

# SWEDENBORG EXPLORER'S GUIDEBOOK

*A Research Manual*



by William Ross Woofenden

Swedenborg Studies no. 12 *Second edition, revised and enlarged*

**SWEDENBORG**  
**Explorer's Guidebook**

SWEDENBORG STUDIES SERIES NO.12



# SWEDENBORG Explorer's Guidebook



**A RESEARCH MANUAL**  
for Inquiring New Readers,  
Seekers of Spiritual Ideas, and  
Writers of Swedenborgian Treatises

Revised Second Edition

*William Ross Woofenden*

With additions by Jonathan S. Rose



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The Lord, in his divine compassion, has enabled me to understand the inner meaning of the Bible. This meaning contains deeply hidden secrets which no one has ever had the slightest conception of before now. It would be impossible to understand them without knowing what the other life is like, since this is what most of the Bible's inner meaning refers to and describes. Now, however, I can tell about what I have heard and seen while I have been with spirits and angels during the last few years. I realize that many people will say it is not possible for anyone to talk with spirits and angels while still living in the physical body. Some will say I am hallucinating, and some will say I am writing these things just to get a following. Others will make other objections. But none of this discourages me, because I have seen, I have heard, and I have felt.

—Emanuel Swedenborg  
*Secrets of Heaven* §§67–68

\* \* \*

I talked to spirits about how my books may seem to be accepted when they are published. Evil spirits sometimes insinuated that nobody would understand them, that people would reject them. But while I was in the street talking to some spirits, the realization came to me that books are received in five different ways: Some people totally reject them because they have a different belief system, or they are opposed to any belief. These people reject the books; they can't accept them because the ideas do not sink into their minds. Some people accept them as knowledge. They enjoy the books for the information and unusual things they contain. Some people accept them intellectually, receiving the ideas eagerly enough, but they keep on living the same way they had before. Some people are influenced by them enough that the ideas sink in and change their lives for the better. This happens when they are in particular states of mind, and it is helpful to them. Some people accept them joyfully and gain confidence in them.

—Emanuel Swedenborg  
*Spiritual Experiences* §2955



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## PREFACE TO THE SECOND EDITION, REVISED

This reference work, first published in 1988 by the Swedenborg Scientific Association under the title *Swedenborg Researcher's Manual*, has been widely distributed and used not only by persons intent on writing academic theses on one or more of the many aspects of the thought of Emanuel Swedenborg but also by New Church ministers and others interested in serious study of the extensive, wide-ranging publications of the man who has been called the Aristotle of the North.

I suspect that every author feels that his or her published work could and should be improved. Several dynamic factors led me to decide that the time had come for this work to be expanded and enriched. Since the first edition was published, there has been a veritable outbreak of new publications of Swedenborg's writings and works collateral to them. Also, in anticipation of the sesquicentennial of the Swedenborg Foundation, a highly skilled team was set up to begin production of a whole new edition of Swedenborg's lifetime output, to be called the New Century Edition. It seemed logical and timely that a new edition of the *Swedenborg Researcher's Manual* be prepared as an appropriate companion to this new edition. My colleagues on the board of the Foundation enthusiastically agreed, and it was also decided that the Foundation should publish it.

Readers familiar with the first edition will quickly see that many of the shortcomings of that work have been corrected, and the present edition will, I sincerely believe, prove to be a much more user-friendly work than its predecessor. The first major change is that of the book's title. This second, revised edition is now named *Swedenborg Explorer's Guidebook: A Research Manual for Inquiring New Readers, Seekers of Spiritual Ideas, and Writers of Swedenborgian*

*Treatises*. This name reflects more accurately the clientele that has used the first edition.

Part 1, "Swedenborg's Writings," is annotated and listed in chronological order, as in the first edition; it follows the order first presented by James Hyde in his great work *Bibliography of the Works of Emanuel Swedenborg*. However, it is now prefaced by three lists of Swedenborg's works, intended to lead readers more quickly to the information they seek. The first list is chronological; the second alphabetical, arranged according to the most accurate English titles; and the third is a simple classification of Swedenborg's works, in which his titles are grouped by types of writing: (1) Anatomy and Physiology, (2) Concordances and Indexes, (3) Engineering, Mathematics, and Science, (4) Literary, Letters, and Poetry, (5) Personal, including Travels, (6) Philosophy and Psychology, (7) Political Economy, Commerce and Finance, Industry and Manufacturing, (8) Preparatory or Pre-theological Works, and (9) Theology, Bible Exegesis, and Visionary Experiences. Some works have been listed under more than one of these headings.

Perhaps the most useful change will prove to be the greatly expanded index. A major part of the outbreak in publishing mentioned above is the many new titles that have been added to Part 2, the section on collateral literature. To expedite finding a title, all collateral literature is indexed both under author name and title of the work, whether it is a published book or a dissertation or thesis. Works by Swedenborg are indexed under each of their traditional titles, with cross-references to the most current title.

If this revised guidebook serves to stimulate and aid readers as they pursue serious studies in any area of Swedenborgian thought, I shall be amply rewarded for my efforts.

William Ross Woofenden  
Bowdoinham, Maine  
2007

## ACKNOWLEDGMENTS

My sincere gratitude is now expressed to my fellow board members of the Swedenborg Foundation, both for encouraging me to revise and expand the first edition and also for their reassuring decision to publish it with the imprint of the Swedenborg Foundation. Many readers of the first edition worldwide, too numerous to mention individually, responded to my widely circulated letter requesting suggestions for improving the volume. With the aid of these many friends, I have been able to make this second edition a much better and more useful reference work.

In particular, I must thank Dr. Jonathan S. Rose, the series editor of the New Century Edition of the Works of Emanuel Swedenborg, and Dr. Stuart Shotwell, the managing editor, for their work and guidance on this revised second edition. The annotated bibliography that appears in Part 1 of this edition reflects their scholarship, as first published in *Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work, and Impact*; because of their dedication and scholarship, many errors have been corrected.

Also, I'd like to thank the many people who updated specific sections of this edition:

- Nancy Dawson and Stephen McNeilly of the Swedenborg Society, London
- Neville Jarvis of the Swedenborg Centre, Sydney, Australia
- Carroll Odhner and Eric Sandstrom of the library of Bryn Athyn College, Bryn Athyn, Pennsylvania
- Barbara Macke of the Swedenborg Memorial Library, Urbana University, Urbana, Ohio
- Michael Yockey of the Swedenborgian House of Studies, Berkeley, California

To these people and to all whose work has contributed to making this second revised edition so accurate—especially to copyeditors and proofreaders Cathy Armer, Morgan Beard, Mary Lou Bertucci, Rachel Glenn, and Chara Odhner—and to the many friends and colleagues who contributed to the very first undertaking in 1988, I am grateful.

## INTRODUCTION

In this book, I have attempted to collect all the basic data I reasonably could in a single volume, together with information about where major collections of Swedenborgiana are located and brief descriptions of the contents of those collections. Let me say a little about the several main sections of this book.

Part 1, although not “exhaustive” in the sense of claiming to include every single jotting of the author, is the most complete and informative bibliography to have been produced to date. In this revised edition, I have used the bibliography first published in the volume *Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work, and Impact* (and its paperback edition, titled *Scribe of Heaven*). The editorial committee of the New Century Edition felt that, given the various short titles of Swedenborg’s works that have been used in the past 250 years (some of which were mistranslations of the Latin), a standardized list of titles would eliminate confusion when speaking about books written by Swedenborg. A few entries have been redated based on evidence uncovered after earlier bibliographies were published. In this section, I list only first editions, their current repository, and currently available English translations.

Part 2 comprises a careful selection of collateral literature. Each section is subdivided into a number of categories. I began with what I consider “basic” reference works, such as concordances and compendiums, indexes, and documentary collections—the basic primary material for any researcher. Then, I proceed, in no particular order, with analytic or devotional works, studies that may be of interest to both a scholar and to a general reader. The separating of these works into sections is entirely in the judgment of this editor, who is quite aware that others might classify some of these same works in other ways. I am also in no doubt that, although any



Swedenborgian scholar who knows the literature would probably list the majority of the works found here under “Basic Reference Works,” others might have omitted several of my selections and added a number that I chose not to cite.

As is explained in the introduction to Part 2, the intent is to give the reader as comprehensive an idea as possible of the range and extent of literature collateral to Swedenborg’s thought that has been produced in the past two centuries. It is also this editor’s hope that this annotated listing may stimulate present-day scholars to further the work so well and lovingly done by scholars of the past.

Part 3 is a selective glossary of technical and special terms found in English translations of Swedenborg’s works. This text has benefited from the scrutiny of my colleagues at the former Swedenborg School of Religion and on the board of the Swedenborg Foundation, and, as a result, I have been able to improve many of my brief definitions. The introduction to this part also calls attention to some of the differing norms for translation held by different publishers of Swedenborg’s works, norms that the serious reader should be aware of. As is noted, the glossary makes no pretense to being exhaustive, but the effort has been to include words and phrases that are truly significant in the total philosophy of Swedenborg.

Part 4 proved to be one of the most taxing sections to write. It begins with a statement of the breadth of opinions and beliefs about the works produced by Swedenborg in his theological period. I have tried to state frankly where I stand in this matter, and the entries here reflect my personal opinion. It is not necessary for readers to accept my hypothesis in order to profit from the data included.

The selection of concepts in the four divisions of this part is solely that of the editor. Not all scholars, past or present, agree on the significance of the entries, especially those of the period of science and philosophy and those that bridge the two periods of Swedenborg’s life. No claim is intended in any of the entries in these two sections that Swedenborg was necessarily the first to discover or to propound these ideas. In the third section, since this editor accepts Swedenborg’s claim to be a revelator, it may be presumed that the intent is to set forth the theological concepts as original and unique formulations, even though in some cases the name of

the concept or the term used to identify it may be well known and traditional.

Part 5 should be of signal service to scholars intent on writing a serious academic study on some aspect of Swedenborgianism. As noted in the preface to this book, it has been my observation that, for instance, most academic theses on some aspect of Swedenborgianism, although often well written, generally are sparsely or, sometimes, imprecisely or even haphazardly documented. Yet it is only fair to say that neither the scholars themselves nor their universities can be held unequivocally responsible for this. Swedenborgians, in fact, have not done a good job of sharing their specialized knowledge with the rest of the world. One of the aims of this manual is to redress that lapse, at least in part. On a sabbatical leave, I spent two months examining holdings in a number of libraries in England and Sweden. The descriptions of these, together with those of the several collections in the United States, were written with the serious researcher in mind.

Part 6 is a chronology of Swedenborg's life, intended as a handy reference to a researcher looking for biographical information and publishing history.

It is my sincere hope that this revised edition will prove beneficial to scholars of Swedenborg's theology and will also be helpful to a general audience of interested readers who are looking for information on one of the most intriguing writers of the eighteenth or any other century.



## ABBREVIATED TITLES USED IN THIS EDITION

<i>Acta Eruditorum</i>	<i>Acta Eruditorum</i> [Achievements of the Learned]. Leipzig: n.p/n.d.
<i>Acta Literaria</i>	<i>Acta Literaria Sveciae</i> [Literary Achievements in Sweden]. n.p/n.d.
<i>Animal</i>	Swedenborg, Emanuel. 1960. <i>The Animal Kingdom, Considered Anatomically, Physically, and Philosophically</i> . 2 vols. Translated by James John Garth Wilkinson. [Bryn Athyn, Pa.]: Swedenborg Scientific Association. First edition of this translation: 1843–1844, London: W. Newbery.
<i>Apocalypse</i>	Swedenborg, Emanuel. 1994–1997. <i>Apocalypse Explained</i> . 6 vols. Translated by John C. Ager, revised by John Whitehead, edited by William Ross Woofenden. West Chester, Pa.: Swedenborg Foundation.
<i>Arcana</i>	Swedenborg, Emanuel. 1916. <i>Emanuelis Swedenborgii Arcana Coelestia</i> [Emanuel Swedenborg's Secrets of Heaven]. 5 vols. Stockholm: Lagrelius and Westphal.
<i>Chemistry</i>	Swedenborg, Emanuel. 1976. <i>Some Specimens of a Work on the Principles of Chemistry</i> . Translated by Charles Edward Strutt. Bryn Athyn, Pa.: Swedenborg Scientific Association. First edition of this translation: 1847, London: William Newbery, and Boston: Otis Clapp.
<i>Daedalus</i>	Swedenborg, Emanuel. [1716–1718] 1910. <i>Daedalus Hyperboreus</i> . In <i>Kungliga Vetenskaps Societetens i Upsala tvåhundraårsminne</i> [Bicentennial of the Royal Academy of Sciences in Uppsala]. Uppsala: Academic Press.
<i>Daedalus Hyperboreus</i>	Swedenborg, Emanuel. 1716–1718. <i>Daedalus Hyperboreus: eller mathematiska och physicaliska försök</i> [The Northern Daedalus: or, Experiments in

- Mathematics and Physics]. 6 vols. Uppsala: J. H. Werner.
- Diary* Swedenborg, Emanuel. 1978. *The Spiritual Diary of Emanuel Swedenborg*. 5 vols. Translated by George Bush, John H. Smithson, and James F. Buss. New York: Swedenborg Foundation. First edition of this translation: 1889–1902, London: J. Speirs.
- Doctrines of the New Jerusalem* Swedenborg, Emanuel. 1954. *Four Doctrines of the New Jerusalem, Concerning I. The Lord, II. The Sacred Scripture, III. Life, IV. Faith*. Translation revised by William C. Dick. London: Swedenborg Society.
- Documents* Tafel, R. L. 1875–1877. *Documents Concerning the Life and Character of Emanuel Swedenborg*. Vol. 1, vol. 2 part 1, and vol. 2 part 2. London: Swedenborg Society.
- Economy* Swedenborg, Emanuel. 1955. *The Economy of the Animal Kingdom, Considered Anatomically, Physically, and Philosophically*. 2 vols. Translated by Augustus Clissold. Bryn Athyn, Pa.: Swedenborg Scientific Association. First edition of this translation: 1845–1846, London: W. Newbery, H. Bailliere, and Boston: Otis Clapp.
- Experiences* Swedenborg, Emanuel. 1998–2002. *Emanuel Swedenborg's Diary, Recounting Spiritual Experiences during the Years 1745 to 1765*. 3 vols. Translated by J. Durban Odhner. Bryn Athyn, Pa.: General Church of the New Jerusalem.
- Experientiae* Swedenborg, Emanuel. 1983–1997. *Experientiae Spirituales* [Spiritual Experiences]. 6 vols. Edited by J. Durban Odhner. Bryn Athyn, Pa.: Academy of the New Church.
- First Principles* Swedenborg, Emanuel. 1912. *The Principia, or the First Principles of Natural Things, to Which Are Added the Minor Principia*. 2 vols. Translated by James R. Rendell and Isaiah Tansley. London: Swedenborg Society.
- Four Doctrines* Swedenborg, Emanuel. 1997. *Four Doctrines, with the Nine Questions*. Translated by John Faulkner Potts, edited by William Ross Woofenden. West

- Chester, Pa.: Swedenborg Foundation.
- Index Biblicus* Swedenborg, Emanuel. 1916. *Emanuelis Swedenborgii Index Biblicus*. 3 vols. Stockholm: Lagrelius and Westphal.
- Letters and Memorials* Acton, Alfred. 1948–1955. *The Letters and Memorials of Emanuel Swedenborg*. 2 vols. Bryn Athyn, Pa.: Swedenborg Scientific Association.
- Ludus* Swedenborg, Emanuel. 1995. *Ludus Heliconius* [Heliconian Pastime] and *Other Latin Poems*. Translated and edited by Hans Helander. Uppsala: University of Uppsala.
- Mechanical Inventions* Swedenborg, Emanuel. 1939. *The Mechanical Inventions of Emanuel Swedenborg*. Translated and edited by Alfred Acton. Bryn Athyn, Pa.: Swedenborg Scientific Association.
- Miscellaneous Theological Works* Swedenborg, Emanuel. 1996. *Miscellaneous Theological Works*. Translated by John Whitehead and edited by William Ross Woofenden. West Chester, Pa.: Swedenborg Foundation.
- Observations* Swedenborg, Emanuel. 1976. *Miscellaneous Observations Connected with the Physical Sciences*. Translated by Charles E. Strutt. Bryn Athyn, Pa.: Swedenborg Scientific Association. First edition of this translation: 1847, London: William Newbery.
- Opera Poetica* Swedenborg, Emanuel. 1910. *Opera Poetica* [Poetical Works]. Uppsala: Academic Press.
- Opera Quaedam* Swedenborg, Emanuel. 1907–1911. *Opera Quaedam aut Inedita aut Obsoleta de Rebus Naturalibus* [Some Works, either Unpublished or Obsolete, on Physical Phenomena]. 3 vols. Edited by Alfred H. Stroh. Stockholm: Aftonbladet.
- Photolithographs Photolithographs [*Emanuelis Swedenborgii Editio Photolithographica* (Photolithographic Edition [of Selected Manuscripts] of Emanuel Swedenborg)]. 1869–1870. 10 vols. Stockholm: Photolithographic Society. These reproductions of various works of Emanuel Swedenborg were created under the direction of R. L. Tafel by order of a committee of the New Church in North America and England. For a description and list of contents, see S. C. Eby, *The Story of the Swedenborg Manuscripts* (1926), 44–47,

- and James Hyde, *A Bibliography of the Works of Emanuel Swedenborg* (1906) entries 3029–3038.
- Photolithographs 1 Swedenborg, Emanuel. 1869. *Emanuelis Swedenborgii . . . Miscellanea Physica et Mineralogica ex Annis 1715 ad 1722 . . .* [Emanuel Swedenborg's . . . Miscellaneous Works on Physics and Mineralogy from the Years 1715 to 1722 . . .]. Edited by R. L. Tafel. Stockholm: Photolithographic Society.
- Photolithographs 2 Swedenborg, Emanuel. 1870. *Emanuelis Swedenborgii . . . Mathematica et Principia Rerum Naturalium . . .* [Emanuel Swedenborg's . . . Mathematical Works and Basic Principles of Nature . . .]. Edited by R. L. Tafel. Stockholm: Photolithographic Society.
- Photolithographs 3 Swedenborg, Emanuel. 1870. *Emanuelis Swedenborgii . . . Itineraria et Philosophica . . .* [Emanuel Swedenborg's . . . Travel Journals and Philosophical Works . . .]. Edited by R. L. Tafel. Stockholm: Photolithographic Society.
- Photolithographs 4 Swedenborg, Emanuel. 1870. *Emanuelis Swedenborgii . . . Transactionum de Cerebro Fragmenta . . .* [Emanuel Swedenborg's . . . Fragments of Transactions on the Brain . . .]. Edited by R. L. Tafel. Stockholm: Photolithographic Society.
- Photolithographs 5 Swedenborg, Emanuel. 1870. *Emanuelis Swedenborgii . . . Regnum Animale, Anatomice, Physice, et Philosophice, Perlustratum . . .* [Emanuel Swedenborg's . . . Soul's Domain Thoroughly Examined by Means of Anatomy, Physics, and Philosophy . . .]. Edited by R. L. Tafel. Stockholm: Photolithographic Society.
- Photolithographs 6 Swedenborg, Emanuel. 1869. *Emanuelis Swedenborgii . . . Miscellanea Anatomica et Philosophica, sive Supplementum Regni Animalis . . .* [Emanuel Swedenborg's . . . Miscellaneous Anatomical and Philosophical Works, or Supplement to the Soul's Domain . . .]. Edited by R. L. Tafel. Stockholm: Photolithographic Society.
- Photolithographs 7 Swedenborg, Emanuel. 1870. *Emanuelis Swedenborgii . . . Opusculum de Cultu et Amore Dei* [Emanuel Swedenborg's . . . Short Work on the

- Worship and Love of God]. Edited by R. L. Tafel. Stockholm: Photolithographic Society.
- Photolithographs 8 Swedenborg, Emanuel. 1870. *Emanuelis Swedenborgii Miscellanea Theologica* [Emanuel Swedenborg's Miscellaneous Theological Works]. Edited by R. L. Tafel. Stockholm: Photolithographic Society.
- Photostats Photostats [*Emanuelis Swedenborgii Autographa Editio Photostata* (Photostatic Autograph Edition [of Selected Manuscripts] of Emanuel Swedenborg)]. 1926–1930. 21 vols. These reproductions of various autograph manuscripts of Emanuel Swedenborg were created under the direction of Alfred Acton. For a list of contents, see A. Stanley Wainscot, *List of Additions to the Bibliography [ . . . by the Rev. James Hyde] Since Its Publication In 1906* (1967), entries 3038/22–3038/42 (pages 174–175).
- Phototypes Phototypes [*Emanuelis Swedenborgii Autographa Editio Phototypica* (Phototyped Autograph Edition [of Selected Manuscripts] of Emanuel Swedenborg)]. 1901–1916. 18 vols. Stockholm: Warner Silfversparre (vol. 1) and Lagrelius & Westphal (vol. 2–18). These reproductions of various autograph manuscripts of Emanuel Swedenborg were created under the direction of J. E. Boyesen and Alfred H. Stroh with the support of the Swedenborg Society, the General Convention of the New Jerusalem, the Academy of the New Church, the Rotch Trustees, and the American Swedenborg Printing and Publishing Society. For a description and list of contents, see Eby, . . . *Swedenborg Manuscripts*, 47–57, and Wainscot, *Lists of Additions to the Bibliography*, entries 3038/1–3038/19 (pages 172–173). The latter list includes a nineteenth volume.
- Posthumous Theological Works* Swedenborg, Emanuel. 1996. *Posthumous Theological Works*. 2 vols. Translated by John Whitehead and edited by William Ross Woofenden. West Chester, Pa.: Swedenborg Foundation.
- Psychologica* Swedenborg, Emanuel. 1923. *Psychologica, Being Notes and Observations on Christian Wolf's Psycholo-*



- gia Empirica*. Edited and translated by Alfred Acton. Bryn Athyn, Pa.: Swedenborg Scientific Association.
- Psychological Transactions* Swedenborg, Emanuel. 1984. *Psychological Transactions and Other Posthumous Tracts 1734–1744*. 2nd ed. Translated by Alfred Acton. Bryn Athyn, Pa.: Swedenborg Scientific Association.
- Schmidius* Swedenborg, Emanuel. 1917. *The Schmidius Marginalia Together with the Expository Material of the Index Biblicus*. Translated by Eldred E. Iungerich. Bryn Athyn, Pa.: Academy of the New Church.
- Scientific and Philosophical Treatises* Swedenborg, Emanuel. 1992. *Scientific and Philosophical Treatises, 1716–1740*. 2nd ed. Translated by Alfred H. Stroh, edited by William Ross Woofenden. Bryn Athyn, Pa.: Swedenborg Scientific Association. First edition: 1905, Bryn Athyn, Pa.: Swedenborg Scientific Association.
- Small Theological Works* Swedenborg, Emanuel. 1975. *Small Theological Works and Letters of Emanuel Swedenborg*. Translated and edited by John E. Elliott. London: Swedenborg Society.
- Swedenborg Epic* Sigstedt, Cyriel Odhner. 1981. *The Swedenborg Epic: The Life and Works of Emanuel Swedenborg*. London: Swedenborg Society. First edition: 1952, New York: Bookman Associates.
- “Swedenborg’s Indexes” Rose, Alanna. 2002. “*Index Biblicus*: Swedenborg’s Indexes to the Bible.” *The New Philosophy* 105:301–315.
- Three Short Works* Swedenborg, Emanuel. 1997. *Three Short Works*. Translated by N. Bruce Rogers. Bryn Athyn, Pa.: General Church of the New Jerusalem.
- Three Transactions* Swedenborg, Emanuel. 1976. *Three Transactions on the Cerebrum*. 2 vols. Translated by Alfred Acton. Bryn Athyn, Pa.: Swedenborg Scientific Association. First edition: 1938, Philadelphia: Swedenborg Scientific Association.
- Tremulation* Swedenborg, Emanuel. 1976. *On Tremulation*. Translated by Carl. Th. Odhner. Bryn Athyn, Pa.: Swedenborg Scientific Association. First edition of this translation: 1899, Boston: Massachusetts New-Church Union.

- Tria Opuscula* Swedenborg, Emanuel. 1997. *Tria Opuscula* [Three Short Works]. Edited by N. Bruce Rogers, B. Erikson Odhner, Prescott A. Rogers, and others. Bryn Athyn, Pa.: Academy of the New Church.
- “Two New Writings” Acton, Alfred. 1922. “Two New Writings by Swedenborg.” *New Church Life* 42:563–578.
- Word* Swedenborg, Emanuel. 1927–1951. *The Word of the Old Testament Explained*. 10 vols. Translated and edited by Alfred Acton. Bryn Athyn, Pa.: Academy of the New Church.



PART 1

*Swedenborg's Writings*



## SWEDENBORG'S WRITINGS

Emanuel Swedenborg began to write and publish at the age of twelve. He continued to do so for seventy years. Much of what he wrote he left unpublished. His followers, however, in the course of the years, have made a well-nigh heroic attempt to edit, translate, and publish every known manuscript that came from Swedenborg's pen, often without any apparent regard to their relative significance. This effort has in no sense been coordinated, and there is a great deal of overlap and duplication of posthumously published works. Nor has there been any consistency in the choice of English titles for his works. Thus, anyone who attempts to compile a complete bibliography of Swedenborg's works is faced with a formidable task.

Several such attempts have been made in the past; and although most of them have long been out of print, some of these compilations may usefully be called to the scholar's attention. In the three-volume *Documents Concerning Swedenborg*, by R. L. Tafel, published by the Swedenborg Society, London 1875–1877, the editor compiled a 140-page document (no. 313), "Swedenborg's Published and Unpublished Writings in Chronological Order." This is carefully annotated, giving many details about most of the works. Tafel settled on 150 separate titles for Swedenborg's lifetime output. In some instances, he stated his own conclusions as the reasons Swedenborg may have had for not publishing some of his works (such as *Revelation Explained*). He often worded such statements as if they were established in fact rather than his hypotheses.

In the American edition of Samuel Warren's *Compendium of the Theological Writings of Emanuel Swedenborg*, published by the New-Church Press, New York, in three printings dated 1879, 1880, and

1888, there is a condensed eight-page version of Tafel's bibliography, using Tafel's 150 titles, but in their English forms only, and with brief annotations.

The most thorough and informative bibliography ever done is that of James Hyde, published in 1906 by the Swedenborg Society, London, a volume of more than 750 pages, which was eight years in preparation. Hyde included two hundred titles. In his preface, he notes: "The main object has been to gather into one volume . . . the bibliographical data of all Swedenborg's works, or attempted works, printed or unprinted, as well in their original as in their translated forms, and in all the editions of each." A supplementary volume of two hundred pages, in mimeograph format, was compiled by A. S. Wainscot and issued by the Swedenborg Society in 1967. Both Hyde and Wainscot are out of print.

In 1910, Almqvist & Wiksell (Uppsala and Stockholm) published a fifty-page work by Alfred H. Stroh and Greta Ekelöf, *An Abridged Chronological List of the Works of Emanuel Swedenborg*, including manuscripts, original editions and translations prior to 1772. These editors divided the works into 175 titles. Commenting on this increase in titles from Tafel's 150, the editors note that the increase "is more apparent than real, being largely due to the method of subdivision employed, and to the introduction of items such as memorials, which . . . were not included by Dr. Tafel." Titles and descriptions are given only in the language of composition or of publication. Some explanatory notes are in English.

Then, in 2005, the Swedenborg Foundation published *Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work, and Impact*. This volume contained the latest information on the dating of Swedenborg's publications; the order of their writing, including unpublished material; and the holdings of original manuscripts and first editions. The compiler of the publication listing in that volume, Jonathan S. Rose, also corrected misattributions and indicated when a work was lost or was intended but may not have been written.

In the bibliography that follows, I shall draw freely on data found in the above works, while at the same time trying always to make clear in the annotations what is fact and what is opinion. This first part proceeds as follows:

- (1) a chronological listing of all writing by Emanuel Swedenborg, including letters, memoranda written as part of his duties as royal assessor of mines or as a member of the Swedish House of Lords, scientific works, pre-theological works, and theology, listed in alphabetical order;
- (2) an alphabetical listing of the same;
- (3) a classification of works according to category; and
- (4) an annotated list of each work, in chronological order. Within this list, I indicate where the original manuscript is housed, if an original is extant; where the earliest copy is housed, if the original is not extant; and where the first edition was published. For Swedenborg's theological writings, I also indicate the most recent translation(s) in English.
- (5) works of uncertain authorship and projected works that were never written
- (6) lost works

In his introduction to the six-volume *Swedenborg Concordance*, J. F. Potts, dealing with a problem faced by every compiler of a reference work, states: "The disadvantage is that a [reference work], being the result of the judgment of one man, cannot be expected to satisfy the judgment of every other man; but the Compiler has always worked on this principle: to insert not only those references which he himself considered to be of consequence, but also *to insert those which he thought it possible for anyone else to consider of consequence*" (emphasis added). I shall try to abide by the same principle.



## CHRONOLOGICAL LISTING OF PUBLISHED WORKS (CATEGORY P) AND UNPUBLISHED DOCUMENTS (CATEGORY U)

The following synopsis presents a chronological overview of Swedenborg's writing and publishing.<sup>1</sup> In it, unpublished works (which are preceded by the letter "U") appear at the time of their commencement, whereas published works (preceded by a "P") appear at the time of their final publication. This distinction in treatment, combined with the lack of exact dating for some of the works, renders this chronology approximate rather than exact. This chronological list does serve in general, however, to show that Swedenborg tended to alternate between periods of writing much but publishing little and periods of publishing much but writing little. Since short titles alone might mislead readers into thinking of each title as being of approximately the same size, information on the length of his published works is added here to highlight their variety.

**1700** (2 published pieces, totaling 5 pages)

P1 *Verses for a Wedding* (4 pages)

P2 *Verses to Notman* (1 page)

**1707** (1 published piece, totaling 1 page)

P3 *Verses to Bredberg* (1 page)

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1. This chronological list was first published in Jonathan S. Rose, et al., *Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work, and Impact* (West Chester, Pa.: Swedenborg Foundation, 2005). I wish to acknowledge the NCE series editor Jonathan S. Rose for his work in compiling this listing.

- 1709** (4 published pieces, totaling 90 pages)  
P4 *Elegy for Benzelius the Elder* (4 pages)  
P5 *Graduation Essay on Maxims* (70 pages)  
P6 *Latin Verse Translation Accompanying Swedberg's "Rule of Youth"* (8 pages)  
P7 *Separately Printed Latin Verse Translation of Swedberg's "Rule of Youth"* (8 pages)
- 1710** (2 published pieces, totaling 5 pages)  
P8 *Verses on Stenbock's Victory* (4 pages)  
P9 *Verses to Unge* (1 page)  
U1 *Draft of One Epigram to Casaubon*  
U2 *Draft of Another Epigram to Casaubon*  
U3 *Lost Draft of "Verses to Brenner"*
- 1713** (1 published piece, totaling 1 page)  
P10 *Verses to Brenner* (1 page)
- 1714** (2 published pieces, totaling 48 pages)  
U4 *Lost Draft Invention of a Submersible Ship*  
U5 *Lost Draft Invention of a Siphon*  
U6 *Lost Draft on Hoisting Heavy Objects*  
U7 *Lost Draft on Constructing Sluices*  
U8 *Lost Draft Invention of a Massive Water Pump*  
U9 *Lost Draft Invention of a Drawbridge*  
U10 *Lost Draft Inventions of Air Pumps*  
U11 *Lost Draft Invention of Air Guns*  
U12 *Lost Draft Invention of a Universal Musical Instrument*  
U13 *Lost Draft Method of Creating Shading in Engravings*  
U14 *Lost Draft Invention of a Water Clock*  
U15 *Lost Draft Inventions of a Mechanical Carriage and a Flying Carriage*  
U16 *Lost Draft Method of Analyzing Feelings*  
U17 *Lost Draft on Cords and Springs*  
P11 *Joyous Accolade* (28 pages)  
P12 *Heliconian Pastime* (20 pages)

- 1715** (1 published piece, totaling 95 pages)  
P13 *Northern Muse* (95 pages)
- 1716** (25 published pieces, totaling 128 pages)  
P14 *First Epigram for "Daedalus Hyperboreus"* (1 page)  
P15 *Hearing Aid Invented by Polhem* (5 pages)  
P16 *Another Hearing Aid* (1 page)  
P17 *British Hearing Aid* (1 page)  
P18 *Polhem's Experiments on Sound* (4 pages)  
P19 *Future Possible Experiments on Sound* (2 pages)  
P20 *Speaking-Tube* (3 pages)  
P21 *First Lifting Machine* (7 pages)  
P22 *Second Lifting Device* (4 pages)  
P23 *Winter Experiments* (2 pages)  
P24 *Currency Conversion Tables* (2 pages)  
P25 *Universal Conversion of Carolins* (5 pages)  
P26 *Heliconian Pastime, Second Edition* (32 pages)  
U18 *Draft on Types of Soil and Mud*  
U19 *Lost Draft Reflections on Perspective*  
U20 *Draft Memorandum on a Society of Sciences*  
U21 *Draft on Fossils*  
P27 *Polhem's Division of Steelyards* (11 pages)  
P28 *Air Pump* (8 pages)  
P29 *Measuring Volume* (8 pages)  
P30 *Sapphic Ode* (4 pages)  
U22 *Draft Invention of a Flying Machine*  
U23 *Draft Invention of a Siphoning Machine*  
P31 *Polhem's Calculations of Air Resistance* (7 pages)  
P32 *Flying Machine* (4 pages)  
P33 *Experiment with Round Shot and Paper* (1 page)  
P34 *Experiment on the Resistance of Water and Snow* (2 pages)  
P35 *Method of Finding Longitudes* (3 pages)  
P36 *First Way to Find Longitude* (5 pages)  
P37 *Finding Longitudes by Stars* (5 pages)  
U24 *Draft on Sailing Upstream*  
U25 *Draft on Small Tests and Experiments*  
U26 *Draft of a Screw Jack*  
U27 *Draft on Stereometry*

- U28 *Draft on Calculating Lead Amounts*  
 U29 *Draft of a Crane*  
 U30 *Draft on Echo*  
 U31 *Draft Memorandum on Improvements at Carlsrona*  
 P38 *Second Epigram for "Daedalus Hyperboreus"* (1 page)

**1717** (4 published pieces, totaling 45 pages)

- P39 *Polhem's Tap* (16 pages)  
 P40 *Calculating Volumes* (10 pages)  
 P41 *Analytical Demonstration* (15 pages)  
 U32 *Draft Memorandum on Salt Boileries*  
 P42 *Tinwork* (4 pages)  
 U33 *Draft on Derotation of the Earth*  
 U34 *Draft on Instituting an Observatory*  
 U35 *Memorandum on Commerce and Manufacture*  
 U36 *Draft on Fire and Colors*

**1718** (5 published pieces, totaling 191 pages)

- P43 *Algebra* (136 pages)  
 P44 *Attempt to Find the Longitude* (42 pages)  
 P45 *Counting Round Shot* (6 pages)  
 P46 *Small Vibrations* (5 pages)  
 P47 *A Curve Whose Secants Form Equal Angles to It* (2 pages)  
 U37 *Draft on a New Arithmetic*  
 U38 *Draft of "Rotation of the Earth"*

**1719** (5 published pieces, totaling 112 pages)

- U39 *Memorandum Proposing Redemption of Token Currency*  
 P48 *Rotation of the Earth* (40 pages)  
 P49 *Height of Water* (16 pages)  
 U40 *Notes on Geometry, Algebra, and Science*  
 U41 *Lost Paper on Small Vibrations*  
 U42 *Another Draft on Small Vibrations*  
 U43 *Drafts on Swedish Blast Furnaces*  
 U44 *Draft on Discovering Mines*  
 P50 *Height of Water, Second Edition* (40 pages)  
 P51 *Proposed Change in Money and Measures* (8 pages)  
 P52 *Docks, Locks, and Saltworks* (8 pages)

**1720**

U45 *Draft on the Fall and Rise of Lake Wenner*

**1721** (4 published pieces, totaling 319 pages)

U46 *Paper on Finding Longitudes*

P53 *Signs of Earth's Former Submersion* (5 pages)

P54 *Chemistry and Physics* (203 pages)

P55 *Iron and Fire* (56 pages)

P56 *Finding Longitudes* (55 pages)

U47 *Draft of "Miscellaneous Observations"*

U48 *Postscript to "Miscellaneous Observations"*

**1722** (8 published pieces, totaling 278 pages)

P57 *Miscellaneous Observations, Volume 1* (179 pages)

P58 *Miscellaneous Observations, Volume 2* (56 pages)

P59 *Verses on Uraniá's Metamorphosis* (8 pages)

U49 *Draft Verses to Augustinus*

P60 *Heat Conservation* (4 pages)

U50 *Letter to Frederick I on Working Copper*

U51 *Manuscript Ode to Frederick I*

U52 *Paper in Reply to Quensel*

P61 *Deflation and Inflation* (20 pages)

P62 *Reply to Quensel* (3 pages)

U53 *Draft on Magnets*

U54 *Draft Calculation of Currency*

P63 *Hydrostatics* (4 pages)

P64 *Prospectus of a Work on Metallurgy* (4 pages)

**1723**

U55 *Memorandum on Balance of Trade*

U56 *Memorandum against the Priority Given to Nobler Metals*

U57 *First Memorandum against Excluding Foreign Traders*

U58 *Memorandum on Establishing Ironworks*

U59 *Second Memorandum against Excluding Foreign Traders*

U60 *Memorandum on Production of Iron*

**1724–1733**

U61 *Lost Draft on Copper*

- U62 *Fair Copy on Extracting Silver*
- U63 *Fair Copy on Vitriol*
- U64 *Fair Copy on Sulfur and Pyrites*
- U65 *Fair Copy on Salt*

**1727** (3 published pieces, totaling 323 pages)

- P65 *Chemistry and Physics*, Second Edition (212 pages)
- P66 *Iron and Fire*, Second Edition (56 pages)
- P67 *Finding Longitudes*, Second Edition (55 pages)

**1729**

- U66 *One Draft for "Basic Principles of Nature"*

**1730**

- U67 *Miscellaneous Drafts for "Philosophical and Metallurgical Works"*

**1733**

- U68 *Draft on the Motion of the Elements*
- U69 *Journal of 1733 to 1734*
- U70 *Notes on Wolff's "Empirical Psychology"*
- U71 *Quotation from Wolff's "Empirical Psychology"*
- U72 *Extracts from Schurig and Translation of Richter*
- U73 *Draft of "The Infinite" on the Soul-Body Mechanism*

**1734** (4 published pieces, totaling 1,688 pages)

- P68 *Philosophical and Metallurgical Works I: Basic Principles of Nature* (468 pages)
- P69 *Philosophical and Metallurgical Works II: Iron* (400 pages)
- P70 *Philosophical and Metallurgical Works III: Copper and Brass* (550 pages)
- P71 *The Infinite* (270 pages)
- U74 *Notes about Faith in Christ*
- U75 *Extracts from "Basic Principles of Nature"*
- U76 *Draft Memorandum against War with Russia*

**1736**

- U77 *Quotations from Wolff on General Knowledge*

**1738**

- U78 *Notes on the Infinite and the Finite*  
 U79 *First Draft of Three Transactions on the Brain*

**1739**

- U80 *Draft Summary of Trips Abroad*  
 U81 *Quotations from Other Authors Concerning Muscles*  
 U82 *Notes about a Pathway to Knowledge of the Soul*  
 U83 *Notes about Faith and Good Works*  
 U84 *Quotations from Others' Works on the Brain*

**1740** (3 published pieces, totaling 405 pages)

- U85 *Notes about the Skin and Tongue*  
 U86 *Brief Notes on Corpuscular Philosophy*  
 U87 *Notes Proposing an Algebraic Language for Philosophy*  
 U88 *Additions to First Draft on the Brain*  
 U89 *Second, Rearranged Draft on the Brain*  
 P72 *Memoir of Charles XII* (4 pages)  
 P73 *Verses in Celebration of Printing* (1 page)  
 P74 *Dynamics of the Soul's Domain, Volume 1* (400 pages)  
 U90 *Paper on the Declination at Uppsala*

**1741** (1 published piece, totaling 198 pages)

- P75 *Dynamics of the Soul's Domain, Volume 2* (198 pages)  
 U91 *Notes on Mathematics and Physics*  
 U92 *Quotations on Various Philosophical and Theological Topics*  
 U93 *Draft Introduction to a Rational Psychology*

**1742** (2 published pieces, totaling 600 pages)

- P76 *Dynamics of the Soul's Domain, Volume 1, Second Edition*  
 (402 pages)  
 P77 *Dynamics of the Soul's Domain, Volume 2, Second Edition*  
 (198 pages)  
 U94 *Lost Draft on Divine Prudence*  
 U95 *Draft on the Soul and the Body*  
 U96 *Draft on Red Blood*  
 U97 *Draft on the Soul's Fluid*  
 U98 *Draft on Sensation*

- U99 *Draft on the Origin of the Soul*
- U100 *Draft on Action*
- U101 *Draft of a Rational Psychology*
- U102 *Draft on Ontology*
- U103 *Commonplace Book*
- U104 *Draft on the Fiber*
- U105 *Draft on Metaphysics*
- U106 *Draft of a Hieroglyphic Key*

**1743**

- U107 *Draft on the Reproductive Organs*
- U108 *Notes on Swammerdam's "Book of Nature"*
- U109 *Journal of Dreams*

**1744** (2 published pieces, totaling 732 pages)

- U110 *Draft on the Five Senses*
- U111 *Further Notes on the Brain*
- U112 *Notes on the Muscles of the Face and Abdomen*
- P78 *The Soul's Domain, Volume 1* (442 pages)
- P79 *The Soul's Domain, Volume 2* (290 pages)

**1745** (3 published pieces, totaling 321 pages)

- P80 *The Soul's Domain, Volume 3* (171 pages)
- P81 *Worship and Love of God, Part 1* (122 pages)
- P82 *Worship and Love of God, Part 2* (28 pages)
- U113 *Draft of "Worship and Love of God, Part 3"*
- U114 *Page Proofs of a Portion of "Worship and Love of God, Part 3"*
- U115 *Notes on the Creation Story*
- U116 *Passages on the Coming Messiah*
- U117 *The Old Testament Explained*

**1746**

- U118 *Concordance of Historical Books of the Old Testament*
- U119 *Concordance of Proper Nouns in the Bible*

**1747**

- U120 *Spiritual Experiences*
- U121 *Note on Gad and Asher*



- U122 *Isaiah and Jeremiah Explained*  
 U123 *First Draft Concordance of Prophetic Material in the Bible*  
 U124 *Second Draft Concordance of Prophetic Material in the Bible*  
 U125 *Marginal Notes in the Schmidt and van der Hooght Bibles*
- 1748** (2 published pieces, totaling 598 pages)  
 U126 *Concordance of the Four Gospels*  
 U127 *Greek Orthodox Religion*  
 P83 *Dynamics of the Soul's Domain, Volume 1, Third Edition*  
 (400 pages)  
 P84 *Dynamics of the Soul's Domain, Volume 2, Third Edition*  
 (198 pages)  
 U128 *Rough Copy of "Secrets of Heaven"*  
 U129 *Rough Copy Index to "Secrets of Heaven"*
- 1749** (1 published piece, totaling 634 pages)  
 P85 *Secrets of Heaven, Genesis, Volume 1* (634 pages)
- 1750** (6 published pieces, totaling 400 pages)  
 P86 *Secrets of Heaven, Genesis Chapter 16* (48 pages)  
 P87 *Secrets of Heaven, Genesis Chapter 17* (64 pages)  
 P88 *Secrets of Heaven, Genesis Chapter 18* (75 pages)  
 P89 *Secrets of Heaven, Genesis Chapter 19* (83 pages)  
 P90 *Secrets of Heaven, Genesis Chapter 20* (59 pages)  
 P91 *Secrets of Heaven, Genesis Chapter 21* (71 pages)  
 U130 *Sketch for Portions of "Secrets of Heaven"*
- 1751** (1 published piece, totaling 643 pages)  
 P92 *Secrets of Heaven, Genesis, Volume 3* (643 pages)  
 U131 *Index to "Spiritual Experiences"*
- 1752** (1 published piece, totaling 559 pages)  
 P93 *Secrets of Heaven, Genesis, Volume 4* (559 pages)  
 U132 *Notes in an Almanac*
- 1753** (2 published pieces, totaling 1,117 pages)  
 P94 *Secrets of Heaven, Genesis, Volume 5* (537 pages)  
 P95 *Secrets of Heaven, Exodus, Volume 1* (580 pages)

- 1754** (4 published pieces, totaling 844 pages)  
P96 *Secrets of Heaven, Exodus*, Volume 2 (521 pages)  
P97 *Chemistry and Physics*, Third Edition (212 pages)  
P98 *Iron and Fire*, Third Edition (56 pages)  
P99 *Finding Longitudes*, Third Edition (55 pages)

**1755**

- U133 *Draft Memorandum on the Swedish Liquor Trade*

**1756** (1 published piece, totaling 695 pages)

- P100 *Secrets of Heaven, Exodus*, Volume 3 (695 pages)  
U134 *Fair Copy Index to "Secrets of Heaven"*

**1758** (5 published pieces, totaling 584 pages)

- P101 *Heaven and Hell* (275 pages)  
P102 *New Jerusalem* (157 pages)  
P103 *Last Judgment* (56 pages)  
P104 *White Horse* (23 pages)  
P105 *Other Planets* (73 pages)  
U135 *Rough Copy of "Revelation Explained"*  
U136 *Fair Copy of "Revelation Explained"*

**1759**

- U137 *Draft of "The Lord"*

**1760**

- U138 *Commentary on the Athanasian Creed*  
U139 *Memorandum on the Exchange Rate*  
U140 *Memorandum Recommending Doing Away with Paper Money*  
U141 *Additional Memorandum on the Exchange Rate*  
U142 *Memorandum against Exporting Copper*

**1761**

- U143 *Memorandum Defending the Swedish Government*  
U144 *Memorandum Criticizing Nordencrantz's Book*  
U145 *Memorandum Defending Political Freedom*  
U146 *Presentation Draft of "Inlaying Marble"*  
U147 *Draft on the Inner Meaning of Prophets and Psalms*

**1762**

U148 *Draft of "Sacred Scripture"*

U149 *Draft of "Life"*

U150 *Draft of "Supplements"*

U151 *Draft on Divine Love*

**1763** (7 published pieces, totaling 363 pages)

U152 *Draft on Divine Wisdom*

P106 *Inlaying Marble* (7 pages)

P107 *The Lord* (64 pages)

P108 *Sacred Scripture* (54 pages)

P109 *Life* (36 pages)

P110 *Faith* (23 pages)

P111 *Supplements* (28 pages)

P112 *Divine Love and Wisdom* (151 pages)

**1764** (1 published piece, totaling 214 pages)

P113 *Divine Providence* (214 pages)

U153 *Summaries Explaining the Book of Revelation*

U154 *First Sketch for "Marriage Love"*

**1765**

U155 *Swedenborg Family Genealogy*

**1766** (2 published pieces, totaling 638 pages)

P114 *Revelation Unveiled* (629 pages)

P115 *Finding Longitudes*, Fourth Edition (9 pages)

U156 *Rough Copy Index to "Revelation Unveiled"*

U157 *Fair Copy Index to "Revelation Unveiled"*

U158 *Notes on Conversations with Angels*

U159 *Second Sketch for "Marriage Love"*

U160 *Sketch on Goodwill*

U161 *Draft of Five Memorable Occurrences*

**1767** (2 published pieces, totaling 4 pages)

U162 *Answers to Three Questions*

P116 *Reply to Oetinger* (2 pages)

P117 *Answer to Oetinger's Reply* (2 pages)

U163 *Lost Sketches for "Marriage Love"*

U164 *General Indexes to Lost Sketches for "Marriage Love"*

- U165 *Detailed Index to Lost Sketches for "Marriage Love"*
- 1768** (1 published piece, totaling 328 pages)  
 P118 *Marriage Love* (328 pages)
- 1769** (4 published pieces, totaling 97 pages)  
 U166 *Brief Index of Catholic Teachings*  
 U167 *Notes on a Conversation with Calvin*  
 U168 *Outline about God the Savior*  
 U169 *Summary of New Church Teachings*  
 P119 *Survey* (67 pages)  
 U170 *Sketch for "True Christianity"*  
 P120 *Soul-Body Interaction* (23 pages)  
 P121 *Answer to a Friend* (3 pages)  
 U171 *Draft Supplement to "White Horse"*  
 U172 *Bible Concordance for "True Christianity"*  
 P122 *Letter to Beyer on the Swedish Church* (4 pages)  
 U173 *Index to "The Book of Concord" for "True Christianity"*
- 1770** (1 published piece, totaling 4 pages)  
 P123 *The Word's Earthly and Spiritual Meanings* (4 pages)  
 U174 *Draft Memorable Occurrences for "True Christianity"*  
 U175 *Sketch for a History of the New Church*
- 1771** (5 published pieces, totaling 617 pages)  
 P124 *The Word's Earthly and Spiritual Meanings*, Second Edition  
 (3 pages)  
 P125 *Deflation and Inflation*, Second Edition (68 pages)  
 P126 *True Christianity* (542 pages)  
 U176 *Answers to Nine Questions*  
 U177 *Draft of a Reply to Ernesti*  
 P127 *Reply to Ernesti* (1 page)  
 U178 *Sketch for "Coda to True Christianity"*  
 U179 *Draft for "Coda to True Christianity"*  
 U180 *Sketch for "End of the Age"*  
 U181 *Outlines for "End of the Age"*  
 U182 *Draft Invitation to the New Church*  
 P128 *The Word's Earthly and Spiritual Meanings*, Third Edition (3  
 pages)

## ALPHABETICAL LISTING OF SWEDENBORG'S WRITINGS

Swedenborg's works have been titled in various ways over the past two centuries. The following list shows 676 titles by which his writings are or have been known.

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|---|--|
| <p><i>Abominatio Desolationis</i> U181<br/> <i>Abomination of Desolation</i><br/> U181<br/> <i>Abstract of the Principia</i> U75<br/> <i>Action</i> U100<br/> <i>Addenda to "Principia"</i> U67<br/> <i>Additional Considerations on</i><br/> <i>Exchange</i> U141<br/> <i>Additional Memorandum on the</i><br/> <i>Exchange Rate</i> U141<br/> <i>Additions to First Draft on the</i><br/> <i>Brain</i> U88<br/> <i>Additions to True Christian</i><br/> <i>Religion</i> U174<br/> <i>Adversaria</i> U117<br/> <i>Adversaria in Principia Rerum</i><br/> <i>Naturalium</i> U67<br/> <i>Aims of a Literary Society</i><br/> (Authorship Uncertain) X5<br/> <i>Air Guns</i> U11<br/> <i>Air Pump</i> P28<br/> <i>Air Pumps</i> U10<br/> <i>Algebra</i> P43<br/> <i>Analytical Demonstration</i> P41<br/> <i>Anatomy of the Body</i> U107</p> | <p><i>Angelic Idea of Creation</i> U152<br/> <i>Animal Kingdom</i> P78–P80<br/> <i>Animal Spirit</i> U97<br/> <i>Animal Spirits</i> U97<br/> <i>Another Draft on Small</i><br/> <i>Vibrations</i> U42<br/> <i>Another Hearing Aid</i> P16<br/> <i>Answer to a Friend</i> P121<br/> <i>Answer to a Letter</i> P121<br/> <i>Answer to Oetinger's Reply</i> P117<br/> <i>Answers to Nine Questions</i><br/> U176<br/> <i>Answers to Three Questions</i><br/> U162<br/> <i>Apocalypse Explained</i><br/> U135–U136<br/> <i>Apocalypse Revealed</i> P114<br/> <i>Appendix to Memorial on</i><br/> <i>Exchange</i> U141<br/> <i>Appendix to the White Horse</i><br/> U171<br/> <i>Appendix to True Christian</i><br/> <i>Religion</i> U178–U179<br/> <i>Appendix to White Horse</i> U171</p> |
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- Arcana Caelestia* P85–P96,  
 P100, U128, U130  
*Arcana Coelestia* P85–P96,  
 P100, U128, U130  
*Argument Concerning the  
 Judgment* U150  
*Art of Shade Drawing* U13  
*Articles on Marriage* U154  
*Athanasian Creed* U138  
*Attempt to Find the Longitude*  
 P44  
*Augustinus* U49  
*Basic Principles of Nature* P68  
*The Bath Fragment* U121  
*Bible Concordance for “True  
 Christianity”* U172  
*Bible Index* U118–U119,  
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*Summary in Explanation of the Apocalypse* U153  
*Summary of New Church Teachings* U169  
*Summary of the Coronis* U178  
*Summary of the Principia* U75  
*Supplements* P111  
*Survey* P119  
*Swammerdam's Book of Nature* U108  
*Swedenborg Family Genealogy* U155  
*Swedenborg's Almanac for 1752* U132  
*Swedish Currency and Finance* P61, P125, U54  
*Swedish Finance* U55  
*Swedish Money* P61, P125  
*Theorema* P126  
*Tinwork* P42  
*On Tremulation* U41–U42  
*Tremulations* U41–U42  
*True Christian Religion* P126  
*True Christianity* P126  
*Universal Conversion of Carolins* P25  
*Universal Musical Instrument* U12  
*Universal Theology* P126  
*Various Theological Works* U166–U169  
*Verses Entitled Augustinus* U49  
*Verses for a Wedding* P1  
*Verses in Celebration of Printing* P73  
*Verses on Stenbock's Victory* P8  
*Verses on Urania's Metamorphosis* P59  
*Verses to Benzelius* P4  
*Verses to Bredberg* P3  
*Verses to Brenner* P10  
*Verses to Casaubon* U1–U2  
*Verses to Eric Benzelius, Sr.* P4  
*Verses to Julin* (Authorship Uncertain) X6  
*Verses to Notman* P2  
*Verses to Unge* P9  
*On Vitriol* U63  
*Water Clock* U14  
*Weights* U28  
*Welfare of a Country* (Authorship Uncertain) X4

- White Horse* P104  
*Winter Experiments* P23  
*Wolff's Ontology and the Principia* U70  
*The Word Explained* U117  
*Word from Experience* U148  
*The Word of the Lord from Experience* U148  
*The Word of the Old Testament Explained* U117  
*The Word's Earthly and Spiritual Meanings* P123, P124, P128  
*The Word's Earthly and Spiritual Meanings, Second Edition* P124
- The Word's Earthly and Spiritual Meanings, Third Edition* P128  
*Working Copper* U50  
*The Worlds in Space* P105  
*Worship and Love of God* P81–P82, U113–U114  
*Worship and Love of God, Part 1* P81  
*Worship and Love of God, Part 2* P82  
*Youth's Honor* (Authorship Uncertain) X1

## CLASSIFICATION BY SUBJECT OF SWEDENBORG'S WRITINGS

This classification is not intended to be exhaustive and has been arbitrarily limited to nine categories. In some cases, where a work may fit under more than one heading, it has been listed more than once. It is hoped that this list will help the reader to see more clearly the range and variety of Swedenborg's writings.

### *Anatomy and Physiology*

- 1733 *Extracts from Schurig and Translation of Richter* U72  
1738 *Drafts on the Brain* U79, U88–89  
1739 *Quotations from Other Authors Concerning Muscles* U81  
*Quotations from Others' Works on the Brain* U84  
1740 *Notes about the Skin and Tongue* U85  
1740–42 *Dynamics of the Soul's Domain* P74–P77, P83–P84  
1742 *Draft on Red Blood* U96  
*Draft on the Soul's Fluid* U97  
*Draft on Sensation* U98  
*Draft on the Fiber* U104  
1743 *Draft on the Reproductive Organs* U107  
*Notes on Swammerdam's "Book of Nature"* U108  
1744 *Draft on the Five Senses* U110  
*Further Notes on the Brain* U111  
*Notes on the Muscles of the Face and Abdomen* U112  
1744–45 *The Soul's Domain* P78–P80

*Concordances and Indexes*

- 1746 *Concordance of Historical Books of the Old Testament* U118  
*Concordance of Proper Nouns in the Bible* U119
- 1747 *Draft Concordances of Prophetic Material in the Bible* U123–U124
- 1748 *Concordance of the Four Gospels* U126  
*Rough Copy Index to “Secrets of Heaven”* U129
- 1751 *Index to “Spiritual Experiences”* U131
- 1756 *Fair Copy Index to “Secrets of Heaven”* U134
- 1766 *Indexes to “Revelation Unveiled”* U156–U157
- 1767 *Indexes to Lost Sketches for “Marriage Love”* U164–U165
- 1769 *Brief Index of Catholic Teachings* U166  
*Bible Concordance for “True Christianity”* U172  
*Index to “The Book of Concord” for “True Christianity”* U173

*Engineering, Mathematics, and Science*

- 1714 *Lost Draft Invention of a Submersible Ship* U4  
*Lost Draft Invention of a Siphon* U5  
*Lost Draft on Hoisting Heavy Objects* U6  
*Lost Draft on Constructing Sluices* U7  
*Lost Draft Invention of a Massive Water Pump* U8  
*Lost Draft Invention of a Drawbridge* U9  
*Lost Draft Inventions of Air Pumps* U10  
*Lost Draft Invention of Air Guns* U11  
*Lost Draft Invention of a Universal Musical Instrument* U12  
*Lost Draft Method of Creating Shading in Engravings* U13  
*Lost Draft Invention of a Water Clock* U14  
*Lost Draft Inventions of a Mechanical Carriage and a Flying Carriage* U15  
*Lost Draft on Cords and Springs* U17
- 1716 *Hearing Aid Invented by Polhem* P15  
*Another Hearing Aid* P16  
*British Hearing Aid* P17

- Polhem's Experiments on Sound* P18  
*Future Possible Experiments on Sound* P19  
*Speaking-Tube* P20  
*First Lifting Machine* P21  
*Second Lifting Device* P22  
*Winter Experiments* P23  
*Draft on Types of Soil and Mud* U18  
*Lost Draft Reflections on Perspective* U19  
*Draft Memorandum on a Society of Sciences* U20  
*Draft on Fossils* U21  
*Polhem's Division of Steelyards* P27  
*Air Pump* P28  
*Measuring Volume* P29  
*Draft Invention of a Flying Machine* U22  
*Draft Invention of a Siphoning Machine* U23  
*Polhem's Calculations of Air Resistance* P31  
*Flying Machine* P32  
*Experiment with Round Shot and Paper* P33  
*Experiment on the Resistance of Water and Snow* P34  
*Method of Finding Longitudes* P35  
*First Way to Find Longitude* P36  
*Finding Longitudes by Stars* P37  
*Draft on Sailing Upstream* U24  
*Draft on Small Tests and Experiments* U25  
*Draft of a Screw Jack* U26  
*Draft on Stereometry* U27  
*Draft on Calculating Lead Amounts* U28  
*Draft of a Crane* U29  
*Draft on Echo* U30  
*Draft Memorandum on Improvements at Carlsrona* U31  
1717 *Polhem's Tap* P39  
*Calculating Volumes* P40  
*Analytical Demonstration* P41  
*Draft Memorandum on Salt Boileries* U32  
*Tinwork* P42  
*Draft on Derotation of the Earth* U33  
*Draft on Instituting an Observatory* U34  
*Draft on Fire and Colors* U36

- 1718 *Algebra* P43  
*Attempt to Find the Longitude* P44  
*Counting Round Shot* P45  
*Small Vibrations* P46  
*A Curve Whose Secants Form Equal Angles to It* P47  
*Draft on a New Arithmetic* U37  
*Draft of "Rotation of the Earth"* U38
- 1719 *Rotation of the Earth* P48  
*Height of Water* P49–P50  
*Notes on Geometry, Algebra, and Science* U40  
*Lost Paper on Small Vibrations* U41  
*Another Draft on Small Vibrations* U42  
*Drafts on Swedish Blast Furnaces* U43  
*Draft on Discovering Mines* U44  
*Docks, Locks, and Saltworks* P52
- 1720 *Draft on the Fall and Rise of Lake Wenner* U45
- 1721 *Paper on Finding Longitudes* U46  
*Signs of Earth's Former Submersion* P53  
*Chemistry and Physics* P54, P65, P97  
*Iron and Fire* P55, P66, P98  
*Finding Longitudes* P56, P67, P99, P115  
*Draft of "Miscellaneous Observations"* U47  
*Postscript to "Miscellaneous Observations"* U48
- 1722 *Miscellaneous Observations* P57–P58  
*Heat Conservation* P60  
*Letter to Frederick I on Working Copper* U50  
*Paper in Reply to Quensel* U52  
*Reply to Quensel* P62  
*Draft on Magnets* U53  
*Hydrostatics* P63  
*Prospectus of a Work on Metallurgy* P64
- 1723 *Memorandum against the Priority Given to Nobler Metals* U56  
*Memorandum on Establishing Ironworks* U58  
*Memorandum on Production of Iron* U60
- 1724–33 *Lost Draft on Copper* U61  
*Fair Copy on Extracting Silver* U62

- Fair Copy on Vitriol* U63  
*Fair Copy on Sulfur and Pyrites* U64  
*Fair Copy on Salt* U65  
 1730 *Miscellaneous Drafts for "Philosophical and Metallurgical Works"* U67  
 1733 *Draft on the Motion of the Elements* U68  
 1734 *Philosophical and Metallurgical Works*  
     P68–P70, U66, U75  
 1740 *Brief Notes on Corpuscular Philosophy* U86  
     *Notes Proposing an Algebraic Language for*  
     *Philosophy* U87  
     *Paper on the Declination at Uppsala* U90  
 1741 *Notes on Mathematics and Physics* U91  
 1742 *Commonplace Book* U103  
 1743 *Notes on Swammerdam's "Book of Nature"* U108  
 1763 *Inlaying Marble* P106, U146

*Literary, Letters, and Poetry*

- 1700 *Verses for a Wedding* P1  
     *Verses to Notman* P2  
 1707 *Verses to Bredberg* P3  
 1709 *Elegy for Benzelius the Elder* P4  
     *Graduation Essay on Maxims* P5  
     *Latin Verse Translation Accompanying Jesper Swedberg's*  
     *"Rule of Youth"* P6–P7  
 1710 *Verses on Stenbock's Victory* P8  
     *Verses to Unge* P9  
     *Drafts of Epigram to Casaubon* U1–U2  
 1713 *Verses to Brenner* P10, U3  
 1714 *Joyous Accolade* P11  
     *Heliconian Pastime* P12, P26  
 1715 *Northern Muse* P13  
 1716 *Epigrams for "Daedalus Hyperboreus"* P14, P38  
     *Sapphic Ode* P30  
 1722 *Verses on Urania's Metamorphosis* P59  
     *Draft Verses to Augustinus* U49  
     *Manuscript Ode to Frederick I* U51



- 1740 *Memoir of Charles XII* P72  
*Verses in Praise of Printing* P73
- 1745 *Worship and Love of God* P81–82, U113–U114
- 1767 *Answers to Three Questions* U162  
*Reply to Oetinger* P116  
*Answer to Oetinger's Reply* P117
- 1769 *Answer to a Friend* P121  
*Letter to Beyer on the Swedish Church* P122
- 1771 *Answers to Nine Questions* U176  
*Reply to Ernesti* P127, U177

*Personal, including Travels*

- 1733 *Journal of 1733 to 1734* U69
- 1739 *Draft Summary of Trips Abroad* U80
- 1743 *Journal of Dreams* U109
- 1747 *Spiritual Experiences* U120
- 1766 *Notes on Conversations with Angels* U158
- 1765 *Swedenborg Family Genealogy* U155

*Philosophy and Psychology*

- 1714 *Lost Draft Method of Analyzing Feelings* U16
- 1733 *On Wolff's "Empirical Psychology"* U70–U71
- 1734 *The Infinite* P71, U73
- 1736 *Quotations from Wolff on General Knowledge* U77
- 1738 *Notes on the Infinite and the Finite* U78
- 1739 *Notes about a Pathway to Knowledge of the Soul* U82  
*Notes about Faith and Good Works* U83
- 1741 *Quotations on Various Philosophical and Theological  
Topics* U92  
*Draft Introduction to a Rational Psychology* U93
- 1742 *Draft on the Soul and the Body* U95  
*Draft on the Origin of the Soul* U99  
*Draft on Action* U100  
*Draft of a Rational Psychology* U101  
*Draft on Ontology* U102  
*Commonplace Book* U103  
*Draft on Metaphysics* U105

- Draft of a Hieroglyphic Key* U106  
 1744–45 *The Soul's Domain* P78–P80  
 1748 *Greek Orthodox Religion* U127

*Political Economy, Commerce and Finance,  
 Industry and Manufacturing*

- 1716 *Currency Conversion Tables* P24  
*Universal Conversion of Carolins* P25  
*Draft Memorandum on a Society of Sciences* U20  
*Draft Memorandum on Improvements at Carlsrona* U31  
 1717 *Draft Memorandum on Salt Boileries* U32  
*Draft on Instituting an Observatory* U34  
*Memorandum on Commerce and Manufacture* U35  
 1719 *Memorandum Proposing Redemption of Token  
 Currency* U39  
*Proposed Change in Money and Measures* P51  
 1722 *Deflation and Inflation* P61, P125  
*Draft Calculation of Currency* U54  
 1723 *Memorandum on Balance of Trade* U55  
*Memorandum against the Priority Given to Nobler  
 Metals* U56  
*Memoranda against Excluding Foreign Traders* U57, U59  
*Memorandum on Production of Iron* U60  
 1734 *Draft Memorandum against War with Russia* U76  
 1755 *Draft Memorandum on the Swedish Liquor Trade* U133  
 1760 *Memorandum against Exporting Copper* U142  
*Memoranda on the Exchange Rate* U139, U141  
*Memorandum Recommending Doing Away with Paper  
 Money* U140  
 1761 *Memorandum Defending the Swedish Government* U143  
*Memorandum Criticizing Nordencrantz's Book* U144  
*Memorandum Defending Political Freedom* U145

*Preparatory or Pre-theological Works*

- 1734 *Notes about Faith in Christ* U74  
 1742 *Lost Draft on Divine Providence* U94  
 1745 *Notes on the Creation Story* U115  
*Passages on the Coming Messiah* U116

- The Old Testament Explained* U117  
 1747 *Note on Gad and Asher* U121  
*Isaiah and Jeremiah Explained* U122  
*Marginal Notes in the Schmidt and van der Hooght Bibles* U125

*Theology, Bible Exegesis, and Visionary Experiences*

- 1747 *Spiritual Experiences* U120  
 1749–56 *Secrets of Heaven* P85–P96, P100, U128, U130  
 1752 *Notes in an Almanac* U132  
 1758 *Heaven and Hell* P101  
*New Jerusalem* P102  
*Last Judgment* P103  
*White Horse* P104  
*Other Planets* P105  
*Revelation Explained* U135–U136  
 1759 *Draft of “The Lord”* U137  
 1760 *Commentary on the Athanasian Creed* U138  
 1761 *Draft on the Inner Meaning of Prophets and Psalms* U147  
 1763 *The Lord* P107  
*Sacred Scripture* P108, U148  
*Life* P109, U149  
*Faith* P110  
*Supplements* P111, U150  
*Divine Love and Wisdom* P112, U151–U152  
 1764 *Divine Providence* P113  
*Summaries Explaining the Book of Revelation* U153  
 1766 *Revelation Unveiled* P114, U156–U157  
*Notes on Conversations with Angels* U158  
*Sketch on Goodwill* U160  
*Draft of Five Memorable Occurrences* U161  
 1768 *Marriage Love* P118, U154, U159, U163  
 1769 *Notes on a Conversation with Calvin* U167  
*Outline about God the Savior* U168  
*Summary of New Church Teachings* U169  
*Survey* P119  
*Soul-Body Interaction* P120  
*Draft Supplement to “White Horse”* U171

- 1770     *The Word's Earthly and Spiritual Meanings*  
          P123–P124, P128  
          *Sketch for a History of the New Church* U175
- 1771     *True Christianity* P126, U170, U174  
          *Drafts of "Coda to True Christianity"* U178–U179  
          *Sketches for "End of the Age"* U180–U181  
          *Draft Invitation to the New Church* U182

# ANNOTATED BIBLIOGRAPHY OF SWEDENBORG'S WRITINGS BY YEAR

This annotated bibliography is based on the most recent and definitive listing of Swedenborg's writings, compiled by Jonathan S. Rose and published in *Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work, and Impact* (West Chester, Pa.: Swedenborg Foundation, 2005), 385–519. It contains all the works listed in Hyde's *Bibliography*, supplemented by the additional titles listed by Wainscot in *Additions to Hyde's Bibliography*; Stroh and Ekelöf in *An Abridged Chronological List of the Works of Emanuel Swedenborg*; and Whitehead in *Posthumous Theological Works*.

Part 1 is divided into three sections. The first and main section, pages 44–207, follows Rose's presentation, which breaks Swedenborg's output into extant published works (the letter "P" followed by a sequential number) and extant unpublished works (indicated by the letter "U" followed by a sequential number), sorting the former by publication date and the latter by initial date of writing. In Rose's list, published and unpublished works are given separately; in this list, published and unpublished works are combined and given in sequential order.

The second section of Part 1 lists those works that Swedenborg intended to write but never did or that were formerly misattributed to him. This section, "Works of Uncertain Authorship and Projected Works That Were Never Written," contains entries sequentially numbered and preceded by the letter "X."

The third section of Part 1 is a special list extrapolated from the first section; it specifies those documents whose originals are lost, and indicates whether copies have survived or not.

The following headings are used in describing the works, as pertinent in each case:

*Language and form* indicates the original language of the manuscript and whether it was written in prose or poetry.

*Status* gives information for works left in manuscript form by Swedenborg; it lists whether the original document is extant or not, and if not, whether copies survive or not.

*Traditional title* indicates the short title that has often been used in Swedenborgian studies.

*Original title* gives the title in its original language and a translation in English.

*Length* indicates the number of pages of a brief article or unpublished manuscript.

*Written* (between, around, or on or before) provides the known or approximate date of composition, whether known exactly or estimated.

*Publication facts* gives the date and place of the first edition and the number of pages.

*Repository* indicates where the original manuscript or author's copy is located.

*Reference numbers* lists the entries in the Hyde, Stroh and Ekelöf, Tafel, Wainscot, or Whitehead reference works that cite the piece in question.

Following these is a note, which provides information such as

1. background on the topic
2. the first English translation
3. currently available English translations
4. available reproductions in the original language

The annotations are often based on the past work of many scholars; in every instance, however, the present author accepts full responsibility for the descriptions and evaluations of works as found in this volume.

## SECTION 1

# PUBLISHED AND UNPUBLISHED WRITINGS

### P1 VERSES FOR A WEDDING (1700)

*Language and form:* Swedish poetry

*Traditional titles:* *Kolmodin's Marriage; On Kolmodin's Marriage; Post Nubila Phoebus*

*Original title:* *Post Nubila Phoebus. . . Korteligen besinnat. Tå . . . Johannes Kolmodinus . . . ingick ett . . . förbund med then . . . Beata Hesselia* [After Clouds the Sun. . . Briefly Considered. When . . . Johannes Kolmodin . . . Married . . . Beata Hesselia]

*Publication facts:* N.p.: 1700. 4 pages. Short Title: Kolmodin's Marriage.

*Reference numbers:* Hyde 1:1; Stroh and Ekelöf 1; Whitehead 1

A ten-stanza poem in Swedish (with Latin title), printed on the occasion of the marriage of Johannes Kolmodin and Beata Hesselia. Reprinted in *Opera Poetica*. An English translation was published in "Swedenborg's Earliest Writing," *Morning Light* 25 (1902):182–183.

### P2 VERSES TO NOTMAN (1700)

*Language and form:* Swedish poetry

*Traditional title:* *Verses to Notman*

*Original title:* "Til herr candidaten [To Mr. Candidate]"

*Publication facts:* In Christiernus Notman, *Auspicia Christianorum in Livonia* [Indications of Christians in Livonia]. Graduation Essay. Uppsala: Keyser, [1700]. A poem of 4 lines.

*Reference numbers:* Stroh and Ekelöf 2; Whitehead 2; Wainscot 1a

A dedicatory quatrain written by Swedenborg and published in Chr. Notman's graduation essay on the beginning of Christianity in Livonia. Reprinted in *Opera Poetica* 3. No English translation exists.

**P3 VERSES TO BREDBERG (1707)**

*Language and form:* Latin poetry

*Traditional title:* *Verses to Bredberg*

*Original title:* “Doctissimo et Ornatissimo Juveni [To a Most Learned and Gifted Young Man]”

*Publication facts:* In Bengt Bredberg, *Astronomicum Argumentum de Asterismis* [Astronomical Disputation Concerning the Constellations]. Graduation Essay. Uppsala: Werner, [1707]. A poem of twelve lines.

*Reference numbers:* Stroh and Ekelöf 3; Whitehead 3; Wainscot 1b

These are Swedenborg’s first Latin verses, written to congratulate Benedict Bredberg (1686–1740). It was printed in the latter’s disputation on astronomy. Reprinted in *Opera Poetica*. For a Latin text, English translation, and commentary, see *Ludus* 46–47, 142–143.

**P4 ELEGY FOR BENZELIUS THE ELDER (1709)**

*Language and form:* Latin poetry

*Traditional titles:* *On the Death of Erik Benzelius the Elder; Patriae Planctus et Lacrimae; Verses to Benzelius; Verses to Eric Benzelius, Sr.*

*Original title:* *Patriae Planctus et Lacrimae, in Funere . . . Doct. Erici Benzeli . . .* [The Nation’s Lamentations and Tears at the Funeral of . . . Doctor Erik Benzelius . . . ]

*Publication facts:* Skara: Kiellberg, 1709. 4 pages.

*Reference numbers:* Stroh and Ekelöf 4; Whitehead 4; Wainscot 1c

Published anonymously at Skara in 1709, the poem speaks of the groans and tears of the country at the funeral of Eric Benzelius Sr. (1632–1709), archbishop of Sweden. Reprinted in *Opera Poetica*. For a Latin text, English translation, and commentary, see *Ludus* 48–51, 143–147.

**P5 GRADUATION ESSAY ON MAXIMS (1709)**

*Languages and form:* Latin and Greek prose

*Traditional titles:* *Select Sentences; Selectae Sententiae; Selected Sentences*

*Original title:* . . . *L. Annaei Senecae et Pub. Syri Mimi . . . Selectae Sententiae cum Annotatibus Erasmi, et Graeca Versione Jos.*



*Scaligeri . . .* [ . . . Choice Maxims from Lucius Annaeus Seneca, Publilius Syrus the Mimographer . . . with Erasmus's Notes and Greek Translations by Joseph Scaliger . . . ]

*Publication facts:* Uppsala: Werner, 1709. 70 pages.

*Reference numbers:* Tafel 1; Hyde 2:4; Stroh and Ekelöf 5; Whitehead 5

This was Swedenborg's Uppsala University graduation essay. Translated by Alfred Acton, revised and edited by Beryl Briscoe, it was published by the Swedenborg Scientific Association (Bryn Athyn, Pa., 1967), as *Selected Sentences from L. Annaeus Seneca and Publius [Publilius] Syrus the Mime with Notes, submitted by Emanuel Swedenborg for public examination June 1, 1709, at Upsala University.*

#### **P6 LATIN VERSE TRANSLATION ACCOMPANYING JESPER SWEDBERG'S "RULE OF YOUTH" (1709)**

*Language and form:* Latin poetry

*Traditional title:* *Rule of Youth*

*Original title:* "Til then högwyrdige och högförtiente fadrens och biskopens . . . utferdade [Executed for the Most Reverend and Deserving Father and Bishop . . .]"

*Publication facts:* In Jesper Swedberg, *Ungdoms regel och ålderdoms spegel, af Salamos Predik. XII. kapitel, förestelt i ene wisa, med thess förklaring, i två predikningar . . .* [Rule of Youth and Mirror of Old Age, from Solomon's Ecclesiastes, Chapter 12, Represented in Song with Its Interpretation in Two Sermons . . .]. Skara: 1709. A poem of 154 lines.

*Reference numbers:* Tafel 2; Hyde 3:8; Stroh and Ekelöf 6; Whitehead 6

This Latin poem was first printed as an introduction to a Swedish work by Swedenborg's father, published at his own expense, to mark his leaving Uppsala in 1703. The poem was also issued separately in 1709 (see P7) and later reprinted in *Opera Poetica*.

#### **P7 SEPARATELY PRINTED LATIN VERSE TRANSLATION OF JESPER SWEDBERG'S "RULE OF YOUTH" (1709)**

*Language and form:* Latin poetry

*Traditional title:* *Rule of Youth*

*Original title:* *Jesperi Swedbergii . . . Canticum Svecicum, "Ungdoms*

*regel och ålderdoms spegel,*” ex. *Ecclesiast. C. XII Latino Carmine Exhibitum* [Jesper Swedberg’s . . . Swedish Poem, “Rule of Youth and Mirror of Old Age,” Based on Ecclesiastes 12, Presented as a Latin Poem]

*Publication facts:* Skara: Kiellberg, 1709. 8 pages.

This is the Latin poem in P6 above, printed separately. For a Latin text, English translation, and commentary, see *Ludus* 52–63, 147–149.

### **P8 VERSES ON STENBOCK’S VICTORY (1710)**

*Language and form:* Latin poetry

*Traditional title:* *Stenbock’s Victory*

*Original title:* *Festivus Applausus in Insignem Victoriam Quam . . .*

*Magnus Stenbock . . . de Danis . . . Reportavit* [Joyous Accolade for the Significant Victory That . . . Magnus Stenbock . . . Has Reported . . . against the Danes]

*Publication facts:* Skara: Kiellberg, 1710. 4 pages.

*Reference numbers:* Hyde 4:12; Stroh and Ekelöf 7; Whitehead 7

There is an English translation of the poem by Francis Barham in *Documents* 2:1266–1268. This ode was probably written soon after the event that it celebrates, the victory over the Danes by Swedish general Count Magnus Stenbock (1665–1717). A few years later, Swedenborg reprinted it in his collection of poems, *Heliconian Pastime*; see P12 and P26. For a Latin text, English translation, and commentary, see *Ludus* 84–89, 165–186.

### **P9 VERSES TO UNGE (1710)**

*Language and form:* Latin poetry

*Traditional title:* *Verses to Unge*

*Original title:* “Pl. Rev. . . . Dn. Andreae Amb. Unge [To the Right Honorable Mr. Andreas Amberni Unge . . . ]”

*Publication facts:* In Andreas Unge, *De Consummatione Mundi* [On the End of the World]. Uppsala: Werner, [1710]. A poem of 22 lines.

*Reference numbers:* Stroh and Ekelöf 8; Whitehead 8; Wainscot 4a

This poem was printed in Jonas Unge’s master of theology thesis at Uppsala University in 1710. (Unge [1662–1736] later married

Swedenborg's sister Catharina and was a favorite of Bishop Jesper Swedberg.)

The substance of the poem has to do with the finding of bones that had been dug up near Skara, which Swedenborg at first thought might be the bones of an ancient giant Swede. (They turned out to be the bones of a whale and are preserved in the Uppsala Zoological Museum, cataloged as "Swedenborg's whale.") Extracts from this work in English can be found in *Documents* 1:204; and in *The New Philosophy* 41 (1–2):41. For a Latin text, English translation, and commentary, see *Ludus* 62–65, 149–151.

### U1 DRAFT OF ONE EPIGRAM TO CASAUBON (1710)

*Language and form:* Latin poetry

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Verses to Casaubon*

*First words:* "Marmore cur ornas tumulum? [Why Do You Adorn the Tomb with Marble?]"

*Length:* 4 lines

*Written before or during:* October 1710

*Reference numbers:* Stroh and Ekelöf 9; Whitehead 9; Wainscot 4b

The first of two quatrains in honor of Casaubon, written in a letter to Benzelius, dated October 13, 1710, this verse appears in English translation both in *Documents* 1:206–208 and *Letters and Memorials*. In the former, however, the poem is given in both Latin and English. For a Latin text, English translation, and commentary, see *Ludus* 64–65 (no. 5), 152. See also U2 below.

The Huguenot scholar Isaac Casaubon had come to England in 1610, and at his death in 1614 his remains were buried in Westminster Abbey. Swedenborg states in the letter, "In examining the royal monuments in Westminster Abbey, I happened to see the tomb of Casaubon; when I was inspired with such a love for this literary hero, that I kissed his tomb, and dedicated to his manes, under the marble, the following stanzas."

### U2 DRAFT OF ANOTHER EPIGRAM TO CASaubON (1710)

*Language and form:* Latin poetry

*Status:* Original extant

*Repository:* Original manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Verses to Casaubon*

*First words:* “Urna Tuos cineres . . . habet [Your Ashes the Urn . . . Holds]”

*Length:* 4 lines

*Written before or during:* October 1710

*Reference numbers:* Stroh and Ekelöf 9; Whitehead 9; Wainscot 4b

This is the second of two quatrains in honor of Casaubon; see U1 above. For a Latin text, English translation, and commentary, see *Ludus* 64–65 (no. 6), 152.

### U3 LOST DRAFT OF “VERSES TO BRENNER” (1710)

*Language and Form:* Latin poetry

*Status:* Original not extant; no copies survive

*Traditional title:* *To Sophia Brenner*

*Written before or during:* October 1710

*Reference numbers:* Hyde 5:21; Whitehead 10

This draft of P10 was sent to Benzelius with a letter dated October 1710.

### P10 VERSES TO BRENNER (1713)

*Language and form:* Latin poetry

*Traditional title:* *To Sophia Brenner*

*Original title:* “Ad Sophiam Brenneriam, Unicam Aetatis Nostrae Camoenam Cum Carmina Sua de Novo Caneret [To Sophia Brenner, Sole Muse of Our Age, When She Sang Her Songs Anew]”

*Publication facts:* In Urban Hjärne, editor, *De Illustri Sveonum Poëtria, Sophia Elisabetha Brenner, Testimoniorum Fasciculus* [Collection of Testimonials Concerning the Famous Poetess of the Swedes, Sophia Elisabeth Brenner].<sup>1</sup> Stockholm: Copy in the Swedish Royal Library

*Reference numbers:* Tafel 3; Hyde 5:21; Stroh and Ekelöf 10; Whitehead 10

This short poem was originally enclosed in a letter to Eric Benzelius, which also contained the “Verses to Casaubon” (see U1,

1. This book is not paginated; Swedenborg’s poem appears on what would be pages 27–28.

U2). Benzelius sent the original manuscript (now lost; see U3) to Urban Hjärne, who published it in 1713 in a collection of encomiums to Sophia Brenner. The poem is included in *Opera Poetica*. An English translation by Alfred Acton is in *Letters and Memorials* 15–16. For a Latin text, English translation, and commentary, see *Ludus* 66–67, 152–154.

#### **U4 LOST DRAFT INVENTION OF A SUBMERSIBLE SHIP (1714)**

*Language and form:* Swedish or Latin prose

*Status:* Original not extant; no copies survive

*Traditional title:* *Submarine Ship*

*Written before or during:* September 1714

*Reference numbers:* Hyde 6:24; Whitehead 12

Swedenborg mentions this document in a letter to Benzelius dated September 8, 1714, written from Rostock (see *Letters and Memorials* 55–59). Swedenborg stated that he had either fully written out or was writing papers from drafts already made on fifteen subjects (U4 through U17). A useful reference work for thoughts on Swedenborg as an inventor is *Mechanical Inventions*.

#### **U5 LOST DRAFT INVENTION OF A SIPHON (1714)**

*Language and form:* Swedish or Latin prose

*Status:* Original not extant; no copies survive

*Traditional title:* *New Siphon*

*Written before or during:* September 1714

*Reference numbers:* Hyde 7:25; Whitehead 13

#### **U6 LOST DRAFT ON HOISTING HEAVY OBJECTS (1714)**

*Language and form:* Swedish or Latin prose

*Status:* Original not extant; no copies survive

*Traditional title:* *Lifting Weights*

*Written before or during:* September 1714

*Reference numbers:* Hyde 8:26; Whitehead 14

#### **U7 LOST DRAFT ON CONSTRUCTING SLUICES (1714)**

*Language and form:* Swedish or Latin prose

*Status:* Original not extant; no copies survive

*Traditional title: Constructing Sluices*

*Written before or during: September 1714*

*Reference numbers: Hyde 9:27; Whitehead 15*

**U8 LOST DRAFT INVENTION OF A MASSIVE WATER PUMP (1714)**

*Language and form: Swedish or Latin prose*

*Status: Original not extant; no copies survive*

*Traditional title: Machine for Throwing Water*

*Written before or during: September 1714*

*Reference numbers: Hyde 10:28; Whitehead 16*

**U9 LOST DRAFT INVENTION OF A DRAWBRIDGE (1714)**

*Language and form: Swedish or Latin prose*

*Status: Original not extant; no copies survive*

*Traditional titles: Drawbridge; Draw-Bridge*

*Written before or during: September 1714*

*Reference numbers: Hyde 11:29; Whitehead 17*

**U10 LOST DRAFT INVENTIONS OF AIR PUMPS (1714)**

*Language and form: Swedish or Latin prose*

*Status: Original not extant; no copies survive*

*Traditional titles: Air-Pumps; Air Pumps*

*Written before or during: September 1714*

*Reference numbers: Hyde 12:30; Whitehead 18*

**U11 LOST DRAFT INVENTION OF AIR GUNS (1714)**

*Language and form: Swedish or Latin prose*

*Status: Original not extant; no copies survive*

*Traditional titles: Air-Guns; Air Guns*

*Written before or during: September 1714*

*Reference numbers: Hyde 13:31; Whitehead 19*

Although this text is not extant, a carefully labeled but unexplained set of engraved drawings by Swedenborg of a multibarreled, air-powered machine gun was inserted into some versions of *Daedalus Hyperboreus* 4 (October–December 1716) after page 100.

**U12 LOST DRAFT INVENTION OF A UNIVERSAL  
MUSICAL INSTRUMENT (1714)**

*Language and form:* Swedish or Latin prose  
*Status:* Original not extant; no copies survive  
*Traditional title:* *Universal Musical Instrument*  
*Written before or during:* September 1714  
*Reference numbers:* Hyde 14:32; Whitehead 20

**U13 LOST DRAFT METHOD OF CREATING SHADING  
IN ENGRAVINGS (1714)**

*Language and form:* Swedish or Latin prose  
*Status:* Original not extant; no copies survive  
*Traditional titles:* *Art of Shade-Drawing; Art of Shade Drawing*  
*Written before or during:* September 1714  
*Reference numbers:* Hyde 15:33; Whitehead 21

**U14 LOST DRAFT INVENTION OF A WATER CLOCK  
(1714)**

*Language and form:* Swedish or Latin prose  
*Status:* Original not extant; no copies survive  
*Traditional titles:* *Water-Clock; Water Clock*  
*Written before or during:* September 1714  
*Reference numbers:* Hyde 16:34; Whitehead 22

**U15 LOST DRAFT INVENTIONS OF A MECHANICAL  
CARRIAGE AND A FLYING CARRIAGE (1714)**

*Language and form:* Swedish or Latin prose  
*Status:* Original not extant; no copies survive  
*Traditional title:* *Mechanical Carriage*  
*Written before or during:* September 1714  
*Reference numbers:* Hyde 17:35; Whitehead 23

See also P32, U22.

**U16 LOST DRAFT METHOD OF ANALYZING FEELINGS  
(1714)**

*Language and form:* Swedish or Latin prose  
*Status:* Original not extant; no copies survive  
*Traditional title:* *Inclinations of the Mind*

*Written before or during:* September 1714

*Reference numbers:* Hyde 18:36; Whitehead 24

### **U17 LOST DRAFT ON CORDS AND SPRINGS (1714)**

*Language and form:* Swedish or Latin prose

*Status:* Original not extant; no copies survive

*Traditional title:* *Cords and Springs*

*Written before or during:* September 1714

*Reference numbers:* Hyde 19:37; Whitehead 25

### **P11 JOYOUS ACCOLADE (1714)**

*Language and form:* Latin prose

*Traditional titles:* *Festal Ode on Charles XII; Festivus Applausus*

*Original title:* *Festivus Applausus in Caroli XII . . . in Pomeraniam Suam Adventum* [Joyous Accolade for Charles XII's . . . Arrival in His Own Pomerania]

*Publication facts:* Greifswald: Daniel Benjamin Starck, [1714 or 1715]. 28 pages.

*Reference numbers:* Hyde [20a]:3481; Stroh and Ekelöf 13; Whitehead 27; Wainscot 20a

This anonymous laudatory tribute to Charles XII on his return from exile was the basis for *Festivus Applausus in Caroli XII in Pomeraniam Suam Adventum* [Joyous Accolade for Charles XII's Arrival in His Own Pomerania], translated and edited by Hans Helander (Uppsala: University of Uppsala, 1985), which contains a Latin text, English translation, and commentary.

### **P12 HELICONIAN PASTIME (1714)**

*Language and form:* Latin poetry

*Traditional titles:* *Heliconian Pastimes; Heliconian Sports; Heliconian Sports or Miscellaneous Poems; Ludus Heliconius*

*Original title:* *Ludus Heliconius, sive Carmina Miscellanea, Quae Variis in Locis Cecinit Eman. Swedberg* [Heliconian Pastime, or Miscellaneous Poems That Emanuel Swedberg Composed for Various Occasions]

*Publication facts:* Greifswald: Daniel Benjamin Starck, [1714 or 1715]. 20 pages.



*Reference numbers:* Hyde 20:38; Stroh and Ekelöf 12; Whitehead 26

For the second edition, see P26 below. For a Latin text, English translation, and commentary, see *Ludus*.

Among the verses contained in *Heliconian Pastime* is a work traditionally titled “Verses on Father’s Portrait” (Full title: “In parentis mei effigem aeneam quae non liquefacta est in domus ejus incendio [On the bronze bust of my father, which did not melt during a fire that broke out in his house]”), believed to have been written in 1712. According to Stroh and Ekelöf, Swedenborg composed three sets of verses on his father’s portrait. The verses are quoted in his father’s manuscript autobiography, *Jesper Swedbergs lefwernes beskrifning* [Account of the Life of Jesper Swedberg], of which there are copies in the libraries at Skara, Linköping, and Wisby. Swedenborg’s lines were later engraved on the copperplate of Swedberg’s portrait (see *Studia Swedenborgiana* 1, no. 2 [June 1974] for further details).

### **P13 NORTHERN MUSE (1715)**

*Language and form:* Latin prose

*Traditional titles:* *Camena Borea*; *Northern Muse*

*Original title:* *Camena Borea cum Heroum et Heroïdum Factis Ludens* [The Northern Muse Amusing Herself with the Deeds of Heroes and Heroines]

*Publication facts:* Greifswald: Daniel Benjamin Starck, 1715. 95 pages.

*Reference numbers:* Tafel 4; Hyde 21:55; Stroh and Ekelöf 14; Whitehead 28

This is a collection of twenty-two fables, in a volume of about one hundred pages, which was apparently written as political satire in the form of allegory, “under cover of which are concealed all that has been going on in Europe during the past fourteen or fifteen years” (*Swedenborg Epic* 27). For a Latin text, English translation, and commentary, see *Camena Borea* [Northern Muse], translated and edited by Hans Helander (Uppsala: University of Uppsala, 1988). A facsimile version was issued by the Swedenborg Society, London, in 1920.

**P14 FIRST EPIGRAM FOR “DAEDALUS  
HYPERBOREUS” (1716)**

*Language and form:* Latin poetry

*Traditional title:* *Epigram on Northern Daedalus*

*Original title:* “*Saecula vel redeunt . . . [Either the Ages are Returning . . .]*”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716):title page. A poem of 4 lines.

*Reference numbers:* Hyde 22:58; Stroh and Ekelöf 16; Whitehead 30

See also P38. For a Latin text, English translation, and commentary, see *Ludus* 134–135 (no. 50), 227–229.

There are at least four varying title pages on the six issues of this periodical, which was issued from 1716 through 1718. Issues 1–4 and 6 are in Swedish; issue 5—by the wish of Charles XII—was printed in both Swedish and Latin, on facing pages. Publication of issue 6 was delayed for more than a year for “lack of means” (see *Letters and Memorials* 192).

Some mechanical inventions (see U4–17, mentioned in Swedenborg’s letter to Eric Benzelius of September 8, 1714) were introduced in this journal, such as a device for lifting weights, air pumps, and a flying carriage (adverted to along with the “mechanical carriage”).

An essay in issue 6 (a proof that our vital essence consists of small vibrations) was translated by C. Th. Odhner and published as pages 1–7 of *Tremulation*. See P46, below.

Of the periodical itself, Cyriel Sigstedt writes, “It was hoped that the journal would also serve as the basis for a future learned society, which in fact it did, for the present Society of Sciences of Upsala regards this publication as the first of its Proceedings” (*Swedenborg Epic* 33).

The entries below that represent Swedenborg’s writings in *Daedalus Hyperboreus* are P15 through P25, P27 through P29, P31 through P41, and P45 through P47.

**P15 HEARING AID INVENTED BY POLHEM (1716)**

*Language and form:* Swedish prose

*Original title:* “Assessor Polhammars instrument at hielpa hörslen [Assessor Polhem’s Instrument to Aid Hearing]”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716):1–4, and plate facing page 1.

*Reference number:* Hyde 22:58

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P16 ANOTHER HEARING AID (1716)**

*Language and form:* Swedish prose

*Original title:* “Ett annat dylikt instrument [Another Similar Instrument]”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716):4–5.

*Reference number:* Hyde 22:58

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P17 BRITISH HEARING AID (1716)**

*Language and form:* Swedish prose

*Original title:* “Om then lilla i England brukade örtuben [On the Little Ear-Trumpet Used in England]”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716):6.

*Reference number:* Hyde 22:58

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P18 POLHEM’S EXPERIMENTS ON SOUND (1716)**

*Language and form:* Swedish prose

*Original title:* “Assessor Polhammars experimenter om liudts beskafenhets [Assessor Polhem’s Experiments on the Quality of Sound]”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716):6–10.

*Reference number:* Hyde 22:58

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P19 FUTURE POSSIBLE EXPERIMENTS ON SOUND (1716)**

*Language and form:* Swedish prose

*Original title:* “Experimenter som ännu åstertå i vårt land at göra

om liudet [Experiments That Yet Remain to Be Conducted in Our Country on Sound]”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716): 10–12.

*Reference number:* Hyde 22:58

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P20 SPEAKING-TUBE (1716)**

*Language and form:* Swedish prose

*Original title:* “Om en dântub [On a Speaking-Tube]”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716): 12–14, and plate facing page 12.

*Reference number:* Hyde 22:58

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P21 FIRST LIFTING MACHINE (1716)**

*Language and form:* Swedish prose

*Original title:* “Then första opfodrings och omväxlings machinen [First Lifting and Reversing Machine]”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716): 14–20, and plate facing page 14.

*Reference number:* Hyde 22:58

For an English translation, see *Mechanical Inventions* 37–41.

### **P22 SECOND LIFTING DEVICE (1716)**

*Language and form:* Swedish prose

*Original title:* “Then andra opfodrings konsten [Second Lifting Device]”

*Publication facts:* In *Daedalus Hyperboreus* 1 ([January] 1716): 20–23, and plate facing page 20.

*Reference number:* Hyde 22:58

For an English translation, see *Mechanical Inventions* 41–43.

**P23 WINTER EXPERIMENTS (1716)**

*Language and form:* Swedish prose

*Original title:* “Experimenter som kunna verkställas i wintertiden . . . [Experiments That Can Be Conducted in Winter . . .]”

*Publication facts:* In *Daedalus Hyperboreus* 2 (April 1716):30–31.

*Reference number:* Hyde 22:59

No English translation exists. For a reproduction of the original, see *Daedalus*.

**P24 CURRENCY CONVERSION TABLES (1716)**

*Language and form:* Swedish prose

*Original title:* “Tafla hwarmedelst Caroliners wärde i dal.kp:mt, silf:mt, och riksdaler uträknas [Table for Converting Carolins to Copper Dalers, Silver Dalers, and Riksdalers]”

*Publication facts:* In *Daedalus Hyperboreus* 2 (April 1716):33–34.

*Reference number:* Hyde 22:59

No English translation exists. For a reproduction of the original, see *Daedalus*.

**P25 UNIVERSAL CONVERSION OF CAROLINS (1716)**

*Language and form:* Swedish prose

*Original title:* “Ett annat behändigat maneer at bringa Carolintahlen . . . i hwad sort af penningar . . . [Another Handy Method for Converting Carolins . . . into Any Type of Currency . . .]”

*Publication facts:* In *Daedalus Hyperboreus* 2 (April 1716):34–39.

*Reference number:* Hyde 22:59

No English translation exists. For a reproduction of the original, see *Daedalus*.

**P26 HELICONIAN PASTIME, SECOND EDITION (1716)**

*Publication facts:* Skara: [1716]. 32 pages.

*Reference numbers:* Tafel 5; Hyde 20:39

This is an enlarged second edition of the original 1714 production; for the first edition, see P12. For a Latin text, English translation, and commentary, see *Ludus*.

**U18 DRAFT ON TYPES OF SOIL AND MUD (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Soils and Muds*

*Original title:* *Om åtskillig slagz jordmohner och gyttior* [On Several Types of Soils and Muds]

*Length:* 1 page

*Written during or after:* April 1716

*Reference numbers:* Hyde 26:70; Stroh and Ekelöf 18; Whitehead 34

For an English translation, see *Scientific and Philosophical Treatises* 1–2. The subject treated is the soils of Westergyllen, one of which was useful as a dye.

**U19 LOST DRAFT REFLECTIONS ON PERSPECTIVE (1716)**

*Language and form:* Swedish or Latin prose

*Status:* Original not extant; no copies survive

*Traditional title:* *Reflections on Perspective*

*Written before or during:* June 1716

*Reference numbers:* Hyde 24:67; Whitehead 32

Swedenborg refers to this document in letters to Benzelius dated March 4 and June 12, 1716.

**U20 DRAFT MEMORANDUM ON A SOCIETY OF SCIENCES (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Draft Memorial on Mechanical Laboratory; Society of Sciences*

*Original title:* [Untitled]

*Length:* 1 page

*Written between:* July and November 1716

*Reference numbers:* Hyde 25:68; Stroh and Ekelöf 17; Whitehead 33

For an English translation, see *Letters and Memorials* 123. This one-page plan for a new society of sciences in Uppsala was sent to Eric Benzelius. It proposes a mechanical laboratory, an observatory, and a mathematical society. See Hyde no. 68 for further details.

## U21 DRAFT ON FOSSILS (1716)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Fossils; On Fossils*

*Original title:* *Anmärckningar om musslor, sneckor, m.m. i kalksten och om skifwer* [Remarks on Mussels, Snails, and So On in Limestone and on Slate]

*Length:* 1 page

*Written during:* 1716(?)<sup>2</sup>

*Reference numbers:* Hyde 27:72; Stroh and Ekelöf 19; Whitehead 35

For an English translation, see *Scientific and Philosophical Treatises* 3–4.

## P27 POLHEM'S DIVISION OF STEELYARDS (1716)

*Language and form:* Swedish prose

*Original title:* "Assessor Polhaimers betsmans-utdelning [Assessor Polhem's Division of a Steelyard]"

*Publication facts:* In *Daedalus Hyperboreus* 3 (July 1716):41–50, and plate facing page 41.

*Reference number:* Hyde 22:60

No English translation exists. For a reproduction of the original, see *Daedalus*.

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2. Because there is no better dating information about this work, the dating and sequence given in Hyde's and Stroh and Ekelöf's lists have been followed here.

**P28 AIR PUMP (1716)**

*Language and form:* Swedish prose

*Original title:* “Om en wäderspump . . . [On an Air Pump . . . ]”

*Publication facts:* In *Daedalus Hyperboreus* 3 (July 1716):50–57, and plate facing page 50.

*Reference number:* Hyde 22:60

No complete English translation exists. For an abridged English paraphrase, see *Mechanical Inventions* 13–15. For a reproduction of the original, see *Daedalus*.

**P29 MEASURING VOLUME (1716)**

*Language and form:* Swedish prose

*Original title:* “Utrekning och afmätning för watnets och wädrets rymd och högd i sådana antlior [Calculation and Measurement of the Width and Height of Water and Air in Such Pumps]”

*Publication facts:* In *Daedalus Hyperboreus* 3 (July 1716):58–64, and plate facing page 58.

*Reference number:* Hyde 22:60

No English translation exists. For a reproduction of the original, see *Daedalus*.

**P30 SAPPHIC ODE (1716)**

*Language and form:* Latin poetry

*Traditional title:* *Sapphic Ode*

*Original title:* *Cantus Sapphicus in Charissimi Parentis, Doct. Jesperi Swedbergii . . . Diem Natalem* [A Sapphic Ode for the Birthday of My Beloved Father, Doctor Jesper Swedberg . . . ]

*Publication facts:* Skara: Kiellberg, 1716. 4 pages.

*Reference numbers:* Tafel 6; Hyde 30:78; Stroh and Ekelöf 22; Whitehead 38

For a Latin text, English translation, and commentary, see *Ludus* 68–71, 154–156. For another Latin text see *Opera Poetica*; an English translation by S. Stockwell appeared in the *Intellectual Repository*, London, 1844.



## U22 DRAFT INVENTION OF A FLYING MACHINE (1716)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzeli-  
us Collection, Linköping, Sweden

*Traditional title:* *Flying Machine*

*Original title:* *Descriptio Machinae Daedaleae sive Volatilis* [Descrip-  
tion of a Daedalian or Flying Machine]

*Length:* 1 page

*Written before or during:* September 1716

*Reference numbers:* Hyde 28:74; Stroh and Ekelöf 20; Whitehead  
36

See also P32, U15. Includes an illustration. For an English transla-  
tion, see *Mechanical Inventions* 20–24, which includes a reconstruc-  
tion of the author's sketch by Gustav Genzlinger. A model based on  
this sketch is in the collection of the Smithsonian Institution,  
Washington, D.C.

## U23 DRAFT INVENTION OF A SIPHONING MACHINE (1716)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Ben-  
zelius Collection, Linköping, Sweden

*Traditional title:* *Siphon*

*Original title:* *Machina Siphonica* [A Siphoning Machine]

*Length:* 1 page

*Written before or during:* September 1716

*Reference numbers:* Hyde 29:76; Stroh and Ekelöf 21; Whitehead  
37

No English translation exists. For a reproduction of the original, see  
Photolithographs 1.

## P31 POLHEM'S CALCULATIONS OF AIR RESISTANCE (1716)

*Language and form:* Swedish prose

*Original title:* "Assessor Polheimers wissa anmerckningar om

wädrets resistence mot fallande tyngder och areer [Assessor Polhem's Reliable Observations on the Air's Resistance to Falling Weights and Surfaces]"

*Publication facts:* In *Daedalus Hyperboreus* 4 (October–December 1716):65–70, and plate facing page 65.

*Reference number:* Hyde 22:61

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P32 FLYING MACHINE (1716)**

*Language and form:* Swedish prose

*Original title:* "Utkast til en machine at flyga i wädret [Sketch of a Machine to Fly in the Air]"

*Publication facts:* In *Daedalus Hyperboreus* 4 (October–December 1716):80–83.

*Reference number:* Hyde 22:61

See also U15, U22. For an English translation, see *Mechanical Inventions* 24–27.

### **P33 EXPERIMENT WITH ROUND SHOT AND PAPER (1716)**

*Language and form:* Swedish prose

*Original title:* "Ett experiment med en kula och papper [An Experiment with Round Shot and Paper]"

*Publication facts:* In *Daedalus Hyperboreus* 4 (October–December 1716):83–84.

*Reference number:* Hyde 22:61

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P34 EXPERIMENT ON THE RESISTANCE OF WATER AND SNOW (1716)**

*Language and form:* Swedish prose

*Original title:* "Ett experiment om watns och snös resistence mot kular [An Experiment on the Resistance of Water and Snow to Round Shot]"

*Publication facts:* In *Daedalus Hyperboreus* 4 (October–December 1716):84–86.

*Reference number:* Hyde 22:61

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **P35 METHOD OF FINDING LONGITUDES (1716)**

*Language and form:* Swedish prose

*Original title:* “En ny och wiss method at finna östra och westra lengden . . . igenom månan [A New and Reliable Method of Finding East and West Longitudes . . . by Means of the Moon]”

*Publication facts:* In *Daedalus Hyperboreus* 4 (October–December 1716):86–89.

*Reference number:* Hyde 22:61

See also P36–P37, P44, P56, P62, P67, P99, P115, U46. No English translation of this article exists. For a reproduction of the original, see *Daedalus*.

### **P36 FIRST WAY TO FIND LONGITUDE (1716)**

*Language and form:* Swedish prose

*Original title:* “Thet första och lettesta sett, at finna accurate här igenom Longitudinem [The First and Easiest Way: Accurate Location by Means of the Longitude Here]”

*Publication facts:* In *Daedalus Hyperboreus* 4 (October–December 1716):89–94.

*Reference number:* Hyde 22:61

See also P35, P37, P44, P56, P62, P67, P99, P115, U46. No English translation of this article exists. For a reproduction of the original, see *Daedalus*.

### **P37 FINDING LONGITUDES BY STARS (1716)**

*Language and form:* Swedish prose

*Original title:* “Thet andra settet, at finna Differentiam Meridianorum eller Longitudines Loci, genom the samma förbemelta stier nor [The Second Way: Find the Difference of Meridians or Longitudes of a Place by Means of the Aforementioned Stars]”

*Publication facts:* In *Daedalus Hyperboreus* 4 (October–December 1716):94–99.

*Reference number:* Hyde 22:61

See also P35–P36, P44, P56, P62, P67, P99, P115, U46. No English translation of this article exists. For a reproduction of the original, see *Daedalus*.

#### **U24 DRAFT ON SAILING UPSTREAM (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript, with three drawings, in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Sailing Upstream; Sailing Up Stream*

*Original title:* *Nya sett at segla emot strömmen . . .* [New Ways to Sail against the Stream . . . ]

*Length:* 3 pages

*Written toward the end of:* 1716

*Reference numbers:* Hyde 31:85; Stroh and Ekelöf 23; Whitehead 39

A reproduction of the original appears in Photolithographs 1. For an English translation, see *Mechanical Inventions* 27–30.

#### **U25 DRAFT ON SMALL TESTS AND EXPERIMENTS (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Experiments*

*Original title:* *Pro Memoria om några små prof och experimenter* [Notes on Some Small Tests and Experiments]

*Length:* 1 page

*Written toward the end of:* 1716

*Reference numbers:* Hyde 32:89; Stroh and Ekelöf 24; Whitehead 40

No English translation exists. For a reproduction of the original, see Photolithographs 1:92.

#### **U26 DRAFT OF A SCREW JACK (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Screw-Jack; Screw Jack*

*Original title:* [Untitled]

*Length:* 3 pages

*Written toward the end of:* 1716

*Reference numbers:* Hyde 33:91; Stroh and Ekelöf 25; Whitehead 41

No English translation exists. For a reproduction of the original, see Photolithographs 1. For an illustration and commentary, see *Mechanical Inventions* 32–33.

## **U27 DRAFT ON STEREOOMETRY (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Stereometry*

*Original title:* *Proportiones Stereometricae, och några nya stereometriskå reglor* [Stereometric Proportions and Some New Principles of Stereometry]

*Length:* 3 pages

*Written toward the end of:* 1716

*Reference numbers:* Hyde 34:93; Stroh and Ekelöf 26; Whitehead 42

No English translation exists. For a reproduction of the original, see Phololithographs 1:100–101.

## **U28 DRAFT ON CALCULATING LEAD AMOUNTS (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden, codex 14a, number 16

*Traditional title:* *Weights*

*Original title:* *Uträkning på watns medeljärns, blys caliber när tyngden är lika; från ung. lika marck* [The Use of Water to Calculate

the Amount of Lead in Medium Quality Iron of the Same Weight and Source]

*Length:* 2 pages

*Written toward the end of:* 1716

*Reference numbers:* Whitehead 43; Wainscot 34a

No English translation or reproduction of the original exists.

### **U29 DRAFT OF A CRANE (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Crane*

*Original title:* *Beskrifning öfwer en kran* [Description of a Crane]

*Length:* 3 pages

*Written toward the end of:* 1716

*Reference numbers:* Hyde 35:95; Stroh and Ekelöf 27; Whitehead 44

For an English translation, see *Mechanical Inventions* 34–35; reproduction of original found in Photolithographs 1.

In the Proceedings of the Society of Sciences, Uppsala, this device is described as “a crane whereby one can lift a 32-ship-pound cannon.” Hyde (21) states that it is likely this paper, as well as U24, U25, U26, U27, U28, and U30, were written toward the end of 1716, when Swedenborg was appointed to engineering projects at Karlsrona and elsewhere.

### **U30 DRAFT ON ECHO (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Echo*

*Original title:* *Experiment om echo* [Experiment with Echoes]

*Length:* 2 pages

*Written toward the end of:* 1716

*Reference numbers:* Hyde 36:97; Stroh and Ekelöf 28; Whitehead 45

No English translation exists. For a reproduction of the original, see Photolithographs 1:205–206.

**U31 DRAFT MEMORANDUM ON IMPROVEMENTS AT CARLSCRONA (1716)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Improvements at Carlsrona; Improvements at Karlsrona; Memorial on Improvements at Karlsrona*

*Original title:* *Memorial på de förbättringar som wid Carlzcrona stå att practiseras* [Memorandum on the Improvements That Await Being Made at Carlsrona]

*Length:* 4 pages

*Written between:* December 1716 and May 1717

*Reference numbers:* Hyde 41:107; Stroh and Ekelöf 35; Whitehead 50

A plan to build a dry dock for use by the Swedish navy. For an English translation, see *Letters and Memorials* 132–134. For a reproduction of the original, see Photolithographs 1.

**P38 SECOND EPIGRAM FOR “DAEDALUS HYPERBOREUS” (1716)**

*Language and form:* Latin poetry

*Traditional title:* *Epigram on Northern Daedalus*

*Original title:* “Daedalus en auras carpit . . . [Behold, Daedalus takes to the air . . . ]”

*Publication facts:* In *Daedalus Hyperboreus* 1–4 (1716):title page. A poem of 4 lines.

*Reference numbers:* Hyde 22:58; Stroh and Ekelöf 16; Whitehead 30

See also P14. For a Latin text, English translation, and commentary, see *Ludus* 134–135 (no. 48), 227–229.

**P39 POLHEM'S TAP (1717)**

*Languages and form:* Swedish and Latin prose

*Original title:* “. . . Polheimers konstige tapp . . . / Polheimeri . . . Ingeniosa Fabrica Siphunculi . . . [ . . . Polhem's Ingenious Tap . . . ]”

*Publication facts:* In *Daedalus Hyperboreus* 5 (January–March 1717):100–114, and plate facing page 101.

*Reference number:* Hyde 22:62

No English translation exists. For a reproduction of the original, see *Daedalus*.

**P40 CALCULATING VOLUMES (1717)**

*Languages and form:* Swedish and Latin prose

*Original title:* “En tafla på cubers, cylindrers och sphaerers innehåll, när man tager sidorna i wissa tum<sup>3</sup> [Table for Calculating the Volumes of Cubes, Cylinders, and Spheres When One Knows the Surface Measurements in Inches]”

*Publication facts:* In *Daedalus Hyperboreus* 5 (January–March 1717):114–124.

*Reference number:* Hyde 22:62

No English translation exists. For a reproduction of the original, see *Daedalus*.

**P41 ANALYTICAL DEMONSTRATION (1717)**

*Languages and form:* Swedish and Latin prose

*Original title:* “Ett lett analytiskt sett at demonstrera så thet föregående som annat dylikt Geometrice / Methodus Nova Algebraico Analytica Praecedentia et Insuper Alia Facillime Demonstrandí [An Easy Analytical Method of Demonstrating Both the Preceding and Other Points Geometrically]”

*Publication facts:* In *Daedalus Hyperboreus* 5 (January–March 1717):124–138, and plate facing page 138.

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3. This article appears in the fifth issue of *Daedalus Hyperboreus* [The Northern *Daedalus*] in which, by order of the king, the Swedish articles were to be printed on facing pages with Latin translations. Therefore in *Polhem's Tap* just above and *Analytical Demonstration* just below, the Swedish title is followed by a slash and a Latin title. This article, however, has a Swedish title but no corresponding Latin title on the facing page; instead there is a blank space in the text.



*Reference number:* Hyde 22:62

No English translation exists. For a reproduction of the original, see *Daedalus*.

### **U32 DRAFT MEMORANDUM ON SALT BOILERIES (1717)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Memorial on Salt Making; Salt-Boileries; Salt Boileries*

*Original title:* *Memorial om salt-sjuderiets inrättning i Sverige* [Memorandum on the Institution of Salt Boileries in Sweden]

*Length:* 4 pages

*Written between:* Late January and March 1717

*Reference numbers:* Tafel 13; Hyde 38:102; Stroh and Ekelöf 32; Whitehead 47

For an English translation, see *Letters and Memorials* 140–143. Acton states that there is no record of this memorandum having been presented to the king and that probably a proposal by Christopher Polhem was substituted, as the king granted Polhem an exclusive right to set up a saltworks. Swedenborg had noted the primitive way people of Strömstad produced salt by evaporating sea water. He saw the need for more efficient ways to assure Sweden of an adequate supply of pure salt for food.

### **P42 TINWORK (1717)**

*Language and form:* Swedish prose

*Traditional titles:* *Tin-Work; Tin Work*

*Original title:* *Underrättelse om thet förtenta Stiernesunds arbete, thes bruk, och förtening* [Information about the Tinwork of Stiernsund, Its Use, and Tinning]

*Publication facts:* Stockholm: Johan Henrich Werner, 1717. 4 pages.

*Reference numbers:* Tafel 8; Hyde 39:104; Stroh and Ekelöf 33; Whitehead 48

Published anonymously. No English translation exists. For a reproduction of the original, see Carl Sahlin, *Vår järnindustris äldsta reklamtryck* [Our Iron Industry's Oldest Printed Advertisement] (Örebro, Sweden: Örebro Dagblads Tryckeri, 1923). Although published anonymously, this work was identified as being written by Swedenborg by A. J. Ståhl, a librarian of the Swedish Royal Academy of Sciences; it is listed as such in Björnstierna's catalog of Swedenborg's manuscripts (see *Documents 2*, document 307).

### U33 DRAFT ON DEROTATION OF THE EARTH (1717)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Stoppage of the Earth*

*Original title:* *En ny theorie om jordens afstannande* [A New Theory Concerning the Stoppage of the Earth]

*Length:* 38 pages

*Written during:* April 1717

*Reference numbers:* Tafel 11; Hyde 40:105; Stroh and Ekelöf 34; Whitehead 49

See also P48, U38. For an English translation by Hugo Lj. Odhner, see *The New Philosophy* 53 (1950):43–56. Noting the similarity to P48, Odhner says that “the whole treatise seems to consist of hasty notes for an article intended for *Daedalus [Hyperboreus]* which Swedenborg was then publishing. But it is of importance as being the first attempt to express his own opinions in the field of cosmology.” Also appears reprinted in Photolithographs 1 and in an edited version in *Opera Quaedam* 3:269–282.

### U34 DRAFT ON INSTITUTING AN OBSERVATORY (1717)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Instituting an Observatory*

*Original title:* [Untitled]

*Length:* 4 pages

*Written during:* June 1717

*Reference numbers:* Tafel 9; Hyde 42:110; Stroh and Ekelöf 36; Whitehead 51

No English translation exists. For a reproduction of the original, see Photolithographs 1:3–6. According to Hyde this treatise was handed to Secretary Cederholm of the Handels Exposition (see *Letters and Memorials* 127) in June 1717 to be presented to Charles XII. A copy was also sent to Benzelius to enlist the support of the Uppsala faculty. But apparently the political and financial climates remained unfavorable, and Swedenborg's plan was not implemented.

### **U35 MEMORANDUM ON COMMERCE AND MANUFACTURE (1717)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Commerce and Manufacture; Commerce and Manufactures; Commerce and Manufacturing*

*Original title:* [Untitled]

*Length:* 6 pages

*Written:* Probably at the end of 1717

*Reference numbers:* Tafel 12; Hyde 43:112; Stroh and Ekelöf 38; Whitehead 52

A proposal to establish a public stock company to control the export of Swedish iron and tar. According to Tafel (*Documents* 2, 892), such a company was later formed in Stockholm. No English translation exists.<sup>4</sup> For a reproduction of the original, see Photolithographs 1:68–73.

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4. This item should not be confused with a June 11, 1717, memorandum to the king that Acton labeled "Memorial on Manufactures" (*Letters and Memorials*, 155–156). Acton does not include U35 in his volumes of letters and memoranda.

**U36 DRAFT ON FIRE AND COLORS (1717)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Fire and Colors; Fire and Colours*

*Original title:* [Untitled]

*Length:* 6 pages

*Written:* Probably at the end of 1717

*Reference numbers:* Tafel 14; Hyde 44:114; Stroh and Ekelöf 39; Whitehead 53

For an English translation, see Swedenborg, *Scientific and Philosophical Treatises* 9–16. Reprinted in Photolithographs 1.

**P43 ALGEBRA (1718)**

*Language and form:* Swedish prose

*Traditional title:* *Algebra*

*Original title:* *Regel-konsten* [Algebra]

*Publication facts:* Uppsala: Johan Henrich Werner, [1718]. 136 pages.

*Reference numbers:* Tafel 15; Hyde 45:116; Stroh and Ekelöf 40; Whitehead 54

This is the first work on algebra published in Swedish. No published English translation exists; a manuscript translation by E. R. Cronlund exists at the Swedenborg Library in Bryn Athyn, Pa., and at the Swedenborg Society in London.

**P44 ATTEMPT TO FIND THE LONGITUDE (1718)**

*Language and form:* Swedish prose

*Traditional titles:* *Finding Longitude; To Find the Longitude*

*Original title:* *Försök at finna östra och westra lengden igen, igenom månan* [Attempt to Find the East and West Longitude by the Moon]

*Publication facts:* Uppsala: Johan Henrich Werner, 1718. 42 pages.

*Reference numbers:* Tafel 17; Hyde 46:117; Stroh and Ekelöf 41; Whitehead 55

This treatise uses the moon to determine longitude. Dedicated to Edmund Halley, this treatise was reprinted and edited from P35–P37. It was reviewed favorably in *Acta Literaria Sveciae* for 1720, in *Acta Eruditorum* for 1722, and in *Die neuen Zeitungen von gelehrten Sachen* [New Journal of Scholarly Matters] for 1723, Leipzig. No English translation of this edition exists. Preceded by three articles in Swedish (P35–P37), this is Swedenborg's only book on the subject in the Swedish language. After this he produced a Latin book on the subject that came out in four editions (P56, P67, P99, P115). See also P62, U46.

#### **P45 COUNTING ROUND SHOT (1718)**

*Language and form:* Swedish prose

*Original title:* “En lett uträkning på kulors samma leggingar uti triangel-stapel [An Easy Way of Counting Round Shot Stacked Together in a Triangular Pile]”

*Publication facts:* In *Daedalus Hyperboreus* 6 (April–June 1717): 4–9.

*Reference number:* Hyde 22:63

Although Swedenborg assigned this the bibliographical date of April to June 1717, it was not actually published until mid-September to early October 1718. No English translation exists. For a reproduction of the original, see *Daedalus*.

#### **P46 SMALL VIBRATIONS (1718)**

*Language and form:* Swedish prose

*Original title:* “Bewis at wårt lefwander wesende består merendels i små darringar thet är tremulationer [A Proof That Our Vital Essence Consists for the Most Part of Small Vibrations, That Is, of Tremulations]”

*Publication facts:* In *Daedalus Hyperboreus* 6 (April–June 1717):10–14.

*Reference number:* Hyde 22:63

See also U41–U42. Swedenborg's first anatomical treatise. Although Swedenborg assigned this the bibliographical date of April to June 1717, it was not actually published until mid-September to early October 1718. For an English translation, see *Tremulation* 1–7.

**P47 A CURVE WHOSE SECANTS FORM EQUAL ANGLES TO IT (1718)**

*Language and form:* Swedish prose

*Original title:* “Om en boglinia eller Curva, hwars skärlinier thet är Secantes, giöra altid med boglinien lika wincklar [On a Rounded Line or Curve Whose Dividing-Lines, That Is, Secants, Always Form Equal Angles to the Curve]”

*Publication facts:* In *Daedalus Hyperboreus* 6 (April–June 1717):14–16.

*Reference number:* Hyde 22:63

Although Swedenborg assigned this the bibliographical date of April to June 1717, it was not actually published until mid-September to early October 1718. No published English translation exists. For a reproduction of the original, see *Daedalus*.

**U37 DRAFT ON A NEW ARITHMETIC (1718)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Library

*Traditional title:* *New Arithmetic*

*Original title:* *En ny räkenkonst, som omwexlas wid 8 i stället then wahnliga wid thalet 10, hwarigenom all ting angående mynt, wicht, mål, och mått, monga resor lettare än effter wahnligheten uträknas* [A New Arithmetic, in Which 8 Is Exchanged for the Usual Number 10, Whereby All Things Relating to Money, Weight, Measures, and Dimensions Are Calculated Much More Easily Than They Customarily Are]

*Length:* 28 pages

*Written:* October 1718

*Reference numbers:* Hyde 47:118; Stroh and Ekelöf 42; Whitehead 56

This work proposes a form of practical calculation using base 8 rather than the customary base 10. Swedenborg sent the manuscript to Eric Benzelius—noting that its contents had the general approval of the king—asking him to publish it at Skara. But his brother-in-law objected for a number of reasons and would not comply. Swedenborg then drafted a handsome manuscript version

intending to present it to King Charles XII in person, but Charles' untimely death intervened. For an English translation, see *A New System of Reckoning Which Turns at 8*, translated by Alfred Acton (Philadelphia: Swedenborg Scientific Association, 1941).

### **U38 DRAFT OF "ROTATION OF THE EARTH" (1718)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Alfred Stroh (*Opera Quaedam* 3:328) states that an autograph manuscript was then in the possession of Jarl Ernberg, Stockholm. Wainscot, in *Additions to Hyde's Bibliography* (1967), makes the same statement.

*Traditional title:* *Earth's Revolution*

*Original title:* *En ny mening om jordens och planeternas gång och stånd . . .* [A New Opinion on the Earth's and Planets' Moving and Halting . . . ]

*Length:* 32 pages

*Written:* 1718

*Reference numbers:* Stroh and Ekelöf 46; Wainscot 50a

A draft of P48. See also U33. No English translation of this draft exists. For a Swedish text, see *Opera Quaedam* 3:283–298.

### **U39 MEMORANDUM PROPOSING REDEMPTION OF TOKEN CURRENCY (1719)**

*Language and form:* Swedish prose

*Status:* Original extant

*Traditional titles:* *Memorial on Redemption of Tokens; Proposal for Redemption of Token Currency*

*Original title:* *Förslag till myntetecknens och sedlarnas inlösen* [A Proposal for Redeeming the Tokens and Paper Currency]

*Length:* 10 pages

*Written:* February 26, 1719

*Reference numbers:* [Not listed]

For an English translation, see *Letters and Memorials* 205–211.

### **P48 ROTATION OF THE EARTH (1719)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Author's copy in the Swedish Royal Academy of Sciences

*Traditional title:* *Earth's Revolution*

*Original title:* *Om jordenes och planeternas gång och stånd* [On the Motion and Rest of the Earth and the Planets]

*Publication facts:* Skara: A. Kiellberg's Widow, [1719]. 40 pages.

*Reference numbers:* Tafel 18; Hyde 51:124; Stroh and Ekelöf 46; Whitehead 60

See also U33, U38. For an English translation, see *The Motion and Position of the Earth and Planets* [translated by L. P. Ford] (London: Swedenborg Society, 1915).

#### **P49 HEIGHT OF WATER (1719)**

*Language and form:* Swedish prose

*Traditional title:* *Height of Water*

*Original title:* *Om wattnens högd, och förra werldens starcka ebb och flod* [On the Height of Water, and the Great Ebb and Flow of the Primeval World]

*Publication facts:* Uppsala: Johan Henrich Werner, 1719. 16 pages.

*Reference numbers:* Tafel 19; Hyde 52:127; Stroh and Ekelöf 47; Whitehead 61

A second, enlarged edition was published in Stockholm in the same year; see P50 below. Suggests geological evidence in Sweden confirming the Genesis flood. No English translation of this edition exists.

#### **U40 NOTES ON GEOMETRY, ALGEBRA, AND SCIENCE (1719)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 86

*Traditional title:* *Geometry and Algebra*

*Original title:* *Geometrica et Algebraica* [Observations on Geometry and Algebra]

*Length:* 203 pages

*Written between:* 1718 and 1720

*Reference numbers:* Tafel 16; Hyde 58:143; Stroh and Ekelöf 53; Whitehead 67



No English translation exists. Part of this manuscript, containing notes on geometry, algebra, and motion, is reproduced in Photolithographs 2:1–100; there is no reproduction of the rest.

#### **U41 LOST PAPER ON SMALL VIBRATIONS (1719)**

*Language and form:* Swedish prose

*Status:* Original not extant; no copies survive

*Traditional titles:* *Motive and Vital Essence; On Tremulation; Tremulations*

*Written before:* October 1719

*Reference numbers:* Tafel 21; Hyde 53:130

See also P46, U42. Swedenborg submitted this paper to the Board of Health in Stockholm.

#### **U42 ANOTHER DRAFT ON SMALL VIBRATIONS (1719)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Motive and Vital Essence; On Tremulation; Tremulations*

*Original title:* [Untitled]

*Length:* 50 pages

*Written between:* Summer 1719 and February 1720

*Reference numbers:* Tafel 21; Hyde 53:130; Stroh and Ekelöf 48; Whitehead 62

See also P46, U41. For an English translation, see *Tremulation* 9–76.

#### **U43 DRAFTS ON SWEDISH BLAST FURNACES (1719)**

*Language and form:* Swedish prose

*Status:* Originals extant

*Repositories:* See below, under “Length”

*Traditional titles:* *Blast-Furnaces; Blast Furnaces*

*Original title:* *Beskrifning öfwer swänska masugnar och theras blåsningar* [Description of Swedish Blast Furnaces and Their Methods of Blasting Air]

*Length:* 86 pages (Board of Mines copy); 138 pages (Swedish Royal

Academy of Sciences copy); 32 pages (Swedish Royal Library copy)

*Written before or on:* November 2, 1719

*Reference numbers:* Tafel 20; Hyde 54:133–135; Stroh and Ekelöf 49; Whitehead 63

No English translation or reproduction of the originals exists.

#### **U44 DRAFT ON DISCOVERING MINES (1719)**

*Language and form:* Swedish prose

*Status:* Original extant

*Traditional title:* *Discovering Mines*

*Original title:* *Nya anledningnar till grufwors igenfinnande . . .* [New Hints for the Discovery of Mines . . .]

*Length:* 14 pages

*Written before or during:* November 1719

*Reference numbers:* Tafel 22; Hyde 56:140; Stroh and Ekelöf 51; Whitehead 65

This piece suggests that veins of ores have properties in the earth that determine the type of vegetation on the surface. It was read before the Society of Sciences, Uppsala, February 5, 1720. For an English translation, see *Scientific and Philosophical Treatises* 51–64.

#### **P50 HEIGHT OF WATER, SECOND EDITION (1719)**

*Publication facts:* Uppsala: Johan Henrich Werner, 1719. 40 pages.

*Reference numbers:* Tafel 19; Hyde 52:128; Stroh and Ekelöf 47

For the first edition, see P49 above. The second edition was read before the Society of Sciences, Uppsala, and was reviewed in *Acta Literaria Sveciae* in 1720. For an English translation, see *Height of Water*, translated by Joseph E. Rosenquist, in *Scientific and Philosophical Treatises* 17–50.

#### **P51 PROPOSED CHANGE IN MONEY AND MEASURES (1719)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Author's copy in the Swedish Royal Academy of Sciences

*Traditional title:* *Money and Measures*

*Original title:* *Förslag til vårt mynts och måls indelning så at reknin-  
gen kan lettas och alt bråk afskaffas* [Proposal to Divide Our  
Money and Measures So That Calculation Would Be Easy and  
Fractions Eliminated]

*Publication facts:* Stockholm: [Johan Henrich Werner's] Royal Press,  
1719. 8 pages.

*Reference numbers:* Tafel 24; Hyde 55:138; Stroh and Ekelöf 50;  
Whitehead 64

An anonymously published plan to divide Sweden's coinage on the decimal system. No English translation exists. In a letter to Benzelius dated December 1, 1719, Swedenborg—apparently depressed at the lack of public response to his domestic proposals—said that it was very probable that what he had printed in this memorandum recommending adoption of the decimal system in their country's coinage and measures would be his last word on the subject.

## **P52 DOCKS, LOCKS, AND SALTWORKS (1719)**

*Language and form:* Swedish prose

*Traditional titles:* *Docks, Canal Locks, and Salt Works; Docks, Sluice-  
and Salt-Works; Docks, Sluice, and Salt Works*

*Original title:* *Underrettelse om docken, slysswercken, och saltwercket*  
[Information on Docks, Locks, and Saltworks]

*Publication facts:* [Stockholm: Johan Henrich Werner], 1719. 8  
pages.

*Reference numbers:* Tafel 23; Hyde 57:142; Stroh and Ekelöf 52;  
Whitehead 66

Published anonymously. No English translation of this version exists. The paper describes the docks at Karlsrona and the locks at Karlsgraf and Trolhätta. Much of this material, rewritten in Latin, became part of P56, under the heading "Nova Artificia . . . [New Devices . . .]."

## **U45 DRAFT ON THE FALL AND RISE OF LAKE WENNER (1720)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional titles:* *Fall and Rise of Lake Wenner; Fall and Rise of Wenner*

*Original title:* *Om Wennerns fallande och stigande . . .* [On the Fall and Rise of Wenner . . .]

*Length:* 7 pages (Swedish Royal Academy of Sciences copy); 12 pages (another copy not in Swedenborg's handwriting)

*Written before or during:* July 1720

*Reference numbers:* Tafel 25; Hyde 60:148–149; Stroh and Ekelöf 55; Whitehead 69

Both the original Swedish treatise and the Latin abstract are reprinted in *Opera Quaedam* 1. For an English translation, see *Scientific and Philosophical Treatises* 65–73.

#### **U46 PAPER ON FINDING LONGITUDES (1721)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden, codex 14a, number 108

*Traditional title:* *Finding Longitude*

*Original title:* *I[n] N[omine] D[omini]: Methodus Nova Inveniendi Longitudines Locorum Terra Marique Ope Lunae* [In the Name of the Lord: A New Method of Finding the Longitudes of Places on Land and at Sea with the Help of the Moon]

*Length:* 12 pages

*Written before or during:* June 1721

*Reference numbers:* Hyde 64:166; Stroh and Ekelöf 62

This paper was read before the Society of Sciences, Uppsala, on June 9, 1721. No English translation exists. See also P35–P37, P44, P56, P62, P67, P99, P115.

#### **P53 SIGNS OF EARTH'S FORMER SUBMERSION (1721)**

*Language and form:* Latin prose

*Traditional title:* *Indications of the Deluge*

*Original title:* “Epistola Nobiliss. Emanuelis Svedenborgii ad Vir

Celeberr. Jacobum a Melle [A Letter from Nobleman Emanuel Swedenborg to the Celebrated Jacob a Melle]"

*Publication facts:* In *Acta Literaria Sveciae* 1 (July–September 1721):192–196.

*Reference numbers:* Tafel 27; Hyde 61:152; Stroh and Ekelöf 58; Whitehead 70

This letter was read before the Society of Sciences on May 26, 1721. Original Latin found in *Opera Quaedam* 1:54–57. For an English translation, see *Scientific and Philosophical Treatises* 74–79; and *Letters and Memorials* 248–252.

#### **P54 CHEMISTRY AND PHYSICS (1721)**

*Language and form:* Latin prose

*Traditional titles:* *Chemistry*; *Principles of Chemistry*; *Principles of Natural Things*

*Original title:* *Prodromus Principiorum Rerum Naturalium, sive Novorum Tentaminum Chymiam et Physicam Experimentalem Geometrice Explicandi* [A Precursor to the Basic Principles of Nature or of New Attempts at a Geometrical Explanation of Chemistry and Experimental Physics]

*Publication facts:* Amsterdam: Johan Oosterwyk, 1721. 203 pages.

*Reference numbers:* Tafel 28; Hyde 62:157; Stroh and Ekelöf 60; Whitehead 71

Published anonymously, at the same time as P55 and P56. For the second and third editions, see P65 and P97. See also P68. Original Latin version reprinted in *Opera Quaedam* 3. For an English translation, see *Chemistry* 1–179.

#### **P55 IRON AND FIRE (1721)**

*Language and form:* Latin prose

*Traditional title:* *Iron and Fire*

*Original title:* *Nova Observata et Inventa circa Ferrum et Ignem, et Praecipue circa Naturam Ignis Elementarem; Una cum Nova Camini Inventione* [New Observations and Discoveries Regarding Iron and Fire, Especially the Elementary Nature of Fire; Also a New Furnace Design]

*Publication facts:* Amsterdam: Johan Oosterwyk, 1721. 56 pages.

*Reference numbers:* Tafel 29; Hyde 63:162; Stroh and Ekelöf 61; Whitehead 72

Published anonymously, at the same time as P54 and P56. For the second and third editions, see P66 and P98. Original Latin version reprinted in *Opera Quaedam*. For an English translation, see *Chemistry* 181–211.

### **P56 FINDING LONGITUDES (1721)**

*Language and form:* Latin prose

*Traditional title:* *Finding Longitudes*

*Original title:* *Methodus Nova Inveniendi Longitudines Locorum Terra Marique Ope Lunae* [A New Method of Finding the Longitudes of Places on Land and at Sea with the Help of the Moon]

*Publication facts:* Amsterdam: Johan Oosterwyk, 1721. 55 pages.

*Reference numbers:* Tafel 30, 31; Hyde 64:167; Stroh and Ekelöf 62, 63; Whitehead 73

Published anonymously, at the same time as P54 and P55. Continues Swedenborg's idea for determining longitude using the moon. For Swedenborg's response to a critique of this publication, see P62. For the second, third, and fourth editions of this book, see P67, P99, and P115. See also P35–P37, P44, P52, U46. For an English translation, see *Chemistry* 213–241; and *Mechanical Inventions*.

### **U47 DRAFT OF "MISCELLANEOUS OBSERVATIONS" (1721)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzelius Collection, Linköping, Sweden, codex 14a, number 148

*Traditional title:* *Miscellaneous Observations*

*Original title:* [Untitled]

*Length:* 18 pages

*Written before or during:* November and December 1721

*Reference numbers:* Tafel 33; Hyde 65:173; Stroh and Ekelöf 65

Draft of P57–P58. See also U48. No English translation or reproduction of the original exists.

**U48 POSTSCRIPT TO “MISCELLANEOUS  
OBSERVATIONS” (1721)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzeli-  
us, Linköping, Sweden, codex 14a, number 148

*Traditional titles:* *Miscellaneous Observations; Postscript to Miscella-  
neous Observations*

*Original title:* [Untitled]

*Length:* 1 page

*Written:* December 15, 1721

*Reference numbers:* Hyde 65:173; Stroh and Ekelöf 64; Whitehead  
74

This was a letter attached to a draft of “Miscellaneous Observa-  
tions” (see U47) sent to Benzelius. See also P57–P58. No English  
translation or reproduction of the original exists.

**P57 MISCELLANEOUS OBSERVATIONS, VOLUME 1  
(1722)**

*Language and form:* Latin prose

*Traditional title:* *Miscellaneous Observations*

*Original title:* *Miscellanea Observata circa Res Naturales, et Praeser-  
tim circa Mineralia, Ignem, et Montium Strata* [Miscellaneous  
Observations of Phenomena in Nature, Especially Regarding  
Minerals, Fire, and the Strata of Mountains]

*Publication facts:* Parts 1–3, Leipzig: 1722. 179 pages.

*Reference numbers:* Tafel 33; Hyde 65:175; Stroh and Ekelöf 65;  
Whitehead 75

See also P58, U47–U48. For an English translation, see *Ob-  
servations*.

**P58 MISCELLANEOUS OBSERVATIONS, VOLUME 2  
(1722)**

*Original title:* *Pars Quarta Miscellaneorum Observationum circa  
Res Naturales, et Praecipue circa Mineralia, Ferrum, et Stallactitas  
in Cavernis Baumannianis* [Miscellaneous Observations of

Phenomena in Nature Part 4, Especially Regarding Minerals, Iron, and the Stalactites in Baumann's Cave]

*Publication facts:* Part 4, Schiffbeck: Hermann Heinrich Holle, 1722. 56 pages.

*Reference numbers:* Tafel 33; Hyde 65:176; Stroh and Ekelöf 65; Whitehead 75

See also P57, U47–U48. For an English translation, see *Observations*.

### **P59 VERSES ON URANIA'S METAMORPHOSIS (1722)**

*Language and form:* Latin poetry

*Traditional titles:* *Love and Metamorphoses of Urania; Love and Metamorphosis of Urania; Ode to Count Wellingk*

*Original title:* *Ad . . . Comitem de Wellingk, Musarum Patronus* [To . . . Count Vellingk, Patron of the Muses]

*Publication facts:* Schiffbeck: Hermann Heinrich Holle, 1722. 8 pages.

*Reference numbers:* Tafel 34; Hyde 66:185; Stroh and Ekelöf 66; Whitehead 76

The author is identified as “E. S.” Count Mauritz Vellingk (1651–1727) was a Swedish officer and diplomat; the poem was presented to him on April 27, 1727. For a Latin text, English translation, and commentary, see *Ludus* 72–81, 158–162.

### **U49 DRAFT VERSES TO AUGUSTINUS (1722)**

*Language and form:* Latin poetry

*Status:* Original extant

*Traditional titles:* *Augustinus; Verses Entitled Augustinus*

*Original title:* *Augustinus*

*Length:* 4 lines and a dedication on a piece of paper

*Written during:* 1722?

*Reference numbers:* Stroh and Ekelöf 67; Whitehead 77; Wainscot 66a

No English translation exists. For a Latin text, see Stroh and Ekelöf, 23–24.



**P60 HEAT CONSERVATION (1721)**

*Language and form:* Latin prose

*Traditional title:* *Conserving Heat*

*Original title:* “Novae Regulae de Caloris Conservatione in Conclavibus [New Principles concerning the Conservation of Heat in Rooms]”

*Publication facts:* In *Acta Literaria Sveciae* 1 (April–June 1722): 282–285.

*Reference numbers:* Tafel 32; Hyde 67:190; Stroh and Ekelöf 68; Whitehead 78

Original Latin reproduced in Photolithographs 1. For an English translation, see *Observations* 153–156.

**U50 LETTER TO FREDERICK I ON WORKING COPPER (1722)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the state archives, Stockholm, and in the Diocesan Library, Benzelius Collection, Linköping, Sweden

*Traditional title:* *Working Copper*

*Original title:* *Stormägstigste allernådigste konung* [Most Mighty and Gracious King]

*Length:* 2 pages (Archives of Board of Mines copy); 2 pages (Diocesan Library in Linköping copy)

*Written:* July 14, 1722

*Reference numbers:* Hyde 68:193–194; Stroh and Ekelöf 69; Whitehead 79

A copy of this letter was read before the Society of Sciences, Uppsala, August 17, 1722. Reproduced in Photolithographs 1. For an English translation, see *Letters and Memorials* 263–265; and *Documents* 1:408–410.

**U51 MANUSCRIPT ODE TO FREDERICK I (1722)**

*Language and form:* Latin poetry

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzeli-Collection, Linköping, Sweden

*Traditional titles:* *Festal Ode to Fredrik I; Ode to Fredrik I*

*Original title:* *Festivitas ad Diem in Fastis Solennem Frederici . . .* [A Celebration of the Name-Day of Frederick . . . ]

*Length:* 14 lines

*Written before or during:* July 1722

*Reference numbers:* Hyde 69:197; Stroh and Ekelöf 70; Whitehead 80

Original Latin reproduced in Photolithographs 1 and *Opera Poetica*. For a Latin text, English translation, and commentary, see *Ludus* 82–83, 162–164. Another English translation can be found in *Letters and Memorials* 266.

## U52 PAPER IN REPLY TO QUENSEL (1722)

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Benzeli-Collection, Linköping, Sweden

*Traditional titles:* *Reply to Quensel; Reply to Quenzel*

*Original title:* *Amicum Responsum ad Objectionem Factam a Celeberr. Dn. Professore Quenzel contra Cel. Assess. Swedenborgii Novam Methodum Longitudinis Inveniendae Datum in Absentia Auctoris ab Amico* [Friendly Response to the Objection Raised by Professor Quensel to Assessor Swedenborg's New Method of Finding the Longitude, Delivered in the Author's Absence by a Friend]

*Length:* 2 pages

*Written before or during:* August 1722

*Reference numbers:* Hyde 70:199; Stroh and Ekelöf 71; Whitehead 81

This paper, read before the Swedish Royal Academy of Sciences on August 17, 1722, was soon published; see P62. No English translation exists. For a reproduction of the original, see Photolithographs 1:203–204.

## P61 DEFLATION AND INFLATION (1722)

*Language and form:* Swedish prose

*Traditional titles:* *Swedish Currency and Finance; Swedish Money*

*Original title:* *Oförgripelige tanckar om swenska myntetz förnedring och förhögnig* [Modest Thoughts on the Deflation and Inflation of Swedish Currency]

*Publication facts:* Stockholm: Johan Henrich Werner, 1722. 20 pages.

*Reference numbers:* Tafel 36; Hyde 72:203; Stroh and Ekelöf 75; Whitehead 84

Published anonymously. A revised and expanded version of this pamphlet was published in 1771; see P125. See “Modest Thoughts on the Deflation and Inflation of Swedish Coinage,” draft translations by A. Acton and B. Boyesen, *Studia Swedenborgiana* 6, no. 2 (January 1987):5–21, for an English translation of this early work.

## **P62 REPLY TO QUENSEL (1722)**

*Language and form:* Latin prose

*Traditional titles:* *Reply to Quensel*; *Reply to Quenzel*

*Original title:* “Amicum Responsum ad Objectionem Factam a Celeberr. Dn. Profess. C. Quensel contra Nobiliss. Dn. Assessor. E. Svedenborgii Novam Methodum Longitudinis Inveniendae . . . [Friendly Response to an Objection Raised by the Celebrated Professor Quensel to the Noble Assessor E. Swedenborg’s New Method for Finding Longitude . . . ]”

*Publication facts:* In *Acta Literaria Sveciae* 1 (July–September 1722):315–317.

*Reference numbers:* Hyde 70:201; Stroh and Ekelöf 71; Whitehead 81

See also U52. A “friendly reply” to Quensel, who had criticized Swedenborg’s data in *Finding Longitudes* (P56) above. Reproduced in original Latin in Photolithographs 1. For an English translation, see *The New Philosophy* 32:118–120.

## **U53 DRAFT ON MAGNETS (1722)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 81

*Traditional titles:* *On the Magnet; The Magnet*

*Original title:* *De Magnete et Diversis Ejus Qualitatibus* [On Magnets, and Their Various Properties]

*Length:* 297 pages

*Written before or during:* 1722

*Reference numbers:* Tafel 37; Hyde 71:202; Stroh and Ekelöf 74; Whitehead 82

Contains thirty-four illustrations. Portions of the work were later used in Swedenborg's three-volume project on philosophy and metallurgy (see P68–P70). No English translation or reproduction of the original exists. The original Latin is reproduced in Photostats codex 81.

#### **U54 DRAFT CALCULATION OF CURRENCY (1722)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Diocesan Library, Linköping, Sweden

*Traditional titles:* *Calculation concerning Currency; Swedish Currency and Finance*

*Original title:* *Calculation öfwer 100rd. smt. silfwer . . .* [Calculation of 100 smt.<sup>5</sup> of silver . . . ]

*Length:* 10 pages

*Written before or during:* 1722

*Reference numbers:* Whitehead 83; Wainscot 71a

This document largely comprises mathematical sums. No English translation exists. For a reproduction, see *Epistolae et Autographa* [Letters and Autograph Manuscripts], vol. 2, edited by Alfred Acton (Bryn Athyn, Pa.: Academy of the New Church Library, 1934), 287–291.

#### **P63 HYDROSTATICS (1722)**

*Language and form:* Latin prose

*Traditional title:* *Hydrostatics*

*Original title:* “Expositio Legis Hydrostaticae, Qua Demonstrari Potest Effectus et Vis Aquae Diluvianae Altissimae in Saxa et

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5. “Smt.” is an old Swedish currency abbreviation for *silvermynt*, a unit of currency.

Materias Fundi Sui [Explanation of a Hydrostatic Law That Proves the Effect and the Power That the Deepest Floodwaters Have on Rocks and Materials at the Bottom]”

*Publication facts:* In *Acta Literaria Sveciae* 1 (October–December 1722):353–356.

*Reference numbers:* Tafel 35; Hyde 73:205; Stroh and Ekelöf 76; Whitehead 85

For an English translation, see *Scientific and Philosophical Treatises* 80–84.

#### **P64 PROSPECTUS OF A WORK ON METALLURGY (1722)**

*Language and form:* Latin prose

*Traditional title:* *Genuine Treatment of Metals*

*Original title:* *De Genuina Metallorum Tractatione* [On the Best Way to Process Metals]

*Publication facts:* [N.p.], 1722. 4 pages.

*Reference numbers:* Tafel 38; Stroh and Ekelöf 83; Whitehead 86; Wainscot 67a

An advertisement to raise subscriptions for a proposed book of nineteen parts. Only four parts were later written (see U62–U65), and none of those was published. No English translation exists.

#### **U55 MEMORANDUM ON BALANCE OF TRADE (1723)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the state archives, Stockholm

*Traditional titles:* *Memorial on Balance of Trade; Swedish Finance*

*Original title:* *Swedenborgs memorial angående balancen i handelen* [Swedenborg’s Memorandum concerning Balance of Trade]

*Length:* 12 pages

*Written before or on:* February 5, 1723

*Reference numbers:* Hyde 74:207; Stroh and Ekelöf 77; Whitehead 87

For an English translation, see *Letters and Memorials* 289–296; and *Documents* 1:471–474, doc. 168.

### U56 MEMORANDUM AGAINST THE PRIORITY GIVEN TO NOBLER METALS (1723)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript among papers of the Bergs-Collegium in archives of the Commerce-Collegium, Stockholm

*Traditional titles:* *Discrimination against Iron; Memorial in Favor of Iron; Mining Copper and Iron*

*Original title:* *Swedenborgs memorial angående bearbetandet af jern och koppar i Sverige* [Swedenborg's Memorandum concerning the Working of Iron and Copper in Sweden]

*Length:* 4 pages

*Written before or on:* February 18, 1723

*Reference numbers:* Hyde 75:209; Stroh and Ekelöf 78; Whitehead 88

A proposal to eliminate the favored status of copper in mining areas and instead produce more iron for export. The original Latin is reproduced in Photostats codex 84. For an English translation, see *Letters and Memorials* 301–303; and *Documents* 1:475–476, doc. 169.

### U57 FIRST MEMORANDUM AGAINST EXCLUDING FOREIGN TRADERS (1723)

*Language and form:* Swedish prose

*Status:* Original extant

*Traditional title:* *Memorial against Exclusion of Foreign Traders*

*Original title:* [Untitled]

*Length:* 1 page

*Written before or on:* April 2, 1723

*Reference numbers:* Hyde 75:209; Stroh and Ekelöf 78; Whitehead 88

See also U59. For an English translation, see *Letters and Memorials* 305.

### U58 MEMORANDUM ON ESTABLISHING IRONWORKS (1723)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript among papers of the Bergs-

Collegium in archives of the Commerce-Collegium, Stockholm

*Traditional titles:* *Establishing Iron-Works; Establishing Iron Works*

*Original title:* *Swedenborg's memorial angående jernverks anläggande i Sverige* [Swedenborg's Memorandum concerning Establishing Ironworks in Sweden]

*Length:* 8 pages

*Written before or on:* April 11, 1723

*Reference numbers:* Hyde 76:211; Stroh and Ekelöf 79; Whitehead 89

For an English translation, see *Letters and Memorials* 306–309; and *Documents* 1:480–482.

#### **U59 SECOND MEMORANDUM AGAINST EXCLUDING FOREIGN TRADERS (1723)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in library of House of Nobles, Stockholm

*Traditional titles:* *Exclusion of Foreign Traders; Memorial against Exclusion of Foreign Traders; Memorial on Exclusion of Foreign Traders*

*Original title:* [Untitled]

*Length:* 9 pages

*Written before or on:* April 13, 1723

*Reference number:* Wainscot 76a

See also U57. For an English translation, see *Letters and Memorials* 310–313.

#### **U60 MEMORANDUM ON PRODUCTION OF IRON (1723)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript among papers of the Bergs-Collegium in archives of the Commerce-Collegium, Stockholm

*Traditional titles:* *Memorial in Favor of Iron; Production of Iron*

*Original title: Swedenborgs memorial angående jernproduktionen i Sverige* [Swedenborg's Memorandum concerning the Production of Iron in Sweden]

*Length:* 3 pages

*Written between:* May 15 and 22, 1723

*Reference numbers:* Hyde 77:213; Stroh and Ekelöf 80; Whitehead 90

For an English translation, see *Letters and Memorials* 315–318; and *Documents* 1:477–480.

#### **U61 LOST DRAFT ON COPPER (1724)**

*Language and form:* Latin prose

*Status:* Original not extant; no copies survive

*Traditional title:* *On Copper*

*Written between:* January and March 1724

*Reference numbers:* Hyde 78:215; Whitehead 91

Hyde presumes that this material formed the basis for P70, pages 105–109, citing as evidence Swedenborg's letter of November 27, 1729, to Secretary Celsius of the Society of Sciences in which he states, “. . . I will write out what I have collected on the native copper and the precipitations whereby copper is obtained in several Swedish mines.”

#### **U62 FAIR COPY ON EXTRACTING SILVER (BETWEEN 1724 AND 1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *On Silver*

*Original title:* *De Secretione Argenti a Cupro . . .* [On the Extraction of Silver from Copper . . . ]

*Length:* 367 pages

*Written between:* 1724 and 1733

*Reference numbers:* Tafel 38:3; Hyde 79:216; Stroh and Ekelöf 83; Whitehead 92



See P64, U63–U65. This material was used in the writing of P70, part 1. No English translation exists. For a reproduction of the original, see Photostats codex 84.

**U63 FAIR COPY ON VITRIOL (BETWEEN 1724 AND 1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *On Vitriol*

*Original title:* *De Victriolo deque Modis Victriolum Elixandi . . .* [On Vitriol and on Methods of Boiling Vitriol . . . ]

*Length:* 450 pages

*Written between:* 1724 and 1733

*Reference numbers:* Tafel 38:4; Hyde 80:217; Stroh and Ekelöf 83; Whitehead 93

See P64, U62, U64–U65. Contains three illustrations. No English translation exists. For a reproduction of the original, see Photostats codex 85.

**U64 FAIR COPY ON SULFUR AND PYRITES (BETWEEN 1724 AND 1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *On Sulphur and Pyrites*

*Original title:* *De Sulphure et Pyrite* [On Sulfur and Pyrites]

*Length:* 331 pages

*Written between:* 1724 and 1733

*Reference numbers:* Tafel 38:1; Hyde 81:218; Stroh and Ekelöf 83; Whitehead 94

See P64, U62–U63, U65. Contains three illustrations. Used in writing P70, part 2. No English translation exists. For a reproduction of the original, see Photostats codex 82.

**U65 FAIR COPY ON SALT (BETWEEN 1724 AND 1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *On Common Salt; On Salt*

*Original title:* *De Sale Communi: H.E., de Sale Fossili vel Gemmeo, Marino, et Fontano* [On Common Salt: That Is, on Rock or Glittering Salt, Sea Salt, and Spring Salt]

*Length:* 329 pages

*Written between:* 1724 and 1733

*Reference numbers:* Tafel 38:2; Hyde 82:219; Stroh and Ekelöf 83; Whitehead 95

See P64, U62–U64. For an English translation, see Michael V. David and J. Durban Odhner, trans., “On Common Salt,” *The New Philosophy* 86:150–165; 87:397–411; 88:542–554, 595–606; 90:256–280; 91:650–653, 698–701; 92:47–49, 94–97; 94:599–637; 95:133–151.

**P65 CHEMISTRY AND PHYSICS, SECOND EDITION (1727)**

*Publication facts:* Amsterdam: Johan and Abraham Strander, 1727. 212 pages.

*Reference numbers:* Tafel 28; Hyde 62:158; Stroh and Ekelöf 60

Published anonymously, at the same time as P66 and P67. For the first and third editions, see P54 and P97.

**P66 IRON AND FIRE, SECOND EDITION (1727)**

*Publication facts:* Amsterdam: Johan and Abraham Strander, 1727. 56 pages.

*Reference numbers:* Tafel 29; Hyde 63:163; Stroh and Ekelöf 61

Published anonymously, at the same time as P65 and P67. For the first and third editions, see P55 and P98.

**P67 FINDING LONGITUDES, SECOND EDITION (1727)**

*Publication facts:* Amsterdam: Johan and Abraham Strander, 1727. 55 pages.

*Reference numbers:* Tafel 30, 31; Hyde 64:168; Stroh and Ekelöf 62

Published anonymously, at the same time as P65 and P66. For the first, third, and fourth editions, see P56, P99, and P115. See also P35–P37, P44, P62, U46.

**U66 ONE DRAFT FOR “BASIC PRINCIPLES OF NATURE” (1729)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *First Principles; Lesser Principia; Minor Principia*

*Original title:* *Sit Felix Faustumque!—Principia Rerum Naturalium ab Experimentis et Geometria sive ex Posteriori et Priori Educta*  
[May It Be Fortunate and Successful! The Basic Principles of Nature Derived through Both Experiments and Reasoning, That Is, Both Inductively and Deductively]

*Length:* 560 pages

*Written before or during:* November 1729

*Reference numbers:* Tafel 26; Hyde 59:145; Stroh and Ekelöf 89; Whitehead 96

See also P68, U67, U75. For an English translation, see *First Principles* 2:297–528. Tafel and Hyde originally dated this work to 1720, but a letter from Swedenborg to Anders Celsius of November 27, 1729 (see *Letters and Memorials* 436–437), convinced later scholars to move the date to 1729. The original Latin is reproduced in Photolithographs 2 and in *Opera Quaedam* 2:1–191. An English translation by R. W. Brown of the table of contents of this work appeared in *The New Philosophy* (1899):17–20, 23–26.

**U67 MISCELLANEOUS DRAFTS FOR “PHILOSOPHICAL AND METALLURGICAL WORKS” (1730)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional titles:* *Addenda to “Principia”; Adversaria in Principia Rerum Naturalium*

*Original titles:* *In Praefatione Mea ad Principia* [In My Preface to “Basic Principles of Nature”]; *De Puncti Attributis* [On the Attributes of the Point]; *De Ordine Particularum* [On the Order of the Particles]; *Quod Natura Sit Simile Telae Araneae* [Nature Is like a Spider’s Web]; *De Aqua Caementaria Hungariae* [On the Cement Liquid in Hungary]; *Processus Fusoris Cupri ad Cuttenberg, Bohemiae* [The Process for Smelting Copper Used in Cuttenberg, Bohemia]

*Length:* 27 pages

*Written between:* July 15, 1730, and August 21, 1733

*Reference numbers:* Tafel 40; Hyde 86:226

See also P68–P70, U66, U75. For an English translation, see *Scientific and Philosophical Treatises* 94–114.

## **U68 DRAFT ON THE MOTION OF THE ELEMENTS (1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Motion of the Elements*

*Original title:* *Generaliter de Motu Elementorum* [On the Motion of the Elements in General]

*Length:* 5 pages

*Written before or during:* May 1733

*Reference numbers:* Tafel 39; Hyde 83:220; Whitehead 99

A reproduction of the original is found in Photolithographs 3 and Photostats. For an English translation, see *Scientific and Philosophical Treatises* 85–93.

## **U69 JOURNAL OF 1733 TO 1734 (1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Journal*

*Original title:* [Untitled]

*Length:* 110 pages

*Written between:* October 1733 and March 1734

*Reference numbers:* Tafel 44; Hyde 88:250; Whitehead 105

See also U80. A reproduction of the original is found in Photolithographs 3 and Photostats. For an English translation, see *Documents* 2:6–74. In addition, a revised translation by A. Stroh in manuscript is in the library of Bryn Athyn College, Bryn Athyn, Pennsylvania.

### **U70 NOTES ON WOLFF'S "EMPIRICAL PSYCHOLOGY" (1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Wolff's Ontology and the Principia*

*Original title:* [Untitled]

*Length:* 48 pages

*Written between:* May 10, 1733, and March 4, 1734

*Reference numbers:* Tafel 42; Hyde 84:222; Whitehead 100

A comparison of Swedenborg's *Basic Principles of Nature* (see U66 and P68) with the views of Christian Wolff, whose work on empirical psychology was published in 1732. See also U71. A reproduction of the original is found in Photolithographs 3 and a portion of it in *Opera Quaedam* 2. For an English translation, see *Psychologica*. Acton's preface provides greatly detailed data about this work.

### **U71 QUOTATION FROM WOLFF'S "EMPIRICAL PSYCHOLOGY" (1733)**

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional title:* *Empirical Psychology*

*Original title:* [Untitled]

*Length:* 1 page

*Written during or after:* 1733

*Reference numbers:* Hyde 85:225; Whitehead 101

See also U70. No English translation exists. The Swedenborg Library in Bryn Athyn, Pa., and the Swedenborg Society in London have unpublished copies of the original, which was once in the possession of Swedenborgian translator Frank Sewall (1837–1915) of Washington, D.C.

**U72 EXTRACTS FROM SCHURIG AND TRANSLATION  
OF RICHTER (1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* See below

*Traditional titles:* *Human Body; Observations on the Human Body*

*Original title:* [Untitled]

*Length:* 53 pages

*Written between:* October 1733 and March 1734

*Reference numbers:* Tafel 43; Hyde 89:255; Whitehead 106

In this portion of his manuscripts, Swedenborg penned forty-three pages of extracts from Martin Schurig’s 1729 work *Muliebria Historico-medica* [A Historical and Medical Study of the Female Anatomy], and made a ten-page Latin translation from German of selections of Christian Friedrich Richter’s 1722 work *Höchst-nöthige Erkenntniss des Menschen* [The Most Necessary Knowledge concerning Humankind]. Although Swedenborg was originally thought to have authored the latter material, it is now clear that he translated it instead. No English translation, Latin edition, or reproduction of the extracts from Schurig exists; the original itself is found in codex 88, pages 131–152, 216–236, in the Swedish Royal Academy of Sciences. For an English translation of Swedenborg’s translation of portions of Richter, see *Scientific and Philosophical Treatises* 147–156.

**U73 DRAFT OF “THE INFINITE” ON THE SOUL-BODY  
MECHANISM (1733)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Mechanism of the Soul and Body*

*Original title:* *De Mechanismo Animae et Corporis* [Mechanism of the Soul and Body]

*Length:* 16 pages

*Written between:* Late 1733 and early 1734

*Reference numbers:* Tafel 41; Hyde 87:242

See also P71. A reproduction of the original is found in Photolithographs 3. For an English translation, see *Scientific and Philosophical Treatises* 123–146; see also Stroh's note on the first page of this entry concerning R. L. Tafel's conjecture in *Documents* 2:913–914.

### **P68 PHILOSOPHICAL AND METALLURGICAL WORKS I: BASIC PRINCIPLES OF NATURE (1734)**

*Language and form:* Latin prose

*Traditional titles:* *Basic Principles of Nature; Philosophical and Metallurgical Works; Philosophical and Mineralogical Works; Principia*

*Original title:* *Principia Rerum Naturalium sive Novorum Tentaminum Phaenomena Mundi Elementaris Philosophice Explicandi* [Basic Principles of Nature or of New Attempts to Explain Philosophically the Phenomena of the Natural World]

*Publication facts:* Dresden and Leipzig: Frederick Hekel, 1734. 468 pages.

*Reference numbers:* Tafel 45; Hyde 86:228; Stroh and Ekelöf 95; Whitehead 102

The first volume of a three-volume set; see P69–P70. See also U53, U66, U67, U75. For a facsimile of the first edition, see the edition published in 1954 by the Swedenborg Institute, Basel, Switzerland.

The first complete English translation of this work was done by Augustus Clissold, *The Principia; or the First Principles of Natural Things, Being New Attempts Toward a Philosophical Explanation of the Elementary World*, 2 vols. (1845–1846; rpt. Bryn Athyn, Pa.: Swedenborg Scientific Association, 1976). Included in the appendix are translations of the prefaces to the companion works on iron and copper.

A second complete English version of this work is *First Principles*. Nearly half of volume 2 is devoted to a translation of the so-called Lesser (Minor) Principia (see U66). The appearance of this new edition was noted editorially in *The New Philosophy* (July 1912),

extending hearty congratulations to the publisher but at the same time calling attention to some strong initial adverse criticism at the inclusion of some comments by Frank W. Very and Sir W. F. Barrett that were construed to be negative.

Then, a year later, in the July 1913 issue of *The New Philosophy*, Alfred Acton devoted half the issue to a scathingly negative review of this edition, challenging the claim that it was a new translation, calling attention in detail to many “ignorant and ludicrous blunders,” and concluding: “. . . we must give wholesale and well-nigh unqualified condemnation to the publication.”

Then, to come full circle, in the October 1919 edition of *The New Philosophy*, there is an article by Ernst Pfeiffer, “A few notes on Clissold’s translation of *The Principia*,” in which he notes that while “it is true that the ‘revised’ edition published in London in 1912 is much worse than that by Clissold, London 1846 . . . it must also be said that very many of the erroneous renderings have been copied from Clissold.” He then goes on to detail, in several pages, portions of Clissold’s work with which he disagrees. *Caveat lector!*

## **P69 PHILOSOPHICAL AND METALLURGICAL WORKS II: IRON (1734)**

*Original title:* *Regnum Subterraneum sive Minerale: De Ferro . . .*

[The Subterranean or Mineral Kingdom: On Iron . . .]

*Publication facts:* Dresden and Leipzig: Frederick Hekel, 1734. 400 pages.

*Reference numbers:* Tafel 45; Hyde 86:229; Stroh and Ekelöf 95; Whitehead 102

The second volume of a three-volume set; see P68, P70. See also U53. No English translation exists. However, there are a number of translations in other languages.

The chapter on converting iron into steel was translated into French and printed in Strasbourg in 1737. “Traduction de Quelques Chapitres Tirés du Livre de M. Swedenborg, sur la Manière de Convertir le Fer, Crud ou de Fonte en Acier, en divers lieux [A Translation of Several Chapters Taken from Swedenborg’s Volume on How to Convert Iron—Raw or Cast—into Steel in



Various Ways].” In *Traité sur l’Acier d’Alsace, ou l’Art de Convertir le Fer de Fonte en Acier* [Treatise on the Steel of Alsace; or, The Art of Converting Cast Iron into Steel]. Strasbourg: Jean Renauld Dulsecker, 1737.

A Swedish excerpt was published in Stockholm in 1753. “Utdrag af någre Herr Assessor Svedenborgs Anmärkningar, om Ståhl, öfwersatte från Fransöskan [Excerpt of Some Observations by Assessor Swedenborg on Steel, Translated from French].” In *Tractat om Ståhltilwärdning i Alsas. Eller Konsten, at af Tackjärn tilwarka Ståhl* [Treatise on Steel Production in Alsace; or, The Art of Making Steel from Pig Iron]. Stockholm: Peter Jöransson Nyström, 1753.

Part 1 was translated into French and published as “*Traité du fer, par M. Swedenborg; traduit du Latin par M. Bouchu* [Treatise on Iron by Mr. Swedenborg, Translated from Latin by Mr. Bouchu]” in *Descriptions des Arts et Metiers* [Descriptions of Arts and Methods], vol. 1, Paris, 1762. It was included as the fourth part of a section on forges and iron furnaces. There is a copy in the library of the British Museum.

In 1923 Wahlström & Widstrand of Stockholm published a 455-page Swedish translation of the entire work on iron, *Mineralriket av Emanuel Swedenborg, Assessor i Kungl. Svenska Bergscollegium, om järnet . . .* [Mineralogical Work by Emanuel Swedenborg, Assessor for the Royal Swedish Board of Mines, on Iron . . .]. Edited by Hj. Sjögren.

### **P70 PHILOSOPHICAL AND METALLURGICAL WORKS III: COPPER AND BRASS (1734)**

*Original title: Regnum Subterraneum sive Minerale: De Cupro et Orichalco . . .* [The Subterranean or Mineral Kingdom: On Copper and Brass . . .]

*Publication facts:* Dresden and Leipzig: Frederick Hekel, 1734. 550 pages.

*Reference numbers:* Tafel 45; Hyde 86:230; Stroh and Ekelöf 95; Whitehead 102

The third volume of a three-volume set; see P68–P69. See also U53, U61, U62, U64, U67. For an English translation, see *Swedenborg’s Treatise on Copper*, 3 vols., translated by Alfred Hodson

Searle (London: Swedenborg Society and British Non-Ferrous Metals Research Association, 1938).

### **P71 THE INFINITE (1734)**

*Language and form:* Latin prose

*Traditional titles:* *The Infinite; The Infinite and the Final Cause of Creation*

*Original title:* *Prodromus Philosophiae Ratiocinantis de Infinito, et Causa Finali Creationis: Deque Mechanismo Operationis Animae et Corporis* [Precursor to a Philosophy Reasoning about the Infinite and about the Final Cause of Creation; Also about the Operative Mechanism between the Soul and the Body]

*Publication facts:* Dresden and Leipzig: Frederick Hekel, 1734. 270 pages.

*Reference numbers:* Tafel 46; Hyde 87:244; Stroh and Ekelöf 96; Whitehead 103

See also P120, U73. This work, consisting of two distinct parts, was printed immediately after the large three-volume philosophical and metallurgical work and dedicated to Swedenborg's brother-in-law Eric Benzelius. The work was reviewed in *Acta Eruditorum* for 1735. An English translation of this review is in *The New Philosophy* (April 1930):195ff.

A first English edition, *Prodromus, or the Forerunner of a Reasoning Philosophy concerning the Infinite and the Final Cause of Creation; and Concerning the Mechanism of the Soul and the Body's Operation*, translated by three school boys, aged 12, 13, and 17, pupils of Wm. Cowherd, was privately published in Manchester in 1795.

The most useful English edition is *Forerunner of a Reasoned Philosophy Concerning the Infinite, the Final Cause of Creation; Also the Mechanism of the Operation of the Soul and Body*, 3rd ed., translated by James John Garth Wilkinson, with an introduction by Lewis F. Hite (London: Swedenborg Society, 1965), a revision of Wilkinson's 1847 edition (London: William Newbery).

### **U74 NOTES ABOUT FAITH IN CHRIST (1734)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Faith in Christ*

*Original title:* *De Fide in Christum* [On Faith in Christ]

*Length:* 1 page

*Written before or during:* February 1734

*Reference numbers:* Hyde 84:222; Wainscot 84a

A reproduction of the original is found in Photolithographs 4:140. For a Latin edition and English translation, see *Psychologica* 158–161.

### **U75    EXTRACTS FROM “BASIC PRINCIPLES OF NATURE” (1734)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Abstract of the Principia; Summary of the Principia*

*Original title:* *Ex “Principiis Rerum Naturalium” Meis* [Extracts from My “Basic Principles of Nature”]

*Length:* 37 pages

*Written between:* March 1734 and July 1736

*Reference numbers:* Tafel 47; Hyde 91:259; Whitehead 109

See also P68, U67. The original is reproduced in Photolithographs 3. For an English translation, see *Summary of the Principia*, translated by Alfred H. Stroh (Bryn Athyn, Pa.: Swedenborg Scientific Association, 1904).

Swedenborg wrote these summaries of the items covered in his *Principia* in the book that he used as a journal. See U69 above.

Although Hyde dates this paper 1736 (perhaps presuming it had to be written well after *Principia* [1734] was published), Stroh notes that the large work was completed in 1733 and thus Swedenborg could have abstracted this summary either before or shortly after the large work was published. See “Translator’s Note” in Stroh’s *Summary of the Principia*.

### **U76 DRAFT MEMORANDUM AGAINST WAR WITH RUSSIA (1734)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Declaring War against Russia; Project on War with Russia*

*Original title:* *Projekt* [Draft]

*Length:* 12 pages

*Written during or after:* July 1734

*Reference numbers:* Hyde 90:257; Stroh and Ekelöf 97; Whitehead 107

A memorandum to the Secret Committee in the House of Nobles on the folly of war against Russia. A reproduction of the original can be found in Photostats codex 56. For an English translation, see *Letters and Memorials* 468–475; and *Documents* 1:483–493.

### **U77 QUOTATIONS FROM WOLFF ON GENERAL KNOWLEDGE (1736)**

*Language and form:* Latin prose

*Status:* Original extant

*Original title:* *Ex Wolfio de Scientia Generali* [Extracts from Wolff on Knowledge in General]

*Length:* 93 pages

*Written:* July 21, 1736

*Reference number:* Hyde 84:222

No English translation exists. For a reproduction of the original, see Swedenborg 1870a, 273–365.

### **U78 NOTES ON THE INFINITE AND THE FINITE (1738)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *The Infinite and Finite; The Infinite and the Finite*

*Original title:* [Untitled]

*Length:* 8 pages

*Written before or during:* August 1738

*Reference numbers:* Hyde 92:262; Whitehead 110

The original is reproduced in Photolithographs 3. For an English translation, see *Scientific and Philosophical Treatises* 115–122.

### **U79 FIRST DRAFT OF THREE TRANSACTIONS ON THE BRAIN (1738)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional titles:* *The Brain; The Cerebrum*

*Original title:* [Untitled]

*Length:* 1,394 pages

*Written before or during:* August 1738

*Reference numbers:* Tafel 48; Hyde 100:312; Stroh and Ekelöf 98; Whitehead 120

See also U84, U88–U89, U111. This material is found in manuscript codex 65 in the Swedish Royal Academy of Sciences. Acton labeled this “the Venice work on the cerebrum.” For an English translation, see *Three Transactions* vol. 1.

### **U80 DRAFT SUMMARY OF TRIPS ABROAD (1739)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Journeys*

*Original title:* *Mina resors beskrifning* [Description of My Journeys]

*Length:* 45 pages

*Written before or during:* March 1739

*Reference numbers:* Tafel 49; Hyde 93:264; Whitehead 111

See also U69. Includes travel sketches for the years 1710, 1721, 1733, 1736, 1737, 1738, and 1739. Hyde (60) notes that “the earliest date given is 1710, and the latest is March 17, 1739. The entries for 1710, 1721, and 1733 are only summaries, and, with those in 1736 (from June 1 to July 21), appear to have been copied

into this codex from an original unknown.” The original is reproduced in Photolithographs 3. For an English translation, see *Documents* 2:3–6, 75–130.

A revised translation in manuscript of U69 and U80 by A. Stroh (n.d.) is in the library of Bryn Athyn College. It contains 308 pages of text and 57 pages of notes and index.

**U81 QUOTATIONS FROM OTHER AUTHORS  
CONCERNING MUSCLES (1739)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 65, pages 1913–1934

*Traditional title:* *Muscles in General*

*Original title:* *De Musculis in Genere* [Muscles in General]

*Length:* 22 pages

*Written during or after:* March 1739

*Reference numbers:* Hyde 94:274; Stroh and Ekelöf 98; Whitehead 112

A manuscript fragment of anatomical quotations from noted Dutch physician Hermann Boerhaave (1668–1738), Raymond Vieussens (1641?–1715), British physician and anatomist Thomas Willis (1621–1675), and James Benignus Winslow (1669–1760). The original is reproduced in Photostats codex 65.

**U82 NOTES ABOUT A PATHWAY TO KNOWLEDGE OF  
THE SOUL (1739)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Knowledge of the Soul*

*Original title:* *De Via ad Cognitionem Animae* [On the Pathway to a Knowledge of the Soul]

*Length:* 5 pages

*Written during or after:* March 1739

*Reference numbers:* Tafel 50; Hyde 95:275; Stroh and Ekelöf 98; Whitehead 113

The original is reproduced in Photostats codex 65. For an English translation, see *Scientific and Philosophical Treatises* 157–161; also *The Way to a Knowledge of the Soul* in *Psychological Transactions* 7–10.

### **U83 NOTES ABOUT FAITH AND GOOD WORKS (1739)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Faith and Good Works*

*Original title:* *De Fide et Bonis Operibus* [On Faith and Good Works]

*Length:* 21 pages

*Written during or after:* March 1739

*Reference numbers:* Tafel 51; Hyde 96:280; Stroh and Ekelöf 98; Whitehead 114

The original is reproduced in Photostats codex 65. For an English translation, see *Psychological Transactions* 11–18.

### **U84 QUOTATIONS FROM OTHERS' WORKS ON THE BRAIN (1739)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 88, pages 366–495, 544–713

*Traditional title:* *The Cerebrum*

*Original title:* [Untitled]

*Length:* 300 pages

*Written toward the end of:* 1739

*Reference number:* Hyde 100:314

See also U79, U88–U89, U111. This manuscript contains anatomical excerpts from British anatomist Humphrey Ridley (1653–1708), Vieussens, and Winslow. No English translation or reproduction of the original exists.

### **U85 NOTES ABOUT THE SKIN AND TONGUE (1740)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *The Skin and the Tongue*

*Original title:* *De Cute, deque Lingua* [On the Skin and Tongue]

*Length:* 12 pages

*Written around:* 1740

*Reference numbers:* Hyde 98:305; Whitehead 117

No English translation exists. For a reproduction of the original, see Photolithographs 6:1–12; and Photostats codex 55.

This fragmentary work belongs to the period in which Swedenborg thought of touch as the most general of the senses. It differs in content from the sections on the same subjects in the published work *Regnum Animale* (see P78–P80).

#### **U86 BRIEF NOTES ON CORPUSCULAR PHILOSOPHY (1740)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Corpuscular Philosophy in Brief*

*Original title:* *Philosophia Corpuscularis in Compendio* [Corpuscular Philosophy in Brief]

*Length:* 1 page

*Written around:* 1740

*Reference numbers:* Tafel 55; Whitehead 123

The original is reproduced in Photolithographs 6. For an English translation, see *Corpuscular Philosophy in Brief* in *Scientific and Philosophical Treatises* 162–164.

#### **U87 NOTES PROPOSING AN ALGEBRAIC LANGUAGE FOR PHILOSOPHY (1740)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional titles:* *Characteristic and Mathematical Philosophy of Universals*; *Philosophy of Universals*



*Original title: Philosophia Universalium Characteristica et Mathematica* [Philosophy of All Things Expressed in Characters and Mathematical Symbols]

*Length:* 5 pages

*Written around:* 1740

*Reference numbers:* Tafel 53; Whitehead 126

Swedenborg's attempt to devise what Leibniz called *mathesis universalis*, a sort of universal mathematical language. The original is reproduced in Photolithographs 6:265–269. For an English translation, see *Characteristic and Mathematical Philosophy of Universals* in *Scientific and Philosophical Treatises* 165–171.

### **U88 ADDITIONS TO FIRST DRAFT ON THE BRAIN (1740)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 57

*Traditional title:* *The Cerebrum*

*Original title:* [Untitled]

*Length:* 124 pages

*Written before or during:* January 1740

*References:* Tafel 54; Hyde 100:316

See also U79, U84, U89, U111. Acton labeled this the “Amsterdam additions.” For an English translation of all but the last forty pages of this material, see *Three Transactions* 2:7–122.

### **U89 SECOND, REARRANGED DRAFT ON THE BRAIN (1740)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 55

*Traditional title:* *The Cerebrum*

*Original title:* [Untitled]

*Length:* 627 pages

*Written before or during:* 1740

*Reference numbers:* Tafel 56a; Hyde 100:318

See also U79, U84, U88, U111. Acton labeled this the “Stockholm work.” Albeit heavily rearranged, some of this material has been translated in *The Brain*, translated and edited by R. L. Tafel, vol 1. (London: Swedenborg Society 1882); vol. 2 (London: James Speirs, 1887).<sup>6</sup>

### **P72 MEMOIR OF CHARLES XII (1740)**

*Language and form:* Swedish prose

*Traditional titles:* *Letter to Nordberg; Memoir of Charles XII*

*Original title:* [Untitled essay]

*Publication facts:* In Göran Nordberg, *Carl den tolfte historia* [History of Charles XII]. Vol. 2. Stockholm: 1740, pages 599–602.

*Reference numbers:* Hyde 102:337; Stroh and Ekelöf 108; Whitehead 125

This memoir of Charles XII by Swedenborg may have been written as early as 1732, when Gören Nordberg had been commissioned to write a history of Charles’ reign. For an English translation, see *Documents*, 1:558–565. See Hyde, 39–40, for data on a related paper.

### **P73 VERSES IN CELEBRATION OF PRINTING (1740)**

*Language and form:* Latin poetry

*Traditional title:* *In Celebration of Printing*

*Original title:* “Artis, Qvae Format Non Ore, sed Aere Loquelas . . .  
[Of the Art That Expresses Itself Not by Mouth but by Copper . . .]”

*Publication facts:* In *Gepriesenes Andencken von Erfindung der Buchdruckerey . . .* [Laudatory Remembrance of the Invention of Printing . . .]. Leipzig: 1740, page 93. A poem of 10 lines.

*Reference numbers:* Hyde 99:307; Stroh and Ekelöf 103; Whitehead 118

A poem written to celebrate three hundred years of movable type. For a Latin text, English translation, and commentary, see *Ludus*

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6. For a detailed correlation of the two-volume work *The Brain* with these and other manuscripts on the brain, see Hyde 100:322–323.

82–83, 164–165; and the journal *Chrysalis* 1, no. 1 (Winter 1985):72.

**P74 DYNAMICS OF THE SOUL'S DOMAIN,  
VOLUME 1 (1740)**

*Language and form:* Latin prose

*Traditional title:* *Economy of the Animal Kingdom*<sup>7</sup>

*Original title:* *Oeconomia Regni Animalis in Transactiones Divisa: Quarum Haec Prima, de Sanguine, Ejus Arteriis, Venis, et Corde Agit: Anatomice, Physice, et Philosophice Perlustrata. Cui Accedit Introductio ad Psychologiam Rationalem* [Dynamics of the Soul's Domain, Divided into Treatises, the First of Which Concerns the Blood, Its Arteries and Veins, and the Heart, Examined from the Point of View of Anatomy, of Physics, and of Philosophy; Which Also Includes an Introduction to Rational Psychology]<sup>8</sup>

*Publication facts:* Amsterdam: François Changuion, 1740. 400 pages.

*Reference numbers:* Tafel 52; Hyde 97:288; Stroh and Ekelöf 102; Whitehead 115

For the second volume, see P75. The first edition was published anonymously. For the second and third editions, see P76–P77 and P83–P84. See also U93, U101. For an English translation, see *Economy*.

This two-volume work was reviewed in *Acta Eruditorum* for 1742, 642–663. S. T. Coleridge's annotations on this work were printed in the *Monthly Magazine* 5, London, 1841, and reprinted in the *New Jerusalem Magazine* 14, Boston, 1841.

Swedenborg had the work reprinted in 1742 and again in 1748, with no changes in the basic text.

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7. Although the title *Economy of the Animal Kingdom* has been the sole title preferred for this work in the past, it is highly misleading. The Latin *animalis* does not here mean “animal” but “of the soul.” This work has nothing to do with what we term in English “the animal kingdom,” that is, animals as opposed to plants or minerals. It is a work on human anatomy as reflecting the soul.

8. The term “rational psychology” refers to a rational method of studying the soul or mind, that is, a method that relies on reason as the chief source and test of knowledge, as opposed to an empirical method, which would use experience as its chief source and test, or an esoteric method, which would rely on special experience or intuition.

**U90 PAPER ON THE DECLINATION AT UPPSALA (1740)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Declination of the Needle*

*Original title:* *Uträkning af magnetens declination till Upsala meridian . . .* [Calculation of the Needle's Declination at the Uppsala Meridian . . .]

*Length:* 21 pages

*Written before or during:* December 1740

*Reference numbers:* Tafel 58; Hyde 101:333; Stroh and Ekelöf 106; Whitehead 124

This manuscript is a reply to Anders Celsius, who had publicly challenged the accuracy of some of Swedenborg's astronomical observations (see *Proceedings of the Academy*, July–September 1740). Swedenborg's reply was read before the Academy on December 14, 1740; Celsius in turn replied, as did Olof Hiorter. See Hyde, 75–76, for further details. For an English translation, see *Documents*, 1:568–577.

**P75 DYNAMICS OF THE SOUL'S DOMAIN,  
VOLUME 2 (1741)**

*Original title:* *Oeconomia Regni Animalis in Transactiones Divisa: Quarum Haec Secunda de Cerebri Motu et Cortice, et de Anima Humana Agit: Anatomice, Physice, et Philosophice Perlustrata* [Dynamics of the Soul's Domain, Divided into Treatises, the Second of Which Concerns the Motion and the Cortex of the Brain, and Also the Human Soul, Examined from the Point of View of Anatomy, of Physics, and of Philosophy]

*Publication facts:* Amsterdam: François Changuion, 1741. 198 pages.

*Reference numbers:* Tafel 52; Hyde 97:289; Stroh and Ekelöf 102; Whitehead 115

For the first volume, see P74. The first edition was published anonymously. For the second and third editions, see P76–P77 and P83–P84. For an English translation, see *Economy*.

**U91 NOTES ON MATHEMATICS AND PHYSICS (1741)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Mathematics and Physics*

*Original title:* [Untitled]

*Length:* 10 pages

*Written around:* 1741

*Reference numbers:* Hyde 104:348; Whitehead 129

No English translation exists, although Wainscot (40) states that as of 1937 an English translation by A. Acton was “in progress” and suggests that it may be in the archives of the Academy of the New Church. For a reproduction of the original, see Photolithographs 3:175–179; and Photostats codex 36.

**U92 QUOTATIONS ON VARIOUS PHILOSOPHICAL AND THEOLOGICAL TOPICS (1741)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *A Philosopher’s Note Book; Philosophical and Theological Notes*

*Original title:* [Untitled]

*Length:* 228 pages

*Written around:* 1741

*Reference numbers:* Hyde 105:350; Whitehead 130

An extensive listing of notes and definitions of various philosophical and theological terms. The original is reproduced in Photostats codex 36. For an English translation, see *A Philosopher’s Note Book*, translated by Alfred Acton, 2nd ed. (Bryn Athyn, Pa.: Swedenborg Scientific Association, 1976); hereinafter *A Philosopher’s Note Book*. This translation first appeared serially in *The New Philosophy*, 1920–1928. In the preface of this work, Acton stated (xiv–xv), “In the present translation, we have undertaken a work that will be unique in the literary annals of the New Church, namely, the

translation of a miscellaneous manuscript exactly as it occurs and with practically no attempt at rearrangement of the contents. A manuscript, moreover, which, besides giving to the readers a most interesting view of those doctrines of most eminent philosophers which arrested Swedenborg's attention, will also prove to be the most valuable single contribution ever made for the better understanding of the sources of Swedenborg's philosophy."

### U93 DRAFT INTRODUCTION TO A RATIONAL PSYCHOLOGY (1741)

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Draft in the Swedish Royal Academy of Sciences

*Traditional titles:* *Correspondences and Representations; Introduction to Rational Psychology*<sup>9</sup>

*Original title:* [Untitled]

*Length:* 26 pages

*Written around:* 1741<sup>10</sup>

*Reference numbers:* Tafel 59; Hyde 106:352; Whitehead 131

See also P74, U101. The original is reproduced in Photolithographs 3 and in Photostats codex 36. For an English translation, see *Correspondences and Representations* in *Psychological Transactions* 217–262.

### P76 DYNAMICS OF THE SOUL'S DOMAIN, VOLUME 1, SECOND EDITION (1742)

*Publication facts:* Amsterdam: François Changuion, 1742. 402 pages.

*Reference numbers:* Tafel 52; Hyde 97:290; Stroh and Ekelöf 102; Whitehead 115

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9. On the term "rational psychology," see note 8 above.

10. Hyde dates this piece to 1741, because it occurs in three segments among the notes that comprise U92, which were written in 1741. Acton, however, takes the contents of this piece as indicating that it came after U106, which he reassigns to "the early or middle part of 1744." With some apparent hesitation—"it would indeed seem not improbable," he says of the dating—he places this piece in 1744 as well; see *Psychological Transactions*, xxvii–xxviii.

Although the first edition of 1740–1741 was published anonymously, this edition was not. For the second volume, see P77. For the first and third editions, see P74–P75 and P83–P84.

**P77 DYNAMICS OF THE SOUL'S DOMAIN, VOLUME 2, SECOND EDITION (1742)**

*Publication facts:* Amsterdam: François Changuion, 1742. 198 pages.

*Reference numbers:* Tafel 52; Hyde 97:291; Stroh and Ekelöf 102; Whitehead 115

Although the first edition of 1740–1741 was published anonymously, this edition was not. For the first volume, see P76. For the first and third editions, see P74–P75 and P83–P84.

**U94 LOST DRAFT ON DIVINE PRUDENCE (1742)**

*Language and form:* Latin prose

*Status:* Original not extant; no copies survive

*Traditional title:* *Divine Prudence*

*Reported title:* *De Prudentia Divina, Praedestinatione, Fato, Fortuna; et Prudentia Humana* [On Divine Prudence, Predestination, Fate, Fortune; and Human Prudence]

*Written around:* 1742<sup>11</sup>

*Reference numbers:* Hyde 103:347; Whitehead 127

In P76, just after the title page, Swedenborg listed four books soon to be published, of which this is one; evidence in U101 suggests that the piece was, in fact, written, although it has since been lost; see Hyde 113:384 (= Hyde 1906, 86).

**U95 DRAFT ON THE SOUL AND THE BODY (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Soul and Body*

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11. Hyde's evidence, but not his date, is accepted here. He dates the work to 1741, but his evidence points to 1742, since in that year the work is advertised as already written but not yet printed. See Hyde 103:347.

*Original title: Transactio Prima de Anima et Ejus et Corporis Harmonia in Genere* [First Treatise on the Soul and the Harmony between It and the Body in General]

*Length:* 45 pages

*Written before or during:* 1742

*Reference numbers:* Tafel 61; Hyde 107:354; Whitehead 132

The original is reproduced in Photostats codex 74. For an English translation, see *Psychological Transactions* 21–64; this translation was first run serially in *The New Philosophy* (1919):283–294, 340–369.

### **U96 DRAFT ON RED BLOOD (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Red Blood*

*Original title:* *De Sanguine Rubro* [On Red Blood]

*Length:* 24 pages

*Written before or during:* 1742<sup>12</sup>

*Reference numbers:* Tafel 62; Hyde 109:364; Whitehead 134

For an English translation, see *Psychological Transactions* 95–114. This translation was first published serially in *The New Philosophy* 19 (1916):320–328; and 20 (1917):53–63.

### **U97 DRAFT ON THE SOUL'S FLUID (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Animal Spirit; Animal Spirits*

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12. All bibliographers agree that this item and the four that follow it make a set. The order in which they should appear is up for debate. Tafel and Rose follow the sequence in which they appear in the manuscript, which is the sequence I have adopted. Hyde presents them in the order U97, U96, U98, U100, U99. In *Psychological Transactions*, Acton presents them in the order U99, U97, U96, U100, U98.



*Original title: De Spiritu Animalis* [The Soul's Fluid]<sup>13</sup>

*Length:* 24 pages

*Written before or during:* 1742

*Reference numbers:* Tafel 63; Hyde 108:359; Whitehead 133

The original is reproduced in Photostats codex 74. For an English translation, see *Psychological Transactions* 75–92. This translation was first published in *The New Philosophy* 20 (1917):114–130.

### **U98 DRAFT ON SENSATION (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Sensation*

*Original title: De Sensatione, seu de Corporis Passione* [On Sensation, or the Passive Organs of the Body]

*Length:* 13 pages

*Written before or during:* 1742

*Reference numbers:* Tafel 64; Hyde 110:369; Whitehead 135

The original is reproduced in Photostats codex 74. For an English translation, see *Psychological Transactions* 145–153. This translation was first published in *The New Philosophy* 20 (1918):151–159.

### **U99 DRAFT ON THE ORIGIN OF THE SOUL (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Origin of the Soul*

*Original title: De Origine et Propagatione Animae* [On the Origin and the Propagation of the Soul]

*Length:* 8 pages

*Written before or during:* 1742

*Reference numbers:* Tafel 65; Hyde 112:379; Whitehead 137

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13. On the fact that the Latin word *animalis* is sometimes not to be translated “animal” see note 7 above.

The original is reproduced in Photostats codex 74. For an English translation, see *Psychological Transactions* 67–71. This translation was first published in *The New Philosophy* 20 (1918):160–164.

### **U100 DRAFT ON ACTION (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Action*

*Original title:* *De Actione* [On Action]

*Length:* 32 pages

*Written before or during:* 1742

*Reference numbers:* Tafel 66; Hyde 111:374; Whitehead 136

The original is reproduced in Photostats codex 74. For an English translation, see *Psychological Transactions* 117–142. This translation was first published in *The New Philosophy* 20 (1918):184–196, 264–268; and 22 (1919):274–282.

### **U101 DRAFT OF A RATIONAL PSYCHOLOGY (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Rational Psychology*<sup>14</sup>

*Original title:* [Untitled]

*Length:* 240 pages

*Written before or during:* 1742

*Reference numbers:* Tafel 67; Hyde 113:384; Whitehead 139

See also P74, U93. The original is reproduced in Photostats codex 54. For an English translation, see *Rational Psychology*, translated by Norbert H. Rogers and Alfred Acton, rev. ed. (Bryn Athyn, Pa.: Swedenborg Scientific Association); the introduction by the editor contains detailed information concerning this version.

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14. On the term “rational psychology,” see note 8 above.

**U102 DRAFT ON ONTOLOGY (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Ontology*

*Original title:* *Ontologia* [Ontology]

*Length:* 20 pages

*Written before or during:* 1742

*Reference numbers:* Tafel 68; Hyde 114:390; Whitehead 140

This is a collection of quotations on various subjects from French philosopher Scipion Dupleix (1569–1661), Scottish philosopher and theologian Robert Baron (1593?–1639), and Wolff, with comments. The original is reproduced in Photolithographs 6 and Photostats codex 54. For an English translation, see *Ontology, or the Significance of Philosophical Terms*, translated by Alfred Acton (Boston: Massachusetts New-Church Union, 1901).

This editor's principal quarrel with Acton's comments in his preface is that, at the end of it, he quotes the following (presumably with approval) from an earlier version (1880) by P. Cabell: "Although it was written at a period prior to the author's illumination, it seems reasonable to infer that the meaning of those terms remained essentially the same in his theological works." This surmise, unfortunately, proves misleading in the case of several terms treated in this brief work. See my Ph.D. dissertation, "Swedenborg's Philosophy of Causality," St. Louis University, 1970, Chapter VI, pp. 187 et seq., for comments about specific instances of significant changes in Swedenborg's definitions of some of the terms.

**U103 COMMONPLACE BOOK (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Common-Place Book*; *Common Place Book*

*Original title:* [Untitled]

*Length:* 226 pages

*Written before or during:* 1742

*Reference numbers:* Hyde 115:394; Whitehead 141

The original is reproduced in Photostats codex 37. No English translation exists. For a Latin edition in typescript form, see *Emanuelis Swedenborgii Varia in Mineralogia, Anatomia, Chymia, Psychologia, Pathologia, etc.* [Various Drafts by Emanuel Swedenborg on Mineralogy, Anatomy, Chemistry, Psychology, Pathology, and So On], edited by Beryl G. Briscoe, in the library of Bryn Athyn College, Bryn Athyn, Pennsylvania.

According to Hyde, “these jottings, original and from various authors, were probably made with a view of completing the author’s scheme of working out his entire philosophy by continuation of *Oeconomia regni animalis*” [see P74–P75].

#### **U104 DRAFT ON THE FIBER (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional titles:* *The Cerebrum; The Fiber*

*Original title:* [Untitled]

*Length:* 369 pages

*Written around:* 1742

*Reference numbers:* Tafel 57; Hyde 100:320

For an English translation, see *The Economy of the Animal Kingdom, Considered Anatomically, Physically, and Philosophically, Transaction III*, translated by Alfred Acton, 2nd ed. (Bryn Athyn, Pa.: Swedenborg Scientific Association, 1976). Of special interest is a thirty-page section appended to chapter XVI subtitled “The Doctrine of Forms.” This is a critical part of the author’s development of his causal theory.

#### **U105 DRAFT ON METAPHYSICS (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Metaphysics*

*Original title:* [Untitled]

*Length:* 38 pages

*Written around:* 1742

*Reference numbers:* Hyde 116:395; Whitehead 142

The original is reproduced in Photostats codex 37; and the first portion of the work is reproduced in Photolithographs 5:343–348. No English translation exists. See Hyde 88–89, for a description of the contents.

### **U106 DRAFT OF A HIEROGLYPHIC KEY (1742)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Hieroglyphic Key*

*Original title:* *Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium per Viam Representationum et Correspondentiarum* [A Hieroglyphic Key to the Secrets of Material and Spiritual Things by Way of Representations and Correspondences]

*Length:* 48 pages

*Written around:* 1742

*Reference numbers:* Tafel 60; Hyde 117:397; Stroh and Ekelöf 115; Whitehead 143

“Hieroglyphic” as used by Swedenborg here designates a method of representing something that is hidden or secret, not an ancient Egyptian form of writing. For an English translation, see *Psychological Transactions* 157–194; this translation was originally published in *The New Philosophy* 19 (1916):305–319; 20 (1917):35–52. This incomplete treatise consists of twenty-one examples of general propositions regarding the world of nature and then shows a correspondential relationship to the world of spirit.

### **U107 DRAFT ON THE REPRODUCTIVE ORGANS (1743)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles: Anatomy of the Body; Generation; The Reproductive Organs*

*Original title: [Untitled]*

*Length: 272 pages*

*Written around: 1743*

*Reference numbers: Tafel 69; Hyde 118:406; Whitehead 145*

The original is reproduced in Photostats codex 53. For an English translation, see *The Animal Kingdom Considered Anatomically, Physically and Philosophically, Parts 4 and 5: the Organs of Generation*, 2nd ed., translated and edited by Alfred Acton (Bryn Athyn, Pa.: Academy of the New Church, 1928).

Acton notes in the preface that this version was undertaken as a revision of J. J. G. Wilkinson's edition, titled *The Generative Organs, Considered Anatomically, Physically, and Philosophically* (London: William Newberry, 1852), but "while it is based on Wilkinson's translation, yet the changes made have been so numerous that it would be misleading to style the present work a revision."

In his preface, the editor also gives very detailed information about the text of this work and its place in Swedenborg's overall plan. Two brief citations follow: "A word should be said as to the sequence of the three works, Generation, the Breasts, and the Periosteum, comprised in the present volume. In the original these works occur in an exactly inverse order to that here adopted. We had at first contemplated retaining this order in the present translation, but reflection confirmed us in the wisdom of the arrangement adopted by Wilkinson. . . . A general index of the whole volume has been included, and also an index of authors and works."

There is also a cross-index key to paragraph numbers in the Latin edition, the first English edition and this second English edition. A page of corrections to the Latin text follows, and also a set of ten plates selected by Felix A. Boericke.

#### **U108 NOTES ON SWAMMERDAM'S "BOOK OF NATURE" (1743)**

*Language and form: Latin prose*

*Status: Original extant*

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Swammerdam's Book of Nature*

*Original title:* *Johannis Swammerdamii "Biblia Naturae"* [Jan Swammerdam's "Book of Nature"]

*Length:* 94 pages

*Written around:* 1743

*Reference numbers:* Tafel 70; Hyde 119:413; Whitehead 146

Swedenborg's notes on a book by Dutch naturalist Jan Swammerdam (1637–1680), published in Leiden in 1737, which described insects and small aquatic animals. For English translations of brief portions of these notes by Swedenborg, see E. E. Iungerich, "The Propagation of Bees," *The New Philosophy* 26:122–135; and "The Government of Bees," *The New Philosophy* 26:141–146.<sup>15</sup> For a reproduction of the original notes, see Photolithographs 6:184–264.

### U109 JOURNAL OF DREAMS (1743)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Library, University Library

*Traditional titles:* *Dreams; Journal of Dreams*

*Original title:* [Untitled]

*Length:* 108 pages

*Written between:* July 1743 and December 1744

*Reference numbers:* Tafel 72; Hyde 123:428; Stroh and Ekelöf 120; Whitehead 152

The original is reproduced in Phototypes 18:590–618, although this document is not listed in the table of contents.

On page 1 of the autograph manuscript is written: "*Manuscript af Em. Swedenborg, funnit i afl. professoren och lectoren i Westerås R. Scheringssons boksamling, af L. B. Borberg*" (A manuscript by Em.

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15. The first Iungerich translation contains several lengthy passages from Swedenborg's notes on Swammerdam translated into English. The second Iungerich piece is a translation of four pages of the photolithographed original (namely, Photolithograph 6, 231–234).

Swedenborg, found by L. B. Borberg in the library of the late R. Scheringsson, professor and lector in Westerås).

Several Swedish and several English versions of this private diary have been published. For details, see the prefaces to the first and second editions: *Swedenborg's Journal of Dreams 1743–1744*, second edition (Bryn Athyn, Pa.: Swedenborg Scientific Association, 1989). See also *Emanuel Swedenborg's Journal of Dreams, 1743–1744*, "History of This Journal and Acknowledgments" (New York: Swedenborg Foundation, 1986), i–iii.

Other translations into English are as follows:

*Journal of Dreams and Spiritual Experiences* in the year 1744, translated from the Swedish by C. Th. Odhner, Bryn Athyn, 1918.

*Swedenborg's Journal of Dreams, 1743–1744*, edited from the original Swedish by G. E. Klemming, translated into English, 1860, by J. J. G. Wilkinson, edited by William Ross Woofenden (New York: Swedenborg Foundation, 1977).<sup>16</sup> This edition was first published serially in the journal *Studia Swedenborgiana* 1, nos. 1–4 (1974–1975). A second edition of this work was published in 1989, with commentary by Wilson Van Dusen added (Bryn Athyn, Pa., and London: Swedenborg Scientific Association and Swedenborg Society, 1989). The primary change in this 1989 edition is the inclusion of most of Odhner's reference material in footnotes. In some cases, however, instead of including his lengthy biographical abstracts, the reader is referred to other books for these details. And in some instances, items included by Odhner that seem to be entirely conjectural in nature have been omitted.

*Swedenborg's Dream Diary*, edited by Lars Bergquist, translated by Anders Hallengren (West Chester, Pa.: Swedenborg Foundation, 2001). This most recent edition of the dream diary is a translation of Bergquist's *Swedenborgs drömbok: Glädjen och det stora kvalet* (Stockholm: Norstedts Förlag, 1989).

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16. Perhaps the most indefensible omission by the editor of the 1977 edition was his failure to give expression of thanks and due credit for the invaluable editorial assistance given him by his good friend, the late Lennart O. Alfelt. Drawing on his expertise in Swedish, Alfelt compared the Wilkinson version with the original Swedish text. As a result, the printed text was greatly improved because of his efforts. Belatedly, this version was dedicated to this remarkable servant of the church.



**U110 DRAFT ON THE FIVE SENSES (1744)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Physical and Optical Experiments; Sense in General; The Five Senses*

*Original title:* [Untitled]

*Length:* 195 pages

*Written before or during:* July 1744

*Reference numbers:* Tafel 73, 75; Hyde 120:415; Whitehead 149

The original is reproduced in Photostats codex 58. Small portions of this document were also copied by Tafel in Photolithographs 6. For an English translation, see *The Five Senses*, translated by Enoch S. Price (1914; reprinted Bryn Athyn, Pa.: Swedenborg Scientific Association, 1976). This work was first printed serially in *The New Philosophy*, 1900–1912. The translator notes in the preface that this work “gives every internal evidence of having been written at the utmost speed merely as memoranda. . . .” He further states that an exhaustive index, which was being prepared, would not be finished in time to be included in the book. In the back matter, it is noted that the quite extensive subject-index that is included was prepared by W. H. Alden and A. Acton. There is also an index of authors cited and a list of corrigenda.

**U111 FURTHER NOTES ON THE BRAIN (1744)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *The Brain; The Brain II*

*Original title:* [Untitled]

*Length:* 44 pages

*Written before or during:* July 1744

*Reference numbers:* Tafel 76; Hyde 121:423; Whitehead 150

See also U79, U84, U88–U89. Acton labeled this the “London additions.” The original is reproduced in Photolithographs 6 and

Photostats codex 58. Albeit rearranged, all this material has been translated into English by R. L. Tafel in his two-volume edition *The Brain*.<sup>17</sup> The reader is also referred for detailed information on the contents and editorial arrangement of these two volumes to the editor's prefaces to volumes 1 and 2. Not more than half of Swedenborg's original manuscript was used by Tafel, and a considerable part of the contents comprises extensive citations from nineteenth-century anatomists chosen by Tafel as a sort of undergirding for many of Swedenborg's premises.

Typescript copies of the unpublished portions of this work on the brain, in translations both by R. L. Tafel and E. E. Iungerich, are on file in the library of Bryn Athyn College, Bryn Athyn, Pennsylvania.

Reuben P. Bell of the Swedenborg Scientific Association and Stephen McNeilly of the Swedenborg Society are currently working on a new set of Swedenborg's work on the brain, which will include the portions omitted by Tafel and Iungerich.

#### **U112 NOTES ON THE MUSCLES OF THE FACE AND ABDOMEN (1744)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Muscles of the Face and Abdomen*

*Original title:* *De Musculis Faciei* [On the Muscles of the Face]

*Length:* 14 pages

*Written before or during:* July 1744

*Reference numbers:* Tafel 74; Hyde 122:426; Whitehead 151

The original is reproduced in Photolithographs 6 and Photostats codex 58. No published English translation exists; a 1924 typescript translation by Eldred E. Iungerich, titled "The Muscles" in "Various Philosophical and Physiological Studies," can be found at the Swedenborg Library in Bryn Athyn, Pennsylvania.

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17. For a detailed correlation of Tafel's translation with this manuscript on the brain, see Hyde 121:425.

**P78 THE SOUL'S DOMAIN, VOLUME 1 (1744)**

*Language and form:* Latin prose

*Traditional titles:* *Animal Kingdom; The Animal Kingdom*<sup>18</sup>

*Original title:* *Regnum Animale, Anatomice, Physice, et Philosophice Perlustratum. Cujus Pars Prima, de Visceribus Abdominis seu de Organis Regionis Inferioris Agit* [The Soul's Domain Thoroughly Examined by Means of Anatomy, Physics, and Philosophy. Part 1: The Viscera of the Abdomen or Organs of the Lower Region]

*Publication facts:* The Hague: Adrian Blyvenburg, 1744. 442 pages.

*Reference numbers:* Tafel 71; Hyde 124:436; Stroh and Ekelöf 121; Whitehead 153

For the second and third volumes, see P79–P80. For an English translation, see *Animal* vol. 1. This series was the last of the works on the natural sciences to be completed before Swedenborg commenced his newly commissioned labors as a theologian and revelator.

There are informative translator's prefaces in both volumes. An early intent to provide a glossary of obsolete terms (mentioned in the preface to volume 1) was later abandoned. There is a new preface to the 1960 edition in volume 1.

**P79 THE SOUL'S DOMAIN, VOLUME 2 (1744)**

*Original title:* *Regnum Animale, Anatomice, Physice, et Philosophice Perlustratum. Cujus Pars Secunda, de Visceribus Thoracis seu de Organis Regionis Superioris Agit* [The Soul's Domain Thoroughly Examined by Means of Anatomy, Physics, and Philosophy. Part 2: The Viscera of the Thorax or Organs of the Higher Region]

*Publication facts:* The Hague: Adrian Blyvenburg, 1744. 290 pages.

*Reference numbers:* Tafel 71; Hyde 124:437; Stroh and Ekelöf 121; Whitehead 153

For the first and third volumes, see P78 and P80. For an English translation, see *Animal* vol. 2.

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18. On the meaning of the Latin phrase mistakenly translated "animal kingdom," see note 7 above.

**P80 THE SOUL'S DOMAIN, VOLUME 3 (1745)**

*Original title: Regnum Animale, Anatomice, Physice, et Philosophice Perlustratum; Cujus Pars Tertia, de Cute, Sensu Tactus, et Gustus; et de Formis Organis in Genere Agit* [The Soul's Domain Thoroughly Examined by Means of Anatomy, Physics, and Philosophy. Part 3: Skin, the Sense of Touch, and the Sense of Taste, As Well as the Forms of Organs in General]

*Publication facts:* London: 1745. 171 pages.

*Reference numbers:* Tafel 77; Hyde 124:438; Stroh and Ekelöf 121; Whitehead 153

For the first and second volumes, see P78–P79. For an English translation, see *Animal* vol. 2.

**P81 WORSHIP AND LOVE OF GOD, PART 1 (1745)**

*Language and form:* Latin prose

*Traditional title: Worship and Love of God*

*Original title: Pars Prima de Cultu et Amore Dei; Ubi Agitur de Telluris Ortu, Paradiso, et Vivario, Tum de Primogeniti seu Adami Nativitate, Infantia, et Amore* [Part 1: Concerning the Worship and Love of God; In Which Is Discussed the Earth's Origin, Paradise, and the Garden, and Then the Birth of the Firstborn, or Adam, His Infancy, and Love]

*Publication facts:* London: 1745. 122 pages.

*Reference numbers:* Tafel 78; Hyde 125:458; Stroh and Ekelöf 123; Whitehead 154

This and the second part (P82) were published; the third part was not (see U113–U114).

This work is often referred to as Swedenborg's transitional work. It is written in the form of a fable or creation drama and is unlike any of the author's other works. The chief characters are Supreme Love or the Only Begotten, the heavenly Intelligences or guardians, the First-begotten or Adam, the Mother-Soul and her daughter Intelligences and Wisdoms, the Spouse of Adam, and the Prince of This World.

A Latin edition of parts 1 and 2, edited by T. M. Gorman, was published in 1883 by Kegan Paul, Trench & Co., London. English versions by R. Hindmarsh and J. Clowes were published in several

editions, but it was not until 1914 that an English edition that included part 3 was first published.

*The Worship and Love of God, in Three Parts, a Revised and Completed Translation including the Third Part Now First Published and Translated into English from the Latin Manuscript of the Author*, translated by A. Stroh and F. Sewall (1914; repr. West Chester, Pa., and London: Swedenborg Foundation and the Swedenborg Society, 1996).

*Worship and Love of God*, translated by Stuart Shotwell, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

For an analysis of sources and critical interpretation of this unusual work, see Inge Jonsson, *A Drama of Creation: Sources and Influences in Swedenborg's Worship and Love of God* (page 298 in "Selected Collateral Literature").

## **P82 WORSHIP AND LOVE OF GOD, PART 2 (1745)**

*Original title: Pars Secunda de Cultu et Amore Dei; Ubi Agitur de Conjugio Primogeniti seu Adami, et Inibi de Anima, Mente Intellectuali, Statu Integritatis, et Imagine Dei* [Part 2: Concerning the Worship and Love of God; In Which Is Discussed the Marriage of the Firstborn, or Adam, and Therein the Soul, the Understanding Mind, the State of Wholeness, and the Image of God]

*Publication facts:* London: John Nourse and Richard Manby, 1745. 28 pages.

*Reference numbers:* Tafel 78; Hyde 125:459; Stroh and Ekelöf 123; Whitehead 154

For other parts, see P81, U113–U114.

## **U113 DRAFT OF "WORSHIP AND LOVE OF GOD, PART 3" (1745)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional title: Worship and Love of God*

*Original title: Pars Tertia, de Vita Conjugii Paris Primogeniti* [Part 3: Concerning the Life of the Firstborn Married Couple]

*Length:* 26 pages

*Written during:* 1745

*Reference numbers:* Tafel 79; Hyde 125:461; Stroh and Ekelöf 123;  
Whitehead 154

See also P81–P82, U114.

**U114 PAGE PROOFS OF A PORTION OF “WORSHIP  
AND LOVE OF GOD, PART 3” (1745)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional title:* *Worship and Love of God*

*Original title:* *Pars Tertia, de Vita Conjugii Paris Primogeniti* [Part 3:  
Concerning the Life of the Firstborn Married Couple]

*Length:* 16 pages

*Written during:* 1745

*Reference numbers:* Tafel 79; Hyde 125:460; Stroh and Ekelöf 123;  
Whitehead 154

See U113 and also P81–P82. For a reproduction of the first nine pages of these page proofs, see Photolithographs 7:87–91.

**U115 NOTES ON THE CREATION STORY (1745)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of  
Sciences

*Traditional title:* *History of Creation*

*Original title:* *In Nomine Domini. Historia Creationis a Mose Tradita. Ex Smidio et ex Castellione* [In the Name of the Lord. The Creation Story Passed down by Moses. Based on Schmidt and Castellio]

*Length:* 16 pages

*Written during:* Summer 1745

*Reference numbers:* Tafel 80; Hyde 126:479; Whitehead 156

The original is reproduced in Phototypes 7. For an English translation, see *The History of Creation as Given by Moses*, translated by Alfred Acton, in *Word* vol. 1.

This is Swedenborg’s first attempt at a consecutive study of the Bible, dealing with Genesis 1–3. This and all the works written

between 1745 and 1748—with the exception of the creation drama *Worship and Love of God*—were not published by the author and are, in the judgment of this editor, chiefly of significance as illustrating the extended process Swedenborg underwent before he was fully ready to compose those writings called “the theological works” (or, by some adherents, “the Writings”). However, see *Spiritual Experiences* (U120), which, though not published during Swedenborg’s lifetime, was written largely within his theological period.

### **U116 PASSAGES ON THE COMING MESSIAH (1745)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Messiah About to Come; The Messiah; The Messiah about to Come*

*Original title:* *De Messia Venturo in Mundum* [On the Messiah Who Is Going to Come into the World]

*Length:* 65 pages

*Written before or during:* November 1745

*Reference numbers:* Tafel 81; Hyde 127:481; Whitehead 157

The original is reproduced in Photolithographs 8 and Photostats codex 38. For an English translation, see *Concerning the Messiah about to Come, and Concerning the Kingdom of God and the Last Judgment*, translated by Alfred Acton (Bryn Athyn, Pa.: Academy of the New Church, 1949).

As noted in Acton’s preface, this work consists mainly of passages from the Bible (including some from the Apocrypha) on the second coming of the Messiah, the Last Judgment, and the kingdom of God.

### **U117 THE OLD TESTAMENT EXPLAINED (1746)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Adversaria; Explicatio; Historical Word; The Word Explained; The Word of the Old Testament Explained*

*Original title: Explicatio in Verbum Historicum Veteris Testamenti*  
 [The Historical Word of the Old Testament Explained]

*Length:* 1,951 pages

*Written during:* November 1745 to February 1747

*Reference numbers:* Tafel 82; Hyde 128:483–485; Stroh and Ekelöf 124; Whitehead 158

Lengthy commentaries on the books of Genesis and Exodus, with briefer commentaries on the books of Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Leviticus, Numbers, and Deuteronomy. See also U122. The earliest form of a thread that would later become U120 began in this work as indented paragraphs between expository passages; these indented paragraphs were indexed in U131. For an English translation, see *Word* vols. 1–7, an extensive work that contains all the material included by Tafel in his four-volume *Adversaria*. Alfred Acton, however, renumbered the text to make the paragraph numbers consecutive throughout the entire work. Starting in volume 3, he has included at the bottom of the pages a cross-reference index to the numbering scheme in Tafel's Latin version. The last volume is an index volume for the whole set and has indexes of subjects, authors, and Scripture passages. Several appendices are also included.

In 1927, Acton published a volume titled *An Introduction to the Word Explained* (Bryn Athyn, Pa.: Academy of the New Church). The title is misleading, as only pages 6–16 are devoted to background information on this large, tentative preparatory work. The reader is referred to that section for further information. The bulk of this volume, as the subtitle indicates (The Means by Which Swedenborg the Scientist and Philosopher Became the Theologian and Revelator) is Acton's assessment of Swedenborg's pre-theological life experience.

### **U118 CONCORDANCE OF HISTORICAL BOOKS OF THE OLD TESTAMENT (1746)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscripts for several Bible indices



compiled by Swedenborg in the Swedish Royal Academy of Sciences, codices 40 and 41

*Traditional titles:* *Bible Index; Bible Indexes; Index Biblicus*

*Original title:* [Untitled]

*Length:* 716 pages

*Compiled during:* 1746

*Reference numbers:* Tafel 83; Hyde 129:496; Stroh and Ekelöf 125; Whitehead 160

For a complete reproduction of these manuscripts, see *Index Biblicus* 1:1–174, 177–354. For Swedenborg’s other Bible concordances, see U119, U123–U124, U126, U172. For the complex state of Swedenborg’s concordances to the Bible and their Latin editions and English translations in general, see “Swedenborg’s Indexes.”

### **U119 CONCORDANCE OF PROPER NOUNS IN THE BIBLE (1746)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional titles:* *Bible Index; Bible Indexes; Index Biblicus*

*Original title:* *Nomina Virorum, Terrarum, Regnorum, Urbium*  
[Names of People, Lands, Realms, and Cities]

*Length:* 278 pages

*Compiled during:* 1746 to 1748

*Reference numbers:* Tafel 90; Hyde 135:508; Stroh and Ekelöf 125; Whitehead 163

This material is found in manuscript codex 39 in the Swedish Royal Academy of Sciences. For a complete reproduction of the manuscript, see Swedenborg 1916c, 3:511–646. For an English translation rearranged into biblical order and interwoven with material from U124 and U125, see Swedenborg 1917. For Swedenborg’s other Bible concordances, see U118, U123–U124, U126, U172. For the complex state of Swedenborg’s concordances to the Bible and their Latin editions and English translations in general, see “Swedenborg’s Indexes.”

### **U120 SPIRITUAL EXPERIENCES (1747)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscripts in the Swedish Royal Academy of Sciences (codices 2, 3, 42–45, 63, 95, 110, 111)

*Traditional titles:* *Diarium Minus; Memorabilia; Smaller Diary; Spiritual Diary; Spiritual Diary Minor; Spiritual Experiences*

*Original title:* *Experientiae Spirituales* [Spiritual Experiences]

*Length:* 1,201 pages

*Written during:* 1747 to 1765

*Reference numbers:* Tafel 87, 93, 96, 97, 99a; Hyde 137:513, 139:896, 140:915, 174:2163; Stroh and Ekelöf 128; Whitehead 168, 170, 208

These personal notes document Swedenborg's spiritual experiences over a number of years. Although this material was not published during Swedenborg's lifetime, much of it was copied or recast in his later theological publications. For Swedenborg's index to this material, see U131. See also U117, U121. For an English translation see the three volumes of *Experiences*, and *Diary* 4:91–494 and volume 5.<sup>19</sup>

The codices listed above under “Repository” are reproduced in the first three volumes of the Phototypes, as follows:

*Emanuelis Swedenborgii Memorabilia seu Diarium Spirituale ab anno 1747 ad annum 1765* [Emanuel Swedenborg's Memorable Occurrences or Spiritual Diary between 1747 and 1765]. Vol. 1, 1901. From codex 2.

*Emanuelis Swedenborgii Memorabilia seu Diarium Spirituale . . .* [Emanuel Swedenborg's Memorable Occurrences or Spiritual Diary . . .] Vol. 2, 1905. From codices 3, 111 (95).

*Emanuelis Swedenborgii Memorabilia seu Diarium Spirituale . . .* [Emanuel Swedenborg's Memorable Occurrences or Spiritual Diary . . .] Vol. 3, 1905. From codices 42–45, 110.

Latin editions of these manuscripts can be found in the following:

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19. As of this writing, the more recent translation of the two cited here (*Experiences*), begun by J. Durban Odhner, has not been completed; thus it is necessary to cite *Experiences* for the first volumes and *Diary* for the later volumes. The reader should also be aware that the two translations break the volumes at different points of the text. This confusing situation will be resolved when the final volumes of the translation begun by Odhner are issued.

*[Emanuelis Swedenborgii Diarium, Ubi Memorantur] Experientiae Spirituales [intra Annos 1745 ad 1765. Volumen Primum, Continens Materias Liminares Undecunque Sumptas, ut et Paragraphos Numeratas ex Indice Biblico Extractas]* [Emanuel Swedenborg's Diary in Which Spiritual Experiences Are Recorded for the Years 1745 to 1765. Volume 1, Containing Threshold Materials Taken from Various Places, and Also Numbered Paragraphs Extracted from His Own Concordance to the Bible]. Edited by J. D. Odhner. Bryn Athyn, Pa.: Academy of the New Church, 1983.

*[Emanuelis Swedenborgii Diarium, Ubi Memorantur] Experientiae Spirituales [intra Annos 1745 ad 1765. Volumen Secundum, Continens Paragraphos a 973 ad 3427 Numeratas]* [Emanuel Swedenborg's Diary in Which Spiritual Experiences Are Recorded for the Years 1745 to 1765. Volume 2, Containing Sections 973 to 3427]. Edited by J. D. Odhner. Bryn Athyn, Pa.: Academy of the New Church, 1989.

*[Emanuelis Swedenborgii Diarium, Ubi Memorantur] Experientiae Spirituales [intra Annos 1745 ad 1765. Volumen Tertium, Continens Paragraphos a 3428 ad 4544, Dein 4545[a] ad [4832a] sive Diarii Minoris]* [Emanuel Swedenborg's Diary in Which Spiritual Experiences Are Recorded for the Years 1745 to 1765. Volume 3, Containing Sections 3428 to 4544 and 4545[a] to [4832a] or the Minor Diary]. Edited by J. D. Odhner. Bryn Athyn, Pa.: Academy of the New Church, 1991.

*[Emanuelis Swedenborgii Diarium, Ubi Memorantur] Experientiae Spirituales [intra Annos 1745 ad 1765. Volumen Quartum, Continens Paragraphos a 4545 ad [6110 1/2] Numeratas]* [Emanuel Swedenborg's Diary in Which Spiritual Experiences Are Recorded for the Years 1745 to 1765. Volume 4, Containing Sections 4545 to [6110 1/2]]. Edited by J. D. Odhner. Bryn Athyn, Pa.: Academy of the New Church, 1993.

*[Emanuelis Swedenborgii Diarium, Ubi Memorantur] Experientiae Spirituales [intra Annos 1745 ad 1765. Volumen Quintum, Continens Indicem I ab Abdomen ad Mysteria]* [Emanuel Swedenborg's Diary in Which Spiritual Experiences Are Recorded for the Years 1745 to 1765. Volume 5, Containing Index 1 from "Abdomen" to

“Mysteries”]. Edited by J. D. Odhner. Bryn Athyn, Pa.: Academy of the New Church, 1995.

*[Emanuelis Swedenborgii Diarium, ubi memorantur] Experientiae Spirituales [intra annos 1745 ad 1765. Volumen Sextum, Continens Indicem I ab Nares ad Zelus, Indicem II, et Appendicem]* [Emanuel Swedenborg’s Diary in Which Spiritual Experiences Are Recorded for the Years 1745 to 1765. Volume 6, Containing Index 1 from “Nostrils” to “Zeal,” Index 2, and an Appendix]. Edited by J. D. Odhner. Bryn Athyn, Pa.: Academy of the New Church, 1997.

In addition to the translations into English by J. Durban Odhner and James Buss, other English translations are as follows:

*The Spiritual Diary. Records and Notes made by Emanuel Swedenborg between 1746 and 1765 from his Experiences in the Spiritual World*, translated and edited by W. H. Acton, A. W. Acton, and F. Coulson (London: Swedenborg Society, 1962). Reprints.

*Diary*. Reprints by the Swedenborg Foundation, New York, in cooperation with the Academy of the New Church, Bryn Athyn, Pa. The contents of the volumes are as follows: vol. 1, §§1–1538; vol. 2, §§1539–3240; vol. 3, §§3241–4544; vol. 4, §§4545–5659; and vol. 5, §5660 to the end, with an index to the whole work.

The subject matter of this large work is too varied to lend itself to being summarized. It seems likely that Swedenborg (who indexed the work) drew on it frequently for examples to be included in his published works from 1749 through 1764. In all the works he published after 1765 (the year he stopped writing *Spiritual Experiences*), that is, in works dated 1766–1771, he included material similar to much of the data in this work, identifying these accounts as “memorable relations” or “memorable occurrences.”

## U121 NOTE ON GAD AND ASHER (1747)

*Language and form*: Latin prose

*Status*: Original extant

*Repository*: Autograph manuscript in the library of the Swedenborg Society, London

*Traditional titles*: *The Bath Fragment; Gad and Asher; On Gad and Asher*

*Original title:* [Untitled]

*Length:* 1 page

*Written:* February 8, 1747

*Reference numbers:* Hyde 130:498; Whitehead 161

This is now generally believed to be a fragment from §§1–148, which are otherwise missing, from the beginning of *Spiritual Experiences* (U120). For an English translation, see *Experiences* 1:196–197; and *Gad and Asher*, translated by R. L. Tafel, revised by J. Whitehead, in *Posthumous Theological Works* vol. 2.

### **U122 ISAIAH AND JEREMIAH EXPLAINED (1747)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Isaiah and Jeremiah Explained*

*Original title:* [Untitled]

*Length:* 107 pages

*Written around:* February 1747

*Reference numbers:* Tafel 84; Hyde 131:499; Whitehead 162

See also U117. For an English translation, see *Word* vol. 8

### **U123 FIRST DRAFT CONCORDANCE OF PROPHETIC MATERIAL IN THE BIBLE (1747)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 6

*Traditional titles:* *Bible Index; Bible Indexes; Index Biblicus*

*Original title:* [Untitled]

*Length:* 362 pages

*Compiled during:* 1747

*Reference numbers:* Tafel 86; Hyde 132:501; Stroh and Ekelöf 125; Whitehead 165

Swedenborg copied most of this manuscript over into U124. For a reproduction of the manuscript, see *Index Biblicus* 1:356–719. For Swedenborg's other Bible concordances, see U118–U119, U124,

U126, U172. For the complex state of Swedenborg's concordances to the Bible and their Latin editions and English translations in general, see "Swedenborg's Indexes."

**U124 SECOND DRAFT CONCORDANCE OF  
PROPHETIC MATERIAL IN THE BIBLE (1747)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 4

*Traditional titles:* *Bible Index; Bible Indexes; Index Biblicus*

*Original title:* [Untitled]

*Length:* 673 pages

*Compiled during:* 1747 and early 1748

*Reference numbers:* Tafel 91; Hyde 134:505; Stroh and Ekelöf 125; Whitehead 166

Some of this manuscript was copied over from U123. For a complete reproduction of the manuscript, see *Index Biblicus* vol. 2. For an English translation rearranged into biblical order and interwoven with material from U119 and U125, see *Schmidius*. For Swedenborg's other Bible concordances, see U118–U119, U123, U126, U172. For the complex state of Swedenborg's concordances to the Bible and their Latin editions and English translations in general, see "Swedenborg's Indexes."

**U125 MARGINAL NOTES IN THE SCHMIDT AND VAN  
DER HOOCHT BIBLES (1747)**

*Language and form:* Latin prose

*Status:* Originals extant

*Repository:* Swedenborg's van der Hooght Bible is in the Swedish Royal Academy of Sciences

*Traditional titles:* *Marginal Notes; Marginalia; Schmidius Marginalia*

*Original title:* [Untitled]

*Written during:* Late 1747 to 1752

*Reference numbers:* Tafel 85, 88, 89; Hyde 133:502–503; Stroh and Ekelöf 126; Whitehead 164

Swedenborg made annotations in two of his Bibles: Schmidt 1696, a Latin translation of the Old and New Testaments, and van der Hooght 1740, an Old Testament with van der Hooght's Hebrew text and Schmidt's Latin translation in parallel columns. Swedenborg's van der Hooght Bible, sparsely annotated and occasionally underlined, is in the Swedish Royal Academy of Sciences; no reproduction, edition, or English translation exists. Swedenborg's Schmidt Bible, copiously annotated, is reproduced in Sebastian Schmidt, translator, and Emanuel Swedenborg, annotator, *Biblia Sacra sive Testamentum Vetus et Novum ex Linguis Originalibus in Linguam Latinam Translatum . . .*, edited by R. L. Tafel (Stockholm: Photolithographic Society, 1872); in this reproduction, the book of Ecclesiastes and the Song of Solomon were purposely omitted by Tafel, while the two books of Samuel were omitted due to a printer's error. A more recent facsimile of this reproduction (Bryn Athyn, 2005) adds the two books of Samuel, and also a few pages from Chronicles and Job with Swedenborg's notes or markings. For an English translation of Swedenborg's annotations to the Schmidt Bible, interwoven with material from U119 and U124, see *Schmidius*.

## U126 CONCORDANCE OF THE FOUR GOSPELS (1748)

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 5

*Traditional titles:* *Bible Index*; *Bible Indexes*; *Index Biblicus*

*Original title:* [Untitled]

*Length:* 486 pages

*Compiled during:* 1748

*Reference numbers:* Tafel 92; Hyde 136:511; Stroh and Ekelöf 125; Whitehead 167

For a reproduction of the manuscript, see *Index Biblicus* 3:2–477. For Swedenborg's other Bible concordances, see U118–U119, U123–U124, U172. For the complex state of Swedenborg's concordances to the Bible and their Latin editions and English translations in general, see "Swedenborg's Indexes."

**U127 GREEK ORTHODOX RELIGION (1748)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional title:* *Greek Religion*

*Original title:* *Religio Graeca* [Greek Religion]

*Length:* 3 pages

*Written during:* 1748

*Reference numbers:* Hyde 136:511; Stroh and Ekelöf 125

For an English translation, see Alfred Acton, trans., "The Greek Religion," *The New Philosophy* 25 (1922):165–178.

**P83 DYNAMICS OF THE SOUL'S DOMAIN, VOLUME 1,  
THIRD EDITION (1748)**

*Publication facts:* Amsterdam: Petrus Henrik Charlois, 1748. 400 pages.

*Reference numbers:* Tafel 52; Hyde 97:292; Stroh and Ekelöf 102; Whitehead 115

Although the first edition of 1740–1741 was published anonymously, this edition was not. For the second volume, see P84. For the first and second editions, see P74–P75 and P76–P77.

**P84 DYNAMICS OF THE SOUL'S DOMAIN, VOLUME 2,  
THIRD EDITION (1748)**

*Publication facts:* Amsterdam: Petrus Henrik Charlois, 1748. 198 pages.

*Reference numbers:* Tafel 52; Hyde 97:293; Stroh and Ekelöf 102; Whitehead 115

Although the first edition of 1740–1741 was published anonymously, this edition was not. For the first volume, see P83. For the first and second editions, see P74–P75 and P76–P77.

**U128 ROUGH COPY OF "SECRETS OF HEAVEN" (1748)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, in six volumes



*Traditional titles:* *Arcana Caelestia; Arcana Coelestia; Heavenly Mysteries; Miracles and Signs; On Miracles*

*Original title:* [Untitled]<sup>20</sup>

*Length:* 5,759 pages

*Written around:* 1748 to 1756

*Reference numbers:* Hyde 138:550–564; Stroh and Ekelöf 129

A surviving rough copy of P86–P96, P100, U130. Of most of this rough copy, no English translation exists. For a reproduction of the original, see *Arcana*. A small portion on the topic of miracles, originally intended to come after Genesis 22 but later replaced, has been translated into English: see Alfred Acton, trans., “On Miracles,” *New Church Life* 62 (1942):400–411; and *De Miraculis et Quod Hodie circa Finem Saeculi Nulla Expectanda* [Miracles: They Are Not to Be Expected at This Time When the End of the Age Is Near], translated and edited by P. Johnson (London: Swedenborg Society, 1947).

#### **U129 ROUGH COPY INDEX TO “SECRETS OF HEAVEN” (1748)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 112

*Traditional titles:* *Index to Arcana Coelestia; Index to Heavenly Mysteries*

*Original title:* *Index Verborum, Nominum, et Rerum in “Arcanis Coelestibus”* [Index of Words, Names, and Things Found in “Secrets of Heaven”]

*Length:* 529 pages

*Written during:* 1748 to 1756

*Reference numbers:* Tafel 100; Hyde 143:937; Whitehead 174

An index to P85–P96, P100. See also U134. No English translation of the rough copy of the index exists. For an English translation of the fair copy of the index, see information given in the note

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20. Eleven of the fifteen sets of manuscripts that comprise the rough copy of *Secrets of Heaven* have no titles. The other four sets carry titles much like those of the finished works: compare the titles of Hyde 138:550 and P86, Hyde 138:554 and P93, Hyde 138:556 and P94, and Hyde 138:558 and P96.

to U134 below. The original is reproduced in Phototypes 14. This manuscript was evidently prepared while the last volume of *Secrets of Heaven* was being put through the press and could be styled a rough draft. It is alphabetized from *a* to *v*, with some additions not alphabetized.

**P85 SECRETS OF HEAVEN, GENESIS, VOLUME 1 (1749)**

*Language and form:* Latin prose

*Traditional titles:* *Arcana Coelestia; Arcana Coelestia; Heavenly Mysteries; Heavenly Secrets*

*Original title:* *Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Hic Primum Quae in Genesi, Una cum Mirabilibus Quae Visa Sunt in Mundo Spirituum, et in Coelo Angelorum* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Here First Those in Genesis, Together with Amazing Things Seen in the World of Spirits and in the Heaven of Angels]

*Publication facts:* [London: John Lewis], 1749. 634 pages.

*Reference numbers:* Tafel 94; Hyde 138:565; Stroh and Ekelöf 129; Whitehead 169

Swedenborg's most exhaustive theological study, this anonymously published multivolume work is a verse-by-verse exposition of the inner or spiritual meaning of Genesis and Exodus. At the beginning and end of many of the chapters are essays on theological matters and accounts of Swedenborg's experiences in the spiritual world. For other volumes of this work, see P86–P96, P100. For indexes to this work, see U129, U134. For Swedenborg's rough copies of other volumes, see U128.

The first volume of this largest work of Swedenborg, the first to be properly identified as a revelatory work, appeared in London in the summer of 1749 with no indication of authorship. Unlike former times when Swedenborg chose to publish anonymously, this time he did so for nearly twenty years, although his identity was known to many by 1761.

There have been a number of theories as to why he chose, from time to time, to hide his identity as author, one of the most attractive being the following from *Swedenborg Epic* 156:

In launching *The Economy of the Animal Kingdom [Dynamics of the Soul's Domain]* Swedenborg again donned the cloak of anonymity which he had employed twice before when presenting the public with a work on a completely new subject. This veiled approach may have been due to modesty, embarrassment at having overstepped the bounds of his profession. Or it may have come from his desire to avoid being disturbed by possible criticism. He was a genius that could not be confined by, or held down to, conventional limits. In 1721 when he published his anonymous *Principles of Chemistry [Chemistry and Physics]* he was a mechanical expert. In 1722 when he anonymously emerged into political life with a good solution to his country's economic ills he was known as a writer on philosophy. In 1740, when he published *The Economy of the Animal Kingdom*, he was a famous mineralogist, and when in 1749 he issued anonymously his first theological work, Swedenborg was known as a writer on anatomy! So the beginning of each literary cycle was unidentified with any preceding one, as if to give the ideas he propounded a fair chance of acceptance on their own merits, unbiased and unimpressed by preconceived opinions, and freed from the weight of his personality.

Below (P86–P96) are listed individually all the volumes of *Secrets of Heaven* according to the year of publication. Although the individual volumes are available, I have listed the following translations as complete sets:

*Arcana Coelestia, the Heavenly Arcana Contained in the Holy Scripture or Word of the Lord Unfolded, Beginning with the Book of Genesis*, 12 volumes, translated by John F. Potts, Redesigned Standard Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 1995–1998). The text for this edition was electronically scanned from the Foundation's older Standard Edition. The series editor is William Ross Woofenden.

*Arcana Coelestia, Principally a Revelation of the Inner or Spiritual Meaning of Genesis and Exodus*, 12 volumes, translated by John Elliott (London: The Swedenborg Society, 1983–1999).

*Secrets of Heaven*, 15 volumes, translated by Lisa Hyatt Cooper, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

The complete work has also been published as *Heavenly Arcana* (Rotch edition). This set has long been out of print. Many books have been extracted from the full eight volumes, including the following:

*The Internal Sense of the Word, a Translation of Extracts from Chapters Fifteen to Twenty-Three of Arcana Caelestia*, translated by G. T. Hill (London: Swedenborg Society, 1974). The translator's preface states that these extracts deal with the inner meaning of the Word (1) as it teaches laws of life and (2) as it serves as a conjoining medium between heaven and earth. Some of the extracts have been rearranged from the order in which they appear in the larger work.

*Emanuel Swedenborg: The Universal Human and Soul-Body Interaction*, edited and translated by G. F. Dole, introduction by S. Larsen, preface by R. Kirven (New York: Paulist Press, 1984). The text of the larger section of this book consists of extracts from *Secrets of Heaven*, a related series of interchapter articles that begin at the close of the exegetical treatment of Genesis 23 and end after the treatment of the text of Genesis 43. This material has traditionally been identified as Swedenborg's doctrine of *maximus homo* (usually translated "Grand Man"). This is the first time this material has been published separately in English.

The smaller section of this book contains the full English text of Swedenborg's 1769 publication, *De commercio animae et corporis*. See P120 below for further details concerning this work. This version is a revision of the translation published serially in *Studia Swedenborgiana* 2, nos. 1–3. See *Studia Swedenborgiana* 5, no. 3, for a review of this volume, which is one in the Paulist Press series "The Classics of Western Spirituality."

In addition, a Latin edition is available: *Arcana Caelestia*, 8 vols., edited by Johnson et al. (London: Swedenborg Society, n.d.).

**P86        SECRETS OF HEAVEN, GENESIS CHAPTER 16  
(1750)**

*Original title: Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Sequuntur Quae in Genesi: Hic Quae in Capite Decimo Sexto, Una cum Mirabilibus Quae Visa Sunt in Mundo Spirituum, et Coelo Angelorum* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Continuation on Genesis, Here Chapter Sixteen; Together with Amazing Things Seen in the World of Spirits and the Heaven of Angels]

*Publication facts:* [London: John Lewis], 1750. 48 pages.

*Reference numbers:* Tafel 94; Hyde 138:566; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg does not mention a volume number on the title page, he clearly intended this as the first chapter of volume 2 (of six chapters in all). Like the other chapters of volume 2 (P87–P91), this chapter was published separately with its own title page and pagination. For other volumes of this work, see P85, P92–P96, P100. For the rough copy, see U128. For indexes to this work, see U129, U134.

Volume 2, uniquely, was published simultaneously in Latin and English in one-chapter fascicles, and therefore had six title pages, one for each of chapters 16 through 21 of Genesis.

**P87        SECRETS OF HEAVEN, GENESIS CHAPTER 17  
(1750)**

*Original title: Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Hic Quae in Genesi Capite Decimo Septimo, Una cum Mirabilibus Quae Visa et Audita Sunt in Mundo Spirituum, et Coelo Angelorum: Hic ad Finem, Quae de Ultimo Iudicio* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Here Those in Genesis Chapter Seventeen; Together with Amazing Things Seen and Heard in the World of Spirits and the Heaven of Angels—Here at the End, Things Relating to the Last Judgment]

*Publication facts:* [London: John Lewis], 1750. 64 pages.

*Reference numbers:* Tafel 94; Hyde 138:567; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg does not mention a volume number on the title page, he clearly intended this as the second chapter of volume 2 (of six chapters in all). Like the other chapters of volume 2 (P86, P88–P91), this chapter was published separately with its own title page and pagination. For other volumes of this work, see P85, P92–P96, P100. For the rough copy, see U128. For indexes to this work, see U129, U134.

**P88 SECRETS OF HEAVEN, GENESIS CHAPTER 18  
(1750)**

*Original title:* *Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Hic Quae in Genesi Capite Decimo Octavo, Una cum Mirabilibus Quae Visa et Audita Sunt in Mundo Spirituum, et Coelo Angelorum: Hic ad Finem, Quae de Statu Infantum in Altera Vita* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Here Those in Genesis Chapter Eighteen; Together with Amazing Things Seen and Heard in the World of Spirits and the Heaven of Angels—Here at the End, Things Relating to the State of Little Children in the Other Life]

*Publication facts:* [London: John Lewis], 1750. 75 pages.

*Reference numbers:* Tafel 94; Hyde 138:568; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg does not mention a volume number on the title page, he clearly intended this as the third chapter of volume 2 (of six chapters in all). Like the other chapters of volume 2 (P86–P87, P89–P91), this chapter was published separately with its own title page and pagination. For other volumes of this work, see P85, P92–P96, P100. For the rough copy, see U128. For indexes to this work, see U129, U134.

**P89 SECRETS OF HEAVEN, GENESIS CHAPTER 19  
(1750)**

*Original title:* *Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Hic Quae in Genesi Capite Decimo Nono, Una cum Mirabilibus Quae Visa et Audita Sunt in Mundo Spirituum,*

*et Coelo Angelorum: Hic ad Finem, Quae de Memoria Remanente Hominis post Mortem, et Reminiscencia Eorum, Quae Egerat in Vita Corporis* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Here Those in Genesis Chapter Nineteen; Together with Amazing Things Seen and Heard in the World of Spirits and the Heaven of Angels—Here at the End, Things Relating to Our Memory after Death and Recollection of What We Had Done during Our Physical Lives]

*Publication facts:* [London: John Lewis], 1750. 83 pages.

*Reference numbers:* Tafel 94; Hyde 138:569; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg does not mention a volume number on the title page, he clearly intended this as the fourth chapter of volume 2 (of six chapters in all). Like the other chapters of volume 2 (P86–P88, P90–P91), this chapter was published separately with its own title page and pagination. For other volumes of this work, see P85, P92–P96, P100. For the rough copy, see U128. For indexes to this work, see U129, U134.

## **P90 SECRETS OF HEAVEN, GENESIS CHAPTER 20 (1750)**

*Original title: Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Hic Quae in Genesi Capite Vigesimo, Una cum Mirabilibus Quae Visa et Audita Sunt in Mundo Spirituum, et Coelo Angelorum: Hic ad Finem, Quae de Gentium et Populorum, Qui extra Ecclesiam Nati Sunt, Statu et Sorte in Altera Vita* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Here Those in Genesis Chapter Twenty; Together with Amazing Things Seen and Heard in the World of Spirits and the Heaven of Angels—Here at the End, Things Relating to the State and the Situation in the Other Life of Nations and Peoples Who Were Born outside the Church]

*Publication facts:* [London: John Lewis], 1750. 59 pages.

*Reference numbers:* Tafel 94; Hyde 138:570; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg does not mention a volume number on the title page, he clearly intended this as the

fifth chapter of volume 2 (of six chapters in all). Like the other chapters of volume 2 (P86–P89, P91), this chapter was published separately with its own title page and pagination. For other volumes of this work, see P85, P92–P96, P100. For the rough copy, see U128. For indexes to this work, see U129, U134.

**P91 SECRETS OF HEAVEN, GENESIS CHAPTER 21  
(1750)**

*Original title:* *Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Hic Quae in Genesi Capite Vigesimo Primo, Una cum Mirabilibus Quae Visa et Audita Sunt in Mundo Spirituum, et Coelo Angelorum: Hic ad Finem, de Conjugiis, Quomodo Considerantur in Coelo, et de Adulteriis* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Here Those in Genesis Chapter Twenty-One; Together with Amazing Things Seen and Heard in the World of Spirits and the Heaven of Angels—Here at the End, Things Relating to Heaven’s Views on Marriage and on Adultery]

*Publication facts:* [London: John Lewis], 1750. 71 pages.

*Reference numbers:* Tafel 94; Hyde 138:571; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg does not mention a volume number on the title page, he clearly intended this as the sixth chapter of volume 2 (of six chapters in all). Like the other chapters of volume 2 (P86–P90), this chapter was published separately with its own title page and pagination. For other volumes of this work, see P85, P92–P96, P100. For the rough copy, see U128. For indexes to this work, see U129, U134.

**U130 SKETCH FOR PORTIONS OF “SECRETS OF  
HEAVEN” (1750)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional titles:* *Arcana Coelestia; Arcana Coelestia; Heavenly Mysteries*

*Original title:* [Untitled]

*Length:* 90 pages

*Written around:* 1750



*Reference numbers:* Hyde 138:549; Stroh and Ekelöf 129

See also P85–P96, P100, U128. This is a sketch for or outline of portions of *Secrets of Heaven* that were published from 1751 to 1753 (see P92–P94). No English translation of this material exists. For a reproduction of the original, see *Arcana* 1:2–99.

## **P92 SECRETS OF HEAVEN, GENESIS, VOLUME 3 (1751)**

*Original title:* *Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Hic Quae in Genesi, Una cum Mirabilibus Quae Visa Sunt in Mundo Spirituum, et in Coelo Angelorum* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Here Those in Genesis, Together with Amazing Things Seen in the World of Spirits and in the Heaven of Angels]

*Publication facts:* [London: John Lewis], 1751. 643 pages.

*Reference numbers:* Tafel 94; Hyde 138:572; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. For other volumes of this work, see P85–P91, P93–P96, P100. For a sketch of portions of this volume, see U130. For the rough copy, see U128. For indexes to this work, see U129, U134.

## **U131 INDEX TO “SPIRITUAL EXPERIENCES” (1751)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Index to Spiritual Diary; Index of Spiritual Experiences*

*Original title:* [Untitled]

*Length:* 1,354 pages

*Written during:* 1748 to 1764

*Reference numbers:* Tafel 98, 99b; Hyde 141:926, 175:2193; Stroh and Ekelöf 128; Whitehead 172, 210.

An index to indented paragraphs in *The Old Testament Explained* (U117) and to *Spiritual Experiences* (U120) as a whole. No English translation exists. For a Latin text, see *Experientiae* vols. 5 and 6.

Although this combined index of U117 and U120 has never been translated and published in English in this form, the earlier translators of *Diary* (Bush, Smithson, and Buss) and the translator of *Word* (Acton) made use of this work in compiling the indexes of the separate works.

**P93 SECRETS OF HEAVEN, GENESIS, VOLUME 4 (1752)**

*Publication facts:* [London: John Lewis], 1752. 559 pages.

*Reference numbers:* Tafel 94; Hyde 138:573; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. For other volumes of this work, see P85–P92, P94–P96, P100. For a sketch of portions of this volume, see U130. For the rough copy, see U128. For indexes to this work, see U129, U134.

**U132 NOTES IN AN ALMANAC (1752)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Library

*Traditional title:* *Swedenborg's Almanac for 1752*

*Original title:* [Untitled]

*Length:* 24 pages

*Written:* 1752

*Reference number:* Stroh and Ekelöf 129

A draft of notes sent with the manuscript of *Secrets of Heaven* §§4700–5993 to the printers; the manuscript also includes Swedenborg's notes on seeds, flowers, and vegetables for his garden. No published English translation exists;<sup>21</sup> for a Swedish edition, see *Anteckningar i Swedenborgs almanacka för år 1752* [Notes in Swedenborg's Copy of the 1752 Almanac], edited by Alfred H. Stroh (Stockholm: Systrarna Lundberg, 1904).

**P94 SECRETS OF HEAVEN, GENESIS, VOLUME 5 (1753)**

*Publication facts:* [London: John Lewis], 1753. 537 pages.

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21. The Swedenborg Library in Bryn Athyn, Pennsylvania, contains a handwritten translation by Marta Persson.

*Reference numbers:* Tafel 94; Hyde 138:574; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. For other volumes of this work, see P85–P93, P95–P96, P100. For a sketch of portions of this volume, see U130. For the rough copy, see U128. For indexes to this work, see U129, U134.

### **P95 SECRETS OF HEAVEN, EXODUS, VOLUME 1 (1753)**

*Original title:* *Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: Hic Quae in Exodo, Una cum Mirabilibus Quae Visa Sunt in Mundo Spirituum, et in Coelo Angelorum* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord; Here Those in Exodus, Together with Amazing Things Seen in the World of Spirits and in the Heaven of Angels]

*Publication facts:* [London: John Lewis], 1753. 580 pages.

*Reference numbers:* Tafel 95; Hyde 138:575; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg presents this as volume 1 because its exposition turns to another book of the Bible, he clearly intended it as a continuation of his five earlier volumes on Genesis (P85, P86–P91, P92, P93, P94); therefore, in later Latin editions this is known as volume 6 of eight. For later volumes of this work, see P96, P100. For the rough copy, see U128. For indexes to this work, see U129, U134.

### **P96 SECRETS OF HEAVEN, EXODUS, VOLUME 2 (1754)**

*Publication facts:* [London: John Lewis], 1754. 521 pages.

*Reference numbers:* Tafel 95; Hyde 138:576; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg presents this as volume 2, he clearly intended it as a continuation of his six earlier volumes on Genesis and Exodus (P85, P86–P91, P92, P93, P94, P95); therefore in later Latin editions this is known as volume 7 of eight. For the last volume of this work, see P100. For the rough copy, see U128. For indexes to this work, see U129, U134.

**P97 CHEMISTRY AND PHYSICS, THIRD EDITION  
(1754)**

*Publication facts:* Hildburghausen: Johan Godofred Hanisch, 1754.<sup>22</sup> 212 pages.

*Reference numbers:* Tafel 28; Hyde 62:159; Stroh and Ekelöf 60

Published anonymously, at the same time as P98 and P99. For the first and second editions, see P54 and P65.

**P98 IRON AND FIRE, THIRD EDITION (1754)**

*Publication facts:* Hildburghausen: Johan Godofred Hanisch, 1754. 56 pages.

*Reference numbers:* Tafel 29; Hyde 63:164; Stroh and Ekelöf 61

Published anonymously, at the same time as P97 and P99. For the first and second editions, see P55 and P66.

**P99 FINDING LONGITUDES, THIRD EDITION (1754)**

*Publication facts:* Hildburghausen: Johan Godofred Hanisch, 1754. 55 pages.

*Reference numbers:* Hyde 64:169; Stroh and Ekelöf 62

Published anonymously, at the same time as P97 and P98. For the first, second, and fourth editions, see P56, P67, and P115. See also P35–P37, P44, P62, U46.

**U133 DRAFT MEMORANDUM ON THE SWEDISH  
LIQUOR TRADE (1755)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* A fragment of an autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Draft Memorial on Distillation of Spirits; Liquor Trade in Sweden*

*Original title:* [Untitled]

*Length:* 2 pages

*Written:* November 3, 1755

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22. The exact timing of publication of P97–P99 in relation to P96 is not clear.

*Reference numbers:* Hyde 142:935; Stroh and Ekelöf 130; Whitehead 173

For an English translation, see *Letters and Memorials* 519; and *Documents* 1:493–495 and *Letters and Memorials* 2, 518–519. In *Letters and Memorials*, Alfred Acton notes that, from this draft, it can be inferred that Swedenborg proposed (1) that distillation become a state monopoly, (2) that the loss this would cause for citizen distillers be compensated by lowering taxes, (3) that the state control the price of spirits, and (4) that the dregs left after the process be given free to farmers for pig feed.

### **P100 SECRETS OF HEAVEN, EXODUS, VOLUME 3 (1756)**

*Publication facts:* [London: John Lewis], 1756. 695 pages.

*Reference numbers:* Tafel 95; Hyde 138:577; Stroh and Ekelöf 129; Whitehead 169

Published anonymously. Although Swedenborg presents this as volume 3, he clearly intended it as a continuation of his seven earlier volumes on Genesis and Exodus (P85, P86–P91, P92, P93, P94, P95, P96); therefore in later Latin editions, this is known as volume 8 of eight. For the rough copy, see U128. For indexes to this work, see U129, U134.

### **U134 FAIR COPY INDEX TO “SECRETS OF HEAVEN” (1756)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codices 113 and 114

*Traditional titles:* *Index to Arcana Coelestia*; *Index to Heavenly Mysteries*

*Original title:* *Index Verborum, Nominum, et Rerum in “Arcanis Coelestibus”* [Index of Words, Names, and Things Found in “Secrets of Heaven”]

*Length:* 452 pages

*Written during:* 1756 to 1757

*Reference numbers:* Tafel 100; Hyde 143:938–939; Whitehead 174

The author's own index to P85–P96, P100. For the rough copy of this index, see U129. The original is reproduced in Phototypes 14; see also *Index verborum, nominum, et rerum in Arcanis coelestibus*, edited by R. L. Tafel (London: Swedenborg Society, 1890). An earlier version of this index was published in 1815 in London by J. A. Tulk. Prior to this, Tulk had translated and published the first English edition in London in 1810. For an English translation, see *Arcana Coelestia: Index of Words, Names and Subjects in the Heavenly Arcana*, translated by James Hyde (London: Swedenborg Society, 1909). For the scholar, the most expanded and most thoroughly organized *Arcana* index was compiled by E. Rich, with help from H. Larkin. This was published in two volumes by the Swedenborg Society, 1852 and 1860, reprinted in 1865.

These manuscripts, covering the letters *v* to *z*, were copied by the author from codex 112 and edited. In addition to the index, there are brief summaries of the inner sense of part of the Book of Revelation and a brief article on marriage (see U153 and U154). These latter were translated by Alfred Acton and published in *New Church Life*, October 1922, under the title, "Two New Writings by Swedenborg."

### **P101 HEAVEN AND HELL (1758)**

*Language and form:* Latin prose

*Repository:* Author's copy in the Swedish Royal Academy of Sciences. Also two tables of *Errata typographica* and a table of contents in autograph in Swedish Royal Library.

*Traditional title:* *Heaven and Hell*

*Original title:* *De Coelo et Ejus Mirabilibus, et de Inferno, ex Auditibus et Visis* [Heaven and Its Wonders and Hell: Drawn from Things Heard and Seen]

*Publication facts:* London: [John Lewis], 1758.<sup>23</sup> 275 pages.

*Reference numbers:* Tafel 101; Hyde 145:1002; Stroh and Ekelöf 132; Whitehead 176

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23. The works here labeled P101–P105 were all published in London in 1758. Although Hyde arrives at the sequence P105, P101, P103, P102, P104 for these five works published in 1758 by using cross-references to show the order in which they were *written*, Swedenborg himself on more than one occasion gives the sequence of *publication* that is presented here (see the last page of P118, and *Letters and Memorials*, 745).

Published anonymously. By far Swedenborg's most familiar and popular work, this book has been translated into more than thirty languages, the first English translation appearing in 1778, a translation by William Cookworthy and Thomas Hartley. It describes heaven, the world of spirits, and hell. For a supplement, see P111.

There are many English translations of this work available, among them:

*Heaven and Its Wonders and Hell, from Things Heard and Seen*, translated by John C. Ager, Redesigned Standard Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 1995).

*Heaven and Its Wonders and Hell, Drawn from Things Heard & Seen*, translated from the Latin by George F. Dole, with an introduction by Bernhard Lang, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 2000). Another version of this edition, including only the text written by Swedenborg and excluding all scholarly apparatus was also published by the Swedenborg Foundation in 2002.

In addition, the work has been abridged and rearranged:

*The Shorter Heaven and Hell*, abridged by Julian Duckworth and Trevor Moffat (London: Seminar Books, 1993). This work contains the substance of articles appended to the first twenty-one chapters on Genesis in *Secrets of Heaven*, rewritten and rearranged to deal in order with heaven, the intermediate world of spirits, and hell.

*Awaken from Death*, edited by James F. Lawrence, introduction by Kenneth Ring (San Francisco: J. Appleseed & Co., 1993). This book is a selection of chapters from *Heaven and Hell* from a translation done by George F. Dole in 1976. It offers only Swedenborg's description of the soul's journey into the spiritual realms upon death (chapters 46, 48–53, and 55).

A Latin edition is also available: *De Coelo & de Inferno* (London: Swedenborg Society, 1982).

**P102 NEW JERUSALEM (1758)**

*Language and form:* Latin prose

*Repository:* Author's copy in the Swedish Royal Academy of Sciences. Also some *Errata typographica* in author's script in the Swedish Royal Library.

*Traditional titles:* *The Heavenly City; Heavenly Doctrine; New Jerusalem and Its Heavenly Doctrine*

*Original title:* *De Nova Hierosolyma et Ejus Doctrina Coelesti: Ex Auditibus e Coelo: Quibus Praemittitur Aliquid de Novo Coelo et Nova Terra* [The New Jerusalem and Its Heavenly Teaching: Drawn from Things Heard from Heaven: Preceded by a Discussion of the New Heaven and the New Earth]

*Publication facts:* London: [John Lewis], 1758. 157 pages.

*Reference numbers:* Tafel 103; Hyde 147:1210; Stroh and Ekelöf 134; Whitehead 178

Published anonymously. A systematic summary of Swedenborg's theology. Swedenborg rewrote the contents of this work, arranged topically, largely from articles prefixed to the chapters on Exodus in *Secrets of Heaven* titled "Doctrine of Charity" and "Doctrine of Charity and Faith." It also includes extensive citations directly from the larger work.

There are many English translations of this work:

*The New Jerusalem and Its Heavenly Doctrine*, with a foreword by E. Sutton, translation revised and edited by E. Mongredien, 250th anniversary edition (1938; Repr., London: Swedenborg Society, 1966). This anniversary edition, published simultaneously in nineteen languages, omits the *Secrets of Heaven* citations.

*The Heavenly City: A Spiritual Guidebook*, translated by Lee Woofenden (West Chester, Pa.: Swedenborg Foundation, 1993). This version was first published serially in *Studia Swedenborgiana* 6, nos. 2–4, titled "New Jerusalem and Its Philosophy from Heaven, According to What I Have Heard from Heaven, with an Introduction about the New Sky and the New Land." This edition is also available as a Swedenborg Talking Book, a joint project of the Swedenborg Lending Library and Enquiry Centre, Sydney, Australia, and the Swedenborg Foundation, West Chester, Pennsylvania. It is



on two audio cassettes narrated by Barry Eaton with music by Peter Dixon.

*The New Jerusalem and Its Heavenly Doctrine, from What Has Been Heard from Heaven, to Which Is Prefixed Something concerning the New Heaven and the New Earth*, translated by J. Whitehead, in *Miscellaneous Theological Works*.

*New Jerusalem / The Last Judgment / White Horse / Other Planets*, translated by George F. Dole et al., New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: The Swedenborg Foundation, forthcoming).

*The New Jerusalem and Its Heavenly Doctrine* (Bryn Athyn, Pa.: General Church of the New Jerusalem, forthcoming). This work is one of a number of Swedenborg titles that are being newly translated by the General Church Translation Committee.

### **P103 LAST JUDGMENT (1758)**

*Language and form:* Latin prose

*Repository:* Author's copy in the Swedish Royal Academy of Sciences. Also *Errata typographica* in author's script in the Swedish Royal Library.

*Traditional titles:* *Last Judgment*; *Last Judgment in Retrospect*; *The Last Judgment*

*Original title:* *De Ultimo Judicio, et de Babylonia Destructa: Ita Quod Omnia, Quae in Apocalypsi Praedicta Sunt, Hodie Impleta Sunt: Ex Auditibus et Visis* [The Last Judgment and Babylon Destroyed, Showing That at This Day All the Predictions of the Book of Revelation Have Been Fulfilled: Drawn from Things Heard and Seen]

*Publication facts:* London: [John Lewis], 1758. 56 pages.

*Reference numbers:* Tafel 105; Hyde 146:1166; Stroh and Ekelöf 133; Whitehead 177

Published anonymously. This small work makes the claim that the Last Judgment is not a future event, but something that has already taken place in the spiritual world. So far as this editor is aware, this remains a uniquely Swedenborgian belief. For a supplement, see P111. See also U150.

There are many English translations of this work:

*Concerning the Last Judgment and Babylon Destroyed*, translated by D. Harley (1763; repr. London: Swedenborg Society, 1961).

*The Last Judgment and Babylon Destroyed. All the Predictions in the Apocalypse Are at This Day Fulfilled. From Things Heard and Seen*, translated by J. Whitehead, in *Miscellaneous Theological Works*.

*New Jerusalem / The Last Judgment / White Horse / Other Planets*, translated by George F. Dole et al., New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: The Swedenborg Foundation, forthcoming).

*The Last Judgment and Babylon Destroyed* (Bryn Athyn, Pa.: General Church of the New Jerusalem, forthcoming). This work is one of a number of Swedenborg titles that are being newly translated by the General Church Translation Committee.

There is also an abridged version: *The Last Judgment in Retrospect*, [abridged] from *De Ultimo Judicio, et de Babylonia Destructa*, translated and edited by George F. Dole (West Chester, Pa.: Swedenborg Foundation, 1996). The translator, in his editorial note, states: "The original was divided into eleven chapters. . . . I have taken the liberty of omitting Swedenborg's critique of Catholicism, chapter nine in the original."

#### **P104 WHITE HORSE (1758)**

*Language and form*: Latin prose

*Repository*: Author's copy in the Swedish Royal Academy of Sciences

*Traditional titles*: *The White Horse*; *White Horse*

*Original title*: *De Equo Albo, de Quo in Apocalypsi, Cap. XIX: Et Dein de Verbo et Ejus Sensu Spirituali seu Interno, ex Arcanis Coelestibus* [The White Horse in Revelation Chapter 19, and the Word and Its Spiritual or Inner Sense, from *Secrets of Heaven*]

*Publication facts*: London: [John Lewis], 1758. 23 pages.

*Reference numbers*: Tafel 102; Hyde 148:1313; Stroh and Ekelöf 135; Whitehead 179

See also U171. Published anonymously. The imagery of the horse is from Revelation; the book concerns the inner meaning of Scripture.

As its title indicates, is largely drawn from *Secrets of Heaven* (see *Secrets of Heaven* §2760–2763). Its theme is that of the spiritual sense of the Word. It contains one of the three statements in the published works that names the books of the Bible that Swedenborg says have an inner sense. (This list also appears in *Secrets of Heaven* §10325 and *New Jerusalem* §266.)

There are many English translations of this work:

*Concerning the White Horse in the Apocalypse chap. xix and Then Concerning the Word, and Its Spiritual or Internal Sense, from the Arcana Coelestia*, translated by B. Willmott (London: Swedenborg Society, 1955). Bound in the same volume is the so-called “appendix” to the treatise, a communication that Swedenborg sent to Thomas Hartley in August 1769. In a letter to Messiter, Hartley states that the copy he received bore the title *Appendix ad Codicillum “De Eqcco Albo”* (Appendix to the Little Work “The White Horse”).

*The White Horse Mentioned in the Apocalypse Chap. xix, with Particulars Respecting the Word and Its Spiritual or Internal Sense, Extracted from Arcana Coelestia*, translated by J. Whitehead, in *Miscellaneous Theological Works*.

*New Jerusalem / The Last Judgment / White Horse / Other Planets*, translated by George F. Dole et al., New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: The Swedenborg Foundation, forthcoming).

*The White Horse of the Apocalypse* (Bryn Athyn, Pa.: General Church of the New Jerusalem, forthcoming). This work is one of a number of Swedenborg titles that is being newly translated by the General Church Translation Committee.

### **P105 OTHER PLANETS (1758)**

*Language and form:* Latin prose

*Repository:* Autograph *Errata typographica* in the Swedish Royal Library

*Traditional titles:* *Earths in the Universe; The Worlds in Space*

*Original title:* *De Telluribus in Mundo Nostro Solari, Quae Vocantur Planetae, et de Telluribus in Coelo Astrifero, deque Illarum Incolis,*

*Tum de Spiritibus et Angelis Ibi: Ex Auditis et Visis* [Planets or Worlds in Our Solar System, and Worlds in the Starry Heavens, and Their Inhabitants, As Well as the Spirits and Angels There: Drawn from Things Heard and Seen]

*Publication facts:* London: [John Lewis], 1758. 73 pages.

*Reference numbers:* Tafel 104; Hyde 144:956; Strohm and Ekelöf 131; Whitehead 175

Published anonymously. This small work contains the substance of articles appended to the chapters on Exodus in *Secrets of Heaven*, with one section omitted. One of Swedenborg's more controversial publications, it recounts conversations with spirits who reported having lived on other planets in the solar system or on the earth's moon. For a summary of how some Swedenborgians have tried to reconcile these assertions with contemporary scientific views, see *Studia Swedenborgiana* 2, nos. 1, 2, 4; 4, no. 3; and 6, no. 2. See also *New Church Life*, March 1976, May 1977, August 1980, and May 1982.

There are many English translations of this work:

*The Earths in Our Solar System Which are Called Planets and the Earths in the Starry Heaven and Their Inhabitants; Also the Spirits and Angels There; from Things Heard and Seen*, translated by John Whitehead, in *Miscellaneous Theological Works*.

*The Worlds in Space*, translated by John Chadwick (London: Swedenborg Society, 1997). This book was reprinted in the United States under the title *Life on Other Planets* (West Chester: Swedenborg Foundation, 2006) with a new introduction by Raymond Moody.

*New Jerusalem / The Last Judgment / White Horse / Other Planets*, translated by George F. Dole et al., New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: The Swedenborg Foundation, forthcoming).

*The Earths in the Universe* (Bryn Athyn, Pa.: General Church of the New Jerusalem, forthcoming). This work is one of a number of Swedenborg titles that is being newly translated by the General Church Translation Committee.

### U135 ROUGH COPY OF "REVELATION EXPLAINED" (1758)

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codices 28–35

*Traditional titles:* *Apocalypse Explained; Revelation Explained*

*Original title:* [Untitled]

*Length:* 2,590 pages

*Written during:* 1758 to 1759

*Reference numbers:* Tafel 106; Hyde 149:1356–1364; Stroh and Ekelöf 136; Whitehead 180

Because U153 concerns the Book of Revelation and is found in the same manuscript as U134, Hyde assigned the present manuscript a date of 1757, on the assumption that U153 was a precursor to it and that U134 and U153 were written at the same time. Both assumptions have since proven incorrect. All other indications are that this draft was begun late in 1758, since the manuscript refers back to the five works Swedenborg published in mid-to-late 1758. This rough copy and the fair copy (U136) were created almost simultaneously—both end abruptly in the middle of explaining Revelation 19:10, just three sections apart. In 1766 Swedenborg published a briefer exposition of the Book of Revelation from a somewhat different perspective (see P114). The original is reproduced in Phototypes 15–17. For an English translation, see *Apocalypse* vols. 1–5, and vol. 6, pages 1–408. Also see *The Apocalypse Explained*, 6 volumes, translation revised by I. Tansley (London: Swedenborg Society, 1919–1923). This set is kept in print in England.

Commentators have put forth several theories as to the reason Swedenborg did not publish *Revelation Explained*. In his first, and favorable, biography of Swedenborg, William White suggested that Swedenborg “laid the work aside—thinking probably that it was too voluminous and elaborate. . . .” In a similar but lighter vein, Brian Kingslake once suggested that possibly Swedenborg looked at the size of the manuscript and simply decided he could not afford to publish it. In “Swedenborg’s Long Sunrise” (*Studia Swedenbor-*

*giana* 9, no. 3: part 2, 44–45), Steve Koke stated that "Swedenborg's approach to [*Revelation Explained*] was too intellectual to satisfy him, and he had to get closer to his subject emotionally, seeing the New Age that [the Book of] Revelation introduced."

In his detailed chronological account of Swedenborg's writings, R. L. Tafel, in his typical way, assures us of the real reason, as follows: "The great distinction between the 'Apocalypse Explained' and the 'Apocalypse Revealed' consists in this, that while in the former work the doctrine of the internal sense is applied to the church universal, in the latter it is treated exclusively in its bearing on the New Jerusalem Church and the relation it occupies in respect to the consummated Christian Church. This is the reason why the author, when he saw the special signification of the Book of Revelation, suddenly ceased all his labors in connection with 'Apocalypse Explained.' . . ."

I am not aware of any place where Swedenborg tells us why, despite the fact that he prepared a clean copy for the printer of the incomplete *Revelation Explained*, he did not publish it, but instead waited several years before he started anew on this topic and published *Revelation Unveiled*.

Unlike the later published work on the Apocalypse, this work not only deals in depth with the Book of Revelation but, especially in the first twelve chapters, also contains detailed explanations of a great number of parallel passages from various parts of both the Old and New Testaments.

As he had done earlier in *Secrets of Heaven*, Swedenborg in the latter part of *Revelation Explained* began to intersperse between his units of Scripture exegesis a series of doctrinal essays on a variety of subjects. These have been abstracted, sometimes in whole, sometimes in part, and published in separate small volumes. Listed below are some of these that are still in print:

*God, Providence, Creation, from the Latin of Emanuel Swedenborg, Extracted from His Posthumous Work "Apocalypsis Explicata," and there Titled "De Fide Athanasiana, De Domino," etc.*, 2nd ed., translation revised by I. Tansley (London: Swedenborg Society, 1931). The 1931 printing omitted chapter 5 from the table of contents. This was corrected in the 1957 printing, although the incorrect

title and running heads for the chapter were not changed. In this volume, the chapter is titled "Omnipotence and Omniscience," but the text itself shows that it should have been titled "Omnipresence and Omniscience."

The texts of chapters 2, 4, and 5 were edited and revised by the author and published as part of *Divine Love and Wisdom* (1763). The text of chapter 3 was similarly used and published as part of *Divine Providence* (1764).

*The Spiritual Life and the Word of God, by Emanuel Swedenborg, extracted from Apocalypse Explained*, edited by J. Ager (New York: Swedenborg Foundation, 1896). The editor notes that this little volume contains supplementary doctrinal statements in *Revelation Explained* that are interspersed through the expositions of the spiritual sense of chapters 15–17 of the Book of Revelation. Some sections were purposely omitted, probably due to Victorian prudery. See *Religion and Life* (1961), below, which contains part of the same data as this volume but which does not have an expurgated text.

*Religion and Life, a Translation of the Section on Good Works and the Ten Commandments Included in the Exposition of the Fifteenth and Sixteenth Chapters of the Book of Revelation in the Work Entitled Apocalypse Explained by Emanuel Swedenborg*, translated by J. Chadwick (London: Swedenborg Society, 1961).

*The Word and Its Holiness, a Translation of Extracts in a Continuous Series from Chapter Seventeen of Apocalypse Explained (Apocalypsis Explicata) by Emanuel Swedenborg*, translated by F. Coulson (London: Swedenborg Society, 1972). The translator has arranged this posthumous material in two short chapters or parts: Part 1, "The Profanation of Good and Truth," and Part 2, "The Word and Its Senses."

*Life in Animals and Plants, a Translation of Extracts from Chapter Nineteen of Apocalypse Explained by Emanuel Swedenborg*, translated by J. Chadwick (London: Swedenborg Society, 1981). In addition to a translator's preface, this slim volume contains a "concordance of paragraph numbers," that is, a cross-referenced index of paragraph numbers to the original work. All the other extract volumes,

above, have included the original paragraph numbers in the text. This one has renumbered the paragraphs 1–48. There is also an informed introductory essay relating the contents of this work to some of the principles of contemporary biology.

### U136 FAIR COPY OF “REVELATION EXPLAINED” (1758)

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codices 107–109

*Traditional titles:* *Apocalypse Explained; Revelation Explained*

*Original title:* *Apocalypsis Explicata secundum Sensum Spiritualem, Ubi Revelantur Arcana, Quae Ibi Praedicta, et Hactenus Recondita Fuerunt* [The Book of Revelation Explained as to Its Spiritual Meaning, Which Reveals Secret Wonders That Were Predicted There and Have Been Hidden until Now]

*Length:* 1,985 pages

*Written during:* 1758 to 1759

*Reference numbers:* Tafel 106; Hyde 149:1366–1369; Stroh and Ekelöf 136; Whitehead 180

The rough copy of the work (U135) and this fair copy written for the printer were created almost simultaneously—both end abruptly in the middle of explaining Revelation 19:10, just three sections apart. Although this work was never published, it seems that Swedenborg did at one time intend to, as attested to by the fact that on the title page of the fair copy is written “London, 1759.” See also U153. For an English translation, see U135.

### U137 DRAFT OF “THE LORD” (1759)

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional titles:* *Concerning the Lord and the Holy Spirit; De Domino; The Lord*

*Reported original title:* *De Domino* [On the Lord]

*Length:* 12 pages

*Written between:* 1759 and 1760

*Reference numbers:* Tafel 108; Hyde 151:1527; Stroh and Ekelöf 137; Whitehead 183



This is a draft for P107. For an English translation, see *Concerning the Lord and Concerning the Holy Spirit*, in *Apocalypse* 6:639–647.

### U138 COMMENTARY ON THE ATHANASIAN CREED (1760)

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional titles:* *Athanasian Creed*; *De Athanasii Symbolo*

*Reported original title:* *De Athanasii Symbolo* [On the Athanasian Creed]

*Length:* 84 pages

*Written before or during:* Early 1760

*Reference numbers:* Tafel 107; Hyde 150:1516; Stroh and Ekelöf 137; Whitehead 182

An incomplete commentary. The so-called Athanasian Creed dates from the early fifth century. It is improperly named after Athanasius of Alexandria (around 295–373 C.E.). It championed orthodoxy against Arian attacks on the nature of the Trinity. For an English translation of Swedenborg's commentary, see *The Athanasian Creed*, in *Apocalypse* 6:577–634.

For a Latin-English edition, see *De Athanasii Symbolo. The Athanasian Creed*, English translation and editing by D. Harley (London: Swedenborg Society, 1954). The translator's preface notes: "This new edition, the result of much research work, is offered rather as an incentive to further study than as a claim to be an altogether satisfactory solution to the many difficulties." This edition has included paragraph numbers in accordance with references in Potts's *Swedenborg Concordance*.

### U139 MEMORANDUM ON THE EXCHANGE RATE (1760)

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Memorial on the Course of Exchange*; *Metallic Currency*; *On the Metallic Currency*

*Original title:* *Ödmjukt memorial* [Humble Memorandum]

*Length:* 6 pages

*Written:* November 17, 1760

*Reference numbers:* Hyde 152:1537; Stroh and Ekelöf 138; Whitehead 184

The original is reproduced in Photostats codex 56. For an English translation, see *Letters and Memorials* 537–544; also *Documents* 1:497–503.

#### **U140 MEMORANDUM RECOMMENDING DOING AWAY WITH PAPER MONEY (1760)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Memorial on the Course of Exchange; Restoration of the Coinage*

*Original title:* [Untitled]

*Length:* 1 page

*Written during:* Early December 1760

*Reference numbers:* Hyde 153:1540; Stroh and Ekelöf 139; Whitehead 185

This is a brief warning of financial crisis for Sweden if paper currency is not replaced with coinage of actual value. For an English translation, see *Letters and Memorials* 546–547; also *Documents* 1:504–505.

#### **U141 ADDITIONAL MEMORANDUM ON THE EXCHANGE RATE (1760)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Additional Considerations on Exchange; Appendix to Memorial on Exchange; Course of Exchange*

*Original title:* *Ödmjukt memorial* [Humble Memorandum]

*Length:* 5 pages

*Written:* December 13, 1760

*Reference numbers:* Hyde 154:1550; Stroh and Ekelöf 140; Whitehead 186

The original is reproduced in Photostats codex 56. For an English translation, see *Letters and Memorials* 547–550; also *Documents* 1:505–506.

**U142 MEMORANDUM AGAINST EXPORTING  
COPPER (1760)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Exportation of Copper; Memorial against Export of Copper*

*Original title:* *Underdånigt memorial* [Humble Memorandum]

*Length:* 2 pages

*Written between:* December 1760 and February 1761

*Reference numbers:* Hyde 155:1552; Stroh and Ekelöf 141; Whitehead 187

The original is reproduced in Photostats codex 56. For an English translation, see *Letters and Memorials* 569–570; also *Documents* 1:507–508.

**U143 MEMORANDUM DEFENDING THE SWEDISH  
GOVERNMENT (1761)**

*Language and form:* Swedish prose

*Status:* Original extant

*Traditional title:* *Memorial on Stora Deputation*

*Original title:* *Ödmiukt memorial* [Humble Memorandum]

*Length:* 4 pages

*Written:* January 12, 1761

*Reference numbers:* [Not listed]

For an English translation, see *Letters and Memorials* 551–555.

**U144 MEMORANDUM CRITICIZING  
NORDENCRANTZ'S BOOK (1761)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Criticism of Nordencrantz's Book; Memorial Commenting on Nordencrantz's Book*

*Original title:* *Ödmjukt memorial* [Humble Memorandum]

*Length:* 4 pages

*Written:* Mid-to-late January 1761

*Reference numbers:* Hyde 156:1554; Stroh and Ekelöf 142; Whitehead 188

A defense of the Swedish constitutional monarchy against criticisms circulated by Anders Nordencrantz (1697–1772), the head of the Commerce Council. The original is reproduced in Photostats codex 56. For an English translation, see *Letters and Memorials* 559–566, in which Alfred Acton notes that, although Nordencrantz was in advance of his age, pleading for a number of “freedoms” that did not then exist in Sweden, Swedenborg was not alone in considering his book an attack on the Swedish form of government. For another translation, see also *Documents* 1:511–515; Tafel also included in *Documents* 1:516–520, short extracts from Nordencrantz's book and some remarks on them.

#### **U145 MEMORANDUM DEFENDING POLITICAL FREEDOM (1761)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Memorial on the Upholding and Strengthening of the Kingdom in Its Freedom; Preservation of Freedom*

*Original title:* *Oförgripaliga tanckar om rikets upprätthållande och befästande i sin frihet* [Modest Thoughts on the Upholding and Strengthening of the Kingdom in Its Freedom]

*Length:* 4 pages

*Written between:* March and July 1761

*Reference numbers:* Hyde 157:1571; Stroh and Ekelöf 143; Whitehead 189

The original is reproduced in Photostats codex 56. For an English translation, see *Letters and Memorials* 591–595; also *Documents* 1:538–542.

**U146 PRESENTATION DRAFT OF "INLAYING  
MARBLE" (1761)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Inlaying Marble*

*Original title:* *Beskrifning, huru inleggningar af allahanda desseiner ske uti marmor, til bord eller annan husziratz* [Description of the Mode in Which Marble Slabs Are Inlaid for Tables and Other Ornaments to Compose All Sorts of Designs]

*Length:* 3 pages

*Written before or on:* June 10, 1761

*Reference number:* Stroh and Ekelöf 147

See also P106. No English translation exists.

**U147 DRAFT ON THE INNER MEANING OF PROPHETS  
AND PSALMS (1761)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Prophets and Psalms; Summaries of the Internal Sense*

*Original title:* [Untitled]

*Length:* 24 pages

*Written around:* 1761

*Reference numbers:* Tafel 109; Hyde 158:1581; Stroh and Ekelöf 144; Whitehead 190

There are two English translations available:

*Summaries of the Internal Sense of the Prophets and Psalms, also of Genesis 1–16*, translation revised and edited by A. Clapham (London: Swedenborg Society, 1960).

*Summaries of the Internal Sense of the Prophetical Books, the Psalms of David, and Historical Parts of the Word*, translated by E. Schreck, in *Posthumous Theological Works* 2:21–234.

A Latin version was produced in the late nineteenth century that is worth noting because of its unusual title: *Summaria Expositio Sensus Interni Librorum Prophetarum et Psalmorum Davidis. Opus Posthumum Emanuelis Swedenborg, Servi Domini* [Survey of the Inner Meaning of the Prophets and the Psalms of David, an Unpublished Work by Emanuel Swedenborg, Servant of the Lord] (Philadelphia: Academy of the New Church, 1896). This was reproduced from the original manuscript by photolithography under the supervision of W. Dahlgren of the Swedish Royal Academy of Sciences. The full date on the title page reads "1896 = 127," a device adopted on some Academy publications in the late 1800s. The number 127 here means "the 127th year of the Lord's Second Coming," based on Swedenborg's statement in *True Christianity* §791.

#### U148 DRAFT OF "SACRED SCRIPTURE" (1762)

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *De Verbo; Sacred Scripture; The Word of the Lord from Experience; Word from Experience*

*Original title:* *De Scriptura Sacra seu Verbo Domini ab Experientia* [On Sacred Scripture, or the Word of the Lord, from Experience]

*Length:* 33 pages

*Written around:* 1762

*Reference numbers:* Tafel 113; Hyde 161:1618; Whitehead 194

See P108. The original is reproduced in Photostats codex 12. For a Latin edition see *Tria Opuscula*. There are several English translations of this short work available:

*On the Sacred Scripture or the Word of the Lord from Experience*, translated by John Chadwick (London: The Swedenborg Society, 1997). This edition includes subdivision numbers from Potts's *Swedenborg Concordance*.

*Concerning the Sacred Scripture or the Word of the Lord from Experience*, translated by John Whitehead, in *Posthumous Theological Works* 1:325–396.

*Three Short Works* 5–51.

**U149 DRAFT OF "LIFE" (1762)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *De Praeceptis; Decalogue; Precepts of the Decalog*

*Original title:* *De Praeceptis Decalogi* [On the Precepts of the Decalog]

*Length:* 11 pages

*Written around:* 1762

*Reference numbers:* Tafel 114; Hyde 162:1636; Whitehead 195

See P109. The original is reproduced in Photostats codex 12. For a Latin edition see *Tria Opuscula*. There are two English translations:

*The Precepts of the Decalogue*, translated by J. Whitehead, in *Posthumous Theological Works* 2:207–215. This edition includes subdivision numbers from Potts's *Swedenborg Concordance*.

*Three Short Works* 207–215.

**U150 DRAFT OF "SUPPLEMENTS" (1762)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Argument concerning the Judgment; Last Judgment; Last Judgment (Posthumous); Sketch for Supplement to Last Judgment; The Spiritual World*

*Original title:* *De Ultimo Judicio* [On the Last Judgment]

*Length:* 88 pages

*Written around:* 1762 to early 1763

*Reference numbers:* Tafel 111, 112, 115; Hyde 163:1642; Whitehead 196

See also P111. The original is reproduced in Photolithographs 8 and Photostats codex 12. For a Latin edition see *Tria Opuscula*.

There are some items of unusual interest in this draft. For instance, Swedenborg states at the beginning of the section on the Spiritual World that portions of what follows "have been quoted in

the Continuation Concerning the Spiritual World” (See *Supplements*, 1763). And, beginning at §265, Swedenborg relates an otherworld conversation he had with Newton (who died in 1727).

There are two English translations currently available:

*The Last Judgment (Posthumous), Various Things concerning the Spiritual World, Argument concerning the Judgment; Also Several Minor Works*, translated by John Whitehead, in *Posthumous Theological Works* 1:57–202. The “Translator’s Note” states that, although portions of this group of posthumous tracts had previously been published in periodicals, they were now brought together for the first time in book form. It further states that *Last Judgment and Spiritual World (Supplements)* is numbered consecutively to conform to the divisions used in Potts’s *Swedenborg Concordance*.

*Three Short Works* 57–202.

#### **U151 DRAFT ON DIVINE LOVE (1762)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Divine Love; Doctrine of Uses; On Divine Love; On Divine Love and Divine Wisdom; Sketch for Divine Love*

*Original title:* *De Divino Amore* [On Divine Love]

*Length:* 22 pages

*Written around:* Late 1762 to early 1763

*Reference numbers:* Tafel 122; Hyde 164:1659; Stroh and Ekelöf 146; Whitehead 198

See also U152. This brief manuscript forms part of the basis for P112. The original is reproduced in Photolithographs 8 and Photo-stats codex 13. There are two English translations available:

*On the Divine Love and on the Divine Wisdom (Posthumous)*, translated by E. Mongredien (London: Swedenborg Society, 1963). This edition is a corrected and revised reprint of the 1942 translation by Mongredien published as the *Doctrine of Uses*. A table of contents,



paragraph numbers, footnotes, and indexes have been provided by the translator.

*On Divine Love and Divine Wisdom*, translated by J. Whitehead, in *Apocalypse* 6:413–452.

### **U152 DRAFT ON DIVINE WISDOM (1763)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Angelic Idea of Creation; Divine Wisdom; Doctrine of Uses; On Divine Love and Divine Wisdom; On Divine Wisdom; Sketch for Divine Wisdom*

*Original title:* *De Divina Sapientia* [On Divine Wisdom]

*Length:* 51 pages

*Written:* Early 1763

*Reference numbers:* Tafel 123; Hyde 165:1687; Stroh and Ekelöf 146; Whitehead 199

See also U151. This manuscript forms part of the basis for P112. The original is reproduced in Photolithographs 8 and Photostats codex 13. There are two English translations currently available:

*On the Divine Love and on the Divine Wisdom (Posthumous)*, translated by E. Mongredien (London: Swedenborg Society, 1963). This edition is a corrected and revised reprint of the 1942 translation by Mongredien published as *The Doctrine of Uses*. A table of contents, paragraph numbers, footnotes, and indexes have been provided by the translator.

*On Divine Love and Divine Wisdom*, translated by J. Whitehead, in *Apocalypse* 6:453–537.

### **P106 INLAYING MARBLE (1763)**

*Language and form:* Swedish prose

*Traditional titles:* *Inlaying Marble; Inlaying Tables*

*Original title:* “Beskrifning huru inläggningar ske uti marmor-skifvor, til bord eller annan hus-zirat [Description of the Mode in Which Marble Slabs Are Inlaid for Tables and Other Ornaments]”

*Publication facts:* In *Kongl. Vetenskaps Akademiens handlingar* 24 (April–June 1763):107–113.

*Reference numbers:* Tafel 121; Hyde 166:1715; Stroh and Ekelöf 147; Whitehead 200

See also U146. For an English translation, see *Documents* 1:586–590.

### **P107 THE LORD (1763)**

*Language and form:* Latin prose

*Traditional titles:* *Doctrine of the Lord; The Four Doctrines*

*Original title:* *Doctrina Novae Hierosolymae de Domino* [Teachings for the New Jerusalem on the Lord]

*Publication facts:* Amsterdam: 1763. 64 pages.

*Reference numbers:* Tafel 116; Hyde 167:1717; Stroh and Ekelöf 148; Whitehead 201

Published anonymously. See also U137. Although the works treating the doctrines of the Lord, Scripture (P108), Life (P109), and Faith (P110) have often been published separately in English, it became the custom as early as 1826 to publish them together in a single volume (they are often referred to as “The Four Doctrines”). English translations include the following:

*Doctrines of the New Jerusalem* (see bibliography, page xx).

*Four Doctrines* (see bibliography, pages xx–xxi).

*The Lord / Sacred Scripture / Life / Faith / Supplements*, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

Although continuing his practice of publishing anonymously, Swedenborg inserted an extraordinary preface to this work, which reads in English as follows:

Some years ago were published the following five little works:

1. On Heaven and Hell.
2. The Doctrine of the New Jerusalem.
3. On the Last Judgment.
4. On the White Horse.
5. On the Planets and other Earths in the Universe.

In these works many things were set forth that have hitherto been unknown. Now, by command of the Lord, who has been revealed to me, the following are to be published:

The Doctrine of the New Jerusalem concerning the Lord.

The Doctrine of the New Jerusalem concerning Holy Scripture.

The Doctrine of Life for the New Jerusalem from the Ten Commandments.

The Doctrine of the New Jerusalem concerning Faith.

A continuation concerning Last Judgment.

Angelic Wisdom concerning Divine Providence.

Angelic Wisdom concerning Divine Omnipotence, Omnipresence, Omniscience, Infinity, and Eternity.

Angelic Wisdom concerning Divine Love and Divine Wisdom.

Angelic Wisdom concerning Life.

It is said “Doctrine of the New Jerusalem,” and this means Doctrine for the New Church which is at this day to be set up by the Lord; for the old church has come to its end, as is evident from what has been said in the little work on Last Judgment (n. 33 to n. 39); and also from what is to be further said in the little works just mentioned, which are to follow. That a New Church is meant by the “New Jerusalem,” foretold in the twenty-first chapter of Revelation as to come after the Judgment, may be seen below, in the last chapter.

The first five projected works were all published in 1763 but not in the order listed. *Divine Love and Wisdom* was also published that year. *Divine Providence* appeared in 1764, and the other two listed (on Omnipotence, etc., and on Life) were never published as separate works.

### **P108 SACRED SCRIPTURE (1763)**

*Language and form:* Latin prose

*Traditional titles:* *Doctrine of Sacred Scripture; Doctrine of the Sacred Scripture; The Four Doctrines*

*Original title: Doctrina Novae Hierosolymae de Scriptura Sacra*  
[Teachings for the New Jerusalem on Sacred Scripture]

*Publication facts:* Amsterdam: 1763. 54 pages.

*Reference numbers:* Tafel 117; Hyde 168:1790; Stroh and Ekelöf 149; Whitehead 202

Published anonymously. See also U148. English translations include the following:

*Doctrines of the New Jerusalem* (see bibliography, page xx).

*Four Doctrines* (see bibliography, pages xx–xxi).

*The Lord / Sacred Scripture / Life / Faith / Supplements*, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

### **P109 LIFE (1763)**

*Language and form:* Latin prose

*Traditional titles:* *Doctrine of Life; The Four Doctrines*

*Original title: Doctrina Vitae pro Nova Hierosolyma ex Praeceptis Decalogi* [Teachings about Life for the New Jerusalem: Drawn from the Ten Commandments]

*Publication facts:* Amsterdam: 1763. 36 pages.

*Reference numbers:* Tafel 118; Hyde 169:1856; Stroh and Ekelöf 150; Whitehead 203

Published anonymously. See also U149. English translations include the following:

*Doctrines of the New Jerusalem* (see bibliography, page xx).

*Four Doctrines* (see bibliography, pages xx–xxi).

*The Lord / Sacred Scripture / Life / Faith / Supplements*, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

### **P110 FAITH (1763)**

*Language and form:* Latin prose

*Traditional titles: Doctrine of Faith; Seeing's Believing; The Four Doctrines*

*Original title: Doctrina Novae Hierosolymae de Fide* [Teachings for the New Jerusalem on Faith]

*Publication facts:* Amsterdam: 1763. 23 pages.

*Reference numbers:* Tafel 119; Hyde 170:1935; Stroh and Ekelöf 151; Whitehead 204

Published anonymously. English translations include the following:

*Doctrines of the New Jerusalem* (see bibliography, page xx).

*Four Doctrines* (see bibliography, pages xx–xxi).

*The Lord / Sacred Scripture / Life / Faith / Supplements*, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

### **P111 SUPPLEMENTS (1763)**

*Language and form:* Latin prose

*Traditional titles: Continuation Concerning the Last Judgment; Continuation of Last Judgment; Continuation of the Last Judgment; Continuation on Last Judgment; Continuation on the Last Judgment*

*Original title: Continuatio de Ultimo Judicio: Et de Mundo Spirituali* [Supplements on the Last Judgment and the Spiritual World]

*Publication facts:* Amsterdam: 1763. 28 pages.

*Reference numbers:* Tafel 120; Hyde 171:1988; Stroh and Ekelöf 152; Whitehead 205

Published anonymously. This work contains supplements to P103 and P101, in that order, reaffirming that the judgment has been accomplished, comparing the state of the world and the church before and after the event, and then expanding on earlier statements on how the judgment affected Protestants. The second part deals with the state in the spiritual world of the English, Dutch, Catholics, Catholic saints, Mohammedans, Mohammed, Africans, Jews, Quakers, and Moravians. See also U150. English translations include the following:

*A Continuation concerning the Last Judgment and Concerning the Spiritual World*, translated by D. Harley (London: Swedenborg

Society, 1961). Bound with *Concerning the Last Judgment and Babylon Destroyed*.

*Continuation on the Last Judgment*, translated by John Whitehead, in *Miscellaneous Theological Works*.

*The Lord / Sacred Scripture / Life / Faith / Supplements*, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

### **P112 DIVINE LOVE AND WISDOM (1763)**

*Language and form*: Latin prose

*Traditional title*: *Divine Love and Wisdom*

*Original title*: *Sapientia Angelica de Divino Amore et de Divina Sapientia* [Angelic Wisdom about Divine Love and Wisdom]

*Publication facts*: Amsterdam: 1763. 151 pages.

*Reference numbers*: Tafel 124; Hyde 172:2035; Stroh and Ekelöf 153; Whitehead 206

Published anonymously. This work surveys the nature of God, the universe, and the inner self. P113 forms a sequel to it. See also U151–U152. English translations include the following:

*Angelic Wisdom Concerning the Divine Love and Wisdom*, translated by C. Harley and D. Harley (London: Swedenborg Society, 1969).

*Angelic Wisdom Concerning Divine Love and Wisdom*, translation revised by J. Ager, Redesigned Standard Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 1995).

*Angelic Wisdom regarding Divine Love and Divine Wisdom*, translated by N. Bruce Rogers (Bryn Athyn, Pa.: General Church of the New Jerusalem, 1999).

*Divine Love and Wisdom / Divine Providence*, translated by George F. Dole, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 2002).

In addition, a Latin edition has been produced by N. Bruce Rogers, *Sapientia Angelica de Divino Amore et de Divina Sapientia* (Bryn Athyn, Pa.: Academy of the New Church Press, 1999).

**P113 DIVINE PROVIDENCE (1764)**

*Language and form:* Latin prose

*Traditional title:* *Divine Providence*

*Original title:* *Sapientia Angelica de Divina Providentia* [Angelic Wisdom about Divine Providence]

*Publication facts:* Amsterdam: 1764. 214 pages.

*Reference numbers:* Tafel 125; Hyde 173:2097; Stroh and Ekelöf 154; Whitehead 207

Published anonymously. This sequel to P112 addresses the problem of evil and describes spiritual laws by which God governs the world. English translations include the following:

*Angelic Wisdom concerning the Divine Providence*, translated by W. Dick and E. Pulsford (London: Swedenborg Society, 1949).

*Angelic Wisdom concerning Divine Providence*, translated by William Wunsch, Redesigned Standard Edition of the Works of Emanuel Swedenborg (West Chester, Pa: Swedenborg Foundation, 1996).

*Divine Love and Wisdom / Divine Providence*, translated by George F. Dole, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 2002).

*Angelic Wisdom regarding the Divine Providence*, translated by N. Bruce Rogers (Bryn Athyn, Pa.: General Church of the New Jerusalem, 2002).

In addition, a Latin edition has been produced by N. Bruce Rogers, *Sapientia Angelica de Divina Providentia* (Bryn Athyn, Pa.: Academy of the New Church Press, 2003).

**U153 SUMMARIES EXPLAINING THE BOOK OF REVELATION (1764)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 114

*Traditional titles:* *Summaries in Explanation of the Apocalypse; Summary in Explanation of the Apocalypse*

*Original title:* *Summaria in Explicatione Apocalypseos* [Summaries in Explanation of the Book of Revelation]

*Length:* 5 pages

*Written around:* 1764

*Reference numbers:* Hyde 143:939; Wainscot 143a

See also P114, U135–U136. For a Latin text and English translation, see *Small Theological Works* 86–97; also “Two New Writings” 568–576.

### **U154 FIRST SKETCH FOR “MARRIAGE LOVE” (1764)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 114

*Traditional titles:* *Articles on Marriage; De Conjugio I*

*Original title:* *De Conjugio* [On Marriage]

*Length:* 1 page

*Written around:* 1764 to 1765

*Reference numbers:* Hyde 143:939; Wainscot 143b

See also P118, U159, U163–U165. For a Latin text and English translation, see *Small Theological Works* 100–103. For English translations, see *Marriage (De Conjugio)*, translated by John Whitehead, in *Posthumous Theological Works* 2:357–396; and Alfred Acton’s translation, “Two New Writings” 577–578.

### **U155 SWEDENBORG FAMILY GENEALOGY (1765)**

*Language and form:* Swedish prose

*Status:* Originals extant

*Traditional titles:* *Genealogy; Genealogy of the Swedenborg Family*

*Original title:* *Genealogie utafswedenborgiska familien* [Genealogy of the Swedenborg Family]

*Length:* 2 to 4 pages

*Written around:* 1765<sup>24</sup>

*Reference numbers:* Stroh and Ekelöf 158; Whitehead 209

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24. Stroh and Ekelöf originally assigned this work to 1767, but scholars since have assigned it to 1765.



Three copies in Swedenborg's own hand survive in the genealogical records kept in the Swedish House of Nobles. No English translation, Swedish edition, or facsimile of the original exists in print.

**P114 REVELATION UNVEILED (1766)**

*Language and form:* Latin prose

*Traditional title:* *Apocalypse Revealed*

*Original title:* *Apocalypsis Revelata, in Qua Deteguntur Arcana Quae Ibi Praedicta Sunt, et Hactenus Recondita Latuerunt* [The Book of Revelation Unveiled, Uncovering the Secrets That Were Foretold There and Have Lain Hidden until Now]

*Publication facts:* Amsterdam: 1766. 629 pages.

*Reference numbers:* Tafel 127; Hyde 176:2195; Stroh and Ekelöf 155; Whitehead 211

Published anonymously. This book is a verse-by-verse exposition of the Book of Revelation. It is a completely new examination of the subject treated in Swedenborg's earlier unpublished work, *Revelation Explained* (U135–U136). For indexes to this work, see U156–U157. See also U153.

*Apocalypsis Revelata* is a detailed unfolding of the inner sense of the Book of Revelation. There is an author's preface, followed by his summary of Catholic and Protestant doctrines. This is the first of the late works in which Swedenborg appended so-called memorable relations or memorable occurrences to the explications of the chapters of Revelation. In 1765, Swedenborg had stopped writing his spiritual experiences—a work which contains much material similar to these descriptions of otherworld events—and now in this 1766 work (and all subsequent publications), he included accounts of such happenings. In a letter written to his friend the Reverend Doctor Gabriel Beyer (1720–1779) in April 1766, he recommended that the doctor read these passages concerning his otherworld experiences first.

This is the last of the works that Swedenborg published anonymously. There is some difference of opinion as to whether this is, as the translator F. Coulson says, “a condensed and modified version” of the earlier incomplete work *Revelation Explained*, or a completely new and independent explication of the last book of the Bible. The weight of evidence seems to be with the latter view. Unlike the

earlier work, this one is openly addressed to the Christian world and thus marks an apparently new attitude on the part of the author as to where the new church that his writings proclaim was to have its origin.

English translations include the following previously published or forthcoming editions:

*The Apocalypse Revealed, in Which are Disclosed the Arcana That Have been Foretold There, and Have up to This Time Remained Concealed*, 2 volumes, translated by F. Coulson (London: Swedenborg Society, 1970).

*Apocalypse Revealed, Wherein are Disclosed the Arcana There Foretold Which Have Hitherto Remained Concealed*, 2 volumes, translated by John Whitehead, Redesignated Standard Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 1997).

*Apocalypse Revealed*, 2 volumes, translated by N. Bruce Rogers (Bryn Athyn, Pa.: General Church of the New Jerusalem, forthcoming). This work is one of a number of Swedenborg titles that is being newly translated by the General Church Translation Committee.

*Revelation Unveiled*, 2 volumes, translated by George F. Dole, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

## **P115 FINDING LONGITUDES, FOURTH EDITION (1766)**

*Original title: Methodus Nova Inveniendi Longitudines Locorum Terra Marique per Lunam* [A New Method of Finding the Longitudes of Places on Land and at Sea by the Moon]

*Publication facts:* [Amsterdam: 1766]. 9 pages.

*Reference numbers:* Tafel 128; Hyde 64:171; Stroh and Ekelöf 62

Published anonymously. For the first, second, and third editions, see P56, P67, and P99. See also P35–P37, P44, P62, U46.

**U156 ROUGH COPY INDEX TO “REVELATION  
UNVEILED” (1766)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 7

*Traditional title:* *Index to Apocalypse Revealed*

*Original title:* [Untitled]

*Length:* 425 pages

*Written around:* 1766

*Reference numbers:* Tafel 130; Hyde 177:2273; Stroh and Ekelöf 155

See also U157. This is an index to P114, a first draft of U157, probably made while *Apocalypsis Revelata* was passing through the press. For an English translation of the fair copy, see U157.

**U157 FAIR COPY INDEX TO “REVELATION UNVEILED”  
(1766)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 103

*Traditional title:* *Index to Apocalypse Revealed*

*Original title:* *Index Rerum in “Apocalypsi Revelata”* [Index to Revelation Unveiled]

*Length:* 75 pages

*Written around:* 1766

*Reference numbers:* Tafel 130; Hyde 177:2274; Stroh and Ekelöf 155; Whitehead 212

See also U156. This is an index to P114 and is a fair copy of U156, apparently prepared for the press but not published by Swedenborg. The index was published both in English translation and in the original Latin by J. Tulk in 1797 and 1813, respectively, and has since appeared in all later Latin and English editions of *Apocalypse Revealed*. For an English translation, see *Apocalypse Revealed*, translated by John Whitehead, Redesigned Standard Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 1997), 2:561–653.

**U158 NOTES ON CONVERSATIONS WITH ANGELS  
(1766)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Conversations with Angels*

*Original title:* *Colloquia cum Angelis* [Conversation with Angels]

*Length:* 3 pages

*Written around:* 1766

*Reference numbers:* Tafel 132; Hyde 178:2316; Stroh and Ekelöf 155; Whitehead 213

For a Latin text and English translation, see *Colloquia cum Angelis / Conversations with Angels*, edited and translated by John Elliott, in *Small Theological Works* 182–189.

For an English translation, see *Conversations with Angels*, translated by John Whitehead, in *Posthumous Theological Works* 2:533–537.

In 1996, the Swedenborg Foundation published a work titled *Conversations with Angels: What Swedenborg Heard in Heaven*, edited by D. Rose and L. Fox. However, this work has no relation to Swedenborg’s little tract, merely employing the title.

**U159 SECOND SKETCH FOR “MARRIAGE LOVE” (1766)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *De Conjugio; De Conjugio II; Marriage*

*Original title:* *De Conjugio* [On Marriage]

*Length:* 19 pages

*Written around:* 1766

*Reference numbers:* Tafel 134; Hyde 181:2370; Stroh and Ekelöf 157; Whitehead 216

See also P118, U154, U163–U165. The original is reproduced in Phototypes 18. For a Latin text and English translation, see *Small Theological Works* 102–157.

**U160 SKETCH ON GOODWILL (1766)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Charity; Doctrine of Charity*

*Original title:* *De Charitate* [On Charity]

*Length:* 37 pages

*Written between:* April and September 1766

*Reference numbers:* Tafel 126; Hyde 179:2323; Whitehead 214

Swedenborg appears to have used this material later as the basis for the seventh chapter in P126.

For an English translation, see the following:

*Charity: The Practice of Neighborliness*, 2nd ed., translated by William F. Wunsch, edited by William Ross Woofenden (West Chester, PA: Swedenborg Foundation, 1995).

*The Doctrine of Charity*, translated by John Whitehead, in *Posthumous Theological Works* 1:241–319.

The versions listed above vary somewhat in the way in which the text is arranged. This is due in large part to the sketchiness and, at times, near illegibility of the draft manuscript. Each of the translators made text decisions, apparently independently of each other.

Swedenborg's *Charity* is a practical and inspiring handbook for compassionate living, providing tools of responsible service. Swedenborg used *charitas* to mean a spirit of caring or disinterested service, a heartfelt delight in doing good without thought of return.

**U161 DRAFT OF FIVE MEMORABLE OCCURRENCES (1766)**

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional title:* *Five Memorable Relations*

*Reported original title:* *Memorabilia* [Memorable Occurrences]

*Length:* 4 pages

*Written around:* 1766

*Reference numbers:* Tafel 131; Hyde 180:2364; Stroh and Ekelöf 137; Whitehead 215

For a Latin text and English translation, see *Small Theological Works* 160–179. For an English translation, see *Five Memorable Relations*, translated by John Whitehead, in *Posthumous Theological Works* 2:519–532.

### **U162 ANSWERS TO THREE QUESTIONS (1767)**

*Language and form:* Swedish prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional title:* *Answers to Three Questions*

*Original title:* *Pro Memoria* [Memorandum]

*Length:* 2 pages

*Written:* February 1767

*Reference numbers:* Hyde 182:2378; Whitehead 217

For an English translation, see “Answer to Three Questions,” *Theological Extracts from Swedenborg’s Letters*, in *Posthumous Theological Works* 2:573–579. In addition, a translation can be found in *Letters and Memorials* 630–632; and *Documents* 1:260–262, §23.

The “Answers to Three Questions” is contained in a letter sent to Gabriel Beyer regarding (1) thoughts on Jacob Boehme, (2) when to expect the New Church, and (3) a promised treatise on infinity, omnipotence, and omnipresence.

### **P116 REPLY TO OETINGER (1767)**

*Language and form:* Latin prose

*Original title:* [Untitled letter]

*Publication facts:* In Heinrich Wilhelm Clemm, *Vollständige Einleitung in die Religion und gesamte Theologie*. Vol. 4. Tübingen: Johann Georg Cotta, 1767, pages 209–210.

*Reference numbers:* [Not listed]

See also P117 below. This brief reply dated September 23, 1766, to a letter dated October 13, 1765, from Friedrich Christoph Oetinger was published by Clemm. For a Latin text and English translation, see *Small Theological Works* 282–285.

**P117 ANSWER TO OETINGER'S REPLY (1767)**

*Language and form:* Latin prose

*Original title:* [Untitled letter]

*Publication facts:* In Heinrich Wilhelm Clemm, *Vollständige Einleitung in die Religion und gesamte Theologie*. Vol. 4. Tübingen: Johann Georg Cotta, 1767, pages 211–212.

*Reference numbers:* [Not listed]

See also P116 above. This brief response dated November 11, 1766, to Oetinger's reply of October 7, 1766, to P116 was also published by Clemm. For a Latin text and English translation, see *Small Theological Works* 286–289.

**U163 LOST SKETCHES FOR “MARRIAGE LOVE” (1767)**

*Language and form:* Latin prose

*Status:* Original not extant; no copies survive

*Traditional title:* *Lost Work on Marriage*

*Written around:* 1767

*Reference numbers:* Tafel 133; Hyde 183:2392

See also P118, U154, U159, U164–U165. Two extant sets of indexes (U164–U165) point to the existence of lost documents used in preparation for P118. One document was apparently a topical outline, with section numbers generously assigned to each topic—the numbering reached around 2,050. Another document was some ninety pages of memorable occurrences, in either full or abbreviated form. A third document was a draft that apparently stopped after the first eighty-three sections or so. All these have been lost, but their contents seem to have been closely parallel to what survives in P118. For a reconstruction in English based on the information in U164–U165, see *Angelic Wisdom concerning Marriage, Being Two Indices by Emanuel Swedenborg to His Missing Draft on Marriage, Arranged in the Order of the Paragraph Numbers*, translated and edited by Alfred Acton (Bryn Athyn, Pa.: Academy of the New Church, 1956).

**U164 GENERAL INDEXES TO LOST SKETCHES FOR “MARRIAGE LOVE” (1767)**

*Language and form:* Latin prose

*Status:* Originals extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 46

*Traditional titles:* *De Conjugio III; Index on Marriage; Index to Conjugial Love; Indexes to Marriage; Indexes to “Missing Treatise” on Marriage; Marriage Index 1*

*Original title:* [Untitled]

*Length:* 105 pages

*Written around:* 1767

*Reference numbers:* Hyde 183:2393; Whitehead 218

See also P118, U154, U159, U163, U165. These indexes comprise several slightly rearranged tables of contents, an index to memorable occurrences in the ninety-page document mentioned in the note to U163, and a topical index to what was apparently an early outline for the work on marriage, given that most of the entries in this index point to a whole range of section numbers rather than to individual sections, as U165 does. For an English translation, see *Indexes to “The Missing Treatises” on Angelic Wisdom Concerning Marriage*, translated by John Whitehead, in *Posthumous Theological Works* 2:403–497.

### **U165 DETAILED INDEX TO LOST SKETCHES FOR “MARRIAGE LOVE”(1767)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 7

*Traditional titles:* *De Conjugio III; Index on Marriage; Index to Conjugial Love; Indexes to Marriage; Indexes to “Missing Treatise” on Marriage; Marriage Index 2*

*Original title:* [Untitled]

*Length:* 212 pages (roughly 80 percent of which are blank)

*Written around:* 1767

*Reference numbers:* Hyde 183:2392; Whitehead 218

See also P118, U154, U159, U163–U164. This index, mostly very detailed, points to individual sections up to §83 of some lost document, with just a few entries that point beyond §83 to ranges of section numbers, more like the entries in the final index in U164.



For an English translation, see *Indexes to "The Missing Treatises" on Angelic Wisdom concerning Marriage*, translated by John Whitehead, in *Posthumous Theological Works* 2:499–514.

**P118 MARRIAGE LOVE (1768)**

*Language and form:* Latin prose

*Traditional titles:* *Conjugal Love; Love in Marriage; Marital Love; Married Love*

*Original title:* *Delitiae Sapientiae de Amore Conjugalibus: Post Quas Sequuntur Voluptates Insaniae de Amore Scortatorio* [Wisdom's Delight in Marriage Love: Followed by Insanity's Pleasure in Promiscuous Love]

*Publication facts:* Amsterdam: 1768. 328 pages.

*Reference numbers:* Tafel 135; Hyde 184:2400; Stroh and Ekelöf 159; Whitehead 219

See also U154, U159, U163–U165. Swedenborg's controversial work on marriage, the first shipment of which was impounded on its arrival in Sweden, includes narrative accounts of his spiritual experiences. The first of Swedenborg's theological works not published anonymously, it included a page at the back identifying him as the author of his previous theological works (P85–P96, P100–P105, P107–P109,<sup>25</sup> P111–P114).

Current English translations include the following:

*Love in Marriage, a Translation of Emanuel Swedenborg's The Sensible Joy in Married Love and The Foolish Pleasures of Illicit Love*, translated by David F. Gladish, with an introduction by George F. Dole (New York: Swedenborg Foundation, 1992).

*Delights of Wisdom Relating to Married Love, followed by Pleasures of Insanity Relating to Licentious Love*, translated by N. Bruce Rogers (Bryn Athyn, Pa.: General Church of the New Jerusalem, 1995). The General Church has also issued an alternative version translated by Bruce Rogers that uses the term "Conjugal Love" instead of "Married Love" in both the title and the text.

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25. It seems clear that P110 should have been on this list and was only omitted in error.

*The Delights of Wisdom on the subject of Conjugal Love, followed by the Gross Pleasures of Folly on the subject of Scortatory Love*, translated by John Chadwick (London: The Swedenborg Society, 1996).

*The Delights of Wisdom Pertaining to Conjugal Love, After Which Follow the Pleasures of Insanity Pertaining to Scortatory Love*, translated by S. Warren, revised by L. Tafel., Redesigned Standard Edition of the Works of Emanuel Swedenborg (West Chester, Pa: Swedenborg Foundation, 1998). Warren had translated this work for the Rotch Trustees and the volume in the Rotch Edition is titled *Marriage Love*.

*Marriage Love / Survey / Soul-Body Interaction*, translated by George E. Dole and Jonathan S. Rose, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

#### **U166 BRIEF INDEX OF CATHOLIC TEACHINGS (1769)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *De Justificatione; Justification and Good Works; On Justification and Good Works; Various Theological Works*

*Original title:* [Untitled]

*Length:* 6 pages

*Written around:* 1769

*Reference numbers:* Tafel 137; Hyde 186:2473; Stroh and Ekelöf 161; Whitehead 221

This brief index was written in preparation for P119. For a Latin text and English translation, see *Small Theological Works* 18–33. For an English translation, see *Posthumous Theological Works* 2:539–549.

#### **U167 NOTES ON A CONVERSATION WITH CALVIN (1769)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles: Conversation with Calvin; Conversations with Calvin; Various Theological Works*

*Original title: [Untitled]*

*Length: 2 pages*

*Written around: 1769*

*Reference numbers: Tafel 137; Hyde 186:2473; Stroh and Ekelöf 161; Whitehead 221*

These notes were written in preparation for P119. For an English translation, see *Posthumous Theological Works* 2:551–556.

### **U168 OUTLINE ABOUT GOD THE SAVIOR (1769)**

*Language and form: Latin prose*

*Status: Original extant*

*Repository: Autograph manuscript in the Swedish Royal Academy of Sciences*

*Traditional titles: God the Savior Jesus Christ; On God the Savior Jesus Christ; Various Theological Works*

*Original title: [Untitled]*

*Length: 1 page*

*Written around: 1769*

*Reference numbers: Tafel 137; Hyde 186:2473; Stroh and Ekelöf 161; Whitehead 221*

This outline was written in preparation for P119. For an English translation, see *Posthumous Theological Works* 2:557–560.

### **U169 SUMMARY OF NEW CHURCH TEACHINGS (1769)**

*Language and form: Latin prose*

*Status: Original extant*

*Repository: Autograph manuscript in the Swedish Royal Academy of Sciences*

*Traditional titles: Sciagraphia Doctrinae Novae Ecclesiae; Sketch of New Church Doctrine; Specimen and Sketch of the New Church; Various Theological Works*

*Original title: [Untitled]*

*Length: 5 pages*

*Written around: 1769*

*Reference numbers:* Tafel 138; Hyde 186:2473; Stroh and Ekelöf 161; Whitehead 221

This brief summary was written in preparation for P119. For an English translation, see *Posthumous Theological Works* 2:561–567.<sup>26</sup>

**P119 SURVEY (1769)**

*Language and form:* Latin prose

*Traditional titles:* *Brief Exposition*; *Brief Exposition of the Doctrine of the New Church*

*Original title:* *Summaria Expositio Doctrinae Novae Ecclesiae, Quae per Novam Hierosolyman in Apocalypsi Intelligitur* [Survey of Teachings for the New Church Meant by the New Jerusalem in the Book of Revelation]

*Publication facts:* Amsterdam: 1769. 67 pages.

*Reference numbers:* Tafel 139; Hyde 186:2475; Stroh and Ekelöf 162; Whitehead 222

A precursor to *True Christianity* (P126). See also U166–U169.

English translations include the following:

*A Brief Exposition of the Doctrine of the New Church, signified by the New Jerusalem in the Revelation*, translated by R. Stanley (London: Swedenborg Society, 1952). The preface to this edition contains information not previously published in other editions of this work. This includes a citation from the posthumous work *Sketch of an Ecclesiastical History of the New Church* (see U175) as follows:

When the *Brief Exposition* was published, the angelic heaven, from east to west and from south to north, appeared of a deep crimson color, with most beautiful flowers. This took place before myself, and before the Danish kings and others. At another time it appeared like a flame, beautifully so.

On the books was written, “The Advent of the Lord”; on all in the spiritual world. I also wrote the same, by command, on two copies in Holland.

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26. For further details on this manuscript, which contains a few other tiny, fragmentary sketches for *Survey* not mentioned here, see Hyde 186:2473.

The preface continues: "One of the two copies referred to has been found, and is available for inspection in the Library of the British Museum, London." The inscription is then photographically reproduced.

*Brief Exposition of the Doctrine of the New Church*, translated by John Whitehead, in *Miscellaneous Theological Works*.

*Marriage Love / Survey / Soul-Body Interaction*, translated by George F. Dole and Jonathan S. Rose, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming). This edition will contain three works; *Survey* is the title for *Summaria*.

Only once before had Swedenborg published an English version of one of his theological works, the other instance being volume 2 of *Arcana Coelestia (Secrets of Heaven)*. Now, nearly twenty years later, he commissioned the same man (J. Marchant) to translate this work into English, and he published it shortly after the Latin edition. Swedenborg arranged to have copies of the English version sent to a number of professors of divinity in Great Britain. One, the Reverend H. Hamilton, wrote in part regarding it, "Whatever esteem the Latin work may deserve, this I am sure will procure but little, it is so indifferently translated."

Noting his intention to write a complete treatise on the doctrines of the New Church, the author said he penned this work as a sort of interim sketch to give a general idea of this church and its doctrines.

### **U170 SKETCH FOR "TRUE CHRISTIANITY" (1769)**

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional title:* *Canons of the New Church*

*Reported original title:* *Canones Novae Ecclesiae, seu Integra Theologia Novae Ecclesiae . . .* [Canons of the New Church, or the Entire Theology of the New Church . . .]

*Length:* 92 pages

*Written around:* 1769

*Reference numbers:* Tafel 143; Hyde 187:2513; Stroh and Ekelöf 165; Whitehead 224

See also P126, U172–U174, U178–U179. There was another independent, and strikingly different, copy extant until at least 1885, but this too has now disappeared. For an English translation, see *Posthumous Theological Works* 1:177–239.

### **P120 SOUL–BODY INTERACTION (1769)**

*Language and form:* Latin prose

*Traditional titles:* *Influx; Interaction of Soul and Body; Interaction of the Soul and Body; Intercourse between the Soul and Body; Intercourse of Soul and Body*

*Original title:* *De Commercio Animae et Corporis, Quod Creditur Fieri vel per Influxum Physicum, vel per Influxum Spiritualem, vel per Harmoniam Praestabilitam* [The Interaction between Soul and Body That Some Attribute to a Flow of Energy from the Body, Some to a Flow of Energy from the Spirit, and Some to a Preestablished Harmony]

*Publication facts:* London: 1769. 23 pages.

*Reference numbers:* Tafel 140; Hyde 188:2536; Stroh and Ekelöf 166; Whitehead 225

Swedenborg's final complete treatment of a topic that had fascinated him for much of his life, and on which he had first published in 1734 (P71).

English translations include the following:

*Soul-Body Interaction*, translated by G. Dole, in *Emanuel Swedenborg: The Universal Human and Soul-Body Interaction* (New York: Paulist Press, 1984). A volume in the series "The Classics of Western Spirituality," this version is a revision of the translation that first appeared in *Studia Swedenborgiana*, 2, nos. 1–3.

*Interaction of Soul and Body, Which Is Believed to Be Either by Physical Influx, or by Spiritual Influx, or by Preestablished Harmony*, translated by John Whitehead, in *Miscellaneous Theological Works*.

*Marriage Love / Survey / Soul-Body Interaction*, translated by George F. Dole and Jonathan S. Rose, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, forthcoming).

Swedenborg states in the opening paragraph that “there are three opinions and traditions—three hypotheses—about the interaction of soul and body, or the way one works in the other and with the other. The first is called ‘physical inflow,’ the second ‘spiritual inflow,’ and the third ‘preestablished harmony.’” Later he notes that “there can be no fourth opinion. . . .” His thesis is that spiritual inflow is “based on order and its laws,” and his argument supports that view. His “solution” to the mind-body problem, however, may well constitute the most singularly unique methodology yet found to cope with this time-honored philosophic problem: conducting a lottery, in which the piece of paper on which had been written “spiritual inflow” was drawn!

Hyde notes that this work “was not ‘published’ in the general acceptance of the word, but distributed privately.” On the last page of this short treatise is the imprint “Londini, 1769.” Copies were sent to various scientific societies and universities in England and France. In a letter to Gabriel Beyer, dated October 30, 1769, Swedenborg states that it may already be available in English, although it was not until early in 1770 that Hartley’s version was printed.

### **P121 ANSWER TO A FRIEND (1769)**

*Language and form:* Latin prose

*Traditional title:* *Answer to a Letter*

*Original title:* *Responsum ad Epistolam ab Amico ad Me Scriptam*

[Answer to a Letter Written to Me by a Friend]

*Publication facts:* London: 1769. 3 pages.

*Reference numbers:* Tafel 141; Hyde 189:2593; Stroh and Ekelöf 167; Whitehead 226

Swedenborg’s reply to a letter from Thomas Hartley, giving various biographical details of Swedenborg’s life and work, has appeared in dozens of publications since. For an English translation, see “Autographical Letters of Emanuel Swedenborg,” in *Posthumous Theological Works* 1:1–4; also *Letters and Memorials* 676–679.

### **U171 DRAFT SUPPLEMENT TO “WHITE HORSE” (1769)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph copy in the Royal Library, Stockholm (see further explanation below)

*Traditional titles:* *Appendix to the White Horse; Appendix to White Horse; The Horse and the Hieroglyphics*

*Original title:* *Appendix ad Codicillum “De Equo Albo”* [Appendix to the Little Work “The White Horse”]

*Length:* 3 pages

*Written:* August 1769

*Reference numbers:* Tafel 129; Hyde 190:2688; Stroh and Ekelöf 168; Whitehead 227

See also P104. Two copies of this document seem to have existed originally, both apparently in Swedenborg’s handwriting. One of these, which Swedenborg sent to Thomas Hartley, is no longer extant. For an English translation by John Whitehead, see *Miscellaneous Theological Works* 419–423. Tafel also translated this document, see “The Signification of the Horse and Hieroglyphics,” *Documents* 2:751–755, document 300.

#### **U172 BIBLE CONCORDANCE FOR “TRUE CHRISTIANITY” (1769)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Confirmatory Passages; Dicta Probantia; Scriptural Confirmations; Scripture Confirmations*

*Original title:* [Untitled]

*Length:* 177 pages

*Written after:* September 1769

*Reference numbers:* Tafel 144; Hyde 191:2711; Stroh and Ekelöf 169; Whitehead 228

For Swedenborg’s other Bible concordances, see U118–U119, U123–U124, U126. For *True Christianity* and other related works, see P126, U170, U173–U174, U178–U179. Swedenborg apparently conducted this additional study of the Bible, including close examination of the Book of Acts and the Epistles, in preparation for writing P126. For an English translation, see *Scripture Confirmations*



of *New Church Doctrine (Dicta Probantia)*, Being Proof Passages From the Scriptures, translated by John Whitehead, in *Posthumous Theological Works* 2:241–347.

**P122 LETTER TO BEYER ON THE SWEDISH CHURCH  
(1769)**

*Language and form:* Swedish prose

*Traditional title:* *Letter to Beyer*

*Original title:* *Utdrag af ett wälb. hr. assessor Swedenborgs bref, dateradt Stockholm, den 30 october, 1769* [Extract of a Letter from the Noble Assessor Swedenborg, Dated Stockholm, October 30, 1769]

*Publication facts:* Göteborg: Immanuel Smitt, 1769. 4 pages.

*Reference numbers:* Stroh and Ekelöf 164; Whitehead 223

Swedenborg gave permission to Gabriel Beyer, Swedish professor of theology, to publish this letter; Beyer edited it lightly and did so. Its contents, describing local ecclesiastical leaders as infernal, caused an uproar in Göteborg. For a translation of the original letter, see *Letters and Memorials* 691–695.

**U173 INDEX TO “THE BOOK OF CONCORD” FOR  
“TRUE CHRISTIANITY” (1769)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences

*Traditional titles:* *Formula Concordiae Index*; *Index to Formula Concordiae*; *Index to the Formula Concordiae*

*Original title:* [Untitled]

*Length:* 171 pages

*Written around:* Late 1769

*Reference numbers:* Hyde 192:2714; Stroh and Ekelöf 172; Whitehead 229

See also P126, U170, U172, U174, U178–U179. For some reason, Swedenborg consistently refers to *The Book of Concord* as *The Formula of Concord*, although in fact “the Formula of Concord” is just one part (see *The Book of Concord*, edited by Robert Kolb and Timothy J.

Wengert [Minneapolis, Minn.: Fortress Press, 2000], 481–660) of the book that Swedenborg indexes here and refers to elsewhere. *The Book of Concord*, which first appeared in 1580, was (and still is) the major confessional statement of Lutheran orthodoxy. Swedenborg used an edition published in Leipzig in 1756. For a Latin text and English translation, see *Small Theological Works* 58–73.

**P123 THE WORD’S EARTHLY AND SPIRITUAL MEANINGS (1770)**

*Language and form:* Latin prose

*Traditional title:* *Natural and Spiritual Sense of the Word*

*Original title:* “De Sensu Naturali et Spirituali Verbi [On the Word’s Earthly and Spiritual Meanings]”

*Publication facts:* In *Von den Erdcörpern der Planeten* [On the Planetary Bodies], translated by F. C. Oetinger. [N.p.]: 1770, pages 222–226.

*Reference numbers:* Tafel 136; Hyde 185:2455; Stroh and Ekelöf 160; Whitehead 220

Swedenborg sent the original manuscript (which is now lost) as an attachment to a letter he wrote from Amsterdam on November 8, 1768, to Oetinger. Oetinger subsequently published the letter, and the attachment in Latin, at the end of his German translation of *Other Planets* (see P105). For the second and third editions, see P124 and P128. For a Latin text and English translation of both the letter and the attachment, see *Small Theological Works* 288–295. For an English translation, see “The Natural and Spiritual Sense of the Word, appended to the third letter of Emanuel Swedenborg to F. C. Oetinger,” in *Posthumous Theological Works* 2:577–579. In addition, see *Letters and Memorials* 646–648; and *Documents* 2:269–271.

**U174 DRAFT MEMORABLE OCCURRENCES FOR “TRUE CHRISTIANITY” (1770)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Library

*Traditional titles:* *Additions to True Christian Religion; Memorabilia*

*in the True Christian Religion; Memorabilia in True Christian Religion*

*Original title:* [Untitled]

*Length:* 23 pages

*Written during or after:* July 1770

*Reference numbers:* Tafel 146; Hyde 193:2715; Whitehead 230

See also P126, U170, U172–U173, U178–U179. Although this material has traditionally been referred to as “additions” to P126, it was in fact drafts for P126 that Swedenborg left on the ship on which he sailed from Stockholm to Amsterdam at the time. It differs little from material that is in P126. For an English translation, see “Additions to True Christian Religion,” in *Posthumous Theological Works* 1:157–172.

#### **U175 SKETCH FOR A HISTORY OF THE NEW CHURCH (1770)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Academy of Sciences, codex 47

*Traditional titles:* *Ecclesiastical History; Ecclesiastical History of the New Church; History of the New Church; Sketch of an Ecclesiastical History of the New Church*

*Original title:* *Historia Ecclesiastica Novae Ecclesiae* [An Ecclesiastical History of the New Church]

*Length:* 1 page

*Written around:* Late 1770

*Reference numbers:* Tafel 147; Hyde 194:2720; Stroh and Ekelöf 172; Whitehead 231

For a Latin text and English translation, see *Small Theological Works* 192–195. For an English translation, see “Sketch of the Ecclesiastical History of the New Church,” in *Posthumous Theological Works* 1:321–324. This short document is of interest because of its unique statement about Swedenborg’s style and its description of the strange heavenly phenomena seen by Swedenborg on the occasion of his publishing *Survey* in 1769 (see P119).

**P124 THE WORD'S EARTHLY AND SPIRITUAL  
MEANINGS, SECOND EDITION (1771)**

*Original title:* “De Sensu Naturali et Spirituali Verbi [On the Word’s Earthly and Spiritual Meanings]”

*Publication facts:* In *Von den Erdkörpern der Planeten* [On the Planetary Bodies], translated by F. C. Oetinger. 2nd ed. Frankfurt and Leipzig: 1771, pages 215–218.

*Reference numbers:* Tafel 136; Hyde 185:2456; Stroh and Ekelöf 160; Whitehead 220

For the first and third editions, see P123 and P128.

**P125 DEFLATION AND INFLATION, SECOND EDITION  
(1771)**

*Original title:* *Oförgripelige tanckar om myntets uphöjande och nedsättjande* [Modest Thoughts on the Deflation and Inflation of Currency]

*Traditional title:* *Swedish Currency and Finance; Swedish Money*

*Reference number:* Hyde 72:204

Published anonymously. This is a revised and expanded version of a pamphlet published in 1722 (see P61). The work was reissued immediately after Gustavus III came to the throne, intended to help deal with the financial crisis the country faced. Gustavus, however, sought a temporary solution by borrowing from Dutch bankers. It was not until 1772 that the Riksdag made a serious attempt to institute currency reform. No English translation exists.

**P126 TRUE CHRISTIANITY (1771)**

*Language and form:* Latin prose

*Traditional titles:* *Theorema; True Christian Religion; Universal Theology*

*Original title:* *Vera Christiana Religio, Continens Universam Theologiam Novae Ecclesiae a Domino apud Danielelem Cap. VII:13–14, et in Apocalypsi Cap. XXI:1, 2 Praedictae* [True Christianity: Containing the Whole Theology of the New Church Predicted by the Lord in Daniel 7:13–14 and Revelation 21:1, 2]

*Publication facts:* Amsterdam: 1771. 542 pages.

*Reference numbers:* Tafel 145; Hyde 195:2725; Stroh and Ekelöf 173; Whitehead 232

This work is a sequel to and fulfillment of P119. Although it contains much that is new, it draws heavily on P107–P112, P114, P118. See also U160, U170, U172–U174, U178–U179. Swedenborg's last major publication, this systematic and highly structured work addresses many aspects of Christian and even specifically Lutheran belief, including the Trinity, the Bible, and efficacious actions, beliefs, and rituals. It also includes narrative accounts of his spiritual experiences.

English translations of this work include the following:

*The True Christian Religion, Containing the Complete Theology of the New Church, as Foretold by the Lord in Daniel 7:13, 14, and in the Revelation 21:2, 3*, two volumes, translated by John Chadwick (London: Swedenborg Society, 1988).

*True Christian Religion, Containing the Universal Theology of the New Church, Foretold by the Lord in Daniel 7:13, 14; and in Revelation 21:1, 2*, two volumes, translated by John Ager, Redesigned Standard Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, 1996).

*True Christianity*, 2 volumes, translated by Jonathan S. Rose, New Century Edition of the Works of Emanuel Swedenborg (West Chester, Pa.: Swedenborg Foundation, vol. 1, 2006; vol. 2 forthcoming).

*True Christian Religion*, 2 volumes (Bryn Athyn, Pa.: General Church of the New Jerusalem, forthcoming). This work is one of a number of Swedenborg titles that is being newly translated by the General Church Translation Committee.

### **U176 ANSWERS TO NINE QUESTIONS (1771)**

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional title:* *Nine Questions*

*Reported original title:* *Quaestiones Novem de Trinitate, etc. ad Emanuelem Swedenborg Propositae a Thoma Hartley; Tum Illius*

*Responsa* [Nine Questions on the Trinity and So On, Proposed to Emanuel Swedenborg by Thomas Hartley, and His Answers]

*Length:* 8 pages(?)

*Written around:* 1771

*Reference numbers:* Tafel 142; Hyde 196:2875; Stroh and Ekelöf 174; Whitehead 233

Swedenborg's replies to questions posed to him by Thomas Hartley. For an English translation, see "Nine Questions," in *Four Doctrines* 127–132.

### **U177 DRAFT OF A REPLY TO ERNESTI (1771)**

*Language and form:* Latin prose

*Status:* Original extant

*Traditional title:* *Reply to Ernesti*

*Original title:* [Untitled]

*Length:* 1 page

*Written around:* 1771

*Reference numbers:* Hyde 197:2899; Whitehead 234

This was sent to John C. Cuno with the request that he print it. When Cuno did not, Swedenborg printed it himself (see P127). For an English translation of the published version, see P127.

### **P127 REPLY TO ERNESTI (1771)**

*Language and form:* Latin prose

*Traditional title:* *Reply to Ernesti*

*Original title:* [Untitled]<sup>27</sup>

*Publication facts:* [Amsterdam: 1771.] 1 page.

*Reference numbers:* Hyde 197:2900; Whitehead 234

See also U177. Ernesti had severely criticized Swedenborg's approach to revealing the spiritual or hidden meaning of Scripture. Cuno did not comply with Swedenborg's request that he (Cuno) print and distribute the letter, so Swedenborg published it himself. For a Latin text and English translation, see *Small Theological Works* 198–199. An English translation can also be found in *Letters and Memorials* 744. Dr.

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27. This broadside, although printed, has no title.

J. A. Ernesti attacked Swedenborg’s works in his *Neue Theologische Bibliothek* [The New Theological Library], 1760.

**U178 SKETCH FOR “CODA TO TRUE CHRISTIANITY”  
(1771)**

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional titles:* *Appendix to True Christian Religion; Coronis; Crown;*<sup>28</sup> *Sketch of the Coronis; Summary of the Coronis*

*Original title:* *Coronis seu Appendix ad Veram Christianam Religionem . . .* [Coda or Appendix to *True Christianity* . . . ]

*Length:* 5 pages

*Written around:* 1771

*Reference numbers:* Tafel 148; Hyde 198:2918; Stroh and Ekelöf 161

See also P126, U170, U172–U174, U179. In §§15, 177, 343, 627, and 758 of P126, Swedenborg promised a coda or appendix to the work. For an English translation, see “The Coronis or Appendix to the True Christian Religion,” in *Posthumous Theological Works* 1:13–22.

**U179 DRAFT FOR “CODA TO TRUE CHRISTIANITY”  
(1771)**

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional titles:* *Appendix to True Christian Religion; Coronis; Crown*<sup>29</sup>

*Original title:* *Coronis seu Appendix ad Veram Christianam Religionem . . .* [Coda or Appendix to “True Christianity” . . . ]

*Length:* 53 pages?

*Written around:* 1771

*Reference numbers:* Tafel 149; Hyde 198:2920; Stroh and Ekelöf 175; Whitehead 235

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28. One of the most persistent fallacies in Swedenborgian scholarship is the notion that the Latin word *coronis* means a crown. Tafel, Hyde, and many other scholars of Swedenborg’s works make this mistake. In the context of publishing, *coronis* means a coda or epilogue—a piece of text at the end of a work or supplemental to it that rounds it off without being essential to its integrity

29. See note 28 above.

See also P126, U170, U172–U174, U178. For an English translation, see “The Coronis or Appendix to the True Christian Religion,” in *Posthumous Theological Works* 1:23–106.

### **U180 SKETCH FOR “END OF THE AGE” (1771)**

*Language and form:* Latin prose

*Status:* Original extant

*Repository:* Autograph manuscript in the Swedish Royal Library

*Traditional title:* *Consummation of the Age*

*Original title:* *De Consummatione Saeculi, de Adventu Secundo Domini, et de Nova Ecclesia* [On the End of the Age, the Second Coming of the Lord, and the New Church]

*Length:* 1 page

*Written around:* 1771

*Reference numbers:* Hyde 199:2953; Whitehead 236

See also U181. For an English translation, see *Posthumous Theological Works* 1:111–112.

### **U181 OUTLINES FOR “END OF THE AGE” (1771)**

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional titles:* *Abominatio Desolationis; Abomination of Desolation; Consummation of the Age*

*Original title:* [Untitled]

*Length:* 4 pages

*Written around:* 1771

*Reference numbers:* Tafel 150; Hyde 197:2955; Whitehead 236

See also U180. These brief outlines are generally assumed to be related to the *Coda to True Christianity* that Swedenborg planned but was unable to complete at the end of his life. For an English translation, see *Posthumous Theological Works* 1:112–118.

### **U182 DRAFT INVITATION TO THE NEW CHURCH (1771)**

*Language and form:* Latin prose

*Status:* Original not extant; copies survive

*Traditional titles:* *Consummation of the Age; Invitation to the New Church*



*Original title:* [Untitled]

*Length:* 12–16 pages

*Written around:* 1771

*Reference numbers:* Tafel 150; Hyde 197:2955, 2956; Whitehead 236

This draft is generally assumed to be related to the work *Coda to True Christianity*, which Swedenborg planned at the end of his life but was unable to complete. For an English translation, see *Posthumous Theological Works* 1:125–150.

### **P128 THE WORD'S EARTHLY AND SPIRITUAL MEANINGS, THIRD EDITION (1771)**

*Original title:* “De Sensu Naturali et Spirituali Verbi [On the Word's Earthly and Spiritual Meanings]”

*Publication facts:* In *Von den Erdcörpern der Planeten* [On the Planetary Bodies], translated by C. Oetinger. 3rd edition. Anspach: 1771,<sup>30</sup> pages 199–202.

*Reference numbers:* Tafel 136; Hyde 185:2457; Stroh and Ekelöf 160; Whitehead 220

For the first and second editions, see P123 and P124.

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30. The exact timing of the appearance of this work in relation to the previous work is not known. The previous item was published shortly before July 2, 1771, according to Hyde 197:2900.



## SECTION 2

# WORKS OF UNCERTAIN AUTHORSHIP AND PROJECTED WORKS THAT WERE NEVER WRITTEN

### **X1 YOUTH'S HONOR (Authorship Uncertain)**

*Language and form:* Swedish prose

*Traditional title:* *Youth's Honor*

*Original title:* *Ungdoms heder, mandoms nytta, ålderdoms nöje*  
[Youth's Honor, Adulthood's Usefulness, Old Age's Satisfaction]

*Written around:* February 1716

*Reference numbers:* Hyde 23:66; Whitehead 31

Hyde believed this to be a work by Swedenborg; later evidence suggests that it was written by Christopher Polhem and edited by Swedenborg. It is no longer extant.

### **X2 CAUSES OF THINGS (Authorship Uncertain)**

*Language and form:* Swedish prose

*Traditional title:* *Causes of Things*

*Original title:* *De Causis Rerum* [On the Causes of Things]

*Length:* 4 pages

*Written around:* 1717

*Reference numbers:* Tafel 10; Hyde 37:99; Stroh and Ekelöf 31;  
Whitehead 46

Stroh and Ekelöf discovered that this work, earlier believed to be by Swedenborg, was probably written by Polhem and copied by Swedenborg. For an English translation, see *Scientific and Philosophical Treatises* 5–8.

**X3 DIALOG ON THE ESSENCE OF NATURE****(Authorship Uncertain)***Language and form:* Swedish prose*Traditional title:* *Essence of Nature**Original title:* *Discours emellan mekaniquen och chymien om naturens wäsende* [Dialog between “Mechanica” and “Chemistra” on the Essence of Nature]*Length:* 25 pages*Written around:* 1718*Reference numbers:* Hyde 50:123; Stroh and Ekelöf 45; Whitehead 59

Although a version of this work in Swedenborg’s handwriting survives, there is also a copy in Polhem’s handwriting, and the work is filed in the Swedish Royal Library as a work by Polhem. It is likely, then, to have been written by Polhem and copied by Swedenborg. No English translation exists.

**X4 WELFARE OF A COUNTRY****(Authorship Uncertain)***Language and form:* Swedish prose*Traditional title:* *Welfare of a Country**Original title:* *Copia af en instruction och fullmacht . . .* [Copy of an Instruction and Mandate . . .]*Length:* 12 pages*Written around:* December 1718*Reference numbers:* Hyde 49:121; Stroh and Ekelöf 44; Whitehead 58

This treatise on the economic welfare of Sweden is now thought to be a draft of an article by Polhem intended for *Daedalus Hyperboreus*, and copied by Swedenborg. No English translation exists.

**X5 AIMS OF A LITERARY SOCIETY****(Authorship Uncertain)***Language and form:* Swedish prose*Traditional title:* *Literary Society**Original title:* *Petenda Societatis Literariae* [Aims of a Literary Society]

*Length:* 1 page

*Written before:* November 1719

*Reference numbers:* Hyde 48:119; Stroh and Ekelöf 43; Whitehead 57

Eric Benzelius Jr. is now thought to be the author of this brief manuscript. No English translation exists.

## **X6 VERSES TO JULIN (Authorship Uncertain)**

*Language and form:* Latin poetry

*Traditional title:* *Verses to Julin*

*Original title:* *De Democratia Literaria . . . Petro Julin, Westmanno*  
[Literary Democracy . . . by Peter Julin from Westmannland]

*Length:* 9 lines

*Written before:* October 29, 1735

*Reference number:* Whitehead 108

The only evidence to suggest that Swedenborg authored this poem is the initials “E. S.” at the end. Acton did not believe it to be genuine. For a transcript of the poem, see Academy Collection of Swedenborg Documents, Swedenborg Library, Bryn Athyn College, Bryn Athyn, Pennsylvania, 5:580.

## **X7 PROJECTED WORK ON DIVINE QUALITIES**

*Language and form:* Latin prose

*Traditional title:* *Omnipotence, Omnipresence, etc.*

*Projected title:* *Sapientia Angelica de Divina Omnipotentia, Omnipraesentia, Omniscientia, Infinitate, et Aeternitate* [Angelic Wisdom on Divine Omnipotence, Omnipresence, Omniscience, Infinity, and Eternity]

*Projected to be written after:* 1763

*Reference numbers:* Hyde 159:1616; Whitehead 191

In the preface to P107 Swedenborg lists this among works that will be published in the future. He later explained to a friend why he had not written the work (see *Documents* 2:261). Despite this, the work was listed by Antoine-Joseph Pernety and Bénédict Chastanier in their catalogs of Swedenborg’s writings.

**X8 PROJECTED WORK ON LIFE**

*Language and form:* Latin prose

*Traditional title:* *Concerning Life*

*Projected title:* *Sapientia Angelica de Vita* [Angelic Wisdom on Life]

*Projected to be written after:* 1763

*Reference numbers:* Hyde 160:1617; Whitehead 192

In the preface to P107 Swedenborg lists this among works that will be published in the future. As with X7, Pernety and Chastanier list it among Swedenborg's writings.

**X9 POSSIBLE PROJECTED WORK ON MIRACLES**

*Language and form:* Latin prose

*Traditional title:* *Miracles*

*Projected title:* *De Miraculis Divinis et de Miraculis Magicis* [Divine Versus Magical Miracles]

*Projected to be written after:* Mid-1771

*Reference numbers:* Hyde 200:2972; Whitehead 237

Some have taken the words *de MIRACULIS DIVINIS, & de MIRACULIS MAGICIS* (on divine miracles and on magical miracles) in *True Christianity* §91 as the title of a forthcoming work by Swedenborg because they are set partially in small capital letters, which are generally an indication of title citation in Swedenborg's works. Assuming he did plan such a work, a brief sketch of it can perhaps be seen in U178, which ends with five numbered points on miracles of both kinds (see *Posthumous Theological Works* 1:21–22). However, whether Swedenborg was planning a whole separate title (or two) on this topic or a mere chapter (or two) in the appendix to *True Christianity* is moot.

**X10 PROJECTED WORK ON THE HUMAN MIND**

*Language and form:* Latin prose

*Traditional title:* *On the Human Mind*

*Projected title:* *De Mente Humana* [The Human Mind]

*Projected to be written after:* August 24, 1771

*Reference numbers:* [Not listed]

In a letter to the Landgrave of Hesse-Darmstadt, Swedenborg listed this as a work soon to be printed (see *Letters and Memorials* 756).

**X11 PROJECTED WORK ON EGYPTIAN  
HIEROGLYPHICS**

*Language and form:* Latin prose

*Traditional title:* *Egyptian Hieroglyphics*

*Projected title:* *Hieroglyphica Aegyptiaca per Correspondentias Enuclata* [Egyptian Hieroglyphics Expounded through Correspondences]

*Projected to be written after:* August 24, 1771

*Reference numbers:* [Not listed]

In a letter to the Landgrave of Hesse-Darmstadt, Swedenborg listed this as a work soon to be printed (see *Letters and Memorials* 756).

## SECTION 3

# LOST WORKS

Remarkably many of Swedenborg's original manuscripts, and all his publications, survive. Nonetheless at least thirty of his original documents have been lost over time. In ten of these cases, copies have come down to us. In another twenty cases, the information is completely lost—we have nothing more than slender indications that such documents once existed. Of course, still further documents may also have been written, of whose existence we have received no notice at all.

### **DOCUMENTS WHOSE ORIGINAL IS NOT EXTANT, BUT COPIES SURVIVE (10)**

- U71 *Quotation from Wolff's "Empirical Psychology"* (1733)
- U137 *Draft of "The Lord"* (1759)
- U138 *Commentary on the Athanasian Creed* (1760)
- U161 *Draft of Five Memorable Occurrences* (1766)
- U170 *Sketch for "True Christianity"* (1769)
- U176 *Answers to Nine Questions* (1771)
- U178 *Sketch for "Coda to True Christianity"* (1771)
- U179 *Draft for "Coda to True Christianity"* (1771)
- U181 *Outlines for "End of the Age"* (1771)
- U182 *Draft Invitation to the New Church* (1771)

### **DOCUMENTS WHOSE ORIGINAL IS NOT EXTANT, AND NO COPIES SURVIVE (20)**

- U3 *Lost Draft of "Verses to Brenner"* (1710)
- U4 *Lost Draft Invention of a Submersible Ship* (1714)
- U5 *Lost Draft Invention of a Siphon* (1714)
- U6 *Lost Draft on Hoisting Heavy Objects* (1714)



- U7 *Lost Draft on Constructing Sluices* (1714)
- U8 *Lost Draft Invention of a Massive Water Pump* (1714)
- U9 *Lost Draft Invention of a Drawbridge* (1714)
- U10 *Lost Draft Inventions of Air Pumps* (1714)
- U11 *Lost Draft Invention of Air Guns* (1714)
- U12 *Lost Draft Invention of a Universal Musical Instrument*  
(1714)
- U13 *Lost Draft Method of Creating Shading in Engravings* (1714)
- U14 *Lost Draft Invention of a Water Clock* (1714)
- U15 *Lost Draft Inventions of a Mechanical Carriage and a Flying  
Carriage* (1714)
- U16 *Lost Draft Method of Analyzing Feelings* (1714)
- U17 *Lost Draft on Cords and Springs* (1714)
- U19 *Lost Draft Reflections on Perspective* (1716)
- U41 *Lost Paper on Small Vibrations* (1719)
- U61 *Lost Draft on Copper* (1724)
- U94 *Lost Draft on Divine Prudence* (1742)
- U163 *Lost Sketches for "Marriage Love"* (1767)

PART 2

*Selected  
Collateral Literature*



## SELECTED COLLATERAL LITERATURE

In the past two centuries, aside from the effort to translate and keep in print most of the writings of Swedenborg, Swedenborgians have themselves been zealous writers and publishers of works collateral to Swedenborg's thought. Reflecting a worldwide pattern, most of these publications have been in English, although many Swedenborgian books, pamphlets, and periodicals have been produced in a dozen other languages. Today, the greatest number of such publications are in German, Swedish, French, and Japanese. Some of the more significant of these will be listed and annotated below, but the greater part of the following selection of collateral literature will be limited to those in English.

Thousands of Swedenborgian collateral publications have been produced in the past two hundred years, so the approximately three hundred titles listed here represent a selection carefully limited by the editor. Mainly, I have been concerned to list what I consider to be basic reference works—works that any serious student of Swedenborg should be familiar with—followed by a representative selection of other significant studies. Sometimes, works will be listed not because they are favorably recommended to serious readers but to warn that they are (in the editor's opinion) either prejudicially hostile to Swedenborgianism or untrustworthy as reference works.

The basic reference works are categorized as follows: concordances and compendiums; indexes; dictionaries; documentary collections; bibliographies; doctrinal summaries; exegetical works; biographies; historical studies; critical studies, including theses and dissertations; periodicals; digests, outlines, and synopses; studies in

science and religion; religious education materials; prayer and other devotional materials; and literature for children.

It perhaps goes without saying that reference works, in general, do not have a wide appeal and therefore do not sell in large quantities. Publishers, in turn, are often reluctant to invest in works that are not likely to be profitable for them. In short, it is sad but true that many invaluable reference works are allowed to go out of print. Swedenborgian collateral literature is no exception to this rule, and in the list that follows, well over half of the works described are out of print and therefore available only at selected libraries. A list of key libraries having extensive collections of Swedenborgiana will be found elsewhere in this manual.

## CONCORDANCES AND COMPENDIUMS

**AGER, JOHN C.**, comp. *The Path of Life: Compiled from the Writings of Emanuel Swedenborg*. Philadelphia: J. B. Lippincott Co., 1913. Reprints.

The preface states that “the purpose of this compilation is to set forth the main features of Swedenborg’s doctrinal teachings in his own language as completely and yet as briefly as is consistent with clearness and accuracy. The references given at the end of each passage will enable the reader to find readily . . . the complete statement and its context. . . .”

Ager was a thorough scholar of Swedenborg and translator of many of his works. This modest-sized volume has one of the best distillations ever published of Swedenborg’s theological concepts.

**DOLE, G. F.**, ed. and trans. *A Thoughtful Soul: Reflections from Swedenborg*. Foreword by Huston Smith. West Chester, Pa.: Chrysalis Books, 1995.

Using selections from the writings of Emanuel Swedenborg, recently translated for the modern reader, George Dole presents Swedenborg’s ideas in a logical, understandable manner. He has constructed the work particularly for the reader unfamiliar with these writings and provides an explanatory essay to introduce each chapter. This book can be read either as an overview of Swedenborgian philosophy or as a series of thoughtful meditations.

**POTTS, JOHN FAULKNER**, comp., ed., and trans. *Swedenborg Concordance. A complete work of reference to the theological writings of Emanuel Swedenborg. Based on the original Latin writings of the author.* 6 vols. London: Swedenborg Society, 1888–1902. Reprints.

One of the hazards of compiling a work of this size is exhibited on the title page of volume 1, which states that it is “in four volumes.” In fact, it was issued in fascicles over a fourteen-year period and has always been bound in six volumes. The introduction states that the compiler had already devoted “between thirteen and fourteen years” to the task before publication began.

This work is without rival as a primary reference work for all serious readers of Swedenborg’s theological writings. The volumes average over nine hundred pages each, and—in addition to the main alphabetical concordance—the set includes a wealth of valuable data, both in the front matter of volume 1 and the back matter of volume 6. Careful students will thoroughly familiarize themselves with this material.

Potts (who also translated and edited a number of Swedenborg’s works) used his own translations of all entries in this work. One should note that in later years he radically changed his mind about the choice of a number of English renderings of the original Latin. Thus, for example, in the *Concordance*, one finds an entry for the English term “scientific truth,” whereas in the translator’s preface of his version of *Secrets of Heaven (Arcana Coelestia)*, Swedenborg Foundation, Redesigned Standard Edition), Potts has by this time coined the term “memory-knowledge” to translate the same Latin. Further, in the *Arcana* preface, he is quite intolerant of those who exhibit the “lamentable ignorance” of rendering *scientia* and *scientifica* as “science” and “scientific”!

Because this concordance has been so universally used as a basic reference work by Swedenborgians worldwide, it is probably fair to attribute to it much “in-house” or arcane terminology (what has been called, with some justification, “Swedenborgese” or “Swedenborgianese”).

The reader should be aware that, although the Swedenborg Society is to be commended for keeping this basic reference work in print, presently available volumes are unchanged from the original

printing. For example, Potts's appendix to the main concordance is still found at the back of volume 6 and might escape the researcher's attention. Also, references in the front matter to "works not accessible in English" are no longer true.

Further, a "key" to the numbering of the paragraphs of the small posthumous work *Charity (Sketch on Goodwill)*<sup>1</sup> is obsolete, as all English editions now use the numbering scheme followed in the *Concordance*. Finally, the *Errata et Corrigenda* for all six volumes found at the back of volume 6 have not been corrected in the text. The careful scholar may wish to enter these in his or her own set.

In 1980, the General Church Press, Bryn Athyn, Pennsylvania, issued a slim hardcover book compiled by Donald L. Rose titled *Additions to the Swedenborg Concordance*. This volume includes, along with many others, the entries found in the appendix referred to above.

**ROSE, DONALD L.**, ed. *Debates with Devils: What Swedenborg Heard in Hell*. Translated by Lisa Hyatt Cooper. With an introduction by Leonard Fox. West Chester, Pa.: Chrysalis Books, 2000.

This work was composed as a companion piece to Rose's previous work *Conversations with Angels* (below), although it does not follow a thematic arrangement. It examines Swedenborg's experiences with spirits he encountered in hell and his findings about the nature of evil and offers new translations of his narratives, usually briefer than those found in *Conversations with Angels*. These narratives are taken from a variety of Swedenborg's works, including *True Christian Religion (True Christianity)*, *Arcana Coelestia (Secrets of Heaven)*, *Heaven and Hell*, and *Divine Providence*. This work is intended for a general audience.

**ROSE, DONALD L.**, and **LEONARD FOX**, eds. *Conversations with Angels: What Swedenborg Heard in Heaven*. Translated by David Gladish and Jonathan S. Rose. West Chester, Pa.: Chrysalis Books, 1996.

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1. In the following pages, the reader will frequently see both the traditionally translated title of Swedenborg's work (the title used in the older works under consideration) followed in parentheses by the title as translated in the NEW CENTURY EDITION OF THE WORKS OF EMANUEL SWEDENBORG, when it differs from the traditional title. This has been done in an effort to avoid confusion, since the NCE translation titles have been used in part 1 of this book.

Although this work uses the title of a short piece written by Swedenborg himself, it has no relation to the work published in 1766. Instead, it is a collection of newly translated narratives from Swedenborg's encounters with angelic spirits, selected from *Conjugal Love (Marriage Love)*, *Apocalypse Revealed (Revelation Unveiled)*, and *True Christian Religion (True Christianity)*. The narratives are arranged thematically, to show the progress of a soul in the afterlife from its first awakening after death in the "world of spirits" to its finding its right place (and mate) in the heavenly realm. It is intended for a general audience.

**STANLEY, MICHAEL**, ed. *Emanuel Swedenborg: Essential Readings*. Reprint. Sydney, Australia: Swedenborg Lending Library and Enquiry Centre, 1993. Previously published in 1988 by Crucible, a Thorsons Company, England.

The editor, a minister of the British Conference of the New Church, "has carefully brought together many of the key ideas and teachings of Swedenborg and has arranged them under headings which should instantly appeal to any thoughtful person. This arrangement not only demonstrates the consistency of Swedenborg's presentation of spiritual truths, but their juxtaposition enables the reader to more readily grasp and appreciate those truths."

**SWEDENBORG, EMANUEL**. *Afterlife: A Guided Tour of Heaven and Its Wonders*. Edited by Donald L. Rose. West Chester, Pa.: Chrysalis Books, 2006.

*Heaven and Hell*, the best-known work by Swedenborg, has undergone a number of adaptations (see *Awaken from Death*, below). In this edition, Donald L. Rose selects chapters from "The World of Spirits," "Heaven," and "Hell" that most vividly illustrate Swedenborg's experiences in these realms. Rearranged in an order that follows a spirit's progression in the afterlife, this book presents the basics of what Swedenborg found in the other world, omitting theology and some of the more arcane findings, such as the structure and ordering of the heavens and hells.

———. *Awaken from Death*. Edited by James F. Lawrence. Introduction by Kenneth Ring. San Francisco: J. Appleseed & Co., 1993.



This book is a selection of chapters from Swedenborg's *Heaven and Hell*, from the translation done by George F. Dole in 1976. It offers Swedenborg's description of the soul's journey into the spiritual realms upon death: chapters 46, 48, 49, 50, 51, 52, 53, and 55.

**SYNNESTVEDT, S.**, ed. *The Essential Swedenborg*. Rev. ed. New York: Swedenborg Foundation, 1977. Reprints.

A useful approach to condensing Swedenborg's religious thought, the entries are selected and arranged by the editor under two headings: (1) the Nature of Life and (2) the Source of Life. There is a brief annotated bibliography of Swedenborg's works in the back. This edition has been kept in print.

Although not called a "second edition," this standard paperback-size edition is, in fact, a radically corrected and edited version of the original 1970 edition published jointly by Twayne Publishers and the Swedenborg Foundation. The original edition was not copy-edited before publication and thus contained many errors and inaccuracies.

**WARREN, SAMUEL M.**, ed. *A Compendium of the Theological Writings of Emanuel Swedenborg*. New York: Swedenborg Foundation, 1979. Reprints.

This compilation has a long history, dating back to its predecessor, compiled and published by W. Fernald in 1853. The first edition of Warren's version was issued in 1875 in London. It has the advantage of much more extensive citations on a very broad range of topics than those of most of the compendiums of Swedenborg's works (such as Dole's *A Thoughtful Soul*, listed above), but has the disadvantage of being in nineteenth-century English.

The edition currently kept in print is the London edition. An American edition, long out of print, contained the same basic text but also had a fifty-page biography of Swedenborg by John Bigelow.



## INDEXES

**HYDE, J.**, trans. and ed. *Index of Words, Names, and Subjects in the Heavenly Arcana, from the Latin of Emanuel Swedenborg, to which is*

*added an Index to the Scripture Passages.* London: Swedenborg Society, 1909. Reprints.

This *Arcana* index, although not nearly as useful to the scholar as the version by E. Rich, is the only one currently in print.

**LE BOYS DES GUAYS, J. F. E.,** ed., comp., and trans. *Index Generale des Passages de la Divine Parole, cités dans les Écrits d'Emmanuel Swedenborg (General Index of Passages from the Divine Word Quoted in the Works of Emanuel Swedenborg).* Saint-Amand-Mont-Rond, France, 1859.

This was the first index compiled listing every passage of Scripture cited in all of Swedenborg's theological works. The work is in French, although the title page, preface, and list of abbreviations of Swedenborg's works appear in French, English, and German, respectively. The abbreviations used in the text are based on the French titles of Swedenborg's works.

In the opinion of this editor, this index (which was the basis for the later version of A. H. Searle, listed below) had invaluable information that was unfortunately omitted by Searle. It consists of a system of superscripted references, appended where appropriate, to indicate not only if the formal text of a Bible passage is quoted in full or simply referred to, but—most importantly—whether or not Swedenborg gave, along with his Scripture citations, any information as to their deeper or spiritual sense. These latter references are identified either by the letter “i” (illustration) or the letter “e” (explanation).

The disadvantages of Le Boys des Guays's version are (1) it predates Potts's *Swedenborg Concordance* and thus does not contain Potts's subdivisions of Swedenborg's long paragraph sections (some of which run to thirty or forty pages in *Apocalypse Explained [Revelation Explained]*, for instance) and (2) it uses the verse divisions of the Hebrew Bible, which in some books, such as the Psalms, may differ considerably from those in the English Bible. These factors have led this editor always to research references in Le Boys des Guays's *Index* first and then to cross-check the results in Searle's *Index*.

[**RICH, E.**]. *Index to Swedenborg's Arcana Coelestia, or Heavenly Mysteries, contained in the Holy Scripture.* Vol. 1—A to L. London:

William Newbery, 1852. Reprinted 1855 and 1865 by Swedenborg Society, London. The text of the 1865 reprint was changed to include A to M.

This index is based on Swedenborg's own index, as edited and published by John Augustus Tulk in 1815. Rich, however, has greatly expanded it so that the work here discussed is in many respects more a concordance than an index. The note in the front of volume 1 explains in full detail the plan of the work.

———. *Index to Swedenborg's Arcana Coelestia, or Heavenly Mysteries, contained in the Holy Scripture*. Vol. 2—M to Z. London: Swedenborg Society, 1860. Reprinted 1865.

The text of the 1865 reprint was changed to include N to Z. A new preface was prepared by E. Rich and printed separately, to be inserted. Not all editions indicate that E. Rich is the compiler and editor, but the reader may be sure that any two-volume index of *Arcana Coelestia* (*Secrets of Heaven*) will be that of Rich.

**SEARLE, A. H.**, ed. *General Index to Swedenborg's Scripture Quotations*. 2nd ed. London: Swedenborg Society, 2006.

To one whose primary interest is in Swedenborg's exegesis of Sacred Scripture, this is an invaluable reference work. It is kept in print by the Swedenborg Society.

The first edition of this work, published in 1883, was based on an earlier work, *Index Generale des Passages de la Divine Parole, cités dans les Écrits d'Emmanuel Swedenborg* (*General Index of Passages from the Divine Word Quoted in the Works of Emanuel Swedenborg*), compiled by J. F. E. Le Boys des Guays, Paris, 1859. See the reference to Le Boys de Guays, above. Although several editorial improvements were made in Searle's second edition, one in search of help in Scripture interpretation must still look up all references to be sure of having fully researched any given passage.

**WORCESTER, S. H.**, ed. *Index to the Apocalypse Explained of Emanuel Swedenborg*. 2 vols. New York: Swedenborg Foundation, 1889.

This work is so extensive that it more properly should be called a concordance. In the back of volume 2 are "Tables of Hebrew, Chaldee

and Greek Words of the Sacred Scriptures, with their Latin renderings as given in this work,” and an “Index of Scripture Passages.”

What is perplexing about this work is that it has no explanatory preface and gives no credits, even though, for example, an English index of *Apocalypse Explained (Revelation Explained)* was compiled by J. Tulk and published in 1827. It seems unlikely that Worcester was not aware of the earlier work.



## DICTIONARIES

**BOGG, J. S.**, comp. *A Glossary, or the Meaning of Specific Terms and Phrases used by Swedenborg in his theological writings, given in his own words*. London: Swedenborg Society, 1915.

This work has been reprinted by The Lord’s New Church which is Nova Hierosolyma.

In some ways, this work remains the only work of its kind ever produced, despite the hope expressed in the introduction: “This Glossary can be regarded only as a beginning. Much better work will doubtless be done by other compilers in time to come.”

Bogg has many inspired choices that truly qualify as entries in a glossary, but at the same time there are some entries that do not in any sense define or that are outright irrelevant (see, for example, the entry on page 21, “confasculations”).

Useful related works will be found below, notably the Henderson booklet *Our New Church Vocabulary*, and F. Rose’s *Words in Swedenborg and Their Meanings in Modern English*.

**CHADWICK, JOHN**, comp. *A Lexicon to the Latin Text of the Theological Writings of Emanuel Swedenborg (1688–1772)*. Parts I–VIII, A–ZWINGLIANI, and Supplement. London: Swedenborg Society, 1975–1990.

In a note included with Part I, the publisher states that, although this lexicon is intended primarily for students of Swedenborg, it will be of interest to all who are concerned with the use of Latin in the modern period, since Latin lexicography has hitherto

concentrated on earlier periods. The eight parts and supplement have been issued unbound with punched holes for loose-leaf binding.

Chadwick, one of the editors of the *Oxford Latin Dictionary*, and also a Swedenborgian, was eminently qualified to compile and edit this important tool for serious readers of Swedenborg. Jonathan S. Rose is now the editor of this work. Plans are being made to issue it in a finally edited and durable book form.

**DOLE, G. F.** *An Introduction to Swedenborg's Theological Latin*. New York: Swedenborg Foundation, 1984.

While this book is not primarily a lexicon, being a primer and workbook designed for classroom use and concentrating on grammar and syntax, it does contain brief Latin-English and English-Latin glossaries at the back.

**HENDERSON, W.** *Our New Church Vocabulary*. Reprinted from *New Church Life*, January 1961–July 1966. Bryn Athyn, General Church Press, n.d.

This unpretentious booklet of thirty-three pages is distinguished from Bogg's *Glossary* in that the definitions are concisely and accurately stated in the author's words, but with copious validating references to Swedenborg's works.

It is regrettable that only about 120 words and phrases of Swedenborg were treated by the gifted Mr. Henderson, but the publishers are to be commended for sharing this much with us. Unfortunately, there is an omission of the greater part of the original paragraph on "use"—an error that it is hoped will be rectified in a later edition.

**NICHOLSON, G.,** comp. *A Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of the Lord, extracted from the Writings of Emanuel Swedenborg*. 13th ed. Boston: Massachusetts New Church Union, 1931.

The first "Dictionary of Correspondences" was compiled by R. Hindmarsh and published serially in 1790–1792. Nicholson's dictionary was first published in 1800, but there is no mention of Hindmarsh's compilation in Hyde's entry. However, in the 1887 ninth edition, printed after the Massachusetts New Church Union became owners of the plates, there is a citation from the second edition which states in part, "This volume will be found to embrace all the heads

given in the Index to the *Arcana Coelestia* [*Secrets of Heaven*] and the Indices of the *Apocalypse Explained* [*Revelation Explained*] and *Apocalypse Revealed* [*Revelation Unveiled*], as well as those embraced in the small Dictionary of Mr. Hindmarsh.” It goes on to say that “the present edition has been both enlarged, and abridged, and it is hoped improved,” explaining that the new words had been largely drawn from the *Index to Swedenborg’s Arcana* by Mr. E. Rich.

It is perhaps unfortunate that the publishers of recent editions have put on the front cover and spine: “*Dictionary of Correspondences—Swedenborg*” giving some readers the false impression that Swedenborg had himself made the original compilation.

**ROSE, FRANK.** *Words in Swedenborg, and Their Meaning in Modern English.* Bryn Athyn, Pa.: General Church Press, 1985.

This most recently compiled glossary or dictionary is more extensive than Henderson’s in terms of entries, but the definitions are for the most part brief and lack references to corroborating passages or examples of the use of the word or phrase in Swedenborg’s writings.

In his introduction, the compiler, in explaining the guidelines he followed, lists seven categories of entries: 1. Latin, Greek, and Hebrew; 2. New words; 3. Misleading words; 4. Adjectives used as nouns; 5. Phrases; 6. Words “not used as much now as they used to be” (noting that the bulk of the entries are in this category); and 7. Mistranslations.

**SECHRIST, ALICE SPIERS,** comp. *A Dictionary of Bible Imagery.* New York: Swedenborg Foundation, 1973.

This work superseded the Nicholson *Dictionary of Correspondences* and is basically derived from it. One has to read to the end of the preface to learn that the work is a completion of a task begun by W. Wunsch, namely, to revise the out-of-print *Dictionary of Correspondences*.



## DOCUMENTARY COLLECTIONS

**ACTON, ALFRED,** trans. and ed. *Letters and Memorials of Emanuel Swedenborg.* 2 vols. Bryn Athyn, Pa.: Swedenborg Scientific Association, 1948, 1955.

This is an indispensable reference work for serious readers of Swedenborg, being the most complete collection ever assembled of Swedenborg's letters, memoranda, and records of his travels, in chronological order.

Unlike Tafel (*Documents Concerning Swedenborg*), who, for instance, undertook to edit Swedenborg's letters into acceptable English wherever the language of the original was cryptic or anything but "standard," Acton, in his translating, endeavored "to retain, so far as possible, the style and flavor of the originals." He has also included extensive commentary and many informative footnotes.

**DUFTY, J.**, comp. and annotator. "Documents Concerning Swedenborg." Unpublished documents in the library of the Swedenborg Society, London.

Two articles in the *New Church Magazine* give background information on these papers: October 1972, page 109ff, "Documents on Swedenborg: the background correspondence," by D. Duckworth; and April 1973, page 33ff, "Swedenborg Birthday Lecture on Dufty Documents," by D. Duckworth. This latter is longer and more detailed concerning the documents themselves.

The compiler had apparently intended to publish these documents, but when the first volume of Acton's *Letters and Memorials* appeared in 1948, Dufty—possibly feeling that Acton had "stolen his thunder"—left the work unfinished.

**[PHOTOLITHOGRAPHS].** [*Emanuelis Swedenborgii Editio Photolithographica* (Photolithographic Edition [of Selected Manuscripts] of Emanuel Swedenborg).] 1869–1870. 10 vols.

*Emanuelis Swedenborgii . . . Miscellanea Physica et Mineralogica ex Annis 1715 ad 1722.* Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1869. [= Photolithographs vol. 1]

*Emanuelis Swedenborgii . . . Mathematica et Principia Rerum Naturalium . . .* Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 2]

*Emanuelis Swedenborgii . . . Itineraria et Philosophica . . .* Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 3]

*Emanuelis Swedenborgii . . . Transactionum de Cerebo Fragmenta* . . . Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 4]

*Emanuelis Swedenborgii . . . Regnum Animale, anatomice, physice, et philosophice, perlustratum* . . . Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 5]

*Emanuelis Swedenborgii . . . Miscellanea Anatomica et Philosophica* . . . Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 6]

*Emanuelis Swedenborgii . . . Opusculum de Cultu et Amore Dei.* Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 7]

*Emanuelis Swedenborgii Miscellanea theologica* . . . Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 8]

*Emanuelis Swedenborgii . . . Apocalypsis explicata. Volumen primum* . . . Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 9]

*Emanuelis Swedenborgii . . . Apocalypsis explicata. Volumen secundum* . . . Edited by Rudolph L. Tafel. Stockholm: Photolithographic Society, 1870. [= Photolithographs vol. 10]

These reproductions of various works of Emanuel Swedenborg were created under the direction of R. L. Tafel by order of a committee of the New Church in North America and England. For a description and list of contents, see S. C. Eby, *The Story of the Swedenborg Manuscripts* (New York: New-Church Press, 1926), 44–47; and Hyde 607–609, entries 3029–3038.

[**PHOTOSTATS**]. [*Emanuelis Swedenborgii Autographa Editio Photostata* (Photostatic Autograph Edition [of Selected Manuscripts] of Emanuel Swedenborg).] 1926–1930. 21 vols.

*Emanuelis Swedenborgii . . . Excerpta ex Philosophis et Scripturis Sacris.* Codex 36. (= Photostats vol. 1)

*Emanuelis Swedenborgii . . . Classica et Miscellanea, Philosophia ex Wolfio.* Codex 37. (= Photostats vol. 2)

*Emanuelis Swedenborgii . . . Indices Anatomicae, et de Messia.* Codex 38. (= Photostats vol. 3)



*Emanuelis Swedenborgii . . . De Cultu et Amore Dei Pars Tertia.*  
Codex 51. (= Photostats vol. 4)

*Emanuelis Swedenborgii . . . De Periosteo em Mammis, De Sensibus*  
. . . Codex 53. (= Photostats vol. 5)

*Emanuelis Swedenborgii . . . De Anima. Ontologia.* Codex 54.  
(= Photostats vol. 6)

*Emanuelis Swedenborgii . . . De Cerebro. De Morbis Cerebri. De*  
*Cute . . .* Codex 55. (= Photostats vol. 7)

*Emanuelis Swedenborgii . . . Riksdagsskrifter.* Codex 56. (= Photo-  
stats vol. 8)

*Emanuelis Swedenborgii . . . (Addenda ad Tranactiones de Cerebro).*  
Codex 57. (= Photostats vol. 9)

*Emanuelis Swedenborgii . . . De Sensibus . . .* Codex 58. (= Photo-  
stats vol. 10)

*Emanuelis Swedenborgii . . . De Cerebro, De Musculis . . .* Codex  
65. (= Photostats vol. 11)

*Emanuelis Swedenborgii . . . De Cultu et Amore Dei, Pars Prima.*  
Codex 68. (= Photostats vol. 12)

*Emanuelis Swedenborgii . . . De Fibra.* Codex 74. (= Photostats  
vol. 13)

*Emanuelis Swedenborgii . . . De Magnete.* Codex 81. (= Photostats  
vol. 14)

*Emanuelis Swedenborgii . . . De Sulphure et Pyrite.* Codex 82.  
(= Photostats vol. 15)

*Emanuelis Swedenborgii . . . De Sale Communi.* Codex 83.  
(= Photostats vol. 16)

*Emanuelis Swedenborgii . . . De Secretione Argenti a Cupro.* Codex  
84. (= Photostats vol. 17)

*Emanuelis Swedenborgii . . . De Victriolo.* Codex 85. (= Photostats  
vol. 18)

*Emanuelis Swedenborgii . . . Geometrica et Algebraica.* Codex 86.  
(= Photostats vol. 19)

*Emanuelis Swedenborgii . . . Varia Anatomica . . .* Codex 88.  
(= Photostats vol. 20)

*Emanuelis Swedenborgii . . . Index Verborum Apocalypsis Revelata.*  
Codex 103. (= Photostats vol. 21)

These reproductions of various autograph manuscripts of Emanuel Swedenborg were created under the direction of Alfred

Acton. For a list of contents, see Wainscot 174–175, entries 3038/22–3038/42.

[**PHOTOTYPES**]. [*Emanuelis Swedenborgii Autographa Editio Phototypica* (Phototyped Autograph Edition [of Selected Manuscripts] of Emanuel Swedenborg).] 1901–1930. 18 vols. Stockholm: Warner Silfversparre (vol. 1) and Lagrelius & Westphal (vols. 2–18).

*Emanuelis Swedenborgii Memorabilia seu Diarium Spirituale . . .*  
From Codex 2. (= Phototype vol. 1)

*Emanuelis Swedenborgii Memorabilia seu Diarium Spirituale . . .*  
From Codices 3 and 11. (= Phototype vol. 2)

*Emanuelis Swedenborgii Memorabilia seu Diarium Spirituale . . .*  
From Codices 42–45, 110. (= Phototype vol. 3)

*Emanuelis Swedenborgii Index Biblicus . . . Vol. I.* From Codices 6, 40, 41. (= Phototype vol. 4)

*Emanuelis Swedenborgii Index Biblicus . . . Vol. II.* From Codex 4.  
(= Phototype vol. 5)

*Emanuelis Swedenborgii Index Biblicus . . . Vol. III.* From Codices 5, 39, 49. (= Phototype vol. 6)

*Emanuelis Swedenborgii Explicationes in Verbum seu Adversaria . . . Vol. I.* From Codex 59. (= Phototype vol. 7)

*Emanuelis Swedenborgii Explicationes in Verbum seu Adversaria . . . Vol. II.* From Codex 60. (= Phototype vol. 8)

*Emanuelis Swedenborgii Explicationes in Verbum seu Adversaria . . . Vol. III.* From Codices 61, 62. (= Phototype vol. 9)

*Emanuelis Swedenborgii Arcana Coelestia . . . Vol. I.* From Codices 8, 9, 10, 80. (= Phototype vol. 10)

*Emanuelis Swedenborgii Arcana Coelestia . . . Vol. II.* From Codices 15–19. (= Phototype vol. 11)

*Emanuelis Swedenborgii Arcana Coelestia . . . Vol. III.* From Codices 20–23. (= Phototype vol. 12)

*Emanuelis Swedenborgii Arcana Coelestia . . . Vol. IV.* From Codices 24–26. (= Phototype vol. 13)

*Emanuelis Swedenborgii Arcana Coelestia . . . Vol. V.* From Codices 112–114. (= Phototype vol. 14)

*Emanuelis Swedenborgii Arcana Explicata . . . Vol. I.* From Codices 27–29. (= Phototype vol. 15)

*Emanuelis Swedenborgii Arcana Explicata . . . Vol. II.* From Codices 30–32. (= Phototype vol. 16)

*Emanuelis Swedenborgii Arcana Explicata . . . Vol. III.* From Codices 33–35. (= Phototype vol. 17)

*Emanuelis Swedenborgii Miscellanea Theologica . . .* From Codices 7, 14, 36, 46, 48, 65, 79, 88, 103. (= Phototype vol. 18)

These reproductions of various autograph manuscripts of Emanuel Swedenborg were created under the direction of Je. E. Boyesen and Alfred H. Stroh with the support of the Swedenborg Society, the General Convention of the New Jerusalem, the Academy of the New Church, the Rotch Trustees, and the American Swedenborg Printing and Publishing Society. For a description and list of contents, see S. C. Eby, *The Story of the Swedenborg Manuscripts* (New York: New-Church Press, 1926), 47–57; and Wainscot 172–173, entries 3038/1–3038/19. Wainscot's list includes a nineteenth volume: *Swedenborgiana Pars I*.

**TAFEL, RUDOLPH L.**, comp., trans., and annotator. *Documents concerning the Life and Character of Emanuel Swedenborg*. 2 vols. bound as 3. London: Swedenborg Society, 1875, 1877.

This set, long out of print, contains many letters and other documents by and about Swedenborg, in English translation. It has become a standard reference work.

Its main sections are: I. General biographical notices; II. Swedenborg's ancestry and family genealogy; III. His letters, 1709–1747; IV. Documents on his private property; V. His official life on the Board of Mines, 1717–1747; VI. His public life as a member of the House of Nobles; VII. His life as a man of science; VIII. His travels and diaries up to 1744; IX. His letters, 1749–1772; X. Testimony of contemporaries on his life and character from 1747 to 1772; XI. Anecdotes and miscellaneous documents; XII. Documents relating to his published and unpublished writings; and XIII. Appendix. There are copious notes to both volumes.

Although on the whole this is a reliable work, there are some omissions and errors in fact. For instance, Doc. 245A, a letter of Beyer, vol. 2, page 286, is incomplete. The complete text of Beyer's letter appeared in *New Church Life* (February 1969):85–87. In the same volume, Doc. 272, pages 620–628, contains a convoluted argument purporting to establish that Immanuel Kant's letter to

Charlotte von Knobloch (which speaks favorably of Swedenborg) was written in 1768; that is, postdating Kant's book, *Dreams of a Spirit-Seer*, published in 1766, which is a mocking parody of Swedenborg. The correct date of the letter is 1763.

The Lord's New Church has announced plans to reprint this collection. It is the hope of this editor that the several significant errors of fact will be corrected before reprinting.

**"THE GREEN BOOKS"**—Academy Collection of Swedenborg Documents [ACSD]. In the Swedenborgiana Library, Bryn Athyn, Pa.

This extensive collection of loose-leaf record books, filed in large green binders (hence, the popular name), contains in chronological order every known reference to documentary evidence touching the life of Swedenborg, including typewritten copies of original documents and, frequently, available translations. The entire set has been copied onto microfilm.



## BIBLIOGRAPHIES

**BLACKMER, FRANKLIN**, comp. and ed. *A Bibliography of Publications by Swedenborgians*. Boston: Massachusetts New Church Union, 1977.

This paperback volume of 380 pages was published under the auspices of the Trustees of the Lydia S. Rotch Legacy and is subtitled, "A Handbook on New Church Libraries." The preface indicates that the compilation is based mainly on the collections in the following: (1) Swedenborg Society, London; (2) the Swedenborg School of Religion, Newton, Massachusetts, which since 2001 has been transferred to the Swedenborgian House of Studies, at the Pacific School of Religion in Berkeley, California; (3) the Academy of the New Church, Bryn Athyn, Pennsylvania; (4) and Urbana College, Urbana, Ohio.

Three major sections comprise the work: I. Checklist of collaterals, alphabetical by author. II. Periodicals published under Swedenborgian auspices. III. Works by or about Swedenborg. It claims to be comprehensive though not exhaustive.

The work is marred by the mechanical design and composition, being photocopied from typescript, with a number of handwritten emendations and strikeouts. The fact that some pages are vertical and others horizontal is a further distraction.

**HYDE, JAMES**, comp. and ed. *A Bibliography of the Works of Emanuel Swedenborg, Original and Translated*. London: Swedenborg Society, 1906.

This basic reference work was eight years in preparation. The editor states in the preface that “the main object of the book has been to gather into one volume, and thus facilitate reference to, the bibliographical data of all Swedenborg’s works, or attempted works, printed or unprinted, as well in their original as in their translated forms, in all editions of each, so arranged that while the reader has in one view the history of Swedenborg’s literary life, he may also easily follow each distinct work through its versions and editions, or even re-impressions of the same edition.”

The main bibliography comprises six hundred pages. An appendix lists and describes Swedenborg’s extant manuscripts, composite volumes, biographies of the author, and portraits of Swedenborg. There are three indexes: of books, of persons and institutions, and of places.

Norman Ryder is currently working on an updated version of this work, which will combine Hyde with the work of Wainscot (see below) for the Swedenborg Society.

[**WAINSCOT, A. S.**, comp.]. *A Bibliography of the Works of Emanuel Swedenborg, Original and Translated, by the Rev. James Hyde. List of Additions to the Bibliography Since Its Publication in 1906*. London: Swedenborg Society, 1967. Mimeographed.

In 1967, the Swedenborg Society issued in mimeograph format a supplement to the Hyde bibliography, prepared by A. S. Wainscot. Although it is a very welcome update of Hyde’s work, this addenda volume is completely dependent on the original work, having no table of contents, no index, nor any helps for the reader. The additions to Hyde’s identifying numbers follow a scheme adopted by the library of the Swedenborg Society and do not agree with

numbering schemes devised by other Swedenborgian libraries. This volume is out of print.



Although the bibliographies listed above are the most accessible to the modern researcher, there are other bibliographic compilations of note. The only complete Swedenborg bibliography in print (prior to the publication of the first edition of this *Swedenborg Explorer's Guidebook*) was in the back of *Posthumous Theological Works of Emanuel Swedenborg*, Volume 2, published by the Swedenborg Foundation, New York, as the last volume in its thirty-volume set of the Standard Edition of the Works of Emanuel Swedenborg. It was arranged chronologically and divided into three sections: "I. Period of Education 1688–1715," containing titles numbered 1–28; "II. Period of Science and Philosophy 1716–1745," containing titles numbered 29–154; and "III. Period of Theology 1745–1772," containing titles numbered 155–237. This summary, however, was not annotated and was compressed into sixteen pages. It was deleted in the Redesigned Standard Edition of this book, published in 1996.

In the three-volume *Documents Concerning Swedenborg*, R. L. Tafel compiled a 140-page document (#313), "Swedenborg's Published and Unpublished Writings in Chronological Order." This is carefully annotated, giving many details about most of the works. Tafel settled on 150 separate titles for Swedenborg's lifetime output. In some instances, he stated his own conclusions as to such things as the reasons Swedenborg may have had for not publishing some of his works (such as *Apocalypse Explained [Revelation Explained]*). He often worded such statements as if they were established fact rather than his hypotheses.

In the American edition of Samuel M. Warren's *Compendium of the Theological Writings of Emanuel Swedenborg*, published by the New Church Press, New York, in three printings dated 1879, 1880, and 1888, there is a condensed eight-page version of Tafel's bibliography, using Tafel's 150 titles, but in their English forms only, and with brief annotations entirely in English.

In 1910, the Swedish publishers Almqvist & Wiksell published a fifty-page work by Alfred H. Stroh and Greta Ekelöf, *An Abridged Chronological List of the Works of Emanuel Swedenborg, including manuscripts, original editions and translations prior to 1772*. These editors divided the works into 175 titles. Commenting on this increase in titles from Tafel's 150, the editors note that the increase "is more apparent than real, being largely due to the method of subdivision employed, and to the introduction of items such as memorials, which . . . were not included by Tafel." Titles and descriptions are given only in the language of composition or of publication. Some explanatory notes are in English.



## DOCTRINAL SUMMARIES

In the past two hundred years, Swedenborgians have produced dozens—possibly hundreds—of handbooks and doctrinal summaries drawn from Swedenborg's theological writings. The following entries represent a very small fraction of the works of this type.

This section is divided into several parts. The first part represents works that, in the opinion of this editor, deserve to be classified as basic reference works and should be the first ones studied by a researcher in Swedenborgian thought. The other sections offer a selection of responsible, well-written works that are suitable for a variety of readers, ranging from scholars to general-interest readers. These sections have been divided according to topic.

### a. Basic Reference

**ACTON, ALFRED.** *An Introduction to the Word Explained: A Study of the Means by Which Swedenborg the Scientist Became the Theologian and Revelator*. Bryn Athyn, Pa.: Academy of the New Church, 1927.

Although this book was published just prior to Acton's translation and publication of Swedenborg's large preparatory exegetical

work *The Word Explained (The Old Testament Explained)* and was bound to match that nine-volume set, the title of this book is misleading, as only the first few pages are devoted to background information on the large work. Most of its contents are, as indicated by its subtitle, concerned with how Swedenborg became a revelator and as such is an amazingly concise rendering of Swedenborg's preparation for that role. Unfortunately, this is a highly partisan study that, although sometimes called a "biography," might properly be called an "apologia." Thus, the reader is cautioned that it has a strongly defensive tone throughout.

**DICK, WILLIAM C.** *The Bible: Its Letter and Spirit*. London: J. M. Dent and Sons Ltd., 1943.

Mr. Dick is identified on the title page as "Emeritus Headmaster, Glasgow Education Authority." He is also the translator of the 1950 Swedenborg Society edition of *True Christian Religion*.

The preface to this book states that "the Divine Authorship of the Word is the fundamental principle underlying the view of the Bible that is herein presented, and the main purpose is to show: 1. The Rationality of a Spiritual Sense in the Word, 2. And that the essence of the Inspiration of the Word is the presence of a Spiritual Sense within the Letter."

The scope of the work is remarkable for a book of three hundred pages. It begins with an analysis of humankind as the purpose of creation and the development of the unique language skills that made a written Word possible. It then traces briefly how we got our Bible, describing manuscripts, source narratives, redactions, etc. The bulk of the work is then given over to how one discovers the inner sense, looking in detail at each of the books of the Word as they appear in the Bible, using "an episodic rather than a continuous method."

**EBY, S. C.** *The Story of the Swedenborg Manuscripts*. New York: The New Church Press, 1926.

This small book (seventy-one pages) is both fascinating and exasperating. Although it has an index, there is no table of contents. The text is subdivided by a series of subheadings, discovered only as one reads or thumbs through the text. The basic data concerning



the manuscripts, their preservation, and duplication by the photolithograph and phototype processes are fully presented, but one must read watchfully through the entire text to glean all the information.

The author acknowledges his indebtedness to the researches of Greta Ekelöf (whose paper on the manuscripts prepared for the 1910 Swedenborg Congress in London was relegated to the appendix of the *Transactions* of the Congress since no time was allotted to read her paper). Only passing mention is made of the photostats, reproduced under the aegis of the Academy of the New Church, since that project had not yet been completed when this volume was published. It remains the task of some future scholar to draw on the researches of Ekelöf, Eby, Stroh, and others and one day to publish a complete reference work on the disposition of the original Swedenborg manuscripts.

**KINGSLAKE, BRIAN.** *Inner Light: Swedenborg Explores the Spiritual Dimension.* San Francisco: J. Appleseed & Co., 1991.

This work has a short explanation, "The story of the Swedenborgian Church and its teachings," on its cover. It was first published in 1981 under the title *Swedenborg Explores the Spiritual Dimension*, and the present is a revised and updated edition. After a brief biography of Swedenborg's life, the book concentrates on pivotal aspects of Swedenborgian teaching, such as the natural and spiritual worlds, the ruling love of each soul, the Divine Human, the Last Judgment, the Trinity, and regeneration.

**ODHNER, HUGO LJ.** *The Human Mind, Its Faculties and Degrees: A Study of Swedenborg's Psychology.* 1969. Reprinted, Bryn Athyn, Pa.: Swedenborg Scientific Association, 1984.

This slim volume by Dr. Odhner, while not claiming to cover all aspects of Swedenborg's psychology, is a concise and scholarly presentation of its main aspects. The first six chapters were published serially in *The New Philosophy* in 1954–1955.

Other relevant articles by the same author are noted in the preface. Careful distinctions are made between the views expressed by Swedenborg in his pre-theological work *Draft of a Rational Psychology* and those of the revelatory period.

———. *The Principles of the New Philosophy*. 2nd ed. Bryn Athyn, Pa.: Swedenborg Scientific Association, 1986.

As indicated in the “Publisher’s Note,” “this is a reprint, in more finished form, of the revised (1965) edition of Odhner’s *Principles of the New Philosophy*, originally published under the same title in *The New Philosophy*, July, 1941.”

This attractive paperback book now includes a key to abbreviations used to refer to Swedenborg’s works, a detailed table of contents, and an index, so that the format is in keeping with the excellence of the text. In the opinion of this editor, this work is the epitome of the main points of Swedenborg’s philosophy that has been produced to date.

**PENDLETON, W. F.** *The Science of Exposition*. 1915. Reprinted, Bryn Athyn, Pa.: Swedenborg Scientific Association, 1976.

This book has become a standard reference work and guide for ministers and teachers responsible for teaching New Church doctrine. It explains methods for uncovering the internal sense of the Scriptures, as set forth in Swedenborg’s theological writings. It is intended primarily for writers of sermons.

**SPALDING, JOHN HOWARD.** *Introduction to Swedenborg’s Religious Thought*. New York: Swedenborg Publishing Association, 1956. Reprints.

This abridgment by R. H. Tafel of Spalding’s *The Kingdom of Heaven as Seen by Swedenborg* (London: New Church Press, 1926) was kept in print by the Swedenborg Foundation for some time, although the work was reprinted in 2001 by Arcana Books, under the title *The World of Spirit: An Introduction to Swedenborg’s Metaphysics*. The first six chapters of the larger work were first published in 1904 by Frederick Warne & Co., under the title *The Spiritual World as Described in the Writings of Emanuel Swedenborg*, reprinted Boston: Swedenborgian Bookstore, 1916.

Spalding’s durable work, originally written, the author attests, after some forty years’ study of Swedenborg’s theological works, still serves as an excellent introduction to Swedenborg, especially for those of a skeptical turn of mind. The first brief chapter, titled “Swedenborg: A Problem,” calmly posits that there are only three

possible ways to explain the existence of Swedenborg's theological writings: (1) the author was a victim of hallucinations for over a quarter of a century; (2) he was a consummate liar; or, (3) he candidly and humbly reported the truth about his protracted other-world experiences. After demolishing the first two hypotheses, Spalding then states his case for Swedenborg on the assumption that the third hypothesis is true.

**VICKERS, PAUL V.** *God-Talk and Man-Talk: A Study in Revelation and Dialogue*. London: General Conference of the New Church, 1970.

At the time of the publication of this 160-page paperback book, the author was president of the British Conference of the New Church and principal of New Church College, London. It was prepared in anticipation of the 1970 World Assembly of Swedenborgians held in London. A promised sequel was never completed.

In this editor's review of the book in *The Messenger* (March 1971), it was noted in part that "this is a short, provocative, well-written and disturbing book, one which should be required reading for every committed New Churchman."

The first part of the book is an extended definition of revelation. The second part deals with problems of person-to-person communication or dialogue in the light of God's self-revelation. The favorite platitudes of some Swedenborgians are trampled on quite ruthlessly. Vickers takes a brave stand on how to respond to the problem posed by the general content of Swedenborg's *Earths in the Universe (Other Planets)* (page 66). But his most sobering assertion is this (page 80): "It is when we talk of the Lord and His work that we falter most . . . and fall back on terms from the writings because 'we know they cannot be wrong.'" Vickers analyzes that contention as a logical fallacy and concludes that what may be called for on the part of Swedenborgians is "changes of thought, teaching, presentation and vocabulary, and eventually changes of attitude to the very life of the church and its activities."

———. *Living with God*. London: Seminar Books, 1996.

“This is a book about living with God. The experience itself must come alive personally for each individual; but a book may help to discuss some of the fundamental ideas which create such an attitude to life, and show the quality of life which comes from such a commitment. For us all, life needs to be discussed, or it may be lived just as an inevitable routine and not by any chosen intention. I hope this book stays close to life and explains a Christian basis for it in the simplest words that will suffice for a subject so deep and personal” (from the author’s introduction).

**WUNSCH, WILLIAM F.** *The World Within the Bible: A Handbook to Swedenborg’s “Arcana Coelestia.”* New York: New Church Press, 1929.

This scholarly, comprehensive handbook to Swedenborg’s first and largest theological work remains unique in the literature of Swedenborgianism. It was written while the author was on the faculty of the New Church Theological School, Cambridge, Massachusetts.

The preface states in part: “In a first book like this on Swedenborg’s *Arcana Coelestia* (*Secrets of Heaven*) one cannot hope to have achieved the comprehensiveness which the scope of that mighty work invites, or of course anything like the penetration which its depth allows. The writer will be much gratified if only this handbook proves helpful. It may aid the reader and student, perhaps to discover new things in the *Arcana* (*Secrets*), or to take a more appreciative grasp of familiar things, or just to read and study with increased facility. Some who would not attempt that extensive work may be glad to avail themselves in chapters 8 and 9 of a summary acquaintance with what is the heart of the *Arcana* (*Secrets*)—its serial interpretation of Genesis and Exodus.”

The three main parts are titled, “For Orientation,” “In Summary,” and “On Method.” Two appendices deal with (1) “The Spiritual Sense and Swedenborg’s Other-World Experience,” and (2) “Swedenborg’s Sense of the Letter Comment.”

## b. General

**BLACKMER, CAROLYN A.** *On Reading Swedenborg*. New York: Swedenborg Foundation, 1974.

This booklet is a well-researched piece of work with many good insights into the style of Swedenborg. Mrs. Blackmer taught psychology for many years, and thus it is not surprising that she emphasizes the psychological aspect of interpretation. (See Van Dusen's *Guide to the Enjoyment of Swedenborg*, below.)

**DOLE, GEORGE F.** *Sorting Things Out*. San Francisco: J. Appleseed & Co., 1994.

George Dole is a pre-eminent Swedenborgian scholar, translator, and minister. He recently translated *Heaven and Hell* and *Divine Love and Wisdom / Divine Providence* for the NEW CENTURY EDITION OF THE WORKS OF EMANUEL SWEDENBORG (Swedenborg Foundation Publishers). This book is a collection of thirty-two "little works" (sermons, lectures, and seminar talks) that have been chosen from Dole's voluminous output. Although the topics vary, the approach and application are thoroughly Swedenborgian and aimed at the modern reader.

**DOLE, GEORGE F., and WILSON VAN DUSEN.** *God / Man Communication*. New York: Swedenborg Foundation, 1969.

Part I of this pamphlet, written by Dole, is called "The Language of Creation" and is an introduction to Swedenborg's principles of correspondences. Part 2, written by Van Dusen, deals with some modern research done on the system of correspondences.

**GRANGE, ALAN.** *The Structure of New Church Teaching*. London: Missionary Society of the New Church; Glasgow: Scottish Association of the New Church, 1963.

This is a good, brief summary of basic New Church doctrines, presented from a somewhat philosophical perspective. There is a good table of contents but no index.

**JARVIS, NEVILLE,** ed. *Emanuel Swedenborg, Herald of a New Era*. Sydney, Australia: Swedenborg Lending Library and Enquiry Centre, 1989.

The papers reproduced in this book were presented at the Swedenborg Tricentenary Symposium in Sydney on January 30, 1988. Some of the titles of the papers are “Emanuel Swedenborg: Scientist and Seer,” “The Revelator and the New Era,” “Swedenborg, Blake, Joachim, and the Idea of a New Era,” and “Death: The Paradox of Life, or Continuing Adventure.”

**M’CULLY, RICHARD.** *Swedenborg Studies*. London: James Speirs, 1875.

Each chapter of this work presents a different topic worthy of discussion. A number of poems are also included. There are brief studies of Descartes and Emerson, as well as Swedenborgian doctrinal expositions. Chapter 5 summarizes five theories that have developed in the Swedenborgian Church concerning the Lord’s resurrection body.

**PENDLETON, WILLIAM FREDERIC.** *Topics from the Writings*. Bryn Athyn, Pa.: Academy Book Room, 1928.

These brief articles appeared serially in *New Church Life* from 1921 to 1926. They aroused enough interest that it was decided to collect them and publish them in this volume. The author cites appropriate passages from Swedenborg’s works and then ties them together with his own commentary. The range of topics is truly astonishing and makes for stimulating reading. There is a topical index but no table of contents.

**SCHNARR, GRANT.** *You Can Believe! An Introduction to the New Christianity*. West Chester, Pa.: Chrysalis Books, 2006.

The Reverend Grant Schnarr has developed into one of the most prolific and popular of modern New Church writers. The author conveys the essence of Swedenborgian thought to a popular audience, presenting doctrinal matters in everyday language that lends itself to practical application. Despite formerly being head of evangelization of the General Church and, at the time of publication of this work, assistant pastor of the Bryn Athyn Church, Schnarr avoids preaching and presents his information in an informal and approachable style.

**SMYTH, JULIAN K.** *The Stairway of Life*. New York: New Church Press, 1939.

This memorial volume contains five full-length sermons followed by a series of “sermon chapters” by a master preacher.

———. *Footprints of the Saviour and Holy Names*. Two books reprinted in one volume. N.p.: New Church Collateral Press, 1984.

Devotional studies in the life of the Lord, and an interpretation of the story of the manger and cross.

**TAYLOR, DOUGLAS.** *Spirituality That Makes Sense*. West Chester, Pa.: Chrysalis Books, 2000.

Based on lessons from his “Seekers’ Classes,” the Reverend Taylor provides an overview of Swedenborgian thought, explaining such concepts as the Creator as the Redeemer, the spiritual world, redemption, and the Trinity.

**TEED, RICHARD H.** *The Sermon on the Mount*. Melbourne, Australia: Acacia Press Pty., Ltd., 1952. Reprinted, New York: Swedenborg Foundation, 1974.

The foreword to this booklet begins as follows: “The Rev. Richard Hooper Teed, a legend in his own day, brings forward much of the vigor of his earlier years during which he influenced many lives as much by his pulpit eloquence as by his mastery of the new doctrines revealed for the use and enlightenment of this new age.”

**VAN DUSEN, WILSON.** *A Guide to the Enjoyment of Swedenborg*. New York: Swedenborg Foundation, 1984.

In this thirty-page pamphlet, prepared from a very personal point of view, the author offers his suggestions especially to new readers of Swedenborg. He states, “Swedenborg’s writings are the work of a spiritual explorer for spiritual explorers. Enjoy!”

### **c. The Lord**

**CHILD, THOMAS.** *The Glorification of the Lord’s Humanity*. London: James Speirs, 1906.

Child died in 1905, and this memorial edition includes a biographical sketch of the author.

In this small book, Child puts forth and supports the so-called “dissipation theory” (see chap. 5 of M’Cully’s *Swedenborg Studies*, listed above) concerning the Lord’s resurrection body, dealing with the topic in some detail. This controversial view was, however, soon challenged—see, for instance, Robinson’s *The Lord Tempted, Risen and Glorified*, below, which is a direct refutation of Child’s stand.

**HITE, LEWIS FIELD.** *Ultimate Reality*. Swedenborg Society Transactions, No. 3. London: Swedenborg Society, 1936.

The basic essay is a transcript of Professor Hite’s address to the 1910 International Swedenborg Congress held in London (see *Transactions of the International Swedenborg Congress*, below, under “Digests, Outlines and Synopses”). This is followed by a supplementary essay written in 1936.

For a version of this celebrated study, edited and abridged by this editor, see *Emanuel Swedenborg: A Continuing Vision, a Pictorial Biography and Anthology of Essays and Poetry*, edited by Robin Larsen, Stephen Larsen, James F. Lawrence, and William Ross Woofenden, pp. 408–416. New York: Swedenborg Foundation, 1988.

**PENDLETON, NATHANIEL DANDRIDGE.** *The Glorification: Sermons and Papers*. Bryn Athyn, Pa.: Academy Book Room, 1941.

This posthumously published volume consists of twenty-nine sermons and two papers, edited for publication. The editors have arranged the material in a sequence that provides continuity of thought. The reader is also referred to the 1938 memorial volume of the late bishop, *Selected Papers and Addresses*, which contains further relevant studies.

**PITCAIRN, THEODORE.** *My Lord and My God: Essays in Modern Religion, the Bible and Emanuel Swedenborg*. New York: Exposition Press, 1967.

This vanity-press volume was widely distributed gratis by the author. It may fairly be described as his attempt to justify Swedenborg to the world at large in general and the position of the Lord’s New Church which is Nova Hierosolyma in particular. The work is



divided into three parts: (1) "Problems in the world concerning theology," (2) "Internal summary of Genesis and other chapters of the Bible," and (3) "The Second Coming—Swedenborg's theology." There are a number of illustrations.

**ROBINSON, JONATHAN.** *The Lord Tempted, Risen and Glorified; and Other Essays.* London: James Speirs, 1909.

Part 1, "The Lord's heredity and temptations," deals with the human life of the Lord in the world. Part 2, "The Lord risen and glorified," deals with his divine nature following the resurrection. Robinson goes to considerable pains to refute the dissipation theory (see Child, *The Glorification of the Lord's Humanity*, above) by means of a series of lengthy quotes from Swedenborg.

[**SMITH, SAMUEL.**] *The Divine Humanity: Its Origin, Nature, and Glorification.* Manchester, England: Ratcliffe & Co., 1868.

This work is much more liberal than Robinson's discussion on the same subject (see above), but Smith still adheres closely to the text of Swedenborg's writings. There is good coverage of the theological problems inherent in the subject. Unusual for a study of this sort, the author has included as a preface to the book a summary of its main arguments.

**WHITE, WILLIAM,** ed. *The Rev. Samuel Noble on the Glorification of the Lord's Humanity, and the Nature of His Resurrection-Body; with articles or statements on the same subjects.* London: William White, 1856.

This work is a collection of essays written for and reprinted from the *Intellectual Repository* (see "Former Periodicals," below). Contributors, in addition to Noble, include Clowes, Hindmarsh, Sibly, and others. Noble's essays date from 1818; the others date from 1834 to 1836.

#### **d. The Word**

**COMMITTEE ON THE TRANSLATION OF THE WORD,** of the Council of Ministers of the General Convention of the New Jerusalem in the United States of America. *A New Translation of the Psalms.* Philadelphia: 1906.

The translators were John C. Ager, Louis H. Tafel, and William H. Alden. The outline of a passage's internal sense from Swedenborg's *Draft on the Inner Meaning of Prophets and Psalms* is given at the beginning of each psalm. There are several explanatory footnotes, and there is a fifty-three-page English-Hebrew vocabulary as an appendix.

**DE CHARMS, GEORGE.** *Commentary on a Harmony of the Four Gospels.* Bryn Athyn, Pa.: Academy of the New Church Press, 1978.

This extensive work by the late bishop of the General Church divides the life of the Lord into seven somewhat arbitrary stages and then attempts to link each stage with a section of the Old Testament narrative. Each section is annotated and dealt with in considerable detail. There is a lengthy and informative (but to this editor rather confusing) chart that purports to be a harmony of the entire Word.

**EDMISTON, B.** *The New Canaan or the Golden Age Restored, drawn chiefly from the spiritual sense of the first seven chapters of the Book of Joshua.* Philadelphia: Swedenborg Publishing Association, 1903.

Edmiston was a Convention minister, and this volume, so far as this editor knows, is the only book he published. It is a helpful and useful work, especially since so little has been printed from the Swedenborgian perspective on the book of Joshua.

**ODHNER, HUGO LJ.** *Essays on the Ten Commandments.* Bryn Athyn, Pa.: General Church Publication Committee, 1972.

This slim paperbound volume states in the preface that it is "prepared for private reading or for use in public worship." The reader is referred to Noble's much more extensive study *The Divine Law of the Ten Commandments Explained* (below), for further aid on this basic set of religious laws.

———. *Saul, David and Solomon: The Parable of Three Kings.* Bryn Athyn, Pa.: General Church Publication Committee, 1967.

This relatively recent and brief work gives a historical and internal sense sketch of the relevant biblical narrative and can profitably be used in conjunction with Bruce's classic *First Three Kings of Israel* (see "Exegetical Works, a. Old Testament," below).

**NOBLE, SAMUEL.** *The Plenary Inspiration of the Scriptures asserted, and the principles of their composition investigated, with a view to the refutation of all objections to their divinity.* In six lectures (very greatly enlarged) delivered at Albion Hall, London Wall. With an appendix illustrative and critical. London: W. Simpkin and R. Marshall, 1825.

Although there is no index, there is a detailed table of contents. The appendix is a series of substantive reference notes, keyed by page references to points in the several lectures. This is a thorough and still significant defense of the New Church doctrine of Scripture. Many examples and illustrations.

———. *The Divine Law of the Ten Commandments Explained, according to both its literal and its spiritual sense, in a series of sermons; intended to show that they include the chief essentials of the true Christian religion. To which are added sermons on the Lord's discourse with the rich man, whom he referred to the commandments of the decalogue; and on his subsequent discourse with the disciples.* London: Simpkin, Marshall & Co., 1848.

This is a substantial and thorough study by one of the great scholars of the past. The title practically furnishes the reader with a table of contents.

**STANLEY, MICHAEL.** *Eve, the Bone of Contention: A Psychospiritual Understanding of the Story of Creation and the Garden of Eden.* London: Seminar Books, 1992.

“This is a book about Eve, wife of Adam, child of God. But since Eve and Adam are archetypes at the core of our inherited human nature, it is also a book about you, me, and everyone. In fact, the Bible as a whole is really a parable, as are other sacred scriptures, about what happens within the human spirit” (from the introduction).

**WRIGHT, THEODORE F.** *The Spiritual Exodus.* Boston: Massachusetts New Church Union, 1905.

The author was for some years a professor at the New Church Theological School, Cambridge, Massachusetts. This small book is a concise and helpful explanation of the book of Exodus, contain-

ing spiritual insights not found elsewhere. This work is an excellent introduction to the in-depth study of Exodus in *Arcana Coelestia* (*Secrets of Heaven*).

### e. Humankind

**DE CHARMS, GEORGE.** *The Doctrine of the Proprium.* Bryn Athyn, Pa.: General Church Publication Committee, 1962.

This booklet is a careful and conservative treatment of the main points of this important concept. The six short chapters are titled “Only the Lord has proprium,” “How the proprium first arises,” “The proprium of childhood and youth,” “The proprium of adult age,” “How the true rational first arises,” and “The heavenly proprium.”

This editor’s principal reservation regarding this work revolves around the author’s statement on the first text page that “‘Proprium’ is a Latin word for which there is no equivalent in the English language.” If the author intended to say “no single-word equivalent,” one might tend to agree but at the same time question what point he was trying to make.

**GILES, CHAUNCEY.** *The Nature of Spirit, and of Man as a Spiritual Being.* Reprint, Charleston, S.C.: Arcana Books, 1997.

This book by this prolific and popular writer, in addition to its multiple English printings, was also translated and published in both French and German. The text is that of a series of lectures delivered in New York City in 1864 and 1865.

**GROVES, PHILIP W.** *Swedenborg’s Mighty Contribution to the Welfare of the Soul.* Sydney: Swedenborg Lending Library and Enquiry Centre, 1997.

“This book, containing eight lectures presented over the past eleven years at various occasions connected with the Swedenborg movement in Sydney, is itself a testimony to Groves’ wealth of knowledge and depth in understanding” (from the foreword).

Some of the topics dealt with are “Swedenborg’s View of the Individual,” “Spiritual Aspects of Swedenborg’s Psychology,” “Myths, Symbols and Parables,” “The Spiritual Foundations of Biology,” and “Swedenborg’s Vision: A Quantum Leap in Time.”

**KIRVEN, ROBERT H.** *Big Questions Off Campus: With Answers Tried on for Size.* Cartoon illustrations by Mark E. Kelley. New York: New Church Press, 1960.

This work asks and answers in a thoughtful and straightforward manner a wide range of basic personal and theological questions that are probably asked by each new generation of young adults. Some of the cartoons may not appeal to older adults.

**ODHNER, HUGO LJ.** *Spirits and Men: Some essays on the influence of spirits upon men, as described in the writings of Emanuel Swedenborg.* Bryn Athyn, Pa.: Academy Book Room, 1958.

This book is based on a series of doctrinal lectures given by the author in Bryn Athyn. References to Swedenborg's works are carefully footnoted.

#### **f. Love, Faith, Use**

**HILL, GEORGE T.** *Creative Love.* Essex, England: New Church College, 1949.

This booklet is the expanded and illustrated text of a lecture delivered in Birmingham, Glasgow, and London in 1948–1949. Mr. Hill is a retired minister of the British Conference. The topic of the lecture is substantially drawn from Swedenborg's *Divine Love and Wisdom*.

**KINGSLAKE, BRIAN.** *For Heaven's Sake!* North Quincy, Mass.: Christopher Publishing House, 1974.

This series of easy-to-read, popular, and often provocative sermons is by the late minister of the British Conference who served the New Church in South Africa, America, and England. The book is subtitled "Forty-six variations on the theme: How to react to the conditions of life on earth in such a way as to prepare oneself for life in the kingdom of heaven."

———. *Out of This World!* Evesham, Worcs., England: Arthur James Ltd., 1978.

This further volume of Kingslake's unique sermons is subtitled "Lay-bys on the road to heaven." This editor's copy of the British/American Language Dictionary by Norman Moss defines

the Briticism “lay-by” as “a pull-off on a freeway,” what most Americans probably know best as a “rest stop.”

### **g. Creation, Providence, Freedom**

**BIGELOW, JOHN.** *Toleration, and Other Essays and Studies.* New York: New Church Press, 1927.

This is a posthumous volume of the author, who, in addition to being a dedicated New Churchman, was co-editor and co-owner, with William Cullen Bryant, of the *New York Evening Post* (1848–1861), U.S. consul general at Paris (1861–1865), and U.S. minister to France (1865–1866). This small work is well written, with many literary references and careful footnotes. The other essays included are titled “The Unfailing Moral Standard,” “What Is Charity?” and “Poverty and Riches.”

Former Wellesley College President Margaret Clapp wrote a biography of the author, *Forgotten First Citizen: John Bigelow.*

**DOLE, GEORGE F.** *Freedom and Evil: A Pilgrim's Guide to Hell.* West Chester, Pa.: Chrysalis Books, 2001.

The subtitle may be a bit misleading: the book is essentially a work of moral philosophy on how to avoid going to hell. It examines the problem of evil in the world and the existence of hell in the world to come. Examining Swedenborg's writings on the subjects, Dole tackles the question of free will and the moral choices that we face in our lives, offering a thoroughly Swedenborgian perspective on making the most of our time on earth, so that the world is a better place for our having been in it.

**DOLE, GEORGE HENRY.** *The Philosophy of Creation: The System of Philosophy from the Standpoint of the Christian and the Word.* New York: New Church Board of Publication, 1906.

This work is written more or less in layman's language in an attempt to reach a broader audience. Although there is little documentation and few footnotes, there is a good table of contents and an index.

**GOODENOUGH, DANIEL W.** *Providence and Free Will in Human Actions*. Bryn Athyn, Pa.: Swedenborg Scientific Association, 1986. Reprint.

The author was president of the Academy of the New Church. Mr. Goodenough notes in his preface that “failure to seek rational religious answers to the basic philosophical questions of life relegates the individual and his society to a wasteland without lasting purpose, or even credible solace.”

Those who are perplexed by the dilemmas that arise in the attempt to reconcile the daily manifestations of evil with their belief in a loving, almighty God will find in this work a framework of thought to help understand the paradoxes of human existence and to construct a positive but realistic outlook in facing life.

The attractive paperback book is carefully referenced and has an index. This study was first presented in a different form in 1972, later expanded as a faculty thesis, and then printed serially in *The New Philosophy*. The text of the present format is reprinted from that journal with a few editorial changes.

**NEWALL, CHARLES.** *Providence*. London: New Church Press, 1935.

Many pamphlets and booklets have been produced to state the Swedenborgian view on divine providence. Most are made up of direct quotes from Swedenborg, with little or no commentary. This one by Newall, although brief (twenty-four pages), is in the author’s language but at the same time clearly expounding New Church doctrine. Another fine compilation on this topic, originally edited by H. Gordon Drummond and titled *Divine Providence & Human Freedom*, was revised and reprinted by the Swedenborg Society, London, in 1957.

## **h. Sex and Marriage**

**GILES, CHAUNCEY.** *The Sanctity of Marriage*. Philadelphia: American New Church Tract and Publication Society, 1904.

This small book by the gifted Mr. Giles states clearly and affectionately the traditional conservative church point of view. It discusses marriages as having their true origin in, and being patterned on, marriages in heaven. The correspondence is traced upwards

through the “marriage” of every human soul with the Lord to the “marriage” of divine love and wisdom in the Lord himself.

**GOLLWITZER, GERHARD.** *Sex, Eros, Marital Love: A Study of Their Psycho-spiritual Origins.* Translated from the German by Tomas H. Spiers, with a foreword by Wilson Van Dusen. New York: Swedenborg Foundation, 1968.

Gerhard Gollwitzer, author of a number of books used as texts in the field of art and also others of a philosophical and religious nature, was professor of Creative Arts at the State Academy of Arts in Stuttgart when he wrote this booklet. His thesis is to define the fundamental basis and source of the sex drive and relate it to its spiritual origin. It is concise and comprehensive.

**VICKERS, PAUL V.** *Making a Marriage; A booklet on sex and marriage for those married or betrothed to be married.* London: General Conference of the New Church, n.d.

This short work gives a basic Swedenborgian perspective on proper behavior of couples who are married or soon to be married.

**ZACHARIAS, PAUL.** *Marriage Realities.* Kitchener, Ontario: Church of the New Jerusalem, 1972.

A short (seventeen-page) pamphlet written from a contemporary Swedenborgian’s perspective discussing the realities of marriage and the need for couples always to communicate and to work to improve their marriages.

### **i. Regeneration**

**BARLER, O. L.** *Degrees of Life in Man: Being doctrines from the Word of God as set forth in the writings of Swedenborg.* Chicago: Regan Printing House, 1907.

This work of 330 pages is a comprehensive study of human psychology and the process of regeneration. A number of charts aid the reader.

**CLOWES, JOHN.** *Channels of Spiritual Strength: How they help promote regeneration.* Edited and rewritten by William Ross



Woofenden and Louise Dole Woofenden. Woolloongabba, Queensland, Australia: New Church Collateral Publishing, 1990.

Originally titled *On Mediums*, 1814, this time-honored study by one of the most prolific early Swedenborgians, now rewritten in a more nearly up-to-date style, is a useful addition to contemporary Swedenborgian collateral literature.

**GOULD, E. M. LAWRENCE.** *The Business of Living*. New York: New Church Press, 1926.

Written by a former editor of Convention's periodical *The Messenger*, this work is an attempt to express in popular language for young people the essential outline of Swedenborg's teaching concerning the life of religion.

**RHODES, PETER S.** *Aim: The Workbook*. San Francisco: J. Appleseed & Co., 1994.

A practical approach that combines the features of G. I. Gurdjieff's psychological technique with Swedenborg's vision of the spiritual universe, the book introduces a spiritual-growth system that the author has taught in seminars. Indeed, the two books that follow are based on the approach.

———. *Observing Spirit: Evaluating Your Daily Progress on the Path to Heaven with Gurdjieff and Swedenborg*. West Chester, Pa.: Chrysalis Books, 2005.

This work is a "continuation" of the book above, once again employing Gurdjieff's "Work" to Swedenborg's spiritual principles. It was cited by *Spirituality and Health* magazine as one of the "Best Spirituality Writing" works of 2005.

**ROSE, FRANK, and ROBERT MAGINEL.** *The Joy of Spiritual Growth: Real Encounters*. West Chester, Pa.: Swedenborg Foundation, 1999.

Frank Rose is a Swedenborgian minister who, along with his co-author, founded the Arizona Spiritual Growth Foundation in Tucson, after hearing Peter Rhodes (above) speak on Gurdjieff, P. D. Ouspensky, and Maurice Nicoll. This book, as the subtitle indicates, records the progress of a workshop in spiritual growth. The program is based on a twelve-step approach and incorporates Swedenborgian philosophy toward overcoming destructive

behaviors in personal and professional relationships. There are tasks at the end of each weekly session (as well as the participants' reports on how they applied the task in their daily lives).

**SCHNARR, GRANT R.** *Return to the Promised Land: The Story of Our Spiritual Recovery.* West Chester, Pa.: Chrysalis Books, 1997.

This work employs the biblical narrative of Exodus in a twelve-step process. Using Swedenborg's method of symbolic interpretation, the author takes each episode of Exodus and correlates it to a step in overcoming addictive behaviors and negative thoughts. Although the author was a former director of evangelization for the General Church, the book is written for a general audience, is free of Swedenborgian jargon, and does not attempt to convince the reader that one approach is better than another. The only mention of Swedenborg, in fact, comes in the introduction (xiii–xiv), which also explains the reason Swedenborgian thought can be applied to modern techniques of rehabilitation:

When I discovered the spiritual programs available to twelve-steppers and others dealing with spiritual challenges and addictions, I was amazed at how similar they were to what I had learned in my religion . . . based on the teachings of . . . Emanuel Swedenborg. He had always reported in his books that there were steps to spiritual growth and that people couldn't change on their own, but needed a higher power he called God . . . that people needed to examine themselves, or take what we call in AA "a moral inventory," to find out what they were like inside, and to pray to God to remove any character defects, one defect at a time. . . .

———. *Spiritual Recovery: A Twelve-Step Guide.* West Chester, Pa.: Chrysalis Books, 1998.

This book is a revised edition of Schnarr's earlier work *Unlocking Your Spiritual Potential: A Twelve Step Approach* (Abbey Press, 1990), the first book in which the author adopted Swedenborgian philosophy to a twelve-step program. Unlike *Return to the Promised Land*, however, this book does not employ a biblical narrative throughout.

**SOCIAL SERVICE COMMITTEE OF THE GENERAL CONFERENCE OF THE NEW CHURCH.** *All Astray. Some Thoughts on Wrongdoing.* London: Orpington Press, 1968.

A solid, tightly written Swedenborgian summary of morality, motives, and actions in life. Directed to young people and others of the British Conference, it presents a fairly conservative attitude.

**TAYLOR, EUGENE.** *A Psychology of Spiritual Healing.* West Chester, Pa.: Chrysalis Books, 1997.

In this comprehensive work, Taylor draws from transcendentalism and the psychological experiences and theories of William James, Emanuel Swedenborg, Mircea Eliade, Carl Jung, Victor Frankl, and Abraham Maslow to explore the relationship between beliefs and health, religion and consciousness. The function of belief in alleviating suffering, the development of self-awareness, and the importance of human relationships form the basis for the author's psychology of spiritual healing.

## **j. Life after Death, the Spiritual World**

**HENDERSON, BRUCE.** *Window to Eternity.* West Chester, Pa.: Chrysalis Books, 1992.

This work explains Swedenborg's findings in the spiritual world, concentrating on aspects such as an angel's life in heaven, heavenly marriage, and children in heaven. He also looks at why a spirit would choose a life in hell over one in heaven.

**KINGSLAKE, BRIAN.** *Aqueduct Papers: Twenty Interviews with an Angel concerning Life after Death.* N. Quincy, Mass.: Christopher Publishing Co., 1970.

"Aqueduct" is a fictitious character who serves as a "contact" to the spiritual world—sort of a "reverse English" or "check side" take-off on the famous C. S. Lewis character "Screwtape."

The author states of this book that it "contains a real and true account of the kind of thing everyone will experience sooner or later when he passes through the gateway of death. I hope these disclosures will be reassuring and that the contemplation of them will prove spiritually invigorating to the reader—as they have been to me in writing them."

**KIRVEN, ROBERT H.** *A Book about Dying: Preparing for Eternal Life.* West Chester, Pa.: Chrysalis Books, 1997.

Some readers have suggested that they would have found this book more attractive if the main title and subtitle had been reversed. The book details the Swedenborgian view of the afterlife: a heaven open to all who seek it and an eternal existence that includes continuation of personal identity, reunion with loved ones, and life in community with spiritual companions. Kirven explains that the way we live now affects the way we die and the quality of our life after death. He suggests practical ways to alter our thoughts and actions to help prepare for what follows the transition we call dying.

———. *Angels in Action: What Swedenborg Saw and Heard.* West Chester, Pa.: Chrysalis Books, 1994.

This book concentrates on Swedenborg's unique concept of the angel: an angel is a deceased human being rather than a separate order of creation. Drawing largely on Swedenborg's descriptions in *Heaven and Hell*, the author explains how the soul finds its place in the heavenly community that fits its true personality and how the angel contributes to God's plan and helps humans on earth.

A special feature of this well-written work is artwork by the noted Swedenborgian John Flaxman (1755–1826), who created many renderings of angels, particularly as funerary art.

**ODHNER, HUGO LJ.** *The Spiritual World: Essays on the After Life and on the Last Judgment.* Bryn Athyn, Pa.: Academy Publishing Committee, 1968.

This extensive collection of essays is in four parts: (1) from earth to heaven, (2) the angelic heavens, (3) the nature of the hells, and (4) the Last Judgment. It is a well-documented retelling of Swedenborg's *Heaven and Hell* and *Last Judgment*.

**RHODES, LEON.** *Tunnel to Eternity: Beyond Near-Death.* Foreword by Kenneth Ring. West Chester, Pa.: Chrysalis Books, 1997.

Kenneth Ring notes in his foreword, "Books on the near-death experience are plentiful, but it is the singular value of this book to provide an illuminating Swedenborgian perspective on the NDE

[near-death experience] and the entire afterlife journey that it promises.”

Leon Rhodes, a Swedenborgian who was an officer in the International Association of Near-Death Studies, examines parallels between Swedenborg’s description of the spiritual world and the experiences of those who have had an NDE.

**ZACHARIAS, PAUL.** *Insights into the Beyond: An Interpretation of Emanuel Swedenborg’s Heaven and Its Wonders and Hell.* New York: Swedenborg Publishing Association, 1976.

The work, which is more a summary than an interpretation of the book *Heaven and Hell*, first appeared in a different form in 1967. This version has been edited, revised, and retitled.



## EXEGETICAL WORKS

### a. Old Testament

**BAYLEY, JONATHAN.** *The Divine Word Opened.* London: Charles P. Alvey, 1862. Reprints.

Bayley first published this remarkable series of sermons during his Argyle Square pastorate in 1858. It was last printed in a fourth memorial edition in London in 1907. This edition contains a memoir of Jonathan Bayley (1810–1886) by John Presland.

Bayley is revered as one of the great preachers of the past. The language of these sermons is that of the nineteenth century. Their value today is that they are marvelously complete and detailed studies of Scripture passages, interpreted in full accord with the system of exegesis found in Swedenborg’s works.

About three-quarters of the contents of this volume addresses Old Testament texts. As the remaining portion treats New Testament texts, it will again be referred to briefly under “b. New Testament” below.

———. *The Divine Wisdom of the Word of God, as seen in the Spiritual Sense of the Histories of Samuel, Saul, David, Solomon, and Daniel.* 2nd ed. London: James Speirs, 1892.

The contents of this series of sermons, first issued in 1871, is outlined in the title of the book. One may get a sense of the flavor of Bayley's style from his preface to this work:

These discourses have been issued to illustrate the principle enunciated by the Apostle respecting the history of Abraham, "Which things are an allegory."

The Divine Word is an exhaustless fountain, and we have endeavored to illustrate the method by which devout souls may draw with joy from the historic portions as well as the preceptive. Happy, indeed, shall we be, if we shall enable thoughtful readers of the Book of books to exclaim, when they perceive spiritual beauty in portions that were closed before, "When I found Thy words I did eat them, and they were the joy and rejoicing of my heart!"

———. *From Egypt to Canaan: The Progress of Man from the Unregenerate to the Regenerate State*. London: James Speirs, 1884.

According to Blackmer's *Bibliography*, this work was first published in 1867 and reprinted as late as 1918. Of the three books by Bayley listed here, this is the best known and most remarkable.

It follows the biblical narrative in full detail from the beginning of Exodus, which finds the Israelites serving as slaves in Egypt, through the exodus, the wilderness wandering, and the entry into Canaan, and ends with the death of Joshua. Serious readers of Swedenborg will recognize this narrative as comprising the most detailed account, in its deeper sense, of the full process of human rebirth or personal sanctification. Bayley's unfolding of the process is truly inspired.

**BRUCE, WILLIAM.** *The First Three Kings of Israel*. London: James Speirs, 1879.

The preface explains that this book is based on a series of sermons delivered about twenty years earlier. Other significant works by this author will be found below in the "New Testament" section.

Preceding chapter 1, the author has an essay labeled "Introductory: Israel desires a king, I Samuel 8." It is intended to introduce the reader to the underlying or deeper meaning of the whole kingdom period and should be read first. The chapters that follow trace,

in the same grand manner as Bayley, the contemporary relevance to human spiritual development of the details of the reigns of Saul, David, and Solomon.

Bruce chose not to quote directly from Swedenborg's writings nor to make any direct reference to the man or his works. The one exception was in his commentary on Revelation (pp. 172–173).

———. *The Story of Joseph and His Brethren: Its Moral and Spiritual Lessons*. London: James Speirs, 1871. Reprinted 1879.

Directed to older children or teenagers, this work builds on the image of Joseph as a forerunner type of Christ. Drawing on the insights into the symbolism of the Bible found in Swedenborg, the author gently relates the lessons to the lives of the readers.

**CLOWES, JOHN.** *The Psalms: A New Translation from the Hebrew, with the Internal Sense of the Exposition from the Writings of the Hon. Emanuel Swedenborg, together with Observations, and Notes on the Literal Sense, by the editors*. Edited by J. H. Smithson. Manchester, England: Henry Smith, 1837.

Clowes was for sixty-two years rector of St. John's Anglican Church in Manchester. He managed to retain that position even after, in his later years, he became a fully convinced Swedenborgian. Thus, he became a symbol of nonseparatism in the north of England (whereas Robert Hindmarsh of London was the moving force behind the separatist movement among early Swedenborgians). Clowes was an untiring worker, translating most of Swedenborg's theological works into English and publishing many works collateral to his thought.

This complete commentary on the Psalms was published six years after Clowes's death, so it is difficult to determine how much was added or changed by the editor, Smithson.

Although two other commentaries on the Psalms have been included in this section, this earliest one remains the most thorough.

**DOLE, GEORGE F.** *A Book About Us: The Bible and Stages of Our Lives*. West Chester, Pa.: Chrysalis Books, 2007.

George Dole, one of the pre-eminent scholars and translator of Swedenborg's works, interprets the Bible as a story about individual

human development, from childhood through adolescence to adulthood. In doing so, he draws mostly from the Old Testament (selections from Genesis, Exodus, Joshua, Deuteronomy, etc.), but also from the New. The book is intended as a new way to view the Bible, as a work about community that has both a historical and a modern message.

**FISCHER, ROBERT S.**, comp. *Commentary on the Psalms, compiled from the theological works of Emanuel Swedenborg*. Boston: Published for the Rotch Trustees by the Massachusetts New Church Union, 1910.

Fischer also compiled a similar work on Ezekiel, and, in collaboration with L. Hoeck, volumes on Matthew and John. However, all four volumes mentioned are strictly compilations and do not contain any original commentary. Thus, these works serve simply as conveniences or timesavers for the serious reader. In each case, the editors have gathered together all the passages from Swedenborg that touch on the biblical book in question and have arranged them in proper sequence along with the full text.

———. *Commentary on the Book of the Prophet Ezekiel, compiled from the theological works of Emanuel Swedenborg*. Boston: Published for the Rotch Trustees by the Massachusetts New Church Union, 1925.

See annotation on Fischer's *Commentary on the Psalms*, above.

**HARVEY, DOROTHEA.** *The Holy Center: A Biblical Path to the Presence Within*. 1983. Reprint, West Chester, Pa.: Chrysalis Books, 2005.

The author, the first female minister ordained in the General Convention of the Swedenborgian Church, originally undertook this work as an updating of John Worcester's *The Jewish Sacrifices*. She engages sections of the Old Testament that describe sacrifice (Exodus and Leviticus) and shows how the literal laws of ritual sacrifice can be understood in a modern, figurative sense, applying Swedenborgian principles.



**HILLER, O. PRESCOTT.** *Notes on the Psalms, chiefly explanatory of their Spiritual Sense, with a new translation from the Hebrew.* Vol. 1, Psalms 1–77. London: James Speirs, 1869.

The compiler and editor died in 1870, so the second volume was neither completed nor published. It may be appropriate to explain here that this man, known in his earlier years as Thomas O. Prescott, elected sometime after 1848 to identify himself as O. Prescott Hiller.

In his preface, the author says in part: “Wherever passages from Swedenborg could be found bearing upon the point, we have sought to adduce them; and where there were none, we have given our own opinion of the meaning of the passage, formed after careful study and reflection, and an attentive examination of the law of correspondence. But we have been careful, in all instances, to distinguish what is only our opinion from what is of Divine authority.” He also notes his indebtedness to “the excellent work of Mr. Clowes on the Psalms.”

**HINKLEY, WILLARD H.** *The Book of Daniel: Its Prophetic Character and Spiritual Meaning.* Boston: Massachusetts New Church Union, 1894.

Following an introduction in which Hinkley explains the importance that Swedenborg placed on the book of Daniel, he then proceeds to give a concise but thorough commentary of the whole book. His format is first to quote a full chapter of Daniel and append to it a list of direct references to verses in the chapter found in Swedenborg’s writings. This is then followed by a commentary by the author on the whole chapter, making use of direct quotes from Swedenborg wherever appropriate. There is a short index at the end.

**HYDE, JAMES.** *An Exposition of the Prophecy of Joel, according to the Principles of the New Church.* London: James Speirs, 1898.

This commentary by the compiler of the prestigious *Bibliography of Swedenborg’s Works* comes close to being a literary tour de force in its own right. The text of the book of Joel occupies only seven pages in this work of over three hundred pages.

Following an introduction that sets the prophet Joel in historical perspective, the expository treatment of each of the three chapters

averages over ninety pages each. There is an index of words used by Joel at the back of the book.

**KING, THOMAS.** *Allegories of Genesis*. New York: Swedenborg Foundation, 1922.

This work interprets the first book of the Bible as symbolic and representational, rather than historic. Using Swedenborgian “correspondence,” grounded in *Arcana Coelestia (Secrets of Heaven)*, the author presents the “inner meaning” of Genesis, seeing the ancient stories in terms of the spiritual life of humankind and the processes of spiritual development. This book was recently revised by the Swedenborg Centre in Australia and published in 2007 under the title *Our Soul’s Awakening*.

**MACLAGAN, HENRY,** comp. and ed. *The Book of Leviticus Interpreted and Explained According to its Spiritual or internal Sense, with copious references to the writings of Emanuel Swedenborg*. London: James Speirs, 1912.

Maclagan had published a complete commentary on the two books of Kings in 1905. This work was favorably reviewed, and the author notes in the preface to the present volume that friends urged him to carry to completion similar studies on the books of Leviticus, Numbers, and Deuteronomy in order that the internal or spiritual sense of all the books of the Pentateuch might be available to the public. (Swedenborg’s *Arcana Coelestia [Secrets of Heaven]* deals in full detail with the inner sense of Genesis and Exodus.) Although publication dates of these three works vary by a year or so, the prefaces to all three are dated 1911.

The preface to this volume gives the following explanation of the general plan of all four works:

The summary of the spiritual sense of each chapter is placed first, so that the reader may have a general idea of its contents to begin with, and may thence proceed to the study of the particulars in each verse as given in the connected series, which immediately follows, printed in a parallel column with the text of the Revised Version [1884] . . . The next division of the work consists of the references, with some notes combined. . . .

The purpose of the notes, combined with the references, is, for the most part, to explain some points relating to doctrine, or to illustrate the spiritual sense; but those following the references at the end of each chapter are intended to form a fourth division of the work, involving a review of the subjects that have been explained, in order to show the application of the internal sense to the uses of life, and in connection with man's experience in regeneration.

This editor has often found the above-defined "fourth division" to be the most useful place to start to study in each of these astonishing works by Maclagan. Another exercise that has proven fruitful is to rewrite the "connected series" (that is, Maclagan's right-hand column) in less formal and more contemporary language.

———. comp. and ed. *The Book of Numbers Interpreted and Explained According to its Spiritual or internal Sense, with copious references to the writings of Emanuel Swedenborg*. London: New Church Press, Ltd., 1911.

See annotation to Maclagan's *Book of Leviticus*, above.

———. comp. and ed. *The Book of Deuteronomy Interpreted and Explained According to its Spiritual or internal Sense, with copious references to the writings of Emanuel Swedenborg*. London: New Church Press, Ltd., 1914.

See annotation to Maclagan's *Book of Leviticus*, above.

———. comp. and ed. *The Two Books of Kings Explained: a complete exposition of their Spiritual or internal Sense, with copious proof references to the writings of Emanuel Swedenborg*. London: James Speirs, 1905.

See annotation to Maclagan's *Book of Leviticus*, above.

**NOBLE, SAMUEL.** *Book of Judges: Sermons in Explanation of the Singular Histories recorded in the portion of the Sacred Volume comprised in the first eleven chapters of Judges*. London: James S. Hodson, 1856.

Noble is perhaps best known for his *Appeal* (see below), which was issued in twelve editions or printings. As he died in 1853, this

volume on Judges is a memorial edition and the “Prefatory Explanation” traces the checkered history of the manuscripts. It fails to state, however, that despite the allusion to the “first eleven chapters of Judges” in the title of the book, there is, in fact, nothing in the text of this work on chapters 5, 8, 9, and 10.

Nevertheless, as Swedenborg said very little about the book of Judges, this collection of sermons is a valuable source of information on the inner sense of part of the book. This editor is not aware that any other volume has ever been published with a Swedenborgian interpretation of a significant portion of the book of Judges.

**SIBLY, MANOAH.** *An Exposition of the Whole Book of the Prophet Daniel, according to the Correspondences existing between the Natural and Spiritual Things, as given by the Lord, through the instrumentality of the Scribe of the New Church, the Hon. Emanuel Swedenborg, being nineteen discourses.* London: Simpkin and Marshall, 1841.

The volume begins with a sermon by T. C. Shaw preached on January 3, 1841, at a memorial service for Sibly.

The nineteen discourses—actually long, detailed sermons, covering the full text of the book of Daniel—constitute a memorial publication. It is a useful adjunct to Hinkley’s treatise on Daniel (see above).

**SMITHSON, J. H.** *A New Translation from the Hebrew of the Prophet Isaiah: Together with an Exposition of the Spiritual Sense of the Divine Prophecies, from the Theological Works of Swedenborg.* London: Longman, Green, Longman, and Roberts; White; Hodson, 1860.

Smithson had completed Clowes’s commentary on the Psalms before he undertook this work on Isaiah. He was also one of the translators of Swedenborg’s *Spiritual Diary (Spiritual Experiences)*. He shared a vision with other Swedenborgians of his day that gradually, through the combined efforts of serious readers, a “Swedenborgian Bible” would be produced. Its main feature would be a strictly literal translation from the original.

The format of this work is similar to that used by Clowes, with the Scripture text in the left-hand column and a running spiritual sense commentary in the right. Smithson notes that he has expanded on Swedenborg’s brief summaries in his posthumous

*Draft on the Inner Meaning of Prophets and Psalms.* A section marked “Exposition” follows each chapter and cites all quotations from Swedenborg concerning that chapter. Smithson’s own commentary is largely limited to footnotes, which are extensive.

## b. New Testament

**BAYLEY, JONATHAN.** *The Divine Word Opened.* London: Charles P. Alvey, 1862. Reprints.

See annotation on this work under “a. Old Testament,” above.

**BRUCE, WILLIAM.** *Commentary on the Gospel According to St. Matthew.* 4th ed. London: James Speirs, 1910.

The preface, dated 1866, states the indebtedness of the author to some of the unpublished sermons of Samuel Noble. As stated above in the annotation to Bruce’s *First Three Kings of Israel*, unlike some other writers of Swedenborgian commentaries, this author usually chose not to quote directly from Swedenborg’s writings nor to make any direct reference to the man or his works.

The serious reader may wish to compare this commentary to the one by Clowes on the same gospel, in which Clowes’s exegesis is limited for the most part to a brief running inner-sense statement in a column parallel to the text of each chapter of the gospel. This is followed by a collection of relevant direct citations from Swedenborg’s works. There are occasional translator’s notes and observations.

———. *Commentary on the Gospel According to St. John.* London: James Speirs, 1870.

Bruce follows in this work a format similar to that of his commentary on Matthew.

———. *Commentary on the Revelation of St. John.* 2nd ed. London: James Speirs, 1910.

This work was first published in 1877. Being fully cognizant of the fact that Swedenborg had written two major works on the book of Revelation, Bruce felt obliged to explain to his readers the rationale that led him to produce his commentary. It seems appropriate to cite his preface in full, since it has a charm all its own:

A revered friend, now in heaven, whose counsel and encouragement have greatly lightened my labors, was of the opinion with me that the Revelation, which is peculiarly a book for the New Church, was less studied by New Church people than its great importance demands. We thought that if the substance of the *Apocalypse Revealed* and the *Apocalypse Explained* were cast in a somewhat different mould, and presented in an accommodated form, a book might be produced that would serve as an introduction to the perusal and study of these great works. The present volume is the result of an attempt to effect this object. It has been my aim to draw out the practical lessons of the various incidents of this mysterious book more directly than it was consistent with Swedenborg's purpose to do. I have also dwelt at greater length on the bright than on the dark side of the magnificent Vision of the Apocalyptic Seer, as unfolded by the Seer of the New Jerusalem, without, however, designedly leaving either the meaning obscure or the lessons uncertain of those parts which have been more briefly treated. The explanation of the address to the seven churches I owe to the late Rev. Samuel Noble, whose discourses on that subject have been placed at my disposal by the congregation of which he was the distinguished minister. I have only, in conclusion, to express my earnest desire that the work may in some measure serve the purpose which I have had in view in preparing it.

Bruce's work does a superb job of introducing the serious student to the deeper meaning of that most difficult of New Testament books.

**CLOWES, JOHN.** *The Gospel According to Matthew, translated from the original Greek, and illustrated by Extracts from the theological writings of that eminent servant of the Lord, the Hon. Emanuel Swedenborg, together with notes and observations of the translator, annexed to each chapter.* 3rd ed. Manchester, England: Joseph Hayward, 1840.

This is a complete exposition of the gospel. The author uses a two-column system of exegesis, with Bible text on the left and internal sense outline on the right, the latter being a construct of the author. Each chapter is followed by a section called "Exposition," being cross-referenced extracts from Swedenborg's works. This is often followed by notes and observations on the translation from the Greek.

———. *The Gospel According to Mark, translated from the original Greek, and illustrated by Extracts from the theological writings of that eminent servant of the Lord, the Hon. Emanuel Swedenborg, together with notes and observations of the translator, annexed to each chapter.* 2nd ed. Revised and expanded by J. H. Smithson. London: J. S. Hodson, 1858. Reprinted 1983 by New Church Collateral Publishing, Queensland, Australia, with a brief explanatory preface added.

This commentary follows the same format as Clowes's work on Matthew. To date, this is the only one of these exegetical treatises to be put back into print. This was the only complete Swedenborgian exegesis of Mark to have been produced until Paul Vickers wrote *Person to Person: The Gospel of Mark*, which was published by the Swedenborg Foundation in 1998 (see below). Vickers's book is a more modern and devotional work, however, urging the reader to apply the gospel as a tool for understanding how God works with us in developing a loving relationship with others.

———. *The Gospel According to Luke, translated from the original Greek, and illustrated by Extracts from the theological writings of that eminent servant of the Lord, the Hon. Emanuel Swedenborg, together with notes and observations of the translator, annexed to each chapter.* 2nd ed. London: J. S. Hodson, 1852.

This volume follows the same format as Clowes's commentaries on Matthew and Mark. This is the only complete Swedenborgian exegesis of Luke ever to have been produced.

———. *The Gospel According to John, translated from the original Greek, and illustrated by Extracts from the theological writings of that eminent servant of the Lord, the Hon. Emanuel Swedenborg, together*

*with notes and observations of the translator, annexed to each chapter.* 2nd ed. Manchester, England: Henry Smith, 1838.

This volume follows the same format as Clowes's commentaries on Matthew, Mark, and Luke.

**FISCHER, ROBERT S.,** and **LOUIS G. HOECK,** comps. and eds.. *Commentary on the Gospel according to Matthew compiled from the Theological Works of Emanuel Swedenborg.* Boston: Massachusetts New Church Union, 1906.

This volume follows the same format as Fischer's commentaries on Psalms and Ezekiel, listed above. As noted there, the editors have not introduced any of their own commentary but have simply compiled in one volume all that Swedenborg had to say about Matthew, arranged in order along with the full text of the gospel. Thus, this work serves simply as a timesaver to the serious reader searching for all that Swedenborg wrote concerning this gospel.

———. *Commentary on the Gospel according to John compiled from the Theological Works of Emanuel Swedenborg.* Boston: Massachusetts New Church Union, 1898.

This work follows the same format as the compilers' volume on the gospel of Matthew.

**SMYTH, JULIAN K.** *Footprints of the Saviour, Devotional Studies in the Life and Nature of Our Lord, and Holy Names: An Interpretation of the Story of the Manger and the Cross.* Woolloongabba, Queensland, Australia: New Church Collateral Publishing, 1984. Reprint of two volumes in one.

These two classic studies by master preacher Smyth, originally published in 1886 and 1891, respectively, long out of print, are once again available in this one-volume format. Present-day readers will find them both relevant and informative.

**VICKERS, PAUL V.** *Person to Person: The Gospel of Mark.* West Chester, Pa.: Swedenborg Foundation 1998.

"This book is written to illustrate a way of reading the Gospel that each of us can undertake and understand individually, and in so doing find a personal relationship with God. . . . Most interpretation of the four gospels has looked for teaching or fulfillment in



the history of nations and churches, and in the propounding of moral codes to govern and demand obedience from people at large. It seems to me that this is quite against the spirit of the Gospel. . . . This book is an effort to help individuals seek in Mark's gospel for such vision and its consequent challenge to life" (from the introduction).

**WORCESTER, JOHN.** *Matthew's Gospel.* Boston: Massachusetts New Church Union, 1898.

A volume in the series "The Spiritual Interpretation of the Scriptures," this small book deals selectively with some of the more puzzling aspects, as well as some of the main highlights, of this gospel.

### **c. Studies in Correspondences, Parables, etc.**

**CLOWES, JOHN.** *The Parables of Jesus Christ Explained.* 3rd ed. London: C. P. Alvey, 1864.

Following the time-honored form of the catechism, the author, in an extended series of questions and answers, deals with all the parables of the Lord in the Gospels. Despite its dated format, it is still an effective text for teaching children or adults the deeper meanings of Jesus' parables.

**MADELEY, EDWARD.** *The Science of Correspondences Elucidated: The Key to the Heavenly and True Meaning of the Sacred Scriptures.* Edited by E. Madeley Jr. Edited and greatly expanded by B. Barrett. 24th American ed. Germantown, Pa.: Swedenborg Publishing Association, 1888.

The oxymoron "instant classic" seems peculiarly appropriate as a way of describing this unusual work. It was first published in England in 1848. Its full publication history is unclear to this editor, but somewhere along the line, the energetic Benjamin Barrett got hold of it, and more than doubled its length by adding essays by such worthies as Goyder, Hindmarsh, and Hiller, also including numerous anonymous articles from the *Intellectual Repository*. Barrett began what might be called an incredible publishing binge. My copy, for example, is an eighteenth American edition, printed in 1883; and, so far as I can learn, the last printing was in 1888, the

twenty-fourth American edition. Most of these are probably simply reprints, rather than “editions,” as that term is used today.

The first several chapters of the original work deal in depth with the concept of correspondence as expounded by Swedenborg. Then follow a number of chapters illustrating the concept from a wide range of scriptural examples. Rare in works of this sort is a unit on war and weapons in the Bible, followed by a chapter dealing with colors, numbers, weights, measures, musical instruments, etc. The concluding chapters deal in detail with narratives from both the Old and New Testaments.

Barrett’s additions are too numerous and varied to list. Although they somewhat overlap Madeley’s selection, they also range far beyond his choices. Possibly the energy level of the remarkable Mr. Barrett finally ran low, as the very last item he added, pages 726–730, has a sentence of absolute nonsense worthy of Edward Lear (although it surely could not have been intentional)! The sentence (which directly contradicts an accurate etymology by Madeley on pages 39–40) reads as follows: “Correspondence is derived from three Latin words, *cor*, *re*, *spondeo*, and literally means to answer again from the heart.” Ingenious? Yes. True? No.

**MITCHELL, EDWARD CRAIG.** *The Parables of the Old Testament Explained*. Philadelphia: William H. Alden, 1903.

This book is a rarity, being the only one of its sort ever to be produced from a Swedenborgian perspective. It deals in a methodical way with forty-eight parables, in order, from Judges 9 to Zechariah 6. This is a companion volume to the one published earlier by Mitchell on the *Parables of the New Testament Spiritually Unfolded* (see below). The same general format is followed in each.

The particular parable under consideration is first quoted in full. Then the general underlying lesson or theme is explained. Following this, the historical setting is outlined, if it is relevant and the author felt it would help in understanding the deeper meaning or meanings. Then every significant detail of the parable is examined in turn, and the study concludes with a concise essay on the practical lesson for personal spiritual growth that the parable contains.

———. *The Parables of the New Testament Spiritually Unfolded*. 2nd ed. Philadelphia: William H. Alden, 1900.

The preface states that “this volume is intended to be a plain, practical application of the New Testament parables to our daily life, from the standpoint of the New-Jerusalem Church.” There is an informative introduction on Scripture parables, their nature, use, and interpretation. It is an informed essay on parables in general as well as a structured analysis of the Swedenborgian approach to interpreting all Scripture parables.

The general treatment of the forty Gospel parables is the same as that described above in the entry on *Parables of the Old Testament*.

———. *Scripture Symbolism: An Introduction to the Science of Correspondences, or Natural and Spiritual Counterparts*. Philadelphia: William H. Alden, 1904.

This work is a good introduction to the general concept of correspondences. It is divided into five major parts: (1) general principles of correspondence, (2) general laws and classifications, (3) correspondences in particular, (4) the human body, and (5) conditions of the body.

The first three sections have much in common with other studies of correspondences, such as Madeley’s and those of John and William Worcester. The fourth part deals with the main human bodily systems in a quite different way from that of John Worcester in his *Physiological Correspondences*, so that the two works may be thought of as complementary. The fifth section, on a wide variety of bodily conditions, such as sickness and health, being awake or asleep, forms of motion such as running, jumping, dancing, etc., may be unique to this collateral work, so far as this editor has been able to ascertain.

The table of contents, strangely, does not list the page numbers where each section begins. There is, however, an index with page numbers included.

**ODHNER, HUGO LJ.** *The Divine Allegory: The Story of the Peoples and Lands of Scripture and Their Spiritual Significance as revealed in the Writings of Emanuel Swedenborg*. New York: Swedenborg Foundation, 1954.

Dr. Odhner was one of the great scholars of the Swedenborgian Church and has packed a wealth of valuable information into this small volume. Although this work draws heavily on the writings of Swedenborg, as the bibliography shows, the author was also widely read in standard works on geology, archaeology, anthropology, and Egyptology.

There are several helpful maps and diagrams. As the subtitle indicates, the text deals in depth with the people of the Bible and their lands, mostly those of the Old Testament, but concludes with a brief look at the land of the Gospel, the Old and New Jerusalem, and “the allegory of regeneration.”

**WORCESTER, JOHN.** *Correspondences of the Bible: The Animals.* Boston: Massachusetts New Church Union, 1926.

This work was first published in Boston by Lockwood, Brooks & Co. in 1875. It was also published in London in 1884 by James Speirs.

There is a table of contents but no index or bibliography. The works of John Worcester are remarkable for their clarity, thoroughness, and readability. There are detailed descriptions of the habits and physical characteristics of each of the animals, some of which are citations from Tristram’s *Natural History of the Bible*, Wood’s *Bible Animals*, and an unidentified Bible dictionary. No facts of publication are given for any of these sources.

After each description, full information on the correspondential or symbolic meaning of the animal is given, drawing on Swedenborg’s works. In each case, it is clear that the symbolic meaning is in full harmony with the basic nature of the creature being discussed.

———. *Correspondences of the Bible, Part II: The Plants, the Minerals and the Atmospheres.* Boston: Massachusetts New Church Union, 1930. Reprinted from the 1888 first edition.

This book uses the same format as the author’s work on Bible animals. Great care is given to provide the reader with accurate identification of each of the plants and minerals, some of which are misidentified in some versions of the Bible. Then each plant or mineral in turn is described in detail, and, although the author

draws from Swedenborg's works for data as to the correspondential meanings, it is usually made quite clear that the symbolic meaning is based on the physical characteristics of the item being discussed.

———. *Physiological Correspondences*. Boston: Massachusetts New Church Union, 1931. Reprinted, Bryn Athyn, Pa.: Swedenborg Scientific Association, 1976, 1987.

This work was first published in 1889. In the view of this editor, it remains unsurpassed among collateral works explanatory of a major concept found in Swedenborg's theological writings. The author's introduction states that the correspondence of the whole heaven with the Divine Human and of individual human beings with the heavens is the subject of these studies.

Even though there are numerous direct citations from Swedenborg, the arrangement of the topics and the relating of each part to the whole is the inspired work of the author. Anyone seeking insights on the unique Swedenborgian doctrine of *maximus homo*, or the universal human (traditionally, "Grand Man"), will find unparalleled help and clarification in these pages.

**WORCESTER, WILLIAM L.** *The Language of Parable: A Key to the Bible*. New York: Swedenborg Foundation, 1984, 10th printing.

This work was first published in 1892 as a Sunday School teacher's manual, *Lessons in Correspondence*, one of a series of manuals of religious instruction. It was a direct outgrowth of the author's ministry in Philadelphia in the late 1880s when he met regularly with a class of students of high-school age to study the "language of parable."

This book, now in its tenth reprint edition, has become a standard introduction to the Swedenborgian concept of Bible symbolism or correspondences. In simple, nontechnical language, the author gives penetrating glimpses into a host of Bible passages by explaining the fundamental symbolism that characterizes the biblical narrative. The basic symbols are all here.



## MAJOR BIOGRAPHIES OF SWEDENBORG

**ACTON, ALFRED.** *The Life of Emanuel Swedenborg: A Study of the Documentary Sources of his Biography, covering the Period of his Preparation, 1688–1744.* Edited by B. Briscoe. Foreword by H. Odhner. Bryn Athyn, Pa.: Academy of the New Church, 1958.

This work, based on the so-called “Green Books” (Academy Collection of Swedenborg Documents [ACSD]), is a valuable reference work because of its comprehensiveness. It had been Acton’s intent to put together a fully detailed biography of the whole of Swedenborg’s life, but the work was left unfinished at the author’s death in 1956.

The table of contents is extensive and arranged chronologically, serving also, to a reasonable degree, as an index. Entries are well documented. It is, however, a rare work as only one hundred copies were made of the typescript.

**BENZ, ERNST.** *Emanuel Swedenborg: Visionary Savant in the Age of Reason.* Translated by Nicholas Goodrick-Clarke. Swedenborg Studies No. 14. West Chester, Pa.: Swedenborg Foundation, 2002.

———. *Emanuel Swedenborg: Naturforscher und Seher. Zweite, verbesserte Auflage.* Edited by F. Horn. Zurich: Swedenborg Verlag, 1969.

This biography of Swedenborg, originally published in German in 1948 and revised in German by Friedemann Horn in 1969, is a thorough and scholarly work by a non-Swedenborgian. Dr. Horn, who was a student of Benz at Marburg University, revised and updated the study with the full consent of the author, primarily adding notes.

**BERGQUIST, LARS.** *Swedenborg’s Secret.* Translated by Kurt P. Nemitz and Norman Ryder. London: Swedenborg Society, 2005.

———. *Swedenborgs Hemlighet.* Stockholm: Bokförlaget Natur och Kultur, 1999.

This work is the first full-length biography of Swedenborg in almost fifty years. Bergquist, himself a former Swedish diplomat, views Swedenborg as a “man of two worlds,” the political and the

spiritual. In the back of the book, there is not only a splendid bibliography but also a listing of the books found in Swedenborg's personal library.

**BROCK, ERLAND J.**, et al., ed. *Swedenborg and His Influence*. Bryn Athyn, Pa.: Academy of the New Church, 1988.

In February 1988, the Academy of the New Church hosted a three-day international symposium organized under the chairmanship of Jane K. Williams-Hogan. Scholars from Australia, Germany, Sweden, the United Kingdom, and the United States came to Bryn Athyn to present the products of their research into the contributions and influence of Swedenborg in many areas of human culture. These papers are presented here, especially prepared for this publication. The work opens with a short biography of Swedenborg followed by the papers in the order of their presentation.

**DOLE, GEORGE F.**, and **ROBERT H. KIRVEN.** *A Scientist Explores Spirit: A Biography of Emanuel Swedenborg with Key Concepts of His Theology*. 2nd ed. West Chester, Pa.: Chrysalis Books, 1997.

This lively, concise book introduces the life and spiritual thought of Swedenborg. Of special interest is the tension between science and spirit and their ultimate confluence in his life and work.

**JONSSON, INGE.** *Visionary Scientist: The Effects of Science and Philosophy on Swedenborg's Cosmology*. Translated from the Swedish by Catherine Djurklou. 2nd ed. Swedenborg Studies No. 8. West Chester, Pa.: Swedenborg Foundation, 1999. Originally published as *Emanuel Swedenborg*. New York: Twayne Publishers, Inc., 1971.

This is the third major work on Swedenborg by Jonsson. The first of these studies was his Ph.D. dissertation, a study in Swedish of Swedenborg's *Worship and Love of God*. Another is a Swedish treatise on Swedenborg's concept of correspondence, with an English summary. But to date only this work has been translated and published in English.

Only the first chapter of this work is, strictly speaking, a biography. The major part of the book focuses on the thought content of Swedenborg's writings. This scholar's keenest assessment of Swedenborg's work is that of his scientific and philosophical works. He

seems less familiar with (or, possibly, less interested in) the theological ideas. The closing chapter traces some of the channels of Swedenborg's influence on European literature up to the present.

**KINGSLAKE, BRIAN.** *A Swedenborg Scrapbook*. London: Seminar Books, 1986.

This small, attractive, fully illustrated paperback is well written and can easily be read in one sitting. The author notes that it is not intended to take the place of any of the many full biographies available but "to shine a spotlight on a number of selected aspects and incidents of Swedenborg's life" that Kingslake found particularly interesting and to comment on them. Most of the book, he explains, is nonchronological, "a kind of literary montage."

**LACHMAN, GARY.** *Into the Interior: Discovering Swedenborg*. London: Swedenborg Society, 2006.

This brief, easy-to-read biography explains Swedenborg's major tenets and his influence.

**LAMM, MARTIN.** *Emanuel Swedenborg: The Development of His Thought*. Translated by Tomas Spiers and Anders Hallengren. Swedenborg Studies No. 9. West Chester, Pa.: Swedenborg Foundation, 2000.

———. *Swedenborg. En studie öfver hans utveckling till mystiker och andeskadare*. Stockholm: Hugo Geber, 1915.

This biography is, in the opinion of Inge Jonsson, "still the most important monograph on Swedenborg." It was translated into German and published in Leipzig in 1922, and into French and published in Paris in 1936, and is now available in English. The recent English translation includes a foreword by Paul Valéry, which was originally published in the French translation of 1936.

In this study, Lamm tries to demonstrate that there is a logical and consistent line of thought development in Swedenborg from his earliest childhood experiences to his most mature theological statements. This would seem to be the sort of positive approach that any Swedenborgian should applaud. But what is perhaps most remarkable about this work, among biographies of Swedenborg, is that otherworld experience is quite irrelevant to the conclusions



reached; for Lamm, Swedenborg's claim that his theological concepts were largely based on such experiences is simply something for those interested in the paranormal to investigate.

**LARSEN, ROBIN**, et al., ed. *Emanuel Swedenborg: A Continuing Vision, a Pictorial Biography and Anthology of Essays and Poetry*. New York: Swedenborg Foundation, 1988.

This publication was prepared to mark the three-hundredth anniversary of Swedenborg's birth in 1688. This handsome pictorial biography of Swedenborg also presents essays by such prominent contributors as Jorge Luis Borges and Czeslaw Milosz. The essays testify to Swedenborg's genius and the vitality of his philosophy and theology.

**SIGSTEDT, C. O.** *The Swedenborg Epic: The Life and Works of Emanuel Swedenborg*. 1952. Reprint, London: Swedenborg Society, 1981.

Mrs. Sigstedt was for a number of years secretary to Alfred Stroh while he was painstakingly investigating archives in Sweden in search of further data on Swedenborg's life. She realized that enough new material had been uncovered that a new biography needed to be written. Failing to find anyone else to do it, she took on the task herself, producing what must be judged to be the most complete, most thoroughly documented biography to date.

The reprint edition has an errata sheet, correcting a number of errors. Most of these are minor.

**TOKSVIG, S.** *Emanuel Swedenborg: Scientist and Mystic*. New Haven: Yale University Press, 1948. Reprinted, with a new introduction by Brian Kingslake. New York: Swedenborg Foundation, 1983.

Toksvig, a skillful writer who published other biographies, seemed to be fascinated by psychic phenomena. Thus, her main interest in this work apparently was to demonstrate her thesis that Swedenborg was a mystic—an identification that many of his followers have been unwilling to accept. She was only secondarily interested in him as a scientist, and least of all was her interest in his mature life work as a theologian.

Thus, although engagingly written and easily read, it is a biography with a number of strong biases, and, in the opinion of some,

with many errors in fact. For a detailed analysis of the major criticisms of this work, see *Studia Swedenborgiana* 5, no. 3 (January 1985).

**TROBRIDGE, G.** *A Life of Emanuel Swedenborg: with a popular exposition of his philosophical and theological teachings.* 4th ed. Edited by E. C. Mongredien. London: Swedenborg Society, 1935. Reprints.

This wholly sympathetic popular biography was kept in print for many years in paperback format by the Swedenborg Foundation and is now kept in print in its original edition by the Swedenborg Society (London). However, it has now been superseded by a thoroughly revised version edited by Richard H. Tafel Sr. and Richard H. Tafel Jr., published in both paperback and hardbound format.

**VAN DUSEN, WILSON.** *The Presence of Other Worlds: The Psychological/Spiritual Findings of Emanuel Swedenborg.* 1974. Reprinted, West Chester, Pa.: Swedenborg Foundation, 1991.

This popular work by a clinical psychologist is not a biography in the usual sense of that word—all the facts or events of Swedenborg's life are gathered together in chapter 1. The main body of the work is a psychological study of Swedenborgian ideas and their significance in personal lives. There is strong emphasis on the "inner world" and on the symbolic nature of existence itself.

It is well written and absorbing reading. The author is clearly a dedicated admirer of Swedenborg and his works.

**WHITE, W.** *Emanuel Swedenborg: His Life and Writings.* 2 vols. London: Simpkin, Marshall & Co., 1867. Condensed and reissued in one volume in 1868.

White had published a small, competent, and sympathetic biography of Swedenborg in 1856, reprinted in America in 1866. He served for some years as manager of the publishing operation of the Swedenborg Society, London. After some disagreement with his employers, who subsequently fired him, White then wrote and published this impressive two-volume work, which, astonishingly, proved to be a hostile biography. Apparently, he vented his anger against the Swedenborg Society by "taking it out" on Swedenborg and his works. For a fully documented report of this reversal, see Tafel *Documents*, vol. 2, note 308, pages 1284–1332.

**WORCESTER, B.** *The Life and Mission of Emanuel Swedenborg.* Boston: Roberts Brothers, 1883. Reprints.

In Hyde's 1906 bibliography, over one hundred biographies or biographical sketches of Swedenborg are listed, including this one. Worcester's work, in the opinion of this editor, is one of the best written of the older biographies—accurate, thorough, and well researched and documented. It has an extensive index.



## HISTORICAL STUDIES

### a. Church History

**BLOCK, MARGUERITE BECK.** *The New Church in the New World: A Study of Swedenborgianism in America.* With a new introduction and epilogue by Robert H. Kirven. New York: Swedenborg Publishing Association, 1984.

This thorough study of Swedenborgianism in America, based on the author's Columbia University Ph.D. thesis, was originally published in 1932 by Holt, Rinehart and Winston. It was reprinted in 1968 by Octagon Books, New York, with a new introduction by R. Kirven. In this 1984 reprint, Kirven has revised and updated his introduction and has also added an epilogue. Block's text remains unchanged.

This book has become a standard reference work. Since Kirven's additions deal with minor discrepancies in the original edition and also carefully update developments in American Swedenborgianism in the fifty-plus years from the time of the first publication to 1984, the researcher is advised to read both the new introduction and epilogue with particular care.

The work is well indexed and referenced and has an extensive bibliography.

**DUCKWORTH, DENNIS.** *A Branching Tree: A Narrative History of The General Conference of the New Church.* London: The General Conference of the New Church, 1998.

This is a readable history of the General Conference of the New Church—one that takes the facts and figures and incorporates them

into a narrative that reflects the lives and loves, the opinions, hopes, and endeavors of real people of the past.

**FIELD, GEORGE.** *Memoirs, Incidents and Reminiscences of the Early History of the New Church in Michigan, Indiana, Illinois, and Adjacent States; and Canada.* Toronto: R. Carswell & Co., 1879.

The author disclaims any attempt on his part to produce a scholarly treatise, and the format reflects this fact. The only help given the reader is a series of running heads. But there is no table of contents or index, and there are no notes. Lacking such apparatus, this volume can be used as a reference work only with difficulty. If, however, one were interested in a historical study of Swedenborgianism involving the places and times of Mr. Field's ministry, that person would be well advised to read this volume.

**GLENN, E. BRUCE.** *A Perspective on New Church Education.* Edited by Vera P. Glenn. Bryn Athyn, Pa.: Academy of the New Church Press, 1997.

For almost fifty years, E. Bruce Glenn played a vital role at the Academy, both in the Boys School and at Bryn Athyn College. This book documents Glenn's vision of the Academy educational system, including the New Church university, and the development of New Church scholarship.

**HINDMARSH, ROBERT.** *Rise and Progress of the New Jerusalem Church in England, America, and other parts, particularly in reference to its external manifestation by public worship, preaching, and the administration of the sacraments, with other ordinances of the church.* Edited by Edward Madeley. London: Hodson & Son, 1861.

This work was not published until twenty-five years after the author's death and was extensively edited by Madeley. Although it is a treasure trove of data concerning the beginnings of Swedenborgianism, it is not an easy book to work with. It has no table of contents. The twelve-page index is barely adequate for a text of more than five hundred pages. There are several plates with likenesses of a number of early leaders.

The conscientious researcher into the primal development of organized Swedenborgianism has really no alternative to reading through the entire text of this work.

**JARMIN, EDITH.** *A History of the New Church in New Zealand, 1842–1983.* To Commemorate the Centenary of the Auckland Society of the New Church. 1983.

This booklet of forty-five pages was published by the Auckland Society and was distributed at the society's centenary celebration. The author notes candidly that "the condensation of 100 years of history into a few brief pages is a task not easily undertaken." It was clearly a labor of love, and the author and her sponsors are to be commended for making the effort and making these data available for future use. There are a number of photographic illustrations.

**MERCER, L. P.,** ed. *Review of the World's Religious Congresses of the World's Columbian Exposition, Chicago, 1893.* Chicago and New York: Rand, McNally & Co., 1893.

A major part of the World's Columbian Exposition was the religious congress, featuring papers by representatives of Hinduism, Orthodox Christianity, Liberal Christianity, Buddhism, Judaism, "Mohammedanism," Roman Catholicism, the Greek Church, Japanese Criticism and Appeal, the "Brahmo-Somaj," and the New Christianity [Swedenborgianism].

Mercer was a member of the general committee for the World's Religious Congresses and also published another book concerning the proceedings (see next entry).

———, ed. *The New Jerusalem in the World's Religious Congresses of 1893.* Chicago: Western New-Church Union, 1894.

The first section of this book discusses the World's Parliament of Religions in general and includes the papers given by Swedenborgians to the general meetings. The second section deals with the separate Swedenborgian sessions and reproduces all the papers presented. The topic subdivisions were: (1) the origin and nature of the New Church, (2) its doctrines, the true basis of a universal faith and charity, (3) the planting of the New Church, (4) the future of the New Church, and (5) women in the New Church.

**ODHNER, CARL THEOPHILUS.** *Annals of the New Church, with a chronological account of the life of Emanuel Swedenborg.* Vol. 1,

1688–1850. Bryn Athyn, Pa.: Academy of the New Church, 1898. Reprints.

This work, in contrast to Hindmarsh's, is a scholar's delight. It is methodically divided chronologically, year by year. In addition, it has a well-planned fifty-page index. The preface states that the plan was to collect authentic, documented, and impartial information on (1) facts of Swedenborg's life and works, (2) notes of all important events in the organized church throughout the world, (3) biographical data on noted members, (4) records of important articles in the periodicals of the church, (5) a full but simple bibliography of the whole literature of the church with references to notices or reviews, (6) summaries of contemporary events in the religious, political, and intellectual life of the Christian world at large, and (7) an extensive index of the entire work.

**ODHNER, C., and W. WHITEHEAD.** *Annals of the New Church*. Vol. 2, 1851–1890. Edited by Morley D. Rich. Bryn Athyn, Pa.: General Church of the New Jerusalem, 1976.

Although this work is in one sense properly called "volume 2" of the *Annals* (since it is based on unpublished compilations of Odhner and his collaborator), it (1) did not appear in print until seventy-eight years after volume 1 and (2) is not in any sense comparable to the excellent first volume in printing and binding format, aids to researchers, or ease of use.

It is poorly printed from a photo-reduced typescript and has paper covers and a plastic-spine binding. Some errors and omissions (but not all, by any means) have been corrected by pen. There is no index. One may hope that at some future date this volume will be further edited and reprinted in a manner befitting its contents.

**ODHNER, SANFRID E.,** ed. *Toward a New Church University*. Bryn Athyn, Pa.: Academy of the New Church Press, 1976.

This work is the only published overview of the first hundred years of the Academy of the New Church. Its tone is largely conversational, but it includes valuable information on the Bryn Athyn (Pennsylvania) community and the influential figures who contributed to its growth.

**ROBINSON, IVAN A.** *A History of the New Church in Australia: 1832–1980*. Privately published, 1983. A supplementary pamphlet containing an index for the book was issued in 1986.

The author is not a professional writer or historian but took on the task of compiling and editing this history as a token of his love for his church. He is a good personal friend of this editor but is perhaps best known to others as an inveterate writer of letters to editors of Swedenborgian journals, letters that some might describe as acerbic, or at least astringent. His book is an unpretentious paperback volume of 204 pages, packed with information, both statistical and personal. There is an appendix containing biographical sketches of a number of the key individuals involved in the growth of the church in Australia.

**WHITEHEAD, WILLIAM, and MORLEY D. RICH.** *Annals of the General Church of the New Jerusalem*. Vol. 1, *Part 1: The Academy of the New Church, 1876–1896* and *Part 2: The General Church, 1897–1937*. Vol. 2, *1938–1976*.

Printing and binding style and format of this set are the same as that of volume 2 of the *Annals* (above). The date of part 2 of volume 1 is misprinted “1897–37” on the front cover. The work is included here as there is no comparable material in print with this extensive collection of historical data.

**[WILLIAMS, RUDOLPH].** *The New Church and Chicago: A History*. Chicago: W. B. Conkey Co., 1906.

This work chronicles the progress of the New Church in Chicago during the nineteenth century. It is thorough and well written, and contains an index of subjects and names. Illustrated.

## **b. Church Polity**

The following entries in this section are grouped together because of their common subject of church polity. It will be clear to the reader that some radically different points of view are involved. In an earlier day, such polemic writings were not unusual.

**ACADEMY BOOK ROOM.** *Swedenborg's Testimony concerning His Writings. Compiled from the Theological Writings.* Bryn Athyn, Pa.: 1902.

This fifty-page booklet was issued with no indication as to authorship, although it apparently was soon widely known that C. T. Odhner was the principal writer. It begins by stating that "in view of the long continued controversy in the New Church in regard to the real nature of the Theological Writings of Emanuel Swedenborg, their authority, and their relation to the Word of God, it is of the greatest importance that these Writings should be allowed to testify in their own behalf."

While the greater part of the text is composed of direct quotations, the subheads are editorial in nature and—perhaps not surprisingly—were subjected to the most severe criticism by those holding different views. For example, the third and fourth of these reads: "That the Writings of the New Church are the Lord's own works," and "That the Writings of the New Church are from the Lord's own mouth" ranked high as targets for the acrimonious disagreements that ensued.

———. *Testimony of the Writings of the New Church concerning Themselves, compiled from the Theological Writings of Emanuel Swedenborg.* 2nd ed., rev. with appendix. Bryn Athyn, Pa.: 1920.

Eighteen years after the publication of the booklet mentioned above, this booklet appeared, with the following Revisers' Preface:

This little work, originally compiled by the Rev. C. Th. Odhner, has proved of such use that a second edition is called for. In this, while the general plan of the author has been followed, and for the most part his selection of passages, the whole has been diligently compared with the original Latin and carefully revised, with some omissions and some additions, and slight rearrangement.

There has been added an Appendix, which sets forth clearly two fundamental points of view which have obtained among Newchurchmen. These views have been presented in the published words of their sponsors without comment. [Signed] Theodore Pitcairn, William Whitehead, William Hyde Alden.



The appendix begins with extracts from a letter written in 1799 that defines two classes of readers of Swedenborg: (1) those who hold that the Writings are the Word of the Lord, as positively so as the Gospels and Revelation, and (2) those who see the writings as highly useful in opening the spiritual sense of the Word, but who cannot place these writings on an equal footing with the Word itself.

This is followed by a two-column format, the left column abstracted from *Words for the New Church* and *Principles of the Academy* (both associated with the General Church view); and the right column abstracted from *The Messenger*, *New Jerusalem Magazine*, and *Convention Journal* (all associated with the General Convention view).

For the most current revision of this treatise, see below for the entry on the General Church Publication Committee.

**COUNCIL OF MINISTERS, GENERAL CONVENTION.** *The Cause of the New Church: Positions of the General Convention on Message, Work, Field.* Philadelphia: American Tract and Publication Society, 1953.

Not to be outdone by their British brethren in responding to the views of the General Church, (see Dufty, below) the ministers of the General Convention tardily issued their statement in pamphlet form in 1953. It was drawn up by a committee of three (Paul Sperry, Leonard I. Tafel, and William F. Wunsch) and adopted by the Council of Ministers. In its brief compass of a dozen pages, it makes no direct reference to any booklets, nor does it in any way seek to refute or deal with the multiple points of the other publications.

**DUFTY, J. G.** *The Word of the Lord and the Works of Swedenborg, or Other Testimony from the Writings.* Manchester, England: Manchester Printing & Tract Society of the New Church, 1921.

This booklet was written by a Conference minister and published in England as a response to the 1902 Academy booklet (above), “recently reissued, I understand,” says the author. From this, one must presume that the writer had not seen the revised 1920 version and had presumed that it was an exact reprint of the 1902 one. Therefore, his refutations are all keyed to the pages and paragraphs

of the earlier work, and for this reason much of their force was probably lost on the reader.

In his preface, Duffy states that “in the following pages I have sought to discuss not persons, but principles; the work chosen for criticism was selected, not from personal bias, but solely because it seemed most typical of its class, and gathered into the smallest compass and most definite expression the series of ideas which I regard as erroneous, irrational, and a misinterpretation of those great principles which have been given to the world by the Lord’s servant, Emanuel Swedenborg. . . .”

**GENERAL CHURCH PUBLICATION COMMITTEE.** *What the Writings Testify concerning Themselves: A Compilation of Teachings from the Theological Writings of Emanuel Swedenborg.* Bryn Athyn, Pa.: 1961.

To come full circle, the third version of the Academy 1902 booklet was issued in 1961 and is currently in print. It has an explanatory preface by Hugo Lj. Odhner noting both its relation to the earlier works (1902 and 1920) and the changes in the present edition.

From the perspective of half a century, Odhner attempted to eliminate the flaws of a booklet produced in a time of controversy. He added considerably to the contents and endeavored to let the passages from Swedenborg speak for themselves, inviting the reader to consider them in context. The Academy point of view is still clearly evident even in this effort.

**SEWARD, SAMUEL S.** *The Academy Doctrines Examined and Condemned.* Philadelphia: J. B. Lippincott & Co., 1910.

Apparently quite independently of the controversy outlined above, this book appeared. Seward, a strong voice in Convention, states that this work is not an attempt to attack the Academy but is rather intended to defend Swedenborg’s writings. He further states that it was written “without consulting any of his contemporaries in Convention, because he did not wish to commit the Convention or any of its members to his view, but to let it speak for itself.” His concerns are almost entirely related to differing ways of interpreting the second half of Swedenborg’s work *Conjugal Love (Marriage Love)*.



Before leaving this sad series of episodes in American Swedenborgianism, it may be in order to call attention to two more critical incidents and a subsequent action: (1) The Kramph Will Case—see M. Block, *The New Church in the New World* (listed above under “Historical Studies”), pages 199–202, for details, and (2) the Brockton Declaration—see Block, pages 255–259, for details.

1. The Kramph Will resulted in a bitter court case that turned on differing views about Swedenborg’s *Conjugal Love* (*Marriage Love*), while the Brockton Declaration, a direct aftermath of the court case, was a pronouncement by the General Convention at its annual meeting in 1909 condemning the stand taken by the General Church in the court case (which the General Church won). This declaration, says Block, “was considered by the Academy [General Church] as a deadly insult and still stands as an insurmountable barrier between the two organizations.”

2. When the General Convention convened in Brockton, Massachusetts in 1965, the president of Convention, the late Richard H. Tafel Sr., “told how his father . . . had spoken in opposition to the action taken at Convention sessions in Brockton (1909) in regard to the General Church, and that . . . he now wished the privilege of presenting the following resolution expressing our desire to walk in brotherhood with the members of the General Church.” (For the text of the resolution, see the 1965 *Journal of the General Convention*, page 55.)

### c. Autobiographies and Biographies of Prominent Swedenborgians

**BAYLEY, JONATHAN.** *New Church Worthies, or Early but Little-known Disciples of the Lord in Diffusing the Truths of the New Church.* London: James Speirs, 1884.

The author states in the preface that “the object of the following biographical sketches is to endeavor to preserve the remembrance of those worthy men who, though they have not stood in the first rank as Apostles of the New Dispensation, have yet been distinguished for such faithful, steady assistance in the diffusion of New Church Truth that we would willingly keep their memories fresh and green.”

There are thirty-three separate units, some of which deal with more than one individual. Some of the better known names remembered are J. F. Oberlin, William Cookworthy, James Glen, Johnny “Applesseed” Chapman, Hiram Powers, and John Flaxman.

**CLAPP, MARGARET.** *Forgotten First Citizen: John Bigelow.* Boston: Little, Brown and Company, 1947.

This is the biography of an influential American, publisher of the *New York Evening Post* and founder of the New York Public Library, who first discovered Swedenborg’s works while his ship was quarantined in Haiti.

**DOLE, GEORGE F.** *With Absolute Respect: The Swedenborgian Theology of Charles Carroll Bonney.* Swedenborg Studies No. 3. West Chester, Pa.: Swedenborg Foundation, 1993.

Charles Bonney was a Chicago Swedenborgian who initiated and oversaw the first Parliament of the World’s Religions in 1893, which was held in association with the Columbian Exposition in Chicago. A short monograph, this book contains, in addition to the author’s introduction, Bonney’s proposal for a world congress (written to *The Statesman* in 1889) and his own account of the congress written for *The New-Church Review* (January 1894).

**GLADISH, RICHARD R.** *John Pitcairn: Uncommon Entrepreneur.* Bryn Athyn, Pa.: Academy of the New Church Press, 1989.

John Pitcairn, industrialist and founder of Pittsburgh Plate Glass, played a pioneering role in the development of the Academy of the New Church and the General Church of the New Jerusalem, which he endowed.

———. *Richard de Charms, Senior: New Church Champion.* Bryn Athyn, Pa.: Academy of the New Church Press, 1967.

Richard de Charms was one of the most influential members of the Swedenborgian community in the nineteenth century and was the founding spirit of the “Academy Movement,” which eventually led to a schism in the Swedenborgian Church.

**GLENN, VERA.** *Heaven in a Wild Flower: Spiritual Reflections.* West Chester, Pa.: Chrysalis Books, 2000.

This is a thoughtful, lovely book of personal reminiscences that combines the pleasures of gardening with Swedenborgian spirituality. The author, a native of the Swedenborgian community of Bryn Athyn, Pennsylvania, employs selections from the Bible, various poets, Swedenborg's writings, and her own journals to discuss the life of her garden, which is, in effect, a metaphor for her own life. Throughout the cycles of the gardening year, Glenn finds spiritual correspondences, one of the most intriguing concepts of Swedenborgianism.

**HINES, THOMAS S.** *Burnham of Chicago: Architect and Planner*. 1974. Reprint, Chicago: University of Chicago Press, 1978.

This work, still considered the definitive biography of Daniel Burnham, the Chicago architect and city planner whose Swedenborgian faith deeply influenced his concept of design, was awarded the John H. Dunning Prize of the American Historical Society in 1976. Indeed, Hines begins his work with the following assertion: "Daniel Burnham was conscious all his life of the effects on his make-up of two ancestral influences: his Anglo-American antecedents and his family's Swedenborgian religion." Hines devotes three chapters to Burnham's thematic design and purpose for the "White City" of the 1893 Chicago World's Fair and its subsequent influence on American architecture.

**JONES, WILLIAM ELLERY**, ed. *Johnny Appleseed: A Voice in the Wilderness*. West Chester, Pa.: Chrysalis Books, 2000.

This work was first published as a "centennial tribute" to John "Appleseed" Chapman in 1945. It went through many reprints and editions. Jones, an expert on Johnny Appleseed, has taken the last edition and updated the findings of many of the contributors, as well as adding an essay of his own. It also contains a substantial "Resource List" for researchers.

John Chapman, American folk hero, was a devout Swedenborgian who distributed chapters of Swedenborg's *Heaven and Hell* to people he stayed with on his travels and others he encountered. He is purported to have declaimed, "Good news, straight from heaven!" as he handed out his excerpts.

**KELLER, HELEN.** *Light in My Darkness*. 2nd ed. West Chester, Pa.: Chrysalis Books, 2000.

This book, now in its second edition, is a revised and expanded version of Keller's "spiritual autobiography," *My Religion* (1927). The reviser, Ray Silverman, an eminently qualified researcher, has done a careful and painstaking job of editing, drawing on Keller's autobiography, essays, letters, and lectures. In this volume, the remarkable Helen Keller summed up her theological and philosophical views of life, which were essentially Swedenborgian. This has not always been made clear by her biographers.

**POOLE, SUSAN FLAGG.** *Lost Legacy: Inspiring Women of Nineteenth-Century America*. West Chester, Pa.: Chrysalis Books, 1999.

The topic of women's contributions to Swedenborgianism has often been overlooked. This book offers brief biographies of nineteenth-century women who were active in their fields of endeavor or in their own small communities. All of the women profiled are "Swedenborgian," whether confirmed churchgoers or readers who were influenced by Swedenborg's writings. The first half of the book presents women who made their mark on the national scene, among them the writer and social reformer Lydia Maria Child, physician Harriot Kezia Hunt, novelist Sarah Orne Jewett, and illustrator Jessie Willcox Smith. The second part profiles Swedenborgian women who spoke at the Religious Congress of the World's Parliament of Religions in 1893: Lydia Fuller Dickinson, Selma Ware Paine, and Ednah Silver, among others.

**POTTS, JOHN FAULKNER.** *Letters from America*. London: James Speirs, 1880.

For those accustomed to associating Potts only with the formidable and indispensable six-volume *Swedenborg Concordance*, this modest volume will give the reader a wholly different picture of the man. It was written as the result of a pulpit exchange between Potts and F. H. Hemperley, who was minister in Providence, Rhode Island, in 1879. Potts explains that the book consists of a series of letters that he wrote to *Morning Light* (a British periodical). The first thirteen were actually written "from America," the rest being

written after his return home. The writing style is charming, good humored, and unpretentious.

**PRICE, ROBERT.** *Johnny Appleseed: Man and Myth*. Bloomington: Indiana University Press, 1954. Reprint, Gloucester, Mass.: Peter Smith, 1967.

This is the best and most accurate biography of John Chapman so far produced, having been researched and written by a university scholar. Most published accounts of Johnny Appleseed are anywhere from mildly to outrageously fictionalized. Price has done a first-rate job of demythologizing this fascinating early Swedenborgian missionary.

**SHAFFER, KRISTEN.** *Daniel Burnham: Visionary Architect and Planner*. New York: Rizzoli, 2003.

This beautiful coffee-table book analyzes the career of Daniel Burnham, a Swedenborgian architect and city planner who was responsible for many of the country's most magnificent structures, including Chicago's Art Institute, New York's Flatiron, and Washington's Union Station. Burnham also laid out the City Plan for Chicago.

Burnham's Swedenborgianism strongly influenced his idea of design, in particular his concept for the "White City" of the 1893 Chicago World's Fair, employing Swedenborg's image of the "Heavenly City."

**SILVER, EDNAH.** *Sketches of the New Church in America, on a Background of Civic and Social Life; drawn from Faded Manuscript, Printed Record and Living Reminiscence*. Boston: Massachusetts New Church Union, 1920.

Not intended as a scholarly work, this book is based almost entirely on personal experiences of the author, the daughter of a popular and prestigious New Church minister, whose house was a center for social gatherings. There is a useful and informative table of contents and an alphabetical index of persons and dates. It offers good insights into the personalities of a number of prominent Swedenborgians of the past.

**WAKE, WILMA.** *Crystals, Crosses and Chakras: A Woman's Mystical Emergence.* West Chester, Pa.: Chrysalis Books, 2000.

Wilma Wake was formerly the director of Field Education and an associate professor at the Swedenborg School of Religion in Newton, Massachusetts. This autobiographical work, while not restricted to Wake's years as a Swedenborgian, traces her awakening to her own mysticism and her continued search for union with the Divine. At the end of each part, Wake provides reflections on her past from the perspectives of New Age philosophy and Christian mysticism, with Swedenborg figuring heavily in the latter.

#### **d. Metaphysics**

**FLORSCHÜTZ, GOTTLIEB.** *Swedenborg and Kant: Emanuel Swedenborg's Mystical View of Mankind and the Dual Nature of Humankind in Immanuel Kant.* Translated by George F. Dole. Swedenborg Studies No. 2. West Chester, Pa.: Swedenborg Foundation, 1993.

The title of this monograph is almost as long as the essay itself. It is, in essence, a summary of Florschütz's doctoral thesis, *Emanuel Swedenborgs mystisches Menschenbild und die Doppelnature des Menschen bei Immanuel Kant*, which asserted that Kant's criticism of the occurrence of paranormal events, such as temporal and spatial clairvoyance, was ambivalent.

**JUDAH, J. STILLSON.** *The History and Philosophy of the Metaphysical Movements in America.* Philadelphia: Westminster Press, 1967.

This carefully researched work deals with: I. The Mirror of American Culture, II. Spiritualism, III. Theosophy and Its Allies, IV. Phineas P. Quimby and Warren Felt Evans, V. New Thought, VI. The Divine Science Church, VII. The Church of Religious Science, VIII. The Unity School of Christianity, IX. Christian Science, and X. The Church and Health.

Although the author in no way implies or states that Swedenborg and his writings should in any sense be classified as a part of the "metaphysical movement" or as the basis of a "cult," he shows time and again that Swedenborgian philosophy has been fundamental in shaping the thought patterns of practically every subdivision of metaphysical religious thought in America.



**KANT, IMMANUEL.** *Dreams of a Spirit-seer illustrated by Dreams of Metaphysics.* Translated by Emanuel F. Goerwitz, edited by Frank Sewall. New York: Macmillan Co., 1900. Reprint, London: New-Church Press Ltd., 1915. Facsimile Reprint, Bristol, England: Thoemmes Antiquarian Books, 1992.

This minor work of Kant, published in German in 1766 before the author had gained fame as a philosopher, constituted, according to Ernst Benz, “a deathblow for Swedenborg in Germany.”

This English version, translated while Goerwitz was a student at the New Church Theological School in Cambridge, Massachusetts, was edited and footnoted by Sewall to such an extent that the original work was well nigh transformed into a positive statement concerning Swedenborg and his works.

See the next entry for a more circumspect view of Kant’s work.

———. *Dreams of a Spirit Seer by Immanuel Kant and Other Related Writings.* Translation and commentary by John Manolesco. New York: Vantage Press, 1969.

In his preface, the translator notes that this is an entirely new translation and that when he began the project he had no idea that it had already been translated by Goerwitz. He pays tribute to the pioneering work of Goerwitz and Sewall, but also notes some of the weak points of the earlier work. Interestingly enough, as a non-Swedenborgian, his assessment of Kant’s motives in writing this strange work is not far removed from that of the two Swedenborgians who produced the earlier version. This is a good, scholarly piece of work.

———. *Kant on Swedenborg: Dreams of a Spirit-Seer and Other Writings.* Translated by Gregory Johnson. Swedenborg Studies No. 15. West Chester, Pa.: Swedenborg Foundation, 2002.

Gregory Johnson wrote his Ph.D. dissertation for Catholic University on Kant’s *Dreams of a Spirit-Seer*. Here Johnson translates the primary work, as well as letters and other writings by Kant that reflect on Swedenborg and on the metaphysics of the Leibniz-Wolff school. In addition to Kant’s writing, Johnson offers reflections by other writers, such as Herder, on Swedenborg, most of them negatively influenced by Kant’s opinion. The basis of Johnson’s theory is

that Kant was more ambivalent toward Swedenborg than a surface reading of *Spirit-Seer* would lead one to suspect.

**KOKE, STEPHEN.** *Hidden Millennium: The Doomsday Fallacy*. Foreword by David Spangler. West Chester, Pa.: Chrysalis Books, 1998.

Spangler wrote in his introduction, "My delight in reading this book is threefold. First, Koke has gathered together in one volume a most informative overview of millennial thought throughout the centuries. Second, he provides an excellent introduction of Emanuel Swedenborg's thought on this matter, something about which I knew very little before I read this manuscript. And third, I thoroughly agree with the premise of this book and share with the author the conviction that it is important for spiritual seekers to shift a perspective of transformative nature of our time from expectations of disaster to an awareness of the inner changes available to us and occurring around us every moment as this millennium ends and another is born."

**WAKE, WILMA.** *Wings & Roots: The New Age and Emanuel Swedenborg in Dialog*. San Francisco: J. Appleseed & Co., 1999.

This work investigates the connections between Swedenborgians and spiritualists and Swedenborgians and the New Thought Movement, as well as Swedenborgians and the New Age. Along the way, Wake also encounters Anton Mesmer, Mary Baker Eddy, and Fritjof Capra.



## CRITICAL STUDIES

### a. Published Works

**ANTÓN PACHECO, JOSÉ ANTONIO.** *Visionary Consciousness: Emanuel Swedenborg and the Immanence of Spiritual Reality*. Translated by Robert E. Shillenn. Charleston, S. C.: Arcana Books, 2000.

Originally published in Spanish as *Un libro sobre Swedenborg* and later translated into English for the journal *Arcana*, this book places the metaphysics of Swedenborg in a context relevant to

contemporary philosophical methods. In his preface, the author explains his approach as follows:

. . . Swedenborg stands before us as a paradigm of a well-defined philosophical and theological stance. Indeed, a phenomenological analysis of Swedenborg's works would show that they contain a whole series of philosophical, theological and mythological elements which remain constant within a well-defined train of thought. . . . [W]e are referring to the currents that come under headings such as gnosticism, mysticism, Neoplatonism or theosophism. . . . Therefore, Swedenborg will serve as a point of reference to embark upon a comparative study of religious philosophy and spiritual hermeneutics.

**BELLIN, HARVEY, and DARRELL RUHL.** *Blake and Swedenborg: Opposition Is True Friendship.* New York: Swedenborg Foundation, 1985.

This is a collection of essays, all published previously, that centers on the relationship of William Blake to the philosophy of Emanuel Swedenborg. Blake was an early reader and admirer of Swedenborg's works and even attempted to be admitted to a Swedenborgian congregation. However, later, he was to deny Swedenborg's influence on his thought and writings.

**CORBIN, HENRY.** *Swedenborg and Esoteric Islam.* Translated by Leonard Fox. Swedenborg Studies No. 4. West Chester, Pa.: Swedenborg Foundation, 1995.

This book contains two essays by Henry Corbin, "Mundus Imaginalis, or the Imaginary and the Imaginal" and "Comparative Spiritual Hermeneutics," both of which were first published in French in *Face de Dieu, face de l'homme* (1984). Although Corbin's primary interest was the esoteric tradition in Islam, he also studied Swedenborg's works and made frequent mention of aspects of Swedenborg's theological system in his books on Sufi and Isma'ili subjects.

**DOLE, GEORGE F.** *Sampson Reed: Primary Source Material for Emerson Studies.* Swedenborg Studies No. 1. West Chester, Pa.: Swedenborg Foundation, 1992.

This small monograph presents four of Reed's essays: "A Dissertation: on the Evidence from the Light of Nature of a Future Retribution" (1820); "Oration on Genius" (1821); "Observations on the Growth of the Mind" (1826); and "Preface to the 1838 edition of *Observations on the Growth of the Mind*, with Remarks on Other Subjects." Although Reed, a dedicated Swedenborgian, was a prolific writer during his day (he published more than a hundred essays), he is now remembered—if at all—as having influenced a young Ralph Waldo Emerson, who heard his "Oration on Genius," the baccalaureate speech that Reed delivered at his graduation from Harvard Divinity School.

**GABAY, ALFRED J.** *The Covert Enlightenment: Eighteenth-Century Counterculture and Its Aftermath*. Swedenborg Studies No. 17. West Chester, Pa.: Swedenborg Foundation, 2004.

Gabay argues that, in the second half of the eighteenth century, a conflict arose between theological and scientific modes of thought, revealing the ancient tensions between spiritual knowledge and rationalism. Challenges to the mechanistic universe came on other fronts from investigators such as the Austrian physician F. A. Mesmer and his French disciple, the Marquis de Puysegur, and in the nineteenth century from spiritualists, millenarians, and theosophists. He shows how Swedenborg's works influenced these movements and were sometimes misunderstood and misappropriated.

**HALLENGREN, ANDERS.** *Gallery of Mirrors: Reflections of Swedenborgian Thought*. Foreword by Inge Jonsson. Swedenborg Studies No. 7. West Chester, Pa.: Swedenborg Foundation, 1998.

This work is a collection of essays by Swedish scholar Anders Hallengren, in which he investigates the effect of Swedenborgian thought across the globe, crossing cultures, eras, and genres: from the music of Arnold Schönberg to the poetry of Walt Whitman. He also looks at the impact of Swedenborg's followers on social issues, such as the abolition of slavery in the West Indies and the liberation of serfs in czarist Russia. An extensive bibliography of works from around the Western world that deal with Swedenborg and his writings is included.

**HANEGRAAFF, WOUTER.** *Swedenborg, Oetinger, Kant: Three Perspectives on the Secrets of Heaven.* Swedenborg Studies No. 18. West Chester, Pa.: Swedenborg Foundation, 2007.

This work examines the structure of Swedenborg's *magnum opus*, *Secrets of Heaven (Arcana Coelestia)*, seeing the work as dividing into three basic strands: the method, history, and doctrine of the Word; biblical exegesis; and accounts of memorable occurrences. In addition, he examines the early response to *Secrets of Heaven*, in particular the reactions of Friedrich Christoph Oetinger and Immanuel Kant.

**HORN, FRIEDEMANN.** *Schelling and Swedenborg: Mysticism and German Idealism.* Translated by George F. Dole. Swedenborg Studies No. 6. West Chester, Pa.: Swedenborg Foundation, 1997.

Horn sees Friedrich Schelling both as a key figure in European philosophic thought and as the author of a system of thought that he felt strongly paralleled that of Swedenborg, especially in his views on immortality and eschatology. A thorough and concise work that is particularly strong in detailing linguistic parallels between Swedenborg's writings and Schelling's *Clara* and his Stuttgart Lectures, it attempts to relate Swedenborgian thought, via Schelling, to the German romanticist-idealist movement. This work was Horn's doctoral dissertation (see below).

**JONSSON, INGE.** *Drama of Creation: Sources and Influences in Swedenborg's "Worship and Love of God."* Translated by Matilda McCarthy. Swedenborg Studies no. 16. West Chester, Pa.: Swedenborg Foundation, 2004.

Inge Jonsson, former rector of Stockholm University and one of the world's leading Swedenborg scholars, examines Swedenborg's "poetic novel" from the perspective of sources and influences. The literary genre of the Creation, ancient and modern philosophy, and scientific discoveries in Swedenborg's day, Jonsson argues, come into play in Swedenborg's richly imagined and beautifully articulated world, while *Worship and Love of God* also offers a glimpse into Swedenborg's future as biblical exegete and revelator. This is a translation of Jonsson's dissertation (below).

**MCNEILLY, STEPHEN**, ed. *Between Method and Madness*. London: Swedenborg Society, 2006.

This work looks at Swedenborg's influence on literary figures, including an essay by W. B. Yeats and essays on Blake and Borges. The work is the fourth volume of the *Journal of the Swedenborg Society*, a journal that devotes each issue to one specific topic.

**SUZUKI, D. T.** *Swedenborg: Buddha of the North*. Translated by Andrew Bernstein. Swedenborg Studies No. 5. West Chester, Pa.: Swedenborg Foundation, 1996.

This work comprises two works by Suzuki: *Suedenborugu* (1913), an overview of Swedenborg's life and work that introduced the Swedish mystic to Japan; and "Suedenborugu: Sono Tenka to Tarikikan" (Swedenborg's View of Heaven and "Other-Power" [1924]), an article that compares Swedenborg's description of heaven with the paradise of Pure Land Buddhism.

Suzuki became interested in Swedenborg during his stay in the United States at the turn of the twentieth century. *Suedenborugu* was written after Suzuki had translated several works by Swedenborg into Japanese and found him a worthy example for the Japanese to emulate. He was particularly impressed by Swedenborg's message that spirituality not be a retreat from the world but an engagement of it, a means to overcome egocentric limitations and to be of service to others.

**WILKINSON, LYNN R.** *The Dream of an Absolute Language: Emanuel Swedenborg and French Literary Culture*. New York: State University of New York Press, 1996.

The author presents her thesis in the preface:

This book began with a series of questions concerning the similarities between Swedenborg's theories of language and those of Balzac and Baudelaire. My point of departure was recent work on language theory and intellectual history, notably Michel Foucault's *Les mots et les choses* and several very suggestive studies on Swedenborg by a Swedish literary and intellectual historian, Inge Jonsson. The latter's study of the origins and evolution of Swedenborg's doctrine of correspondences, which showed the concept to be

embedded in rationalist notions of language and consciousness, suggested that there was much to be said on the subject of the French reception of the doctrine of correspondences. . . .

I shall argue here that it is precisely the rationalist aspects of Swedenborg's doctrine of correspondences that nineteenth-century French writers found attractive. . . .

### **b. Theses and Dissertations**

Although most of the following entries are either master's theses or doctoral dissertations, two others have been included here because of their close affinity: one, a graduation essay written for the Jungian Institute in Zurich (see Ekström, below); and the other, a thesis written for Strasbourg University, France (see Sjöden, below). This latter, although not accepted toward a degree, was published by Almqvist & Wiksell, Stockholm, as No. 27 in the series of Stockholm University's Studies in History of Literature.

**CALATRELLO, ROBERT.** "The Basic Philosophy of Emanuel Swedenborg with Implications for Western Education." Ed.D. dissertation, University of Southern California, 1966.

The purpose of this study, according to the author, was to extract from the entire Swedenborgian corpus the metaphysical, epistemological, and axiological presuppositions, examine them both in their historical context and in the philosophical light of the present, and finally analyze their implications for education in the Western world.

This work will be a disappointment to serious students of Swedenborg. It is only 189 pages long and does not cover its subject matter adequately.

**DECK, RAYMOND HENRY, JR.** "Blake and Swedenborg." Ph.D. dissertation, Brandeis University, 1978.

Deck worked for many months in the library of the former Swedenborg School of Religion in Newton, Massachusetts, making use of archival materials never before utilized in scholarly research. The author, not a Swedenborgian, expresses views in this thesis about Swedenborg and his works that are inimical to the views of those

who accept Swedenborg's claim to be a revelator. This fact, however, does not invalidate the overall worth of the study nor nullify its status as a significant addition to Swedenborgian studies.

The first part of the study is titled "A Blakean Reading of Swedenborg." The historical evidence about Blake's developing opinion of Swedenborg is considered in the second part. The third and longest part considers extensive new documentary evidence about the historical context of Blake's Swedenborgian involvement.

**EDMISTEN, LEONARD.** "Coleridge's Commentary on Swedenborg." Ph.D. dissertation, University of Missouri, 1954.

Samuel Taylor Coleridge was born in 1772, the year Swedenborg died. Unlike some commentators on Swedenborg, Coleridge was without doubt well read in his works. Edmisten's thesis reproduces the bulk of Coleridge's marginal notations found in several volumes of Swedenborg's works. Further, Coleridge lived for several years in that section of London where the New Church organization was formed by adherents to Swedenborg's theology. He knew some eminent Swedenborgians, notably Charles A. Tulk and John Flaxman.

Edmisten has performed a useful service in collecting these comments of Coleridge. Although some of the comments are unfavorable, for the most part they reflect a strong admiration for both the concepts and the philosophical outlook of Swedenborg. What may seem disappointing is the seeming reluctance of the author to draw any conclusions of his own beyond those expressly stated in Coleridge's commentary.

**EKSTRÖM, SÖREN.** "The Dreams of Emanuel Swedenborg: Psychological Study of a Dreambook from 1743–1744." Zurich: C. G. Jung Institute, 1972.

Sören Ekström is a Jungian analyst. On March 8, 1975, he gave a lecture at Harvard University based on his graduation thesis, which he titled "Swedenborg's Individuation Process: A Psychological Study of His Dreams from 1743–1744." The text of this lecture was published in *Studia Swedenborgiana* 1, no. 4 (June 1975).

Ekström's well-documented monograph includes a brief biographical sketch of Swedenborg and then concentrates on a study,



using Jungian concepts and terminology in an attempt to assess Swedenborg's psychological states and changes, based on his *Journal of Dreams*.

Unfortunately, from this editor's point of view, this author completely misunderstood Swedenborg's Christology and personal faith. Therefore, the student reading this work is advised to use caution about the author's assertions and conclusions.

**FLYNN, CHARLES PAUL CORNELIUS.** "This World and the Other: A Comparative Analysis of Two Religious Groups." Ph.D. dissertation, Rutgers University, the State University of New Jersey, 1972.

This 274-page work is described in Dissertation Abstracts as "a comparative analysis of two small religious groups, the Swedenborgian Church and the Ethical Culture Society." By the first-named group, the author means the General Convention of the New Jerusalem, popularly identified as the Swedenborgian Church in the United States and Canada.

Flynn apparently drew all his conclusions—many being erroneous—concerning the Swedenborgian Church from a series of taped interviews while he was a guest for a few days at one of the church's annual conventions. Many incorrect, seemingly superficially-arrived-at conclusions are to be found all too frequently in this work, rendering it, in the opinion of this editor, unsatisfactory as a valid scholarly treatise. For more details, see *Studia Swedenborgiana* 3, no. 2 (June 1978).

**GERDING, JOHAN LAMBERT FREDERIK.** "Kant en het Paranormale." Ph.D. dissertation, University of Amsterdam, 1993.

The author notes in his summary that the central theme of his investigation is how Kant's critical philosophy stands with respect to the paranormal. He limited his study to a consideration of Kant's epistemological position.

Gerding first introduces the concept of paranormal phenomena and then deals with Kant's attitude toward such happenings. He then relates Kant's critical philosophy to paranormal phenomena. Following this, he outlines contemporary views on PSI phenomena and shows their relationship to Kant's epistemology. His study concludes with a note on the dangers involved in studying the

paranormal, stating that it should not be confused with “the spiritual.” He contends that too often the spiritual is sought in the paranormal, but that it cannot be found by chasing after such phenomena. In fact, he says, it is a pitfall that spiritual teachers warn against.

Apparently, his only mention of Swedenborg is in connection with Kant’s *Träume eines Geistersehers* (Dreams of a Spirit-Seer). However, given Kant’s scathing critique of Swedenborg and its effect on Swedenborg’s reception among academics, this work may be seen as placing Kant’s criticism in perspective.

**GLADISH, ROBERT W.** “Elizabeth Barrett Browning and America, 1840–1861.” Ph.D. dissertation, University of Chicago, 1964.

The author is a professor in Bryn Athyn College of the New Church, Bryn Athyn, Pennsylvania. Although his dissertation is not directly involved with Swedenborg or Swedenborgianism, it is included here as it reflects quite clearly the influence Swedenborg’s thought had on Mrs. Browning. Gladish’s chapter 4, “Mr. Sludge and the ‘Sagacious Swede,’” deals with the poet’s interest in spiritualism and her extensive reading of Swedenborg. It also documents her contacts with others interested in Swedenborg.

**HALLENGREN, ANDERS.** “The Code of Concord: Emerson’s Search for Universal Laws,” Ph.D. dissertation, Stockholm University, 1994.

The author states in his preface that the purpose of this dissertation is to detect a pattern: the concordance or harmony of ethics and aesthetics, poetics and politics in the most renowned and representative American thinker of the nineteenth century. It is an attempt to trace a basic concept of Emersonian transcendentalist doctrine (often conceived by Americans themselves as vague, diffuse, obscure, and illogical), its development, its philosophical meaning, and practical implications. As part of his study, he notes the pertinence of Swedenborg’s philosophy to Emerson’s law-concept.

**HORN, FRIEDEMANN.** “Schelling und Swedenborg: Ein Beitrag zu Problemgeschichte des deutschen Idealismus und zur Geschichte Swedenborgs in Deutschland: nebst einem Anhand über K. C. F.

Krause und Swedenborg sowie Ergänzungen zu R. Schneiders Forschungen.” (A contribution to the history of the significance of German idealism and to the history of Swedenborg’s influence in Germany; with an appendix on K. C. F. Krause and Swedenborg, and some amplifications of R. Schneider’s investigations.) Ph.D. dissertation, University of Marburg, Germany, 1954.

This dissertation, only recently translated into English (see Horn, *Schelling and Swedenborg: Mysticism and German Idealism*, above) was dedicated to Ernst Benz, biographer of Swedenborg and late professor of church and dogmatic history at Marburg. Horn was ordained by the General Convention of the New Jerusalem in 1952 and mainly served as a missionary minister based in Zurich, interrupted by two years as president of the Swedenborg School of Religion, Newton, Massachusetts, 1976–1978.

**HOTSON, CLARENCE.** “Emerson and Swedenborg.” Ph.D. dissertation, Harvard University, 1929.

Hotson’s abstract of his dissertation reads in part as follows: “I conclude that Swedenborg had more influence on Ralph Waldo Emerson, directly and indirectly, than any other single author. This influence extended over Emerson’s life between the year 1826 (or when he was 23 years old) and the close of his life. Emerson owed much to disciples of Swedenborg, especially to Sampson Reed, whose *Growth of the Mind* gave Emerson his first inspiration for publication.”

Not in any way to gainsay Hotson’s conclusions, it should nevertheless be said in all fairness that much of this very long dissertation is concerned with attitudes about and approaches to Swedenborg by many individuals, in the course of which the author’s strongly partisan attitude toward Swedenborg’s religious writings becomes evident.

**JOHNSON, GREGORY R.** “A Commentary on Kant’s *Dreams of a Spirit-seer*.” Ph.D. dissertation, Catholic University of America, 1999.

“In 1766, Immanuel Kant published a book on Swedenborg entitled *Dreams of a Spirit-seer, Illustrated by Dreams of Metaphysics*. It is generally interpreted as a skeptical and empiricist attack on the

metaphysics of the dominant 'Leibniz-Wolff' school by likening it to the disreputable enthusiasm of Swedenborg. This dissertation, however, argues that Kant took Swedenborg's ideas seriously and did not dismiss them summarily. The purpose of *Dreams* is twofold. First, Kant sets forth a philosophical reconstruction of Swedenborg's visions of the spirit world. Second, he ridicules Swedenborg in order to clear himself of the damaging suspicions that he took the ideas of an enthusiast and heretic seriously. Kant attained both ends by writing *Dreams* on two levels. To demonstrate that it is written on two levels, the author offers three types of evidence. First, historical evidence establishes that Kant had sufficient motive to disavow any positive regard for or debts to Swedenborg. Second, Kant's discussions of Swedenborg outside of *Dreams* establish that he took Swedenborg much more seriously than this book would have one believe. Third, a chapter-by-chapter commentary of *Dreams* establishes the difference between the two levels of Kant's argument" (from the author's summary).

**JONSSON, INGE.** "Swedenborgs skapelsdrama *De Cultu et Amore Dei*" (Swedenborg's creation drama on the worship and love of God). Ph.D. dissertation, University of Stockholm, 1961.

Swedenborg's *The Worship and Love of God*, an unusual product of his period of transition from being a scientist and philosopher to becoming a theologian and revelator, was written in Latin and published in part in 1745. It is mythological and poetical in its structure.

Jonsson, for some years professor of literature at Stockholm University and its former president, based his study of Swedenborg's classic creation myth on a Swedish version translated by his wife Ritva Jonsson (*Emanuel Swedenborg. Om Guds dyrkan och kärlekens till Gud* [Stockholm: Natur och Kultur, 1961]).

It was published in Stockholm by Natur och Kultur in 1961, with a summary in English. It was also honored by being awarded the Warzburg Prize from the Swedish Royal Academy of Letters for the best thesis in the history of literature during a three-year period. For an English translation, see *Drama of Creation*, above.

In 1969, Almqvist & Wiksell, Stockholm, published another treatise by Jonsson titled *Swedenborgs Korrespondenslara*, with a

summary in English. In 1971, Twayne Publishers, New York, published a third work by Jonsson, in English, *Emanuel Swedenborg*, translated from the Swedish by Catherine Djurklou. For more information, see the entry on this work above in “Major Biographies of Swedenborg.”

**KIRVEN, ROBERT H.** “Emanuel Swedenborg and the Revolt against Deism.” Ph.D. dissertation, Brandeis University, 1965.

Kirven is a retired professor of the Swedenborg School of Religion, Newton, Massachusetts. The main theme of his dissertation is that, when Swedenborg abandoned his scientific studies around 1745–1747 to devote himself full time to theological pursuits, his unique experiences led him to gain empirical knowledge of heaven and of God. The idea of such perception in turn forms the basis of Swedenborg’s revolt against deistic restrictions on religious knowledge, and his use of this perception in his theological writings stimulated a variety of reactions from philosophers, churchmen, and literati who were actively involved in the widespread revolt against deism.

What the author calls Swedenborg’s “empirical revelation” is examined in relationship to the philosophical, ecclesiastical, and psychological issues of that day, as reflected in the writings of Ernesti, Kant, Oetinger, Wesley, Priestley, Herder, and others. The second part deals separately with these issues in English, French, and German thought up through 1840.

**LINEHAM, PETER JAMES.** “The English Swedenborgians: 1770–1840. A study in the social dimensions of religious sectarianism.” Ph.D. dissertation, University of Sussex, England, 1978.

The author, a New Zealander, was awarded a scholarship that allowed him to pursue graduate studies in England. He apparently had no knowledge of Swedenborg or Swedenborgianism prior to his three years of study at Sussex University.

In his conclusion, he states in part: “By the 1840s Swedenborgians could look back over fifty years of the history of their sect, and seventy years since the first Englishmen had received the doctrines of Swedenborg as divine truth. Much had changed in those

years. The movement had veered to and fro as it caught fresh gusts of interest from the side-winds of English intellectual history.”

He goes on to conclude that the Swedenborgians’ need to survive in Victorian England forced many changes: their theology became less inward; they became less theosophical and ceased to read Swedenborg’s writings as thoroughly as they originally did. Then as time went on, the relevance of Swedenborg’s ideas, the author posits, became less clear. “Progress” left the adherents to this faith behind. Thus, only “a few people in the twentieth century continue to read Swedenborg. The New Church survives still. But so too do the old questions.” On that somber note, the dissertation ends.

**MEYERS, MARY ANNA DYE.** “Jerusalem on Pennypack Creek.” Ph.D. dissertation, University of Pennsylvania, 1976.

The introduction to this thesis begins: “The cathedral-church of Bryn Athyn rises in Gothic splendor from the crest of a hill overlooking Pennypack Creek. Visually and psychologically it is the focal point of the small community which was carved out of rolling Pennsylvania farmland more than three-quarters of a century ago. Bryn Athyn is the episcopal seat of the General Church of the New Jerusalem, a religious body whose central doctrine fulfills for its votaries a hope which has glimmered, and on occasion flamed, in the hearts of men since the beginning of the Christian era.

“For members of the General Church the Second Coming is not a future event. Alone, among all sectarian groups, they believe it has already occurred, having come to pass in the Writings of Emanuel Swedenborg.”

In 1983, a condensed and adapted version of this thesis was published by Greenwood Press, Westport, Connecticut, in the series, “Contributions in American Studies, Number 65,” under the title *A New World Jerusalem: The Swedenborgian Experience in Community Construction*. For an in-depth review of this volume by a member of the community in question, see *New Church Life*, May 1984, pages 226–233.

**MORLEY, ALEXANDER JOHN.** “The Politics of Prophecy: William Blake’s Early Swedenborgianism, 1757–1794.” M.A. thesis, Queen’s University, Kingston, Ontario, Canada, 1991.

The author's abstract states in part, "Of the many intellectual traditions that Blake scholars have claimed as influencing their man's work, Swedenborgianism is the most controversial. Positive evidence of William Blake's exposure to Swedenborg's visionary writings and some of his London followers exists . . . but disagreement continues over both the extent of his exposure and the degree to which he was influenced by the ideas of this Enlightenment seer." Morley then states that he intends to demonstrate a more extensive influence than some allow by exploring alternative paths to Blake's early Swedenborgianism.

**SCHLIEPER, HANS.** "Emanuel Swedenborgs System der Naturphilosophie, besonders in seiner Beziehung ze Goethe-Herderschen Anschauung." (Swedenborg's system of natural philosophy, especially as related to the views of Goethe and Herder.) Ph.D. dissertation, University of Berlin, 1901.

In this work, a short but valuable resource for studies in Swedenborg's science, Schlieper attempts to show the relationship between the basic system of Swedenborg's natural philosophy and those of Goethe and Herder's organic nature systems.

**SCHUCHARD, MARSHA KEITH MANATT.** "Freemasonry, Secret Societies, and the Continuity of the Occult Traditions in English Literature." Ph.D. dissertation, University of Texas at Austin, 1975.

This thesis, although not in any sense directly concerned with Swedenborg and his works, does give considerable attention to one of the odd offshoots of his thought, which was an influence on French freemasonry. The author, based on statements in her dissertation abstract, was apparently not at all knowledgeable about Swedenborg when she submitted her thesis, as can be seen from numerous errors and misstatements. It can only be said that the author seems systematically to have abused the basic requirements for scholarly evidence. The researcher, therefore, is advised to approach this dissertation with caution. For a more balanced view of the Swedenborgian connection with freemasonry, see Marguerite Beck Block, *The New Church in the New World* (above).

**SHAW, SYLVIA B.** "Sampson Reed: Swedenborgian Pioneer in American Literature." M.A. thesis, Clark University, Worcester, Massachusetts, 1986.

In her introduction the author writes: "Sampson Reed was a talented and prolific American writer who published over a hundred essays in his lifetime. His major work, a small book entitled *Observations on the Growth of the Mind*, went through a successful run of ten printings, from 1826 to 1886, in England and the United States. He was applauded by Ralph Waldo Emerson and Thomas Carlyle and was avidly read by most of the New England transcendentalists. Yet he stands today as one of the most obscure figures in American literature."

Shaw discusses in depth several of Reed's literary works and also cites a letter he wrote to Theophilus Parsons, a Harvard classmate and fellow Swedenborgian. In this letter he wrote, "I can see no rhymes in nature. . . ." The author comments: "For a literary student this is the most striking observation in the letter," and she concludes that, in order to understand how Reed arrived at such a remarkable departure from the norm, one has to focus on two phrases: that the Word of God is essential poetry, and that poetry can have but one essence, love, but one form, nature. These, she notes, are to be understood in a strictly Swedenborgian context.

**SILVER, RICHARD KENNETH.** "The Spiritual Kingdom in America: The Influence of Emanuel Swedenborg on American Society and Culture: 1815–1860." Ph.D. dissertation, Stanford University, 1983.

In his preface the author states in part, "The title of this dissertation is somewhat misleading. . . . The work is not solely concerned with the influence of one rather eccentric Swede on antebellum American society; instead it is an extended essay on the influence of rhetoric, couched in the form of religious dogma, on American society in the years immediately preceding the Civil War."

Later he adds: "Swedenborgianism, for all its apparent mysticism, is a marvelous example of how rhetoric shapes reality, for the religion is itself a commentary on a commentary. Emanuel Swedenborg believed that he wrote the third testament of the Christian religion. His work corrected the errors of the Old and New



Testament. His followers, both in Europe and America, were obsessed with the problem of language. They refused to accept the literal interpretation of the Bible and opted for an allegorical interpretation that supported Swedenborg's doctrines. The height of this exegetical frenzy was reached when Swedenborg's followers applied their own allegorical method to the work and life of the master himself. This effort produced the extremely odd but still revealing philosophies of Swedenborgians like Henry James, Sr., and the spiritualist Thomas Lake Harris. . . . Swedenborgianism as a method, as a way to speak about the external world, has a far more popular application in four principal areas: in American spiritualism, in American medical theory, in American art, and in the public education movement of the antebellum years. . . .

"The originality of this work lies in the discussion of these four subjects in the last four chapters. . . ."

It may be that the author has properly pointed to the most significant part of his thesis, even though, in the eyes of this editor (and probably the majority of Swedenborgians), the author has based his conclusions on fallacies. The fine but important distinction between Swedenborg's "correspondential" method of Scripture interpretation and the widely discredited "allegorical" method has obviously completely eluded the author. For a concise refutation of this false paralleling, see Chapter V of *The World Within the Bible* by William F. Wunsch (New York: The New Church Press, 1929).

**SJÖDEN, KARL-ERIC.** *Swedenborg en France*. Stockholm: Almqvist & Wiksell International, 1985. Acta Universitatis Stockholmiensis, Stockholm Studies in History of Literature 27.

The English abstract of this work states: "This contribution to Swedenborgiana deals with two different aspects of the reception of New Church teachings.

"*Part I* relates the history of French Swedenborgianism, mainly on the basis of the discovery of the Chevrier Collection of the French translator Le Boys des Guays's manuscripts recalling a whole century of efforts in view of establishing the New Jerusalem Church in France. In fact, these efforts had started in Sweden a decade after Swedenborg's death in London in March 1772. But the doctrines got mixed up with free-masonry, animal magnetism,

somnambulism, spiritism, etc., so these 'Swedenborgians' could hardly be considered as true receivers. Le Boys des Guays, however, was the great exception confirming the rule and should be looked upon as the founder of the New Church in France.

"*Part II* gives three examples of French literary 'Swedenborgianism,' which is rather to be classed among the pseudo-Swedenborgian teachings. Le Boys des Guays condemned Balzac's *Louis Lambert* and *Seraphita*. The reproduced exchange of letters between George Sand and Le Boys shows the unwillingness of the 'Bonne Dame de Nohant' to adopt his religious ideas. As far as Baudelaire and his followers in French modern poetry are concerned, their 'Swedenborgianism' is as shallow as Balzac's. But should poetry and religious systems be judged together?"

For a thorough and positive review of this book, originally written as a thesis for Strasbourg University, see *New Church Life*, January 1987.

**SMITH, ANDREW WILLIAM.** "Through the Gnostic Threshold: Analogical Space in Swedenborg and Blake." M.A. thesis, Southwest Missouri State University, 1992.

"No one of Blake's poetic genius can have had only one source for inspiration, but too frequently the position of Swedenborg in Blake's thought is reduced by scholars to Blake's assumed parody of Swedenborg in his poem *The Marriage of Heaven and Hell*. While the problem of this influence will be explored, I shall primarily argue that both men derived their inspiration, expressed individually, from a common source that I have designated as the 'Gnostic threshold.' While mystical insight itself cannot pass from master to disciple, the pathways for approaching and attaining that insight can be imparted, as we well know, from the world's many mystical traditions. . . . Everyone feels at times the subtle stirring of that 'place' beyond normal space that is analogical space. Gnosis is the key to heaven (and hell); we have but to find out how the mystics and poets turned the key to enter there ourselves. In this study I will use the new but ever-widening theoretical school of Gnostic Criticism in order to make and approach into analogical space" (from the author's abstract).

**STUDEBAKER, WILLIAM V.** "Poetical Affinities of Emerson and Swedenborg." M.A. thesis, Idaho State University, 1971.

In this eighty-eight-page thesis, Mr. Studebaker lays no claim to anything approaching competence in the works of either Emerson or Swedenborg. As he expressed it, he limited his research to "typical portrayals" of the relationship that he feels exists between the Emersonian and the Swedenborgian ideas of ontology, creativity, and poetry. Through what he describes as a cursory inspection of their philosophy and aesthetics, the author concludes that both men had much in common; further, that "both still have much to offer man as he continues to think about himself and his existence." Probably neither Emerson scholars nor Swedenborg scholars would argue with that premise.

**SWANK, SCOTT TREGO.** "The Unfettered Conscience: A Study in Sectarianism, Spiritualism, and Social Reform in the New Jerusalem Church (1840–1870)." Ph.D. dissertation, University of Pennsylvania, 1970.

This study, which combines commendable research with first-rate and eminently readable writing (something of a rarity in academic theses), was reviewed at length in *The New Philosophy*, October 1972.

Swank, drawing on some little-used archives in the libraries of the Academy of the New Church, Bryn Athyn, Pennsylvania, and the Swedenborg School of Religion, Newton, Massachusetts, picked a critical thirty-year period in the life of organized Swedenborgianism in America. In chronicling this brief epoch, the author accurately identified and delineated three concurrent trends in the ongoing movement, trends that led eventually to the formation of the General Convention of the New Jerusalem Church and also to the Academy Movement. At the same time, it left a group of individualists who found no home in either of these frameworks. Swank gives them the perspicuous title of "free spirits." Of these, the elder Henry James is probably the most celebrated.

In order to put his thesis in perspective, the author first outlines the British beginnings of Swedenborgianism, noting that, within its first generation, it stretched across the Atlantic. Although this movement was most actively centered in the American East, as

early as 1811 a New Church center had been established in Cincinnati. By 1839, an Illinois Association had been formed, along with centers in Michigan, Indiana, and southern Ontario. Thus the locale of Swank's thesis spans the Atlantic seaboard, New England, and the Midwest.

The primary criticism by this editor is that the author tended to aggrandize or exaggerate the numerical realities of the movement. For instance, a single protagonist may coalesce into a "party," and a family may become a "congregation." But this is a minor matter and does not detract from the overall usefulness of Swank's study; it may even enhance its appeal for some readers.

**SYNNESTVEDT, SIGFRIED T.** "Bread, Beauty, and Brotherhood: The Ethical Consciousness of Edwin Markham." Ph.D. dissertation, University of Pennsylvania, 1959.

The author of this thesis, a lifelong Swedenborgian, was for a number of years a director of the Swedenborg Foundation. As is true of at least two other studies included in this section, this one is not directly concerned with Swedenborg or his thought. However, the author has carefully traced the influence of Swedenborg on the poet.

In his preface the author states, in part, "Chapter III, 'The Forgotten Purpose of Jesus,' is the longest and most important one in the dissertation. It attempts to state Markham's ethics and at the same time trace the sources from which he derived his fundamental view of life. Jesus Christ, Emanuel Swedenborg, Thomas Lake Harris, and Victor Hugo emerge here as the most potent forces in molding the poet's thought."

There are, in fact, extensive remarks on specific areas of Swedenborg's thought that influenced Markham, including the seer's ideas on use, life after death, *proprium*, ruling love, free will, marriage, and regeneration.

**TURLEY, CALVIN E.** "Theology for Theotherapy: A Swedenborgian Perspective." D.Min. dissertation, Claremont [Calif.] School of Religion, 1971.

This dissertation was written in partial fulfillment of the requirements for a doctor of ministry degree. In the preface, the author

testified that it was in part due to his “continued search for a more effective and efficient means of facilitating the becoming-of-man that called me forth from a meaningful ministry in search of the means for reaching the resources I felt certain were there. . . . Perhaps it was the inherent contradictions between some of my religious perspectives and some of my psychotherapeutic perspectives that added to my discontent. . . . There was need for a more open-ended growth model that also had room for a God that cared, who effectively related to man, and who continued to call man into being. The paper which follows is an effort to delineate a theological base for such a growth model.”

The key word in Turley’s title, “Theotherapy,” is explained in the first chapter as a therapeutic perspective that is explicitly God-conscious. The theological undergirding is clearly defined as Swedenborgian, on the thesis that that perspective provides a synthesis of philosophy, theology and psychology, which in turn offers a fruitful, consistent and coherent base for pastoral counseling. There is ample evidence of wide reading in contemporary schools of psychotherapy and counseling, including such well-known names as May, Maslow, Rogers, Sullivan, and his mentor Clinebell; but also Assagioli, Glasser, and Hulme.

Turley’s conclusion notes in part that, if the pastoral counselor be a Swedenborgian, he has the good news to share of love’s purpose of “a heaven from the human race”—a perspective that prizes individuality for its inherent worth and for its participation in the perfection of the whole.

A review of this dissertation in *The New Philosophy*, July 1973, included the following commentary: “[Turley] has made, in this reviewer’s opinion, a refreshing and brave move to correlate Swedenborg’s psychological, scientific, philosophical and theological writings to modern thought in the field of pastoral counseling . . . [and] has presented a learned and quite comprehensive dissertation that deserves our study and analysis.”

**VÄRILÄ, ARMI.** “The Swedenborgian Background of William James’ Philosophy.” Ph.D. dissertation, University of Helsinki, 1977.

“The aim of this study is to try to present a picture of the Swedenborgian background of William James’ philosophy only to such

an extent as Swedenborgian ideas have been available to James in his father's studies and in Swedenborg's own production. It has been impossible to take into account any other potential sources of ideas in the study, the subject matter in itself being so extensive. For the same reason it has also been impossible to try to reach a thorough analysis of the relation of W. James' thinking to the Swedenborgian world of ideas; I have only tried to point out some common factors. Some special concepts that seem to have their origin in Swedenborgian ideas have then come up in James' pragmatic logic and theory of knowledge as well as in his psychology" (from the author's introduction).

**WILLIAMS-HOGAN, JANE.** "A New Church in a Disenchanted World: A Study of the Formation and Development of the General Conference of the New Church in Great Britain." Ph.D. dissertation, University of Pennsylvania, 1985.

Williams-Hogan teaches sociology in Bryn Athyn College of the New Church, Bryn Athyn, Pennsylvania. Her dissertation was reviewed in *New Church Life*, June 1987, by Claud Presland, one of four British Conference ministers to whom the author gave especial thanks in her acknowledgments for assistance in her research. The review reads in part as follows:

The final section is, I suspect, unique in New Church historical scholarship. It has a most careful analysis of the formation of the General Conference in one chapter; in the next, a sociologist's statement of Weber's 'Theory of Institutionalization' and, the thought occurs, if the work goes into print it would be useful to give fuller information about Weber and why church people should hear him. . . . And her dissertation stops, as it had to, almost at the beginning of our history.

If her work were to get embalmed as a thesis for a university that would not worry me; if it were to find, as I hope it will, a readership, even though small, within the New Church worldwide, that would worry me. Half a story never tells the fullness of truth. A picture of a birth does not show the full-grown adult. And remember, ere we go further, that the Conference, when the General Church

became an independent body, was 100 years old, which certainly gave you the benefit of hindsight. . . .

**WOOD, JOHN.** "Swedenborg as Exegete of the New Testament." A New Testament Fellowship Thesis, The Theological Seminary, Princeton, New Jersey, 1950.

"Little or nothing has been written on Swedenborg as exegete of the New Testament, even by those within the New Church. Some writers find his exegesis repellent, useless, and perilous and prefer to center their interest in his psychology, scientific inquiries, and philosophy. But there is a real need for the study of Swedenborg's exegesis, particularly in relation to the development of his thought, which was not only scientific and philosophical but also biblical.

"The basic assumption of this thesis is, therefore, that Swedenborg as exegete cannot be understood unless we get behind the formal 'repellent' exegesis to the wellsprings of his thought, his experience, and his understanding of revelation" (from the author's preface).

**WOOFENDEN, WILLIAM ROSS.** "Swedenborg's Concept of Love in Action." A.M. (Research) thesis, St. Louis University, 1969.

This thesis was published in two installments in *The New Philosophy*, October 1969 and January 1970 (and was reprinted in paperback as *Swedenborg's Concept of Love in Action: A Study of the Ethics of Emanuel Swedenborg*, by Massachusetts New Church Union, Boston, 1971).

The theme of this thesis is that there is a body of ethical theory in the voluminous writings of Emanuel Swedenborg that, although theological in form, nevertheless has features of interest to the philosophical student of ethics.

Swedenborg developed a complex psychology. Three basic levels of mind are described. Innate qualities are free will and rationality. A middle area of mind serves as a communication link between the plane of sensation and that of thought.

Truth is the means to human fulfillment, giving form to a person's affections. However, love is the life of a person. A person is what he or she loves and believes. The highest kind of love and truth that one can embody is that which makes up the substance

and form of God: divine love and wisdom. Careful discriminations are made of levels and degrees of love and truth, which are essential to self-fulfillment (called “regeneration” by Swedenborg). The practical effect of properly combining love and truth in life is called “use.”

The unique role of love is stressed throughout. A person will choose one of three basic ruling loves: love of heaven, love of the world, or love of self. The latter two are good only if they are subordinated to the first (i.e., are not made ruling loves).

The Genesis creation account, seen as a parable of recreating, outlines in its symbolic meaning the steps of personal sanctification. Throughout this process the moral law is found to be adequately summed up in the biblical decalogue, when interpreted in depth. One regenerates by loving God and the neighbor; but this is to be done intelligently and based on one’s best estimate of the degree of good that is the neighbor, whether the “neighbor” be an individual or a composite “man” such as the state or community.

———. “Swedenborg’s Philosophy of Causality.” Ph.D. dissertation, St. Louis University, 1970.

This dissertation was published in installments in *The New Philosophy*, starting in the issue of January–March 1990 and concluding in the issue of July–December 1991.

The aim of this dissertation is to show that, in the writings of Swedenborg, there is a unique philosophy of causality of interest to philosophical students of metaphysics.

In his student days, Swedenborg became aware of the historical development of causal theories, aligning himself with the conservative medieval Christian position, which saw God as First Cause and the physical universe as his purposeful creation.

As a scientist he developed his own complex theory of causation, which embraced concepts of forms, of order and degrees, of series and society, of correspondence and representation, of influx, and of modification. However, a projected summary work that was to draw together and unify these doctrines was never written. Instead, he passed through a transition, an experience that left him convinced that he had been divinely commissioned to be a revelator.



He abandoned scientific pursuits and spent several years exhaustively studying and tentatively interpreting the Bible.

He was long lived. His theological works poured forth from his pen for the next quarter century. Although one might think, therefore, that his works now would hold little interest for philosophers, this did not prove to be the case. His causal theory, developed as a scientist, dovetailed precisely with his theological causal concepts; thus, his philosophy of causality proved to be a reliable tool for religious investigations. This fact, unfortunately, has escaped the notice of most scholars intent on linking in positive terms the findings of science and religion.

This dissertation examines the relevance of Swedenborg's causal theory to cosmology, with some commentary on his pioneering role in the history of nebular hypotheses; the steps that were followed by the great Swede toward a solution of the perennial mind/body problem; and finally some unique ideas in regard to philosophic notions of matter, substance, and form. The identification of substance with love and of form with truth constitutes the basis for one of the primary findings of the study.

The one only substance, the ultimate reality, is love. That by and through which it takes form is truth. The result or end product of that process is use. These three are discrete degrees separated from each other, being related by correspondence as end, cause, and effect. Love uncreate is God. The form or truth manifestation that God takes is the human form. All of creation, therefore, is related to and in some sense reflects the divine human form. The goal of creation is an endlessly increasing heaven of human beings embodying, so far as finitude can mirror infinitude, this divine human form.

The conclusion describes some significant similarities between some aspects of this philosophy and aspects of several more recent philosophies.



## PERIODICALS

Since the first Swedenborgian organization came into existence over two hundred years ago, partisans of various aspects of Swedenborg's

thought have founded and published dozens of periodicals, some short-lived, some incredibly long-lived. What follows here is a select list of currently or recently published periodicals. Some of these periodicals have a wide circulation, scholarly content, and/or excellence of production; others are church-related newsletters that contain information relevant to members of individual churches. Many other useful and valuable reference-resource periodicals, past and present, not mentioned here, can be found in Swedenborgian and other libraries around the world.

See also “Indexes to Periodicals” and “Former Periodicals” in the following sections.

### **a. Current Periodicals**

***Bayom Haboo*** (In That Day). Orlando, Johannesburg, South Africa. Published intermittently.

A quarterly magazine of the New Church in Southern Africa.

***Journal of the Swedenborg Society***. London: Swedenborg Society.

This is an annual academic journal, first published in 2001. Each issue is devoted to one topic (e.g., volume 2: philosophy; volume 5: mysticism). Volume 4, on literature, has been published as a book under the title *Between Method and Madness*.

***Lifeline: A Monthly Journal of the New Church***. Manchester, England: General Conference of the New Church.

This unpretentious monthly magazine is the official journal of the British General Conference Church [Swedenborgian]. It prints news of the church, study materials, essays, and sermons. It has a regular section for young readers.

***The Messenger***. Official publication of the General Convention of Swedenborgian Churches in the United States and Canada.

This long-lived monthly journal has had many format changes over the years. Its contents include news of the church, articles widely varied in subject matter, pictures of personnel and events, reviews, departments such as “Women Communicating” and “Opinion,” and statistical data.

***The New Age.*** The official journal of the New Church in Australia. Wahroonga, NSW: The New Church in Australia.

The journal is published monthly (or at times bimonthly) for the Swedenborgian church in Australia. It contains news of the church, articles of general interest to church people, sermons, book reviews, etc. There is a special insert with local church news.

***New Church Life.*** A monthly magazine devoted to the teachings revealed through Emanuel Swedenborg. Bryn Athyn, Pa.: General Church of the New Jerusalem.

This long-lived journal has had some format changes. It prints sermons, articles on theological topics, editorials, communications, church news, announcements, and information on General Church places of worship.

***The New-Church Magazine.*** New Series. A quarterly journal published by the Committee of Ministers of the General Conference of the New Church, sponsored by the New Church College. Manchester, England.

This new series is a thin, inexpensively produced typescript magazine with articles largely of scholarly interest. Its long-lived predecessor was a normally printed, saddle-stitched journal which discontinued publication in 1983. The present edition is being edited in turn by a number of ministers of the Conference.

***The New Philosophy.*** The quarterly journal of the Swedenborg Scientific Association. Bryn Athyn, Pa.

This journal has been continuously published since 1898. In 1900, it became the official journal of the association, which was founded for the preservation, translation, publication, and distribution of the scientific and philosophical works of Emanuel Swedenborg.

Many of the early works of Swedenborg now in print were originally published serially in this journal. In recent years, articles of a theological nature have also been included.

***Offene Tore: Beitrage Zum Neuen Christlichen Zeitalter*** (Open Gates: Contributions to the New Christian Age). Zurich: Swedenborg Verlag.

This quarterly journal has been published for German-speaking Swedenborgians since 1957. The founder and editor, Rev. Dr. Friedemann Horn, a gifted linguist, often translated scholarly articles from other periodicals into German for inclusion in this journal. Following his death in 1999, his successor, Rev. Thomas Noack, has continued to publish this journal.

***Our Daily Bread.*** A monthly devotional booklet issued under the auspices of the Council of Ministers of the Swedenborgian Church in the United States and Canada.

A monthly devotional magazine published by the General Convention of Swedenborgian Churches in the United States and Canada since 1949 to carry on the purposes of *The Helper*, which was discontinued in that year. *Our Daily Bread* offers weekly sermons by a variety of Swedenborgian ministers and lay people, with accompanying readings and prayers. It also provides brief daily readings and prayers, and ceremonies for regular worship and special occasions. Since 1997, each issue has focused on a specific topic. The weekly sermons are also published online on the Web site of the Swedenborgian Church.

***The Plough.*** London: British New Church Federation. Published intermittently from 1931 to date.

A quarterly publication of the “youth” group of the British Conference. (“Youth” is not clearly defined by age.) As of the time of this compilation, this periodical was in print.

***Studia Swedenborgiana.*** An occasional journal published by the Swedenborgian House of Studies, Pacific School of Religion, Berkeley, California.

This journal, founded in 1974 and published by the Swedenborg School of Religion, Newton, Massachusetts, from 1974 until 2000, has generally been published at the rate of two issues a year. It has featured from the start new translations of Swedenborg’s works, which have been published later in book form. Its statement of purpose notes that it is “devoted to philosophical and theological concepts found in, or related to, the writings of Emanuel Swedenborg. Its aim is to serve as an international forum of scholarly and critical thought, contemporary as well as retrospective.”

***The Theta Alpha Journal.*** Published by Theta Alpha International, an organization of women members of the General Church. Bryn Athyn, Pa.

A publication by and for the women of the New Church, expressing their application of religion in their lives.

***Things Heard and Seen.*** London: Swedenborg Society.

This tri-annual newsletter was first published in 2002 and is sent only to members of the Society.

## **b. Discontinued Periodicals**

The following list of periodicals that are no longer published does not pretend to be exhaustive; it has been compiled largely on the basis of the holdings of the library of the Swedenborg School of Religion, Newton, Massachusetts, which was transferred in 2001 to the Swedenborgian House of Studies, Pacific School of Religion, Berkeley, California.

***The Children's New Church Magazine.*** Boston: Massachusetts New Church Union, 1862–1891.

Published monthly for the General Convention.

***Chrysalis.*** Quarterly Journal of the Swedenborg Foundation, New York and West Chester, Pa., Winter 1985–Summer 1994.

This handsomely produced journal was a new outreach effort, with a prestigious editorial staff. Each issue centered on a theme, such as, “In Search of the Soul,” “The Holy City,” and “Wise Woman: A Human Process.” In 1995, the Swedenborg Foundation stopped publishing *Chrysalis* as a journal and now issues a yearly CHRYSALIS READER, which follows the journal’s format and continues to publish original short stories, essays, and poetry, centered on a theme. Many of these original pieces are written from a Swedenborgian perspective.

***Clear Blue Sky.*** Occasional journal of the New Church Youth League, General Convention of Swedenborgian Churches in the United States and Canada, 1980–1992.

For a part of the 1980s, this periodical appeared monthly.

***The Crisis.*** LaPorte, Indiana: 1852–1864.

An independent publication. Following volume 12, it was, in fact, continued as *New Church Independent*.

***The Dawn.*** London: 1861–1862, 1883–1893.

A home journal for New Church people.

***Halcyon Luminary and Theological Repository.*** Published privately in Boston, New York, and Baltimore, 1812–1813.

Written from a Swedenborgian orientation but not an official publication of any church organization.

***The Helper.*** Philadelphia: American New Church Tract and Publication Society, 1888–1949.

A devotional publication appearing weekly from October to July. It was succeeded by the monthly *Our Daily Bread* (see “Current Periodicals”).

***Intellectual Repository.*** London: General Conference of the New Church, 1812–1881.

The name of this periodical was expanded to include the *New Jerusalem Magazine*. A quarterly of good intellectual and scholarly standards, it is still useful to research scholars.

***The Juvenile Magazine.*** London: 1843–1898.

Official Sunday School bulletin published by the Sunday School Union of the New Church in Great Britain.

***The Messenger.*** Cincinnati: 1853–1855. Continued as *New Jerusalem Messenger*, New York: 1855–1884.

The official organ of the General Convention, it has been continuously published since 1853. It was succeeded by the currently published periodical of the same name, listed above.

***Morning Light.*** London: 1878–1914.

A weekly journal for New Church congregations in Great Britain. Continued as *The New Church Weekly*.

***Neu Kirchen Blatt.*** Zurich: Swedenborg Verlag, ca. 1960.

A monthly newsletter published for an undetermined time by Friedemann Horn and Werner Schmidt for groups in Berlin, Zurich, and Vienna.

***The New Christianity.*** Philadelphia: Swedenborg Publishing Association, 1887–1906.

A more-or-less liberal periodical published independently of any organized church group.

***The New Christianity.*** Brookline, Mass.: New Church Press, 1935–1958.

Adopting the name of its less-illustrious predecessor, this periodical was issued under the auspices of the Swedenborg Publishing Association, an independent body representing rather liberal points of view.

***New Church Herald.*** London: General Conference, 1920–1975.

Official periodical of the General Conference. Succeeded in 1976 by *Lifeline*, which is currently being published. (See “Current Periodicals.”)

***New Church Home.*** Bryn Athyn, Pa.: General Church publication, 1975–1987. Previously titled *Parent-Teacher Journal of the New Church* (1939–1951); and *New Church Education* (1951–1975).

This in-house periodical was published monthly for General Church families, September through June, for use in home religious instruction.

***New Church Independent.*** LaPorte, Ind.: 1864–1899.

Successor to *The Crisis* (see above).

***New Church League Journal.*** Published intermittently by the American New Church League of the General Convention from 1900 on.

The last publication date is not known to the editor. Its successor was *Clear Blue Sky* (see above).

***New Church Magazine.*** London: General Conference, 1882–1983.

The official monthly publication of the British General Conference, succeeded by a smaller and less formal quarterly publication of the same name edited by members of the Committee of Ministers of the General Conference. (See “Current Periodicals.”)

***New Church Repository.*** New York and London: 1848–1856.

A monthly periodical, intellectual and scholarly, edited and published by George Bush (1796–1859), a Swedenborgian and professor of Asian languages at New York University.

***New Church Review.*** Boston: Massachusetts New Church Union, 1882–1934.

A long-lived publication of high caliber, still regarded as a major resource of scholarly studies. Lewis Field Hite was its editor for many years. It was succeeded by *The New Christianity* (see above).

***New Church Weekly.*** London: 1914–1920.

An independent publication for New Church families in London. See *Morning Light* (above), its predecessor.

***New Jerusalem Magazine.*** London, 1790–1791.

A short-lived periodical, remembered for its serial publication of a small part of the first English translation of *Conjugial Love*, appearing with no indication of the translator [John Clowes] and using the title “Conjugial Love.” (Clowes later coined the English word “conjugial” and then published his complete translation of the work under the title *Conjugial Love* in 1794.)

***New Jerusalem Magazine.*** Boston: Massachusetts New-Church Union, 1827–1872, 1887–1893.

A prestigious journal containing many scholarly studies of Swedenborgian theological topics. There are cumulative indexes in the last issue of each series, 1872 and 1893.

***Quarterly Bulletin.*** Continental Association of the New Church. Zurich: dates uncertain.

In the opinion of this editor, one of the most unintentionally amusing periodicals ever published under Swedenborgian auspices. During its short life, it was the newsletter of several European New Church groups, loosely affiliated. Although English was not the first language of any of the member groups, the periodical was published in English (of a sort).



*The Swedenborg Society Magazine.* London: Swedenborg Society, 1986–2001.

The editor stated that he hoped the magazine would foster “that particular spirit of enquiry inspired by the Writings of Swedenborg.” The early issues comprised only a dozen or so pages each.

### c. Indexes to Periodicals

As noted above under “Current Periodicals,” since the first Swedenborgian organization came into existence, partisans of various aspects of Swedenborg’s thought have founded and published numerous periodicals. Most of these have had some sort of “internal” indexing scheme, i.e., appended to the issue published at the end of a year or at the end of a “volume” unit will be an index for the particular time period. These vary considerably in length from periodical to periodical. Although this is better than no index at all, the person researching a given topic in a periodical thus indexed is faced with the tedious task of checking every annual or volume index. Much to be preferred is, of course, a cumulative index published separately. Unfortunately, few of the Swedenborgian periodicals are indexed in this way.

The following list makes no pretense at being exhaustive, listing simply those indexes known to this editor.

*Faraday Index.* An index to the periodicals connected with the New Church and published in the British Isles from 1790 to 1881. London: General Conference of the New Church, 1980.

This typescript index of over seven hundred pages, hardbound in two volumes, was produced in a very limited edition. The preface explains briefly the history of the index and lists the libraries where copies may be found. The master copy is held in the London office of the Conference and is available for further copying as necessary. As of 1988, other copies were held by (1) The Academy of the New Church, Bryn Athyn, Pennsylvania, (2) The Australian New Church (Sydney Library, NSW), (3) The General Convention Library (Swedenborgian House of Studies, Pacific School of Religion, Berkeley, California), (4) The General Conference Library, London, (5) The New Church College, Manches-

ter, U.K., (6) New Church House, Manchester, UK, (7) The Purley Chase Centre, Atherstone, U.K., and (8) The Swedenborg Society, London.

The index is subdivided into the following major categories: biographies, historical, marriages, obituaries, Scripture passages, Swedenborg, births and baptisms, poetry, New Church, book notices and reviews. The preface states that “some experience of using the index is needed to get understanding of this [system of classification].”

***The Helper.*** Philadelphia: American New Church Tract and Publication Society, 1888–1949.

*The Helper* is indexed in the card catalog for periodicals in the library of the Swedenborgian House of Studies. The general format was continued in *Our Daily Bread* (see above).

***Index to New Church Periodicals, 1961–1980.*** Compiled by Gordon Jacobs. 1983.

There is no identification of either publisher or place of publication. However, in consultation with Mr. Jacobs, this editor learned that publication and distribution of this volume were handled by the General Conference of the New Church. Thus, it seems reasonable to presume that libraries that received the *Faraday Index* also received the Jacobs *Index*.

This typescript mimeographed index is uniform in size and binding with the *Faraday Index*. It has no cumulative pagination but is arranged in six parts, subdivided into forty-nine numbered sections. The main parts are: I. The Deity, II. Revelation, III. Religion and the Church, IV. Man and Society, V. The Second Coming and Swedenborg, and VI. Miscellaneous.

The periodicals thus indexed (all listed above in “Periodicals”) are *New Church Herald*, *Lifeline*, *The New-Church Magazine*, *Messenger*, *New Church Life*, *New Philosophy*, and *Studia Swedenborgiana*. The foreword refers the reader to articles in *Lifeline*, January 1981, and *New Church Magazine*, January–March 1981, for further information on the general plan of the index.

***Ministers’ Quarterly.*** October 1964–April 1968.

Issued by the Council of Ministers, General Convention of the

New Jerusalem. Indexed by author in the general card catalog of the Swedenborgian House of Studies, Pacific School of Religion, Berkeley, California.

***New Christianity.*** Brookline, Mass.: New Church Press, 1935–1958.

Indexed in the card catalog for periodicals, Swedenborgian House of Studies.

***New Church Life.*** Bryn Athyn, Pa.: General Church of the New Jerusalem, 1881 to date.

Five extensive cumulative indexes have been issued: the first covering the years 1881–1899 (at the Swedenborg Society in London); the second, 1900–1950; the third 1951–1970 (both in loose-leaf binders); the fourth (1971–1987), bound in paperback format; and the fifth (1988–2002), spiral-bound. The indexes from 1900 through 2002 are available at the Swedenborg Library in Bryn Athyn, Pennsylvania.

***New Church Review.*** Boston: Massachusetts New Church Union, 1882–1934.

Indexed in the card catalog for periodicals, Swedenborgian House of Studies.

***The New Philosophy.*** Urbana, Ohio: Urbana University, 1898–1899; Bryn Athyn, Pa.: Swedenborg Scientific Association, 1900 to date.

Indexed in part in the card catalog for periodicals of the Swedenborgian House of Studies and also in part in a loose-leaf book form issued by the Swedenborg Scientific Association. At the time this bibliography was being composed, plans were under way by the Scientific Association to produce a new and complete index using computer technology.



## DIGESTS, OUTLINES, AND SYNOPSES

Swedenborgians, almost from the beginning of the church, have produced an almost unbelievable number and variety of works of this

sort, ranging from a twelve-volume “Swedenborg Library” to leaflets of a few pages. What follows here is a sampling of such treatises.

**BARRETT, BENJAMIN F.**, ed. *The Swedenborg Library*. 12 volumes. Vols. 1–5, Philadelphia: Claxton, Remsen and Haffelfinger, 1875–1880. Vols. 6–12, Philadelphia: E. Claxton & Co., 1880–1881. Reprints.

This handsomely produced set of small (4¼”×6”) hardbound volumes was intended by the author to present Swedenborg’s primary teachings in an edited and definitive format. With the exception of the last volume, which is called a “compend,” the claim is that “the reader will find a full and complete statement, not what is commonly understood by a compendium, of the author’s teachings on the several subjects therein treated—generally more full and complete than is to be found in any one of Swedenborg’s own volumes, because of the relevant and supplemental passages added from several of his works.”

The entire set was later reprinted by the Swedenborg Publishing Association, an independent publishing body founded by Barrett.

The titles of the several volumes are as follows: 1. Death, Resurrection, and the Judgement; 2. Heaven; 3. Freedom, Rationality, and Catholicity; 4. Divine Providence; 5. Charity, Faith, and Works; 6. Free-will, Repentance, Reformation, and Regeneration; 7. Holy Scripture and the Key to the Spiritual Sense; 8. Creation, Incarnation, Redemption, and the Trinity; 9. Marriage and the Sexes in Both Worlds; 10. The Author’s Memorabilia; 11. The Heavenly Doctrine of the Lord; 12. Swedenborg: A Compend of his Teachings.

[**FERNALD, W. M.**]. *A Compendium of the Theological and Spiritual Writings of Emanuel Swedenborg: being a systematic and orderly epitome of all his religious works; selected from more than thirty volumes, and embracing all his fundamental principles, with copious illustrations and teachings. With an appropriate introduction. Prefaced by a full life of the author; with a brief view of all his works on science, philosophy, and theology*. Second thousand [sic]. Boston: Crosby and Nichols, and Otis Clapp, 1854.

As I sometimes used to remark to my students, “They knew how to write book titles in those days!” Annotations seem superfluous.

This work is included for two reasons: (1) it was the predecessor to the currently available Warren's *Compendium* (see "Concordances and Compendiums," above), and (2) it was the primary resource on Swedenborg used by Raymond Moody, author of *Life After Life*.

**NOBLE, SAMUEL.** *An Appeal in Behalf of the Views of the Eternal World and State, and the Doctrines of Faith and Life, held by the body of Christians who believe that a New Church is signified (in the Revelation, Chap. XXI.) by the New Jerusalem: embracing Answers to All Principal Objections.* 12th ed. London: James Speirs, 1893.

Popularly known as "Noble's Appeal," this long-lived and thorough defense of Swedenborgianism was first published in 1826. In this twelfth memorial edition, a brief memoir of the author by William Bruce was prefixed to the work.

**SMYTH, JULIAN K., and WILLIAM F. WUNSCH.** *The Gist of Swedenborg.* Philadelphia: J. B. Lippincott Co., 1920. Reprints.

This very short compendium proved to be popular and until recently was kept in print by the Swedenborg Foundation.

The selection of passages from Swedenborg on a variety of topics was carefully made by these two gifted scholars: Smyth was celebrated as a great preacher; Wunsch a revered, though controversial, teacher. The editors have often taken considerable liberties in editing and revising Swedenborg's text, but have not indicated this to the reader. See, for instance, pp. 104–105, the entry titled "The Ultimate Goal" (which purports to be *Arcana Coelestia* [Secrets of Heaven] §2385) for evidence of such extensive editing.

**SUTTON, ERIC A.,** ed. and comp. *The Living Thoughts of Swedenborg.* The Living Thoughts Library Series. London: Cassell & Co., Ltd., 1944.

One of an extensive series, the first twenty-two pages of this short work contain a biographical sketch of Swedenborg. The rest of the book is subdivided into topical sections of quotations from Swedenborg's works, including a final section drawn from the pre-theological works. Unfortunately, there is neither a table of contents nor an index.

**SWEDENBORG SOCIETY.** *Transactions of the International Swedenborg Congress.* London: The Swedenborg Society, 1910.

This volume is the record of the celebration of the centenary of the Swedenborg Society, held in London July 4–8, 1910. It was a truly international gathering, with guests and speakers from five continents. The texts of all papers are included. Topics deal with Swedenborg's ideas in science, philosophy, and theology. There is also commentary on the various aspects of the event itself. The volume has a number of black-and-white illustrations.

**SWIFT, EDMUND, JR.,** comp. *Manual of the Doctrines of the New Church, with an Appendix containing a brief outline of Swedenborg's theological works.* London: James Speirs, 1880.

A very orderly work, giving the fundamental doctrines of the church in short, formal passages. Each section appends so-called "Scripture Proofs," that is, Scripture passages that tend to confirm Swedenborg's doctrinal formulations.

**TAFEL, J. F. I.,** comp. *Documents Concerning the Life and Character of Emanuel Swedenborg.* Edited by J. H. Smithson. Manchester: Joseph Hayward, 1841.

An American edition, with additions by George Bush, was published in New York and Boston in 1847.

This work is included here because, when Tafel's nephew Rudolph L. Tafel compiled and published his large three-volume work in 1875–1877 (see "Documentary Collections" above), he not only included the documents found here, he also adopted essentially the same title for his work.

**WUNSCH, WILLIAM F.** *Outlines of Swedenborg's Teachings, with Readings from his Theological Works.* Edited by R. H. Tafel, Sr. New York: Swedenborg Publishing Association, 1975.

This work was previously published as *An Outline of New-Church Teaching* (New York: New Church Press, 1926).

Written as a textbook for study groups, it comprises three sections: the Spiritual Life, the Word, and the Lord. There are cross-references in each subsection to relevant quotations from Swedenborg in the back of the book.

There are some unfortunate drawbacks to the 1975 edition: (1) it is a poorly bound paperback, and (2) the editor failed to note that Wunsch had used a now-obsolete version of Swedenborg's *Charity (Sketch on Goodwill)*, and so all the references to that work have wrong paragraph numbers. An errata sheet may be included with currently available copies.



## STUDIES IN SCIENCE AND RELIGION

**BAKER, GREGORY L.** *Religion and Science: From Swedenborg to Chaotic Dynamics*. Foreword by Robert W. Gladish. New York: Solomon Press, 1992.

Conventional wisdom suggests that science and religion are unrelated and often in conflict. Yet both areas contribute to the totality of human knowledge. Baker examines this relationship from both his own experience as a physicist and also his religious faith—based upon the theological writings of Emanuel Swedenborg.

**BERRIDGE, NORMAN.** *The Natural Basis of Spiritual Reality*. Bryn Athyn, Pa.: Swedenborg Scientific Association, 1992.

The ideas in this book began to develop in Berridge's inquiring mind while he was studying biochemistry at Birmingham University and first began to read Swedenborg's theological writings. This led him on a philosophic-scientific odyssey that continued through the years of his professional development in a distinguished scientific career. His many published papers concerning biochemical and physiological researches earned him recognition as a world authority in his field.

Berridge shows that real, causal, and functional correspondences exist between natural and spiritual things: between the world of nature and the world of the mind. In the first chapter, he says, "If all the world of nature is a representation of the spiritual world, our scientific knowledge should enable us to . . . understand more clearly what has been revealed concerning spiritual things."

**BENZ, ERNST.** *Dreams, Hallucinations, Visions.* Translated from the German by Tomas H. Spiers. New York: Swedenborg Foundation, 1968.

Originally published in *Offene Tore* (see “Current Periodicals,” above), this English version is a competent but unauthorized translation. The late Dr. Benz apparently expressed his indignation at not being consulted before publication. It is a thoughtful analysis that carefully distinguishes visions from dreams and hallucinations.

**GRANGE, ALAN.** *Psychology as Servant to Religion: A Short Introduction to the Psychology of Swedenborg.* London: Orpington Press, 1969.

The author, a late minister of the British Conference, states in the foreword that “this book crystallizes many years’ thinking about psychology, from university days to lecturing at New Church College, London. It is about the psychology contained in the theological works of Emanuel Swedenborg. My earlier book, *The Structure of New Church Teaching* [see “Doctrinal Summaries, b. General,” above] explains why we regard these works as a Divine Revelation. Here I am concerned simply to show that they are a treasure-house of psychological teachings. . . .”

**GROLL, URSULA.** *Swedenborg and New Paradigm Science.* Translated by Nicholas Goodrick-Clarke. Foreword by David Lorimer. Swedenborg Studies No. 10. West Chester, Pa.: Swedenborg Foundation, 2000.

Originally published in German as *Emanuel Swedenborg und das Neue Zeitalter* (1993), this work relates Swedenborg’s metaphysical thought to New Paradigm science, especially to the interface of science and spirituality. The author provides extensive excerpts from Swedenborg’s works and draws parallels between his insights and the works of philosophers and physicists such as David Bohm, Fritjof Capra, and Rupert Sheldrake.

**SWANTON, JOHN R.** *Emanuel Swedenborg, Prophet of the Higher Evolution: An Exposition of the Cosmic Theory Set Forth by Emanuel Swedenborg.* New York: New Church Press, 1928.



Swanton was for many years an anthropologist on the staff of the Smithsonian Institution, Washington, D.C. He was also a devoted New Churchman. This work is an ingenious effort to reconcile, rather than set in opposition to each other, the so-called “evolutionary” and “instantaneous” theories of creation. Recommended reading for anyone interested in ways to view creation concepts.



## RELIGIOUS EDUCATION MATERIALS

**BRAY, EVERETT K.** *Where Heaven Begins*. Brooklyn, N.Y.: Swedenborg Publishing Association, 1955. Reprints.

This is a warm and lovingly written book by one of the inspired pastors of the past. Pointing out that raising children can be a foretaste of heaven, the treatment of the whole process of parenthood is especially helpful.

**DE CHARMS, GEORGE.** *The Growth of the Mind: A New Church Interpretation*. Rev. ed. Bryn Athyn, Pa.: Academy Book Room, 1953.

This work was originally published in 1932. The late author, a bishop of the General Church, based the work on an education course he taught in the college of the Academy of the New Church. The book, condensed and adapted from his lectures, is intended for general reading and especially for parents in the church.

Part 1 is a detailed analysis of the mind at birth, and part 2 deals with the growth of the mind from birth up to age 21. A set of accompanying diagrams and charts links the growth process to biblical narratives and Swedenborg’s works. Some readers may feel that the analysis of the growth structure of the child mind on such a year-by-year basis is too mechanical or arbitrary.

———. *The Tabernacle of Israel*. New York: Pageant Press, 1969.

This work has a long history, dating to a project begun in 1921 to build a model of the tabernacle. The color illustrations in this volume are from photographs of a large-scale model now in Glencairn Museum, Bryn Athyn, Pennsylvania.

In the system of interpretation of the Bible found in Swedenborg's writings, the tabernacle is seen to be a fundamental symbol of the dwelling place of God in every human mind. Subdivisions and all parts of the structure correspond to specific elements of the psychological and spiritual makeup of persons. This work, therefore, is an important religious education reference work.

**DOLE, ANITA S.** *Bible Study Notes*. 6 vols. Edited by William Ross Woofenden. 1976–1979; Reprint, West Chester, Pa.: Swedenborg Foundation, 2001.

At the time of the author's death in 1973, this set of lesson materials was the most widely used religious-education resource in the General Convention of the Swedenborgian Church. It had been issued in several versions in loose-leaf format on a subscription basis for many years. The present set of six paperback volumes was edited for more general use and is now used worldwide.

It lends itself to home use as well as formal Sunday School settings. There are 158 separate lessons on Bible stories from Genesis through Revelation. Each lesson includes doctrinal points drawn from the text, notes for parents who are interested in home-schooling or supplementing their children's education, and notes for Sunday School teachers of five age levels: primary (6–8, adaptable for ages 3–5), junior (9–11), intermediate (12–14), senior (15–17), and adult. Appropriate quotations from Swedenborg's writings and a series of suggested questions (with answers) are appended to each lesson.

**HOECK, LOUIS G.** *The Tree of Life: A Running Commentary on the Inner Meaning of the Word of God*. Philadelphia: American New Church Tract and Publication Society, 1940.

Published as four separate paperback booklets and also hard-bound in one volume, this work is intended to be used as Sunday school material for teenagers and young adults.

**PAINE, T. O.** *Solomon's Temple*. Boston: George Phinney, 1861.

This careful study appeared in at least two different formats and a number of printings. In the 1861 edition, Paine is identified as a minister of the New Jerusalem Church. In others, he is not.

The book contains a number of detailed architectural drawings of both Solomon's temple and the wilderness tabernacle. There are data concerning both the literal accounts in the Bible and the inner meanings of those data as found in Swedenborg's writings. It is a study adaptable for religious education projects.

**WORCESTER, WILLIAM LORING.** *The Sower: Helps to the Study of the Bible in Home and Sunday School.* 6 vols. Memorial edition, edited by Horace Blackmer. Boston: Massachusetts New Church Union, 1940–1951.

This lesson course, now out of print, began with a series of essays in a periodical called *Sunday Afternoons*, published in Boston and Philadelphia, 1909–1933. It was then compiled and issued in book form as *The Sower Notes*. The edition noted here was later revised and expanded by the above-named editor.

Not quite as formally structured as the Dole *Bible Study Notes*, most lessons are subdivided into three age levels: primary, intermediate, and senior. Unusual for works of this sort, this set includes eleven lessons on the Book of Acts.



Most Swedenborgian Church organizations produce religious-education materials for their members. It would be impractical to try to list such resources in detail here. Some materials that are widely distributed are published by the following groups:

(a) The General Church Office of Education (1100 Cathedral Road, Bryn Athyn, Pennsylvania 19009) offers separate sets of lessons (between thirty and forty lessons per year) for kindergarten through grade 6. There are additional courses offered for high-school students.

(b) The New Church Sunday School Union (General Conference of the New Church, 20 Bloomsbury Way, London WC1A 2TH, England) also publishes a variety of religious education materials.



## PRAYER AND OTHER DEVOTIONAL MATERIALS

**GOLDSACK, S. J. C.** *Incense of Lowliness: 101 Prayers for Personal Use*. London: General Conference of the New Church, 1946.

This is an excellent example of a type of literature that was once produced in abundance by Swedenborgian church groups. This work is set up on a thirteen-week cycle, for quarterly use. Each week's selection includes a Scripture quotation, a prayer, and a reading from Swedenborg. There are four indexes, arranged according to subjects, texts, readings, and quotations from Swedenborg.

**LANG, REG,** ed. *Daily Readings*. Plymouth, England: Underhill Ltd., 1960. Reprints.

Mr. Lang produced a series of small booklets, some titled as above, some with their own distinguishing titles, such as *Come Unto Me, My Shepherd*, and *When Ye Pray*. They contain quotations from the Bible, from Swedenborg's writings, and poetry.

**MACK, GWYNNE DRESSER.** *Talking with God: The Healing Power of Prayer*. 1960. Reprint, Sydney, Australia: Swedenborg Lending Library and Enquiry Centre, 2001.

This is a good and competent booklet about prayer from a Swedenborgian perspective. It deals with prayers for self, prayers for others, and what has come to be called spiritual healing.

**SCHNARR, GRANT R.,** and **ERIK J. BUSS,** eds. *Way of Wisdom: Meditations on Love and Service*. West Chester, Pa.: Chrysalis Books, 1999.

This small handbook offers one hundred quotations from a variety of Swedenborg's works to be used as daily meditations. The editors identify the quotations in the "Commentary" section and also offer pastoral advice on how they can be applied to daily life.

**VICKERS, PAUL V.** *Person to Person to the Lord Jesus Christ: An Introduction to Personal Religion*. London: British New Church Federation, 1970. Reprints.

Now kept in print by the Swedenborg Lending Library and Enquiry Centre, Sydney, Australia.

In this affective and effective booklet, the author analyzes the Lord's Prayer in considerable detail, with the intent of helping young people to develop a rich personal devotional life. The matters of what one should do and what one should not do in prayer are thoroughly covered. There are several unusual and helpful diagrams.



## LITERATURE FOR CHILDREN

**BOGG, J. STUART.** *An Illustrated Life of Swedenborg.* 4th ed. Revised by H. G. Drummond. London: New Church Press, 1934. Revised and reprinted, London: Seminar Books, 1974.

The preface to the most recent edition states that "this work is based on the original 'Illustrated Life of Swedenborg' by J. Stuart Bogg [1911]. . . . At least seven editions of the booklet were published. . . ."

**BRUCE, WILLIAM.** *The Story of Joseph and His Brethren.* London: James Speirs, 1879.

This is a brief, simple exposition of the biblical account of Joseph, written and interpreted for children by a master of Swedenborgian exegesis.

**DE CHARMS, GEORGE.** *John in the Isle of Patmos.* Bryn Athyn, Pa.: Academy of the New Church Book Room, 1955.

In this hardbound volume of 150 pages, the author has condensed and adapted for children the substance of Swedenborg's *Revelation Unveiled (Apocalypse Revealed)*.

**[DUCKWORTH, DENNIS].** *Better Than Gold: A Pocket-book for Young People of the New Church (and Others).* London: New Church Press Ltd., 1955. Reprints.

This pocket-sized booklet outlines Swedenborg's life and writings, discusses the Sacred Scriptures, the internal sense of the Ten Commandments, and other fundamental teachings of the New

Church. Aimed at teenagers, it is both basic and brief. The statistical data regarding New Church organizations are now outdated.

**HITCHCOCK, THOMAS**, ed. and comp. *The Child's True Christian Religion*. 4th edition. Boston: Massachusetts New Church Union, 1898.

This carefully crafted work is included principally for its historical interest. It is too dated to address today's children. So far as it was possible, the compiler followed the subject order of Swedenborg's *True Christianity* (*True Christian Religion*).

**SMITH, OPHIA D.** *The True Story of Johnny Appleseed*. West Chester, Pa.: Chrysalis Books, 2007.

This short work (forty-eight pages) is a historically accurate story of the life and times of John ("Appleseed") Chapman (1774–1845), American entrepreneur, folk legend, and informal Swedenborgian proselytizer.



## MISCELLANEOUS

**COST, MARCH.** *Two Guests for Swedenborg*. New York: Vanguard Press, 1971.

The author, a prolific and popular novelist, was commissioned by the Swedenborg Foundation to write this book, apparently in an attempt to disseminate Swedenborgian concepts by a medium unusual for them. Unfortunately, this volume (in the opinion of some readers) seems to lack the spontaneity characteristic of the author's other works.

**LARSEN, STEPHEN**, and **ROBIN LARSEN.** *The Fashioning of Angels: Partnership as Spiritual Practice*. West Chester, Pa.: Chrysalis Books, 2000.

The Larsens are former students and the authorized biographers of Joseph Campbell. In this work, they combine myth, Jungian psychology, and world religions to explain the nature of various human relationships—to God, nature, children, and lovers. They

also stress Swedenborg's image of the male/female union in one angelic being—the title of the book derives from a Swedenborgian notion—and his description of heavenly marriages in *Heaven and Hell* and *Conjugal Love (Marriage Love)*:

. . . a human man and woman are intended, by the divine principle in the universe, to find, come together, and to complement each other. All human beings are, for Swedenborg, recipients of a divine influx that divides into two streams of vital energy he calls "goodness" and "truth": goodness or divine love flows into the human will or receptacle of love; truth, into the understanding or intellectual mind.

. . . Women receive into and manifest love from their external, while their internal receives truth, which becomes a kind of deep inner wisdom. Men are complementary, showing understanding or intellectual orientation externally but holding a deep affection within. . . . When the dynamisms are interlaced in harmony, . . . spiritual and physical natures unite in the couple. . . ." (from the introduction, xviii)

**MCCRACKEN, SYLVIA.** *My Silent Obligato*. New York: Philosophical Library, 1962.

This slim volume by a non-Swedenborgian pays tribute to a number of great thinkers she found significant in her life development, including Plato, Aquinas, and others. She speaks affectionately of Swedenborg as the great mastermind and mystic.

**PENDLETON, LOUIS.** *The Invisible Police: A Novel*. New York: New Church Press, 1932. Reprinted, London: New Church Press Ltd., 1935; and Queensland, Australia: New Church Collateral Publishing, 1986.

In a style similar to his novel *The Wedding Garmment* (below), the author attempts to weave into the form of a novel some basic teachings of Swedenborg about otherworld influences. The audience addressed is children and teens. There is special emphasis given to the concept of conscience.

———. *The Wedding Garment: A Tale of Life to Come*. Boston: Roberts Brothers, 1894. Reprints.

A presentation in story form of the kind of experiences that may be encountered in the world of spirits in the first state after death. The style and phraseology now appear rather old-fashioned in this retelling in novel form of some of the basic concepts found in Swedenborg's *Heaven and Hell*, but it is a good story with continuing appeal to older children and young people.

**SKINNER, ALICE B.**, ed. *Rooted in Spirit: A Harvest of Women's Wisdom*. West Chester, Pa.: Chrysalis Books, 1999.

In the tradition of the journal *Chrysalis* and its successor, the annual anthology CHRYSLIS READER, this book is a collection of original writings—essays, poetry, and short stories—all from Swedenborgian women. Some of the women are members of the General Church branch of Swedenborgianism; some, members of Convention. Some have left the faith of their early years in their spiritual quest; some have come to Swedenborg after having been members of other churches. Although almost all of the pieces come from a personal perspective, topics such as the Divine Feminine, the limbus, correspondences, and the concept of uses are discussed by the writers.

**SMITH, NAOMI GLADISH.** *The Arrivals: A Novel*. West Chester, Pa.: Chrysalis Books, 2004.

A “Swedenborgian” novel, *The Arrivals* is the first full-length work of fiction published by Chrysalis Books. Smith takes a group of passengers on an international flight and follows them on their adventures in the afterlife, where each person must uncover his or her true nature in order to decide on an eternal residence. A dramatization of concepts in Swedenborg's *Heaven and Hell*, the work is intended for a general audience, not as a doctrinal piece.

———. *The Wanderers*. West Chester, Pa.: Chrysalis Books, 2007.

Smith followed the success of *The Arrivals* with this novel, similar in concept to the earlier book. In this work, several Americans—an English professor, a church organist, a Chicago policeman, and a star gymnast, among others—become “wanderers” in the afterlife, a



special category of spirits who must discover their true love through various adventures. Again, it presents a dramatization of Swedenborg's concepts in *Heaven and Hell*.

PART 3

*Glossary*



## GLOSSARY OF TECHNICAL OR SPECIAL TERMS FOUND IN ENGLISH VERSIONS OF SWEDENBORG'S THEOLOGICAL WORKS

The reader should be aware of the following information in order to make the best use of this glossary: because Swedenborg wrote in Latin, most of the terms defined here are not his terms, but English word choices made by his translators. At the same time, in compiling this list, this editor has tried always to get back to the original meanings the author had in mind, so far as that is possible.

Swedenborg was acutely aware of biblical theological language and tended to use traditional terms found in the Bible. However, more often than not he redefined the familiar words to fit into the new theology he was propounding. Thus, you will find in this glossary a number of well-known words, but often they will be redefined so as to take on entirely new meanings.

English translations in this century have been mainly done either under the auspices of the Swedenborg Society (London) or the Swedenborg Foundation (West Chester, Pennsylvania). Translators working for the former of these two organizations were, for about forty years, required to follow a set of rules prepared by the London-based society. For many years, these rules were called "Regulations and Code for Translators." In 1975, a thoroughly revised version was issued and retitled "A Translator's Guide." It has three sections: (1) regulations governing the work of the board and the format to be used in their publications; (2) Latin words used by Swedenborg for which translation rulings or suggestions are given; (3) miscellaneous memoranda that record various board

deliberations concerned with translating. The result has been a commendable uniformity in printing style and format; but at the same time, use of the “guide” has created a degree of rigidity in translating that, in the opinion of this editor, no competent translator should be subjected to.

Scholarly writers generally tend toward being either a “terminologist” (one who consciously uses most of the terms of his language in a consistent technical way), or a “contextualist” (one who is little concerned with technical definitions of terms but relies on the context in which he uses a word or phrase to make his intended meaning clear). In a lengthy article in *Studia Swedenborgiana* 5, no. 3, this editor made a strong case for classifying Swedenborg as a contextualist, as defined above.

If this identification of Swedenborg’s writing style is at all accurate, then it is somewhere between unreasonable and foolhardy to require his translators to superimpose a terminological consistency on his works in English that simply was not there in the original Latin. Yet the translator working for the Swedenborg Society, for example, was faced up until quite recently with the following (and quite a number of other) regulations:

*Homo, vir.* The distinction between *homo* and *vir*, unless clear from the context, shall be indicated by inserting the Latin word in brackets after “man.”<sup>1</sup>

*Scientifica, cognitiones.* The word *cognitiones* (plural) is to be translated “cognitions” with a footnote calling attention to it at its first occurrence in any volume.<sup>2</sup>

*Scientifica* is to be translated “known facts” with the option of suppressing “known” in appropriate contexts. *Scientia* is to be translated “knowledge” when used in context with these words.

Translators working for the Swedenborg Foundation have not been restricted by a “code” or “translator’s guide.” This fact, in and of itself, of course, will not be a determining factor as to the relative

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1. This seems to presume *homo* can only be translated as “man,” whereas it can also mean a human being (male or female), humankind, the human race, etc.

2. Note that the restriction applies (for unstated reasons) only to the plural form *cognitiones*.

excellence of the translation. But it does leave the translator with a latitude that is highly desirable.

In some entries below, reference is made to translations by “Dole” or “Elliott.” Not all readers may know that these are two scholars who have been engaged in recent translations of Swedenborg’s theological works. The Reverend Dr. George F. Dole translates for the Swedenborg Foundation, West Chester, Pennsylvania; the Reverend John Elliott recently retired as a translator for the Swedenborg Society, London, England.

### **Affection of Truth from Good**

A precise definition of “charity,” the love of truth formed from good in the individual that results in useful actions.

### **Afflux**

A flowing to or toward. The mode by which the Lord controls those who are evil. Good and truth can only flow toward, not into, them and thus govern them from without rather than from within. This use is in sharp contrast to the mode called “influx.”

### **Ancient Church**

The religion of the biblical people of ancient times represented by Noah and his descendants.

### **Angel**

A person in heaven. In Swedenborg’s theology, angels are people who have lived in the natural world first and then entered heaven after death. He rejects the concept of angels as a separate class of creation.

### **Anima**

The human soul, in its various traditional meanings, namely, that part of a person that lives after death. Predating Jung, Swedenborg’s use of *anima* carries none of the specifically feminine attributes Jung assigns to the word.

### **Animal Spirit**

In the notion of Galen, one of the three body spirits. Used by Swedenborg to mean a purer kind of blood. In §423, note 227, in his 2003 translation of *Divine Love and Wisdom*, Dole explains that

“the term *spiritus animalis*, . . . literally means ‘distilled liquid of the soul.’”

### **Animus**

Sometimes translated “disposition.” This refers in general to the mind (or to the lower level of the mind if used in contrast to *anima*), one’s temperament or personality.

### **Appearance**

Used to distinguish pure or divine truth from its accommodated forms. Thus, everyone sees truth according to his or her finite state. These appearances of truth are not illusions because, if they are used with good intent, the Lord accepts them as true.

### **As of Self**

As if by one’s own power, seemingly on one’s own. A critical concept in Swedenborg’s theology: one is to act “as if” self-powered, but at the same time to acknowledge that all power to act comes from God.

### **Balance**

Used to refer to every person’s providential state in which the forces of hell and heaven impinge equally, leaving one free to make moral decisions, despite the appearance at times that one is overwhelmed by evil influences.

### **Being (*ens*)**

Used infrequently by Swedenborg to mean an entity or distinguishable thing, also used in the phrase *ens rationis* to mean a purely mental construction. Contrast this with *esse*, the “soul” or essential nature of a thing.

### **Being (*esse*)**

The essential quality of a thing, reality itself, God’s fundamental essence, that is, divine love.

### **Bonds**

What a person loves, not in the sense of fetters but as binding the person to what he or she loves, restraining one from what is contrary. External bonds affect civic life; internal bonds affect spiritual life.

**Charity**

A spirit of caring, of disinterested service, a heartfelt delight in doing good to one's neighbor without any thought of recompense.

**Chaste**

A pure and clean attitude toward sex, predicated only of those who are married. True marriage love is said to be "chastity itself."

**Church**

Even this common word is used in an unusual sense to mean neither the spiritual life alone nor any one denomination or institution, but a realization of spiritual life either in an institution or an individual. A spiritual person is thus a "church."

**Church of the New Jerusalem**

The most generally used name of those churches that draw their essential interpretation of Christian doctrine from the theological writings of Emanuel Swedenborg. Often simply "New Church."

**Cognitions**

Sometimes translated "knowledges." It is used to mean facts organized into ideas, or deeper levels of knowing. Elliott retains it as an English word in his version of *Arcana Caelestia* defining it as "items of knowledge relating to interior things."

**Collateral Good**

A degree of goodness between natural and spiritual goodness, resembling each in part, but being essentially a natural love of spiritual things, thus not genuine goodness, but related to it.

**Conatus**

Often rendered as "endeavor." It generally refers to the energy behind actions. It can be a life attitude or mind-set, a constant impulse to strive for particular goals.

**Conjugal**

A word coined by an early translator to reflect Swedenborg's preference for the spelling *conjugalis* (instead of *conjugalis*). It refers to things belonging to marriage and the love married partners have for each other. Generally used positively.



**Connate**

Meaning literally “existing from birth,” it is sometimes used to refer to negative hereditary tendencies. It is also often used as synonymous with “innate,” that is, inborn, congenital.

**Conscience**

The faculty of distinguishing good from evil—not innate, but learned and thus not the same with everyone. Only the good have true conscience. Spurious conscience may be well-intentioned but will be based in part on fallacies of belief.

**Conscience Mongers**

Overly conscientious people or people who are hypercritical of others.

**Consummation of the Age**

Identifiable with the erroneous King James Bible phrase “end of the world,” this refers to the end or close of an age or era.

**Containant**

A rare word used by some early translators of Swedenborg, also rendered “continent” (not in the usual sense). It refers to a container or receptacle, sometimes metaphorically, as in stating that the mind is a “containant” of ideas.

**Continuous Degrees**

Levels or gradations, as from cold to warm, dark to light. Also called “degrees of breadth” or “horizontal levels.”

**Corporeal**

Often used as a substantive, to mean a bodily part or the part of the mind attached to the body. Bodily, physical, preoccupied with sensations and physical pleasures.

**Correspondence**

A concept basic to Swedenborgianism, correspondence is both a causal and a functional relationship between the Divine and all lower degrees of life. It is the law or mode of divine inflow into all of creation.

**Correspondences**

Things or entities that respond, match, agree, or are analogous to each other, as that the heat and light of the sun correspond to God's love and wisdom. Thus heat and love and light and truth are correspondences.

**Devil**

"The devil" for Swedenborg means the totality of the hells. A devil is an evil person after death. When contrasted with a "satan," satans intellectually confirm lust for evil in themselves; devils will to live them.

**Discrete Degrees**

Distinct levels, one higher than the other, as in the relationships of end, cause, effect. Also called vertical levels, degrees of altitude, and degrees of height.

**Distinctly One**

Oneness for Swedenborg is unity of purpose, not simplicity. Love and truth, for example, cannot exist separately in act, but still are distinguishable in their oneness, thus are "distinctly" or, better, "distinguishably one."

**Divine Human**

The central idea in the theology of the New Church, this term applies to the Lord Jesus Christ after the glorification of his human, thus divine love in human form—"all the fullness of Deity living in bodily form" (Colossians 2:9).

**Divine Natural**

The natural or lowest level of the inner nature or mind of Jesus glorified or made divine.

**Divine of the Lord (*Divini Domini, Divinum Domini*)**

Sometimes mistranslated "The Divinity of the Lord," this phrase is most clearly delimited in a passage in *Divine Providence* §259[3], which states, "There are three principles of the church: belief in the divine nature of the Lord, belief in the holiness of the Word, and the life that we call 'charity'." Earlier in the same work (§231[6]), in defining a sixth form of profanation, namely, those who

acknowledge the Word but deny the Divine of the Lord, such persons are then identified as those who blaspheme the Holy Spirit. Thus, Swedenborg here equates the “Divine of the Lord” with the “Holy Spirit.”

### **Divine Proceeding**

The Divine in the act of proceeding, thus the qualities of God emanating from him, equitable in some contexts with the Holy Spirit or Divine of the Lord.

### **Doctrine**

Used to mean (1) the process of learning, (2) a branch of learning or science, or (3) the teaching of the church on a particular point. Generally, this will be a teaching vital to living a truly religious life, and thus will be essentially practical. Thus, a “doctrine” could be defined as a set of truths for spiritual living placed in proper or orderly relationship to each other.

### **Domestic Good**

Used to mean the good tendencies that a person derives hereditarily from parents. It is not “saving” unless the person confirms the tendency in freedom. It is also called “domestic natural good” and “natural good.”

### **Efflux**

Output, a flowing out. The good and truth that flow into persons from God should in turn flow out into the world in the form of acts of love to the neighbor. God’s universal law is that influx is always according to efflux.

### **Emissary or Emissary Spirit**

An infrequent term in Swedenborg’s writings. Its use is sometimes confusing as he says in some places that these emissaries are called “subjects” or “subordinates.” Chadwick in his glossary has this entry at *subjectum*: “1. (in philosophy) That which is acted upon and is determined by something else, a subject.” But then they—the emissaries—in turn are said to act on others, and are thus called “subjects” because they are subject to their communities.

Thus, emissary spirits seem to be spirits that are used to communicate with beings on earth or spirits newly arrived in the spiritual

world. In short, they are agents (sometimes translated “missionaries”) or spirits who are not communicating on their own behalf but as agents of others. Swedenborg also speaks of their use by the hells, and even mentions an instance of an emissary spirit from another planet who enabled him to communicate with the people of that planet.

The concept seems best summed up in *Arcana Coelestia (Secrets of Heaven)* §5983, which reads in part: “In the other life one society cannot have communication with another, or with anyone, except through spirits who are sent by the societies. These emissary spirits are called ‘subjects,’ for through them as subjects the societies speak.”

### **End, Cause, Effect**

Used in the philosophical sense of goal or purpose, end is the love or intention of the will; cause is the means through understanding to achieve the purpose; and effect is the resulting action, speech, sensation, or production thus achieved.

### ***Ens rationis***

A purely mental construction, something existing only in the mind. Roughly equivalent in some contexts to will-o’-the-wisp or *ignis fatuus*. See “Being [*ens*].”

### **Evil**

Evil, regarded in itself, is severance from good or disordered good, separation from God, and opposition to the Lord and heaven. Thus, evil in a person is hell within that person.

### **Exinanition**

An emptying out of the spirit, a state of spiritual desolation. With the Lord, it was a state of humility in which his human was seemingly separated from the Divine within.

### **Faculty**

Used to mean (1) a physical resource, (2) a possibility or chance, (3) a propensity or ability, and (4) a mental quality. In this last sense, it is an endowment from God. By right use of these endowments, one is assured of the Lord’s presence.

**Fallacy**

A deceptive appearance. Least significant are fallacies of the senses (such as that the sun “rises”). Worse are those derived from one’s lower nature, being falsities that become conjoined with evil, due to lack of faith on the part of the person.

**Falsity of Evil**

Also called “falsity from evil.” A false idea or distortion of truth caused by an evil desire.

**Form**

Used in its philosophic sense of organization or an organic receptacle in which an essence appears. It does not relate to shape, but to the order, disposition, arrangement, and relation of the parts of an entity. Closely allied to function or use.

**Freedom**

To think and will from affection and to act freely according to what seems to be reasonable. If these are heavenly, the freedom is real; if infernal, it is only apparent, and is actually slavery. True freedom allows one to use self-compulsion.

**Genii**

Swedenborg’s term for evil spirits of the worst kind, acting malevolently on a person’s will, twisting desires to evil purposes. Contrasted with those evil spirits who strive to make truth appear as falsity and vice versa.

**Genius**

A person’s disposition or character type; the talent, inclination, quality, or spirit of a person or group of persons.

**Glorification**

The process by which the Lord Jesus Christ gradually put off the merely human things of all planes of his being and made them divine. Also used to mean the establishment of a divine consciousness in the Lord’s mind, so that he became life itself.

**Good**

Used to mean goodness or a good thing, it is generally defined as the affection of thinking and acting according to divine order.

Thus, it is a quality of love to the Lord and the neighbor involving use. Good in humankind is relative to God's divine good.

### **Good of Truth**

A state reached by truth in an individual in which it expresses itself in acts of love, whereby the truth becomes good. It is also called "spiritual good."

### **Grand Man**

The Latin *maximus homo* ("greatest man"), translated by Dole as "the universal human," refers to the entire heavens as the "body" of the Lord, or the Lord's kingdom, including heaven and the church on earth. Sometimes used to mean the Lord himself.

### **Gymnasium**

In common European usage, a secondary school. Swedenborg used it to refer to schools or gatherings in the spiritual world where members of groups discuss ideas and exercise their minds.

### **Hereditary Evil**

Although often used without apparent qualification by Swedenborg, he in fact rejects the traditional view of hereditary evil and insists that we inherit not actual evil but tendencies toward evil, which we may either confirm and adopt or refuse and reject as adults.

### **Historical Faith**

"Faith" based only on tradition or on the beliefs of others, thus not truly faith at all but only the appearance of faith. (See the related term "Domestic Good.")

### **Humiliation**

Not used in the modern sense of embarrassment, but to mean a state of humility, in which people acknowledge that any good or truth that seems to be their own is really the Lord's in them. Also used of the Lord in his states of spiritual emptiness.

### **In**

Often used in the sense of "engaged in" or "in a condition or state." Thus we read of a person's being "in good," or "in an affection of

good,” etc., meaning in a state of goodness or in a state in which one loves doing that which is good.

### **Influx**

Meaning inflow or input or influence, this term is used to describe the fundamental concept that all power to act flows into all of creation from God, constantly and unceasingly.

### **Innocence**

The Latin root means harmlessness. Spiritual innocence is an inner willingness to be led by the Lord rather than by self. This quality is adjoined to the person and serves to help lead the person to heaven.

### **Insinuate**

Used in the basic Latin meaning as introducing or instilling something subtly, rather than openly. To assign to an interior position without the recipient’s being fully aware of the process.

### **Intercourse**

An older translation of *commercium*, meaning interaction, association between persons or things. Used also to refer to how a person’s soul and body communicate and generally interact. Occasionally used to mean sexual union.

### **Iterated Marriages**

Repeated marriages, remarriage.

### **Jealousy (*zelotypia*)**

A word used by Swedenborg only in one chapter of *Marriage Love* to mean love of protecting what is precious, especially marriage love. He admits there is a wrong jealousy, but his emphasis is on the positive side. He calls it the zeal of zeals—the true type of zeal.

### **Limbus**

Also translated “envelope” or “border.” Used to mean a border drawn from nature and retained after death (in some form not clearly delineated) to give one fixity, stability, and permanence in the spiritual world. A complex concept not easily defined.

**Lower Earth**

In Swedenborg's detailed description of the spiritual world, the lower earth is a region below or inferior to the world of spirits but above or superior to hell.

**Man (*homo, vir*)**

Latin has two words for "man": *homo*, a person (male or female), humankind, the Lord as the essential person; and *vir*, a male human being.

***Maximus Homo***

See "Grand Man" and "Universal Human."

**Media**

Often singular, medium. Means, things that go between. An intermediary which derives something from each of two entities and has the effect that, as a person draws near to one, the other becomes subordinate. See *Secrets of Heaven* §3913 for an example.

**Memorable Relations**

Also "memorabilia," "memorable occurrences." Stories or accounts of otherworld experiences that Swedenborg appended to or interspersed in chapters of his late works.

**Merit, Meritorious**

The connotation of these words in common usage is generally positive. However, in Swedenborg's use, they almost always mean merit-seeking, expecting a reward of money or prestige (merit) for any seemingly charitable or kindly action.

**Modification**

Used in some of the pre-theological works as a concept that connotes all the modes of communication throughout nature. The idea was incorporated into and subsumed in the later doctrine or concept of correspondences.

**Most Ancient Church**

This term refers to the earliest prehistoric civilization as it related to the Divine. Linked symbolically with the Genesis accounts of Creation and the Garden of Eden.



**Natural Man**

Not generally used to mean the total person, although it can mean a person whose interests are mainly worldly. More often it refers to the lowest level of the human mind in any individual.

**Naturalist**

Used only in the pejorative sense of a person who believes in nature instead of in God, that is, a materialist. Naturalism, similarly, is defined as belief in nature as the source of all religious concepts.

**Neighbor**

Not at all confined to “the person next door,” the distinctive idea is that good from the Lord is the neighbor, and each person is neighbor in the degree in which he or she receives that good. The Lord, the church, one’s country, etc., are all neighbors.

**New Church (1)**

Used in general of any new state of God-human relations; also used to refer to a church era that will acknowledge and worship the Lord alone, hold his Word holy, love divine truths, and reject faith separated from charity.

**New Church (2)**

The popular identifying name of any organized religious group that adheres to the doctrines found in the theological writings of Swedenborg.

**New Jerusalem**

The symbolic city described in the Bible in the last chapters of the book of Revelation. It was early adopted by Swedenborgians to identify their church with the church signified or symbolized by the heavenly city.

**Own**

Used by some translators to render both *suus* and *proprium*—in the latter case as if it were a noun. This refers to self, living from and for self, sense or feeling of selfhood, a necessary illusion of self-guidance in human regeneration. See “*Proprium*,” below.

**Pellicacy**

From *pellex* (a concubine or mistress), state of keeping or living with a mistress.

**Permissions**

Identified by Swedenborg as a part of divine providence, permissions or tolerations are things allowed or tolerated but not necessarily desired by God. Not to tolerate such undesirable actions would infringe on human freedom.

**Proprium**

See “*own*,” above. This feeling of selfhood, in addition to its basic meaning, has many variant senses, as proprium that is angelic, diabolical, human, divine, infernal, intellectual, voluntary, etc.

**Pure Intellect**

In the pre-theological work *Draft of a Rational Psychology*, Swedenborg defines this as a faculty that gives persons the power to think and reason and that also governs all the processes of the organic body with an intuitive wisdom derived from God.

**Ratiocination**

Often, unfortunately, translated as “reasoning,” this refers to the process of drawing false inferences, false reasoning, a false deduction. Very close in meaning to the contemporary psychological connotation of “rationalizing.”

**Rational**

Most often used as a substantive, a mental plane on which light from heaven illuminates what is in worldly light. The highest level of the conscious mind. Rational truth is spiritual truth about natural things.

**Redemption**

Not used in the usual sense of “to buy back,” redemption means the subjugation of hell and reordering of heaven as a result of Christ’s whole life process. It is thus that which makes individual salvation possible to the believer.

**Reformation**

Used to describe a part of the process of regeneration, this involves putting one's outward life in order. One is led by truth to good in a state of obedience in which truth predominates. It is preparation to receive a new will from the Lord.

**Regeneration**

In a broad sense, the entire process of rebirth. In a restricted sense, that part of the process that follows reformation, being chiefly the forming of a new will in the person by the Lord. Also, rarely, the goal of the process.

**Remains**

Impressions of love and truth deeply implanted in a person by the Lord in ways unknown and "remaining" with the person from infancy through the rest of life, serving as a basis for rebirth. Also translated "remnants" or "remnant states."

**Remnant States**

See "*remains*."

**Repentance**

The first stage in rebirth, involving confessing sins to God, and praying that they be forgiven, followed by a sincere effort to lead a new life according to precepts of true charity and faith.

**Representative**

A natural object, a person, or an action used to symbolize a spiritual idea or that spiritual idea itself. Also the presentation of an idea in visible form in the spiritual world.

**Ruling Love**

The strongest love in a person that dominates his or her life. Just four possible ruling loves are named: (1) love of God, (2) love of the neighbor, (3) love of self, (4) love of the world. Only (1) and (2) are considered acceptable ruling loves for a regenerating person.

**Satan**

See "*devil*." An evil spirit who intellectually confirms lusts of evil. Also used as a name of "the evil one" (even though Swedenborg did not believe in one prime devil or prince of darkness).

**Scientific Truth**

A poor translation of *verum scientificum*, given that the term seldom refers to “science” as we know it, but to facts, data and truths gained from the study of nature and from the literal sense of Scripture.

**Scientifics**

See “*scientific truth*” above. Knowledges, facts, data.

**Scortatory**

Descriptive of promiscuous sexual behavior or whoredom. A “scortatory marriage,” for instance, would be one in which the partners feel free to commit adultery.

**Sensuous**

Also sensual, sensory, and sense-oriented (of people). Not exclusively sexual in connotation but characterized by concentration on the senses in general; that which is apprehended by the senses. The lowest of the planes of the natural degree of the mind.

**Series**

Connected sequence, train of thought. In the pre-theological works, the terms “series and society” and “series and degrees” referred to hypotheses later subsumed in the theological concept of degrees.

**Significative**

Something that carries or points to a spiritual meaning. Having a special meaning, significant. Used at times in distinction to representatives and correspondences.

**Society**

Association with a group of people, a group of people living together, a community, a group of spirits or angels in the other world. Also often used by Swedenborgians to refer to their local church organization or congregation.

**Sphere**

Every person, we are told, is encompassed by an emanation reflecting the sum of the person’s loves. Generally, this is undetectable on

earth. One's sphere is, however, detected by all in heaven and is the basis of association or avoidance.

### **Spiritual World**

A term referring in general to the other world or abode of persons after death. Not to be confused with the World of Spirits, Swedenborg's name for the first state one enters after death, midway between heaven and hell.

### **Storgé**

A word borrowed from Greek meaning love for infants, especially the love felt for them by their parents. Also translated "parental love" and "parental affection."

### **Subject**

In addition to its common usages, also used in the philosophical sense of that which underlies an activity or kind of behavior. Charity, for instance, must have a "subject," that is, a personality that embodies, feels, and exercises charity. For further information on this term, see *emissary* above.

### **Temptation**

Not used in the sense of allurement or an impulse to do wrong, it refers to an assault on a person's ruling love that tries to test the person—an inner conflict that both reveals one's character and offers opportunity to strengthen it.

### **Theosophical**

Used by early followers of Swedenborg as part of the name of a society to promote his ideas, but soon dropped owing to the negative connotations that "theosophy" took on. Still used by some European writers to refer to Swedenborg's theological ideas.

### **Transflux**

Flowing through, flowing throughout. Also used negatively to refer to the way good from the Lord flows through some persons without effect, as water flows through a sieve. Persons in which this occurs are said to be without conscience.

**True**

In an absolute sense, the true (as a substantive) is the form and means of divine love. In a relative sense, it is the perceiving and effecting function of individual human love.

**Truth of Faith**

A true idea that is part of a person's faith but that has not yet been put to use in the person's life. It is used in contrast to the "good of faith," which is the goodness that comes from living one's beliefs.

**Truth of Good**

Swedenborg once suggested as alternative wording the "wisdom of love," noting that wisdom is unattainable unless one has a love or desire to be wise. The wisdom that can result from this love is the "truth of good."

**Ultimate**

Last in sequence, lowest, most external, final, most remote. Not used by Swedenborg to mean "greatest."

**Universal Church**

Also "the church universal," referring to the church as it exists everywhere, transcending church organizations. A truly ecumenical concept, referring to all sincere people of faith of every religion.

**Universal Human**

Dole's translation of *maximus homo*. See "Grand Man" above.

**Use**

Useful activity, a function that serves a purpose, often synonymous with good. It regularly implies service where there is a real desire to serve. Thus, a "good of use" is a purpose, attitude, or deed that has this appropriate content or motive.

**Vastation**

A state of desolation, a consummation, an emptying out. It refers to the process in the world of spirits whereby external evils and falsities are removed from the good, and hypocritical goods and mere knowledges are removed from the evil.

**Vessel**

Each human is said to be a “vessel” that receives life from God, not as a mere container but as an organic form that reacts with or against any influx impinging on it.

**Will and Understanding**

Also “intentionality and discernment,” “the voluntary and the intellectual.” These are the two comprehensive aspects or faculties of human personality: will, including all volitional functions and serving as receptor and reactor to divine influences; and understanding, including all discriminating functions and serving as that which instructs the will and executes its intents.

**Wisdom**

Seldom used to refer to possession of great knowledge, this term is usually predicated only on life. It consists of perceiving, willing, and doing what is true from love. A wise person has a constant desire for doing good based on truth. Or, wisdom is simply living according to the truth one knows, without any quantitative restriction.

PART 4

*Selected List of Key  
Swedenborgian Concepts*





## SELECTED LIST OF KEY SWEDENBORGIAN CONCEPTS

As observed in Part 1 of this book, Swedenborg's lifetime literary output is generally divided by his followers into pre-theological writings and theological writings. The first division—generally called his period of science and philosophy—comprises works written between 1716 and 1745. The second division—generally called his period of theology—comprises works written from 1745 to the end of his life in 1772 (although the work regarded by most Swedenborgians as his first revelatory work, *Secrets of Heaven [Arcana Coelestia]*, was published between 1749 and 1756, in eight volumes).

There is no universal agreement as to which of the concepts developed in his first period were carried over and adapted as part of the theological system in his second period. Some followers would claim that there is no real connection between a pre-theological idea and any apparently similar theological idea, arguing that everything written by Swedenborg, and identifiable as “doctrine of the New Church,” “was received from the mouth of the Lord alone,” and thus is not properly classifiable as a further development of any of the seer's own thoughts. One defense that appears to be of this sort, for instance, cites a sentence from a late posthumous and fragmentary work of Swedenborg's (see *Sketch for a History of the New Church*, 1770), which reads, “3. The books are to be enumerated which were written, from the beginning to the present, by the Lord through me [*a Domino per me*].” (It should be noted, incidentally, that no such enumeration was ever done by the author.)

Probably the majority of Swedenborgians worldwide would not impose such severe restriction on the relationship between the thought content of the two major periods in Swedenborg's life.

It is this editor's contention that Swedenborg's thought process was developmental and interconnected throughout his lifetime and that the uniqueness of his theological writings did not involve some artificial suspending of the author's usual mental processes during his revelatory period, making a mere amanuensis of him; rather, the knowledge he received through this unique revelation (however one defines that word) was apprehended or grasped mentally by him, processed and stored in his memory in a normal way, and then written (and often edited and rewritten by him, even as you and I might do).

The following entries are divided into four sections: (1) key concepts in the pre-theological works which are relevant to the history of science and philosophy; (2) key concepts that bridge the two periods of the author's life, mainly being those concerned with "life essence" and with "relationship"; (3) key concepts unique to the theological writings; and (4) key concepts about humankind and our intended destiny.

In compiling these, the editor has unabashedly drawn on a wide range of resources, both published and unpublished, with no effort whatever to identify any or all antecedents (which would be difficult or impossible to do in many instances anyway). The principal concern is to offer to the reader the best summaries possible in the most concise compass.

## **1. Pre-theological Concepts Relevant to the History of Science and Philosophy**

The entries that follow are in roughly chronological order and are a careful selection of (1) what some biographers have sometimes overzealously called "inventions" but which were more often than not ingenious applications of well-known mechanical principles; (2) pioneering studies and practical applications in mathematics, astronomy, mechanics, geology, mining engineering, and chemistry; (3) basic researches in human anatomy and brain physiology; and (4) rudimentary findings in various aspects of philosophy. Each will be dealt with in barest outline. Readers are referred to the index and the bibliography sections of this book for information as to where to find fuller treatments of these key concepts.

**A Pneumatic Gun (1714)**

Swedenborg sent to his father a plan of a machine he said could discharge ten thousand shots per hour, with a force almost equal to powder guns. (See letter to Benzelius, August 9, 1715, in Alfred Acton, ed. and trans., *Letters and Memorials*, vol. 1 [Philadelphia: Swedenborg Scientific Association, 1948], 65). A useful illustrated reference work for thoughts on Swedenborg as an inventor is Alfred Acton, ed. and trans., *Mechanical Inventions of Emanuel Swedenborg* (Philadelphia: Swedenborg Scientific Association, 1939), particularly pps. 16–17.

**Flying Machine (1716)**

A “sketch of a machine to fly in the air” was published by Swedenborg in *Daedalus Hyperboreus*, no. 4. A drawing of this was found among Benzelius’s papers, and a model made on the basis of this drawing by Gustav Genzlinger is in the Smithsonian Institution, Washington, D.C. A small book about this machine was prepared by Henry Soderberg, a retired vice president of Scandinavian Airlines: *Swedenborg’s 1714 Airplane* (New York: Swedenborg Foundation, 1986).

**First Algebra in Swedish (1718)**

In 1712 Swedenborg had written, “I am now busy working my way through algebra and higher geometry.” The published work was reviewed favorably in contemporary journals.

**Finding Longitude by the Moon (1718)**

This was a preoccupation of the author for a number of years, as it was at this time for many naval engineers and sailors. It is not clear to this editor how valid his proposed method was.

**Docks, Canal Locks, and Saltworks (1719)**

As Christopher Polhem’s assistant, Swedenborg took an active part in the construction of naval docks at Karlskrona and the early stages of the canal connecting the Baltic and North Seas. He published several short papers on these works.

**Height of Water and Strong Tides (1719)**

This is evidence of our author’s pioneering studies in the burgeoning science of geology. For the most part, he rightly interpreted such things as potholes, stalactites, and the direction of kames.

A. G. Nathorst, the paleobotanist, wrote, “Swedenborg’s contributions in the field of geology are of such significance and scope that they alone would have been sufficient to have secured him a respected scientific name.”

### **Small Tremulation (1719)**

“Anatomy of our most subtle nature, showing that our moving and living force consists of vibrations.” This early study is fundamental to concepts of both human anatomy and psychology. One of the insights in this work, which predates conclusions of later physiologists, reads in part as follows: “It frequently happens that a person falls into the thought of another person, that he perceives what another is doing and thinking, that is, that his membrane trembles from the tremulation of the other person’s cerebral membranes, just as one string is affected by another, if they are tuned in the same key.”

### **Chemistry (1721)**

At this time, chemistry was just emerging out of alchemy, and such basics as the composition of air and water and the nature of heat and fire were as yet unknown. All metals were regarded as compounds of salt, sulfur, and mercury. This, in part, was the background of Swedenborg’s 1721 publication. Some of his initial assumptions—for instance, that in the geometrical relations of particles, we have the complete explanation of properties of natural substances and physical phenomena—cannot, of course, be maintained, and the work in general is obsolete. But it has both interest and historical significance, if only for the evidence it gives of early grappling with problems of molecular physics and the genesis of varieties of matter.

### **The “Simple” or First Natural Point (1734)**

Difficult as this concept from Swedenborg’s *Basic Principles of Nature (Principia)* is to express in technical philosophical language, let alone layman’s language, it is a little understood and as yet little celebrated philosophic concept that is fundamental to any creational and causal view of reality.

In this hegemonic study, Swedenborg places the primal generative force from the infinite in a conatus toward spiral motion. Being circular in all its dimensions, it is seen as one perpetual entity

possessing the highest perfection, greatest complexity, and mightiest capabilities. This primary movement connecting the finite with the infinite is called the “simple,” or first natural point. It means, in fact, the disposition of the infinite itself to produce creation. It is at the root of Swedenborg’s philosophy of causality.

### **Nebular Hypothesis (1734)**

In most histories of science that this editor knows of, the so-called nebular hypothesis about how the solar system might have been formed is generally attributed to Pierre-Simon de Laplace (*Exposition du système du Monde*, Paris, 1798) and Immanuel Kant (*Allgemeine Naturgeschichte und Theorie des Himmels*, Königsberg and Leipzig, 1755).

In a commentary on Swedenborg’s formulation of a nebular hypothesis in his *Basic Principles of Nature (Principia)* (1734), Samuel Beswick wrote in part, “. . . when Kant was only ten years old, Swedenborg had formally given the same ideas and views of creation—expressly calling his essay ‘The Theory of the Sidereal Heavens.’”

Svante Arrhenius wrote in his *Cosmologica*, 1908:

If we briefly summarize the ideas which were first given expression to by Swedenborg, and afterwards, although usually in a much modified form—consciously or unconsciously—taken up by other authors in cosmology, we find the following:

The planets of our solar system originate from the solar matter—taken up by Buffon, Kant, Laplace and others.

The earth and other planets have gradually removed themselves from the sun and received a gradually lengthened time of revolution, a view again expressed by G. H. Darwin.

The earth’s time of revolution, that is to say, the day’s length, has gradually increased—a view again expressed by G. H. Darwin.

The suns are arranged around the Milky Way—taken up by Wright, Kant and Lambert.

There are still greater systems, in which the Milky Ways are arranged—taken up by Lambert.

### **Metallurgical Innovations (1734)**

Concurrent with his writing of *Basic Principles of Nature*, Swedenborg also issued two large tomes on metallurgy, one dealing with iron, the other with copper. These works were recognized at once as standard works of reference and received the highest commendation in the scientific press.

### **Cerebral Cortex and the Soul's Activity (1740s)**

At the International Swedenborg Congress in London in 1910, Martin Ramstrom, professor of anatomy at Uppsala University, spoke on Swedenborg's concept that the cerebral cortex was the seat of psychological activity. Later that year, Ramstrom issued a greatly expanded monograph to the university that went a step further, concluding that Swedenborg viewed the cerebral cortex as the seat of all the activities of the human soul.

In his summary, Ramstrom states that Swedenborg's hypothesis that the cerebral cortex is the seat of psychological activity has been essentially corroborated. That Swedenborg, with a methodology that did not include exact methods of investigation, had arrived at almost the same result as had been attained in Ramstrom's time marked his work as a work of genius.

An article in the *Journal of the American Medical Association* 206, no. 4 (1968) by John Harold Talbott, titled "Natural Scientist, Neurophysiologist, Theologian," explains that Swedenborg was not only a theologian but also a pathfinder in medicine. This laudatory essay was once kept in print by the Swedenborg Foundation.

### **Anticipation of Kantian Ideas**

Immanuel Kant published a curious diatribe against Swedenborg in 1766. There is no clear agreement among Kantian scholars as to why it was written. In a lengthy and informed introduction to his translation of Kant's *Traume eines Geistersehers*, John Manolesco states, near the end, "That Kant was a secret believer, perhaps even a would-be disciple of Swedenborg is much more plausible than his alleged fear of ridicule. He would never have wasted his time on studying the bulky *Arcana Coelestia* (*Secrets of Heaven*), if, as Cassirer himself remarked, there had not been a direct and strange connection between Swedenborg's thought and his own." The most complete monograph (including translation) of Kant's *Dreams of a Spirit-Seer* can be found

in *Kant on Swedenborg*, translated and edited by Gregory R. Johnson (West Chester, Pa.: Swedenborg Foundation, 2003).

This editor, in his second Australian lecture tour in 1980, gave one talk on “Some Thought Affinities between Immanuel Kant and Emanuel Swedenborg.” The interested reader is referred to the publication that contains this lecture: *Swedenborg and 20th Century Thought* (Sydney: Swedenborg Library & Enquiry Centre, 1981). Here let it suffice to note briefly some of the concepts dealt with.

(a) *Time and space*. Stephan Korner wrote that for Kant, “to use a very crude analogy, space and time are the spectacles through which our eyes are affected by objects. The spectacles are irremovable.” Swedenborg wrote in *Secrets of Heaven* §7381 (*Arcana Coelestia*), “Man can in no wise think without the idea of time and space, which adheres to almost everything which he thinks; if the idea from time and space were taken away from man, he would not know what he thinks and scarcely whether he thinks.”

(b) *Relationship of space/time to God*. Swedenborg solved the problem to his satisfaction by defining natural time/space and spiritual time/space differently. Kant tentatively dealt with it by positing different modes of intuition of time/space: only God has original intuitions, while all creatures have at best derivative intuitions.

(c) *Definition of “good.”* Under his proposition that “nothing can possibly be conceived in this world, or even out of it, which can be called good without qualification, except a good will,” Kant wrote that “a good will is good not because of what it performs or effects, not by its aptness for attaining some proposed end, but simply by virtue of the volition.” Swedenborg wrote that “the internal of a person, and heaven in a person is charity, that is, willing well to another” (*Secrets of Heaven* §4776). And elsewhere, “goodwill’ is benevolence toward others; . . . ‘good works’ are good actions that result from benevolence; . . . goodwill and faith are transient and exist only in our minds unless . . . they culminate in actions and become embodied in them” (*True Christianity* §421).

(d) “*Ideas concerning the summum bonum.*” Kant, after noting that the realization of the *summum bonum* requires a progress *ad infinitum*, goes on to state that this endless progress “is only possible on the supposition of the immortality of the soul.” There are many very similar statements in Swedenborg. The thought is



summed up where he writes, “Regeneration begins in a person but never ceases, being continually perfected, not only while he lives in the world, but also in the other life to eternity; and yet it can never arrive at any such perfection that it can be compared to the Divine.”



## 2. Concepts Bridging the Pre-theological and Theological

### “Life Essence”

Swedenborg’s developing idea of the nature of our “life essence” can be delineated into two distinct phases or stages. These correspond in general to the periods before and after his illumination, that is, the opening of his spiritual senses and the consequent access this gave him to the spiritual world. The doctrine of the former period is found principally in works written in the 1740s, namely, the published work *Dynamics of the Soul’s Domain (Economy of the Animal Kingdom)*, published in two volumes in 1740 and 1741; and the posthumous works *Draft on the Fiber (The Fibre)* (written around 1742), *A Draft of a Rational Psychology (Rational Psychology)* (written before or in 1742), and several of the short works found in the volume *Psychological Transactions and Other Posthumous Tracts (1734–1744)*, trans. Alfred Acton, 2nd ed. (Bryn Athyn, Pa.: Swedenborg Scientific Association., 1984).

The various treatments of the life essence concept are all concerned with Swedenborg’s protracted search for the soul. In this search, the life essence and relationship concepts overlap because both are germane to his quest. In the former of these, our author uses the traditional term “animal spirit” (which dates back at least to the middle of the sixteenth century), but redefined by him. The common seventeenth-century adjective *spirituous* is used by Swedenborg in the phrase “spirituous fluid,” often used seemingly as synonymous with “animal spirit,” and both terms often interchangeable with “soul.” He also uses the multi-meaning word

“fiber” in a way related to one of its usual meanings but again uniquely defined, especially in his phrase “the simple fiber.” Finally, in a tradition that dates back at least as far as Galen, Swedenborg links “a certain most pure fluid” with the blood, noting that “this fluid is the third degree above the blood.”

During this period of his researches, Swedenborg was convinced that the universe was essentially mechanical and therefore that a mathematical philosophy of universals had to be devised, noting that such a philosophy would be “in a manner, the one science of all the natural sciences, because it is the complex of all.”

At the same time, he was concerned with the perennial philosophic question, usually called the “mind-body problem,” the essential ingredient of which revolves around the question “How does the mind (soul) communicate with the body?” It is of at least passing interest that, in the published 1740 work, Swedenborg states that “the communication of operations between the soul and the body must be explained either by *Physical Influx*, or by *Occasional Causes*, or by *Pre-established Harmony*.” In one of his last published works in the theological period, *Soul-Body Interaction*, 1769, he reaffirms this same premise.

### **Relationship**

Under this subheading, it becomes necessary to add to the works listed in the section above as sources of the ideas to be mentioned, the following treatises from this period: *The First Draft of Three Transactions on the Brain*, vol. 1, written in 1738; *Draft on the Reproductive Organs*, written around 1743; *Draft on the Five Senses*, written before or during 1744; and *Draft of a Hieroglyphic Key*, written around 1742 (all published posthumously); and *The Soul's Domain (The Animal Kingdom)*, published in 1744–1745.

*Universal mathesis*, or a universal mathematical philosophy (dealt with briefly above) must be called the first and most persistent concept of relationship that was considered essential by Swedenborg in his pre-theological period. At the same time, he became aware that several other subordinate or coordinate concepts had to be developed if he were to be enabled to “climb from effects to principles, from the body to the soul.”

In the work on reproductive organs, Swedenborg names these

doctrines or concepts as those of forms, order, and degrees; society of coordinates (also called series and society); representations and correspondences; and modification. Add to this the concept of influx, which he discussed elsewhere, and we have six “new” doctrines to be developed in the 1740s. We find, however, in his later thought development that both this list and the titles in the list were pleonastic and that they proved reducible to three at the most—correspondences, degrees, and influx, these being terms typical of the writings of the theological period.

For a reasonably brief survey of the development of these complex concepts (which includes several references to other helpful related studies), see William R. Woofenden’s Ph.D. dissertation, “Swedenborg’s Philosophy of Causality,” pp. 40–98. (This dissertation was published in *The New Philosophy* 93–94 [1990–1991]. The survey referred to here, chapter 2, may be found in vol. 93, no. 2 [April–June 1990]).

What seems clear is that much of the painstaking development of concepts in his pre-theological period proved fully usable and adaptable to the new revelatory content of Swedenborg’s theological period. What seems equally clear is that there is still ample room for a number of fruitful studies of this transition period in his life that could easily qualify as topics for academic theses.



### 3. Theological Concepts

In preparing to write this section, I gathered from my study bookshelves half a dozen of what I consider to be among the best of the dozens and dozens of summaries that have been published of the theological concepts found in Swedenborg’s works. What struck me immediately is that no two such works seem to have approached the task in the same way! The descriptions that follow are not intended in any way to be critical of any of these good and useful works, but simply an effort to call to the reader’s attention how very different they are in structure.

Warren’s *Compendium*, for instance (the largest of the lot), has thirty-six major divisions, the logic of which, I must confess, has

always eluded me. Ager's *Path of Life*, although a much smaller book, has twenty-seven chapters, treating the subjects in a manner and order not even remotely like those of Warren. Swift's *Manual of the Doctrines of the New Church*, quite a small book, has sixteen major divisions, roughly paralleling the chapter topics in Swedenborg's *True Christianity (True Christian Religion)*. Synnestvedt's *The Essential Swedenborg* has only two main parts, the first having ten subdivisions, the second having seven, but one of these latter is further divided into eleven sub-groupings. Dole's *A Thoughtful Soul: Reflections from Swedenborg*, one of the most recent and a relatively brief compendium, has ten chapters, with titles not in any way whatever resembling those of any of the other compilations named.

Thus, I feel in good company to state that, in the very brief summaries of concepts that follow, I have chosen (in a not untypical Swedenborgian mode) to go my own way and divide them into four main categories of concepts revealed to Swedenborg: (1) about God, (2) about the Spiritual World, (3) about God's Word to us, and (4) about ourselves and our intended destiny. In doing this, I also notify the reader that I make no claim that I am presenting a complete list of Swedenborg's key theological concepts.

As noted in the introduction to this part 4, a number of the words and terms used to identify the concepts will be quite familiar traditional and biblical terms. But the reader is again alerted to the fact that, although Swedenborg seemed to like to use such familiar terms, almost without exception he redefined them to be in essence *new and unique theological concepts*.

At the same time, this is not to argue that Swedenborg devised a new religion. The approach we find in his writings is clearly and identifiably *Christian*. But what is heralded is a *new Christianity*, a renewal and purifying of the Christian religion, with the primary doctrine that God is one, both in essence and in person, and that the Lord Jesus Christ, risen and glorified, is that one God.

### **Revelations about God**

The divine life is the one and only life. The Lord alone is love itself because he is life itself. Swedenborg consistently uses the word Lord

to mean the Lord Jesus Christ, risen and glorified. People on earth and those in the spiritual world are only recipients of that life.

There are two constituents in the essence of God, namely, love and wisdom. There are three properties that constitute the essence of his love, namely, to love others outside of itself, to desire to be one with others, and to render them blessed from itself.

Divine love and wisdom are not in their essence thinkable, for they are infinite and thus transcend comprehension. But in their correspondential appearances, they are thinkable. To the eyes of angels, the Lord appears as a sun, from which spiritual heat and light go forth. Thus, by analogy, angels are able to think and know that they are sustained by this spiritual light and heat, that is, divine love and wisdom that constantly emanate from God.

By correspondence, this analogy is also usable by persons on earth, who are able to think that, just as nature is sustained moment by moment by the heat and light of the physical sun, so they are sustained spiritually by the divine love and wisdom of the Lord.

The Lord is the universal human. The Lord Jesus Christ, who alone is fully human and from whom angels, spirits, and earthly inhabitants are called collectively “human beings,” by his influx into heaven causes the entire heaven to represent and resemble a single person. By analogy, only that which is heavenly in nature in persons on earth is truly human.

The God of the new Christian church is the one visible God, in whom is the invisible, like a soul in its body. No person could be conjoined with God if this were not so, for all conjunction between God and persons must be reciprocal, and such reciprocation is impossible except with a visible God.

Similarly, in all the heavens, there is no other idea of God than that he is a person, and that person is the Lord. Paul’s insight in his letter to the Colossians (2:9) was verified to Swedenborg: that in Jesus Christ, risen and glorified, dwells all the fullness of the God-head bodily. People both on earth and in heaven can know this.

Biblical passages concerning the trinity in God are phrased in symbolic language. There is a divine trinity, but it is in the one person of the Lord, its distinguishable aspects being understood as soul, body, and resultant activity. By analogy, there is a trinity in each person, which taken together constitutes one person: the soul,

the body, and the activity that results as the soul acts through the body. But this is a finite trinity because people are recipients or “organs” of life. In the Lord, the trinity is infinite and thus divine because the Lord is life itself even as to his human.

Wherever, in the Word, Father, Son, and Holy Spirit are referred to, the distinguishable aspects of God’s nature are involved. The unity of God in which there is a trinity, or the one God in whom there is a trine, does not exist separately in the Father or the Holy Spirit, but in the Lord alone, since the “Father” or “soul” of God and the “Spirit” or “activity” of God exist in and come forth from the Lord only. Therefore, any biblical account that seems to refer to God, Christ, or the Holy Spirit as separate beings is to be understood symbolically and analogically. Thus, the insight will be into some aspect of the nature and activity of the one only God, not to that of two or more separate divine beings.

Divine love is the source and sustainer of all creation. Spiritual things can come forth from no other source than love, and creative love can come forth only from the Lord, who is love itself.

The universal purpose of all creation is that there be an eternal joining of the Creator with the created universe. This would not be possible unless there were in that creation beings in which the divine nature can “dwell,” because of the affinity of such persons with the divine. Thus, everything has been created for the use of persons; consequently, the uses of all created things ascend by degrees from outmosts to persons and through persons to God. This has been called the “circle of life.”

The specific purpose of creation is that there may be an ever-expanding heaven of angels from the human race, capable of receiving and returning God’s love to eternity.

Contrary to one persistent theological idea, God did not create the universe out of nothing. Nothing can be made out of nothing. All things have been created out of a substance that is substance itself. That substance is divine love. It is from this source alone that all things are formed and sustained.

God created the physical universe to serve both as “clothing” to spiritual realities and as a plane on which persons can, if they will, become of their own free will spiritual and potentially angelic beings.

When there was no longer any genuine humanity on the natural plane, and humankind was on the verge of self-destruction—that is, when the capability of receiving life and light out of heaven was nearly lost—God finited his infinity and came into the world in the person of Jesus Christ. The humanity the Lord “put on” from the amenable, completely normal human mother Mary had the same potential infirmities that were afflicting the human race. But by drawing on the divine potential dwelling within, Jesus gradually, methodically, and completely faced and overcame the powers of the hells, restoring for all time a balance between heavenly and hellish forces impinging on persons on the earthly plane. This lifelong process of the Lord is what constitutes redemption, making individual salvation possible now and for all time.

### **Revelations about the Spiritual World**

There is a real and eternal spiritual world. Its three distinct divisions are heaven, hell, and an intermediate world of spirits.

Death is an orderly and necessary step in life. When a person’s body is no longer able to perform its functions in the natural world, functions that correspond to human thoughts and affections, the person is said to “die.” The person does not die, but is merely separated from the bodily part given for use on this earthly plane. The *person* continues to live, for a person is not a person because of the body but because of the spirit. It is the spirit or soul that thinks in a person, and thought together with affection is what constitutes a person. Thus, death is merely a person’s passing from one world into another.

As soon as one’s life signs have ceased, the person is immediately resuscitated in the world of spirits. This is done by the Lord through the instrumentality of the highest angels. Then, the person is guided through a process of self-examination and self-understanding and is finally able of his or her own volition to choose an eternal home, either in heaven or in hell. No one is “rewarded” by being given entrance to heaven; nor is anyone “punished” by being condemned to hell. All in heaven and in hell are in their respective domains by their own free choice.

After death, there is granted to every person ample means to amend thoughts and affections. All are taught and led by the Lord

by means of angels; and as they are then conscious that they are living a life after life and that there is a heaven and a hell, they are all at first receptive of truths.

But those who while living in this world did not acknowledge God and who made no effort to shun evils as sins against God soon grow weary of hearing truths and withdraw as a matter of choice. In short, providence makes it possible for all to be “saved,” that is, to choose heaven, and the person who does not so choose is alone responsible.

The term *spirit* is used to mean one who is temporarily in the first state after death called the world of spirits. The term *angel* means one who has finished the process of education and self-emption and has thus been enabled to find a suitable place in heaven. Those who choose a place in hell are called either *satans* or *devils*.

When the spirit of a person first enters the world of spirits, his or her face and tone of voice closely resemble those the person had in the world. But subsequently the face and other features and actions become quite different, gradually changing to conform to the person’s affections or ruling love. When the exteriors of the life of the spirit in the body end and those exteriors are set aside, the outward appearance and former affectations change, and one looks and acts in full harmony with one’s inner being.

Too many details of heavenly life are given to outline here; let it suffice to say that it is a real life, with real family dwellings, with a diversity of occupations, and delightful community life and participation. There are many children there, for all who die early, in infancy or childhood, come directly into heaven and grow up there.

Hell is basically an inverse, negative reflection of heaven, grossly distorted by the destructive power of evil characteristic of those who choose this life. There is no fire and brimstone, no arbitrary punishments; evil takes its own toll, and hell is objectively a state of misery. But those in hell want it no other way.

### **Revelations about God’s Word to Us**

God has always provided that there shall be with the human race a church that serves as custodian of a revelation of divine truth suitable to humanity’s need in any given era. This revelation we know



as the Word, found in the Holy Bible. By means of this, there is a continuous connection of the human race with the heavens. Therefore there is in every expression in that Word an internal sense relating to heavenly things, which is of such a nature that it conjoins angelic minds with human minds.

Many Christians readily say that the Word is divinely inspired and therefore holy. And yet, prior to this revelation through Swedenborg, it was not known where in the Word its holiness or divinity resided. For in its literal sense, it appears like ordinary writing, sometimes foreign in style, sometimes not seeming to be more lofty or brilliant than other contemporary writings. Thus those who either do not choose to worship God or who revere things of the world more than God may easily fall into the error of denying that there can be anything holy about the Word. In short, such persons are left in freedom to accept the Word as divine or to reject it.

Those, however, who place God before nature and who genuinely seek truth readily accept the many statements in the letter that identify it as the Word of the Lord. The minds of these persons are open to insights into the reality and necessity of revelation. For without revelation, there can be no knowledge and consequently no acknowledgment of God. It is, in fact, only through the revelations that have been given that people have been able to approach God, to receive the benefits of influx, and from being natural to become spiritual.

The books of the Word are all those that have a continuous and connected inner sense. The books of the Word in the Old Testament are the five books of Moses, Joshua, Judges, Samuel 1 and 2, Kings 1 and 2, Psalms, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; and in the New Testament, Matthew, Mark, Luke, John, and Revelation.

The Gospels contain words of the Lord himself, all of which have concealed in them a spiritual meaning, through which communication with heaven is possible. The writings of the apostles, although useful books for the church, do not contain inner meanings.

All the details of the outmost or literal sense of the Word are adapted to the comprehension of the sensory person, thus also to children and the guileless. For this reason, most things in the literal

sense are appearances of truth; and unless they are perceived from an enlightened understanding, they can become falsified by being believed to be actually true. There are many such statements in the letter, such as that God is angry, that he tempts, that he casts into hell; also that at the Last Judgment the Lord is literally to float down to earth on the clouds, that the sun and moon will cease to give light, and that the stars will fall. It is only from a spiritual perspective that these can be seen as symbols of inner changes that can take place in any person, not predictions of natural calamities.

Because the literal sense can be misunderstood in such ways, it serves as a guard to the genuine truths concealed within it, that these truths may not suffer injury. No lasting harm is done when one person understands the sense of the letter in one way and another in another way; but harm is done when false notions are adduced that are contrary to divine truth, and this is only done by those who choose to confirm themselves in falsities.

Every person, place, thing, and event in the Word is symbolic of some spiritual reality and corresponds to that reality. These correspondential meanings constitute the spiritual sense of the Word. So the spiritual sense is not apparent in the letter; it is within the literal sense, as a soul is in a body, as the thought of the intellect is in the eyes, or the affection of love is in the face. It is that sense chiefly that makes the Word spiritual and thus truly the Word of the Lord.

However, in the literal sense, the Word is in its fullness, its holiness, and its power. For the literal sense is the basis, the container, and the support of the inner spiritual meanings.

The Word is so written that the expressions in it, in their series, involve whole series of spiritual ideas—ideas that do not appear to a person unless the person is acquainted with correspondences. In this way, the divine lies hidden in the Word.

Correspondences have all power, so that what is done on earth according to correspondence has a direct effect in heaven, for correspondences are from the Divine. Those who are living in the good of love and of faith are said to be “in correspondence,” and the Divine is able to act in and through them.

The Word of the Lord is such that it gives life to the person who thirsts, that is, who desires life. This is taught in John’s gospel. The Word itself is living and thus gives life because in its highest sense it

treats of the Lord and of his kingdom. The life that is in the Word flows into the minds of those who read it with a sense of its holiness. It is because of this that the Lord, in respect to this Word, which is from him, declares himself to be a fountain of water springing up into eternal life.



#### **4. Revelations about Humankind and Our Intended Destiny**

Love and wisdom, and therefore intention and discernment, make up a person's essential life. Hardly anyone knows what life is. When people think about it, it seems elusive, something that defies conceptualization. It seems that way because people do not realize that God alone is life and that his life is divine love and divine wisdom. So we can see that our own life is no different and that there is life in us to the extent that we receive it. As love ebbs away from anyone, that person becomes sluggish; and as wisdom ebbs away, he or she becomes dull. If both love and wisdom ebb away completely, that individual is terminated.

Divine love cannot help existing and becoming present in others whom it loves and by whom it is loved. However, this could not occur if those others (namely, human beings) had in themselves something of the infinite, or something of the essence and life of intrinsic love, or something of the divine. If there were actually something of the infinite and divine in us, God would not be loved by others; he would be loving himself. For the infinite or divine is unique and indivisible. For this reason, mutual love can only occur with others in which there is nothing of the intrinsic divine.

A human being, regarded intrinsically and as to *proprium* (that is, sense of selfhood), is no different from a beast. The five senses are very similar, appetites similar, natural desires similar, as well as all affections. Even a person's best loves are similar, such as loving companions, loving offspring, and loving one's married partner. A person, however, is superior to beasts in having an inner life. That life is the life of love and the life of faith derived from the Lord. If these

were not present, a person would in no way be human. Further, through this life from the Lord, the person lives on after death.

All people, in respect to the interiors that belong to their minds, are spirits clothed in this world with a material body. The body is under the direction of the thought of the spirit and under the control of its affections.

The human race, as noted above, is the foundation on which heaven is based. For this reason, human beings were created last, for that which is created last is the basis for all that precedes. Because all creation came from God, persons were created forms of divine order.

People are the means by which the natural world and the spiritual world are joined. It is, in fact, to the extent that a person becomes spiritual that he or she becomes a medium of conjunction.

The human soul is a person's inmost and finest essence. But an essence must have a form, and the soul is the form of all things of love, called affections, and all things of wisdom, called perceptions.

A person is not born into any knowledge, still less into any intelligence or wisdom, but only into a capability for receiving and becoming imbued with them. This is effected in a twofold way: the divine flows in by an internal way; the world flows in by an external way. These forces meet within the person, and then, to the extent that the person chooses to be enlightened by the Divine, the person gradually enters into a state of wisdom.

Every person has a sense or feeling of selfhood, an illusion of self-guidance necessary in the process of personal sanctification. Swedenborg refers to this sense of selfhood with the word *proprium*; his usual word for personal sanctification is *regeneration*.

It is a law of divine providence that a person act from freedom in accordance with reason; also that everything a person wills, thinks, speaks, and does should appear to be entirely from self. Without this appearance, no one could feel that anything was his or her own, and thus the person could not be his or her own person. Without this sense of *proprium*, nothing could be imputed to the person, and it would become a matter of indifference whether the person did good or evil, or had faith in God or a persuasion of hell. In short, the person would not be a person or be truly human.

The first state of all who are being reformed and becoming spiri-

tual is that they do not believe that they are reformed by the Lord but by themselves; that is, that all will of good and all thought of truth originate in themselves. What is more, the Lord maintains them in that state, for if he did not, they would not be able to be reformed. Indeed, if they were told before regeneration that they are incapable of doing anything good by themselves or of thinking anything that is true by themselves, they would either lapse into the mistake of supposing that they must wait for an influx into the will and thought, and not attempt a thing without it, or into the mistake of supposing that, if good and truth do not originate in themselves, they would be like machines without a mind or any control of their own. Therefore, they are allowed at first to think that good and truth originate in themselves.

But after the process of regeneration is under way, it is gradually instilled into them that the situation is different and that everything good and true comes wholly from the Lord. And as they grow more nearly perfect, it is also instilled into them that whatever does not come from the Lord is evil and false. Those who are being regenerated are led, if not during their lifetime then in the next life, not only to know this but to see it with perception.

Human free will is essential to regeneration. Unless a person is interiorly in freedom in respect to all affections and all thoughts, the person can never be set in order so that good and truth can take root. This freedom is maintained by the Lord in a way analogous to a balance scale in which equal weights are placed on either side. In a similar way, the Lord maintains a constant balance of good and evil influences on every person. But the person is not conscious of this. It is one of God's gifts that people should feel life as if it were their own, and it is God's will that we so feel it. This is so that we may feel that it is entirely of ourselves when we choose to live in accordance with the laws of order in the Word, and thus dispose ourselves for the reception of God's love. Nevertheless, God perpetually holds his finger, as it were, on the cross bar above the scale, moderating our freedom of choice, but never violating it by compulsion.

God did not create evil but, in order that there might be real choices, permitted the human race to introduce it. If people were born into the love into which God first created them, there would

not only be no evil, but people would not even know what evil is. The love into which we are created is that of love to the neighbor, so that we may learn to love the neighbor as much as ourselves, or even more, and find delight in doing good to the neighbor. This love is truly human, for there is in it a spiritual element that distinguishes it from the natural love that is found in brute animals.

There is no such thing as “original sin” or “hereditary evil.” No one is born into actual evils but only into an inclination toward evils, with a greater or lesser proclivity toward particular evils. Consequently, after death, a person is not judged from any inherited tendency toward evil, but only from the actual evils that the person has accepted and acted in accordance with.

It is also true that we do not inherit actual good but only tendencies to be good. There are many who enjoy a natural good and kind disposition from inheritance and who seem naturally to enjoy doing good to others. But if they do not become imbued at the same time with the principles of doing good from the Word, they do not develop a conscience, for conscience does not come from natural or inherited good tendencies and a life in accordance with these tendencies. If any persons come into the spiritual world in this state, they have to go through a difficult process of testing and trial, involving having principles of good and truth impressed on them. It is only in this way that they can receive a heavenly conscience.

Leading a heaven-bound life is not as hard as people believe. Some people think it is hard to lead a spiritual life because they have heard that a person needs to renounce the world, give up the appetites that are associated with the body and the flesh and live like spiritual beings. They take this to mean rejecting everything worldly—especially wealth and prestige—walking around in constant devout meditation on God, salvation, and eternal life, passing their lives in prayer and in reading the Word and other devotional literature.

But, says Swedenborg, an abundance of experience and discussion with angels enabled him to know that the situation is completely different from this. In fact, people who renounce the world and live in this fashion build up a mournful life for themselves that is not receptive of heavenly joy. Every person’s life stays with the

person. So for a person to accept heaven's life, the person must live a full life in the world, involved in all its functions and dealings. And by living a civil and moral life in the process, the person acquires a spiritual life. This, in fact, is the only way a spiritual life can be formed in a person or the person's spirit be prepared for heaven.

To lead a heaven-bound life is really astonishingly simple. When something happens that a person knows is dishonest and unfair, especially if that person's spirit moves toward it, he or she needs only to think that it ought not to be done because it is against the divine precepts. If a person gets used to thinking in this way, and thus gains a certain disposition, little by little the person becomes attached to heaven. As this takes place, the higher levels of the mind are opened, and the person sees more and more clearly which things are dishonest and unfair; and seeing them, can break away from them. This leads the person to a spiritual state that everyone can acquire because of human free will.

PART 5

*Major  
Documentary  
Collections and  
Booksellers*





## MAJOR DOCUMENTARY COLLECTIONS AND BOOKSELLERS

In this section, the reader will find locations, listings and descriptions of several major collections of documents by or about Swedenborg and material regarding the historical development of Swedenborgianism. Two collections mentioned briefly in Part 2, "Documentary Collections," namely, the Dufty Documents and the so-called "Green Books," will be dealt with in much greater detail.

All the extant original manuscripts of Swedenborg, so far as this editor knows, are in Sweden. Most of them are in the library of the Royal Academy of Sciences, currently housed in the library of the University of Stockholm. Some original manuscripts are also located in the Diocesan Library, Linköping, and some are in the Royal Library, Stockholm.

What may be of more significance to scholars in other parts of the world is that a great many of these manuscripts have been reproduced photographically, and sets of these are in the collections of a number of libraries. In the order in which they were produced, these sets are called (1) Photolithographs, comprising ten volumes; (2) Phototypes, comprising eighteen volumes; and (3) Photostats, comprising twenty-one volumes. For information on the production of the first two sets, see S. C. Eby, *The Story of the Swedenborg Manuscripts* (New York: New Church Press, 1926). For a listing and brief account of the contents of the Photostats, see A. S. Wainscot, *Additions to Hyde's Bibliography* (mimeograph; London: Swedenborg Society, 1967).

In addition to manuscript collections, there is a variety of other sorts of documents. For instance, each of the main Swedenborgian ecclesiastical organizations has extensive archival collections—some dealing with the history of church groups and some with

prominent individuals who have been connected with such church groups.

Since Swedenborgianism as an organized religious movement began in England, it is not surprising that some of the most extensive documentary collections are found there. The two largest collections are housed in the same building in London. Swedenborg House, 20 Bloomsbury Way, is the headquarters for both the Swedenborg Society, publishers of Swedenborg's works, and the General Conference of the New Church.

Their respective libraries will be dealt with in considerable detail. The other British library that will be discussed more briefly is that of the North of England New Church House in Manchester.

In the United States, the two most complete collections are those of Bryn Athyn College of the New Church in Bryn Athyn, Pennsylvania, and that of the Swedenborgian House of Studies, Pacific School of Religion, in Berkeley, California, which in 2001 received the entire collection that was formerly housed in the now-defunct Swedenborg School of Religion (Newton, Massachusetts). Other libraries that will be dealt with in less detail are those of the Swedenborg Foundation in West Chester, Pennsylvania; and Urbana University in Urbana, Ohio. There are, of course, many collections of Swedenborg's basic works both in public libraries and in a number of churches in the United States and Canada.



## GREAT BRITAIN

### 1. London

#### (a) The Swedenborg Society

20 Bloomsbury Way ([www.swedenborg.org.uk](http://www.swedenborg.org.uk))

First, let it be noted that copies of the complete three-part catalog of the Swedenborg Society have been given to the following libraries:

*In the United States:*

Bryn Athyn College of the New Church, Bryn Athyn, PA  
 Concordia Theological Seminary, Springfield, Illinois

Swedenborg Foundation, West Chester, Pennsylvania  
 Swedenborgian House of Studies, Berkeley, California  
 University of California  
 Wisconsin University Library, Milwaukee

*In Great Britain:*

Belfast Central Library, Belfast, Northern Ireland  
 British Museum Library, Catalogue Department, London  
 British Library (Lending Div.) Boston Spa, Wetherby, England  
 The Central Library, Edinburgh, Scotland  
 The Central Library, Enfield, England  
 The Central Public Library, Flint, Wales  
 The Central Library, Leeds, England  
 General Conference of the New Church, London  
 National Library of Wales, Aberystwyth  
 New Church College, Manchester, England  
 Peter Eaton Ltd., London  
 Scottish Association of the New Church, Paisley, Scotland  
 Stoke-on-Trent City Libraries, England  
 Wallington Public Library, Wallington, England  
 Westminster Public Library, London

*In other European countries:*

Librairie des Meridiens, Paris  
 Swedenborg Genootschap, The Hague  
 Swedenborg Institut, Basel, Switzerland  
 The University Library, Lund, Sweden

Part 1 of the catalog, with addenda updating it to 1981, comprises nearly four hundred pages, 8"×12", typescript, and is titled "The Swedenborg Collection." Its contents include (1) Editions of the Works, (2) Reproduced Manuscripts, (3) Composite Volumes, and (4) Swedenborg Biographies. There is an index of titles.

Part 2, with addenda, comprises over two hundred pages and is titled "The Archives." Its contents include (a) general manuscripts, including typescripts and photostat copies of Swedenborg's works, (b) manuscript translations of Swedenborg's works, (c) revisions, including printed volumes marked up by the

revisers, (d) Swedenborgiana, material in connection with Swedenborg's life and work, (e) catalogues and book lists, (f) Swedenborg Society material, specifically concerning the society's activities, (g) miscellaneous, (h) reports and minutes of various New Church organizations, (i) lectures and addresses, largely typescripts and manuscripts, (j) correspondence, both copied and original letters, (k) printed books and papers, including rare and association volumes, as well as miscellaneous printed matter, (l) portraits and views, including oil and water-color paintings, engravings, prints, photographs and lantern slides, and (m) relics.

Part 3, with addenda, is bound in two volumes, the first of which comprises over 250 pages, and is titled "Collateral Works," filed by title/subject. It includes (S1) general, that is, works by New Church authors and works dealing with the New Church and its doctrines; (S2) biographies, excluding those of Swedenborg; (S3) histories, mainly ecclesiastical; (S4) pamphlets and sermons, listed under S1, S2, or S3; (S5) liturgies, hymnals, and church music; (S6) bibles and testaments; (S7) occult, Old Church theology, and philosophy; (S8) physical sciences; (S9) miscellaneous, reference; and an unnumbered section, periodicals. There is an author index.

The second volume of Part 3, with addenda, comprising another two hundred pages, is titled "Author Index, Collateral, S1-9." In short, it contains essentially the same entries as the first section but now arranged alphabetically by author and keyed to the nine numbered subdivisions of the first volume.

The Swedenborg Society library is kept up to date with translations of Swedenborg's works from many languages. The archive section of its catalog is available on the Internet at [www.swedenborg.org.uk](http://www.swedenborg.org.uk).

THE DUFTY DOCUMENTS. In his Swedenborg Birthday Lecture, London 1973 (printed in the April-June 1973 issue of *The New Church Magazine*), Dennis Duckworth noted that six names stand out as eminent in the field of research in documents concerning Swedenborg: J. F. I. Tafel of Tübingen, Germany; J. H. Smithson of Manchester, England; R. L. Tafel, who served the church in both America and England; J. J. G. Hyde of England; A. H. Strohm, an American who carried on researches in Sweden for many years and

died there in 1922; and J. G. Dufty of England, who took up the task where Stroh left off and worked at it from 1926 to 1950. (Two other researchers, who worked almost exclusively in America, are given passing tribute: C. T. Odhner and A. Acton.)

Stroh had proposed to the Swedenborg Society a new six-volume edition of all the known documents, to be arranged as follows: (1) prolegomena and memorial volume, (2) Swedenborg's journals and scientific letters, (3) Swedenborg's theological letters, (4) the Gothenburg Consistory minutes, (5) the Gothenburg Consistory and the Swedish Ecclesiastical Court, and (6) Minor documents, notes, chronological list, and indices. However, in 1919, the Swedenborg Society expressed its "complete and final negation" of interest in the publication of these documents.

That this decision was neither complete nor final is attested to by the fact that, in 1926, the Society appointed Dufty editor to carry on where Stroh left off and to produce a new edition of documents. He was also authorized to visit Sweden, if necessary, to collect as much of the Stroh material as he could find. He did not in fact go to Sweden, but, in 1927, a case of documents from Uppsala arrived for him in London. As time went on, the new editor was asked more than once to present a contents plan, but there is no record that he ever did. Finally, in 1946, the Society decided to go ahead and make plans to publish all documents in hand at that time, both in their original languages and in English translation, realizing it would be a colossal task.

It is not known to this editor how far this plan progressed. What is known is that, in 1948, the first of the two volumes of *Letters and Memorials of Emanuel Swedenborg*, edited by Alfred Acton, appeared in print, published in America by the Swedenborg Scientific Association. As Duckworth reports, this was a "bolt out of the blue" for Dufty, who complained of the action as "cutting the ground from beneath my feet." Soon after this, Dufty retired from active ministerial work and also relinquished his editorship of the documents.

The results of his labors may be seen in the more than twenty large, tightly packed file boxes of papers, mostly handwritten, currently housed in the Archives strong room of the Swedenborg Society, London (my thanks to Nancy Dawson for this updated

information). They contain nearly one thousand distinct documents, some of which fill from ten to thirty foolscap pages each. This editor arranged to photocopy and bring back to the United States both Duckworth's notebook, listing in chronological order and identifying all these documents briefly, and the complete 5"×8" card file of the documents, containing detailed information about the contents of the documents. These reference materials are now on file in the library of the Swedenborgian House of Studies, Berkeley, California.

At the time Duckworth wrote his article in 1973, there seemed to be clear intent on the part of the Swedenborg Society to sort out and publish all the "new" documents that could be found in the Dufty collection. To date, so far as this editor could determine, no actual publishing of any of this material has been done.

**(b) General Conference of the New Church,  
20 Bloomsbury Way**

The General Conference and the Swedenborg Society share the same headquarters. The following is a description of some of the archival items in the strong room of the General Conference examined by this editor in July 1986.

(1) A small (ca. 6"×8") dark-green leather-bound book titled "Memoirs of Joseph Proud." It notes that Proud was born March 11 OS, 1745, and married February 3, 1769. Ten children were born, 1770–1785. A second marriage yielded three more children.

The "Memoirs" begin as of August 21, 1822, and cover ninety-five numbered pages in the first part, concluding on August 31, 1822. This is followed by the second part, which begins as follows:

We now proceed to notice the more *particular Circumstances & Striking Events* in which I have been concerned or which have come within my observation, the 33 years of my being in the New Church . . . the *pleasant, & unpleasant* Events which took place the first two or three years of my residence in Birmingham, I have already related. Therefore I shall only observe here that Dr. Priestley, who

then resided in Birmingham, frequently [sic] came to hear me preach. . . .

This part continues for 105 pages, and is followed by a three-page list of works published by J. Proud.

(2) A volume of similar size to the above, of Rev. Edward Madeley, listing his Scripture readings and sermon titles, plus place of delivery, from May 1819 through May 1876. His elevation to the rank of ordaining minister on October 30, 1842, is noted.

(3) Reprints (twenty copies) of a “Circular Letter calling The First General Conference of ’The New Jerusalem Church,” dated December 7, 1788. The inside front and back covers explain that these reprints were made in 1883—being the centenary of the organization known as “The New Jerusalem Church.” (The apparent discrepancy in dates is dealt with.) This explanation is signed John Rabone, Birmingham, August 1883.

The circular itself has forty-two numbered points, each being “validated” by a reference in the theological works. Signers of the original document were Thomas Wright, President; Robert Hindmarsh, Treasurer and Secretary; John Augustus Tulk; Thomas Willdon; Richard Thompson; Isaac Hawkins; Manoah Sibly; Samuel Smith; and James Hindmarsh at Great East Cheap, London, December 7, 1788.

(4) A leather-bound volume, ca. 6½”×9½”, titled on the spine “Stephani Lexicon.” The title page reads in part, “Lexicon Graecolatinum, seu, Epitome Thesavri Graecae Lingvae . . . Ex Typis Societatis Helv. Cladorianae, M.DC.XXIII.” On the title page, in what appears to be Swedenborg’s handwriting, is “Jesper Swedberg,” followed by an obscured date, and then, “Em. Swedberg, 14 Sept., Anno 1700.” There are a few marginal notes and underlinings which may or may not be in Swedenborg’s hand. On the inside of the front cover is an explanation of how the volume came into the hands of the Society.

(5) A first edition of *De Infinito* (1734) by Swedenborg, bought at the auction of the library of Hermann Boerhaave, the famous Dutch anatomist. The date of the auction is not noted.



(6) A shelf of large envelopes, arranged alphabetically, containing a miscellaneous and somewhat inconsistent set of documents, ranging from printed pamphlets by or about individuals to newspaper clippings, personal letters, and handwritten or printed sermons. Unless one were to pick painstakingly through the contents of each of these envelopes, no true assessment of the archival value of this collection could be formed. This is not to say that there are not interesting and important historical documents here—just that their main use would be for a person already entered on a study of one of the historical personages connected with the New Church whose name is on the following list copied from the file envelopes:

Abbott, Robert	Bacon, Francis	Bewick, Thomas
Ackwonu, R. S. U.	Bain, A.	Birchwood, J.
Acton, Rev. W. H.	Bain, J.	Black, Mrs.
Adams, George	Bain, M.	Blake, Wm.
Adcock, H.	Balown, C. K.	Blunt, John Henry
Adcock, Wm.	Banks, Benjamin	Boardman, Wm.
Agnew, Sir Wm.	Barham, Frances	Bogg, Stuart
Agutter, Rev. Wm.	Barnes, John	Bognion, Bishop
Allbutt	Barrett, B.	Bowles, Laura
Allen	Barthelemon, F.	Boyle, J. R.
Alloa Society	Bateman, Helen	Boyle, Rev.
Anderson, Thomas	Bateman, Henry	Boyssanak, Robert
Appetree	Bayley, Dr.	Bradbury, W.
Appleseed, Johnny	Bayley, E. H.	Bradley, D. K.
Arbouin, James	Bayley, J.	Bragg, J.
Ashby, Joseph	Bayley, Rev.	Bragge, Wm.
Ashby, Rev. J.	Cornelius	Brayley, Clowes
Ashton, J.	Beatson, Robert	Brayley, Ed.
Aspin, James	Beaumont, Rev. G.	Wedlake
Aspin, Martha	Beilby, Alfred	Brayley, Ed. Wm.
Atkinson, T. S.	Bellemy, J.	Brice, Geo.
Austin, Ed.	Bennett, Rev. Wm.	Brierley, Wm.
Axon, Wm.	Bermondsey Society	Brindley, Dr.
Axon, Wm. E. A.	Best, H.	Broadfield, E. J.
	Beswick, Rev. S.	Broadley, Mrs. A.
	Bevingion, Col.	Brockmer

- |                       |                     |                     |
|-----------------------|---------------------|---------------------|
| Brodrigg, E.          | Clarke, Rev. James, | Defensor            |
| Brooksbank, John      | of "Bible           | Detroiser           |
| Brothers, Richard     | Christians"         | Diggers, Mrs.       |
| Brotherton, Jos.      | Claxton, Rev. W. H. | Dingle, T. H.       |
| Brown, J. (Jr.)       | Clissold, Rev.      | Dobbs, Francis      |
| Brown, Rev. J. B.     | August              | Downs, John         |
| Brown, Titus          | Clough, Edward      | Drysdale, A.        |
| Brown, W.             | Clover, Joseph      | Du Chemin           |
| Browning, Eliz. B.    | Clowes, J.          | Duche, Rev. J.      |
| Bruce, S.             | Coke, Rev. Thos.    | Dufty, Rev. Jos.    |
| Bruce, W.             | Coleridge, Sam. T.  | Duncan, Rev. G.     |
| Brunton, Sir T. L.    | Colley, Archdeacon  | Dunn, Daniel        |
| Buncher, W.           | Collingwood,        | Dyer, E.            |
| Burn, George          | Samuel              |                     |
| Burnand, W.           | Compton, M. E.      | Eadie, Andrew       |
| Burnham               | Compton, Theo.      | Earp, James         |
| Bush, Prof.           | Cookworthy, Wm.     | Edgar, Rev. Samuel  |
| Buss, Rev. J.         | Cooper, Thomas      | Elder, Wm.          |
| Butter, Henry         | Cost, March         | Ellicott, P. H.     |
|                       | Cosway, Richard     | Elliott, J. H.      |
| Calderwood, J.        | Couldhurst, Rev.    | Emes, John          |
| Calvert, Charles      | Cowherd, Rev. Wm.   | Ettrick, Rev. W.    |
| Campbell, Sir T.      | Crabbe, Rev. G.     |                     |
| Carlyle, Thomas       | Crompton, Roger     | Fairbrother, G.     |
| Carpenter, Rev. P. P. | Cross Street        | Faraday, Arthur     |
| Cart, G.              | Crowe, Catherine    | Farquhar, J. M.     |
| Carte, R. D'Oyly      | Crutchett, J.       | Ferelius, Magister  |
| Casaubon, Isaac       |                     | Arvid               |
| Cass, Rev. C. W.      | Davies, P. E.       | Ferguson            |
| Chadwick, Sir T.      | Dawes, Thomas       | Fieldhouse, Rev. E. |
| Chalford              | Dawson, George      | Finch, F. O.        |
| Chamberlayne, J.      | De Beaumont         | Finnie, John        |
| Charkson, Thomas      | De Charms           | Fitsher, Robert     |
| Chastanier, B.        | De Chazal, F. D. M. | Fitzgerald, Edw.    |
| Chatteris             | De Geymuller        | Fitzhugh, John      |
| Chauvenet             | De Quincey          | (Fitchew)           |
| Child, Rev. Thomas    | De Soyres           | Flamsteed, John     |
| Clapp, Otis           | Deans, Rev. S.      |                     |

Flaxman, John	Green	Hindmarsh, R.
Flercken, Dr.	Gregory, D.	Hodson, J.
Fletcher, Eliza	Griffiths	Hodson, Wm.
Folkes, Martin	Grindon	Homby, Rev.
Ford, Edward	Grossmith	Edward
Ford, L. P.	Grundy, John	Honoria
Fox, Caroline	Clowes	Hood, Edwin P.
Fryer	Grundy, I. L.	Hook, Agnes
	Grundy, Rev. J.	Hopetoun, John
Galli Curci, A.	Grundy, Thomas	Horne, Rev.
Gardiner, F. A.	Guays, Le Boys des	Edward
George, E.	Gunton	Howarth, E.
Gerrard, Alex.		Howitt, Wm.
Gibson, Alice	Hall, Rev. Charles	Hoyroyde, Elliott
Gibson, H.	Hall, Spencer T.	Hume, Mary C.
Gilbert, Wm.	Halley, Edmund	Hurdus, Wm.
Gilliar, W.	Hamilton, Robert	Hutchinson, John
Gilmour, David	Hancock, J. W.	Hutton, James
Gilpin, Rev. J.	Hanksbee, Francis	Hyde, James
Gladwell, C.	Hare, William	Hyde, John
Glanville, M.	Hargreaves, James	
Glascoe, J.	Harris, Thomas	Inman, I.
Glenn, James	Lake	Ireland, Wm. M.
Goddard, J.	Harrison, George	
Goldsack, R.	Harrison, John	Jacob, Dr. Garda B.
Goldsack, Rev.	Hart, John	Jarmin, Rev. E. J.
S. J. C.	Hart, William	Jeggins, Edward
Goldsack, Sydney	Hartley, Thomas	Jepson, I.
Gomm, Wm.	Haseler, J. C.	Jobson, Robert
Gorman, Rev. J.	Hawkins, John	Jobson, W. P.
Gosling, E. G.	Hawthorne, J.	Johnson, Rev. P.
Goyder, D.	Heald, Rev. Wm.	Johnston, A.
Graham, G.	Heard, Rev. J.	Jones, Edward
Graham, Win.	Heath, F.	Jones, Rev.
Graves, A.	Higham, Charles	Jukes, Andrew
Gray, John	Higgs, T.	
Grayson, John	Hill, Rev. W.	Keats, John
Greaves, J.	Hill, Wm.	Keene

Keller, Helen	Mason, Mrs.	Noel, D.
Kenealy	Mason, Wm.	Noel Roden, B. W.
Kenworthy, Rev. J.	Masonry	Nordensköld
Kenyon, R. W.	Massey, Gerald	
Kingsley, Charles	Massiter, Dr.	Okeley, F.
Kinment, Mrs.	Mathesius, A.	Oliphant, Mrs. M.
Knight, James	Maudsley, Dr. H.	O'Mant, Wm.
	Maurice, Rev. F.	Ottley
Lackington, J.	Mauritius	
Lamb, Charles	Mayes, R.	Parfry, C. E.
Lancaster, Henry	Mayes, S.	Parkere, T.
Law, Rev. Wm.	McDonald	Parry, John
Le Cras, A.	McGeorge	Pater, W. H.
Le Fanu, J. S.	Mellor, James	Paterson
Le Marquand	Mensah, A.	Paterson, Mans.
[Sendor, Cyril—	Mercer, L. P.	Patmore, C. K. D.
Jersey New	Middlehurst, F.	Paton, Sir J.
Church]	Middlesborough	Payne, Alex
Leigh, Percival	Middleton, Rev. J.	Payton, T. K.
Lewis, John	Mongredien, S. C.	Peacock, H. B.
Lindegrin, C.	Monks, E.	Peckitt, H.
Litherland, P.	Monks, P.	Pendleton
Lock	Montagu, C.	Penn, J. C.
Locke, John	Mooki, O.	Penny, S.
Londer	Moore	Perdicaris, Mrs.
Loutherbourg, P. J.	Morris, H. M.	Pike, Rev. J.
Lowe, Thomas	Moss	Pitcairn, Rev. T.
	Mossop	Pitman, F.
Macdonald, G.	Musgrave, G. A.	Pitman, Sir I.
Mackereth, T.		Podmore, F.
Maclagen, Rev. H.	Needham, Walter	Porteous, Bp.
Madeley, E.	Newall, Rev. C. E.	Potts, J. F.
Malins, Sir R.	Newsome	Prescott, Hiller
Manby, W.	Newton, Benjamin	Presland, Rev. J.
Manning, A.	Newton, Sir Isaac	Presland, Rev. J. R.
Marsden, T. L.	Newton, William	Presland, Rev. Wm.
Martin, David	Nicholson, Dr. John	Prichard, R.
Martin, T. C.	Noble, Rev. Samuel	Priestley, Rev. J.

Pritchard, J. J.	Schroeder, C. E.	Sugden, E.
Procter, H.	Scocia, Prof.	Sutton, H. S.
Proud, Rev. J.	Scott, E.	Sweden
Provo, P.	Secret, J. C. P.	Swedenborg, E.
Pulsford, Gordon	Servante, H.	
Pulsford, Rev. John	Sexton, Prof. A. H.	Tafel, Dr. R. L.
	Sharp, Wm.	Tafel, Emanuel
Rabone, J.	Shearsmith, R.	Tafel, Louis
Ramage, J.	Sibley, M.	Tansley, Rev. I.
Ramsford, C.	Simms, John	Tapling, T.
Rawsthorn, J.	Slight, L.	Taylor, A. M.
Rawsthorn, M.	Sloane, Sir H.	Taylor, Brook
Ray, A. G.	Smith, Geof.	Taylor, Henry
Reed, T. A.	Smith, H. G. F.	Tennyson, A.
Rees, W.	Smith, Rev. E.	Tennyson, F.
Reid, A. G.	Smith, Rev. S.	Thackray, Rev. W. P.
Rendell, E. D.	Smith, Rev. Sydney	Thompson, F.
Rendell, J. R.	Smithe, J. E.	Thompson, R.
Richardson, G.	Smithson, David	Thomson, Spencer
Richlieu	Smyth, Julian	Thomhill
Richmond, G.	Southey, R.	Tilson, Jas.
Ridley, H.	Soyres, F.	Tilson, Rev. R. J.
Ripley	Spalding, J. H.	Traill, R.
Robertson, Wm.	Spark, J.	Trimen, J.
Robinson, J.	Sparkes, J. C.	Trobridge, G.—see whole envelope
Robinson, T.	Speirs, James	Tucker, N.
Robinson, T. F.	Speirs, Wm.	Tulk, S. J.
Roby, Wm.	Spence, Wm.	Turner, A. F.
Rodgers, R. R.	Spilling, J.	
Rossetti, G.	Spurgin, Dr.	
Rowan, F.	Srimen, J.	Waddington
Rowlatt, J.	Stones, A.	Wadstrom, C.
	Stonestreet, W.	Wall, Rev. G.
Sacheverell, Rev. H.	Storry	Wallace, A. E.
Salmon, J.	Stroh, A.	Wallis, George
Salsbury, G. L.	Strutt, C. E.	Walmsley, Dr. F.
Saumerez, J.	Strutt, E.	Walter, Samuel
Schreck, I.	Strutt, J. G.	Warren, H. L.

Warren, J. E.	White, W.	Williamson, D. A.
Warren, Rev. S.	Whitehead, Rev. Eli	Willis, T.
Watkins, W. S.	Whitehead, Rev. J.	Wilson, J. H.
Watson, A. A.	Whittell, Henry	Winslow, J.
Watson, Charles	Wilberforce, Rev. B.	Winslow, W.
Watson, T.	Wilde, Rev. A.	Wood, J.
Watts, Rev. I.	Wilde, Lady	Woodford, Rev. J. J.
Webb, J. E.	Wilkes, Rev. T.	Woodman, Rev. W.
Wemyss, T.	Wilkins, C.	Woodward, J.
Werren, J. E.	Wilkins, J. W.	Worcester, Rev. S.
Wesley, Rev. John	Wilkins, Rev. J.	Worcester, W. L.
West, Rev. R. E.	Wilkinson, Chas.	Wornum, R. N.
Westall, J.	Wilkinson, J. J. G.	
Whiston, E.	Wilkinson, Wm.	Yabsley, Charlotte
White, J. W.	Williams, J. L.	Yardley, Robert
White, Rev. Henry	Williams, R.	Young, David

(7) Greek New Testament once owned by Mouravieff (see Jonathan Bayley, *New Church Worthies* [London: James Speirs, 1884], 209, for details).

(8) Lead plate—see Hindmarsh *Rise & Progress*, p. 170, for details of inscription. (Original plate in possession of Claud Presland.)

(9) A copy (apparently complete and in good condition) of the very rare first edition of volume 2 of *Arcana Coelestia* (*Secrets of Heaven*), in English, published by Swedenborg in 1750, simultaneously with the Latin edition, in one-chapter fascicles. Upon closer examination, however, it was found that the Chapter 20 fascicle is missing.

A letter attached to the inside front cover has some erroneous information attributed to “White’s *Life of Swedenborg*, Chapter 1, p. 152.” This editor knows of no edition of White with such a reference. The letter claims White says that both volumes 1 and 2 were issued in English, in a translation by Cookworthy. Neither part of this statement is true.

(10) A first edition set of *Arcana Coelestia* (*Secrets of Heaven*), from the library of Charles B. Bragg, in a leather binding bearing the

shield insignia of Sweden. Bragg presumed (in a note written on the flyleaf of volume 1) that the set must be the one presented by Swedenborg to the king.

The note reads (in part): "This is a remarkably fine and perfect copy of the 'Arcana Coelestia.'" The pages of an untrimmed copy measure 8½ inches in width, and 10¾ inches in height. The arms on the binding are: on a shield azure, 3 crowns or., for the Kingdom of Sweden, surmounted by the imperial coronet. The chain and badge of the order of the Seraphim surround the shield. The owner must have been the King of Sweden. The second volume was published in 1750.

In the front of volume 2, a handwritten note by Bragg (tipped in) reads: "There is no doubt but that this copy comes from the private library of the King of Sweden, Charles XII [or his successor (lined out)]. The arms on the Binding are on a shield azure 3 crowns or. for the Kingdom of Sweden, surmounted by the imperial coronet. The fact of the shield having the chain and badge of the order of the Seraphim round it points that the owner was a Knight of the order and thus it can be none other than the King himself as the Swedish arms are on the shield. CBB."

There are no other notes tipped into or otherwise written in the front of the other six volumes and no marginal notes (except a correction or two of text). All eight volumes have the same crest or coat of arms in gold on the front cover.

(11) A first edition of *Vera Christiana Religio* that was in the library of Augustus Henry Fitz-Roy, grandson and heir of Charles Fitz-Roy, the second duke of Grafton, who succeeded to the title in 1757.

(12) A first edition of *De Amore Conjugialis* with an inscription on the flyleaf as follows: "This Book was the Gift of Baron Emanuel Swedenborg to His Excellency Baron Noleken, the Swedish ambassador, who made a present of it to Francois Barthelemon in London Dec. the 19th 1785, who gave it to the Society of the New Jerusalem Church in Red-Cross Street London in 1795=39."

Under this inscription in pencil is written: "The above is the handwriting of Francois Barthelemon at two different periods of his life."

(13) A first edition of *Divina Providentia*, the title page of which is signed by both Mennader and William Hill. There was no explanatory note nor any marginal notes.

(14) A first edition of *De Coelo et Inferno* with the following note at the top of the title page: “N.B. This is the copy which belonged to the Rev. J. Clowes, & was bequeathed to the Manchester Society, but in consequence of the corners of some of the leaves being burnt, it was agreed to substitute a perfect copy, and this was given to me & bound at my expense. The marks in the margins are from the pen of Mr. C. excepting in a few places where I have corrected the errata from the list at the end. D. Howarth.” There seem to be no significant marginal notes.

(15) A first edition of *Vera Christiana Religio*, signed on the title page: “F. H. Barthelemon 1796 = 40, Kennington Place, Vauxhall.” On the flyleaf is written: “The gift of Francois H. Barthelemon (the organist) to the Society of the Lord’s New Jerusalem Church in Friars Street Blackfriars Nov. 23, 1804. (who came to London Nov. 11th 1763)”

(16) A paper-wrapped package with the note: “Letters and other documents collected by the Rev. J. G. Dufty—briefly examined by the Rev. D. Duckworth. There may be interesting and original material here—embedded in much that is commonplace. 24/7/67. Homework for somebody?!!!”

The package contained (in part) the following: (a) Brief biographical sketch of J. J. G. Wilkinson; (b) Letters by S. Noble, Wilkinson, Smithson, A. Bain, Clissold, Buss, R. Teed, James Hyde, Bogg, S. Warren, Emanuel [sic] Tafel of Tubingen, Hodson, C. Higham, G. Knos (copy), correspondence between J. G. Dufty and Cyriel Sigstedt (having to do with corrections in chronological list, etc.); and (c) a printed list dated 1883 of books by and about Swedenborg in the British Museum.

In addition to its rare books collection and archives of societies dating back to the beginnings of the church in England, the Conference also has a complete collection of Swedenborg’s works and an extensive collection of collateral literature.



There is on file in Swedenborg House, London, and in the Swedenborgian House of Studies, Berkeley, California, a five-page type-written annotated bibliography of rare books in the archives of the General Conference in their library at Swedenborg House.

One of the more unusual holdings in this archival collection is a carefully handwritten copy of the minute book of the Great East Cheap Society (the first organized New Church society in the world). The original has been lost. At the time of this writing, photocopies of this historic document had been presented to this editor and to the Rev. Leslie Chambers of the Conference. It is likely that my copy will in time be given to the library of the Swedenborgian House of Studies in Berkeley, California. Meanwhile, it is available to interested scholars.

The Conference library also has a copy of this minute book made by J. G. Dufty. Claud Presland of the Library and Documents Committee of the Conference wrote of this volume that Dufty's informed comments in the margins should be of interest to any serious student of the beginnings of Swedenborgianism.

**MENNANDER VOLUMES OF ARCANA COELESTIA.** Before moving on to the north of England, a brief note on volumes 7 and 8 of the first-edition Mennander set of *Arcana Coelestia* (*Secrets of Heaven*), would seem to be in order. In 1762, Swedenborg received from his publisher in London some unbound copies of *Arcana Coelestia* and decided to have a set bound and sent to Bishop Carl F. Mennander. Later this set was separated and only the last two volumes found their way into the library of the General Conference in London. For the unusual final destination of the first six volumes, see the account under "Berkeley, California," below. What is unusual about this set is that it contains a number of annotations in Swedenborg's own hand.



## 2. Manchester

**North of England New Church House,  
34 John Dalton Street, Manchester M2 6LE**

Manchester was the locale of John Clowes (1743–1831) and his extraordinary ministry. Due in part to the benign affection of a

bishop, Clowes served as an Anglican priest for some sixty years, even though for a large part of that time he was an indefatigable translator of Swedenborg's Latin theological works into English and a tireless commentator on those works.

There are archival records covering much of the Swedenborgian church and publishing activity in the north of England on file in the North of England New Church House in Manchester.

This building is also the locale of the Manchester Society of the New Church, and in their library there is a most interesting first-edition set of *Arcana Coelestia* (*Secrets of Heaven*), which is clearly marked as having been the property of Benedict Chastanier, No. 62, Tottenham Court Road [London].

Chastanier, who (according to Odhner's *Annals*) died in Scotland in 1806, has been called the father of the New Church in France. It is known that he spent much time in Great Britain and was a pioneer translator of Swedenborg into French. It is not clear to this editor how his annotated edition of the *Arcana* came into the possession of the Manchester Society of the New Church. It may be noted that a biographical sketch of him appears in the *Tafel Documents*, volume 2, and a chapter is devoted to him in Karl-Eric Sjöden's study, *Swedenborg en France* (see "Theses and Dissertations," Part 2, above).

What follows are some of the particulars about Chastanier's Latin *Arcana* observed by this editor. Written on the title page of volume 1 is "*Autore Emmanuele Swedenborg.*" Above the date [MDCCXLIX] is "*Londini*" and below it, "*e typis Harir Hart Typographi, in Crane-Court Fleet-Street.*"

Scattered through the eight volumes are a number of marginal notes. Samples of these follow:

- a. Corrections of minor errors in the text, e.g., on p. 15 of vol. 1, line 14 is corrected to read "1, 2, 3." On p. 20, l. 3, "1592" is scratched out [Joh: xv:14, 15].
- b. On p. 65, written in the margin next to §245 is: "*haec equidem mihi a prima mea Infan[?]tia confirmavit Jehovah Dominus Deus Pacis meae cui solo detur Gloria in Eternum, amen. vide ante 223. vide infra No. 392, 696[?], 1093, 1274, 1275.*"
- c. On p. 236, next to §809, "*o Roma, Roma, vide errores tuos quam multos et quantos.*"

- d. Volume 2 has “*Autore Emanuele Swedenborg*” written on the title page. On the inside front cover is written “*Ex Libris Benedict Chastanier.*” On p. 17 (chap. 16), near top, “*gratias tibi Christe quod ab infantia[?] me caelestem fecisti mi Christe Jesu!*”
- e. Chap. 18, p. 29, next to l. 30, “*vide De nova Hierosolyma et ejus Doctrina caelesti No. 220, ad finem.*”
- f. Vol. 3, inside front cover, “*Hic Liber a perhunc excellenti . . .*” (A photocopy of this hard-to-read note is in the possession of this editor.)
- g. In chap. 25, many paragraph numbers have been corrected, starting at §3301.
- h. At beginning of chap. 26, “*DE ULTIMO JUDICIO.*”
- i. Chap. 30, at §3898e, “*o Domine, Domine mi, fac me ex eorum numero esse posse, ex tibi soli sit gloria, amen.*”
- j. Vol. 4, inside front cover, “*Pretiosissimus hic est ex Liberi P. B. Chastanier.*” Chap. 40, p. 516 “*quam vim vocant plasticam.*”
- k. Vol. 5, pp. 257–328 are handwritten in a meticulous script. The last sheet has the beginning of Chap. 47, but it is crossed out. These pages are bound in the same as the rest. There are some corrections of typographical errors in this volume.
- l. Vol. 6, next to n. 6822, is drawn a pointing hand.
- m. No notations were found in volume 7.
- n. Volume 8 begins with four pages of handwritten notations, starting on the inside front cover. It seems to be mostly a made-up table of contents, although it is not all in order. It goes more or less in order up to p. 687, which entry (*Trinum in Domino Quomodo*) is emphasized with triple brackets front and back and triple underscores under the brackets. A further intensive indexing is found in the back, listing additional items by page number, and this occupies six more pages, including the inside back cover.
- o. On p. 687, a footnote reference is inserted at n. 10818, and in the margin it says, “*vide additio Autoris infra.*” Photocopies of pp. 687 and 689 are in this editor’s possession.

It should be noted that the New Church College, seminary of the General Conference of the New Church, is also located in Manchester. It was this editor's observation that the modest library of the school, although a good basic collection, contained little of special interest.



## UNITED STATES OF AMERICA

### 1. Academy of the New Church,

**Bryn Athyn, Pennsylvania [www.academyofthenewchurch.org](http://www.academyofthenewchurch.org)**

Bryn Athyn is the episcopal seat of the General Church of the New Jerusalem. It has an elementary school operated by the Bryn Athyn Society of the New Church, while the secondary school, Bryn Athyn College, and the Academy of the New Church Theological School come under the aegis of the Academy of the New Church. All of these schools offer education together with education in the writings of Emanuel Swedenborg. The library holdings in Bryn Athyn are, not surprisingly, unparalleled anywhere else in the world. Research scholars may presume that, with rare exceptions, full documentation for Swedenborgian studies in most fields will be available here. Only in the case of the unique archival collections elsewhere described are Bryn Athyn's resources in some respects excelled.

### **SWEDENBORG LIBRARY**

The Swedenborg Library in Bryn Athyn, besides housing academic collections supporting Bryn Athyn College, has an upstairs public section of works by Emanuel Swedenborg in all available languages. Downstairs are vaults containing various New Church collections. The Archives/Swedenborgiana vault contains the Academy Archives, unpublished materials from Swedenborgian churches, institutions, and organizations; and "Swedenborgiana": Swedenborg's first editions, subsequent editions, rare books of his time, and a rendering of his own personal library. In the second vault is a collection of New Church Collateral Literature (NCCL), a

constantly updated collection of New Church-oriented publications by New Church people or organizations, and a rare book collection, some of which shows Swedenborg's influence on various fields, such as an extensive homeopathic collection.

*Swedenborg's Own Publications.* Swedenborgiana, in the first vault, has an independent climate control and was modernized in 2006 with movable shelving. The most important collection is of the works Swedenborg himself published, consecutively ordered from the 1707 poetry, through his 1740 *Principia*, to the *True Christianity* of 1771. While the total collection has over forty titles, his theological corpus alone spanned eighteen separate titles. Several copies or sets of many of the items make for an impressive sight.

*Swedenborg's Personal Library.* This is an important reconstitution from the list of his works sold at an auction on November 28, 1772. The auction listed the works by size (i.e., folio, octavo, or duodecimo). Although another person's collection of books seems to have been included following Swedenborg's list, more than 90 percent of the 264 titles have been re-acquisitioned. These are not Swedenborg's own copies, but as close to the original publication date and edition as possible. Examples are twelve different issues of the Bible, including a Montanus Hebrew-Greek-Latin interlinear Bible; an English 1711 Liturgy; and a large collection of scientific works on chemistry, physics, mathematics, medicine, metallurgy, anatomy, and history. The list is replicated alphabetically in *The New Philosophy* 72 (Jan.–March 1969).

*Swedenborg's Day Collection.* This additional collection of more than two thousands volumes of works extant during Swedenborg's era includes a modern reprint of Diderot's *Encyclopedie* and several publication reviews in which Swedenborg's works are listed. Many contemporary lexicons and reference works are in constant demand from translators.

*Subsequent Editions.* Another section of translations of Swedenborg's corpus constantly updates new productions published in all languages and editions, as well as updating English translations. This section includes all of Swedenborg's posthumous opera, shelved by year of writing or publication. Each work starts with a Latin copy (or a wooden slat referring to its earliest available

version), then the English editions by years, followed by all other languages and editions in alphabetical order. Up to thirty-four languages from Braille to Zulu have varying numbers of works available. Several new items are added each year as new translations are received or new editions or omissions discovered. Included is a photocopy of Swedenborg's own 1646 Schmidius Bible with his own marginal notes, reprinted in 2005 for wider use.

*Photolithographs.* The ubiquitous photolithographs and photocopies of the 25,000 manuscript pages Swedenborg left behind are a source for both translators and the publication of posthumous tracts. The copying work was undertaken from 1879 through 1930 by Rudolf Tafel, Alfred Stroh, and Alfred Acton.

*Sundry Swedenborgiana.* A substantial collection of Swedenborg's original letters, books that he owned and corrected, and ephemera such as medallions struck in his honor, pieces from his summer house, etc., are sometimes requested by scholars. For example, one can find a 1750 copy of *Arcana Coelestia*, volume 3, which Swedenborg commissioned John Marchant to translate into English; Swedenborg's own copy of *Vera Christiana Religio*, 1771, with his handwritten corrections and, on the back flyleaf, his famous "list of valuables" angels had given him. Some rare books include Cimdarsus 1625 on palmistry and Cocceus's 1714 lexicon, which contains Swedenborg's signature and comments. Also, since Swedenborgiana includes Swedenborg's famous father Jesper Swedberg, there is a microfilm collection of the father's corpus of works and manuscripts, acquired from Sweden in 1988.

### THE ACADEMY COLLECTION OF SWEDENBORG DOCUMENTS

This collection, known as "The Green Books" from its color, is different in nature from the material described above: it contains minute details in many languages, sometimes transliterated or copied from original sources no longer extant, and collates all earlier collections of documents with all "available as Transcripts and Translations by or concerning Swedenborg" in consecutive order of publication, inserting any previously omitted or newly discovered material. Started by Alfred Stroh in the early 1900s and continued by Cyriel Odhner Sigstedt, it was completed by Alfred Acton with great assistance from Beryl Brisco and was first made available in

1962. The Green Books are found in ten large loose-leaf binders. The first nine volumes are sectioned by years, from 1642 to 1772, the year of Swedenborg's death; the last volume (no. 10) goes from 1773 through 1905 and also contains appendices. The ungainly original ACDS collection sits with pride; and, although it is still handy, it has been microfilmed and scanned by staff members. It is now available on the Internet: [www.brynathyn.edu/Library/SwedenborgDocuments](http://www.brynathyn.edu/Library/SwedenborgDocuments).



**2. Swedenborgian House of Studies,  
Pacific School of Religion, 1798 Scenic Avenue,  
Berkeley, California 94709, [www.shs.psr.edu](http://www.shs.psr.edu)**

The former Swedenborg School of Religion, in Newton, Massachusetts, the theological school of the General Convention of the New Jerusalem in the United States and Canada, also, until recently, provided office space for the Convention headquarters. The greater part of the school's collection was housed in a separate library building. The fireproof vault of that library contained the school's rare books collection, and extensive archives of the General Convention, including a number of historical photographs, mainly of persons and buildings. The Newton location, however, was closed in 2001, and all library holdings, with the exception of the archival materials related to individual churches and societies, were transferred to the newly founded Swedenborgian House of Studies, Pacific School of Religion, in Berkeley, California. The library collection of the Swedenborgian Library and Archives in Berkeley includes many of Swedenborg's first editions, an extensive collection of collateral literature, and a wealth of material on the New Church. The archival collection consists primarily of biographical files on prominent members of the New Church and includes letters, papers, photographs, and news articles.

**HARVARD SET OF *ARCANA COELESTIA***

Among the rare books is the so-called Harvard set of the first edition of *Arcana Coelestia* (*Secrets of Heaven*). In 1794, the Reverend William

Hill presented this set to the Harvard College library in Cambridge, Massachusetts. Some years later, while the New Church Theological School was still located just off the Harvard campus, it was discovered that some of the volumes given by Hill had marginal annotations that were unmistakably in Swedenborg's handwriting.

It was also noted that Hill had not been able to procure a copy of volume 8, and so had painstakingly hand-copied the chapter summaries only, had the manuscript volume bound, and presented it along with the first seven volumes to Harvard.

An arrangement was made with Harvard by the New Church Theological School to exchange a complete and perfect set of *Arcana Coelestia* (*Secrets of Heaven*) for the incomplete but annotated set Hill had presented to the college. Later, it was learned that the first six volumes of this set were actually part of a set the author had presented to Bishop Mennander in 1762. For more information on the Mennander set, see above under "London, The Swedenborg Society."

This editor was informed in a private communication from Nancy Dawson, of the Swedenborg Society, that another set of the *Arcana* containing Swedenborg's annotations was once owned by Raymond Pitcairn and is now housed and cataloged in the John Pitcairn Library.

### **THE WILLIAM JAMES TRUNK**

This trunk, given to the old Swedenborg School of Religion in 1964 by John S. R. James, was originally owned by Henry James Sr. It was possibly bought by him especially to serve as a sort of traveling library to house his Swedenborgian collection, which for a number of years he took with him from and to Europe. After his death in 1882, Henry Sr.'s trunk came into his son William's possession. Its contents were incorporated into his son's library, and William then used the trunk simply as a travel trunk for several of his trips abroad.

William, however, was well aware of the trunk's original function and eventually placed his father's Swedenborg collection back in it and pasted a neatly marked label on the lid: "Henry James, Sr. Books by Swedenborg & Wilkinson. Annotated." Subsequently, it remained for some time in the attic of the James residence in Cambridge, Massachusetts.



A few years after the trunk was given to the Swedenborg School of Religion, the Swedenborg Foundation became aware of some collections of letters that had been exchanged between Henry James Sr. and J. J. G. Wilkinson. In a letter by Tomas Spiers, dated May 17, 1973, it is noted that there were some eighty-six letters written by Wilkinson to Henry James Sr. between February 1, 1844, and February 28, 1858, plus fragments of three undated letters. The correspondence between James and Wilkinson has not been located.

The Swedenborg Foundation arranged to have photocopies of these letters made and deposited sets at two major Swedenborgian libraries in America, one at Urbana University in Ohio and the other at the former Swedenborg School of Religion (SSR). The librarian at SSR felt the James Trunk would be an appropriate place to store these letters, and they were filed there, along with annotated books and pamphlets of the elder Henry James, until the collection moved to Berkeley. To better preserve the James Trunk Collection, individual archival boxes have now been made for each book and pamphlet, and the letters stored in an archival box. The collection is currently kept as a separate special collection and shelved near the James Trunk.

For a detailed list and description of the contents of this trunk, see the article by Raymond H. Deck Jr. in *Bulletin of Research in the Humanities* 83, no. 2 (Summer 1980), published by the New York Public Library. (It should perhaps be noted that, while we are indebted to Dr. Deck for the wealth of information in this finely crafted article, clearly the result of scrupulous scholarly research, it also contains several startling remarks about Swedenborg and his works that this editor must call either uninformed and/or prejudicial conclusions, or unwarranted presumptions by the author.)



**3. The Swedenborg Foundation,  
320 North Church Street, West Chester,  
Pennsylvania 19380, [www.swedenborg.com](http://www.swedenborg.com)**

In addition to its basic reference library, located on its first floor, the Swedenborg Foundation has a unique image archive collection,

mainly photographs and slides but also containing other art objects, all relevant to Swedenborg's life and Swedenborgianism.

The second-floor office houses copies of Swedenborg's photolithographs, as well as an extensive collection of first or early editions of both Swedenborg's works and of works by nineteenth-century Swedenborgians, including published sermons. The material has been catalogued; however, it is anticipated that this collection will be divested, some of it going to the Bryn Athyn College Library and some to the Swedenborgian House of Studies.

The Swedenborg Foundation was established in 1849, with the primary purpose of producing editions of Swedenborg's writings in the United States (prior to that time, all of Swedenborg's works were imported from England). It is currently the largest publisher of works by and about Emanuel Swedenborg in the world and of collateral works that address his philosophy, with a backlist of approximately one hundred titles. The Foundation operates as an independent, nonprofit, public, educational, literary, and charitable corporation, and is governed by a sixteen-member board of directors.



**4. Urbana University, 579 College Way,  
Urbana, Ohio 43078, [www.urbana.edu](http://www.urbana.edu)**

In 1850, a dedicated group of New Churchmen formed Urbana University, and the Swedenborgian connection has been a strong part of its heritage up to the present. Thus, it is not too surprising that, housed in this small midwestern institution, located in a farming community, one can find one of the more extensive Swedenborgian libraries in North America. The Swedenborgian collection has its own section in the university library, and for much of its long life, it has had its own special librarian.



## AUSTRALIA

### 1. Swedenborg Centre, 1 Avon Road, North Ryde, New South Wales 2113

This excellent collection comprises some 130 first and early editions of Swedenborg's theological writings, in both Latin and English; twenty-six of the photolithographs of Swedenborg's scientific, philosophical, and theological writings; and 700 out-of-print collaterals. In addition, the Centre's periodicals collection includes copies of *Intellectual Repository* (1818–1881); *New Jerusalem Magazine* (1790 only); and *The New Age* (1881–present), the last being a magazine published by the New Church in Australia.



## SWEDEN

### 1. Stockholm

Most of the major extant original manuscripts of Swedenborg are in the library of Stockholm University, as is evidenced from the location of author's manuscripts and first editions cited in Part 1 in Swedenborg's bibliography. The collection is that of the Royal Academy of Sciences.



### 2. Linköping

A number of smaller original Swedenborg manuscripts are housed in the Diocesan Library, in the Benzelius Collection.



## SWITZERLAND

### 1. Swedenborg Verlag, Apollostrasse 2, CH 8032 Zurich

One of the most complete Swedenborgian libraries on the European continent is in Zurich; however, it is not a documentary

repository, as such. The building at Apollostrasse 2 houses both the Swedenborgian church and the Swedenborg Verlag, publishers of Swedenborg's works and works about Swedenborg in German.

The Verlag currently has in stock more than fifty titles, about evenly divided between copies of Swedenborg's major theological works and volumes that are either biographical or concerned with some phase of Swedenborgianism. Anyone competent in German who is interested in a serious study in some area of Swedenborgian thought will do well to look in on the Swedenborg Verlag and draw on the resources of the Reverend Thomas Noack, who took over the duties of editor and pastor on the retirement of the late Dr. Friedemann Horn.



## BOOKSELLERS

A final mention should be made of places where books by or about Emanuel Swedenborg are readily available. The following are some of the major booksellers around the world that specialize in this area.

### (1) IN THE UNITED STATES:

#### *Swedenborg Foundation*

320 North Church Street  
West Chester, Pennsylvania 19380  
www.swedenborg.com

Publisher of Swedenborg's theological works and collateral literature. Also distributes books of other Swedenborgian publishers.

#### *General Church Bookstore*

Bryn Athyn, Pennsylvania 19009

Agent for publications of the General Church and the Swedenborg Scientific Association. Also sells books of other Swedenborgian publishers.



(2) IN ENGLAND:

*The Swedenborg Society*  
20–21 Bloomsbury Way  
London WC1A 2TH  
[www.swedenborg.org.uk](http://www.swedenborg.org.uk)

Publisher of Swedenborg's theological works. Also sells books of other Swedenborgian publishers.

*New Church House*  
34 John Dalton Street  
Manchester M2 6LE

Agent for Seminar Books, published by the Missionary Society of the New Church. Also sells books of other Swedenborgian publishers.



(3) IN SWITZERLAND:

*Swedenborg Verlag*  
Apollostrasse 2  
CH 8032, Zurich

Publisher of Swedenborg's works in German translation and collateral literature. Also sells books of other Swedenborgian publishers.

*Agence de Publication de la Nouvelle Eglise et Cercle*  
21 Rue Caroline  
Lausanne, Switzerland

Agent for Swedenborg's works in French translation and collateral literature. Also sells books of other Swedenborgian publishers.



(4) IN AUSTRALIA:

*Swedenborg Centre*  
1 Avon Road  
North Ryde, New South Wales 2113  
[www.swedenborg.com.au](http://www.swedenborg.com.au)

Publisher of Swedenborgian collateral literature. Also sells books of other Swedenborgian publishers.

PART 6

*A Chronology  
of the Life of  
Emanuel Swedenborg*



# A CHRONOLOGY OF THE LIFE OF EMANUEL SWEDENBORG

by Robert H. Kirven, *Proximus inter Aliis*<sup>1</sup>

## 1688

On January 29, born Emanuel Swedberg, at “Sveden,” the ancestral homestead near Falun, the third of nine children, to:

*Jesper Swedberg (born August 28, 1653–died July 7, 1735)*

Ordained February 12, 1682, chaplain of horse guards

Chaplain of court, 1685

Dean and pastor of Wingaker, Sodermanland, 1692

Dean of Uppsala Cathedral, 1694

Superintendent of Swedish churches in America, London, and Portugal, 1696

Bishop of Skara 1702 (lived at Brunsbo)

Doctor of theology, 1705

Died July 7, 1735, at Brunsbo

*Sara Behm (born January 4, 1666–died June 17, 1696)*

Albrecht, 1684–1696

Anna, 1686–1766

Emanuel, 1688–1772

Hedwig, 1690–1728

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1. Marguerite Beck Block began compiling this chronology, passing the work to Virginia Branton, who turned it over to Robin Larsen. The present compiler received it from her and has profited from suggestions by his colleagues and students. (Revised and reprinted by permission from George F. Dole and Robert H. Kirven, *A Scientist Explores Spirit* (West Chester, Pa.: Chrysalis Books, 1997).



Daniel, 1691–1691

Eliezer, 1691–1716

Catharina, 1693–1770

Jesper, 1694–1771

Margareta, 1695–[?]

On February 2, Emanuel baptized at Jacob's Church, Stockholm

### 1692

Jesper becomes professor of theology at Uppsala, then rector of cathedral there. Beginning of Swedenborg's (later memory of) being constantly engrossed with "thoughts of God, salvation, and the spiritual diseases of men"

### 1696

Emanuel's mother, Sara Behm, dies on June 17

Johan Moraeus, Emanuel's cousin, appointed as his tutor

### 1697

Charles XI dies; Charles XII (age 15) succeeds ("Lion of the North")

Jesper marries Sara Bergia on November 30

### 1699

Emanuel matriculates at Uppsala on June 15; joins Westmanland Dalecarlian Nation (fraternity); studies philosophy

### 1700

Beginning of Swedenborg's (later memory of) "delight in conversing with clergymen about faith" and first experiments with hypoventilation

Charles XII invades Ukraine in November

### 1702

Fire at Uppsala on May 17; Professor Rudbeck saves library

### 1703

Jesper and Sara Bergia move to Brunsbo in the spring, his home while bishop of Skara

Eric Benzelius, librarian and later professor of theology at Uppsala University, marries Anna Swedberg on July 18  
 1726—bishop of Gothenburg  
 1731—bishop of Linköping  
 Emanuel (as well as Hedwig and two brothers) lives with Eric and Anna for six years

**1709**

Swedenborg graduates from Uppsala in June

**1709–1710**

Swedenborg assembles fossil bones of a whale

**1710**

First trip abroad begins in May

London on August 3, 1710:

Visited by cousins Andreas and Gustav Hesselius

Reads Newton, Malebranche, Norris

Performs Boyle's experiments

Studies with Flamsteed

**1711**

In April, computes tables for latitude of Uppsala, and solar and lunar eclipses from 1712–1721

**1712**

Oxford on January 16:

Studies with Halley

Refers in a letter to Dryden, Spenser, Milton, Shakespeare,

Jonson; writes poetry

**1713**

Early in year, goes to Utrecht and Leyden:

Meets Swedish ambassador, Count Carl Gyllenborg

Meets Swedish ambassador, diplomat, and mathematician,  
 Baron Palmquist

Meets British ambassador to Sweden, Robinson

Visits Paris and Versailles in May

**1714**

Visits Hamburg in May

Visits Rostock in July; finishes drawings of fourteen inventions: a submarine, a new kind of siphon, a weight lifter, a design for a sluice, a machine to throw out water, a drawbridge, an air pump (condenser-exhauster), an air gun, a universal musical instrument, a technique for drawing in perspective, a water clock, a mechanical carriage, a flying carriage, cords and springs

Charles XII returns from Turkey in November

Swedenborg writes *Festivus Applausus* (Joyous Accolade)

**1715**

Returns home to Brunsbo, Sweden, in June

Spends Christmas with Benzelius at Starbo

**1716**

In January, publishes first of six issues of *Daedalus Hyperboreus* (the first Swedish scientific journal)

In January, first visit to Polhem in Stiernsund

In June, Eliezer Swedberg dies (Swedenborg's younger brother)

In September, Christopher Polhem authorized to build dry dock at Karlscrona, where Emanuel accompanies him

In December, Swedenborg meets Charles XII at Lund; appointed extraordinary assessor, Board of Mines, by king; gets second appointment, but not paid or accepted by board

**1717**

In January, rejoins Polhem in Karlscrona

In April, takes seat on Board of Mines, but not authorized to sign documents

In June, writes proposal for instituting an observatory

**1718**

Swedenborg works on Gota Canal, inland waterway and saltworks; moves ships overland to siege of Fredrickshald

On January 21, declines opportunity to succeed Professor Pehr Elfvius (mathematics) on Uppsala faculty

In July, reputed engagement between Swedenborg and Emerentia Polhem; however, Swedenborg was eventually rejected

In November, Swedenborg avoids fighting in campaign against Fredrickshald

On November 30, Charles XII killed before Fredrickshald; Ulrica Eleonora (1688–1741), younger sister of Charles and wife of Frederick, Crown Prince of Hesse-Cassel (1676–1751), claims throne of Sweden

Publishes *Small Vibrations*

### 1719

Publishes *Rotation of the Earth*

Publishes *Height of Water*

Sara Bergia, Swedenborg's stepmother, dies on March 3

Ulrica Eleonora crowned on March 17 (renounced absolute monarchy before being ratified as queen by Cabinet and Diet; displaced claim to throne of her nephew, Charles Frederick, son of Charles XI's first daughter, Hedwig Sophia)

Ulrica Eleonora ennobles Swedberg family on May 26; family name changed to Swedenborg; Swedenborg seated in House of Nobles

During the summer, Swedenborg works on blast furnaces and airtight stoves

### 1720

Ulrica Eleonora's husband Fredrick acknowledged by Diet as king of Sweden

In May, Swedenborg begins second European trip:

Leaves Starbo

Visits Amsterdam, Leiden, Aix-la-Chapelle, Liege

### 1721

Publishes *Prodromus Principiorum Rerum Naturalium* (Chemistry and Physics)

On May 21, Sara Bergia's estate divided; Starbo sold, proceeds divided; one-fifth split between Swedenborg and Lars Benzelstierna; four-fifths to Emanuel Swedenborg's aunt, Brita Behm; Swedenborg's share: 4,571 dalers

**1722**

Swedenborg visits Cologne and Leipzig on his European tour  
*Prodromus* favorably reviewed in *Dicta Eruditorum*

In April, returns to Sweden

Meets King Fredrick and Queen Eleonora at Medevi

In July, returns to Stockholm

In November, publishes *Deflation and Inflation*, presented to  
 Riksdag

**1723**

Consistory of Uppsala University invites Swedenborg to apply for  
 professorship, to succeed Nils Celsius; Swedenborg declines

In February, presents memoranda “Memorandum on Balance of  
 Trade” to Riksdag Committee on Commerce and

“Memorandum against the Priority Given to Nobler Metals” to  
 Committee on Mines

In March, Board of Mines seats Swedenborg as extraordinary  
 assessor

**1724**

Lawsuit with aunt Brita Behm over Axmar mines

Seeks to restore Polhem’s models, stored at the College of Mines,  
 for a Museum of Technology at Stockholm and a Museum of  
 Mining at Falun

In May, visits his brother, Jesper, and Andreas Hesselius, returned  
 from America; visits with Eric and Anna Benzelius; attends  
 meeting of Uppsala Literary Society

On July 15, Royal Warrant appoints Swedenborg “Regular  
 Member” (*assessor in ordinem*) on Board of Mines, and grants a  
 salary of 800 dalers. Begins regular employment in Board of  
 Mines

**1725**

Takes nephew Eric Benzelius under his wing; instructs in physics  
 and mathematics

**1726**

Courts Stina Maja Steuchius but is ultimately refused

**1728**

Sister Hedwig dies

Moves to apartment at Stora Nygatan for five years

**1729**

On March 18, J. Unge (brother-in-law) urges Swedenborg to seek hand of Sebastian Tham's youngest daughter

On December 17, St. Petersburg Academy of Sciences invites Swedenborg to become a member

**1733**

Brother-in-law Eric Benzelius becomes bishop of Linköping

In May, begins third European trip:

May 25—Stralsund

May 27—Greifswalde

May 28—Neu Brandenburg

May 30—Old Strelitz

June 2—Berlin

June 7—Dresden

July 23—Prague

August 19—Prague

August 30—Carlsbad

September 3—Leipzig; begins publication of *Principia*

**1734**

In spring, returns to Sweden

On July 3, attends Board of Mines

**1735**

In July, father Jesper Swedberg dies

**1736**

On January 29, Bishop Swedberg's funeral in Wastergotthland

In July, begins fourth European trip

On July 17, departs for Copenhagen, Amsterdam, Belgium, Rotterdam

In Amsterdam, meditates and sees "flashes of light"

On September 3, arrives in Paris:

Studies with Winslow (Danish anatomist)  
 Visits Luxembourg Gardens, Notre Dame, Sainte-Chapelle  
 Lives on rue de l'Observatoire

### 1738

Writes first draft of "Three Transactions on the Brain"  
 Visits Burgundy, Turin, Mount Cenis  
 On March 12, goes to Italy  
 On April 7, leaves for Milan, Verona, Venice, Padua, and Florence  
 On September 9, arrives in Rome

### 1739

On February 13, leaves for Genoa and Paris  
 In May, returns to Amsterdam; again experiences "light influx"  
 In fall, sends inlaid marble table home to Sweden  
 On December 27, finishes *Oeconomia Regni Animalis* (Dynamics of the Soul's Domain)

### 1740

In September, visits The Hague  
 In October, goes to Denmark  
 Practices shallow breathing; experiences mysterious radiation  
 In November, returns to Stockholm  
 On December 10, accepted into Academy of Sciences with Anders von Höpken, Carl Linnaeus, Jonas Alstromer, Count Tessin

### 1740–1741

Publishes *Oeconomia Regni Animalis* (Dynamics of the Soul's Domain)

### 1741

On October 9, moves into "Rantmasterehuset," n. 64 Slussen (second floor over coffeehouse)

### 1741–1742

Influenced by Lappland shamans separating soul from body (the state of "ecstasy energumen")

**1742**

Writes drafts on anatomy and draft of “Rational Psychology”

**1743**

Eric Benzelius dies

On March 26, buys house in south Stockholm (Hornsgatan); sells shares in Dalecarlian Ironworks to Count Gyllenborg

In June, takes leave from Board of Mines to write *Regnum Animale* (The Soul’s Domain)

In July, Adolf Friedrich (m. Louisa Ulrika) elected successor to Swedish throne (1710–1771)

In July, begins fifth European trip

On July 21, departs for Ystad, Pomerania, Hamburg, Bremen, Amsterdam, Leyden, The Hague

Begins study of correspondences

**1743–1744**

Records inner conflicts and dreams in *Journal of Dreams*

**1744**

Visits The Hague: publishes *Regnum Animale* (The Soul’s Domain), volumes 1 and 2

On April 6, while in Delft, has vision of Christ

In May, goes to London; lodges with Moravians

In September, first addressed by a spirit

In October, writes last entry in *Journal of Dreams* (except for one in May 1745)

**1745**

Publishes volume 3 of *Regnum Animale* (The Soul’s Domain)

Publishes Parts 1 and 2 of *Worship and Love of God*

In April, in London, experiences second vision of Christ (*Spiritual Experiences*, December 12, 1747, §397)

In spring, returns to Stockholm; moves into home in Hornsgatan; when not traveling abroad lives and writes there for next twenty years

Writes “The Old Testament Explained”



**1746–1747**

Experiences automatic writing

**1747–1765**

Writes of his spiritual experiences

**1747**

In spring, offered post of Councillor of Mines

In June, begins sixth European trip

On June 18, in Holland

On July 17, resigns from Board of Mines

**1748**

On March 21, experiences a death-like state while in Holland

In September, goes to England, then to France for winter

**1748–1756**

Writes *Arcana Coelestia* (Secrets of Heaven)

**1749**

Joachim Wretman, Swedish merchant, becomes Swedenborg's agent

In summer, printer John Lewis in London sells *Arcana*, vol. 1

In fall, goes to Aix-la-Chapelle for rest

On October 15, Stephen Penny applauds *Arcana*

**1750**

Returns to Sweden; stays in Sodermalm near Lake Malar and Baltic Sea; begins gardening

**1751**

King Fredrick dies; Adolf Frederick succeeds

Countess Elizabeth Stierncrona Gyllenborg gives Swedenborg her manuscript (later, Swedenborg is said to have referred to her as his wife in the spiritual world. She died in 1769)

Swedenborg encounters in spiritual world (among others): Govan Norberg; Adam Leyel; Johan Bergenstierna; Johan Moraeus; Hans Bjorck; Charles XII; Anders Swab; Archbishop Jacob

Benzelius; Bishop Rhydelius; Senator Sven Lagerberg; William Penn; Queen Christina (1626–1689; queen of Sweden, 1632–1654; abdicated and converted to Catholicism); Saint Genevieve; Mary; Sara Behm  
 On August 31, Christopher Polhem dies

**1755**

Lars Benzelstierna dies

**1756**

Ten conspirators to overthrow government executed; Louisa Ulrica forms Court Party, replacing Tessin with Count von Höpken as president of Council  
 In fall, Sweden suffers crop failure, famine, prohibition

**1757**

In September, war breaks out between Sweden and Prussia (ends May 1762)

**1758**

In summer, begins seventh European trip  
 In London, writes and publishes *Heaven and Hell*, *New Jerusalem*, *Last Judgment*, *White Horse*, and *Other Planets*

**1759**

On January 5, Count Gustav Bonde discovers that Swedenborg is author of *Heaven and Hell* (Bonde was previous president of Board of Mines, senator, and chancellor of Uppsala).  
 In June, leaves England for home  
 On July 19, has vision of Stockholm fire while in Gothenburg at home of William Castel

**1760**

Daniel Tilas, mineralogist, writes about Swedenborg's conversations with spirits  
 Attends Tessin's Saturday philosophy parties at Svindersvik  
 Writes tract on the Athanasian Creed

Prelate Friedrich Christopher Oetinger, German scholar and writer, defends Swedenborg and himself against Consistory at Wurtemberg

Ludwig IX wants to know how to converse with spirits

On March 5, former Prime Minister Carl Gustav Tessin visits Swedenborg

In August, Johann Ernesti, professor of theology at Leipzig, criticizes Swedenborg's theological writings

In November, controversy with Anders Nordencrantz, councillor of Commerce, over foreign exchange

### 1761

Dr. Johan Rosen (professor) and Dr. Gabriel Andersson Beyer (teacher) favorably impressed with Swedenborg (later defend him)

Publishes *On Inlaying Marble*

In February, Count von Höpken forced to resign as prime minister; political party "Caps" control government

### 1763

In spring, visited by Mr. Green (see Kant's letter to Charlotte von Knobloch)

In spring, begins eighth European trip:

Travels to Amsterdam

Publishes *The Lord, Sacred Scripture, Life, and Faith*

Publishes *Divine Love and Wisdom*

### 1764

Publishes *Divine Providence*

### 1765

Begins ninth European trip

### 1766

Publishes *Revelation Unveiled*

In spring, arrives in London; presents "Method of Finding Longitude by the Moon" to Royal Society of Sciences

In September, returns to Stockholm

Nicholas Collin (student of astronomy) meets Swedenborg; later becomes pastor of Swedish congregation in Pennsylvania and close friend of Benjamin Franklin

### 1768

In May, begins tenth European trip

On May 27, goes to Gothenburg and Holland, where he publishes *Marriage Love*

In November, meets John Christian Cuno, who makes thorough study of Swedenborg's teachings

### 1768–1769

Spends winter in Sweden, where there is beginning of opposition to Swedenborg. Controversy breaks out in Consistory over Swedenborg's teachings, pitting Bishop Lamberg and Dean Ekebom against Drs. Beyer and Rosen; Dean Ekebom finds the doctrines abhorrent and heretical, and takes steps to prevent spread of Swedenborg's teachings, condemning them and accusing him of Socinianism

### 1769

In April, goes to Paris

In July, goes to London

William Cookworthy (druggist) and the Reverend Thomas Hartley visit Swedenborg in London

In fall, in Stockholm, Beyer and Rosen defend Swedenborg, telling Consistory to study his works before condemning them

In fall, Swedenborg returns to Sweden

Bishop Filenius argues against releasing fifty confiscated copies of *Marriage Love*

Attempt to consign Swedenborg to asylum; friend in senate advises him to leave Sweden for safety; he declines

Publishes *Survey* and *Soul-Body Interaction*

### 1770

On January 2, Royal Council asks Consistory to report Swedenborg's errors to the king

In April, Royal Council can find nothing wrong with the doctrines and no longer wishes to publicize Swedenborgianism with controversy  
 Augustus and Claes Alstromer (brothers) in Department of Justice defend Beyer and Swedenborg  
 On April 26, Royal Council decrees “totally condemn, reject, and forbid” the theological doctrines in Swedenborg’s writings; Beyer and Rosen are condemned, advised to repent, and forbidden to teach theology; confiscation of books ordered  
 On May 25, Swedenborg appeals to the king  
 On June 19, founding of New Church in spiritual world  
 In July, begins eleventh European trip; goes to Amsterdam

### 1771

Publishes *True Christianity*  
 King Adolph Frederick dies; Gustav III succeeds  
 Publishes second pamphlet on currency, repeating and expanding his 1722 work  
 In August, goes to England  
 On December 7, in Stockholm, Royal Council says much is true in Swedenborg’s writings, and orders accused to be treated mildly  
 Beyer/Rosen case goes to Gotha Court of Appeals  
 Beyer/Rosen case goes to Uppsala University (case dropped in 1773)  
 In December, Swedenborg has stroke in England; partially recovers

### 1772

Reaffirms his teachings, accepts communion from the Reverend Arvid Ferelius  
 On Sunday, March 29, 5 P.M., Swedenborg dies (Drs. Hampe and Messiter attending physicians)  
 On Sunday, April 5, 4 P.M., Ferelius conducts funeral services  
 On August 19, Gustav III reestablishes absolute monarchy  
 On October 7, Councillor of Mines Samuel Sandels delivers eulogy in Great Hall of House of Nobles

*Notable Dates after Swedenborg's Death***1773**

The Reverend John Clowes of Manchester, England, becomes Swedenborgian

**1778**

Clowes establishes New Church Society among Anglican parishioners in Whitefield, near Manchester

**1783**

On December 5, Robert Hindmarsh gathers first group of London Swedenborgians

**1786**

In Sweden, Exegetic and Philanthropic Society formed by Anders von Höpken, Charles Nordenskiöld, and Charles Wadstrom to promote Swedenborg's doctrines

**1787**

On July 31, London group worships as separated church

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*Note: The focus of this index is Swedenborgian concepts and writings. Details of Swedenborg's life can be found in part 6, "Chronology of Swedenborg's Life," pages 421–435. The index does not cover the indexes of Swedenborg's writings that appear on pages 6–41. A page number set in **boldface** indicates the primary reference for the entry. Titles of works not written by Emanuel Swedenborg are followed by the author's name in parentheses.*

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