of the revelations made of old to the beloved apostle, from hearing only *a particular part separate from the whole*, in like manner, Sir, it will be impossible for you or any other person to form any idea of the order, the dignity, the wisdom, the harmony, the consistency, the sanctity, the edifying importance of the spiritual discoveries made to Baron Swedenborg, from reading only what the Abbé Barruel tells you on the subject: he studiously conceals every thing but the *schools and universities*, &c. because he was afraid of exciting in his reader any emotion but contempt.

In tracing out the above comparison between the Revelations made of old to the Evangelist John, and the spiritual communications made in modern times to Baron Swedenborg, I wish not to be misunderstood as intending any disparagement of the former, or as asserting that the two cases are precisely similar. I thank God for having blessed me with a full conviction that the Revelations made to John were real Revelations from JESUS CHRIST THE ONLY LORD of heaven and earth, and are therefore most holy and divine, as containing in them holy and divine things, relating to the LORD'S kingdom in the heavens, and to his church here on earth.* In this respect they are to be considered as differing essentially from the spiritual communications of Baron Swedenborg, these latter not having any pretensions to such holy and divine contents, being

* The truth of this assertion will be manifest to any one, who with any degree of seriousness will take the pains to peruse the work, entitled, *The Apocalypse Revealed*, written by Baron Swedenborg, and containing an explication of the internal spiritual sense of the revelations made to John; a work which on this ground I most heartily recommend to the reader's attention, as having a tendency to prove to a demonstration the divine origin and importance of John's visions, and at the same time to reconcile all the *apparent* difficulties and incongruities, which must needs strike the eye of a careless reader, who, looking no deeper than the letter, is unacquainted with the *interesting realities* which lie concealed under the several natural images which the letter presents to his view.

merely relations of simple facts, that is to say, of what was seen and heard by him in the spiritual world, when his eyes and ears were open for that purpose : whereas the revelations made to John, as being immediately from the LORD HIMSELF, form a part of his eternal WORD, and are therefore to be regarded by Christians as of the same high authority with the other inspired books of the Old and New Testament. It is accordingly testified concerning the Apocalyptic pages, by reason of their *extraordinary and divine sanctity*, “ *If any man shall add unto these things, GOD shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, GOD shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book **,” which terrible denunciations are in no sense applicable to the communications made to Baron Swedenborg, neither does the Baron himself give the slightest intimation that they are so, his relations being merely *testifications of the realities of another world*, and thus of the truth of THE WORD OF GOD, but not in any wise claiming the holy and divine authority of THE WORD OF GOD itself.

But to return to the Abbé Barruel—I confess I was not a little surprised to find that a learned and sagacious man, like the Abbé, should attempt among other things to expose to ridicule what our Author declares concerning a *distinction of sex* in the other world ; yet so it is : Baron Swedenborg perpetually testifies that the angels themselves are the subjects of this distinction, being both *male and female* ; and the Abbé Barruel perpetually declaims (I cannot say reasons) against this testimony, as visionary, fanciful, and groundless. But surely, Sir, both reason and philosophy, had the Abbé attended to their dictates, would have taught him a better lesson, by instructing him that the *distinction of sex*, as being a distinction originating in the human *spirit*, as well as marked in the *body*, or, to express myself more properly, being a distinction marked in the *body*, because originating in the *spirit*, must needs be permanent after death.† But even supposing that the distinction is a distinction

* Rev. xxii. 18, 19.

† That the *distinction of sex* is a distinction originating in the spirit, and thence derived into the body, is clearly proved by Baron Swedenborg, not only from what he saw in the other world, but also from much solid and conclusive reasoning on the subject, and perhaps he is the only known Author, who has ever attempted to investigate the deep ground and nature of that distinction, and thence to prove (what every Christian must surely rejoice in

of the body *only*, and not of the spirit, what ground in reason or probability can there be for concluding, according to this idea, that the distinction ceases in the other life? Or rather does not every ground of reason and probability authorise us to conclude that the distinction remains there? The Abbé, I take it for granted, believes in a *resurrection of the body* in a future world: but can he suppose, or is it rational to suppose, that a *female* body will in the resurrection be converted into a *male* body, or a *male* body into a *female*? Was the Abbé a married man, and united to a wife whom he tenderly loved, he would certainly indulge the pleasing hope of meeting her again after death, to partake with her of the uninterrupted joys of a blessed eternity; and nothing could be more reasonable, or more agreeable to the testimony of the Sacred Scriptures than the indulgence of such a hope. But I would ask the learned Abbé, would not this hope suffer much abatement of consolation from the consideration, that the *female* partner of his joys here might possibly after death be converted into a *male* like himself, and consequently become a being totally different from her whom he had known and loved in this world?—I trust, Sir, you do not think me disposed to indulge any thing like levity on this very important subject, for I seriously assure you that I have no such inclination. I only wish to prove, that the idea of a continuation of the distinction of sex in another world is a *rational* idea; and I wish further to suggest (what the Abbé Barruel does not seem at all to be apprized of) that it is a *scriptural* idea also, inasmuch as I learn from my Bible, that both the beloved John and the prophet Zechariah *saw females* in the other world; for John writes thus, that he saw *A WOMAN clothed with the sun**; and in another place, that he saw *A WOMAN sit upon a scarlet-coloured beast, and SHE was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls*†: and Zechariah writes to the same effect, where he says, that he saw *A WOMAN that sat in the midst of an ephah*; and presently that he saw *TWO WOMEN, and the wind was in their wings; for they had wings like the wings of a stork*. ‡

(seeing proved) the divine origin, sanctity, blessedness and eternity of conjugal life and love.

* Rev. xii. 1.

† Rev. xvii. 3, 4.

‡ Zech. v. 7, 9. That the *distinction of sex*, as grounded in the spirit, is a *scriptural* idea, will be further confirmed to the considerate reader from the singular prohibition in the law of Moses, where it is written, "*The woman shall*

It is really lamentable, Sir, to observe what pains some of the learned take, to divest themselves of every just and consolatory idea respecting a future world, when yet the Bible, which many of them profess to believe, gives them the fullest and clearest information on the subject. But whence comes it to pass that, notwithstanding the decisive testimony of THE HOLY BOOK, they still persuade themselves to believe, that the *present* world is a world of *realities*, but that the *future* world is merely a world of *shadows*; and again, that the *present* world is *filled* with an infinite *variety* of *objects*, but that the *future* world is *empty and void*, without any such *variety*, adapted to gratify the sensations and faculties of an intelligent creature? Their philosophy itself might certainly have taught them otherwise, by suggesting to their consideration, that the present visible world, with all its visible contents, is but a world of *effects*, proceeding from a world of *causes*; and that as nothing can be in the *effect*, which was not first in a more perfect manner and state in the *cause*, therefore nothing can exist in this world, which had not and has not a more perfect mode and state of existence in the other: from the same source of intelligence they might have been led to reflect further on the constituted harmony observable in this world, between its various objects and its human inhabitants, and hence have been authorised to conclude from analogy, that there is the highest probability that a like harmony subsists in another world, and that its objects also, being in the most perfect accord with its inhabitants, must of necessity be *indefinitely* varied, in agreement with the *indefinite varieties* of human sensations, ideas, thoughts, dispositions, and faculties. Was this conclusion a mere *speculative point*, I should not be disposed to lay any great stress upon it; but it appears to me to influence the *practice* of mankind more than is perhaps imagined; at least the reverse of it must of necessity lead to a cold and careless indifference about the momentous concerns of another life; for what is there in an *empty and shadowy* world, such as the learned figure to themselves, to engage the affections and determine the pursuits of a reasonable being?

not wear that which appertaineth to man, neither shall a man put on a woman's garment; for all that do so are abomination unto the LORD thy GOD," Deut. xxii. 5. That this law was intended to apply to those eternal principles, in which the distinction of the sex originates, must be evident to all those who are duly affected with the divinity and sanctity of the WORD OF GOD, for as a law applicable *only* to the distinction of *garments*, it can hardly be conceived of sufficient importance to find a place in the divine code.

The Abbé tells us of an extraordinary incident, which Providence (to use his own words) in an age of impiety permits to humble the pride of our sophisters; but he does not inform us what this extraordinary incident is. I will then endeavour to supply his defect of information, by suggesting whether the extraordinary circumstance to which he alludes is not this, that the simple and unlearned, who form their ideas from their BIBLES, entertain far juster notions respecting another world and its varied realities, than the speculative and learned. For ask the simple their opinion on the subject, and they will tell you, that in a future life they hope to live again in the full enjoyment of their present faculties, good affections and good thoughts, in a world adapted to the exercise of every noble and virtuous propensity of their natures as men. They never conceive the groundless idea, that death will change them from men into quite another sort of beings, and that when they rise again in another world, they shall be divested of those principles and persuasions, those sensibilities, powers, and tendencies, which constitute the distinguishing excellence of the human race. On the contrary, they believe, that at death they shall only lay aside that mortal covering, which at present impedes the free and full exercise of their faculties, and absorbs the joys and delights resulting from that exercise, but that when the corruptible shall put on incorruption, they shall then become even more men than they were in this life, because more perfected; and that they shall besides enter into a world of bliss infinitely better adapted, by the indefinite variety of its enduring objects, to the promotion of their happiness. The pious husband is persuaded that he shall again meet with the bosom partner of his joys, and the pious wife that she shall again be united in an indissoluble bond of affection with her beloved husband. The believing parents hope to meet their children, and the believing children to be blessed again with the society of their parents. The sincere friend also consoles himself with the thought of renewing an eternal friendship hereafter with the sharer of his best affections here. Such is the creed of the simple, and such the future world to which it points; such also is the creed, and such the future world presented to view in the writings of Baron Swedenborg; and call me not, Sir, an enthusiast, when I declare it to be my firm persuasion, that to preserve this blessed creed uninjured by the delusive reasonings of the speculative and the learned; and to convince mankind, not only that there is another world, but also that that world is a world adapted to human beings, to the exercise of human fa-

culties, and to the enjoyment of *human joys* *; this was the gracious design of an all-wise Providence in admitting Baron Swedenborg to an intercourse with that world, and enabling him thereby to testify against the learned, that *their* notions, and not *his*, are visionary and groundless.

But there is yet another consideration, Sir, of equal importance with the above, which recommends the testimony of Baron Swedenborg in regard to the discoveries made known by him concerning the invisible world; I mean *the qualifications necessary to avoid the miseries, and to be admitted into the enjoyment of all the eternal blessednesses of futurity*. The information which our enlightened Author announces to a sinful world, and especially to the Christian world, on this interesting subject, is indeed most awful. Heaven and hell he shews are not so properly *places*, as *states*, and therefore every man makes his own heaven or his own hell in this world, according to his life, that is to say according to his governing love; for a man's governing love, it is proved, constitutes his life, an evil and miserable life, if it be a disorderly and unrighteous love, but a good and blessed life, if the love be influenced and directed by the laws of the eternal order and truth of the WORD OF GOD. Evil therefore unrepented of, Baron Swedenborg continually testifies, leads to everlasting misery, neither is there any place for repentance after death, because then the love, or the life, becomes fixed and unchangeable. † He also points out the nature of that evil, which has

* The Abbé seems to ridicule the idea of the continuation of any *human joy* in another life, and if by *human joy* he means a mere natural or corporeal delight, *unpurified and unsanctified by divine grace*, I entirely agree with him that no such joy can have place in the kingdom of purity: but the question is, whether the human joy is not capable of *purification and sanctification*; and whether it cannot thereby be rendered *permanent*, and capable of enduring in heaven itself? That the Abbé may be enabled to give a proper answer to this question, I could wish to recommend to his attention the following words of JESUS CHRIST to his disciples, "These things have I spoken unto you, that MY JOY, might REMAIN IN YOU, and that YOUR JOY MIGHT BE FULL," John xv. 11. from which words it is plain that the *human joy* is capable of being filled with the *divine joy*, and that in this case it remains, being sanctified; whereas it is the human joy not filled with the divine, which perishes; and this idea is in perfect agreement with the testimony of Baron Swedenborg.

† Notwithstanding the uniform testimony of Baron Swedenborg, that the life after death becomes fixed and unchangeable, and remains for ever such as the governing love is, the Abbé Barruel, with his usual rashness and disregard to truth, has not scrupled to insert in his Memoirs the following unjust ca-

*Heaven is also true and
a Charlotte*

this tremendous effect, proving, both from the authority of the Sacred Scriptures, and from what he himself saw and heard, that it consists in man's loving himself and the world more than God and his neighbour, especially if he has been instructed by **THE WORD OF GOD** concerning the nature and tendency of such evil love, and has paid no attention to such instruction. Christians, therefore, who, with their bibles in their hands, have lived wickedly and carelessly, are, according to our Author's testimony, in a more deplorable state than others, because they have sinned against a purer light, which ought to have taught them a better lesson of conduct. But then it is to be observed on the other hand, that Christians, who have been obedient to the truth as declared in **THE GOSPEL**, and have walked in all sincerity, humility, and charity, according to the commandments of **JESUS CHRIST**, attain unto a state receptive of the highest possible enjoyments in the heavenly kingdom. For such is the testimony of Baron Swedenborg in regard to those enjoyments, when he declares in the most solemn and convincing manner, and from the most multiplied experience, that they all originate in the love of God and our neighbour, being the genuine and proper effects of such love, so that it is impossible that any human being should enter into heaven, unless he be first principled in, and renewed by, this heavenly temper and spirit of evangelical charity, in like manner it is impossible that any human being should remain out of heaven, who, in the pure fear and love of the **HIGH AND HOLY GOD**, hath laboured to attain this previous qualification for eternal bliss. Let any serious person, impressed with a due sense of his immortality, and of the certainty of a future state of retribution, only read with due attention our Author's *Treatise on Heaven and Hell*, which contains an interesting and minute detail of what I have just now been observing, and I will not scruple to say, in the words of a celebrated modern writer on another occasion, "*He must be either good or bad IN THE EXTREME, if he is not amended by it;*" I will add, made a better Christian than he was before.

lummy, where speaking of the doctrine of Swedenborg on this subject, he says, "*Another part of the doctrine, which must be also very acceptable to the wicked, is the state with which Swedenborg flatters them in the other world, and the time he gives them after death to gain heaven.*" See *Memoirs*, &c. p. 130. Let us hear now what Swedenborg himself says, "*Man after death remains to eternity such as he is as to his will or ruling love;*" again, "*The man who is principled in celestial and spiritual love comes into heaven; and the man who is principled in corporeal and worldly love, without celestial and spiritual, into hell.*" See *Treatise on Heaven and Hell*, n. 480, 481.

You will perhaps urge, Sir, that the existence of another world, and of its varied realities, together with the above qualifications to avoid its miseries, and to attain to all its blessedness, are clearly and fully pointed out in the Sacred Scriptures, and that therefore it was needless they should be confirmed by any further authority, which in its very nature must be an *inferior* authority—I agree, Sir, that the Sacred Scriptures do give the clearest, the fullest, and most decisive evidence respecting a future state of existence, and also respecting what leads to the bliss and misery of that state; and I agree further, that if their evidence was *properly attended to*, there would be no need of any other. But let me ask, Sir, is this the case that the evidence of the Sacred Scriptures respecting the great realities of another world is regarded by Christians as it ought to be? Or rather, is it not at this day either so much slighted, or so much overlooked, that very few comparatively live rightly affected with the sense either of the existence of another life, or of the requisites necessary to improve the state of their eternal destination, by leading them to shun its miseries, and to aspire after its highest blessednesses? Is it not then perfectly consistent both with the goodness and the wisdom of THE FATHER OF MANKIND, to endeavour to recall his children to a right faith in his revealed word and kingdom, by administering to them an *additional* (I will add a *satisfactory*) evidence respecting not only the existence of another world, but also the distinct qualities of its joys and miseries, and of the principles in which they are grounded? I do not say that this evidence is *superior*, or even *equal* to that which the gospel supplies; nor yet that *of itself*, separate from the gospel evidence, it would be admissible; but I maintain it, that *in subordination* to the gospel evidence, it is not only admissible, but also may become highly edifying and consolatory to man, by *confirming* the gospel evidence, since it is in all cases allowable, if not to supersede, yet to strengthen a *greater* authority by a *lesser*, especially when the *greater* has lost any of its influence, and the *lesser* only tends to restore that influence, by recalling the attention of mankind to its weight and credibility.

On this ground then, Sir, I conceive the testimony of Baron Swedenborg respecting the eternal world, to deserve the most serious attention of intelligent and immortal beings. We live in an age, when too many alas! in practice, if not in principle, but frequently in both, adopt the ancient maxim of impiety, and say, *There is no resurrection of the dead*. Shall we then censure the testimony of a learned, a devout, and an highly enlightened man, who, in oppo-

sition to this horrid maxim, declares in the most solemn and unequivocal manner, that he was an eye-witness and an ear-witness of its untruth, and this during the course of the last twenty-seven years of his life without interruption? Let us suppose, that but a *single* person is affected by his evidence, and in consequence begins to live a new life, according to the commandments of God, as he will of course be disposed to do, if he be rightly affected—will not this single case be a full and sufficient confutation of all the arguments of the infidel to invalidate that evidence? What shall we say then, if instead of *one* there be *thousands* in this kingdom alone, as I firmly believe there are, who admit as true what Baron Swedenborg testifies respecting another world, and who in agreement with their persuasions are earnestly preparing themselves, by an evangelical faith and repentance, to become heirs of future glory? I do not scruple to maintain, that on this supposition (and I sincerely believe that the supposition is realised) he is no friend to the cause of Religion and Virtue, and to the best interests of mankind as connected therewith, who endeavours to depreciate a testimony, which is thus calculated to stem the torrent of infidelity, to support the tottering evidence of THE WORD OF GOD, and to instigate man to the pursuit of the noblest ends of his being, by directing him to the practice of those divine precepts which all point to a blessed immortality.

Pardon me, Sir, for having dwelt so long on this subject, and let its importance be my apology. I remember reading, amongst other interesting anecdotes respecting our honourable Author, how “His Excellency the Senator Count Hopken, who was Prime Minister of Sweden, one day observed to his Majesty, King Gustavus, that if the Swedes should hereafter establish any colony, the doctrine which Swedenborg has published ought to be taught in it, because that agreeable to the principles he lays down, the colonists would truly possess the love of God and charity as the end of all their actions; that they would be active, industrious, and *intrepid in dangers*, being verily persuaded that *what we call death is no more than a passage from this life to one that is more happy.*” *—How far the doctrine taught by Baron Swedenborg respecting a future life would tend to make *brave soldiers*, as the Count Hopken here seems to insinuate they would, I will not pretend absolutely to say, because firm nerves as well as firm principles may be necessary for that

* See Memoirs by Perneti.

purpose; yet I cannot help being of opinion with the Count, that true courage must needs be in some connection with right notions respecting death and the world to come. But whatsoever influence such notions might have in the field of battle against the enemies of a man's country, of this I am persuaded, that against his *spiritual enemies*, the world, the flesh, and the devil, their influence is omnipotent, and in this most important of all warfares, they inspire a courage that is invincible: in this view, therefore, I do not scruple most earnestly to recommend the testimony of Baron Swedenborg, respecting the great realities of the invisible world, to the serious attention of all who are seeking spiritual victory and its eternal rewards.

But lest I should tire you, Sir, as I have tired myself with detecting and exposing the prejudices and misrepresentations which abound in the Abbé Barruel's memoirs of Swedenborg, I shall at present allow you time to breathe, and shall pursue my observations at a future opportunity.

LETTER VII.

Containing a full and complete Refutation of the Abbé Barruel's charge of Imposture against Baron Swedenborg.

FROM the contents of my last Letter, I am persuaded you will be led to deplore with me the sad prostitution of great talents and great learning, when, deserting the standard of truth and candour, they enlist themselves on the side of perverse judgment, and are rash enough to take up arms against respectable authorities, without any other power either for direction or defence, than what is to be found in their own short-sighted self-derived intelligence. I am persuaded further you will give me credit for sincerity, when I declare to you in the most solemn manner, that it gives me the utmost pain, to feel myself under the necessity of producing yet additional proofs of such prostitution, especially in the case of the Abbé Barruel's memoirs, which doubtless is a work both of genius and erudition, and in many parts calculated to promote the best interests of mankind, by detecting the sources of that dreadful system of Jacobinism, which has deluged Europe with so much blood, and

shaken the foundations of all her thrones. Nevertheless error is still error, whether it be the error of genius, or the error of ignorance; and I would add, it is *more* error in the former case than in the latter, because it has not only less excuse for itself, but is also more calculated to do mischief to others. Truth therefore compels me to proceed in my remarks, because truth requires that error be detected, and the more so, as that error is likely to be rendered respectable, consequently more dangerous, by the authority which sanctions it. Under the guidance then and the protection of truth, and I trust in the spirit of that charity which she inspires, I call your attention again to the learned Abbé's remarks on Baron Swedenborg and his doctrines.

You have already seen how the Abbé would expose the character of the object of his calumny, by representing him as *the founder of a sect*, though it is plain, he never either founded or was willing to found one; and how he next proceeds to vilify the *literary pursuits* of our Author, though those pursuits were nothing more or less than what every person of any pretensions to literature is expected to apply to; and how in the third place he insinuates, upon the word of *a physician, who learned it from other physicians*, that Baron Swedenborg was deranged in his faculties, when yet this insinuation had been long ago refuted, and proved entirely groundless, not only by the most respectable persons, who were in habits of intimacy with the Baron, but also by the Baron's own life and writings, during a space of twenty years posterior to the time when such supposed derangement was said to have commenced. You have seen in the last place the indecent sneer of ridicule, with which the Abbé would expose the character of Baron Swedenborg as a *seer*, and how, without attempting to prove either the *impossibility or improbability* of such a character; without entering into any rational argument grounded in the honourable Author's testimony on the subject of spiritual communications; without pointing out a single rule of discrimination, whereby to distinguish the *real seer* from the *pretended visionary*; he discards the whole account of our Author's spiritual intercourse as chimerical, and this by the mere dint of sarcasm and declamation, which will apply equally against the supernatural discoveries made to the prophets of old, and to the apocalyptic divine, as against those made to Baron Swedenborg.

But the case is, what Swedenborg testifies in regard to another world, is far from being favourable to the Abbé's future hopes, as

member of the Church of Rome, and therefore it was necessary to expose such testimony to all possible contempt. The visions of *St. Theresa* and the Romish Saints *must* be true, for they were good Catholics; but the visions of Baron Swedenborg *must* be false, for he was a *Heretic* of the worst kind, having presumed to say, that the Word of God is of higher authority than that of the Pope.

I proceed now to a charge against our honourable Author more serious (if possible) than any of the foregoing, and which the Abbé Barruel brings forward with all that strength of confidence, that weakness of proof, and that total want of argument, which appear to be the distinguishing characteristics of every page that he has written on the subject of Swedenborg and his works. I shall give you the charge in the Abbe's own words—"From this delirium let us proceed to the impostor. The whole life and writings of Swedenborg depose against him. To begin with his writings, it is always God or an angel that speaks. Every thing that he tells us, he has seen in heaven himself, and he is at liberty to go there as often as he pleases. He has spirits at his command, and they reveal to him the most secret transactions."*

One would naturally suppose now, that a charge of this very black dye, which affects not only the *literary* and *rational*, but also the *moral* character of our honourable Author; which impeaches him both as a *man* and as a *Christian*, and strips him bare of every virtue; which consequently holds him forth to universal contempt and abhorrence, as a monster of iniquity, so much the more detestable than others, as his talents were more distinguished—one would naturally suppose, I say, that this heavy charge would have been supported by something which had the semblance of proof, and which, if it did not fully substantiate the accusation, would at least have given it an air of probability. But how are we astonished to find, that this natural and reasonable expectation is in no degree fulfilled, and that the accuser, instead of adducing evidence to confirm his assertions, flies off immediately to two trifling anecdotes, which have little or no connection with the charge in question!

Before however I proceed to a specific consideration of the particulars of the charge, I shall beg leave, Sir, to call your attention for a moment to the *two anecdotes*, which the Abbé Barruel regards as full and positive proofs in point. The first is concerning the

* See Memoirs, &c. page 123.

Princess Ulrica, Queen of Sweden, who, it was reported, sent to consult Swedenborg about a letter written to her brother the deceased Margrave. On this occasion the Abbé attempts to prove, and this is on the authority of a letter of Mr. Rolling's in the *monat Skriff* of Berlin, that the whole was an idle tale, for that "the letter the Queen had written, had been intercepted by two senators, who profited of this occasion to give her a lesson through the medium of Swedenborg." *

Such, Sir, is the Abbé Barruel's representation of this affair: but let us now consult what I cannot help believing to be better authority, viz. the relation of C. Springer, Esq. counsellor of commerce, and formerly of the senatorial order in Sweden, as it is given in a letter of his to the Abbé Perneti: he had his information on the subject, you will find, from Swedenborg himself, for thus he writes; "I questioned him (Swedenborg) concerning the letter which was wrote by the Queen of Sweden to her brother the deceased Margrave; he replied, *much of the common report is true, and part of it is not.* † From this account it appears, that whatsoever the report was respecting the affair of the above letter, it had, by Swedenborg's own confession, been *exaggerated*, as is no uncommon thing on such occasions, and thus there was a mixture in it of the true and the false. But is the *moral* character of Baron Swedenborg to be impeached by the charge of imposture, because probably some weak friend had asserted more concerning him than was strictly true? Or rather, does not this very circumstance tend to exhibit the *morality* of Swedenborg in a favourable point of view, by proving, that he had the candour to acknowledge that *all was not true* which had been reported to his advantage? Surely such is the judgment which an ingenuous and unprejudiced mind would form on this occasion: and if the Abbé Barruel can see nothing in this business but the marks of base imposture, I confess I neither envy him his eyes, nor the pleasure of using them.

The other anecdote, to prove Swedenborg an impostor, is concerning the Countess of M. who (to use the Abbé's own words) "Is afraid of having to pay a sum of money a second time, the receipt being mislaid at her husband's death. She consults Swedenborg, and in the name of the deceased he comes to acquaint her

* See Memoirs, &c. page 124.

† Letter of C. Springer, Esq. inserted in the Abbé Perneti's French translation of the Treatise on Heaven and Hell, vol. i. page 94, of the introduction.

where the receipt was to be found." The Abbé Barruel's observation on this transaction is in these sneering words; "He could very readily give the information to be sure, for he had found the receipt in a book which had been returned him by the Count. It was the Queen Ulrica who gave this natural explanation of the fact."* But let us hear now the Abbé Perneti's relation of this same transaction. "The Queen (of Sweden), says he, being on a visit at Berlin, after the death of the King her husband, some academicians, whom she had done the honour to invite to her table, took the liberty to ask her, if this account (alluding to the anecdote respecting herself) was true. She waved the subject by answering, *Oh for the affair of the Countess De Marteville, it is certainly true*; and said nothing concerning herself. I had this from Mr. M — one of those academicians, unto whom this Princess afterwards made a present of some works of Mr. Swedenborg, which he very friendly lent me."† The question now is, whom are we to believe, the Abbé Barruel, who appeals to no authority for his assertion that "*the Queen Ulrica gave this natural explanation of the fact,*" or the Abbé Perneti, who had his information immediately from one of the academicians, that was himself present at table, when the Queen declared, that *the affair of the Countess De Marteville was certainly true*?

I cannot quit this subject of the anecdotes, without calling to the Abbé Barruel's recollection some other particulars of the sort, which he has thought proper to suppress, though he quotes the book in which they are contained: I allude to the relation given by C. Springer, Esq. above named, in his letter to the Abbé Perneti, in which are the following words, "The whole of what he (Swedenborg) has related to me, concerning my deceased friends and enemies, and of the secrets which existed only between them and me, is almost past belief. He even explained to me in what manner the peace was concluded between Sweden and the King of Prussia, and praised my conduct on that occasion. He pointed out to me the three great personages, whose services I made use of in that circumstance, which was nevertheless a great secret betwixt us. I asked him how he could be instructed in these particulars, and who had discovered them to him: to which he replied, 'Who

* See Memoirs, &c. page 124.

† Abbé Perneti's preliminary discourse, prefixed to his translation of the Treatise on Heaven and Hell, page 81.

informed me of your affair with Count de C ——— E ——— d? You cannot deny the truth of what I have just related to you. Continue, added he, to merit his reproaches; depart not from the good way, either for honours or money; but contrarywise, continue as constant therein as you have been hitherto, and you will prosper.' " *—Why the Abbé Barruel should conceal this relation of Mr. Springer's, and not add it to the list of the foregoing anecdotes, he himself perhaps is best able to explain; but to me his silence on the occasion is an unequivocal proof, that the testimony was found too strong to be assailed, even with the united powers of sarcasm and misrepresentation; and further, that the Abbé was not in quest of any information, which would make for the credit of Baron Swedenborg's character, but on the contrary was eager in the pursuit, and artful in the application of every circumstance that might render the name of the venerable Swedish Theologian contemptible in the eyes of the public. Besides, such are the gross ideas which appear to possess the Abbé's mind respecting all things of a spiritual, and especially of an extraordinary kind, that he seems disposed to resort to any inconsistency and improbability, rather than to admit the truth; and had he been to decide in the ancient dispute concerning the *dæmon of Socrates*, it is plain to see to which party he would have inclined. I need not remind you, Sir, of the different opinions, which in the case of the *father of philosophy*, divided the judgments of the learned at that time: you will recollect how some interpreted it into a *mere juggle* on the part of Socrates; whilst others contended that it was nothing else but the *sneezing* either of himself or others; for, said they, if another *sneezed* either before, behind him, or on his right hand, then he pursued his design, and went on to action; but if on the left hand, he desisted; one sort of *sneezing* confirmed him, while he was deliberating and not fully resolved, and another stopped him while he was in action. Others again (and these of the more considerate sort) reasoned to this effect, that Socrates, possessing a pure and virtuous soul, became a fit subject for the immediate influence of the Gods, for that the Gods direct the lives of those only, who are raised above the things of this world, and disposed to attend to divine guidance and instruction. Thus, Sir, you see that things of a supernatural complexion have always been viewed

* Mr. Springer's Letter to the Abbé Perneti, in the French translation of the Treatise on Heaven and Hell, vol. i. p. 91.

diversely, according to the diverse sentiments of mankind; but I am persuaded you will be of opinion with me, that to impute the *dæmon of Socrates* to the philosopher's *skill in sneezing*, is at least a very unphilosophical manner of accounting for it, and such a far-fetched explication of the phænomenon, as to disgrace any one who pretended to the name and character of a philosopher.

But I return, Sir, from the anecdotes, to make a few observations on the Abbé's previous rash declarations concerning Baron Swedenborg, which I am not at all sorry to find in his book, since they will afford me an opportunity of presenting the character of my favourite Author before you in a new point of view, and I trust an advantageous one.

“The whole life and writings of Swedenborg (says the Abbé) depose against him.”—This, Sir, I am sure you will agree with me, is at least a very vague and random charge, and ought to have been supported by an appeal to some *particular facts*; for if the *whole* life and writings of a man *depose against him*, then the *parts* must, of which the *whole* is composed; and the Abbé ought to have adduced some of those *parts*, in order to enable his readers to decide on the *whole*, agreeable to the testimony of the TRUTH ITSELF under a state of accusation, “*If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?*” * But it is easier, Sir, in all cases to *make* assertions, than to *prove* them, and prejudice never fails to find an interest in deciding on things and characters *in the gross* rather than *in the detail*. Nevertheless, because the Abbé has shrunk from a *particular* examination of the *life and writings* of the object of his censure, this is no reason why I should do the same, and therefore I shall now entreat your patience, whilst I proceed to lay before you some of those *minutiae* respecting both the *life and writings* of Baron Swedenborg, which you ought to have learnt from the Abbé Barruel, had he had the candour to bring them forward to public notice. You will thus be enabled to decide for yourself, and discover what sort of spirit guided the Abbé's pen, when he wrote and published the horrid calumny, *the whole life and writings of Swedenborg depose against him*.

Since it is my earnest desire to advance nothing on this subject, but what bears the stamp of the most unequivocal authority, I shall confine myself principally to what I find written in the *Eulogy* adverted to in my last letter, which, as I said, was composed by

* John xviii. 23.

MONSIEUR SANDEL, SUPERINTENDANT OF THE MINES, KNIGHT OF THE ORDER OF THE POLAR STAR, AND MEMBER OF THE ACADEMY OF SCIENCES AT STOCKHOLM, *and delivered in the Great Hall of the House of Nobles, in the name of the said academy, the 7th of October, 1772*: for it is hardly to be supposed, that in delivering this Eulogy, before so many respectable auditors, who were personally acquainted with the deceased member of the academy intended to be panegyriized, the speaker would have ventured in any instance to transgress the bounds of truth, when he was liable to be contradicted by so many living and present witnesses, who had the same opportunities of information with himself respecting the character of the subject of his Eulogy.

Imagine yourself now, Sir, seated in the above august assembly, and that you see the able and unprejudiced panegyrist of innocence, virtue, and wisdom ascend the rostrum, and hear him pronounced before his august audience the following *selected particulars*, amongst many others, in testimony of the excellencies which distinguished (or as the Abbé Barruel would express it, *depose against*) the departed object of public affection and regret.

“GENTLEMEN,

“Permit me to entertain you this day, not on a subject which, being of a foreign nature might possibly be uninteresting, and fatigue your attention, but on *a man illustrious for his virtues, and celebrated by his universal knowledge*; who was *well known and greatly beloved* by you; and in short, on one of the most ancient members of this academy. The regard that we formerly had for *this great man, and the love which we bore towards him*, assures me both of the pleasure and satisfaction that you will find in hearing him spoken of; and I shall esteem myself happy, if I so far fulfil that part of the desire you possess, as to recall to your minds, in a suitable manner, *a man whom you have so tender a regard for, and who is worthy of so glorious a memory*. The greater the perfections of the human mind are, *the greater will be found the states of opposition to them*. Does a new light present itself to the world? The considerate and intelligent mind will find things worthy of its attention, even in the very shades with which it is contrasted; whilst the *superficial reader will fix his attention only on the weak side of an argument*, proving the observation, *that every one is affected according to the nature of his being*. One man shall see nothing but cunning and emptiness of mind, in the exalted penetration of genius, he *will tax its depth with enthusiasm*,

and its erudition with a confused heap of ideas and thoughts. But on the other hand, the improved mind, that abounds with real sense will make a due estimate of the *value* of things, and will not despise, or reject a *rich mine*, merely on the account that the metal does not appear in all its purity on the surface, and that it shews something terrestrial from the matrix proper to it.

“ *The History of Swedenborg’s Life is amiable*; and as the particulars are of a complicated nature, they demand to be arranged accordingly.

“ His youth was remarkable by an *uncommon assiduity, and application* in the usual exercises of that age, and an evident desire to become a man. A son of the Bishop Swedborg could not fail to have a *good and careful education*, suitable to the manner of the times. This put him in the road to *useful knowledge*, and made him advance therein with speed. But why should I dwell on the good success of the care that the Bishop Swedborg took of a son, in an education and improvement of a mind he was so enamoured with? What need is there to relate the good sense he had, to put *advantageous dispositions* to their best uses, which numbers have not the benefit of, or, if they have, neglect; of his *talents*, and the *penetration of the genius* that supported the ardent desire he had to acquire knowledge, and of *his assiduity and application to study*, and the *very early maturity of his intellect*? What greater proof indeed can be given of these things, than that which a sensible king gives us, who sought with care to reward *real abilities and merit*, wherever he found them; who encouraged them by his benefactions, who knew how to employ them in a proper manner, and who of his own accord, without any solicitation whatever, appointed Swedborg* in 1716, then but 28 years of age, as extraordinary assessor to the college of the mines, and gave him the choice either of that office, or that of Professor in the royal academy of Upsal. An universal knowledge in the Belles Lettres, and a *remarkable degree of learning*, had at that time made Swedborg’s name known, both within and without the kingdom.

“ Let us now follow him in the various occupations he engaged in, and in works that took up much time. Before we are enabled to penetrate into the thoughts, and to discover the character of the persons with whom we are in company, we generally keep ourselves on an attentive and careful reserve: but in following Swedenborg,

* He took the name of Swedenborg afterwards, in 1719, when he was ennobled by Queen Ulrica.

this manner is needless, as you may find at once in him a *happy assemblage of an excellent memory, a prompt conception, and a most clear judgment, united to a desire that was never cloyed, and the strongest inclination of an assiduous study after acquirements of the most certain kind in philosophy*, in almost all kinds of mathematics, natural history, physics, chemistry, anatomy, and finally theology, not to enlarge on the Eastern and European languages, in which he was very well versed. Observe in him the force of habit, acting in harmony with the use of reason, and particularly in regard to the order which he imposed on his ideas. Respecting Swedenborg, represent to your minds **THE BEST HEART AND THE BEST CHARACTER**, manifested by the rules which he prescribed for his thoughts and for his conduct, and which I have found marked and repeated in various parts of his manuscripts, where he had set them down for the regulation of his own practice. 1. *To read often and meditate frequently on the WORD OF GOD.* 2. *To be always resigned and content with the disposals of Providence.* 3. *Always to observe a propriety of behaviour, and to preserve the conscience clear and void of offence.* 4. *To obey that which is ordained; to be faithful in the discharge of the duties of employment; and to do every thing in our power to render ourselves as universally useful as possible.* Such was Swedenborg's inward state of mind. **THERE ARE NO BEINGS EXCEPT THOSE WHO ARE FRAUGHT WITH PREJUDICE WHO CAN THINK OR SAY TO THE CONTRARY.** *Let such therefore think on what I have said, and reflect maturely on what I have yet to say.*

“ Mr. Swedenborg was not yet entered into his office of Assessor to the Royal College of Mines, because not willing to engage in the duties thereof, before he was fully instructed in the mineral-metallurgic science; and therefore *he is not to be ranked amongst those who are always striving to get into offices, of the nature and business of which they are altogether ignorant*; and what is worse, will not comprehend that out of nothing nothing can be expected; he was neither ambitious of nor had solicited this office, although, he was before that period, well informed in certain sciences, by which he was capable of throwing much light on the art of managing mines. It was also a matter of facility for him to acquire what knowledge he was still deficient in respecting it. *He was not a man who was content with knowing the theory of a thing without joining the practical part*; and therefore he undertook a second journey into foreign countries, to examine their mines, see the man-

mer of working, and all that concerned them, particularly those of Saxony and Harts.

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

1. “*Prodromus principiorum naturalium, sive novorum tentaminum, chemicam et physicam experimentalem geometrice explicandi.*
2. “*Nova observata et inventa circa ferrum et ignem, præcipue naturam ignis elementarem, una cum nova camini inventione.*
3. “*Methodus nova inveniendi longitudes locorum, terræ marique, ope lunæ.*
4. “*Modus construendi receptacula navalia, vulgo en Swedois, Dockbygnadder.*
5. “*Nova constructio aggeris aquatici.*
6. “*Modus explorandi virtutes navigiorum.*

“All these tracts were printed at Amsterdam in the year 1721, and re-printed in 1727.

7. “*Miscellanea observata circa res naturales, præsertim mineralia, ignem, et montium strata.*

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

“Swedenborg did not remain idle the following years, for he so equally divided his time between the duties of his office, as Metallic Assessor to the Royal College, and his study, that he finished in 1733 his grand work entitled, *OPERA PHILOSOPHICA ET MINERALIA*, and had it printed under his own direction in 1734, part at Dresden, and part at Leipsick. This work is divided into three volumes folio, the title of the first is *principia rerum naturalium, sive novorum tentaminum phænomena mundi elementaris philosophice explicandi*: the second, *Regnum subterraneum sive minerale de ferro*: and the third, *Regnum subterraneum sive minerale de cupro et orichalco*; all of them written with great strength of judgment, and ornamented with plates to facilitate the comprehension of the text.—The publication of this important work was of itself sufficient to encrease the

advantageous opinions that strangers had already conceived of our Swedenborg.

“The academic consistory or assembly, and the society of sciences at Upsal, were sensible of his great abilities a considerable time before this; for to evince the sense they had of him, the consistory had it hinted to him, to solicit the place of Professor of the sublime and abstracted mathematics, which Nils Celsius was before in possession of; and this, as the consistory said, for the advantage of youth, and ornament to the academy. Swedenborg expressed his thanks for their intention, but did not accept this honourable offer, *for reasons the most disinterested that could possibly be alledged.* The society of sciences at Upsal had enrolled him in the number of their members from the year 1729.

“*Strangers were not backward in their expression of a sense of his merit.* The academy of St. Petersburg sent him his diploma of association, as a correspondent, on the 17th of December, 1734. Christian Wolfe, and many other learned strangers, were forward to form a literary correspondence with Swedenborg, and consulted him on the most difficult things and subjects that could be treated of. Those who were appointed at Leipsick to the care of the edition of the *Acta Eruditorum*, and to adjoin to it an impartial analysis of the works of the learned, *found in those of Swedenborg a rich harvest to ornament their collection with.*

“Our academy, from its first establishment, sought with assiduity to enroll in its list of members, a *man of Swedenborg's consequence, and who held so distinguished a rank amongst the learned of Europe.* I have as yet mentioned only one part of Swedenborg's works; for he entered into another path, in which we shall now follow him. This proves incontestibly how strongly the ardent desire, by which he was excited in the pursuit of knowledge, led him to the consideration of all objects: he appeared to fix with greatest pleasure his attention on those subjects, which, to be well acquainted with and laid open, required the most profound consideration. *None can accuse him of having only trimmed out the subjects he has handled, or contented himself with a superficial view of them,* which is common enough with those who will apply themselves to all subjects, for he has made use of all the strength and penetration of his intellectual faculties in the examination of the deepest foundation of objects, to discover the union of the links of the chain of the universe, by which the whole is conducted in a just and most regular order from its first origin. He can in no wise be charged with having given into

the foible of some mathematicians, and many physicians, who after having found, or at least supposed that they had discovered the light they sought, have endeavoured by all the means in their power to hide it from others and themselves, and, *if it had been practicable, would have extinguished the greatest light of others.*

“In proportion as Swedenborg, in his continual contemplations on the work of creation, acquired knowledges, new ones were always presenting themselves respecting the Supreme Being, and he found new occasions to celebrate the Author of nature.

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

1. “*Prodromus philosophiæ ratiocinantis de Infinito, de causa creationis, et de mechanismo operationis animæ & corporis,* printed at Dresden, in 1733.

2. “*Œconomia regni animalis,* in two parts, the first printed at Amsterdam in the year 1740, and the second in 1741.

3. “*Regnum Animale,* in three parts, the two first printed at the Hague in 1744, and the third in London in 1746.

4. “*De cultu & amore Dei,* London, 1745.

5. “*Arcana Cælestia,* in eight vols. quarto, which were published in different years from 1749, to 1756.

6. “*De ultimo judicio & Babylonia destructa.* London, 1758.

7. “*De Cælo & Inferno, ex auditis & visis.* London, 1758.

8. “*De Equo albo de quo in Apocalypsi.* London, 1758.

9. “*De Telluribus in Mundo nostro solari.* London, 1758.

10. “*De Nova Hierosolyma.* London, 1758.

11. “*Delitiæ sapientiæ de amore conjugiali.* Amsterdam, 1758.

12. “*Sapientia angelica de divino amore & divina sapientia.* Amsterdam, 1763.

13. “*Doctrina novæ Hierosolymæ de Domino.* Amsterdam, 1763.

14. “*Doctrina Vitæ pro novo Hierosolyma.* Amsterdam, 1763.

15. “*Continuatio de ultimo Judicio, & de Mundo spiritali.* Amsterdam, 1763.

16. "*Sapientia Angelica de Divina Providentia.* Amsterdam, 1764.
17. "*Apocalypsis Revelata.* Amsterdam, 1766.
18. "*Summaria Expositio Doctrinæ novæ Ecclesiæ.* Amsterdam, 1769.
19. "*De Commercio Animæ & Corporis.* Amsterdam, 1769.
20. "*Vera Christiana Religio, seu Universalis Theologia novæ Ecclesiæ.* Amsterdam, 1771.

"All these titles announce sublime things unto us; and although the subjects of these works are different, *they are all connected with proofs proper to the subjects treated of.* These are founded on philosophical and physical anatomy, on explications of the Sacred Scriptures, and revelations which he declares were made known to him. *All these works lead to the contemplation of THE SUPREME BEING, and of a future existence.*

"The needful application that the works mentioned in the above list required, not allowing him to continue the necessary functions of his office as assessor, beyond the year 1747, he gave up his place, and obtained in the same year a gracious discharge from the King, who gave him at the same time the two requests he had inserted in his petition for dismissal; the first of which was, to retain a moiety of his appointment to the place of assessor during his life; and the second, that the above favour should be granted him without any derogation of title and rank. This permission of enjoying the benefits of a place after dismissal, *is a mark of the greatest favour.* I am aware that what Mr. Swedenborg wrote on spiritual things are subjects not proper for discussion in an academy of sciences; it is sufficient for us to do justice to *the GOOD QUALITIES, TALENTS, AND MERIT OF THIS AUTHOR.* He was of a lively turn, and agreeable in company. As a suitable recreation after his assiduous studies, he sought the agreeable advantages which the company and conversation of men of sense afforded him, *by whom he was always surrounded and very much respected.* He had the method either to remove or silence, by an agreeable yet sensible turn of the subject, an indiscreet and sometimes too bold curiosity which is often thrusting itself into serious matters. *He was attentive, zealous, and faithful in discharge of the employments entrusted to his care.* Whenever a vacancy of office suitable to his own talents happened, *he never presented himself as a candidate to fill it;* and if he was advanced to honourable posts, *it was not through his seeking them, for he was always content in his station.* When

other callings did not permit him to discharge the functions of his office, he preferred requesting his dismissal, and was satisfied with retaining the title after having enjoyed the place thirty-one years. *He was a worthy member of this Royal Academy*: before he became such, he had worked on subjects which are not pretended to by this Academy, and enriched his memoirs with a method of making incrustations in marble for tables and other ornaments. He assisted as a member of the House of Nobles during several Diets, and *his behaviour was such that none could reproach him with any misconduct*. THERE WAS NO CRAFT OR DISSIMULATION TO BE FOUND IN HIM. *He was honoured with the favour and particular kindness of the Kings who reigned during his time*. WISDOM, ERUDITION, and VIRTUE, procure themselves this advantage under an enlightened government.

“Always happy in himself, Swedenborg in all circumstances *possessed his soul in peace*, and lead a life happy in the supreme degree, even unto the moment that Nature demanded her due. He was attacked with an apoplexy in London, on the 24th of December last, [1772,] and died in the most serene manner on the 29th of March following, being 85 years of age, *rich in the honourable testimonies of remembrance which he left behind him*, satisfied with the kind of life this world afforded, and the state of change he was about to enter upon.”

Such, Sir, are the *selected particulars* from the Eulogy of the Swedish orator, MONSIEUR SANDEL, respecting the *life and writings* of Baron Swedenborg, which I am the more happy to present to your notice, because they testify not only to the *literary*, but also to the *moral and religious* character of our honourable Author, and whilst they prove him to have taken the lead amongst the philosophers of the age in which he lived, demonstrate further, what was infinitely more to his credit, *that his life was unimpeachable*, and that he did not excel others more by the vigour of his genius, the extent of his learning, and the variety and importance of his publications, than by *his strict attention to evangelical principles, and to all the duties necessary to form the man and the christian*. You find that from his youth he had been initiated into *practical piety, by an early veneration and regular perusal of the WORD OF GOD*, attended with a *most sincere purpose to keep a conscience void of offence*, in agreement with the precepts of the eternal truth. He was accordingly patronized by his king, admitted to the societies of the learned, both in his own and foreign countries, beloved by

his friends, censured only by those who could not comprehend, or could not endure his virtues, and respected by the wise and good of every nation who had the happiness of his acquaintance.

And what now, Sir, do you think of the Abbé Barruel's assertion, or what must the world think of it, that "*the whole life and writings of Swedenborg depose against him?*" Could the Abbé be supposed to have a more intimate knowledge of the *life and writings* of Swedenborg than Monsieur Sandel had? Did he possess better sources of information; or did Swedenborg conceal his true character from every one else, even from his own friends and countrymen, and only unvail himself to the Abbé Barruel? I confess, Sir, I am astonished even at the assurance of the Abbé Barruel, and at a loss which to wonder at most, his presumption in attempting to impose on the public an assertion so groundless, or his weakness and folly in uttering a calumny so easy to be repelled.

To the above testimony of Monsieur Sandel in favour of the *life and writings* of Swedenborg, it might perhaps be needless to add any further proof that they do not *depose against him*, but I cannot help inserting on this occasion, in the way of confirmation, a passage from the Reverend Mr. Hartley's Letter to the translator of the *True Christian Religion*; it is in these words; "It may reasonably be supposed that I have weighed the character of our illustrious author [Swedenborg] in the scale of my best judgment, from the personal knowledge I had of him, from the best information I could procure concerning him, and from a diligent perusal of his writings, and according thereto I have found him to be *the sound divine, the good man, the deep philosopher, the universal scholar, and the polite gentleman*; and I further believe, that he had a high degree of illumination from the Spirit of God, was commissioned by Him as an extraordinary messenger to the world, and had communication with angels, and the spiritual worlds, beyond any since the time of the Apostles; and as such I offer his character to the public, *solemnly declaring that to the best of my knowledge, I am not herein led by any partiality, or private views whatever, being much dead to every worldly interest.* I pretend to no authority over the mind of the reader, and if I have erred in any thing here delivered, I trust that it is in the innocency of error, and it shall be retracted on conviction."* To this may be added,

* Mr. Hartley's Letter, page xviii., prefixed to the English Translation of the *True Christian Religion*.

what C. Springer, Esq. testifies to the same effect in his letter to the Abbé Perneti, in these words; "His [Swedenborg's] father Jesper Swedborg was bishop of Skara, and a man of great learning; but this Emanuel Swedenborg was *gifted of God with greater endowments*. HIS KNOWLEDGE AND SINCERITY WERE BOTH VERY REMARKABLE. *He was constant in friendship, extremely sober in his diet, and plain in his clothing, and disregarded places of honour.*" I shall close these testimonies with that of Dr. Gregory; "It must be confessed that *the practical morals recommended by Baron Swedenborg are of the purest kind*, with which, from the best authorities we have reason to believe, HIS LIFE PERFECTLY CORRESPONDED." *

I observed just above, that when the Abbé Barruel denounced the *whole* life and writings of Baron Swedenborg, he ought to have supported his charge by an appeal to some *particular facts*, but in vain do we look for any such appeal in regard to the *life* of our Author. Nevertheless the Abbé makes a show of something of the sort respecting *the writings*, when he adds, "*To begin with his writings, it is always God or an angel that speaks. Every thing that he tells us he has seen in heaven himself, and he is at liberty to go there as often as he pleases. He has spirits at his command, and they reveal to him the most secret transactions.*"—But what an appeal, Sir, is this! It is the support of one false assertion by another; for I do not hesitate to say, there never was uttered a more gross and shameful untruth than this, that in the writings of Swedenborg *it is always God or an angel that speaks*. The fact is, that throughout the voluminous philosophical and theological works of our honourable Author, there is *not a single passage* to support the assertion of the Abbé Barruel that *God speaks* in them, and I challenge the Abbé to produce such a passage. I challenge him to point out a single instance in those works wherein it is asserted by the Author, that he *immediately* received any command, precept, or information from the MOST HIGH. On the contrary, it is continually insisted upon by Swedenborg, that the Sacred Scriptures, or WORD OF GOD, contain the *whole* will and wisdom of the Deity, and are fully competent, if rightly understood, to the instruction of man in every case relating to salvation. It was therefore the great labour of Swedenborg, as an heavenly-instructed scribe, not to reveal to men any new will or Word of God, for that was not

* See Dr. Gregory's Church History, vol. ii, p. 545.

wanted; but to lead mankind to a right understanding of the old word, which, through the misinterpretations of men, had been perverted and corrupted. It is true, in some of his spiritual intercourses, the Author takes occasion to relate the discourse of the *angels*, but this occurs so *rarely*, and compared with the whole of his writings, makes so *small a portion* of them, that the Abbé must have strangely forgotten himself, or the truth, when he inserted in his charge the word *always*. It is further to be observed, that when we read of what the angels speak, which is very rare, their discourse is never pressed with the *authority of a command*, intended for the direction of life, but only in the way of information respecting the invisible realities of that world which they inhabit, and which they were desirous to make known unto men.

As to the Abbé's concluding assertions, that "*every thing he [Swedenborg] tells us, he has seen in heaven himself, and he is at liberty to go there as often as he pleases. He has spirits at his command, and they reveal to him the most secret transactions;*" I trust, Sir, that by this time you are so well acquainted with the Abbé Barruel's manner of expressing himself, that it will be needless for me to make any comment on these unguarded and unfounded words. I shall therefore only observe that Swedenborg, so far from claiming any power to himself *to go into heaven whenever he pleases, or to exercise any command over spirits*, as the Abbé would insinuate he did, was continually referring every power and every privilege to the divine mercy of THE LORD OF HEAVEN, whose name is JESUS CHRIST, and disclaiming all power and all authority of *his own*, as an infernal thing. This the Abbé Barruel must know, as well as myself, if he be at all acquainted with his theological writings, and therefore he has no excuse for his want of candour in not acknowledging it, unless it be the excuse of an ignorance equally unpardonable. I wish further to declare it as my firm belief, that if ever there was a man of true humility, who from his heart acknowledged his own nothingness before GOD, and that all the powers and faculties he possessed were continual gifts from the DIVINE GIVER, Swedenborg was that man. He proved himself such by his life; he endeavours to make others such by his writings.

Having thus, Sir, I trust, convinced you that Swedenborg was no impostor, any more than he was a madman and a visionary, as the bigotry of the Abbé Barruel would represent him, I should now be happy to bid an eternal adieu to the Abbé's Memoirs, leaving him to a sense of the contrition which he ought to feel for his abo-

minable calumnies; but I am sorry to say, that as yet my work is but half finished, and that I have still to pursue the malevolence of prejudice through its miry turnings and windings, until it plunges itself into an abyss of error and contradiction, such as perhaps you could have formed no conception of, because I will be bold to say, no instance of the sort ever occurred in the annals of literature. For could you believe it possible? The Abbé Barruel is not content with degrading Swedenborg into a *madman*, a *visionary*, and an *impostor*, but he is wild enough to attempt to prove him also the *illuminizing law-giver*, the *sophister of impiety*, in other words, the *atheist*, the *materialist*, and the *declared foe to all religion and all government*.

How far the Abbé has succeeded in his attempt, will be seen from my next letter. In the mean time I remain yours, &c.

LETTER VIII.

Containing a full and complete Refutation of the Abbé Barruel's charge of Atheism, which he attempts to fix on Baron Swedenborg.

“HAD I, Sir, the spirit of an adversary, or was I inclined to find entertainment for the *satirical reader*, it would not be easy for me to overlook the opportunity” which the Abbé Barruel has put into my hands in his concluding charges against Baron Swedenborg and his writings, when (as I informed you at the conclusion of my last letter) he arraigns him as the *illuminizing law-giver*, the *sophister of impiety*.* But as I have no wish at all to expose the Abbé to public scorn, any further than is necessary to defend the truth, by detecting the grossness of his misrepresentations, and the palpable falsehood of many of his assertions; as I feel no inclination to deal any more or harder *blows* on the head of my antagonist, than what may be requisite to keep him within the bounds of decency and order; and as I seek not so much the triumph of controversial skill, (for I utterly disclaim both the skill and its triumph) as of candour, and a sincere regard to justice and impartial judgment, both before God and man; I shall be content to refute the Abbé's calumnies

* See Memoirs, &c. p. 125.

in as brief and plain a manner as possible, and this without an ostentation or pride of victory, as if the achievement was some extraordinary conquest, or attended with any extraordinary difficulty; for I am well persuaded that, in the opinion of the judicious and unprejudiced, the calumnies *will be found to refute themselves*.

Wishing however to proceed according to the order of the Abbe's charges, so far as it is discoverable in the *disorderly* and *incongruous* heap of detached particulars, which he has brought together on the occasion; and finding that the *general* charge of the *illuminizing law-giver*, the *sophister of impiety*, branches out into three distinct charges of *atheism*, *materialism*, and *avowed hostility against all good government*, I shall oppose the general charge in its several particular forms, and hope soon, Sir, to convince you, if you are not convinced already, not only that the three charges are totally unfounded, but that Swedenborg was *the very reverse*, and has taught *the very reverse*, of what the learned Abbé is pleased to impute to him.

But before I proceed, I must beg leave to enter my protest against the Abbé's *singular mode of argumentation* in support of his unjust accusations, because if such a mode be admitted as valid and conclusive, I cannot see what character is secure, or what author and what book may not be exposed to the most severe animadversion, whilst they are tortured to say things which they never meant to say, and which they have even laboured to contradict and disprove. For thus the Abbé argues against Baron Swedenborg, "Never did any man speak more of the love of God and of the love of his neighbour; never did any person more frequently quote the Prophets and the Scriptures; or affect more respect for CHRIST and more zeal for Christianity; never did any one better assume the character and tone of a sincere, religious, and upright man; nevertheless, I must say, never did any man show more duplicity and impiety; never did any one conceal the most resolute design of annihilating Christianity, and every religion, under the mask of zeal, more completely than he did."*—Now, Sir, I contend that this mode of argumentation ought to be admitted with the utmost caution, and not without the *clearest and most decisive proofs* that it is well-grounded, and applicable to the case it is intended to affect. For suppose I was to apply the Abbé's reasoning to yourself, and say, as I might justly do, "Never did

* See Memoirs, &c, p. 125.

any man speak more of the love God and of his neighbour; never did any person more frequently quote the Prophets and the Scriptures; or affect more respect for CHRIST, and more zeal for Christianity; never did any one better assume the character and tone of a sincere, religious, and upright man," than you do; and then, after all this just commendation of your character, should add, "Nevertheless, I must say, Sir, never did any man show more duplicity and impiety; never did any one conceal the most resolute design of annihilating Christianity and every religion, under the mask of zeal, more completely," than you do.—Would you not expect now, and reasonably, that I should produce some *clear and positive proof* of this discordance betwixt your words and your sentiments, betwixt your expressions and your intentions? Would you think, Sir, I dealt candidly or reasonably by you, in saying, You talk, Sir, like an *angel*, yet your words prove you an *infernal*; you speak the language of a *saint*, but you speak the language of a *devil* at the same time; your *fountain*, it is true, *sends forth sweet water*, but then, (what was thought impossible by an apostle,) *it at the same place sends forth bitter water*—Would you not, I say, call this a most harsh and irrational judgment, and require some good grounds for its severity and its singularity? Yet such is the judgment of the Abbé Barruel in regard to the character of Baron Swedenborg, and he has besides the unreasonableness to expect that his opinion will be admitted upon the strength of his own *ipse dixit*, without the support of any further proof or probability whatsoever.

If then we are to follow the Abbé Barruel's example, it is only with a decisive tone, pronouncing a man a *hypocrite* and a *mad-man*, (irreconcilable as the two characters must appear,) and we may then metamorphose him into whatsoever we please, and put any construction, howsoever forced, mischievous, and unnatural, on what he says. An *English Act of Parliament*, by this mode of arguing, may be misinterpreted into *treason against the English Constitution*: the *everlasting Gospel* itself may be misconstrued into a *code of atheism, materialism, and jacobinism*: yea, the Abbé Barruel's censures of Baron Swedenborg, if interpreted by his own rule of reasoning, may be regarded as the strongest tacit panegyrics of the life and sentiments of the Swedish philosopher and divine. Nevertheless I agree with the Abbé, that *it is possible* an Author *may* in some cases conceal his real sentiments, and under the mask and specious appearances of sanctity and probity, endeavour to propagate the most horrid impieties; and I believe further, agreeable

to the Abbé's testimony in other parts of his Memoirs, that this stratagem has occasionally been resorted to by the sophists. But then I insist, that the stratagem ought to be *fully proved*, and this by the *most positive and decisive evidence*; and I insist farther, that such evidence can never be wanting, but must be easy to collect from an Author's works, which have been written purposely with a view to deceive and ensnare; since we cannot suppose it possible that a writer, whose principal object it is to vilify religion, can so uniformly and unequivocally express himself in favour of religion, that no passage shall be discoverable which speaks his real aim and intention. The Abbé Barruel then, before he attempted to fix his horrid charge on the venerable character of the Swedish Theologian, ought to have produced solid and substantial proofs from his *theological writings*, that they professed one thing and meant another: he ought to have *quoted the exceptionable, the delusive, the ambiguous passages*, that so his readers might have judged for themselves, and have been clearly convinced from Swedenborg's own mouth that his character was at least suspicious, if not decidedly bad, as the Abbé describes it: he ought to have recollected, that he was writing in a country whose sage inhabitants would look for reasons more than assertions, and would not be convinced by declamation unsupported and unsubstantiated by solid argument. Instead of thus complying with the obligations of candour, of reason, and of public expectation, the Abbé Barruel, according to his usual artifice, and by a faculty of misinterpretation peculiar to himself, makes Swedenborg say what he never said; and without producing a single authority from Swedenborg's writings to justify censure, he attacks, not Swedenborg's doctrines, but his own gross misconceptions and misconstructions of them. He creates a phantom of his own imagination, and then begins to fight with it, and to glory in the conquest, as if he was fighting with and subduing what had a real existence.

But that I may not follow the Abbé's example in making assertions without proving them, and thus be as unfair in vindicating, as he has shown himself in calumniating the great and excellent Swedenborg, I shall now proceed to demonstrate from the testimony of the writings of Swedenborg themselves, not only that the Abbé has distorted their meaning, and imputed to their author designs of mischief, of which he never conceived the most distant idea, but also that the Author, so far from favouring *atheism, materialism*, and the *disturbance of orderly government*, according to the Abbé's

charges, has laboured UNIFORMLY, SYSTEMATICALLY, and UNEQUIVOCALLY, both in EXPRESSION and in INTENTION, without any DUPLICITY OR MENTAL RESERVE WHATSOEVER, to oppose all such dreadful ideas, and to establish the church of JESUS CHRIST on its ancient solid foundations of evangelical faith and repentance, of pure love to GOD and our neighbour, and of an orderly and useful life, in obedience to the commands and precepts of the MOST HIGH, as revealed in his Word, and as rendered operative by his Holy Spirit.

I shall begin with the Abbé's charge of *atheism*.

In endeavouring to fix this reproach on our honourable Author, the Abbé Barruel must certainly be understood as asserting that Swedenborg was a *deliberate* atheist, an atheist *in principle*, and that whatsoever appearances to the contrary may be presented in his writings, yet their *real* purpose and genuine tendency is to lead to *the denial of a God*. Now, Sir, in opposition to this reproach, I shall not go about to prove a mere *negative*, or that Swedenborg was merely *not* an atheist, for this would be like proving that *white* is not *black*, which would be ridiculous to attempt; but I shall demonstrate, that what the Abbé Barruel calls *black*, is really *white*, and has no *blackness* at all in it, except that with which his pen has sullied it; in other words, I shall prove that Swedenborg, so far from being an *atheist*, as the Abbé Barruel would represent him, was *the declared enemy* of atheism; that he *opposed* the horrid principle in every page of his writings, and this not *equivocally* and *with reserve*, but *deliberately* and *upon system*; and further, that his writings supply *antidotes* against *infidel* and *atheistical* persuasions, superior perhaps to any other human writings in the world. And when these propositions are demonstrated, I trust the Abbé Barruel will have the modesty to blush, and be astonished at his boldness (to call it by no worse a name) when he ventured to utter the rash assertion "Never did any man show more duplicity and impiety; never did any one conceal the most resolute design of annihilating Christianity and every religion, under the mask of zeal, more completely than he [Swedenborg] did."

In confirming the above propositions, Sir, it will be sufficient for my purpose to call your attention to *the three following distinct considerations* respecting the *DIRTY*, as they are presented to view, and confirmed in the theological writings of Baron Swedenborg;

- 1st. *Who* God is;
 2dly. *What* God is;
 3dly. *What* the operation of God is.

In regard to the first of these considerations, *who* God is, it must be plain to the most careless reader of the theological writings of Baron Swedenborg, that the God there presented to view, and declared to be the true and living God, is the CHRISTIAN GOD, whose high and holy name is JESUS CHRIST, the CREATOR, the REDEEMER, and the REGENERATOR of men. This God is pointed at, acknowledged, and demonstrated on the authority of the Sacred Scriptures, not in a few scattered pages of those writings only, but in almost every page of upwards of twenty quarto volumes, where any mention is made of the DEITY; and I challenge the Abbé Barruel to produce a single passage from any of those volumes, wherein any doubt, even the most distant; or any ambiguity even the least suspicious, is expressed respecting the GODHEAD of that GREAT SAVIOUR. But this is not all. Swedenborg not only proves continually from Scripture authority that JESUS CHRIST is God, but he also enters into the most laboured and minute investigation, and this likewise on Scripture grounds, concerning the expediency and necessity of the manifestation of this God in the flesh, in order to effect the salvation of man. Yea, he goes yet further, and demonstrates that a belief in this INCARNATE, this MANIFESTED God is the only effectual security against the atheism and infidelity which at present so much abound in the world called Christian, because it is the only effectual means, whereby man can raise his intellectual sight *out of* and *above* nature, and keep it fixed on the ETERNAL.

But that I may not be charged with dealing in assertions without proofs, after the example of the Abbé Barruel, I shall here, Sir, present you, from the writings of Swedenborg, with a string of distinct propositions on the above subjects, which the Author discusses and confirms from the authority of the Word of God, in his various theological works.

The propositions are as follow :

- I. That JEHOVAH the creator of the universe descended, for the purpose of redeeming and saving mankind.
- II. That he descended as DIVINE TRUTH which is the WORD; nevertheless that he did not separate the DIVINE GOOD.
- III. That he assumed the HUMANITY according to DIVINE ORDER.

IV. That the HUMANITY, by which he sent himself into the world, is the SON OF GOD.

V. That the LORD made himself righteousness by acts of redemption.

VI. That by the same acts he united himself to the FATHER, and the FATHER united himself to him; and that this also was effected according to divine order.

VII. That thus GOD was made man, and man GOD in one person.

VIII. That the LORD made his humanity divine from the divine [being or principle] in himself, and that thus he was made one with the FATHER.*

IX. That there is a divine trinity consisting of FATHER, SON, and HOLY GHOST.

X. That these three, FATHER, SON, and HOLY GHOST, are three Essentials of one GOD, which make one, like soul, body, and operation in man.†

XI. That saving faith is a faith on the LORD GOD THE SAVIOUR JESUS CHRIST.

XII. That man receiveth faith, in consequence of approaching JESUS CHRIST, of learning truths from his word, and of living in conformity to those truths.‡

That faith in THE MANIFESTED GOD, whose name is JESUS CHRIST, is necessary to raise the mind of man out of *infidel* and *atheistical* principles, because necessary to raise him out of and above nature, to the contemplation of the God of nature, is thus taught by our enlightened Author, "The reason why it is requisite to believe, that is, to have faith in GOD THE SAVIOUR JESUS CHRIST, is, because such faith is directed towards a *visible* GOD, in whom is the invisible, and faith towards a *visible* GOD, who is GOD and MAN at the same time, gains admission into the soul; for faith is spiritual in its essence, but natural in its form, wherefore in man it becometh spiritual-natural; for whatsoever is spiritual is received in that which is natural, in order to attain a reality of existence in man; bare and naked spirituality entereth indeed into man, but then it is not received by him, being like æther,

* These propositions are further elucidated and confirmed in the work entitled *True Christian Religion*, n. 81, and the *Doctrine concerning the LORD*, n. 29 to 36.

† See *True Christian Religion*, n. 163.

‡ Same, n. 336.

which floweth in and out, without exciting any sensation, or producing any effect; for in order to its exciting sensation, and producing effect, it must be attended with perception, and consequently with reception, in the mind of man; and this is not possible, except in the natural principle of man. But on the other hand a faith which is merely natural, or which is deprived of its spiritual essence, is no faith, but only a kind of persuasion or science, having an appearance of faith in its externals, but having nothing in it of a saving nature, in consequence of wanting spirituality in its internals. Such is the faith of all those who deny the divinity of the LORD's *humanity*; such was the faith of Arius, and such also is the Socinian faith, inasmuch as each hath rejected the divinity of the LORD. For what is faith, *without a term or limit of direction*, but like an unbounded view, extending through the universe, where the sight of the eye, falling as it were into an empty void, is bewildered and lost? Or such a faith may be compared unto a bird, flying above the atmosphere into the purer regions of æther, where it expires as in a vacuum. In short, faith directed towards an invisible God is actually blind, because the human mind doth not see its God, and the light of such faith is a false light. Whatsoever is seen by this light under an appearance of reality, is merely visionary, and the mind is deceived by a semblance of existences, which are without truth or foundation. Such is the light of faith when directed towards an invisible God, particularly when God is conceived to be spirit, and spirit is conceived to be something like æther; for what must be the consequence of such a conception, but that a man will look upon God as he looks upon æther, and thus will seek him in the universe, and not finding him there, will fancy nature to be the God of the universe? TO THIS SOURCE THE PREVAILING NATURALISM AND INFIDELITY OF THE TIMES IS TO BE IMPUTED. Hath not the LORD declared, that *no one hath ever heard the voice of the Father, or seen his shape*, John v. 37; and also, that *no one hath seen God at any time*; and that *the only begotten Son, Who is in the bosom of the Father, He hath declared Him*, John i. 18; and again, that *no one cometh to the Father but by Him*, John xiv. 6; and again, that *whosoever seeth and knoweth Him seeth and knoweth the Father*, John xiv. 7, 8, 9. But very different from the above is a faith directed towards the LORD GOD THE SAVIOUR, who, by reason of his being GOD and MAN, may both be approached, and perceived in thought; such a faith is *not indeter-*

minate but hath a term from which it originates, and to which it is directed back again; and being once received it abideth for ever, as when a person hath once seen an Emperor or a King, whensoever he recollects them at a future period, the distinct image of each recurs to his mind. The vision of this faith is, as when one looks on a bright cloud, and sees an angel in the midst of it, inviting man to come to him, in order that he may raise him up into heaven. In such manner the LORD appears to those who have faith in him, and approaches to every particular person, in proportion as each person knows and acknowledges him, which is in proportion as each knows and practises his commandments, that is, shuns evils, and does what is good; and at length he comes to his house, and makes his abode with him, together with the Father, who is in him, according to these words in John, 'JESUS said, He that hath my commandments, and doeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him; and we will come unto him, and make our abode with him.' John xiv. 21, 23." *

That the above faith in the *visible* GOD, in whom dwells the invisible, was the faith of the primitive or apostolic church, our enlightened Author asserts† in these words, "In that primitive time all Christians throughout the world acknowledged that the LORD JESUS CHRIST was GOD, to whom all power was given in heaven and earth, and who had power over all flesh, according to his own words, Matt. xxviii. 18, John xvii. 2: and they believed on him according to his command from GOD the Father, John iii. 15, 16, 36. And the Apostolic Church, in consequence of worshipping THE LORD JESUS CHRIST, and GOD the Father in him at the same time, may be likened to the garden of GOD." ‡

Having thus taught from the Sacred Scriptures *who* GOD is, our honourable Author teaches further, from the same high and holy authority, *what* GOD is, in other words, what is his *nature*, his

* See True Christian Religion, n. 339.

† The same, n. 637, 638.

‡ That a faith in the *visible* GOD, in whom is the *invisible*, was the faith of the apostolic and primitive church, agreeable to our Author's testimony, is manifest from these words of Ignatius, "GOD being *invisible*, took manhood upon him, and became *visible*; being *incomprehensible*, he became *comprehensible*;" and also from these words of Origen, "All have seen the FATHER in the SON, for the *invisible* of the SON is the FATHER, and the *visible* of the FATHER is the SON."

quality, his attributes and perfections. And here, Sir, I am persuaded you will be both delighted and edified to see a GOD presented to your view in such perfect beauty and loveliness, in such due proportions of divine mildness and majesty, as cannot fail to engage your highest veneration and regard, and you will wonder what could have distorted the Abbé Barruel's intellectual sight, when he could discern nothing but the blackness of atheism in the bright and splendid demonstration of the existence of such a GOD. For it is not merely the *being* of a DEITY which forms the creed of Swedenborg, but it is the *beneficent, the wise, the blessed quality and character* of that Being; and he therefore labours incessantly and invariably to prove, not only that GOD *is*, but also that he is what he declares himself in his Word to be, the SUPREME LOVE and the SUPREME WISDOM, consequently the SUPREME LIFE, and the ONE ONLY SOURCE OF LIFE in all the universe of creatures and of creation. Hence flow his OMNIPOTENCE, his OMNISCIENCE and OMNIPRESENCE, which attributes you will find demonstrated in a manner the most edifying and consolatory, by continual appeals to the authority of the Sacred Scriptures, as well as to the various astonishing phenomena discoverable in the creation and preservation of the visible world and its numerous inhabitants. It is further to be observed, that Swedenborg does not *merely assent to* these qualities and characters of the MOST HIGH GOD; he does not *merely hint at* them, as at things which he was compelled to notice; but, in direct opposition to the creed of the atheist and the infidel, he *takes uncommon pains, he enters into the most minute and laboured investigations and reasonings* to confirm them; and this *without suggesting a single doubt, or expressing the slightest suspicion*, respecting their existence and reality. With this intent he wrote a complete work on the subject, entitled, *the Wisdom of Angels concerning the Divine Love and the Divine Wisdom*, a work which I wish particularly to recommend to your most attentive perusal, and in which I defy the Abbé Barruel himself to point out a single passage favourable to the infernal persuasions of the *infidel* and the *atheist*, because the contents of *the whole* book lead to the fullest refutation of their detestable tenets, that the world ever saw.

But it is necessary that I should again produce confirmations from the Author's works in support of the truth of what I assert, that so you may not take up your opinions on the mere credit of my word, as the Abbé Barruel would persuade you to do on the

credit of his; and further, that you may be convinced, that Swedenborg was not *desultory* and *reserved*, but was *methodical*, was *deliberate* and *zealous* in his opposition to the whole horrid system of impiety, which the Abbé Barruel, with such an uncommon mixture of malice and of ignorance, has charged him with supporting.

Cast then your eye, Sir, over the following propositions, which the Abbé Barruel, is pleased to call *impious* and *atheistical*, and then judge for yourself how far his judgment is that *righteous judgment*, which the world would naturally expect from a learned Abbé.

I. *That GOD is LOVE ITSELF AND WISDOM ITSELF, and that these two constitute his essence.*

II. *That GOD is GOOD ITSELF and TRUTH ITSELF, because good is of love and truth is of wisdom.*

III. *That love itself and wisdom itself are LIFE ITSELF, which is life in itself.*

IV. *That love and wisdom in GOD make one.*

V. *That the essence of love is to love others without, or out of itself, to desire to be one with them, and to make them happy from itself.*

VI. *That these properties of the divine love were the cause of the creation of the universe, and are the cause of its preservation.*

VII. *That OMNIPOTENCE, OMNISCIENCE and OMNIPRESENCE, are the effect of the divine wisdom derived from the divine love.*

VIII. *That the OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE of GOD cannot be known, until it is known what is meant by ORDER, and until these its properties be ascertained, viz. that GOD is ORDER, and that he introduced order into the universe, and into all the parts thereof, at the creation.*

IX. *That the OMNIPOTENCE of GOD in the universe, and in all its parts, proceedeth and operateth according to the laws of his own order.*

X. *That GOD is OMNISCIENT, that is, perceiveth, seeth, and knoweth all and every thing, even to what is most minute, that is done according to Order, and by that means also whatsoever is done contrary to Order.*

XI. *That GOD is Omnipresent in all the gradations of his own order, from first to last.*

XII. *That man hath only such a measure of power against what is evil and false, from the divine omnipotence, and only such a*

measure of wisdom respecting goodness and truth, from the divine omniscience, and is only so far in God, by virtue of the divine omnipresence, as he lives according to divine order.

But our honourable Author, Sir, is not content with thus proving to you *who God is*, and *what HE is*; he proceeds further to dispossess the *atheist* of all his strong-holds of impious sophistry, by pointing out, and confirming both from scriptural and rational authority, what the *distinguishing operation* of the Deity is, in other words, what the Deity *hath done*, and *is still continually doing*, for the benefit and salvation of the human race. And here, Sir, I do not hesitate to say, that he must be totally blind to all the suggestions, not of reason only, but of common sense, who cannot discern, in our Author's investigations, proofs and conclusions on this subject, the most complete overthrow of the whole system of atheism and infidelity, with all its follies, impieties, and horrid consequences. It may be, I grant it, that a writer may *talk of a God*, and yet may talk in such a manner, as to leave his readers in doubt whether he himself believes what he himself says: but Swedenborg is no such *talker*, nor can his readers be led into any such doubt, while they are forced to confess that he is *elaborate, explicit, unequivocal, clear, comprehensive in his proofs*, both from Scripture and from reason, that GOD is not a CREATOR only, or a PRESERVER only, but that HE is also a REDEEMER and a SAVIOUR of the human race; and this by means the most adorable, the most astonishingly merciful, wise, and magnificent. Agreeable therefore to the creed and demonstrations of Swedenborg, God exercises a *continual and most particular PROVIDENCE* over all his works, and the operation of this providence is such, that he is in the perpetual endeavour to restore man to the first order of his creation, by leading him back again to fulfil the eternal laws and righteous intentions of his CREATOR; thus by reforming and renewing all the principles of his life, according to that divine image and likeness from which he is at present unhappily fallen. It would require a volume, Sir, to acquaint you with half of what Swedenborg has declared and demonstrated on this most important and truly edifying subject, and therefore I must be under the necessity of leaving much unsaid, which I should otherwise be willing to say: nevertheless, that you may have some idea how much this instructive subject engrossed the honourable Author's mind, and with what ability and Christian zeal (I will add *success* also) he laboured to establish his favourite doctrine concerning the OPERATION and PROVIDENCE of the MOST HIGH

GOD, in contradiction to the tenets of the *infidel* and the *atheist*, I must beg leave to refer you to *his grand work on the DIVINE PROVIDENCE*, in which you will find discussed the following important propositions.

I. *That the Divine Providence is the government of the divine love and the divine wisdom of the LORD.*

II. *That the Divine Providence of the LORD hath for its end a Heaven out of the human race.*

III. *That the Divine Providence of the LORD, in all its operations, hath respect to what is infinite and eternal.*

IV. *That it is a law of the Divine Providence, that man should act from liberty according to reason.*

V. *That it is a law of the Divine Providence, that man, as from himself, should remove evils as sins in the external man, and that thus, and no otherwise, the Lord can remove evils in the internal man, and then at the same time in the external.*

VI. *That it is a law of the Divine Providence, that man be not forced by external means to think and will, and so to believe and love the things which are of religion; but that man should lead and sometimes force himself to it.*

VII. *That it is a law of the Divine Providence, that man be led and taught of the LORD out of Heaven by THE WORD, and by doctrine and preachings derived from THE WORD, and this to all appearance as from himself.*

VIII. *That it is a law of the Divine Providence, that man should not perceive and feel any thing of the operation of the Divine Providence, but yet should know and acknowledge it.*

IX. *That self-derived prudence is nothing, and only appears as if it was something, and also ought so to appear; but that the Divine Providence is universal from things the most particular.*

X. *That the Divine Providence hath respect to things eternal, and no otherwise to temporal things, than so far as they accord with things eternal.*

XI. *That the laws of permission are also laws of the Divine Providence.*

XII. *That every worshipper of himself and of nature confirmeth himself against the Divine Providence.*

XIII. *That the merely natural man confirmeth himself against the Divine Providence.*

XIV. *That a doubt may be inferred against the Divine Providence, from several reasons.*

XV. *That evils are permitted for a certain end, which end is salvation.*

XVI. *That the Divine Providence operates alike with the wicked as with the good.*

XVII. *That the Divine Providence neither appropriates evil or good to any one, but that self-derived prudence appropriates both.*

XVIII. *That every man may be reformed, and that there is no such thing as predestination.*

XIX. *That the LORD cannot act against the laws of the Divine Providence, because to act against them, would be to act against his divine love and his divine wisdom, consequently against himself.*

Such, Sir, are the momentous propositions, discussed with the utmost minuteness, and confirmed by every suggestion both of revealed and of rational wisdom, in that truly astonishing work of our honourable Author's, entitled, *Angelic Wisdom concerning the Divine Providence*. And now, Sir, let me recall to your recollection the Abbé Barruel's assertion, "Never did any man show more duplicity and impiety; never did any one conceal the most resolute design of annihilating Christianity and every religion, under the mask of zeal, more completely than he [Swedenborg] did;" and then let me remind you further, that this horrid charge is attempted to be fixed on a man, who not only acknowledged a GOD, but an INCARNATE GOD, a GOD who *redeemed* the world, as well as *created* it; a GOD whose essence is the PUREST LOVE and the PUREST WISDOM; an OMNIPOTENT, OMNISCIENT, and OMNIPRESENT GOD; who exercises besides a CONTINUAL and MOST MINUTE PROVIDENCE over his creature man, directing and regulating all events, both *general* and *particular*, with a view to the eternal well-being of that creature. Let me remind you still further, that the existence and operation of such a GOD are not only *occasionally assented to* in the writings of this man of *duplicity* and *impiety* so called, *this resolute enemy of Christianity and every religion*; are not *tacitly* and *reluctantly* acknowledged; but they are also *proved* and *demonstrated*, and this *methodically* and *systematically*, with *incredible powers of investigation and argument*, grounded both in the Sacred Scriptures, and in reason and science, through upwards of twenty quarto volumes, which are now lying before me. And further, I challenge the Abbé Barruel to point out in all those volumes a single passage or expression, which tends to render the Author's meaning at all *ambiguous* or *equivocal*, or which leads to suspect

that he wrote under a *mask of zeal*, and did not really mean what he declares.

The beloved John supplies us with the following rule for the trial of spirits, whether they be of God, or not of God. "*Every spirit, (saith he,) that confesseth that JESUS CHRIST is come in the flesh, is of GOD; and every spirit that confesseth not that JESUS CHRIST is come in the flesh, is not of GOD.*" 1 John iv. 2. Now, Sir, I am persuaded you will not hesitate with me to set the authority and testimony of the beloved apostle and evangelist infinitely above those of the Abbé Barruel; and yet if we try the spirit of Baron Swedenborg by the former testimony, we are forced to conclude that *he was indeed of GOD*, because every page of his writings tends to confirm the heavenly doctrine, that *JESUS CHRIST is come in the flesh*. The Abbé Barruel, therefore, in asserting that Swedenborg was *not of GOD*, which he must of necessity do when he asserts that Swedenborg was a man of *duplicity and impiety, resolutely bent on overturning Christianity and every religion*, directly and expressly opposes the testimony of the evangelist, and of course, whether he be aware of it or not, exalts his own judgment and authority above those of the inspired writings.

The Abbé Barruel will perhaps yet contend and say, Swedenborg had *two systems*, the one *apparent*, the other *hidden*, and his acknowledgment of JESUS CHRIST made a part of his *apparent* system only, but his *hidden* system was nevertheless *pure atheism*: for thus the Abbé further argues, "I say *two systems*, because as Swedenborg always had *two senses*, the one *internal* and *allegorical*, the other *external* or *literal*, to explain and overthrow the Scriptures, so he has also *two systems*, the one *apparent*, for fools and dupes; the other *secret* and *hidden*, and reserved for the adepts; the one tending only in appearance to reform Christianity on the reveries of deism; the other leading to all the impiety of atheism, Spinozism, fanaticism, and materialism."*

Here now the Abbé speaks plainly, and I must suppose according to his full conviction; but he appears to have forgotten himself when he compares Swedenborg's *two systems* with his *two senses* of the Scriptures, otherwise he must have recollected, that Swedenborg's *two senses* of the Scriptures, *always harmonize with each other in the most perfect accord and agreement*, whereas agreeable to the Abbé's charge, his *two systems are at the utmost variance and discordance with each other*. But let us examine further what

* See Memoirs, page 126.

he says concerning these two systems. "The one he tells us, is apparent for fools and dupes, and tending only in appearance to reform Christianity on the reveries of Deism:" that is to say, the acknowledgment of JESUS CHRIST (which by the Abbé's own confession makes a part of Swedenborg's apparent system) is a *reversie of deism*: the acknowledgment and full confirmation that no flesh could have been saved unless this INCARNATE GOD had appeared in the world and done the work of redemption, is a *reversie of deism*: the acknowledgment of the WORD OF GOD, as Being a revelation made immediately from the MOST HIGH (which likewise forms a part of Swedenborg's apparent system) is also a *reversie of deism*: the acknowledgment of a heaven and a hell, and of man's connection with the invisible world (another branch of Swedenborg's apparent system) is further, according to the Abbé Barruel's idea, a *reversie of deism*: the acknowledgment of the particular operation of the Divine Providence, and of the divine purpose of this operation, to deliver man from the powers of evil, and to re-instate him in the pure love of GOD and of his neighbour; this also, if we are to believe the Abbé Barruel, is a *reversie of deism*.—Behold, Sir, the strange contradictions, into which genius and learning plunge themselves, when they once quit the straight path of simplicity and truth, to follow the blind guidance of prejudice and error! And from the Abbé's ideas of the *reveries of deism*, judge for yourself what were his qualifications to decide on any system of philosophical, theological, or scriptural investigation.*

* What is here said of the Abbé Barruel's *reveries of deism*, which he regards as the foundation of Swedenborg's Theology, will apply equally to Professor Robinson's *Mystical Whims*, an expression, which, I am sorry to find, escaped his pen, when he speaks of Baron Swedenborg and his doctrines, in his otherwise excellent work, entitled, *Proofs of a Conspiracy, &c.* see p. 6. But surely the learned Professor did not reflect on what he was here calling *Mystical Whims*, nor consider that by this indiscriminate censure of the contents of upwards of twenty quarto volumes, he was exposing to public scorn and ridicule the honourable Author's weighty and laboured testimony in favour of the *divine authority of the Sacred Scriptures*; of the *truth and necessity of the incarnation of the REDEEMER*; of the *existence of a Heaven and a Hell, and a future state of retribution*; of the *operation of a Divine Providence continually intent on rescuing man from sin and misery, and restoring him to purity and peace*. For I can never be induced to believe, that the able writer of the *Proofs, &c.* would deliberately bestow on confirmations and elucidations of these most important of all subjects, the sneering title of *Mystical Whims*.

But the Abbé talks yet of another system in the writings of Swedenborg, which he calls *his hidden system, reserved for the adepts, and leading to, all the impiety of atheism, Spinozism, fanaticism, and materialism.*—In regard to this system, I should be glad to ask the Abbé, how he came to discover it, if it be the *hidden system* he speaks of, and *reserved only for the adepts*? Are we to suppose that the Abbé himself was one of the *adepts* to whom this *hidden system* has been revealed, and that Monsieur Sandel above named, together with the whole Academy of Sciences at Stockholm, and some of the most pious and learned men in Europe, were those *fools and dupes* the Abbé speaks of, qualified only to see the *apparent system*, but unable to discern the least traces of the *hidden one*? The Abbé I imagine, will hardly allow us to fix in any such conclusion. But it is a *hidden system*, and therefore has escaped the notice of all penetration and sagacity but the Abbé Barruel's; and I am inclined to believe, would have escaped *his* also, had not prejudice (whose origin was adverted to in a former letter) assisted him on the occasion with one of those same *microscopic glasses* of her own construction, with which in old time she assisted the Jewish Scribes and Pharisees to discover a *madman* and a *devil* (John x. 20.) hidden in the incarnate SAVIOUR, when simple unassisted eyes could see nothing in him but wisdom and a God. For let me ask the Abbé further, *where, or in what* is this horrid system, which he alone has been able to develop, *hidden*? He will answer to be sure in his *apparent system*, for the *apparent system*, he argues, is merely a *mask or cover* for the *hidden one*. But what, Sir, is this *apparent system*? Let us hear the Abbé himself answer this question—"Never," says he, "did any man speak more of the love of God and of the love of his neighbour; never did any person more frequently quote the prophets and the Scriptures, or affect more respect for Christ and more zeal for Christianity; never did any one better assume the character and tone of a sincere, religious, and upright man."—Such, Sir, is what the Abbé Barruel himself calls the *apparent system* of Baron Swedenborg, and from the propositions above adduced from the writings of Baron Swedenborg, yourself, Sir, must be enabled to see that his *apparent system* is such as the Abbé represents it, that is to say, it is faith in JESUS CHRIST as the INCARNATE GOD, and a life according to his commandments; it is the pure love of this great God, and of one another; it is an earnest admonition to depart from all known evil, because evil is contrary

to that GREAT AND HOLY GOD; it is a belief in the revealed will and word of the MOST HIGH, and an exaltation of that will and word above every other will and word whatsoever; it is an acknowledgment that there is a heaven and a hell, and that the penitent and believing have their eternal lot in the former, whilst the impenitent and unbelieving take up their miserable abodes for ever in the latter. But now, Sir, let me ask yourself, or any other person of common sense, *how is it possible* that in such a system there can lie concealed any thing like *atheism*? Can *atheism* be hid in the command, *Thou shalt love the LORD THY GOD with all thy heart, and mind, and soul, and strength*? Can *atheism* lurk under this divine precept, *Repent ye, for the kingdom of heaven is at hand*? Can you, Sir, or any other person discover any traces of *atheism* in these words of JESUS CHRIST, “*I and my Father are one; believe me that I am in the Father and the Father in me; come unto me all ye that labour and are heavy laden, and I will refresh you*?” If then it is absolutely ridiculous, because impossible, to suppose that a system of *atheism* is concealed in those precepts of the Word of GOD, which exalt JESUS CHRIST to divine honour, and press a pure and holy obedience to his eternal and revealed word, I contend it is alike ridiculous, because impossible, to suppose that a system of *atheism* is concealed in the writings of Baron Swedenborg, inasmuch as the sum and substance of the doctrines taught in those writings (I appeal to the judgment of every candid and unprejudiced person as to the truth of this assertion) is the apostolic doctrine of *repentance towards GOD and faith in the LORD JESUS CHRIST*.

And here, Sir, I cannot pass over without notice the Abbé's unguarded assertion, that Swedenborg, in admitting *two senses*, the one *internal* and *allegorical*, the other *external* and *literal*, *explains and overthrows the Scriptures*: for if this assertion be true, then the apostle Paul, when speaking of the journies of the children of Israel, he says, “*These things were our types**, [or *figures* †] *explains and overthrows the Scriptures*: and again, when he writes to the Galatians, and teaches them that the things written concerning the two sons of Abraham were *an allegory*, he again *explains and overthrows the Scriptures*: and lastly, when he instructs his He-

* In our English version of the Bible, what is here rendered *types*, is rendered *examples*, but the original word is τυποι, which properly signifies *types* or *figures*.

† 1 Cor. x. 6.

brew converts concerning the rituals of the Jewish law, informing them that the first tabernacle, with all its sacred contents, was a *figure for the time present*, and that *the holy places made with hands were but figures of the true*, he again persists in his attempt to *explain and overthrow the Scriptures*. For when the apostle, in the above passages, speaks of *types*, of *allegory*, and of *figures*, he must doubtless be understood as asserting what Swedenborg asserts, viz. that the Scriptures have *two senses*, the one *internal* and *allegorical*, the other *external* and *literal*, else what can he mean by *types*, by *allegory*, and by *figures*? And if the Abbé Barruel insists, that by such an assertion Swedenborg *explains and overthrows the Scriptures*, I cannot see how he can exculpate the inspired apostle from the same foul and terrible charge, when it is manifest he cannot acquit him of having made the assertion in which that charge is grounded.

But the Abbé will yet perhaps contend further, and say, "The apparent system of Swedenborg is for those, who *swerving from Christianity are abandoned by the Almighty to all the absurdities and follies of Anthropomorphism*, for "Swedenborg teaches that *God is a man.*" *—Would the Abbé then insinuate that the *absurdities and follies of Anthropomorphism* are chargeable on all those, who acknowledge God to be *a man*, and who approach and worship him under a *human form*? He must then, I insist, extend the horrid charge to all Christians, who believe in the divinity of JESUS CHRIST, and adore him as a proper object of worship, because all such Christians are compelled to believe JESUS CHRIST to be *a MAN*, as well as a GOD. He must extend the horrid charge likewise to that formula of faith commonly received in the Christian world, called the *Athanasian Creed*, for we there find it written, "*As the reasonable soul and flesh is one man, so God and MAN are one Christ.*" He must extend the horrid charge also to the apostle Thomas, when he exclaimed concerning the MAN CHRIST JESUS, "*My Lord and my God;*" and to the apostle Paul, for the same reason, when he declared concerning that same man, "*In him dwelleth all the fullness of the Godhead bodily;*" and to the apostle John, when he said to the same effect, and concerning the same DIVINE HUMANITY, "*This is the true God and eternal Life.*" In short, Sir, the whole Scriptures throughout testify, that GOD IS A MAN, but then with this essential difference from other men, that

* See Memoirs, &c. page 126, 127.

he is a DIVINE MAN, or a GOD-MAN, in other words, he is the LIFE ITSELF IN A HUMAN FORM, agreeable to his own declaration, "As the FATHER hath LIFE IN HIMSELF, so hath he given to the SON to have LIFE in HIMSELF *," whereas all other men are but the receivers of life: The same Scriptures testify further, that God cannot now be approached and found but AS A MAN, on which account the Redeemer said, *Come unto ME, &c. abide in ME, &c.*—*No man cometh to the Father but by ME: he that seeth ME, seeth the Father*; and therefore he ascended up into heaven as a MAN, with his whole *human body* complete, and in that *human glorified body* declared he had all power in heaven and in earth, for this plain reason, because in that *human glorified body* dwells the eternal invisible FATHER in all his fullness, rendering himself known, visible, and approachable, to all those who come unto him under this his most merciful and gracious manifestation. I wish therefore to ask the Abbé Barruel, if GOD is not now *a man*, and willing to be approached as *a man*, what then are we to believe concerning the *glorified human body* of JESUS CHRIST now in heaven? Shall we say that that body is only like the body of another man, or of an angel? This would be to contradict the express testimony of the apostle Paul, when he says, *In him* [that is to say, in the *human glorified body* of JESUS CHRIST,] *dwells all the fullness of the Godhead bodily*; for this cannot with any propriety be asserted concerning the body of another man or of an angel. We are forced therefore to conclude, according to the testimony both of the apostle, and of Baron Swedenborg, that in the glorified JESUS, GOD IS MAN, AND MAN GOD, and that no one can come unto GOD but by and through this GOD-MAN, howsoever the Abbé Barruel may attempt to stigmatize this conclusion with the opprobrious titles of *Anthropomorphism, atheism, infidelity, or reverie of deism.*

But the Abbé is not yet convinced of his error in ascribing to Swedenborg the impieties of *atheism*, for he contends that Swedenborg, in asserting that the whole Trinity of FATHER, SON, and HOLY GHOST, is contained in the one person of JESUS CHRIST, denies, a *Trinity of Persons* in the divine nature, and thus a Trinity itself; for in this manner he argues: "This doctrine *against* the Trinity is one of those articles to which the sophister and his disciples most frequently advert, and particularly insist upon, even in their catechisms for children." †

* John v. 26.

† See Memoirs, &c. page 127.

Now, Sir, if by a *Trinity of Persons* in the divine nature, the Abbé Barruel understands *three separate beings and agents*, existing and operating like three separate persons amongst men here on earth, I allow that Baron Swedenborg, in insisting that the Trinity of FATHER, SON, and HOLY GHOST is contained in the one Divine Person of JESUS CHRIST, does deny such a Trinity; and indeed, consistently with the Sacred Scriptures, and the deductions of sound reason, I cannot see how he could do otherwise, for what is such a Trinity, but a Trinity of three distinct and separate Gods? But if by a *Trinity of Persons* we are to understand a Trinity of *three distinct characters* in the Deity, agreeable to the proper and genuine sense of the Greek *πρόσωποι*, and the Latin *persona*, from whence our English term *person* is derived, it is then most clear and indisputable that Swedenborg does not deny such a Trinity, but on the contrary continually urges the necessity of believing it, by demonstrating from the Sacred Scriptures, and confirming from reason, that such a Trinity exists in the Godhead, who, in his Holy Word, is thus presented to the view of his creatures under the three distinct persons or characters of FATHER, SON, and HOLY GHOST, in other words, of a CREATOR, a REDEEMER, and REGENERATOR.

But as I have already, in my fifth letter, entered into a particular discussion on the reasonableness of what Swedenborg teaches in regard to the *doctrine of the Trinity*, I shall at present be satisfied with referring you to the contents of that letter for further information on the subject, only observing in this place, that our enlightened Author can never be said to deny a Trinity, according to what the Abbé Barruel would insinuate, because he continually insists on the existence of A TRIUNE GOD, called, FATHER, SON, and HOLY GHOST; and if he differs from others in his *manner of conceiving of THIS TRINITY or TRIUNE GOD*, this surely can be no just ground or reason for accusing him of *atheism*, inasmuch as, according to such a rule of judgment, Christians might be perpetually urging the horrid charge against each other, since, it is to be feared, they are in general far from agreeing in sentiment concerning the *mode or manner* of the Trinity's existence.

I cannot conclude this part of my answer to the Abbé Barruel's Memoirs, without calling to your recollection, that *the writers of the Monthly Review*, who certainly never gave the slightest cause to suppose that they favoured either the character or the sentiments of Baron Swedenborg, were so forcibly struck with the absurdity of the Abbé Barruel's charge of *atheism* against him, that they ex-

pressed, their astonishment in this passionate exclamation, "Swedenborg an atheist! Can any assertion be delivered in human language more completely contradictory to the plainest evidence? Yet on this the author [Barruel] dwells with perseverance and complacency, as if to astonish were the same as to convince."*—I was sorry to find that the writer of this just and well-expressed censure of the Abbé Barruel's charge, in the preceding page suggests the idea, that the sentiments of Swedenborg are in agreement with those of *Praxeas*, who lived in the second century; for I am persuaded, when he comes to investigate more minutely the doctrines taught by the Swedish Theologian, and by that ancient heretic, he will discern clearly the most striking distinction and disagreement between them. *Praxeas* appears to have confounded the two natures of JESUS CHRIST, the divine and human, and to have fallen thereby into the heresy of the *Patropassians* in supposing that God the Father suffered in the person of the Son; whereas Swedenborg, by distinguishing the two natures, and insisting that the sufferings of the human nature were *its own proper* sufferings, the necessary consequences of its combats against the powers of darkness, and of that humiliation which was requisite to lead to a full and final union with the divine nature, proves that he kept at the utmost distance both from the erroneous tenets of *Praxeas*, and also from those of *Sabellius* in the next century, which nevertheless have been indiscriminately laid to his charge.

Having thus, Sir, I trust, sufficiently vindicated our honourable Author and his doctrines from the Abbé Barruel's monstrous imputation of *atheism*, I hope in my next to be alike successful in combating the no less abominable and unreasonable imputation of *materialism*.

* See Appendix to the 27th volume of the Monthly Review, page 516.

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LETTER IX.

Containing a full and complete Refutation of the charge of Materialism, which the Abbé Barruel attempts to fix on the Character and Writings of Baron Swedenborg.

I HAVE some where read, though I cannot immediately recollect in what author, the following Latin adage, *Deus fecit corpora, mors cadavera*; and it occurred strongly to my mind, on reading the Abbé Barruel's charge of *Materialism* against Baron Swedenborg, that what the adage ascribes to *death*, as converting *bodies* into *carcasses*, the Abbé Barruel has endeavoured to effect on the writings of Swedenborg, by depriving them of all life, and converting what was a beautiful and living *body* of spiritual truth, into an offensive and dead *carcase of mere material images of lifeless science*. But I would ask, who is properly the *materialist* in this case, he who *creates a body*, and fills it with living spiritual principles, or he who endeavours to *destroy that body*, and reduce it to a lump of *inanimate and offensive matter*? I would ask therefore, whether reason and candour, and common sense will not all justify me in making a slight alteration in the above adage, and writing it thus, *Swedenborg fecit corpora, Barruel cadavera*: and to carry on the allusion between the Abbé's operation, and that of the *destroying enemy* which sin introduced into the world; and finding it written in the Sacred Scriptures, that *death is swallowed up in victory*, in other words, that all the effects of death shall be done away, and life shall be again restored with glorious *conquest*; I will ask yet further, why I may not be permitted to indulge the blessed hope, that this promise will be fulfilled in regard to all the *deadly* attempts of the life-destroying Abbé; and that I shall be enabled to sing on the occasion the happy song, *O death where is thy sting, O grave where is thy victory?*

But to proceed to the Abbé's charge.—In endeavouring to fix on our honourable Author the reproach of *materialism*, the Abbé certainly ought first to have told us in *what sense* he meant to apply the term, or what *sort* and *degree* of materialism he intended to impute to the object of his calumny. Does he understand by

materialism the error of those ancient philosophers, *Democritus, Anaxagoras, Leucippus, &c. &c. &c.* who ascribed eternity to matter, and to the creating Deity only an operation on substances already provided to his hand? Or does he understand the error of those, who supposed matter capable of organizing itself by some fortuitous concourse of its atoms, without the aid of Divine Omnipotence and Omniscience? Or, would the Abbé by his charge suggest, that Swedenborg favoured a system of *materialism* of more modern date, and more refined idea, such as the *Monads of Leibnitz, the simple substances of Wolfius, or the Explosions of Darwin?** Or lastly, would he extend his reproach to a denial of the immateriality of the soul, and stigmatize our Author by attributing to him the extreme folly of supposing that matter, under certain modifications and configurations, in consequence of certain occult powers of sublimation, fermentation, irritation, &c. &c. was capable of thinking for itself, and exercising all the faculties of reason and intelligence, independent of any spiritual principle connected with, or communicated to it?—The Abbé, I say, ought certainly to have particularised his charge, and not to have left it in its present random undetermined state of general and indiscriminate censure.

I am not however sorry, Sir, that the Abbé has taken such a broad ground of accusation, because it will give me an opportunity of taking a ground of defence equally broad, and thus of presenting the Swedish philosopher and theologian before you in a more advantageous point of view, by proving, not only that he was not a materialist in some one particular sense of the term, but that he opposed the shocking principle, in all its senses; that he maintained perpetual hostility, and waged both offensive and defensive war against it under every possible form; and thus so far from meriting the Abbé Barruel's reproach as a favourer of materialism, he was entitled to the thanks of all good men, for asserting the eternal empire

* Since it may not perhaps be known to every reader, what the curious system of creation is, which is here adverted to under the name of *Explosionism*, it may not be improper to add for his information, that it is grounded in the idea of somewhat called an original Chaos, and supposes that this Chaos was seized at some particular time with a fit of explosion, in consequence whereof all the suns in the universe instantly burst forth from its dark womb, and took their several places in the immensity of space: in process of time, these suns in like manner begin to explode, and give birth to their several primary planets; and these primary planets in their turn explode, and bring forth their secondary ones. See this strange and wild system explained at large and endeavoured to be supported, in the first part of Dr. Darwin's *Botanic Garden*.

of spirit over matter, and thereby leading the world to recognize, on all occasions and in every instance, the operation of the God of nature in nature, and especially in his creature man, who, by the immateriality and spirituality of his mind, stands so eminently distinguished above all other creatures in this lower state of existence.

I cannot however proceed, Sir, without first observing on the Abbé's conduct on the occasion, how strange it is, that in support of a charge of such magnitude, he does not adduce a single passage, exceptionable or non-exceptionable, from our Author's voluminous writings, whether philosophical or theological; nor does he even hint at the particular volume in which an exceptionable passage is contained: this would be to me a sufficient proof, if I wanted it, that no such volume or passage was to be found. But did the Abbé reflect, how much he was exposing himself, by such unwarrantable omission, to the censure of all candid and thinking men? For what must be the sentiments of the considerate part of his readers on this occasion? Will they not justly argue with him, and say, "You call Swedenborg a *materialist*, but we want to see your proofs from Swedenborg's writings, as well as from your own, that he was so; for if he was what you call him, he must certainly, in the voluminous works which he is acknowledged to have written, have said something to justify your charge: you ought then to have impeached him from his own mouth, and not have given us cause to suspect, from your reserve in not referring to his own words, that Swedenborg never said any thing that could impeach him. As the matter therefore at present stands, you make Swedenborg appear one of the most extraordinary writers in the world, for by your account he is a voluminous author, and a materialist, and yet he never wrote a syllable on materialism.—His writings contain the most dangerous tenets, and yet no one can discover any traces of such tenets in them—both he and his doctrines were infected with the most abominable principles, but by the most unaccountable of all events, in the twenty quarto volumes which he published to the world, none of those principles appear, nor can the most sagacious reader detect either their influence or their operation."

Leaving now the Abbé Barruel to answer these just remonstrances of his considerate readers, I shall proceed, Sir, to supply the deficiency of his evidence, by adducing from the writings themselves of Baron Swedenborg, those proofs of his not being a materialist, which the Abbé ought to have adduced in order to demonstrate that he was one. And here, Sir, I have only to request your attention to the

honourable Author's *Introduction to His Intercourse, &c.* and to the *propositions* contained in that work, and in his other work entitled, *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, from which it will appear manifest to a demonstration, that his sentiments were as remote from those which the Abbé Baruel is pleased to ascribe to him, as heaven is from earth, and that whether *materialism* be considered as applying to the *eternity of matter*, or to the *creative energies of matter*, or to a *power of thought communicable to matter separate from spirit*, the Swedish Theologian was not only *negatively* a *non-materialist*, but was also *positively* an *anti-materialist*, and this to such a degree, that perhaps few will be able to attend him in that course of spiritual and rational argumentation, by which he combats and overthrows the horrible system both of *materialism* and *naturalism*.

The *introduction* is in the following words—"Three different opinions or hypotheses have been advanced to account for the communication between soul and body, and for the operations of the one on and jointly with the other; the first hypothesis attempts to solve the matter from physical or natural influx, that is from body acting on spirit: the second, from a contrary influx, or from spirit acting on body: and the third, from a settled law of sympathy or harmony between both, established at creation [*harmonia præstabilita*.]

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

"The second hypothesis, called *spiritual influx*, and by some *occasional influx*, is founded on the true order and nature of things, for the soul being a *spiritual substance*, and consequently of *greater purity than the body*, as also of a *higher and interior nature*, it follows, that it must have the pre-eminence and influence over that which is more gross, as also inferior and exterior to it; or, that the *principal, which is spiritual, should exercise agency and rule over that which is material, and not contrariwise*, consequently that it is the soul which sees and hears through the rightly disposed

organs, and not the latter that conveys sight and hearing to the soul.

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

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

* See the Intercourse, &c. n. 1, 2.

From this *introduction*, Sir, it is manifest that the honourable Author *distinguishes between spirit and matter*, and in direct opposition to the creed of the materialist, *ascribes all influence and operation to the former, regarding the latter as a mere dead thing*, which has no life, sensation, or activity in it, but what it derives from its connection with spirit: it is further manifest, that he considers the soul of man as a *spiritual substance*, not only of greater purity than the body, but also of a *higher interior nature*, and consequently entitled to pre-eminence over that which is *more gross and external*; and lastly, it deserves to be attended to, that *he refers all life properly so called to THE DEITY*, and of course ultimately attributes to him the all of the life and activity observable either in the human soul, or in its body, or in the outward material world of nature. I leave yourself therefore to judge, Sir, whether tenets like these can have any possible connection with *materialism*, or rather, whether the whole fabric of *naturalism* and *materialism* united must not of necessity fall down, and become a heap of ruins, when assailed by the above strong reasonings and conclusions.

But the honourable Author's sentiments and persuasions on the subject will appear in a still clearer and more extended light from the following propositions, which he confirms by the authority of the Sacred Scriptures, as well as by rational inference and deduction.

I. "That the LORD from eternity, who is Jehovah, created the universe and all things in it from himself, and not from nothing.

II. "That the visible things in the created universe testify, that Nature neither hath produced nor does produce any thing, but that the divine hath produced and doth produce all things from himself.

III. "That all things in the universe were created from the divine love and the divine wisdom of GOD-MAN.

IV. "That all things in the created universe are recipients of the divine love and the divine wisdom of GOD-MAN.

V. "That the uses of all created things ascend by degrees from ultimates to man, and through man to GOD THE CREATOR, from whom they proceeded.

VI. "That the end of creation exists in its ultimates, which is, that all things may return to the Creator, and that there may be conjunction.

VII. "That in the substances and matters of which earths consist, there is nothing of the Divine in itself, but that still they are from the Divine in itself.

VIII. "That from the Lord with man there are created and formed two receptacles and habitations for himself, which are called the will and the understanding; the will for his divine love, and the understanding for his divine wisdom.*

IX. "That love and wisdom are emanations from God in one conjunctive influx into the soul of man, and through it into his mind, affections and thoughts; and are from thence derived into his corporeal senses, speech, and actions.

X. "That whatsoever proceeds from the material sun, considered in itself, must be void of life.

XI. "That the spiritual principle invests itself with material nature, as man invests himself with his garment.

XII. "That spirit thus clothed with matter in man, renders him capable of being a rational and moral agent, and thus at once both spiritual and natural.

XIII. "That the reception of this influx is according to the state of love and wisdom in man.

XIV. "That the human understanding may, by due culture and improvement of the rational faculties, be elevated even to a degree of angelical wisdom; and that the human will, if the life be good, may be kindled into a flame of seraphic love; but then such an elevation of love can only take place where the will and practice are conformable to the dictates of wisdom in the understanding." †

And now, Sir, let me ask you whether you think this the language and reasoning of a *materialist*, or rather, whether you are not already decidedly of opinion, that it is in the most direct contradiction and opposition both to the speech and idea of one who argues in favour of matter against spirit? For does the materialist contend for the *eternity of matter*? Our enlightened Author proves that all natural and material things in the outward creation were derived ultimately from God; for thus he writes, "They who deduce the origin of the worlds from any other cause than that

* The above propositions are elucidated and confirmed in the work entitled, *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, n. 52, 55, 65, 167, 282, 305, 349, 358.

† These propositions are further elucidated and confirmed in the work entitled, *The Intercourse*, &c. n. 8, 10 to 14.

*of Divine Love by the operation of Divine Wisdom, are under the like delusion with persons in a delirium, who mistake the shadowy images of a wild irregular fancy for real substances: No, there cannot be any other origin assigned to the stupendous, harmonizing work of universal creation, as he may readily perceive, who knows how to trace back effects to their ultimate or first cause.**

Does the materialist again insist that *matter contains in itself a creative energy independent of spirit?* Swedenborg teaches on the contrary that matter considered in itself is *a mere dead thing, utterly incapable of any energy or exertion, except so far as derived from a principle superior to itself*; for thus he again writes; “There are two principles which produce all effects in the universe, viz. life and nature; and we then think and speak according to the true law of divine order, when we maintain, *that the living spiritual principle within influences and actuates external nature; but it is not so with those who place inanimate nature before and above the living principle*: Such are our naturalists *who invert the divine order, and give nature the pre-eminence over spirit*, that they may justify to themselves their sensual indulgencies, whilst they live in a total neglect both of the rational and spiritual life.” †

Does the materialist lastly insist, that matter, *by certain combinations and modifications can become capable of thought so as to reason and determine of itself, independently of any spiritual power or principle?* Swedenborg demonstrates the absolute impossibility of matter possessing any such property, whilst he proves that *all thought proceeds from volition, and that both thought and volition are the distinguishing characters and operations of spirit*, and only annexed to matter, so far as this latter is in some sort of connexion and communication with the former; for thus he again argues; “The truth of this proposition follows by necessary consequence from the foregoing; for as the soul continually receives an influx of life from God, so it transmits the same by influent communication through the perceptive mind to the body, giving to this last, through its close union therewith, the appearance of a corporeal life; hence we know by experience, that spirit united to matter in man, *as a living power to a lifeless subject*, qualifies him for rational speech and moral agency. It seems indeed to outward appearance, as if the tongue and the lips spake, and the arms and hands acted by some power of life in themselves; whereas *it is*

* See the Intercourse, &c. n. 5.

† See the same, n. 9.

thought that speaks and the will that acts (both spiritual in themselves) through their respective material organs formed from the outward natural world. That this is the case, will readily appear from considering, that upon the ceasing of thought, the tongue is immediately silent, and upon the will's refraining to exert its active power, the limbs are motionless in an instant. The union of spirit with matter, and the appearance of life in the latter arising from this union, may be illustrated from the comparison of a sponge replete with generous wine from the rich juices in the grape or apple, and the aromatic virtue in cinnamon; for express now these juices and extract the tincture from their containing vessels and integuments, and what remains but insipid dry husks and filaments? *The case is just the same with the corporeal organs, when separated from their vital principle.* That from *this union of what is spiritual with what is natural in the human constitution*, man has his denomination of a rational creature in this lower world, appears from the power of arranging and analyzing his thoughts, and the various exercises of his understanding; as that of his being a moral agent does from the regulation of his actions and deportment by the rules of honesty and decorum, *which high privileges he is endued with from the power given to him to receive influx from the LORD through the angelic heavens.**

Let the Abbé Barruel now, Sir, read attentively the above selected passages, and then let him put the serious question to his own conscience, how he durst attempt to fix the black charge of materialism on the asserter of sentiments so diametrically opposite to both the principles and persuasions which the charge involves?

But it is not in *any particular volume only*, or in *any particular passage* of any volume, that Swedenborg combats the deadly tenets which the Abbé Barruel so wantonly imputes to him; for the *whole system* both of his philosophy and theology declares his ideas to be utterly discordant with those of the *materialist*, and that *body* does not differ more from *carcase*, than the former from the latter. You will be convinced at once, Sir, of the truth of this assertion, when I inform you, that there is no doctrine *more universally* or *more strongly* insisted upon in the writings of Swedenborg than this, that *man is governed and guided at all times by associate spirits from the spiritual world, who are in the closest communication and connection with him in affection*

* See the Intercourse, &c. n. 12.

and thought, insomuch that without such communication and connection he would be utterly incapable of being affected or of thinking at all. These associate spirits, it is insisted, differ in quality, according to the quality, that is to say, the ruling disposition of the person with whom they are associated, being angelic and heavenly where the ruling disposition of the man is such, but on the contrary, diabolical and infernal, where the mind of the human subject is degraded and deformed by diabolical and infernal principles: for thus again the Author writes, and whilst he overthrows the baseless fabrick of *naturalism* and *materialism*, lays again the solid foundation of the Christian Church, by a restoration of the ancient, but of late unhappily exploded doctrine of *spiritual association*: "The case in general (says he) with influx out of the spiritual world into man is this, that man cannot think any thing, or will any thing, from himself, but that every thing flows-in, good and truth from the LORD through heaven, thus through the angels who are attendant on man, and what is evil and false from hell, thus through the evil spirits that are attendant on man; and this into man's thought and will: I am aware that this will appear a very great paradox, because it is contrary to appearance, but the real case is this: *there is not any man, spirit or angel, who hath life from himself, thus neither can he think and will from himself, (for man's life consists in thinking and willing, whilst speaking and acting are the life thence derived;)* for there is only *one life*, viz. THE LORD'S, which flows-in into all, but is variously received, and this according to the quality which man by his life has induced on his soul; hence with the wicked, what is good and true is turned into what is evil and false, whereas with the good, good is received as good, and truth as truth. This circumstance will admit of comparison with the light, which flows-in from the sun into outward objects, and which is there diversely modified and variegated according to the form of the parts, and is thence turned into colours either dismal or cheerful. To the intent that the LORD'S life may flow-in, and be received according to every law appertaining to man, *there are continually attendant on man angels and spirits, angels from heaven and spirits from hell*: The reason why there are attendant spirits from hell is, because man from himself is continually in evil, for he is in the delight of self-love and the love of the world, and so far as man is in evil, or in that delight, so far the angels from heaven cannot be present. The spirits who are adjoined to man cause him to have communication with hell, and the angels cause

him to have communication with heaven; *man, without communication with heaven and hell, would not be able to live even a moment; if those communications were removed, he would fall down dead as a stock*, for in such case would be taken away his connection with the first Esse, that is, with the LORD. But I am aware that few believe, that any spirit is attendant upon them, yea that any spirits are; and the principal cause of this unbelief is, because at this day there is no faith by reason that there is no charity, hence neither is it believed that there is a hell, nor that there is a heaven, consequently no life after death; another cause of this unbelief is, because with their eyes men do not see spirits, for they say, if I saw I would believe; what I see, that is, but what I do not see, I know not whether it is or not; when yet they know, or may know, that the eye of man is so dim and gross, that it doth not even see things which are in ultimate nature, as is evident from artificial glasses, by which such things become visible; how then should it be able to see the things which are within nature, even purer nature, where are spirits and angels. From these considerations it may be manifest, how much modern faith differs from ancient faith; *for it was a tenet of ancient faith, that every man had his attendant angel.*

“The spirits, which have intercourse with man, enter into all his memory, and into all the science of memory which man possesses; thus they put on all things that are man’s, insomuch that they know no other than that those things are their’s; hence it is that all things which man thinks, they think, and that all things which man wills, they will, and *vice versâ*. From these considerations it is evident that man, during his life in the world, as to his interiors, thus as to his spirit, is in consort with other spirits, and so adjoined to them, that he cannot think or will any thing unless together with them, and that thus there is a communication of his interiors with the spiritual world; and that thus and no otherwise he can be led of the LORD.

“In regard to the origin of the influx of evil from hell, the case is this; when a man first from consent, next from purpose, lastly from delight of affection, casteth himself into evil, instantly a hell is opened which is in such evil, (for according to evils and all their varieties, the hells are distinct one amongst another) and presently there is from that hell also an influx; when a man thus comes into evil, it inheres, for the hell, in the sphere in which he then is, is in its very delight, when in its evil. It is further to be noted, that the reason why evil is appropriated to man is, because he believes

and persuades himself, that he thinketh and doeth it from himself, thus he makes it his own; whereas if he believed as the case really is, evil would not then be appropriated to him, but good from the LORD would be appropriated, for in this case when evil flowed-in, he would instantly think that it was from the evil spirits attendant upon him, and when he thought this, the angels would avert and reject it, for the influx of the angels is into what a man knows and believes, but not into what he doth not know and believe."

"It is the office of the angels to inspire charity and faith, and to observe the man's delights, in what direction they turn themselves; and to moderate and bend them to good, so far as the man's free-will enables them to do so; it is forbidden them to act violently, and thereby to break man's lusts and principles, but the injunction is to act with gentleness; their office also is to rule the evil spirits who are from hell, which is effected by methods innumerable, of which it is allowed to mention only the following; when the evil spirits infuse evils and falses, the angels insinuate truths and goods, which if they are not received, are yet the means of temperament; the infernal spirits are continually making assault, and the angels affording protection; such is the order: the angels principally moderate the affections, for these constitute the life of man, and also his freedom: by such offices the angels from the LORD lead and protect man; and this every moment, and every moment of a moment; for if the angels should only intermit their offices a single instant, man would be plunged into evil, from which afterwards it would be impossible he should be extricated. These offices the angels perform from the love which they derive from the LORD, for they perceive nothing more delightful and more happy, than to remove evils from man, and to lead him to heaven; that they have joy herein, may be seen, Luke xv. 7, 10. That the LORD hath such care for man, and this continually, from the first stamen of life to the last, and afterwards to eternity, scarce any man believes."*

And now, Sir, whether you believe a syllable of the above account or not, let me remind you that Swedenborg believed the whole, and then let me ask, what can you conceive more contrary to, and destructive of all the principles and persuasions of the materialist than the doctrine here taught by him concerning man's communication with spirits and angels? † And yet what doctrine is more

* See *Arcana Cœlestia*, n. 5846, 5847, 5848, 5849, 5853, 5861, 5992.

† That this important doctrine is a scripture doctrine, taught both by JESUS CHRIST and his apostles, will be seen presently.

generally and continually insisted on in all the writings of Baron Swedenborg? I appeal to the Abbé Barruel himself, whether the persuasion *that man is ruled perpetually by invisible agents* does not pervade the *whole* system of the Swedish Theologian? And I would ask him further, was this persuasion ever maintained by any of the sects of the *Illuminés* or *Materialists*, or rather, do not they *all* agree in rejecting and stigmatizing it as most ridiculous and absurd? Is it then at all probable that Swedenborg would have insisted unceasingly on this offensive, and, to the adepts, foolish persuasion, had he been in the least disposed to favour their pernicious tenets? Would he or could he be so exceedingly silly, to expose himself thus to the fullest measure of their contempt and scorn, if he had cherished the slightest inclination to be of their party in principle or in sentiment? Justly therefore do the writers of the *Monthly Review* remark on this occasion, “*The religionists of the Swedenborgian denomination were neither patronized nor courted by the Illuminés. On the contrary, that credulity is perpetually satirized in the publications influenced by them; and the peculiar hue-and-cry with respect to all descriptions of fanatical sects, which pervades every writing of the Illuminés, is the charge of crypto-catholicism. They suppose, and not without much shew of evidence, that the Wesleys, the Latrobes, and the Romaines of Germany were in a secret league with the Ex-jesuits, to attempt the re-annexation of the Protestants to the Church of Rome. They feel that there is a natural alliance between Popery and enthusiastic pietism. This war-whoop is quite as freely applied to the Swedenborgians as to any: yet the Abbé Barruel is resolved to suppose that they were in concert with the Illuminés; and in order to account for a conduct which is utterly absurd on his theory of Illuminism, he assures us at page 129, that the system of Swedenborg is a system of materialism and atheism.*” *

But to proceed—Swedenborg perhaps is the only writer in the world, who ever *ascertained the precise boundary or limit between what is spiritual and what is natural*, and thus taught his readers to distinguish most minutely between the two principles, thereby enabling them at all times to detect and repel the fallacious reasonings of the *naturalist* and *materialist*. This precise boundary or limit is pointed at in his *doctrine of degrees* above spoken of, a doctrine which I would especially recommend to

* See the appendix to the 27th volume of the *Monthly Review*, page 515.

your most serious consideration and examination, as having a tendency above all others to secure the mind against the dangerous errors, not only of *naturalism* and *materialism*, but likewise of *Spinozism**, another *ism* which the Abbé Barruel, with his usual rashness, imputes to our Author. From this doctrine it is made to appear plain as the sun at noon-day, that *spirit* and *matter* are not distinguished, according to the favourite idea of our modern naturalists and materialists, by any degrees of rarity or density, as if spirit was matter in a more refined state, or matter spirit in a more gross and compacted state, for such a distinction, it is demonstrated by our Author, does not apply at all to the two principles, inasmuch as matter, it is shown, can never by any *sublimation*, or *subtilization* be converted into spirit, neither can spirit by any *contraction* or *degradation* be converted into matter. For thus the Author reasons, "The knowledge of degrees is as it were a key to open the causes of things, and enter into them; without this knowledge scarcely any thing of cause can be known, for the objects and subjects of both worlds without it appear so univocal [*univocæ*] as if there was nothing in them except of a nature similar to what is seen with the eye, when nevertheless this, respectively to the things that lie interiorly concealed, is as one to thousands, yea to myriads. The interior things which lie hid can by no means be discovered, unless degrees be understood; for exterior things proceed to things interior, and these to the things that are inmost, by degrees, not by continuous degrees but by discrete degrees. The term *continuous degrees* is applied to denote decrements from more crass to more subtle, or from denser to rarer, or rather to denote as it were the increments from more subtle to more crass, or from rarer to denser,

+ The error of Spinoza appears to be this, that not distinguishing between nature and the God of nature; nor between the disordered state of nature in consequence of the fall, and its pure and orderly state at its first creation; nor yet seeing how the evils both in nature and in man were the immediate and necessary effects of man's transgression, and totally opposite to the intentions and purposes of the good CREATOR, he in reality (whether he was aware of it or not) charged GOD as the author and origin of evil. But so far was Baron Swedenborg from falling into this fatal error, as the Abbé Barruel expressly declares he did, that I will venture to affirm, no human author ever supplied more powerful antidotes against its poison, because no human author ever more clearly pointed out the true origin of evil, together with the eternal distinction between GOD and nature, as also between nature in its first pure state of order at creation, and nature disordered and degraded through the Fall of Man.

like those of light proceeding to shade, or of heat to cold. But *discrete degrees* are entirely different, *being as things prior, posterior, and postreme, or as end, cause, and effect*; these are called *discrete degrees*, because *the prior is by itself, the posterior by itself, and the postreme by itself*, but still when taken together they make one. The atmospheres from highest to lowest, or from the sun to the earth, which are called æther and air, are discrete into such degrees; and there are substances seemingly simple, the congregate of these atmospheres, and again, the congregate of these congregates, which when taken together are called a composite. These last degrees are discrete, because they exist distinctly, but the former degrees are continuous, because they continually increase.

“*All and singular the things which exist in the spiritual world and in the natural world, co-exist from discrete degrees and at the same time from continuous degrees.* Without a knowledge of these degrees, nothing can be known concerning the difference between the three heavens, nor the difference between the love and wisdom of the angels there, nor the difference between the heat and light in which they are, nor the difference between the atmospheres which surround and contain them. Moreover without a knowledge of these degrees, nothing can be known concerning the difference of the interior faculties of the mind in men; therefore neither any thing concerning their state as to reformation and regeneration; nor of the difference of the exterior faculties, which are of the body, as well of angels as of men; and *nothing at all of the difference between spiritual and natural, and therefore nothing of correspondence*; yea nothing of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts; nor of the differences between the forms of the vegetable kingdom, and between the materials that compose the mineral kingdom. From which considerations it may appear, that they who are ignorant of these degrees, cannot from any judgment see causes, *they only see effects, and judge of causes from them, which is done for the most part from induction continuous with effects; when nevertheless causes do not produce effects by continuity, but discretely; for a cause is one thing, and an effect another, there is a difference as between prior and posterior, or as between the thing forming and the thing formed.*

“Hence it appears, that all spiritual influx descends from the Lord to man and into man, according to the degrees before mentioned, and is received by him according to his corresponding degree of wisdom and love. *The knowledge of this doctrine of degrees is*

*highly requisite at this time, when so many; through a total ignorance of it, rest contented with that lowest kind of knowledge which they receive through their bodily senses, whence it comes to pass, that their minds being veiled with a covering of thick darkness, they are unreceptive of spiritual light from above: no wonder that such fall into naturalism whensoever they go about to reason on the constitution of the human soul and mind, and more especially if they extend their enquiries to the subject of heaven and immortality.”**

In another place, speaking of the difference between what is spiritual and what is natural, he writes thus, “*That which is natural can never, by any subtilization or refining, so approach to what is spiritual, as to become itself spiritual; for the difference between them is like what subsists between prior and posterior, which bear no determinate proportion to each other; for the prior is in the posterior, as the cause is in its effect; and the posterior, is derived from the prior, as the effect from its cause.*”†

I am not quite certain, Sir, whether from the above extracts, you will be enabled perfectly to comprehend the honourable Author’s ideas on the subject of *degrees*, and of the consequent distinction between *spirit and matter*; but of this I am well persuaded, that you will readily see and acknowledge, that the doctrine tends immediately and directly to the overthrow of the dark system of *naturalism* and *materialism* imputed to him by the Abbé Barruel: and hence you will be further led to appreciate aright the Abbé’s *candour* and *openness*, when I inform you, that he never once adverts to this doctrine of our Author, but studiously keeps it covered from the view of his readers, for reasons doubtless which he himself can explain, because he himself must needs be aware, that Swedenborg’s *doctrine of degrees*, and his own *charge of materialism* could not appear together on the same paper, without demonstrating to the reader, that the truth of the former involved in it the most complete refutation of all the calumny and untruth of the latter.

But the Abbé Barruel will perhaps here retort and say, it is true, Swedenborg continually acknowledges a spiritual world, together with the various *degrees* of life and existence thence derived, and that man in the natural world is ruled by spiritual influence,

* See the Wisdom of Angels concerning the Divine Love and the Divine Wisdom, from n. 173 to 281. Also the Intercourse, n. 16.

† See True Christian Religion, n. 280.

and that his life is not his own, but a derived life, but in this acknowledgment "*he will find that he is master neither of his thoughts nor actions, that he is deprived of free-agency, and that he can neither merit nor demerit.*" *

Is it possible, Sir, that a learned Abbé can utter such a declaration as this, and not see that his censure applies equally against the Scripture doctrine of divine and infernal influence, as against that of Swedenborg? For what has Swedenborg said on the subject, which the Word of God had not expressly testified before? Swedenborg asserts that man is under the perpetual controul of a divine power superior to himself; and JESUS CHRIST declares to his disciples, "*Without me ye can do nothing.*" † Swedenborg asserts that man is associated to angels, and angels to man; and the Word of GOD declares, "*The Angel of the Lord encampeth round about them that fear him, and delivereth them.*" ‡ Swedeuborg again asserts that the powers of darkness have approach to the human spirit, and exert in it their defiling and destructive influences; and JESUS CHRIST testifies to the same purpose, when he says of the wicked Jews, and through them of all wicked men, "*Ye are of your Father the Devil, and the lusts of your Father ye will do* §:" The Apostle Peter likewise writes to the same effect, "*Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith.*" || And on the ground of this Scripture doctrine, it is expressed in the indictment of a criminal in our Courts of Judicature, that he was impelled to his crime *at the instigation of the Devil*. If then the doctrine of Swedenborg on the subject be liable to the Abbé's censure, that man in such case "*is master neither of his thoughts nor actions, that he is deprived of free-agency, and that he can neither merit nor demerit,*" I insist upon it that the same censure will equally apply both against the Scripture doctrine, and the spirit of our laws; and the Abbé, in passing it, will be found to assert this monstrous impiety, that every one who believes the divine declarations of JESUS CHRIST, "*Without me ye can do nothing; ye are of your Father the Devil, and the lusts of your Father ye will do;*" and also the Apostle's declaration, "*Your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour;*" will find "*that*

* See Memoirs, p. 129.

† John xv. 5.

‡ Psalm xxxiv. 7.

§ John viii. 44.

|| 1 Pet. v. 8, 9.

he is master neither of his thoughts nor actions, that he is deprived of free-agency, and that he can neither merit nor demerit." Such, Sir, is the abyss of error and impiety into which the Abbé Barruel plunges himself, in order to controvert our honourable Author's Scripture doctrine of man's communication with the invisible world by means of associate spirits.

But the Abbé is still determined not to be convinced of any thing contrary to his prejudices, and in spite of all reason and demonstration, with an obstinacy equal to his powers of mis-interpretation, he still insists that Swedenborg was a *materialist*, for thus he further argues; "Let us enquire what are the true significations of, or real expressions appropriate to this human spirit or organized form, which Swedenborg calls the soul; or to this corporal spirit denominated *animus*. This soul and this spirit will be found to be no other than organized matter, one of those *bodies* which is called the *germ*, and which are as much matter, both in the animal and vegetable reign, as the body, the branch, or the fruits they produce. It is easy then to conceive what Swedenborg means by form or soul, or by that spirit which has lungs, feet, and all the different parts of the human body. The soul is *organized matter*, and the spirit is *living matter*." *

Now, Sir, if there be any writings in the world, which supply a more than ordinarily clear and full confutation of this conclusion of the Abbé Barruel's, they are the writings of Swedenborg, as might be abundantly proved from every volume, and from almost every page of every volume. How then comes it to pass, that the Abbé is still resolute in maintaining his perversions of truth, and signing his own eternal disgrace as a faithful historian, by pertinaciously presenting to his readers so distorted a portrait of the subject of his Memoirs? To attempt to convince him of his error, by quotations from the writings of the Swedish divine, would be to fill a volume, and perhaps after all, to labour in vain. But howsoever I may despair of making the Abbé a convert to truth, I feel myself induced, Sir, with a view to your particular gratification, as well as to your improvement in genuine metaphysical knowledge, and your conviction of the real sentiments of our honourable Author, to extract for your perusal the following striking passages respecting the *human soul*, from which it will be further manifest how far the representations and assertions of the Abbé Barruel are to be depended upon, and how very unlike the

* See Memoirs, &c. p. 185.

real character and sentiments of Swedenborg are to the monstrous *caricature* drawn by the black pencil of the designing Abbé.

My extracts shall be taken principally from the Author's grand work entitled, *ARCANA CÆLESTIA*, where you may read as follows; "It is impossible that any thing should be known, or even thought, respecting influx and the commerce of the soul with the body, unless it be known *what the soul is, and also somewhat concerning its quality*; for how can the communication of two parts be a subject of thought, when the mind is in total ignorance concerning the quality of one of them? That ignorance prevails as to every quality of the soul, especially in the learned world, may be manifest from this consideration, that some believe it to be a *certain æthereal principle, some a principle of flame or fire, some a principle of pure thought, some a principle of general vitality, some a principle of natural activity*; and what is still a further proof of the prevailing ignorance concerning the nature of the soul is, that various places in the body are assigned it, some placing it in the heart, some in the brain, and in the fibres there, others in the striated bodies, others in the ventricles, and others in the small gland, some in every part; *but in this case they conceive of a vital principle, such as is common to every living thing*; from which considerations it is evident, that nothing is known concerning the soul, and this is the reason why all that has been asserted on the subject is grounded in mere conjecture. And whereas it was impossible thus to form any idea respecting the soul, the generality of mankind could not but believe, that the soul is a mere principle of vitality, which, when the body dies, is dissipated; *and hence it is that the learned have less belief in a life after death than the simple*, and in consequence of such unbelief neither can they believe in the things appertaining to that life, which are the celestial and spiritual things of faith and love; this is also evident from the LORD's words in Matthew, '*Thou hast hid these things from the wise and prudent, and revealed them unto babes*,' xi. 25; and again, '*Seeing they do not see, and hearing they do not hear, neither do they understand*,' xiii. 13; for the simple think no such thing concerning the soul, but believe that they shall live after death, in which simple faith lies concealed, although they are not aware of it, a belief that they shall live there as men, shall see angels, shall discourse with them, and enjoy happiness.

"As to what concerns the soul, of which it is said that it shall live after death, *it is nothing else but the man himself, who lives in*

the body, that is, the interior man, who by the body acts in the world, and who gives to the body to live; this man, when he is loosed from the body, is called a spirit, and appears in this case altogether in a human form, and yet cannot in anywise be seen by the eyes of the body, but by the eyes of the spirit, and before the eyes of the latter appears as a man in the world, hath senses, viz. of touch, of smell, of hearing, of seeing, much more exquisite than in the world: hath appetites, desires, affections, loves, such as in the world but in a more excellent degree; thinks also as in the world, but more perfectly; discourses with others; in a word, he is there as in the world, insomuch that if he doth not reflect on the circumstance of his being in the other life, he knows no other than that he is in the world, for the life after death is a continuation of the life in the world: *This then is the soul of man which lives after death: That this is the case, may also be manifest from the angels seen, as recorded in the Word, who were all seen in the human form, for all the angels in heaven have a human form; and many have expressed concern, that mankind are in such ignorance respecting their state after death, and that they entertain such vain and empty thoughts concerning the soul, and that several, who have thought more deeply on the subject, have made the soul into somewhat as it were of a subtle aerial principle, which idea must needs lead into that insane error, that it is dissipated after death.***

To the above I shall add the following extract from THE TRUE CHRISTIAN RELIGION, n. 697, "*The soul is the real essential man, because it is the inmost man, on which account its form is the human form in all its fullness and perfection; nevertheless it is not life, but it is the proximate recipient of life from God, and thereby the habitation of God:*" and also this from the *Treatise on Conjugal Love*, "*The soul is a spiritual substance, which is not a subject of extension but of impletion, and from which no part can be taken away,*" see n. 220.

From this account, Sir, of the human soul, you will clearly perceive what the idea of Swedenborg is concerning its nature and quality, and how grossly the Abbé Barruel misrepresents this idea, when he says, "*This soul and this spirit will be found to be no other than organized matter.*" For if, according to Swedenborg's idea, the soul was mere *organized matter*, how could it be *distinct* from the material body, and also *give life* to that body, as Swedenborg declares it to be and do? How also could it be called a

* See *Arcana Cælestia*, n. 6053, 6054.

He supposes organized body

*spiritual substance, which is not a subject of extension, and from which no part can be taken, as Swedenborg declares concerning it? But the Abbé's mistake appears to lie here; he concludes that Swedenborg's idea of the soul was a material idea, because it was the idea of an organized form, and he is unable to see how an organized form, or any form, can be any thing else than matter, not aware that spirit is capable of organization, as well as matter. He therefore ridicules the idea of a spirit having lungs, feet, and all the different parts of the human body, as he before ridiculed the idea of a distinction of sex in spirits. But I would ask the Abbé this simple question—what does he believe concerning the ANGEL who appeared to the women at the sepulchre, after the LORD's resurrection, according to the account given by the Evangelist Matthew?**

Did this angel partake of any thing like organized matter? This, I presume, the Abbé will hardly venture to assert; he will rather allow, that as an angel he must needs be a spiritual being, distinct and separate from matter. It is agreed—But this spiritual being, distinct und separate from matter, we find, was in a human form, for by another Evangelist he is called a man, as it is written on the same subject by Luke, "Two MEN stood by them in shining garments†," whence it is plain, that the angel described by Matthew, is described by Luke under the appearance of a man, and with garments as a man, consequently in a human form, and if in a human form, he must needs be an organized form, consisting of all the parts of the human form, as the head, the breast, the lungs, the feet, &c. &c. unless the Abbé will insist (as he seems inclined to do) that there may be a human form without parts, that is to say, a body without a head, breast, arms, legs, &c. &c. Here then, in the above angel, we see that very same organized spirit which Swedenborg speaks of, and describes the soul to be; and if the Abbé Barruel will still contend, that an organized spirit implies organized matter, he must then say that the angel, who appeared to the women after the LORD's resurrection, was organized matter and not spirit, which I fancy he will hardly be bold enough to assert.

But how long, Sir, will this man of assertion and declamation withstand the truth, and by his shameful perversions and misrepresentations convert *body* into *carcase*? How long will he thus expose himself alike to the just scorn of the candid who detest

* Matt. xxviii. 2.

† Luke xxiv. 4.

duplicity, and of the judicious who distinguish betwixt *tinsel* eloquence, and the *solid gold* of sound sense and sober argument? He still contends that Swedenborg was a *materialist*, and his proof is couched in these remarkably subtle and serpentine reasonings; "Terms (says he) may be changed, but in fact nothing is to be found but matter, and a monster of hypocrisy, who, after the example of the soul, will reduce his God to matter also. To prove this assertion, let the following proposition be noticed—*God is life, because God is love—Love is his essence, wisdom his existence—the heat of the spiritual sun is love, its light is wisdom.* What a deal of twisting and turning to say, that God is no more than the heat and light of a *sun* supposed to be *spiritual*; for if *God is love and wisdom*, and that this *love and wisdom* are only the *heat and light* of this sun, is it not evident that *God* is nothing more than the heat and light of that sun? When therefore the reader shall, in Swedenborg's works, meet with expressions such as these, *God is life, because God is love, and he alone is life*, he will naturally substitute, *God is life because he is heat; he alone is life, because life is only supported by heat*; and he will have Swedenborg's real meaning. This might still leave some idea of a spirituality, if this sun, whose light and heat are God, was really spiritual; but for the solution of this question let us again appeal to Swedenborg, and we shall find that *the spiritual sun* is nothing more than *atmospheres, receptacles of fire and of light, the extremity of which produces the natural sun.* This also has its *atmospheres, which have produced by three degrees material substances. These same atmospheres of the natural sun, decreasing in activity and in expansion, ultimately form masses whose parts are brought together by the pressure of weighty substances that are fixed and at rest, and which we call matter.* In clearer and more intelligible language, here will be the Deity and its generations according to Swedenborg. In the first place a sun, supposed spiritual, forms itself in the higher regions of the most ardent and luminous fire: the heat and light of this fire is God. This God, in this state, as well as this sun, is nothing more than matter in a state of expansion, agitation, fire, and incandescence. As long as matter remains in these burning regions, Swedenborg does not chuse to call it matter, but *the spiritual sun.* Particles less subtle, or not so much heated, are carried to the extremity of these regions. There they cluster together, and the natural sun is formed. What then is this God of Swedenborg, if it is not fire, or

all matter in a state of fire, ceasing only to be God, when it ceases to be burning and luminous? And what abominable hypocrisy is this, where, under the cloak of thus changing the terms, the most downright materialism is preached." *

I have quoted, Sir, this extraordinary passage at length, in order to enable you the better to decide for yourself, and because the argument (or rather accusation) it contains, appears to form one of the Abbé Barruel's most pointed weapons of attack against our Author's doctrines: but I will venture to assert, that in all your reading, Sir, you never met with an instance of more artful, more deliberate, and more inexcusable misrepresentation, than what is contained in the above extract. When the *two false witnesses*, who appeared against THE GREAT REDEEMER, urged their charge in these terms, "*This fellow said, I am able to destroy the temple of God, and build it in three days †,*" they might plead some excuse for what they testified, because the object of their accusation had used words to that effect, (see John ii. 19,) although in a sense totally different from that in which the witnesses understood them. And again, when the *false witnesses*, who were *suborned* against the first martyr, Stephen, deposed, "*We have heard him speak blasphemous words against Moses and against God ‡*" it is possible that they had heard Stephen say somewhat which might appear to justify such a charge, when he was insisting on the pre-eminence of JESUS CHRIST above Moses, and teaching, that now the great *Antitype* was come in the person of the REDEEMER, all the former types and figures of him were to be done away. But the Abbé Barruel, in insinuating that the God presented to view in the writings of Baron Swedenborg is mere *material elementary fire and light*, must of necessity know, that he was *bearing a false witness*, not of misconception or misapprehension only, which, being grounded in ignorance or weakness of intellect, might admit of palliation, but of *wilful and determinate misrepresentation; of deliberate design* to impute to the object of his calumny what *he must be conscious at the time was altogether groundless and false*. And yet, Sir, let me not be too hasty in my censure, for I observe that throughout the whole distorted and distorting passage, the learned Abbé *never once refers to the works of Swedenborg himself* in confirmation of his charges, but to an *abridgement* of the works, which abridgement I have not by me, and therefore I cannot pretend to say what representation it may contain of Swedenborg's doctrine. It is possible therefore that the Abbé Bar-

* See Memoirs, &c. from p. 136 to p. 138. † Matt. xxvi. 60, 61.

‡ Acts vi. 10.

ruel, forming his judgment from what is written in that *abridgement*, and the abridgement expressing the sense of Swedenborg's doctrines either imperfectly or incautiously, was led into error *without design*, and accused Swedenborg falsely, because another had understood him partially. But supposing this, Sir, to be the case, can any apology be made for the Abbé Barruel's *neglect* and *remissness* on the occasion, in not consulting the writings of Swedenborg himself, before he attempted to stigmatize his character by the horrid charge of *materialism*? I confess, Sir, I can see nothing in the Abbé's conduct, in this instance, but an *unpardonable carelessness* on the one hand, or a *more unpardonable malevolence* on the other, or a *mixture of both*; nor could I have conceived that the prejudice even of the *most bigoted Roman Catholic* against the *most confirmed heretic* could have hurried him into such an excess of monstrous error and contradiction.

But it is necessary that I attempt to dissipate the darkness, and bring order out of the confusion, which the Abbé Barruel's perverse reasonings on our Author's doctrines have given birth to, that so you may be enabled to see the light with your own eyes, and at the same time wonder how any other eyes could avoid seeing both its brightness and its beauty. With this view it is expedient first to present you with Swedenborg's ideas respecting the *spiritual sun*, its heat and its light, which I shall do in his own words, as follow; "There are two worlds, the spiritual and the natural, which are altogether distinct, and communicate only by correspondences; the nature of which hath elsewhere been abundantly shown: to illustrate this by way of example; the heat in the natural world corresponds to the good of charity in the spiritual world, and the light in the natural world corresponds to the truth of faith in the spiritual world: *Who doth not see that heat and the good of charity, and light and the truth of faith, are totally distinct?* At first sight they appear as distinct, as two totally different things; and their appearance is alike distinct if it be enquired in thought, *what hath the good of charity in common with heat, and what hath the truth of faith in common with light?* When nevertheless spiritual heat is that good, and spiritual light is that truth. These principles, although they are so distinct in themselves, yet make one by correspondence; they make one thus, that whilst a man reads of heat and light in the Word, then the attendant spirits and angels instead of heat perceive charity, and instead of light faith. This example is adduced in order to show that *the two worlds, the spiritual and the natural,*

are so distinct, that they have nothing in common with each other; but nevertheless are so created, that they communicate, yea are joined together, by correspondences.

“ Inasmuch as these two worlds are so distinct, it may clearly be seen, that the spiritual world is under a different sun from that of the natural world *; for in the spiritual world there is equally heat and light as in the natural world, *but the heat there is spiritual, and in like manner the light, and spiritual heat is the good of charity, and spiritual light is the truth of faith.* Now forasmuch as heat and light cannot derive their origin any otherwise than from a sun, it may be manifest that in the spiritual world there is a sun different from that in the natural world, as also that the sun of the spiritual world is such in its essence, that *spiritual heat and light may exist from it*, and that the sun of the natural world is such in its essence, that natural heat and light may exist from it. Every thing spiritual, which hath relation to good and truth, can proceed from no other origin than the divine love and divine wisdom, for every good is of love, and every truth is of wisdom: that they are from no other source, every wise man may see.

“ That there is another sun than that of the natural world, hath heretofore been unknown; the reason is, because the spiritual principle of man hath sunk so far into his natural, that he did not know what a spiritual principle is, consequently neither did he know that there exists a spiritual world, in which spirits and angels are, different from and other than the natural world. *That sun is not the LORD himself, but from the LORD; it is the divine love and the divine wisdom proceeding from him, which appear in that world*

* The reader may possibly at first hearing be offended at the idea of a SUN in the spiritual world, but a little reflection will perhaps reconcile him to what the honourable Author declares on the subject, by teaching him, that the idea is not so groundless as it may at first appear to be, since both Scripture and reason unite in favouring and supporting it. For in the book of Revelation we find, that GOD is not only compared to, but is frequently called a SUN; and in the Prophet Malachi, express mention is made of the SUN of Righteousness: reason too seems to warrant the conclusion from analogy, that as in the natural world GOD has appointed a natural sun, to be his external representative, and the medium of communicating from Himself natural blessings to his creatures, so it is highly probable that in the spiritual world he may establish the same economy of his Providence, and by the medium of a spiritual SUN communicate to spirits spiritual blessings, whilst that SUN at the same time is his external representative, manifesting his astonishing glories to the external sight and senses of the heavenly inhabitants, whilst he himself is an eternal source of light and consolation to the internal sight and senses of their minds.

as a sun. The reason why that sun appears fiery in the eyes of the angels is, because love and fire correspond to each other; for they cannot see love with their eyes, but instead of love that which corresponds to it; for angels like men have an internal and an external [part or principle]; it is their internal which thinks and is wise, and which wills and loves, and it is their external which feels, sees, speaks, and acts; and all their externals are correspondences of their internals, *but spiritual and not natural correspondences.* *The divine love is also felt as fire by spiritual beings;* and hence it is that fire when it is mentioned in the word, signifies love; the sacred fire in the Israelitish church signified the same, and from this ground it is, that in prayers to God it is also common to ask, that *celestial fire may warm the heart, that is, divine love.*

“ In the spiritual world, in which angels and spirits are, there are heat and light equally as in the natural world in which men are; and also the heat is felt as heat, and the light is seen as light in like manner; *but nevertheless the heat and light of the spiritual world and of the natural world differ so much, that they have nothing in common,* as hath been said above; *they are as different as what is alive and what is dead: the heat of the spiritual world in itself is alive, and in like manner its light; but the heat of the natural world in itself is dead, and in like manner its light; for the heat and light of the spiritual world proceed from a sun which is pure love, and the heat and light of the natural world proceed from a sun which is pure fire, and love is alive, and the divine love is life itself; and fire is dead, and the fire of the sun is death itself;* so it may be called, because it hath nothing of life in it.

“ The angels, forasmuch as they are spiritual, cannot live in any other than spiritual heat and light; but men cannot live in any other heat than natural heat, nor in any other light than natural light; for spiritual agrees with spiritual, and natural with natural. When a man dies, he departs entirely out of the world of nature, and leaves every thing belonging to it, and *enters into a world in which there is nothing of nature;* in that world he lives *so separate from nature,* that there is no communication by continuity, that is, as of a purer and more crass, but as of prior and posterior, between which there is no other communication but by correspondences. *Hence it may appear that spiritual heat is not a purer kind of natural heat, nor spiritual light a purer kind of natural light, but that they are altogether of another essence, for spiritual heat and light derive their essence from a sun which is life itself, and natural*

heat and light derive their essence from a sun which is pure fire, in which there is absolutely nothing of life, as was said above.

“By the sun conspicuous to the angels, from which they have their heat and light, *is not meant the Lord himself*, but that which first proceeds from him, which is the highest principle of spiritual heat, *and this is the divine love and the divine wisdom in their first correspondence. Let every one therefore take heed how he thinks that the sun of the spiritual world is GOD HIMSELF.*” *

Such, Sir, is the account which Swedenborg gives of the SPIRITUAL SUN, *its qualities and properties*, and howsoever you yourself may be disposed to believe or disbelieve it, yet recollecting that it contains the *real persuasions* of the honourable Author, you must needs be astonished at that ignorance or that depravity, which would insinuate and insist, that Swedenborg’s *spiritual sun* is not *really* spiritual, but only *supposed* so; and that his *God is nothing more than matter in a state of expansion, agitation, fire, and incandescence*. For can words speak more plainly than the above words of Swedenborg, in contradiction to so gross a charge? Doth not Swedenborg expressly say that *spiritual heat is the good of charity, and spiritual light is the truth of faith, and that these can proceed from no other origin than the divine love and the divine wisdom*? Doth he not assert further that *the heat and light of the spiritual world and of the natural world differ so much, that they have nothing in common; that they are as different as what is alive and what is dead; that the heat and light of the spiritual world proceed from a sun which is pure love, and the heat and light of the natural world proceed from a sun which is pure fire*? Doth he not say again, *hence it may appear that spiritual heat is not a purer kind of natural heat, nor spiritual light a purer kind of natural light, but that they are altogether of another essence*? And lastly, doth he not expressly assert, *that the spiritual sun is not God, but is an emanation of the divine love and the divine wisdom of GOD-MAN*?

And now, Sir, after these plain declarations of Swedenborg, what are we to think of the Abbé Barruel’s assertion, that Swedenborg’s *God is nothing more than the heat and light of the spiritual sun*, when Swedenborg himself expressly declares that that *sun is not God*? What are we to think again of the Abbé’s doubt concerning the *spirituality* of that sun, when Swedenborg expressly declares that

* See Angelic Wisdom concerning the Divine Love and the Divine Wisdom, n. 83 to 112.

the spiritual sun is pure love? And lastly, what are we to think of the Abbé's declaration that Swedenborg's God *is nothing more than matter in a state of expansion, agitation, fire, and incandescence*, when Swedenborg himself expressly says, *that spiritual heat is not a purer kind of natural heat, nor spiritual light a purer kind of natural light, but that they are altogether of another essence.* Suppose, Sir, that a commentator on the Sacred Scriptures reading these divine and holy words in the prophet Daniel's description of THE DEITY, "*A fiery stream issued and came forth from before Him;*" or these in the Book of Psalms, "*A fire goeth before Him, and burneth up his enemies on every side;*" or these in the Evangelist, "*He shall baptize them with the Holy Ghost and with fire;*" should think so grossly of the divine fire here spoken of, as to fancy it nothing else than *common elementary fire*, and should accordingly adopt the Abbé Barruel's language and mode of reasoning, and comment on these passages, as he comments on Swedenborg, "*What a deal of twisting and turning to say, that God is no more than a stream of fire supposed to be spiritual; for if God is love and wisdom, and this love and wisdom are only a stream of fire, is it not evident that God is nothing more than a stream of fire, thus nothing more than matter in a state of expansion, agitation, fire, and incandescence?*" Suppose, Sir, I say, that a learned commentator should thus comment and reason on the words of the MOST HIGH—what would you think, Sir, of such an expositor of the Sacred Oracles, and of his expositions? Would you not say, and justly, that he grossly misunderstood, misinterpreted, and perverted the genuine sense of the Sacred Scriptures? And would you not greatly lament such a prostitution of talents and of learning? Yet I defy the most sagacious intellect to point out any difference between the above comment on the book of God, and the Abbé Barruel's on the books of Swedenborg, and therefore I should wish to ask on this occasion, who is guilty of *twisting and turning*, he who declares great and weighty truths with simplicity, perspicuity, and harmony; or he who labours to involve them in darkness, perplexity, and confusion?

I hope therefore, Sir, that from henceforth the Abbé Barruel will be convinced at least that the *twist and the turn* are not imputable to Swedenborg, but to Swedenborg's calumniator and misinterpreter; and that seeing that the God of Swedenborg is THE LORD AND SAVIOUR JESUS CHRIST THE LIVING GOD, from whom proceeds the fullness of divine love and wisdom, to replenish and to

bless the souls of angels and men; and that this divine love and wisdom have in each world, the spiritual and the natural, their *outward manifestations and representative images, under the figures of SUNS*, to do and express *outwardly* what themselves are and do *inwardly*, to the greater glory of the Creator and comfort of his creatures, we shall hear no more from the Abbé Barruel of the *two-fold principle of Manes, of Rosicrucians and Manichæans, of their magic, evocations, cons, cabal, &c. &c. &c.* as if these formed any part of the system of Swedenborg, when the truth is, that in that system all those errors had been detected and proved groundless, long before the Abbé Barruel was acquainted even with their names—It is therefore, I say, my hope, that from henceforth the learned Abbé will suffer us quietly and faithfully *to work out our salvation*, by walking in all pure and virtuous obedience to that true, and living, and eternal GOD, who is made known to us in the Sacred Scriptures, and thence re-published and confirmed to us in the inestimable writings of the Swedish Divine.

Having thus, Sir, I trust, satisfied you, that Swedenborg was no *materialist*, I hope in my next to convince you that he was no enemy to *social order and good government*, as the Abbé Barruel would further misrepresent him, but on the contrary was the warm friend and zealous advocate of both.

LETTER X.

Containing a full and complete Refutation of the Abbé Barruel's calumny, by which he would stigmatize Baron Swedenborg as an enemy to social order and good government.

IN the present terrible convulsion of religious and political sentiment, which every good man must deprecate and deplore, as the source of all those crimes which have deluged Europe with blood, and made human nature ashamed almost of its own name, it seems to be generally received as an established maxim, that there exists some secret connection between a man's *religious* and *political* creed; in other words, that his *political principles* are in some manner and degree or other influenced by his *religion*. The Abbé

Barruel, Sir, appears to have admitted and adopted this maxim, for in endeavouring to fix his charge against Baron Swedenborg, as *an enemy to social order and good government*, I do not find that he attempts to support it by any appeal to Swedenborg's known *political character*, or to his known *political writings*, but he seems to regard it as naturally and necessarily arising out of his *religious character*, and to be demonstrated from his *religious principles*. And in this I perfectly agree with the learned Abbé, that supposing Swedenborg's *religious principles* to be such as he represents them, then Swedenborg must of necessity be that *declared foe to all social order and good government*, which he also represents him to be; for I confess, Sir, I can see nothing in the persuasions of *atheism* and *materialism* but the seeds, not of hatred and hostility only, but of the utter destruction and annihilation of all order and government, whether natural or spiritual, whether political or religious, in every kingdom, and amongst every people on the face of the earth.

But then the Abbé must allow me on the other hand to believe and to say, that if the *religious principles* of Swedenborg be *not* such as he represents them, that is to say, if Swedenborg be *not* an atheist, and *not* a materialist, but on the contrary be a true believer in the everlasting GOSPEL, a true disciple and servant of JESUS CHRIST, a zealous worshipper of THIS LIVING GOD AND SAVIOUR, a warm advocate for and luminous expositor of his eternal WORD AND COMMANDMENT—if all the writings of this heaven-taught Scribe bear this continual testimony, that he wishes and is most earnest to lead mankind out of the darkness and death of *infidelity*, of *naturalism*, of *atheism* and *materialism*, to the pure knowledge of the ALMIGHTY CREATOR AND REDEEMER, of his WORD AND KINGDOM, of his LAWS AND PROVIDENCE; and not to a *speculative knowledge* only, but to an *obedient practice* of that knowledge in heart and life, that so they may arise out of all sin and disorder both natural, *political*, moral, and spiritual, and become again the children of their FATHER WHO IS IN HEAVEN, by a living and profitable reception of his heavenly life and spirit, in every principle, form and degree of soul and body—if, I say, such be the true and proper character of Swedenborg and his writings in regard to *religious obligations*, there is then the surest ground to conclude that his *political character and sentiments* took a tincture accordingly, and that being just and true to his HEAVENLY SOVEREIGN, he would of necessity be just and true to his *earthly one*;

he would *render unto Cæsar the things that are Cæsar's*, for this best of all reasons, because he first *rendered unto God the things that are God's*.

Now, Sir, having I trust already sufficiently and satisfactorily proved, that Swedenborg's *religious* opinions were *not* such as the Abbé Barruel represents them, but on the contrary, being grounded in the eternal word and wisdom of THE MOST HIGH, were altogether opposite to the monstrous ideas which prejudice had suggested to the Abbé's imagination, I might be content with the application of this proof *alone* in vindication of the *political* character of our Author, especially as the Abbé Barruel has been content with the inference from his misrepresentations, without adducing a single passage from the writings of Swedenborg to justify it. Indeed the Abbé's conduct on this occasion was manifestly *of compulsion*, because the attention of Swedenborg being employed principally about the things of that kingdom which *is not of this world*, and rarely descending to points of political or civil disquisition, we find little said by him on the subject of *worldly government*, and that little is in such direct contrariety to the sentiments which the Abbé is pleased to ascribe to him, that, howsoever *candour* might require its *discovery*, the Abbé shewed himself *prudent* at least by its *concealment*. I shall not however think myself bound to follow the Abbé's example in this instance of reserve, not only because I feel myself under no such *compulsory restraint*, but also because I wish to keep at the utmost distance from his artful manner of imposing on his readers, by presenting to them his own ideas in the place of Swedenborg's. Having therefore already confronted the Abbé's testimony in his other charges against Swedenborg, by quotations from the writings of Swedenborg himself, I shall pursue the same method in opposing the present charge, and for this purpose shall present you with what *little* the honourable Author has written on *the subject of government*, which little, I trust, will be sufficient both to convince you how misplaced the Abbé's charge is, and at the same time to convince the Abbé how much shame and confusion he ought to take to himself on the occasion, in the first place for *concealing that little from his readers*, and in the next place for *opposing so directly its satisfactory and convincing testimony*.

The only work of Swedenborg's, in which I find any thing like orderly and connected discussion on *the subject of government*, is his treatise entitled, *The Heavenly Doctrine of the New Jerusalem*,

at the close of which you will find the following very interesting, and to me most satisfactory observations.

“ There are two things which require order and regulation amongst men, viz. what relates to heaven, and what relates to this world. The things which relate to heaven we call ecclesiastic, and the things which relate to this world we call civil.

“ *Order cannot be preserved in the world without governors, whose business it is to observe whatever is according to order, and whatever is contrary thereto ; and to reward those who live according to order, and to punish those who offend against order. Without such wise regulation the whole race of mankind must inevitably perish, since in consequence of hereditary corruption, there is an innate desire in every man to obtain power and pre-eminence, and to appropriate to himself what belongeth to others ; which is the source of enmities, envyings, hatreds, revenges, deceits, cruelties and many more evils : wherefore unless men were kept under some external restraint by the laws, offering the rewards of honour and wealth, agreeable to their lusts, to those who do good, and threatening the loss of honour, wealth, and life, to those who do evil, the whole race of mankind must inevitably perish.*

“ It is expedient therefore that there should be governors, to keep the multitude of mankind under the regulations of order ; and that these governors should be persons skilled in the knowledge of the laws, full of wisdom and the fear of God. It is expedient also that order should be maintained amongst the governors, lest any one, through lust or inadvertence, should allow offences against order ; and this may be best effected by an appointment of governors of different degrees, some of higher, and others of lower authority, who shall be governed themselves by the laws of subordination.

“ Governors in matters ecclesiastic, or such as relate to men's concerns with heaven and another life, are called priests, and their office is called the priesthood ; but governors in civil matters, or such as relate to men's concerns with this world, are called magistrates, and their chief, where such a form of government prevaileth, is called king.

“ With respect to the office of priests, they are to teach men the way to heaven, and likewise to lead them therein : they are to teach them according to the doctrine of their church derived from God's word ; and they are to lead them to live according to such doctrine. Such priests as teach the doctrine of truth, and lead their flocks

thereby to goodness of life, and so to the LORD, are the good shepherds; but such priests as only teach, but do not lead to goodness of life, are the evil shepherds.

“ Priests ought not to claim to themselves any power over the souls of men; inasmuch as they cannot discern the true state of the interiors, or heart; much less ought they to claim the power of opening and shutting the kingdom of heaven, because that power belongeth to the LORD alone.

“ *Dignity and honour ought to be paid unto priests on account of the sanctity of their office*; but a wise priest giveth all such honour unto the LORD, from whom all sanctity cometh, and not unto himself; whereas an unwise priest attributeth the honour to himself, and taketh it from the LORD. They who claim honour to themselves, on account of the sanctity of their office, prefer honour and wealth to the salvation of the souls committed to their care; but they who give honour to the LORD, and not to themselves, prefer the salvation of souls to honour and wealth. The honour of any employment is not in the person of him who is employed therein, but is only annexed to him on account of the dignity of the office in which he is employed; and what is thus annexed doth not belong to the person employed, but to the employment itself, being separated from the person, when he is separated from his employment. All personal honour is the honour of wisdom and the fear of the LORD.

“ Priests ought to instruct the people, and to lead them by the truth of instruction to goodness and righteousness of life; but they ought not in matters of faith, on any account, to use compulsion; inasmuch as no one can be compelled to believe contrary to the dictates of his understanding. Every person ought to be allowed the peaceable enjoyment of his religious opinions, howsoever they may differ from those of the priests, on this condition, that he maintaineth them quietly and peaceably; *but if he maketh disturbance thereby, he ought then to be separated from the community: for this is according to the laws of order, whereon the priesthood is established.*

“ As priests are appointed for the administration of those things which relate to the divine law and service, so kings and magistrates are appointed for the administration of those things which relate to civil law and justice.

“ Forasmuch as the king cannot extend his single administration to all persons and cases, therefore there are governors under him, who are each of them invested with the power of administration,

where that of the king cannot be extended. These governors taken collectively constitute the royalty; but therein the king is chief and head.

“Royalty itself is not in the person of any one, but is annexed to the person. The king who fancieth that royalty is in his own private person, and the governor who fancieth that the dignity of government is in his person, are alike unwise.

“Royalty consisteth in governing according to the laws of the realm, and in decreeing judgment according thereto from a principle of justice. He is a wise king who considereth the law as his superior, and he is an unwise king who considereth himself as superior to the law. The king, who considereth the law as his superior, annexeth royalty to the law, and maketh himself subject thereto; because he knoweth that the law is justice, and all justice as such is divine; but the king who considereth himself as superior to the law, annexeth royalty to himself, and fancieth either that he himself is the law, or that the law, which is justice, is derived from himself; in this case he claimeth to himself that which in its nature is divine, unto which he nevertheless ought to be in subjection.

“*The law, which is justice, ought to be enacted by persons skilled therein, who are at the same time full of wisdom, and the fear of God; and the king and his subjects ought afterwards to live in obedience thereto. He is a true king who liveth in obedience to the laws of his kingdom, and setteth therein a good example to his subjects.*

“An absolute monarch, who fancieth that his subjects are his slaves, and that of consequence he hath a right to their lives and properties, if he exerciseth such a power, is not a king, but a tyrant.

“*The king ought to be obeyed according to the laws of the realm, nor in anywise to be injured either by word or deed; for hereupon the public security dependeth.*” *

To the above extracts may be added the following from the Author's large work, entitled, *True Christian Religion*, where speaking of the proper and genuine sense of the fifth commandment, he has these words, “In a more extensive sense, this commandment implies *the honour due to a king, and public magistrates*, inasmuch as they provide in general for the good of the community, as parents do for the private good of particular families.” †

* Heavenly Doctrine of the New Jerusalem, n. 311 to 325.

† The True Christian Religion, n. 305.

There are *four considerations*, Sir, of no small importance deducible from the above extracts, 1. That the Author acknowledges and contends for the *necessity* of government. 2. That he acknowledges and contends for the necessity of a *two-fold* government, *ecclesiastical* and *civil*. 3. That he acknowledges and contends for the right of *kingly government*. 4. That he acknowledges and contends for the necessity of *obedience to government*, grounding it in the *Divine Law*, and extending it even to a man's *speech*, for he says, "*The king ought to be obeyed according to the laws of the realm, nor in anywise to be injured either by word or deed.*" It deserves further to be noted respecting the above extracts, that they contain *no ambiguity of expression*, nothing that admits *doubtful or equivocal interpretation*; but all is *simple and undisguised*, so that if it be possible for words to convey a man's real meaning, we must then be able to see and collect from the above extracts the genuine unreserved sentiments of the Author *on the subject of government*.

And now, Sir, after these plain and solemn declarations of Baron Swedenborg, the import of which is frequently *confirmed*, but never once *contradicted* or even *rendered suspicious* in a single passage of his other writings, is there any language strong enough to express the astonishment (I might perhaps add indignation) which must be excited in every candid and upright bosom, from reading the following assertion of the Abbé Barruel; "*Here then it appears, that Swedenborg's views coincide with those of the occult lodges, aiming at the overthrow of every religious and civil law, and at the downfall of every throne?*"* For let me ask, Sir, in the name of justice and of judgment, *where doth this appear?* Doth it appear in the above extracts from Swedenborg concerning *ecclesiastical and civil government?* Can any coincidence between Swedenborg's views and the *occult lodges* be discovered in his *acknowledgment and demonstration of the necessity of government*, because without the restraint of laws, *the whole race of mankind must inevitably perish?* Or is it to be found in his assertion, that government, before it can be complete and perfect, must be *two-fold, ecclesiastical and civil*, and that *dignity and honour are to be paid to priests*, as well as to kings, in order to give full effect to government? Or will the Abbé Barruel contend, that this coincidence is visible in the *manliest right, which Swedenborg recognizes, of kingly government*,

* See Memoirs, &c. p. 142.

and that Swedenborg favoured the views of *the occult lodges*, because he was a *declared friend to monarchy*? Can the Abbé discern nothing but the *illuminizing lawgiver* in the declaration that *laws ought to be made by persons who are full of wisdom and the fear of God*, and nothing but *jacobinism* (which is never so happy as in reviling kings) in the maxim, that *kings ought not to be injured even by word*? Or lastly, does the Abbé Barruel discover the features of hostility to good government—would he prove that Swedenborg *aims at the overthrow of every religious and civil law, and at the downfall of every throne*, from this assertion, that *the king ought to be obeyed according to the laws of the realm, nor in anywise to be injured either by word or deed, for hereupon the public security depends, and also the observance of the fifth commandment*?—I confess, Sir, in looking for the Abbé's manifest proofs of coincidence between Swedenborg's views and *the occult lodges*, I can find nothing but that same blind spirit of perverse and prejudiced judgment, which once manifested itself against a greater than Swedenborg, when it arraigned the divine object of its resentment by a similar charge, "*We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king **;" and this in the very face of a direct contrary assertion, and contrary conduct too, on the part of the accused, who had before publicly commanded, "*Render unto Cæsar the things that are Cæsar's,*" and had also wrought a miracle to prove his obedience to the civil power.

If Swedenborg, Sir, has no where in his voluminous writings expressly declared his sentiments on *government*, except in the above extracts from his *Heavenly Doctrine of the New Jerusalem*, and his *True Christian Religion*, this circumstance of his *silence* on the subject ought rather to be interpreted in his favour, since, supposing his persuasions to be such as the Abbé Barruel represents them, it is scarcely probable that in his multiplied Philosophical and Theological Works, those persuasions would not have forced and found their way into his speech and language. For I appeal to the Abbé himself, whether it be usual with the writers of the *illuminizing class*, to *conceal* their opinions, especially on the subject of *government*; and whether it be at all credible that an author of this description should publish to the world many folio and quarto volumes on religion and science, *without expressing in a*

* Luke xxiii. 2.

single page, or even in a single sentence, one word to the discredit of civil authority.

But the Abbé Barruel will perhaps reply, and say, the writers in the *occult lodges* are *insidious* and *artful*, and frequently work more by *implied* than by *expressed* meanings, and such was Swedenborg—His *apparent* or *expressed* meaning was indeed favourable to the principles of political order, but his *hidden* or *implied* meaning was altogether opposite to and destructive of those principles.

In answer to this surmise of the Abbé's I might be content to call upon *him* to point out those *implied* or *hidden* meanings in the writings of Swedenborg, which prove their author a foe to *civil governors and government*; but I will not give him this trouble; I will take the task upon myself, and I hope soon to be able to convince you, Sir, that Swedenborg, so far from being hostile to political order, as the Abbé Barruel would represent him, proved himself its firm friend by *implication* as well as by *expression*, in other words, that both his *implied* and *expressed* principles acquit him entirely of the opprobrious charge which the Abbé is anxious to fasten upon him, and rank him amongst those loyal writers of the day, whose high honour it is to stand forward and oppose with all their might the dreadful prevailing ideas of modern *jacobinism* and *democracy*.

And first—The Abbé Barruel ought to know as well as myself, that Swedenborg, in speaking of *kings* and *priests*, uses a language, which must needs convey a harsh and grating idea to the ears of the *illuminizing adepts*, who therefore will not easily forgive his suggestion, that all *kings* and *priests* are *representatives of the Deity* here on earth, and to be regarded and respected by men under this most sacred and venerable character. For attend, Sir, to Swedenborg's own words on the subject—"All *kings*, (says he) whosoever they are and of whatsoever quality, by virtue of the principle of royalty (*regium*) appertaining to them, *represent the LORD*; in like manner *all priests*, whosoever or of whatsoever quality, by virtue of the priestly principle (*sacerdotale*); *the principle of royalty (regium) and the priestly principle (sacerdotale) is holy*, whatsoever be the nature and quality of the person who ministers therein."^{*} Now, Sir, let me ask any candid and unprejudiced person, what is the manifestly *implied* sense and import of these words? The Author *expressly* declares that *all kings and priests represent* ~~the~~

^{*} Arcana Coelestia, n. 3670. See also, n. 2015, 2068, 3009, 4581, 4966, 5068 of the same work.

Lord, and further, that *the principle of royalty and the priestly principle* (the *regium* and the *sacerdotale*) are *holy*, by virtue of such representation; Is it then to be supposed, or will any implication warrant the supposition, that this Author meant to *disparage* royalty, when he places it in this *sacred* point of view, by connecting it with the Deity? Could it possibly be his intention, to lead his readers to *reject forms of government as encroachments on human liberty*, agreeable to the ideas and the language of the *occult lodges*, when he would persuade them to believe that the *supreme head* of those forms is a *representative of heaven*? Would he also have dared to speak favourably of *priests* and the *priestly office*, had he cherished any wish of supporting the principles, and recommending himself thereby to the favour of those enemies of mankind, whose views, it is well known, are as hostile to the *sacerdotal* as to the *regal* authority, to the *crozier* as to the *sceptre*? Besides, it is remarkable that the work, in which Swedenborg declares himself thus in favour of *kings* and *priests*, is a work *expository of the WORD OF GOD*, and hence we are to conclude, that he was willing his readers should understand and believe, that the *holy representation*, which he assigns to *kings* and *priests*, is grounded in that *DIVINE WORD*, and intended to be inculcated in the wisdom which it contains. But how is this reconcilable with the idea, that *he aimed at the overthrow of every religious and civil law, and at the downfall of every throne*, when he was endeavouring to persuade mankind, that the *WORD OF GOD* teaches, that both *kingly and priestly authority* ought to be regarded as most sacred and holy? I am fully persuaded then, Sir, there can remain no doubt in the minds of the candid and unprejudiced, that the *implied*, as well as the *express* sense of the writings of Swedenborg, in this instance, is a full and direct refutation of the Abbé Barruel's calumny, that "*Swedenborg's views coincide with those of the occult lodges, aiming at the overthrow of every religious and civil law, and at the downfall of every throne.*"

Again—it is generally agreed, Sir, that *liberty, equality, reason, and the rights of man*, are the magic terms, which, by a fatal perversion of language, and confusion of idea, have been the principal means of exciting the spirit of revolution, and thereby producing all that tremendous *thunder and lightning*, those destructive *hurricanes and earthquakes*, by which the political world of man has of late been so dreadfully convulsed and desolated. It is alike agreed, that *liberty, equality, reason, and the rights of man*, are in them-

selves not only *innocent* and *harmless* expressions, but also when rightly applied and rightly understood, convey *edifying* and *useful* ideas ; and that therefore it has been one grand object of the *illuminizing lodges* to distort the meaning of those expressions, by annexing to them their own *mischievous* and *mistaken* ideas, and thus abusing language to favour the abuse of every faculty they possessed as men and reasonable beings, and to introduce anarchy, confusion, and ruin into all the kingdoms of the earth.

Now, Sir, I contend, that as there cannot be a surer proof of the spirit of *illumination* than the above *perversion and twisting* of important terms, whereby their genuine, proper, and profitable meaning is lost sight of, and a spurious, forced, and mischievous meaning is brought forth to view, so there cannot be a surer proof of opposition to that spirit, than a *right application* and *untwisting* of such terms, whereby they are restored again to their true signification, and made to speak the useful language, and convey the edifying ideas, which they were originally intended to do. If then I can prove Swedenborg to be a writer of this latter description, by shewing that his ideas of *liberty, equality, reason, and the rights of man*, were not such as were propagated by the *occult lodges*, but on the contrary, were agreeable to the unperverted meaning and uncorrupted application of those expressions—if I can demonstrate, that his writings thus tend to open the eyes of mankind to a most edifying, enlarged, and orderly view of *genuine liberty, equality, reason, and the rights of man*—I trust then, Sir, that I shall make it further manifest that the *hidden* and *implied*, as well as the *apparent* and *express* sense of those writings is at irreconcilable variance with the tenets of the *illuminés*, and consequently that there never was uttered a more gross slander than what is contained in these words of the Abbé Barruel ; “ *Here then it appears that Swedenborg’s views coincide with those of the occult lodges, aiming at the overthrow of every religious and civil law, and at the downfall of every throne.*”

Intreating then your patience, Sir, to bear with me in prosecuting a proof to me neither difficult nor yet uninteresting, but which you perhaps may think needless, because you are already convinced that Swedenborg is innocent of the crimes laid to his charge, I shall begin with the subject of *liberty*, which our honourable Author presents to his readers in the following interesting point of view.

“ All liberty hath relation to love ; for what a man loves that he doeth freely ; of consequence all liberty hath relation to the will,

for what a man loves that he also desires or wills; and inasmuch as the love or the will constitute the life of man, therefore liberty also doth the same. Hence the true nature of liberty may appear, viz. that it is the offspring of the love and the will, and therefore of the life of man; and this is the reason that whensoever a man acts with liberty, he appears to himself to act as from himself.

“*To do evil with liberty appears like liberty, but is indeed slavery, inasmuch as it is a liberty derived from self-love and the love of the world, which are both of them from hell: but to do good with liberty is true liberty, inasmuch as it proceeds from love towards the LORD and love towards our neighbour, which are both of them from heaven. To this purpose the Lord teaches when he saith, ‘Whosoever committeth sin is the servant of sin, and the servant abideth not in the house for ever; but the Son abideth for ever; if the Son therefore shall make you free, ye shall be free indeed.’** Inasmuch now as all good comes from the LORD, and all evil from hell, it follows plainly that *liberty consists in being led by the LORD, and slavery in being led by hell.*”

“The liberty of doing good, and the liberty of doing evil, though in outward appearance they seem alike, *yet are as different and as distant from each other as heaven and hell.* Indeed the liberty of doing good is from heaven, and is called *celestial liberty*; but *the liberty of doing evil is from hell, and is called infernal liberty.* In proportion also as a man is under the influence of the one, in the same proportion he is removed from the influence of the other, since *no man can serve two masters*; which is likewise plain from this circumstance, that all who are under the influence of infernal liberty, think it the greatest slavery and compulsion to be restrained from the lusts of evil, and the imaginations of what is false; whereas all who are under the influence of celestial liberty conceive horror at the very idea of indulging their evil lusts and false imaginations, and would feel the greatest torment in being compelled thereto.” †

From the above account of *liberty*, Sir, it is plain that the honourable Author distinguishes it into two kinds, *heavenly and infernal*, the first implying *the love of doing good*, that is to say, the love of acting in agreement with the divine precepts of holy love and

* John viii. 34, 35, 36.

† The Heavenly Doctrine of the New Jerusalem, n. 141, 142, 144. See also the same subject further elucidated and confirmed in The Treatise on the Divine Providence, n. 71, 73, 74, 78, 82.

charity from God ; the second implying *the love of doing evil*, that is to say, the love of acting in opposition to and neglect of the precepts of holy love and charity, by obeying only the blind impulse and irregular dictates of natural passions and appetites, unrestrained by the wisdom and fear of God.

Compare now, Sir, these ideas of *liberty* with those of the *occult lodges*, and tell me what *coincidence* you can discover between them : Do you ever find that the *occult lodges* make, or even hint at, any distinction between *heavenly* and *infernal* liberty, or that they ever lead their followers to allow of any such distinction? Do the *lodges* ever teach the important lesson, that *to do evil with liberty is slavery*, inasmuch as it is a liberty *derived only from hell*? Do they ever teach further, that to act in upright and conscientious obedience to the precepts of revealed truth, from the pure love thereof, is *the only true liberty properly so called*, and of consequence, that true liberty can never be found but in the love of JESUS CHRIST, and a willing submission to the laws of his eternal truth? Rather, do not they amuse and deceive their disciples with the mischievous and delusive ideas, that *liberty consists in doing what they please*, that *they were born to this liberty*, that *it is therefore their birth-right privilege*, and that *all laws and executors of laws are unjust infringements of this natural liberty*, and ought therefore to be opposed and exterminated as destructive of man's proper freedom? I appeal, Sir, to yourself and to every candid and unprejudiced person, whether such are not the ideas of the *occult lodges* on the subject of *liberty*, and whether therefore the smallest trait or feature of agreement exists between their sentiments and those of the Swedish Theologian, who would lead all mankind to scrutinise and distinguish well in themselves *from what affection of love they at all times think and act*, under the persuasion that to think and act from the impulse of mere natural love, unpurified and unrestrained by heavenly wisdom, is to forfeit all *true liberty*, and to become the vilest of slaves.

I proceed, Sir, to the subject of *equality*, on which, if I mistake not, you will find the sentiments of our honourable Author alike remote from those of the *occult lodges*, as on the subject of *liberty*.

You cannot be a stranger to the ideas of the *illuminizing confederacy* on the question of *equality*, whereby they would confound all gradations of order in society, and levelling the distinctions of civil rank, whether arising from hereditary or acquired nobility, would render the political *body* of the state either all *legs and feet*

without a *head*, or what amounts to the same thing, all *head* without *legs and feet*.

But compare now these ideas, Sir, with the following sentiments of Baron Swedenborg, expressly declared and confirmed in his various writings, and then judge for yourself, how far he merits the reproach of his calumniator the Abbé Barruel, as *favouring views which coincide with those of the occult lodges*.

“No man of sound reason can condemn riches or wealth, because in the body politic they are like blood in the body corporate; nor can he condemn the honours annexed to particular stations and functions, because they are the hands of royalty, and the pillars of support to society; for there are offices of administration in heaven, and dignities annexed thereto.” * Again, “Every kingdom in this respect is like a man, that it ought to have a king as a head, besides administrators and officers as a body, and the lower classes of people as legs and feet: the case is similar in regard to the church, which ought to have its different ranks of mitred prelates, parish rectors, and their sub-ministers.” † Again, speaking of the different societies in heaven, the Author makes this remark, “It therefore necessarily follows, that there must be governments there, for order in every society is of necessary observation and use.” ‡ Again, “Dignities with their honours are natural and temporary when a man personally respects himself in them, and not the state and uses, for in such a case a man cannot but think interiorly with himself, that the state was made for him, and not he for the state; but the same dignities with their honours are spiritual and eternal when a man respects himself personally as subservient to the state and to uses, and not them to him.” § Again, “The love of dignities and riches, for the sake of uses, is the love of uses, which is the same with the love of our neighbour; wherefore also, according to the laws of a kingdom, every one is in dignity and honour suitable to the function he discharges, and the dignity thereof.” ||

Is it possible now, Sir, that the character of the asserter of these sober truths can be so far mistaken, as to be confounded with the wild political speculatists of the day, who by their new theory of *equalization* would destroy *equality*, according to the maxim of the

* True Christian Religion, n. 403.

† Appendix to the True Christian Religion, n. 17.

‡ The Treatise on Heaven and Hell, n. 213.

§ Treatise on Divine Providence, n. 220.

|| Ibid. n. 215. 217.

ancient Roman sage *, “ *nihil est Æqualitate inequalius,?*” Is it possible that the Abbé Barruel could not or would not see, that he who maintained, that *the honours annexed to station are the hands of royalty, and the pillars of support to society*, must needs be a friend to distinctions of rank in society, and of course hostile to those who, by their favourite doctrine of equality, would annihilate such distinctions? Is it possible he could not or would not see, that the modern *system of equalization* is utterly inconsistent with the declarations that *dignities with their honours are things spiritual and eternal*; that *every kingdom ought to have a king as a head, besides administrators and officers as a body, and the lower classes of the people as legs and feet*; and that *the church too ought to have its different ranks of mitred prelates, parish rectors, and their sub-ministers*; and that *order in every society is of necessary observation and use*? Is it possible, I say, that the Abbé Barruel could not or would not see, that these sentiments of Baron Swedenborg are both in opposition to and destructive of the doctrine of *equalization*? Or are we to suppose, that the Abbé Barruel had *never read* the above positive assertions of our honourable Author, and therefore charged him *with favouring the views of the occult lodges*, because *he was ignorant* that the object of his calumny had expressed himself in such pointed terms *against* the views of those lodges? I apprehend, Sir, that in either case the Abbé Barruel will be constrained to acknowledge that he has erred, be it from misrepresentation or from inadvertence; and I sincerely hope, for his own sake, that seeing and feeling his error, he will feel the *contrition* also which it ought to excite, and by a speedy acknowledgment and confession endeavour to make amends for the mischiefs to which it has a tendency to give birth.

It is really painful, Sir, to spend so much time in proving that the light of the sun shining at noon-day is not darkness, or that his meridian heat does not produce cold, but since there are some minds of such an untoward disposition, as to put *darkness for light, and light for darkness, bitter for sweet, and sweet for bitter*, it is frequently necessary for their conviction to exercise our patience in the demonstration of the most plain and obvious truths: I shall therefore go on to show that the ideas which Baron Swedenborg presents to us on the subject of *human reason* have as little coincidence with those of the *occult lodges*, as his ideas on *liberty and equality* have.

* Pliny.

Nothing can be more clear and explicit than the language of the *illuminizing fraternity*, when speaking of *human reason*. In all their writings, and in all their conversations, you find *reason* regarded and represented as the *polar star* for direction in every concern of human life, whether religious, moral, political, or scientific; as the light of the most high in the mind of man; as the supreme oracle of truth; as the chief arbiter of conscience; as a counsellor of higher authority than revelation, and therefore superseding its necessity. In short, Sir, reason is the acknowledged *god* or rather *goddess* of the *occult lodges*, and they contend universally, that to attempt to impose upon man any other power or principle, whether of heaven or earth, for his guidance and government, is to attempt to deprive him of the liberty which nature has given him to guide and govern himself; thus it is to subjugate him to the yoke of the most arbitrary and intolerable tyranny. Such are the sentiments (I appeal to the Abbé Barruel himself, whether I mistake them) of the *occult lodges* on the subject of *human reason*.

But cast your eye now, Sir, on the following propositions respecting the *reason or rational principle of man*, as they are stated and further elucidated in the theological writings of Baron Swedenborg, and then tell me what you think of the *coincidence* of his language with that of the *lodges*.

I. "That man is not born *rational*, but becomes so by education, so far as he forms his understanding and life in agreement with the truths of revealed wisdom.

II. "That the rational part or principle in man is opened and formed by heavenly truths derived from heavenly good, but it is shut and destroyed by false persuasions derived from evil.

III. "That he is not a rational man, who is in false persuasions derived from evil, and that therefore it is no mark of rationality to be able to reason on every subject.

IV. "That they who think what is evil and false are insane in thought, although in appearance they may be reckoned to excel in rationality.

V. "That when the sensual principle bears rule in man, then the rational principle sees nothing, and is in thick darkness, in which case it is believed, that all conclusions from the sensual principle are rational.

VI. "That whosoever is under the influence of what is evil and false, hath no pretence to rationality, for with bad men the interior parts of the soul, where the will and the understanding principally

reside, are shut up and obstructed, so that wisdom and intelligence cannot get admission.

VII. "That the true principle of human reason is formed by the affections of spiritual truth and good, *which affections are wonderfully implanted by the LORD.*

VIII. "That man is distinguished from the beasts by the rational principle, which was given him for this end, *that he might will well and do well to others*, this being the order in which and for which man was created, viz. *to love God and his neighbour, whereby he is distinguished from brute animals.*

IX. "That to understand what is good and true, and to will them, appertains to the rational principle.

X. "That the faculty itself of thinking rationally, viewed in itself, *is not of man but of God in him.*"*

Behold, Sir, the edifying and instructive ideas of the Swedish Theologian on the subject of *human reason*! He will not allow man to be or be called *rational*, unless he acknowledges and submits to the laws of revealed wisdom: he contends that man cannot be said so properly *to be born* a reasonable being, as to be born *capable of being made* reasonable, which capacity man destroys, whilst he is unwise to live to himself alone, in the love of himself and the world, more than in the love of God and his neighbour: he contends further, that reason is no sure guide for man, *only so far as it bows down before a superior light, and yields to its guidance*, since in case it exalts itself above the light of heaven, by opposing the light of revelation, it then changes its nature, and becomes *insanity*, plunging both itself and its possessor into every abyss of darkness and of error.

Will the Abbé Barruel then still obstinately insist, that Swedenborg's views coincide with those of the *occult lodges*? He must then maintain the monstrous absurdity, that he who makes reason a *handmaid*, is of the same sentiment with those who make her a *mistress*; that he who appoints reason her proper place *at the foot-stool* of the altar, and exhorts her to bend in holy reverence before her Maker and her God, is in agreement with those who place her *upon* the altar, and bow down themselves before her as the *goddess of the altar*; he must maintain the still further absurdity, that the ideas of a writer, who will not allow reason to be called reason,

* The Heavenly Doctrine of the New Jerusalem, n. 33, 35. See also Arcana Cœlestia, n. 2094, 2574, 2657, 3030, 3657, 5084, 5126. See also Angelic Wisdom on the Divine Love and the Divine Wisdom, n. 23.

unless she be enlightened with a light superior to her own, coincide with the ideas of a writer, who, so far from teaching reason to submit to superior light, will not even allow of the existence of such a light; he must maintain therefore the absurdity, that the wisdom which makes a just distinction between the *candle* and the *candlestick*, and also between *the light of the candle and the candle itself*, sees with no better eyes than the folly which is incapable of discerning any such distinction, and which in consequence involves the human understanding in a thick impenetrable mist of confused and perplexed ideas, and finally immerses the human will in all the depths of sin, disorder and mischief. How far the learned Abbé may be willing to pass for the asserter of such absurdities, I cannot pretend to say, but, as his sincere well-wisher in every thing that may tend to open his eyes to see by the light of truth and justice, I cannot help earnestly recommending to his notice and attention the profitable, and on this occasion most pointed and pertinent questions of the Apostle; "*What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?*" *

My fourth and last proof, Sir, of the *non-coincidence* of Swedenborg's views with those of the *occult lodges*, is grounded in the doctrine of *the rights of man*, a doctrine, you know, which the lodges never allow to take any rest by day or by night, but are continually pressing and provoking into their service, to support them in their rebellion against all rights, their disturbance of all order, and their war against all authorities both public and private, throughout all the nations, kingdoms, tribes, and families of the earth.

That the intentions and sentiments of Swedenborg, in this instance, moved in a direction totally opposite to that of the *illuminizing revolutionists*, is sufficiently obvious to myself from this single circumstance alone, that he observes a *profound silence* on the subject of the above doctrine of *the rights of man*, never once adverting to it, or making the slightest mention of it, in his various theological and philosophical writings. For the truth of this circumstance, I appeal even to the Abbé Barruel himself, and challenge him to produce a single passage, or a single line, from the works of Swedenborg, in which the doctrine of *the rights of man* is once named or even alluded to. But can it now be conceived pos-

* 2 Cor. vi. 14, 15.

sible, Sir, that Swedenborg, if he had *aimed at the overthrow of every religious and civil law, and at the downfall of every throne*, as the Abbé Barruel wishes us to believe, would have sought no aid from the propagation of a doctrine so favourable to his views? Can it be conceived possible, if he meant to infringe on the *rights of sovereigns*, that he would have been utterly silent on the *rights of subjects*; or that if he had intended to disparage the *majesty of kings*, he would not have said a single word in exaltation of the *majesty of the people*? His silence then on the occasion, more than a thousand words, gives the direct lie to every idea of the *coincidence* insisted on by the Abbé Barruel, and places the character of the venerable Swedish theologian out of the reach of all suspicion, except that of his inveterate calumniator, as a favourer of the designs of the *occult lodges*. Indeed, the general tenor and purport of the theological writings of Swedenborg bespeak the perfect innocence of the author as to *political intrigues and plots against sovereigns and their authority*, by demonstrating with the most satisfactory evidence to the candid and unprejudiced, that his mind was so employed about another and *higher kingdom* than that of this world, and so intent on leading his readers properly to understand and justly to appreciate their *rights and obligations as heirs of that kingdom*, that, excepting in the passages on civil government above adverted to, he never once descends to the consideration of the *inferior rights and obligations* resulting from connection with this lower world. His grand object was manifestly to direct men to the contemplation and pursuit of their *eternal interests* in the kingdom of JESUS CHRIST, and thereby prepare them for that *celestial citizenship*, of which the Apostle speaks when he says, "*Our citizenship is in Heaven.*"* He saw it expedient indeed and necessary, that with this heavenly view men ought to be obedient and dutiful subjects to the *higher powers* ordained of GOD for the benefit of civil society here on earth; that *they ought to render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour*: and accordingly he teaches that *kings ought to be obeyed according to the laws of the realm, nor in anywise to be injured either by word or deed*. But then, his enlightened eye enabled him

* Philipp. iii. 20. In our English version of the New Testament, the word here rendered *citizenship* is rendered *conversation*, but it is generally agreed by commentators, that the idea suggested by the original Greek *πολιτιυμα* is better expressed by the former rendering than by the latter.

to see, and his heavenly zeal and wisdom to teach, that the concerns of this temporal world comparatively vanish at the approach of that light of the eternal truth, which opens the intellectual sight of the true believer to discover the vast realities of a future state of existence. It was therefore the principal drift of his instructive writings to announce the *kingdom of God*, and to announce it, agreeable to the testimony of the Sacred Scriptures, as *at hand*, and *nigh unto man*; as a kingdom for which man was originally created, and which belongs to him *more properly* than any other; as a kingdom therefore in the knowledge of whose laws he is *more interested* than in any other knowledge, and in which he possesses *rights and privileges* of such immense magnitude and importance, that all his other *rights and privileges* disappear, and become as nothing, when set in competition with those heavenly and everlasting possessions.

And here, Sir, I am anxious to call your attention to a striking and marked *contrast* between the views of the *occult lodges* and those of Baron Swedenborg. The former you find always *clamorous* for the political rights of man, but the latter always *silent*. The former are perpetually labouring to render mankind *restless and fretful*, under the idea of some *supposed* loss or infringement of those *rights*, which *loss* and which *rights* had been before perhaps alike unknown to them; but the latter is perpetually labouring to render his readers *content and happy* in their several stations, whether high or low, rich or poor, in dominion or in subjection, by teaching them that the temporal condition of man is the appointment of an all-merciful and all-wise Providence for his eternal good; and by conducting them thus to the knowledge and possession of *rights* infinitely more valuable and important than any of this world. The former would persuade mankind that they have no enemies so tremendous, or so much to be guarded against, as *tyrant kings*, and all *kings*, they say, are *tyrants*; but the latter, by calling subjects to obey those *who are in authority over them*, would deliver them from all apprehension of political *wrong*, because in obedience is always to be found by subjects political *right*; and teaching them further, that the most formidable and *only* enemy they have to-dread is *SIN*, since the tyranny of this foe is a thousand times more arbitrary and more destructive than that of any earthly tyrant whatsoever, would put them in possession of all that real security of which the GREAT REDEEMER spake when he gave his disciples, the happy assurance,

“ *Nothing shall by any means hurt you.*” * In short, whilst the former sound the trumpet of *sedition*, and press their deluded votaries to take up arms in defence of a *liberty*, which was perhaps never assailed, and of a *right*, which perhaps never belonged to them, the latter sounds the trumpet of alarm only against *spiritual adversaries*, the world, the flesh, and the devil, calling to no *insurrection* but against the bad passions: encouraging to no *revolutions* but in the little world of man’s own heart, that its disorders and corruptions may yield to the dominion of the powers of Heaven, and he may become by regeneration that child of the MOST HIGH, described in the evangelical words, “ *As many as received him, to them gave he power to become the sons of God.*” †

To the above *implied* testimonies in favour of Baron Swedenborg’s political sentiments, ought to be added the evidence arising from that spirit of *patriotism* which you will find, Sir, pervades all his writings, and forms a striking contrast with that spirit of *cosmopolitanism*, which is the darling passion and favourite theme of the *occult lodges*. Nor ought it to be forgotten, that Swedenborg was at all times esteemed and patronised by the *reigning monarch*, as well as by the *nobility* in his own country, which certainly is a further *implied* proof, if any can yet be wanting, that he was never known to cherish that hostility to kings and the distinctions of order in society, which the Abbé Barruel, with so little appearance of reason, and so much of unreasonable prejudice, is determined to lay to his charge.

But the Abbé Barruel, Sir, is not to be convinced by any appeal to Swedenborg’s writings, nor yet to his general character, for he tells us, he had *the testimony of his own experience* to confirm his own opinions, and prove to him sufficiently, that Swedenborg’s views coincided with those of the *occult lodges*—“ I found (says he) the Theosophical Illuminés at Wilhemsbaden, and the part they acted at first in concurrence with Weishaupt, and afterwards in union with him, obliged me to investigate their sect.” ‡

It is not for me, Sir, to pretend to say who, or what sort of persons, the Abbé Barruel met with at Wilhemsbaden, any more than I can ascertain what *part they acted at first in concurrence with Weishaupt, and afterwards in union with him*, but this I will be bold to affirm, that if he found either at Wilhemsbaden, or in any other place, those *Theosophical Illuminés* he speaks of, who aimed at the overthrow

* Luke x. 19.

† John i. 12.

‡ See Memoirs, &c. p. 126.

of every religious and civil law, and at the downfall of every throne, he did not find amongst them a single person who derived his revolutionary principles from the writings of Baron Swedenborg. It is nevertheless possible, he might find some who had both *read*, and could *talk about* those writings, and who on that account were *mistakenly* called disciples and favourers of the Swedish theologian. For need I inform a learned Abbé, that it is one thing to *read* a book, and another to *submit to its guidance*; it is one thing to *talk about* opinions, and another to *practise* them. Judas Iscariot could probably *talk about* christianity, its laws and its author, but Judas Iscariot was still a *traitor*, rather than an *apostle* of JESUS CHRIST. There were also other *false* apostles, *false* prophets, and *false* brethren in the primitive christian church, who had perhaps both *read*, and could *talk about* evangelical doctrines, but who nevertheless brought in *damnable heresies, despising dominion, and speaking evil of dignities*: but would any candid or considerate person think of charging those heresies and impieties on JESUS CHRIST, because the authors of them had perhaps *read*, and could *talk about* the words of JESUS CHRIST? Would he not rather distinguish between the *pure doctrine* which had been received, and the *impure minds* into which it had been received, and say, the doctrine is indeed of GOD, but they who receive it are not of GOD?—And why, Sir, let me ask, may we not apply this reasoning to the case in question, respecting the *Theosophic Illuminés* whom the Abbé Barruel found at Wilhemsbaden? We will grant for the moment, that those *Illuminés* had both *read*, and could *talk about* the writings of Swedenborg; but if in the mean time they professed sentiments, and encouraged practices contrary to what they had read and could talk about; if they had the name and writings of Swedenborg in their *mouths*, and were void of his *spirit*, and *meaning*, and *intention* in their *hearts* and *lives*; how plain is it to see that they might *act at first in concurrence, and afterwards in union with Weishaupt*, and yet neither at *first* or *last* act in the slightest concurrence or union with Swedenborg! How plain therefore is it to see, that Swedenborg, notwithstanding the *talk* of his *false* disciples, was in this case perfectly innocent, and that the reproach of *illuminism* belonged only to his *pretended* readers, in like manner as the *damnable heresies, contempt of dominion and dignities* above spoken of belonged not to JESUS CHRIST, but to his *false apostles*!

I am so fully persuaded, Sir, of the truth and just application of

the above reasoning, that if I am told of a man, who reads the writings of Baron Swedenborg, and yet entertains sentiments hostile to the government of the country in which he lives, I do not hesitate to pronounce that man an utter stranger to the pure and uncorrupted doctrine which he professes to believe; for if one proposition be more evident to me than another, it is this, that every cordial receiver of the sublime truths brought forth to view in the theology of the Swedish divine, must of necessity be most friendly to every kind and degree of order, whether spiritual, moral, or *political*, and will of course prove himself a good and quiet subject under the civil authority which Providence has appointed over him, *loving his king and country*, rendering all willing obedience to the laws, and according to the advice of the apostle, offering up his continual *supplications, prayers, intercessions, and giving of thanks for all men, FOR KINGS AND ALL THAT ARE IN AUTHORITY, that we may lead a quiet and peaceable life in all godliness and honesty.*

But the Abbé Barruel, Sir, resolute in the support of his prejudices and errors, makes his last expiring effort to defend his calumnies against Swedenborg's political principles, by a monstrous perversion of Swedenborg's ideas on the subject of the *New Jerusalem*. I shall give you his singular and shocking words at length: "The *New Jerusalem* in particular has gained over many proselytes to Swedenborg. I observe in one of the most famous abridgements of his works, that so early as the year 1788, *the single town of Manchester contained SEVEN THOUSAND of these illuminized Jerusalemites, and that there were about TWENTY THOUSAND in England.* Many of these beatified beings may be very well intentioned: but with this New Jerusalem they daily expect that great revolution which is to sweep from the earth every prince and every king, that the GOD of Swedenborg may reign uncontrouled over the whole globe. And that revolution, which they saw bursting forth in France, was nothing more in their eyes than the fire that was to purify the earth to prepare the way for their Jerusalem." *

There are some things in this account, Sir, which I should be happy to see proved *true*, and there are others which I hope soon to be able to prove *false*. I should be *happy to see it proved true* (if by *illuminized Jerusalemites* the Abbé Barruel means cordial receivers of the heavenly doctrine of the *New Jerusalem* as delivered by Baron Swedenborg) that *so early as the year 1788, the single town of Manchester contained seven thousand of these illuminized Jerusalemites, and that there were about twenty thousand in England,*

* Memoirs, &c. page 139.

because then I should have the satisfaction of thinking, that *so early as the year 1788, the single town of Manchester contained seven thousand TRUE BELIEVERS IN THE GOSPEL, and there were about twenty thousand in England,* who acknowledged the Sacred Scriptures to be a revelation from GOD; who believed in JESUS CHRIST as GOD *manifest in the flesh,* to be a REDEEMER and a SAVIOUR of fallen men; and who lived in all pure and virtuous obedience to all the laws and precepts of that OMNIPOTENT LORD, by loving him above all things and their neighbour as themselves; by applying his grace to the discovery and removal of every evil in their hearts and lives, and to the restraint of every inordinate affection, appetite, and thought contrary to such love; and lastly by yielding dutiful obedience, as loyal subjects, to their king and the laws, and endeavouring to promote the real peace and prosperity of their country, by a faithful and diligent discharge of their several duties in the respective stations in which Providence had placed them. For such, Sir, I am well persuaded, is the real character and high commendation, which attach to every cordial receiver of the heavenly doctrines of the *New Jerusalem* as delivered by Baron Swedenborg, whatsoever opposite idea the Abbé Barruel wished to suggest by his new invented term of *illuminized Jerusalemites*.

But there are other things, Sir, in the Abbé's account, which *I hope soon to be able to prove FALSE,* for which purpose it will be necessary to call your attention for a moment to the *proper genuine* idea and *uncorrupted* meaning annexed to the term *New Jerusalem*, according to the sense in which it is uniformly applied by Baron Swedenborg in all his theological writings, because it is on the *perverted* idea and *corrupted* meaning of this term, that the whole of the Abbé Barruel's unjust calumny rests and turns.

On this occasion, Sir, I wish you first to observe, that the *New Jerusalem* is not a term *peculiar* to Baron Swedenborg, or *first invented* by him, but that it is a *Scripture* term, and was first adopted by the beloved apostle John in the APOCALYPSE, where, agreeable to the interpretation of the best commentators, it is applied to signify and express a *pure or renewed state of the Christian Church*. Thus the excellent and learned Dr. Hammond writes in his comment on the 2d. verse of the 21st. chapter of the Revelations, "The true meaning of the *New Jerusalem* mentioned here (verse 2d) and again with the addition of *holy*, and the *glory of GOD upon it* (verse 11), will be a key to the interpreting this chapter. That it signifies not the state of glorified saints in heaven, appears by its *descending from*

heaven in both places (and that, according to the use of that phrase, chap. x. 1, and xviii. 1. as an expression of some eminent benefit and blessing in the church) and so it must needs be here on earth; and being here set down with *the glory of God* upon it, it will signify the *pure Christian church, joining Christian practice with the profession thereof*, and that in a flourishing condition, expressed by *the new heaven and new earth*. In this sense we have the *Supernal Jerusalem*, (Gal. iv. 26,) the *New Jerusalem*, (Rev. iii. 12,) where to the constant professor is promised that *God will write upon him the name of God, and the name of the city of God, the New Jerusalem*, which there signifies *the pure Catholic Christian Church*. That this is the meaning of the *New Jerusalem* may further appear by an eminent monument in the prophecy of old Tobit before his death (chap. xiv. 6, 7,) where the third great period prophesied of by him is expressed by the *building up Jerusalem gloriously*, the beginning of which is the conversion of the gentile world, and their *burying their idols* (verse 6,) and then follows, *all nations praising the LORD, all people confessing God, and the LORD's exalting his people, and all those that love the LORD our God in truth and justice shall rejoice, shewing mercy to our brethren*, a state of flourishing piety, *magnifying, blessing, praising God*, and of charity and mercy to all men, which is the sum of this ensuing vision; and (as that there, so here) the conclusion of all." *

Behold here, Sir, the true derivation and proper unadulterated sense of the term *New Jerusalem* as applied by our honourable Author in all his theological writings! He takes it from the Apocalyptic Prophecies, and applies it, as other commentators have done before him, to denote *a pure and renewed state of the Christian Church*, which it had been foretold by the Holy Ghost would take place on the earth in the latter days. He announces further, and this also in agreement both with the learning of commentators, and the *monitory presages* † of many of the wise and pious ones of the

* See Paraphrase and Annotations on all the books of the New Testament by Dr. Hammond.

† It appears to be strongly impressed on the minds of many serious and thinking persons at this day, that some very great and extraordinary event is at present in the wheel of Providence, and about to make its way out upon the earth. For the consolation and instruction of all such, and to confirm them in the impressions they have received, I wish to lay before them the following excellent observations of the venerable Hartley on the subject of what our honourable Author says concerning the *New Jerusalem*.—"There is the

earth, that such a *pure and renewed state of the Church* is now at its commencement; and that amidst all the present confusion and uproar, the jar and discord, in the opinions and practises of men; amidst the storms and tempests which have dashed in pieces both religious and civil establishments in many of the principal states of Christendom; amidst the perplexity and dismay which have invaded the bosoms even of the faithful, from beholding this wreck both of spiritual and social order, and the consequent general devastation of religion, liberty, property, and all the most sacred rights of men; the divine Providence of the LORD OF HOSTS exercises its sovereign controul, and as in the first day of creation it *brooded over the face of the deep*, and out of the *תהו ובהו* the chaos of confusion and darkness, brought forth its own heavenly light and order, harmony and peace, by the formation of the heavens and the earth, so in the present chaos of the strife and contention of discordant principles amongst men, the same divine energy overrules every intention, thought, and event, to effect its own blessed purpose, of forming and establishing the *new heaven* and the *new earth*, and thus of fulfilling the sure prophecy, which itself so long ago uttered, "*Behold, the tabernacle of GOD is with men, and He will dwell with them, and they shall be His people, and GOD Himself shall be with them, and be their GOD. And GOD shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.*" *

greater reason to abide by our Author's interpretation of the last days, mentioned in Scripture, with reference to the approaching end of the present state of things, in order to give place to the *New Jerusalem Church*, because this is no new doctrine, but believed in by many eminent Christians in the several ages of Christianity, and looked for as near at hand by many in the late and present times: and certain it is, that the glorious state of the Church foretold in the Scriptures has not hitherto had its manifestation on earth; and as to its near approach, we may add to what has been observed before on the signs of the times, that the many tremendous signs of late in the natural world, the sore trials of the godly, the withholding of the usual comforts from spiritual Christians, and the monitory presages of some great thing coming on the earth; those things joined to the unquiet condition of the world through war, distress of nations, and the overflowing of ungodliness, may be considered as the preparatory scourges for purification in the household of faith, and in the ungodly for severity; but this comfort have the former, that the Lord doeth all things well and for good to them, and that *Zion shall be redeemed with judgment, and Jerusalem become a praise in the earth.*" See preface to the True Christian Religion, p. xii.

* Rev. xxi. 3, 4.

Such, Sir, is the important sense and meaning of that *New Jerusalem* which Baron Swedenborg in his writings announces to mankind, and declares to be at hand, ready to descend from heaven, and bless all the families of the earth. It is the tabernacle of God with men, for the establishment of righteousness and peace, by the removal of sin and misery; a tabernacle which had been foretold by the spirit of prophecy, and which therefore must needs sooner or later have its accomplishment. In other words, it is a "fuller and purer manifestation of the divine power and spirit of JESUS CHRIST and HIS GOSPEL, operating in the hearts and lives of men here below, than hath been heretofore experienced; consisting not so much in any particular change in the forms of external worship, or in any mere assent of the understanding only to a new code of doctrines and opinions, but *in a nearer intercourse with heaven in purity, peace, and charity; in a clearer and more distinct perception of divine truths, the laws of the divine order, and the economy of the divine Providence; in a further opening of the mysteries of the Sacred Scriptures, whereby the power and glory of their Divine Author will be more sensibly seen and confessed, leading men more attentively to consider, and more earnestly to forsake all the ways of sin, and to love God and one another with the most disinterested and pure affection, and to live in the practice of such love by a corresponding obedience to all its eternal laws of justice and judgment; in short, consisting in the fulfilment of all those blessed prophetic promises, which remain yet unaccomplished, but which nevertheless must assuredly sooner or later have their accomplishment, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign in the hearts of his people, purging them by his pure word and spirit from all their unrighteousness, rectifying all the rational and natural powers both of soul and body, and renewing all the principles of fallen human nature in the heavenly original image of his own innocence, love, and truth.*" *

And now, Sir, what can you see in this picture of the *New Jerusalem*, to excite any alarm amongst the princes of the earth, or to justify the Abbé Barruel's groundless assertion, that *with it is expected that great revolution which is to sweep from the earth every prince and every king, that the God of Swedenborg may reign uncontrouled over the whole globe?* Yet I agree with the

* See preface to the Summary View of the Heavenly Doctrines of the New Jerusalem, p. 12.

Abbé Barruel, that whensoever the blessed event has its full accomplishment (as it certainly soon must have, if any credit is to be given to the prophetic declarations of THE MOST HIGH) a *great* and mighty *revolution* may be expected to attend it, but then it will be a revolution *directly the reverse* of what the Abbé Barruel's distorted imagination figures to his mind, and so far from *sweeping from the earth every prince and every king*, it will add new stability to their thrones, by infusing both into themselves and into their subjects the principles of the Gospel: by rendering rulers just, and subjects obedient. It will therefore be a *revolution* of human minds, intentions, thoughts, and practices, by converting them to THE GOD OF HEAVEN, by delivering them from the base dominion of selfishness and worldly attachment, and by inspiring them with the pure love of GOD, and of every virtue derived from GOD. I agree further with the Abbé Barruel, that the great end of this *New Jerusalem* and its attendant *revolution* is, that *the God of Swedenborg may reign uncontrouled over the whole globe* (as the Abbé sneeringly expresses it); but then I would ask, what man of wisdom, or virtue, or piety, would not wish earnestly for the accomplishment of such an event? For has it not already been abundantly proved in a former letter, that the God of Swedenborg is no other than the GOD of heaven, the GOD of the *New Jerusalem*, the GOD who has promised that *his tabernacle shall be with men, and he will dwell with them*, the GOD whose high and holy name is JESUS CHRIST? And what Christian is not taught to pray daily, that the *kingdom of this God may come, and his will be done in earth as it is in heaven*; in other words, that the *New Jerusalem may descend*, and this GOD *reign uncontrouled over the whole globe*? If then, as the Abbé Barruel assures us, *the New Jerusalem has gained over many proselytes to Swedenborg*, this is nothing more than might reasonably be expected amongst Christians, because the coming of the *New Jerusalem*, as it contains the fulfilment of the promises and prophecies of GOD, so it brings along with it also the accomplishment and end of the daily prayers and pious supplications of all his saints. Had therefore *practice* kept pace with *prayer*, we should doubtless have had the satisfaction of seeing the Abbé Barruel himself, long before this time, enrolled amongst the number of the *many proselytes gained over to Swedenborg*, since as charity forces us to conclude, that the Abbé has frequently made the coming of the *New Jerusalem* the subject of his addresses to the Throne of Grace, so truth forces us to conclude further, that

had he *acted* in agreement with his prayers, he must of necessity have venerated the name and sentiments of a writer like Swedenborg, who bears such a faithful testimony to the blessed object and end of his piety.

The Abbé Barruel therefore, Sir, if ever he comes to reflect seriously with himself, in the sanctuary of conscience, on the tendency of his own assertions, must needs be struck with more than ordinary remorse at the thought, that in imputing to the expectation of the descent of the *New Jerusalem* the consequences he speaks of, *as sweeping from the earth every king and every prince*, he not only totally mistakes and misinterprets the ideas of Swedenborg, but also, by perverting the proper sense and meaning of a *scripture* expression, and a *scripture* event, leads his readers to regard and reject with horror what ought to be the constant object of their prayers, their hopes, and their joys: for he paints as a *monster* what the Word of God and its Interpreter, Swedenborg, represent as an *angel*; he sees that *holy city* arising out of the *bottomless pit* which the Apostle John saw, and Swedenborg describes as *descending from God out of heaven*; thus he turns our hope, (springing from the idea of a dispensation which was to extirpate our sins and our sorrows) into the most dreadful alarm, by suggesting that our sins and our sorrows would from that very dispensation derive an accumulation of malignancy. Let me add, that on this occasion the Abbé ought to see and acknowledge himself the more criminal, inasmuch as he had in his possession a book, which, had he paid any attention to the information it contained, would have corrected all his mistaken ideas, and have dissipated all his prejudices: I allude to the *Dialogues on the Nature and Evidence of Swedenborg's Theological Writings*, which the Abbé himself quotes, p. 134, 135, of his *Memoirs*, and in which he might have read the following observations relative to the *New Jerusalem* as announced by Swedenborg, and in direct contradiction to his own perverted notions on the subject. The observations are contained in the answer to this question proposed by Sophron, one of the speakers,—“Is it to be supposed that, under this dispensation (*the New Jerusalem*) any change will take place in the external state of civil society, so as to overthrow the distinctions of *rank* and *order* amongst men?”—To this question Philadelphus replies in these words—“No, Sir; it is to be supposed that *the present distinctions of rank and order will continue*, and that nothing will be changed but *the state of mind* in which those distinctions will be held and exercised: *there will*

therefore still continue to be a difference of station, of office, and of character amongst men, but the pride and vanity arising from that difference will be removed and lost: for every member of the *New Jerusalem*, from the highest to the lowest, will consider himself as a *servant* of the public, in the station appointed him by an all-wise Providence, to promote the common good, under the influence of the same common spirit of good-will and charity; and thus, though there be a difference of office, employment, and character, yet all being influenced by one and the same spirit, *the first will be last and the last first*. **KINGS**, therefore, and those who are in authority, will execute judgment and justice on the earth. **PRIESTS**, and those who have spiritual administration, will wait on *their ministry*, publishing the pure laws of spiritual order and truth from the pure love thereof. **SOLDIERS** will be courageous from principle, and valiant in defence of the just laws of nations, but without violence, injustice, or cruelty. **MERCHANTS** will pursue commerce, not in the spirit of covetousness, but universal good-will, to open the doors of communication between distant people, for mutual comfort and convenience. **Mechanics** will be skilful and industrious, each in his several occupation, but without vice and artifice. **Scholars** will study the sciences, not in the pride thereof, but in the pure affection of truth, to adorn the Heavenly bride, *the Lamb's wife, with raiment of needle-work*. All orders and ranks of men, in short, will be upright, faithful, content, and diligent in their several callings, from a sincere principle of *glory to God and good-will towards men*. Such, it appears to me, will be some of the blessed effects arising from a right reception of the doctrines of the *New Jerusalem*, and application of them to the life, and I am sure, Sir, that both you and every sincere Christian must be ready to join in earnest prayer, that *the kingdoms of this world may thus become the kingdoms of our Lord and of his Christ.*"*

After all this evidence, Sir, of the pure idea and edifying import of the term *New Jerusalem*, as interpreted by Baron Swedenborg, and of its tendency to produce effects in direct opposition to those which the Abbé Barruel ascribes to it, will your patience bear you out in reading the following further extract from the Abbé's Memoirs on this subject?—"And indeed if we do but cast our eyes on those that are most admired by the sect (*New Jerusalemites*), we shall find all the grand principles of the revolutionary equality

* See Dialogues on the Nature, Design, and Evidence of the Theological Writings of Baron Swedenborg, p. 237, 238, 239, of the second edition.

and liberty, and those jacobinical declamations against the great, the noble and the rich, and against all governments. We shall find, for example, that their religion, or their New Jerusalem, cannot be welcomed by the great, because the great are born transgressors of its first precept. Neither can it be approved by the nobles, because when mortals aspired at nobility they became proud and wicked. Still less can it be admired by those who do not delight in the confusion of ranks, because the pride of ranks produced inhumanity and even ferocity; and even long before the revolution we shall see the adepts inculcating that grand principle of anarchy and revolution, that the law is the expression of the general will, and thus preparing the people to disregard every law that had been made heretofore, either by their Sovereigns, their Parliaments, or their Senates; encouraging them to sound the alarm, to overthrow them all, and to substitute the decrees and capricious conceits of the populace in their stead.”*

I ought perhaps to ask your pardon, Sir, for exposing you to the painful disgust which you must needs feel, on reading such a monstrous outrage against all truth, such a palpable contradiction to all the sense, whether expressed or implied, of the writings of Baron Swedenborg on the subject of the *New Jerusalem*. But how will you be able to forgive me, when I excite your further disgust by informing you, that the passages in the above extract, which the Abbé Barruel has artfully marked with significant italics, to give them the appearance of quotations from Swedenborg, are no more to be found in Swedenborg's writings? How will you be able to forgive me when I add still further to your indignant sensations, by acquainting you, that the declarations in Swedenborg's writings concerning the great, the noble, and the rich, so far from being against them, as the Abbé Barruel asserts, are perpetually in their favour, and this to such a degree, that he has even been censured by false devotees on this very account, because he teaches that the great, the noble, and the rich are as acceptable in the sight of God, and become alike the subjects of His kingdom, as those of poor and low degree, provided that the greatness, the nobility, and riches of the former do not exalt them in pride, and vanity, and avarice, to reject the laws of God, and despise the latter. He has therefore written a whole chapter, in his *Treatise*

* See Memoirs, &c. p. 140.

on *Heaven and Hell*, expressly on this subject, and tending to prove, that *the rich are admitted into heaven as well as the poor* :* and in his *Treatise on the Divine Providence* referred to in a former letter, he enters at large again on the subject, and clearly demonstrates that *dignities and riches are no obstacles to man's salvation*, but on the contrary *are real blessings*, provided he loves them not for their own sake, but for the sake of the uses resulting from them, for in this latter case *the love of dignities and riches is the love of uses, which is the same with the love of our neighbour*: Hence he concludes, that *dignities and riches are blessings with those who do not place their heart in them, and curses only with those who do place their heart in them.*† In [regard to *the law being the expression of the general will* (another of the passages marked with significant italics in the extract) I defy the Abbé Barruel to point out a single sentence in the writings of Swedenborg, which bears the slightest resemblance to that passage in expression or even idea, whilst your own recollection, Sir, will supply you, from the chapter on Government above quoted, with the following sentence, conveying an idea and import of a very different kind; "The law, which is justice ought to be enacted by persons skilled therein, who are at the same time full of wisdom and the fear of God."

And now, Sir, having conducted you through all the miry paths of calumny, misrepresentation and error, which obstruct and defile the footsteps of the indignant and wearied traveller through the Abbé Barruel's *Memoirs of Swedenborg*, I shall leave you to take up your rest in the quiet habitation of truth, the blessed abodes of the *New Jerusalem*, at which we are arrived, trusting that you will be enabled to see and feel too, that it is quite another place than what the Abbé describes it, being *the tabernacle of God*, the promised repose of his saints, the sanctuary of peace, the conjunction of heaven and earth, and the stability of all order, whether *spiritual* or *natural*, whether *religious* or *political*, whether *social* or *individual*, amongst the various nations, tribes, and families of this lower world. I hope also, you will be enabled to see and be sensible too, that what Swedenborg has written on this subject in his astonishing and edifying work entitled, the *APOCALYPSE REVEALED*, is grounded in the Word of God, and is in agreement besides with

* See *Treatise on Heaven and Hell*, n. 357 to 365.

† See *Treatise on the Divine Providence*, n. 214 to 220.

the best views that the best former commentators have had respecting the approach, the nearness, the sanctity, the spirituality, and the reality of the *holy city*; whilst it presents some further views reserved for his more enlightened eye, adapted to the necessity of the present times, which cannot fail to be both grateful and edifying to the serious and sober Christian, in these days of darkness and distress. I trust lastly, that in recognising in our honourable Author the sure characters of a *sound expositor* of the Word of God, notwithstanding the Abbé Barruel's unfounded assertions to the contrary, you will be convinced how good and solid ground there is for all believers to accede to his testimony, and prepare their minds and lives for the descent of the heavenly tabernacle, which he announces to be at hand, in agreement with the merciful invitation, "*The spirit and the bride say, come: And let him that heareth say, come: And let him that is athirst come: And whosoever will let him take the water of life freely.*" *

I cannot however conclude my observations, Sir, on the Abbé Barruel's Memoirs of our illustrious Author, without again expressing the reluctance with which I have yielded to the necessity imposed on me of pursuing and presenting them to your view; together with the mortification I feel from the reflection, that genius, talents, and learning, like those which the Abbé possesses, should have suffered prejudice so to put out their eyes, as to have disabled them from distinguishing between light and darkness, between truth and error. I am free to confess, Sir, that when I read the first volume of the Abbé's *Memoirs of Jacobinism*, a secret joy and thankfulness arose in my mind from the consideration, that the Almighty had gifted one of his creatures with the sagacity to discern, and the courage to point out, what the wisest of men deemed *too wonderful for him*, viz. *the way of a serpent on a rock*, and thus enabled him to guard the rest of mankind against the poison of the venomous reptile. You will easily guess then my disappointment and chagrin, when I afterwards discovered *the serpent* in this very *sagacity*, and when I felt myself compelled to *mark its way also on the rock*, by pointing out its serpentine windings and twistings, as a caution to those who might be in danger from its bite. But such unhappily is the nature and character of what passes in the world for *genius*, that it frequently is most quick-sighted to scrutinize errors in another, whilst it is blind to disorders of perhaps equal

* Rev. xxii. 17.

magnitude in itself: it can behold the mote in its brother's eye, but not the beam in its own eye.

The Abbé Barruel appears to me to rank under this class of *genius*, for genius he certainly has, at least what the world calls *genius*, but what might perhaps be more properly called a *strong natural activity of intellect*, capable of taking an extensive reach of thought, of embracing a vast variety of objects, and of looking, by the advantage of its gigantic size, above the heads of other men. The talent is certainly excellent, and may have its uses, but then it deserves to be well considered, that its excellence and its uses depend entirely on this one condition of its exertions, that it *places itself under the guidance of truth and justice*; otherwise it becomes an activity of error and of mischief, and for want of the proper restraints to check its impetuosity, it sets its own wheels on fire by the rapidity of its motion, and thence communicates the conflagration to all around it. Such, I conceive, Sir, has been the activity (call it *genius* if you please) which, being left to move without controul from the superior powers of religion, charity, order, and equity, derived from the revealed will of God, has of late kindled all the terrible flames of anarchy, civil discord, rebellion against constituted authorities, &c. and gone near to consume and desolate the most flourishing kingdoms and states of Christendom. It was an activity of intellect unrestrained by conscience, a force of talent void of the fear of the Most High, an impetuosity of thought joined to an extent of science, but separated most unhappily from the superior and sanctifying principles of evangelical humility and life. Let not then the Abbé Barruel any longer pride himself on the possession of such an activity as this; neither let his readers be betrayed by its powers to suppose, that it can supply the place of truth, of candour, and of sincerity. Rather let the learned Abbé, and all other learned men of his stamp and complexion, who depend upon their own activities more than on divine guidance and government, tremble at the effects of the rapidity of a motion, instigated by passion and prejudice, and unchecked by principle; recollecting the words of an ancient writer, whose name I need not mention to *them*, but whose wisdom I cannot but recommend for the regulation of all such impetuous intellects, "*Magnarum Rerum tarda Molimina; natura non saltum facit. Seclera impetu, bona consilia morâ valescunt.*"

I cannot yet conclude, Sir, without recalling to your remembrance what I hinted in my sixth letter concerning *the origin of*

the Abbé Barruel's prejudices against the character and writings of the Swedish divine, viz. that his attachments as a *member of the Church of Rome* would not allow him to keep any terms with an Author, who took the liberty of exposing the errors and suspecting the authority of the *Papal chair*. Finding therefore that Swedenborg was against the *Romish* religion, the Abbé rashly concluded that he must of necessity be an enemy to *all* religion—because he refused to bow down before the *triple crown*, he must needs be the declared foe, and aim at the destruction of *every other* crown. But I trust the Abbé will not find many readers of his own way of thinking in this respect, at least not in that country of freedom, of good sense, and of emancipation from Romish superstition, which has lately received him into her bosom, and nourished him amongst her own children. I trust that the inhabitants of *Britain* will on this occasion be upon their guard against the disciple of *Rome*, and will rather form conclusions in favour of an expositor of the WORD OF THE MOST HIGH (which is the proper and venerable character of Baron Swedenborg) from observing that he bears the *honourable* marks of censure and reproach from a pen, dipped in the filth of those errors and superstitions, which their forefathers rejected at the expence of their best blood and fortunes.

There is one other observation, Sir, concerning the Abbé Barruel, to which I am desirous to call your attention, before I quit the subject of these letters, inasmuch as it may tend to explain, not only the Abbé's opposition to the testimony of our honourable Author, but also the opposition of many others who stand in the same state of mind and sentiment with the Abbé. The observation I mean is this, that the Abbé's understanding and apprehension, although very acute and active when exercised on points of mere *natural* investigation, appear to be very dense and inert, when applied to the discovery and discernment of *spiritual* truth and heavenly science. This is very manifest from his own memoirs and remarks on the character and writings of Swedenborg, in which we are astonished to find a learned Abbé object to the distinction of man into *body, soul, and spirit*, or into an *exterior* and *interior* man*; and also to the distinction between the *spiritual* and *literal* senses of the Sacred Scriptures†; when yet these distinctions are abundantly pointed out in the Sacred Scriptures themselves; and he must be a very poor proficient indeed in divine

* See Memoirs, &c. p. 128.

† Ibid. p. 129.

learning, who has not attended to and profited by them. Whether this want of spiritual understanding and discernment arises from the Abbé's peculiar complexion of mind, or from his habits of life, or from the particular doctrines of the church of which he is a member, I cannot pretend to say, but it certainly is to be lamented, that a *master of Israel should not know these things*; and it is equally certain, that in such a state of *mental blindness*, from whatsoever cause it may spring, there must needs be an incapacity to apprehend, and an indisposition to profit by, the bright truths brought forth to view by the exploring intellect of the Swedish divine, from the depths of the revealed wisdom of THE WORD OF GOD. For the very same cause, which operated to close the Abbé's eyes against the plainest doctrines of the Gospel, would of necessity operate to close them also against the plainest expositions of the Gospel, in like manner as the very same cause, which incapacitated the Scribes and Pharisees of old from *believing Moses and his writings*, did of necessary consequence incapacitate them also from believing the DIVINE EXPOSITOR of Moses, agreeable to the declaration of that expositor, when he said, "*Had ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words.*" *

And here, Sir, I should neither do justice to my own feelings, nor yet to the views of the honourable Author, whose character and writings I have been defending, if, before I lay aside my pen, I did not call your attention to what appears to me *the proper genuine evidence* of the respect due to that character, and of the veneration stamped on those writings, whereby you may be enabled to explain to yourself the reasons why the Abbé Barruel, and others of the same complexion, do not accede to, but vehemently reject that evidence. Laying aside therefore the *edged tools* of controversy, of which I am sufficiently weary, and assuming a far more agreeable instrument, the *pastoral crook*, the sweet emblem of holy instruction, leading to the blessed folds of heavenly innocence and wisdom, I shall entreat your further patience, which I fear has been already too severely tried, whilst I detain you yet a moment longer on the above interesting subject, the discussion of which may stand as a POSTSCRIPT to the foregoing letters.

* John v. 46, 47.

POSTSCRIPT.

Containing a View of the proper genuine Evidence of the respect due to the Character, and of the veracity stamped on the Theological Writings of Baron Swedenborg.

THE subject, Sir, resolves itself into these two distinct considerations :

1st. The agreement of the honourable Author's testimony with all that is wise and excellent in the writings of other enlightened expositors of the Sacred Oracles ;

2dly. The super-addition of new information and new doctrine derived from the WORD OF GOD, by which the former testimony is eminently distinguished from and above the latter.

In regard to the first of these considerations, it must be plain, Sir, to every serious and candid reader, that the theological writings of Baron Swedenborg consist principally of *expositions of the WORD OF GOD*, bearing witness to the divinity and sanctity of that holy revelation from THE MOST HIGH, and continually enforcing all its sacred and eternal laws on the hearts and consciences of men. It must be equally plain, that the same writings bear continual witness also to the important doctrine of *a future state*, announcing both *a heaven and a hell*, and proclaiming with a clear and distinct voice, and a weight of awful evidence, the certainties and realities of both those invisible kingdoms, together with their nearness to and connection with man. *Repent ye, for the kingdom of heaven is at hand*, is therefore the divine admonitory precept on which the whole system of Swedenborg's theology is founded, and the superstructure is in exact agreement and harmony with the foundation. Accordingly we find the enlightened Author continually employed in tracing up the corruptions of the human heart to their true source, *the fall of man*, or *his departure from the life and order of God* ; in pursuing them through the intricate mazes of that labyrinth of self-love in which they endeavour to conceal themselves from observation ; in bringing them forth to view, and convincing the offender, that he can never hope to enjoy peace with GOD, or be fitted for communion with the blessed in an eternal kingdom, until he removes from his heart and life, by serious self-examination and sincere re-

penitance, all those mere selfish and worldly affections, grounded in mere temporal ends of life, which separate between him and the spirit of the pure love of GOD and his neighbour. To enforce this weighty conviction, and give it full effect, the enlightened author further testifies, as other enlightened men have done before him, that the kingdom called HEAVEN is the kingdom of heavenly dispositions, tempers and thoughts; that it is the quiet and eternal abode of charity, of humility, of patience, of contentment, of delight in well-doing, of faith and hope and confidence in GOD, and all other evangelical graces and virtues; and that none can have admission into the blessed habitation, but so far as they first admit its blessed spirit to operate and form itself in their hearts and lives. On the other hand, he as plainly proves that HELL is the kingdom of infernal purposes and thoughts, of malice and hatred, of pride and vanity, of restlessness and discontent, of delight in evil-doing, of the consequent opposition to GOD and to every thing in connection with GOD, or derived from GOD; and that all, who through impenitence remain the defiled subjects of those corrupt passions and propensities, as they are united with the powers of darkness during their abode in this world; so they must of necessity have their eternal lot hereafter in the regions of misery inhabited by those powers. Thus Swedenborg continually labours, in agreement with former spiritual instructors, to inculcate the grand Scripture doctrine of REPENTANCE, by teaching that man has nothing so much to fear, either in time or in eternity, as those natural evils of his heart and life unrepented of, and unremoved, which separate him from the love and purity, and thereby from the peace of GOD; and by teaching further, that those evils cannot be removed, as some vainly imagine, by an indolent act of faith alone in the blood and merits of THE REDEEMER, or by as indolent a trust alone in the mercy and forgiveness of GOD, but only by such repentance of life and real conversion to JESUS CHRIST, as may dispose and prepare the penitent to receive a *new heart* and a *new spirit* from that great SAVIOUR and REGENERATOR of fallen man. Nothing, it is shown, can expel *human disorders*, but the admission and recovery of *divine order*; nothing but *life* can overcome *death*.

But the teacher of the *New Jerusalem* verities does not stop here with merely pointing out the root of evil, and the necessity of its removal: he further announces, and this also in agreement with former expositors of THE WORD OF GOD, the presence and aid of a superior and divine power to assist the penitent, whensoever they

are willing to be assisted: he points to an omnipotent arm which is ready to fight for all who are desirous to enter into the combat against their spiritual adversaries, to resist those internal disturbers of their peace, and re-establish in their bosoms the empire of love and charity, of truth and tranquillity from heaven. And here he demonstrates, by continual appeal to the testimony of the Sacred Scriptures, that at all times and periods of the church, under all its corruptions and departures from the laws of its existence and its security, *the kingdom of heaven has been at hand*; in other words, that a divine power and influence has been ever near unto and present with man in all his greatest wanderings from it, to open again his eyes, and convince him of his errors; to purge him from his defilements, and rescue him from the dominion of the powers of darkness; and that when mankind had nearly *filled up the measure of their iniquities*, and thereby separated themselves eternally from the divine presence and power; when *the prince of this world* had well-nigh succeeded in effecting a total disjunction between earth and heaven, between human minds and the God from whom they received life; at this *fulness of time* JESUS CHRIST came, who is over all God *blessed for ever*, and by lifting up his Almighty banner against the adversary, supplied *new power to as many as received him*, to gain the victory over their corruptions, and become the *Sons of God*. To this OMNIPOTENT REDEEMER AND SAVIOUR, Swedenborg, Sir, perpetually points; to him he perpetually and affectionately invites all the fallen sons of Adam; that they may find in this ONLY SAVIOUR, deliverance from all the disorders of their natures, and a restoration to that blessed state of heavenly communion and life, of which it is written *except a man be born again, he cannot see the kingdom of God*.

But the testimony of our enlightened Author, Sir, is in still further accord and union with that of former expositors of the Sacred Oracles, in that he not only bears witness to the present disorders of the human race in their departure from God, and to the nearness of a divine power for the removal of those disorders, but he also takes a particular and distinct view of that process of REGENERATION, by which the sincere believer is restored again to the image and likeness of his HEAVENLY FATHER. Nothing can be more edifying and consolatory than his enlarged ideas on this most interesting subject. The great work of the new-birth, he shows, cannot be effected *on a sudden*, but like the natural birth, which is its exact figure, must needs be *progressive and gradual*: neither can it be

effected *at all* without labour and difficulty, since the formation of the *new* man implies the removal of the *old* man, and this removal implies further the separation of the powers of evil, in which the strength and life of the old man consist ; and evils cannot be separated without *the daily cross of mortification and self-denial*. Let it not however be supposed, Sir, that the cross here spoken of bears any resemblance to, or has any connection with those *ascetic exercises* of unchristian rigour, which a false and mistaken devotion hath in all ages unhappily substituted in place of the proper and profitable discipline prescribed by the GREAT REDEEMER : our enlightened Author, so far from recommending any such *monastic severities*, or insisting on that *seclusion from the world* which characterises the *monastic life*, perpetually inculcates the necessity of a contrary conduct, by teaching (as some of the best and wisest christian writers have also taught before him) that man can never exercise true christian charity, and effectually renounce self-love, but by *living in the world*, and discharging with all diligence, uprightness, and fidelity, the duties and engagements, which his station in the world imposes on him. *The cross of mortification and self-denial*, therefore, which our Author speaks of, and declares to be necessary for purification, consists principally of combats against those selfish and worldly attachments, those sensual and corporeal appetites, which would lead man to live at any time to himself, the world, and the flesh, more than to God and his neighbour ; to be proud and covetous, rather than humble and contented ; to obey the flesh rather than the spirit. To endure these combats patiently, whilst he demonstrates their necessity, Swedenborg encourages his readers, as the Sacred Scriptures encourage them, by pointing out the eminent benefits resulting from this *cross* ; by presenting to view the blessed victory which is the sure end of spiritual warfare faithfully endured ; and by inculcating thus the consolatory lesson, that every pang felt in the conflict conducts to its opposite joy, every labour to its opposite rest, agreeable to the testimony of JESUS CHRIST himself on the same subject, when he declares to his disciples, *ye shall be sorrowful, but your sorrow shall be turned into joy*.

Such, Sir, is the agreement of our honourable Author's testimony with all that is wise and excellent in the writings of other enlightened expositors of the Sacred Oracles, by which agreement you will find and be fully convinced, that he inculcates and confirms all the great truths of the Gospel, leading all his readers to repentance and

faith in the INCARNATE GOD, as the only means of salvation : explaining and enforcing that process of reformation and regeneration, by which alone fallen man becomes again a child of the MOST HIGH ; uniting pure morality with undefiled religion, the observance of human laws in connection with divine, the exertion of natural powers in conjunction with spiritual ; thus conducting the humble and obedient to that newness of evangelical life and spirit, which may secure to them the blessings of heaven and immortality.

The *second* consideration respecting the proper and genuine evidence of the writings in question, to which I am desirous to call your further attention, is *the super-addition of new information and new doctrine, by which the testimony of Swedenborg, as an expositor of the WORD OF GOD, is eminently distinguished from and above that of all former expositors.*

This consideration respects principally the six following articles of discussion,

I. The Word of GOD.

II. The person of JESUS CHRIST.

III. The nature of the human soul.

IV. The nature of the eternal world, and of man's connection with that world.

V. The further opening of the Sacred Scriptures.

VI. The descent of the *New Jerusalem*, and the LORD's *second advent*.

I have already, Sir, in my second and fifth letter, given you an abstract of the honourable Author's peculiar sentiments on the two first of the above articles, and in my ninth letter you may be able to collect his general ideas on the third and fourth articles. The fifth and sixth articles you will find discussed in the Author's grand work, entitled the APOCALYPSE REVEALED, and also in the dialogues above adverted to *on the nature, design, and evidence* of his theological writings, to which therefore I must beg leave to refer you for farther satisfaction on the important subjects, and shall only observe in this place respecting all the above articles, that the obvious tendency of our honourable Author's views of them, and of the doctrine which they each of them inculcate, is to magnify the CHRISTIAN REDEEMER, to exalt, elucidate, and confirm the CHRISTIAN SCRIPTURES, and to add *additional* weight of evidence to the great realities of the invisible kingdom of GOD ; thus to strike at the root of all those infidel and atheistical persuasions, which have grown at this day so rank even in the soil appropriated to the

plants of evangelical wisdom and life. It is impossible, therefore, I will maintain it, for any serious person to read with due attention what the enlightened Author has written on any of the above subjects, without becoming a better man and a better christian. The *new* doctrine concerning THE WORD OF GOD, for instance, tends manifestly to inspire the devout reader with a wonderful and *new* veneration towards THE HOLY BOOK, whilst he sees and is convinced from that doctrine, that the divine contents of the sacred volume are such as he could before have formed no conception of; and whilst he finds himself supplied thence with *new* evidence of the sanctity and divinity of the Heavenly Oracles, whereby he is enabled to combat more successfully all the horrid persuasions and artful reasonings of modern scepticism and infidelity. In like manner the *new* doctrine concerning THE PERSON OF JESUS CHRIST leads to a veneration equally *new* and edifying towards that INCARNATE God, carrying its own conviction along with it, that it must needs be the doctrine of heaven-born truth, inasmuch as it directs men solely to that divine object, who so emphatically calls himself THE TRUTH: for if one proposition be clearer than another, it is surely this, that whatsoever *points to* heaven, must needs *come from* heaven; whatsoever *bears witness to* God, must needs be *of* God; and by parity of reasoning, whatsoever *conducts to* and *exalts* THE TRUTH, must needs be *derived from* THE TRUTH. Read also, Sir, with a sedate attention what the Author has further written on the important subjects of *the nature of the human soul; of the nature of the eternal world and of man's connection with it; of the further opening of the Sacred Scriptures; and lastly, of the descent of the New Jerusalem, and of the LORD's second advent*, and then tell me, how you feel yourself affected. I will venture to pronounce, Sir, you will be struck with a sensation of no common wonder that such things *are*, and at the same time with a sensation of no common gratitude to the Father of Mercies that he has been pleased to *make them known*. You will therefore bow down in the humiliation of unfeigned thankfulness before that Divine Being, who in these latter days hath so graciously condescended to open to human eyes the further mysteries of his divine wisdom and kingdom, to unravel the seeming perplexities of his counsels, to fulfil his adorable prophecies, to make the way to heaven so plain and secure, and to animate his creatures to walk faithfully and patiently in the blessed path, by inspiring them with so full an evidence of life and immortality.

Behold here then, Sir, what appears to me to constitute the *proper genuine evidence* of the truth of the testimony contained in the theological writings of the Swedish divine! These writings, being in agreement with all that is good and excellent in the writings of other enlightened expositors of the WORD OF GOD, bear perpetual witness to the divine origin of the Sacred Scriptures, and to the necessity of such a revelation from GOD for the guidance, government and salvation of man. They testify further to the *necessity of a good life*, and they account no life a *good life* but a life directed by the precepts of THE WORD OF GOD, in departing from all known iniquity; in searching out and combating all the *secret* as well as *open* workings of corruption; in exploring more especially the hidden haunts of that serpent of *self-love*, which is still man's delusive and fatal tempter to *eat of forbidden fruit*; and in doing all this with the blessed view, and in the consolatory hope, of regaining thereby the pure love of the supreme good, together with the light of the supreme truth, leading to renovation and regeneration of heart, and a consequent eternal conjunction with JESUS CHRIST and his kingdom. The same writings contain besides a *super-addition of new information and doctrine*, peculiarly adapted to check the horrid persuasions of profligacy and infidelity which are desolating the earth in these dark and degenerate days, and on the destruction of evil and error to establish the true Christian Church of evangelical faith and life amongst men. In this view they announce the fulfilment of ancient prophecies, and console the devout reader with a prospect of those happy days promised in the revelations of the ETERNAL, when the earth shall be refreshed by a *new* display of the divine mercy of the MOST HIGH, in opening *anew* the hidden sources of the eternal wisdom concealed in HIS HOLY WORD, in dissipating thus the darkness of error and stilling the tempests of evil arising from the corruptions of the human heart, and in affecting thereby the descent of that *New Jerusalem*, that pure state of heavenly doctrine and life, which is the promised holy tabernacle of the presence and blessing of THE GREAT REDEEMER in his *second advent** amongst men. And who shall pretend to say, Sir, that

* The *second advent* of JESUS CHRIST is generally received as an article of faith amongst Christians, and is generally understood as relating to some future dispensation of final judgment, which is to be attended with the destruction of the present visible heavens and earth. In opposition to this idea, our enlightened Author demonstrates from the authority of the WORD OF GOD, that the *second advent* of the REDEEMER is not for the purpose of

such *new information and doctrine* was not become in some degree *necessary* at this time for man? Who also shall pretend to say that it was not *foretold of GOD*? Surely the present terrible *overflowings* of unrighteousness in the earth, which all must feel, ought rather to establish a conclusion in favour of our author's testimony, that the *ALMIGHTY* both *foresees* and *provides* against the desolations of evil; and that as in former ages of the church, his Divine Providence has ever been watchful over it for preservation and blessing, by raising up enlightened teachers to guide it into the way of truth, so the same providence would be more eminently operative for the same blessed purposes at this day, when evil and error of such uncommon size declare so loudly, that *except those days should be shortened, there should no flesh be saved.*

I shall therefore, Sir, only take occasion to observe further, that it is not any mere speculative system of man's self-derived doctrine or opinion; it is not any lifeless image of truth, any ideal or imaginary notions, which form the system of Swedenborg's Theology; for perhaps there is no writer in the world, who ever pointed out with so much clearness of discernment and force of demonstration the vanity and insufficiency of mere *intellectual activity* and *creed-knowledge*, to effect the great work of man's salvation. *If ye know these things happy are ye if ye do them*, is the divine wisdom which Swedenborg takes for his direction, in unfolding that pure doctrine of life, which he maintains to be alone capable of conducting sinful creatures to immortal bliss; and it is impossible to read many pages of his edifying writings, without being forcibly struck with the conviction, that it is not knowledge, but *obedience to knowledge*; it is not a creed, but *a life in agreement with a creed*, which is to deliver man from his spiritual disorders, and restore him to the health, strength and blessedness of a heavenly life. It is in establishing the necessity of this conjunction of *knowledge* with the *life of knowledge*, of *speculation* with *practice*, of *intellectual illumination* with the *purification of the will and affections*, that the pen of our

destruction, but of *salvation*, by rendering mankind wise and virtuous; and that therefore this glorious event and the descent of the *New Jerusalem* are not to be conceived of as being *two separate events unconnected with each other*, but as announcing *one and the same blessed display of divine mercy and truth*, which is to have place in these latter days, whereby a purer order of things is to be established here below, and all those heavenly blessings are to be communicated to mankind, which are so significantly pointed at and expressed under the holy figure of *the tabernacle of GOD with man.*

enlightened expositor of the Sacred Oracles is chiefly employed; and therefore it must be plain to every considerate reader, that his testimony is in the fullest and most perfect accord with the testimony of the Sacred Scriptures, inasmuch as the Sacred Scriptures bear this same witness to the necessity of a *good life*, as well as of a *right faith*; of *doing*, as well as *knowing* the will of the Most HIGH. But if the writings of Swedenborg thus speak the same language and convey the same sentiments with the Sacred Writings, what other evidence of their truth can be wanted? If they testify what the WORD OF GOD testifies, their veracity must needs rest on the same holy and eternal ground with the veracity of the WORD OF GOD.

And here, Sir, we may discover the unreasonable demands of those, who, overlooking the strongest of all evidence, call for the evidence of *miracles* as needful to confirm the testimony of our honourable Author, urging that if this latter evidence was super-added, they would then without further hesitation accede to his testimony, but since no such evidence is adduced, or even pretended to, they fancy they stand excused in accounting it both most safe and most prudent to withhold their assent.—But permit me, Sir, on this occasion to ask the following questions—can it be called a reasonable expectation to look for *miracles* to confirm the doctrines of every new expositor of the Word of God? Is there no evidence except that of *signs from heaven*, on which the comments of wise men on the Divine Oracles are to be admitted? Was not the testimony of John the Baptist worthy to be received, and dangerous to be rejected, although not supported by *miraculous evidence*? Can it therefore be prudent or can it be safe, to withhold our assent from a sage interpreter of the Sacred Scriptures, because his interpretations do not come accredited by *miraculous* authority? I apprehend, Sir, that if we thus refuse the instructions of wisdom, because they are not *forced* upon us by *signs and wonders* from above, over-ruling our own convictions, we may perish in our perverseness, before we are aware of the danger to which it betrays us. It is surely enough for a wise man, to know and be persuaded, that the testimony of the WORD OF GOD has been long ago confirmed by a supernatural evidence, bearing witness that it is indeed the Word of GOD: and whilst he is continually thankful to the divine mercy, which has vouchsafed such evidence in favour of its own eternal counsels, he will be enabled to see and perceive, that to require the same miraculous

proofs in favour of an expositor of those counsels, is altogether vain and unreasonable, since it will be evidence sufficient in support of such an expositor, that *his expositions are in agreement with the genuine uncorrupted sense of those Sacred Oracles, which they were intended to interpret*, just as it was evidence sufficient for the disciples of John the Baptist, that their master bore a faithful and true witness to the light which he was sent beforehand to announce.

From these observations, Sir, I wish to make this one plain and simple inference, which appears to me of importance in regard to the reception of the writings which are the subject of these Letters, and also in regard to the readers who wish to profit by them. My inference is this, that as the admittance of the evidence of the Sacred Scriptures, we find, depends intirely on THE STATE OF HEART AND LIFE in which they are read; and as even the miraculous evidence which supports their testimony, is insufficient to convince some men of their divine authority, so will it of necessity be likewise with the evidence attending the writings of Baron Swedenborg, and of every other enlightened expositor of the Divine Oracles. We may perhaps add further, without deviating from the truth, that in both cases it is best it should be so; in other words, it is best that men should not be convinced that truth is truth, unless they are in a disposition of heart to receive the benefit and blessing of its instruction, by applying it to the purposes for which alone it could be communicated, viz. THE REFORMATION AND REGENERATION OF THEIR HEARTS AND LIVES. The DEITY, we must be forced to confess, could, if He pleased, *compel* men to believe both the testimony of His Own Word, and the testimony also of its enlightened expositors; but the DEITY we find, never exerts any such *compulsory power*, but on the contrary leaves man in the *most perfect freedom* to believe or not believe, to receive the evidence of truth, or to reject it, as he feels himself disposed. We are forced further to conclude, that the conduct of the DEITY in this respect is grounded in the greatest depths of his divine *mercy* towards man, as well as of His unerring wisdom, since we have every reason to suppose from the express declarations of his Holy Word, that should man be *forced* to believe contrary to the ruling propensities of his will or love, he might probably be plunged thereby into an abyss of condemnation tenfold deeper than would otherwise have been his portion. So long therefore as men are unwilling to forsake their sins, and become sincere converts to virtue, by *seeking first the kingdom of God and His righteousness,*

to rule in the little world of their own hearts—so long as they are unwilling to be humble rather than be proud, and to love God and the great realities of his life and kingdom more than themselves and the perishable vanities of this lower world, so long it is hardly to be expected that they will admit the evidence of TRUTH, which in its very nature must ever be in direct opposition to their own groveling purposes and delights, because it always points and directs to purposes and delights grounded in that HOLY BEING in Whom itself originates, and from Whom it descends.

The foregoing considerations, Sir, force on my own mind, as perhaps they have already done on your's, the following AWFUL REFLECTIONS, with which I shall conclude our present correspondence—IT IS AWFUL TO REFLECT that God has left every one of us at liberty to believe or disbelieve, to receive or to reject, the evidence respecting himself and his eternal kingdom, whether vouchsafed in HIS HOLY WORD, or in the writings of enlightened expositors of his Word, and to chuse life or death accordingly. IT IS AWFUL TO REFLECT, that *the state of our own hearts*, or what is the same thing, *the ruling temper and disposition of our minds*, in regard to good and evil, in all cases influences and determines our belief. IT IS AWFUL TO REFLECT, that whilst the Word of God, and the writings of enlightened expositors of that Word, bear the plainest and most unequivocal testimony to the will of God, and to the important approaching realities of another world, there are yet many, who live so immersed in the cares and vanities of this world, as to indispose them to admit that testimony, IT IS AWFUL TO REFLECT, that in such things as concern our eternal well-being, we frequently require *more* evidence than is necessary, whilst in such things as concern our temporal interests, we are generally content to act upon *less*. IT IS AWFUL TO REFLECT, that *our own* prejudices in *many* instances, and the prejudices of *others* in *more*, operate to prevent our receiving benefit from enlightened witnesses of truth, raised up of God to instruct us, even at the very time when we are most in need of their instruction, and perhaps perishing for the want of it. IT IS AWFUL TO REFLECT, that mankind in all ages have been more inclined to honour the enlightened teachers of *former times*, than of *their own*, and that whilst they *build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets*, they nevertheless, by rejecting the testimony of

the *prophets and righteous* in their own days, give too plain a proof that *had they lived in the days of their fathers*, their conduct would not have been so exemplary as they are willing to suppose. But what appears to me, Sir, THE MOST AWFUL REFLECTION OF ALL is this, that the principal opposition to the knowledge and the truth of God, whether revealed immediately from himself, or mediately by those expositors of his Word whom he has enlightened with his spirit, has commonly arisen from what has been called the *learning and wisdom* of the times; that *men of talent and of genius* have been generally more indisposed than others to bow down and submit to the instructions of a wisdom superior to their own; and that thus in all ages of the world has been unhappily verified the terrible censure contained in these words of the prophet to such deluded ones, "*Thy wisdom and thy knowledge, it hath deceived thee; and thou hast said in thine heart, I am, and none else beside me.*" *

I am persuaded then, Sir, that under the impression of these REFLECTIONS, yourself and every other sincere Christian will be led earnestly to join me in devout prayer to the FATHER OF MERCIES, that our eyes may be open at all times *to see the things which belong to our peace*; that we may neither reject the testimony of the WORD OF GOD itself, nor yet the testimony of those *prophets, wise men, and scribes*, whom THE ALMIGHTY raises up in all ages, and commissions to explain and unfold his Word: And since the *sight of our eyes* will depend altogether on the *state of our hearts*; since our *belief* must needs be affected by our *lives*, our *understandings* by our *wills*, our *persuasions* by our *delights*; that we may further make it our principal concern, to keep both our *hearts and lives*, our *wills* and our *delights* in such a posture towards God and heaven, in such a separation from all defilement of iniquity, and in such a state of sincere humiliation, meekness, distrust of ourselves, and dependence on divine aid, as may best secure to us that high benediction from the GREAT SAVIOUR, "*Blessed are your eyes for they see, and your ears for they hear.*" †

* Isaiah xlvii. 10.

† Matt. xiii. 16.

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THE END.