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ANALYSIS AND REVIEW OF THE "WORSHIP AND LOVE OF GOD."¹

INTRODUCTORY.

IN order that we may acquire a true conception of the quality and value of the *Worship and Love of God* it is of the greatest importance to view it in the series of scientific and philosophical writings of which it was the last to be produced.

Within the last two years attention has been very forcibly drawn to the great value of the works on science and philosophy which came from Swedenborg's pen, before his illumination and inspiration as the Servant of the Lord in His Second Coming. It has been shown that the natural truths announced in those works are in full agreement with the Spiritual and Divine truths of the theological works, where they are frequently restated in general and particular, and which truths they fit as the glove fits the hand, and clothe as the body clothes the mind and soul.

These scientific and philosophical works may be divided into two grand series, *first*, those dealing with the *macrocosm*, or the universe as a whole; and, *second*, those which explain the

¹ Read at the Regular Meetings of the Principia Club for December, 1901, and February, 1902. In the references *W.* denotes the *Worship and Love of God* (1885), and *D. Dr. R. L. Tafel's Documents concerning Swedenborg.*

microcosm, or man, according to the universal laws formulated in the first series. The importance of the *Worship and Love of God* is seen when it is known that in it are brought together the results of both series; it is the synthesis of all of Swedenborg's previous scientific and philosophical studies, epitomized in a representative and oft-time correspondential form. In addition, it contains a number of doctrines not previously treated in full, especially in regard to the creation of men, animals and vegetables, the spiritual world, spiritual heat and light, and the spiritual sun.

It will readily be seen that a complete examination of the doctrines contained in the *Worship and Love of God* involves an examination of the whole system of which it is the epitome. To do this fully very much space and time would be required; therefore, in this paper only some of the fundamental doctrines will be considered and an account given of the unprinted *Third Part*, lately transcribed and translated by the writer. In conclusion, a general review and an historical and bibliographical sketch of the whole work will be given.

THE DOCTRINES OF THE "PRINCIPIA" RESTATED.

An interior and complete comprehension of any subject cannot be acquired without entering into its first principles, for those things which are first are also the most interior. The interiors are understood when the mind sees how universal laws are operative in singulars or leasts. For this reason Swedenborg was prepared to understand the creation of the universe as a whole, and of man in particular, by studying for many years the constitution and activities of the interiors and leasts of nature, the sun and atmospheres, by which the earth with its kingdoms and finally the human body are first created and afterwards held in a state of integrity. Consequently, in the *Worship and Love of God*, whose special object is to teach the doctrine of the creation and preservation of man, the reader is first invited "to contemplate the face of the universe in the mirrors presented by the singular things of which it is composed," so that from them "the stated circumstances of times and of ages" may be unfolded.²

² *W.*, n. 2.

Besides the many places where it is stated that there are degrees of substance in the interiors of nature, as where auras, ethers, atmospheres and their properties are mentioned, the process of creation as given in the *Principia* is clearly outlined.

The "first substance of the world" gave birth to the starry heavens.³ The planets were formed on the surface of the fiery solar mass and sent forth to gyrate about it. As to the mode of origin of the children of the sun, or the planets, it is said:

Nevertheless it was impossible he could carry in his burning focus, and afterwards bring forth such heavy and inert productions, and therefore such burdens must have been the effects of his exhalation, and of the powers thence flowing and efficient. Hence it follows, that the sun primitively was overspread with effluvia excited and hatched by his real irradiation, and flowing together in abundance and in every direction to him, as an asylum and only harbor of rest; and that these fluids, in process of time having condensed, there existed a surrounding nebulous mass, or a mass like the white of an egg, which, with the sun included in it, would resemble the GREAT EGG OF THE UNIVERSE.⁴

In this way a kind of crust or shell was formed about the solar mass, and from the crust—when it burst, from "the inward heat and agitation"—the planets. In one of the notes Swedenborg further describes the incrustation of the sun and formation of planets as follows:

It is manifest that similar incrustations have also not unfrequently appeared in the starry heavens; for occasionally new stars have been seen, shining with great brightness, and presently by degrees growing obscure, yet afterwards either returning to their former splendor, or altogether vanishing; which is a sure proof that those stars, in consequence of a conflux of parts excited by their exhalation, have been covered over with a similar crust, which would either be dissipated, or would altogether hide them so as to withdraw them from our view. Besides, if we compare the immense magnitude of the sun with the planetary bodies which revolve around him, we may easily be instructed, by a slight calculation, that such a surrounding crust would have sufficed for producing so many and so large bodies. This egg was the chaos, so famous in old time and at this day, consisting, as is supposed,

³ *W.*, n. 6, note b.

⁴ *W.*, n. 9.

of the elements of all things in a heap of confusion, which afterwards being arranged into the most beautiful order, produced our world.⁵

The planets began their gyrations about the sun because they were in the flux of an ether. That this ether is none other than the magnetic element or aura of the *Principia* is proved by the statement that—

Both the declinations and inclinations of the magnet, as well as its attractions, which are so many visible effects of the determination of that ether, confirm also the same conclusion.⁶

Elsewhere the first element or aura of the *Principia* also may be identified, for it is taught that the spirituous fluid was formed by a determination in the "supreme aura of nature,"⁷ which is thoroughly in harmony with the doctrine of the blood as given in the *Economy*, and elsewhere.

The luminiferous ether, or third element of the *Principia*, may be identified with one of the "middle" ethers, where it is said that "nature, taking her birth after an egg, and from an egg, first excited the supreme and most simple auras or atmospheres, also middle ones, and finally the last or ærial."⁸ It is also said that "ether produces light."⁹

The fourth aura, or the ærial element of the *Principia*, is said, according to the poetical language of the *Worship and Love of God*, to have been produced by a marriage of the active principles of nature with the passive ones:

For two principles of nature were now come to their birth and luxuriance, viz., active principles and passive, the former of which filled the whole universe, for ether was the atmosphere of such principles or forces; but the latter, or passive principles, were heaped together into one, and constituted globes suspended and equally balanced in the centres of the circumgyration of the active forces. But these principles were to be joined together, and one was to be given to the other in a kind of marriage, that a new and mediating atmosphere

⁵ *W.*, n. 9, note d. This statement of the formation of planets from a solar chaos has recently been confirmed by the remarkable observations, in America and Germany, of the new star in the constellation Perseus. Cf. *Astro-Physical Journal*, September and November, 1901; *Proceedings Royal Society*, Vol. lxix. Nov. 19, 1901; *Science*, Nov. 29, 1901; *Nature*, Nov. 22, 1901.

⁶ *W.*, n. 11, note g.

⁸ *W.*, n. 22, note o.

⁷ *W.*, n. 33.

⁹ *W.*, n. 13, note h.

might be conceived, which might proximately encompass the orb, etc. . . . After that this atmosphere was hatched from the most attenuated principles exhaled from the bosom of the orb, and married to ether, and thereby began to temper the heat which flowed from the fiery fountain so near at hand, then our liquid orb began to contract a crust, or to be superinduced with a kind of coat, at first rare or attenuated, but presently, denser, which continually increased according to the affluence of the parts emerging from beneath: for as yet it boiled from its very bottom. The orb being carried around, and, as it were, clad with this superficies, then first assumed the appearance of an earth, and induced a clean and beautiful appearance, for it was a perpetual plane, without spots or hills and valleys, one sphere without a boundary, which was divided by rivers and streams springing up from hot baths; and being overspread on all sides with a dewy mist, which entered the new-born atmosphere, and relapsing into the warm bosoms of the earth, cherished it with continual vapour.¹⁰

A page before the above quotation it is said that the globe was as yet "not earth, but an uncovered wave, the whole being without a shore or slime, and thus a large fluid heap of principles of inert nature," which, it is said, must have undergone innumerable changes before "these principles or elements of inert and heavier nature might coalesce into secondary new principles of water, salt, earth and the like."

Here, then, is an outline of how the earth was produced and prepared for the production of the vegetable kingdom, and a comparison shows that the doctrines of the *Principia* have been restated in regard to the sun, atmospheres, planets, and the final production of water, salt and earth. The restatement of the doctrines of the *Principia* in regard to light and heat will be considered later.

SEEDS, PRODUCTION AND PROPAGATION.

In the production of anything there are two states which invariably follow each other; the *first* is the formation of a chaos or egg in which the *second* state is fulfilled, when the product has been formed and issues forth. It has been seen how the earth itself was produced from the solar chaos and it will now be shown that in the new series the earth itself is the chaos in which *seeds* are produced and from them in turn the vegetable and animal kingdoms. The earth was like a—

¹⁰ *W.*, nos. 13, 14.

. . . kind of new egg, but which was laden with as many small eggs collected at its surface, or small seeds of its future triple kingdom, viz., the mineral, the vegetable, and the animal. These seeds or beginnings lay as yet unseparated in their rudiments, one folded up in another, namely, the vegetable kingdom in the mineral kingdom which was to be the matrix; and in the vegetable kingdom, which was to serve as a nurse or nourisher, the animal kingdom; for each afterwards was to come forth distinctly from their coverings.¹¹

Elsewhere it is said that the earth—"as an ovary, contained together, and in one complex, all the offsprings of its kingdoms, and by means of the fecundating spring hatched one in order from another."¹²

Compare this teaching with the *Divine Love and Wisdom*, n. 312, where, after many universals concerning the first productions from earths are given, it is said that "*The first production from those earths when they were still fresh and in their simplicity was the production of seeds; the first conatus could not be any other.*" The *Adversaria* also says that at one time the crust of the earth was filled with seeds from which the vegetable kingdom was produced.¹³

How were these seeds produced? In general the answer of the *Worship and Love of God* is that they were produced by a spontaneous generation in the earth, of the auras determined into it, i. e., the atmospheres, "*or their individual forms or substances, which are the most active forces of the universe, she [nature] conjoined, by the mediation of the sun's rays with the principles of the earth, endowed of themselves with no activity; and thus she conceived new forms, which being enclosed in seeds, were to be the most fruitful principles of new fœtuses or productions.*"¹⁴

It should be borne in mind that the seeds and their offspring were brought forth in a most favorable climate, for there was a perpetual spring on account of the earth's rapid revolutions and proximity to the sun. Under these circumstances—

There was a time therefore when the vegetable offsprings first of all burst forth from the seeds wherein they were deposited; and when the animals themselves, both those which swim and fly, and also those

¹¹ *W.*, n. 15.

¹³ Vol. I., p. 3.

¹² *W.*, n. 28.

¹⁴ *W.*, n. 22, note o. Cf. n. 20, note m.

which creep and walk, were unfolded from their first wombs and eggs, etc.¹⁵

The animals were produced by the formation of new ovaries in the vegetables, in which they were formed and nourished by the finest juices and essences.¹⁶ The conatus to do this lay inwardly concealed in the generating nature of vegetable seeds.¹⁷ After the first production, however, of the vegetables and animals, each species propagated itself, either by seeds, eggs, or ovaries. In them are gathered the prolific principle and thus by a new growth the species is continued. This is taught as follows:

All formations, as was observed above, agree in things most general, and especially in this, that inmost or purest principles, which are essences themselves, or essentials, when they have unfolded themselves in suitable forms, even to ultimates, by wonderful insertions betake themselves to inmost things; as seeds, when they have put themselves forth into leafy trees, afterwards concentrate the purest essences of their juices again in new seeds; in what manner they betake themselves towards inmost principles is presented to view in the fruits themselves; for in the inmost parts of the fruits they form to themselves repositories, and encompass these and themselves in foldings and membranes; in these lie the veriest seminal powers themselves, which do not burst forth until the foldings are laid open.¹⁸

How absolutely this agrees with the teaching in the theological writings, that propagation is but the continuance of creation; and with the same law stated under another form, that preservation is perpetual creation, or subsistence is perpetual existence! The latter form of this law is also repeatedly stated in the *Worship and Love of God*, as where it is said that "every effect is a continuity of causes from the first cause; and the cause by which anything subsists is continued to the cause by which it exists, since subsistence is a kind of perpetual existence;"¹⁹ and elsewhere that "subsistence is perpetual existence, and perservation is perpetual creation,"²⁰ "for we subsist from the principle which gave us existence, and we are renewed by that which first made us new."²¹

¹⁵ *W.*, n. 18.

¹⁶ *W.*, n. 24.

¹⁷ *W.*, *Ibid.*

¹⁸ *W.*, n. 55, note r.

¹⁹ *W.*, n. 7.

²⁰ *W.*, n. 57e; *et passim.*

²¹ *W.*, n. 62.

In the formation of a seed and the production of a vegetable or animal from it and the subsequent formation of new seed, is mirrored the order of the universe, the whole series of involution from firsts to ultimates, and from them the evolution and revolution to firsts. This creative order of involution and evolution is fully developed in the *Worship and Love of God* as follows:

For all and singular the things in universal nature, and in each of the kingdoms which have a determinate course, perform and accomplish revolutions of this sort, viz., they commence from their first natures and from them proceed in order to last or lowest things; and when they have there established new principles, they return from them in a like order to first or supreme things; so that they descend, and from newly excited principles ascend: this is a constant effect, not only in the vegetable kingdom, but also in the animal, which kingdoms, in their most general principles, have reference to, and resemble, each other.²²

Whatever is born from seed or an egg . . . is bound to run through this revolution or orb: Plants, flowers, and trees, from their seed, unfold their nature, and grow into trunks or branches as into their bodies and ultimate members, and from these return again to their beginnings, or conceive and hatch seeds; so that all the revolution which they perform is only a kind of excursion of mediating causes, to the intent that they may return to their first principles, and thus bring forth fruits or uses. The case is similar in the animal kingdom. Such an order also existed and was derived from the grand egg of the world; for seeds and ovaries took their beginnings from the first and most perfect nature, and their increments from posterior and more imperfect nature; but by an inverse method they unfolded themselves from ultimate to first principles; in like manner also the fœtuses of the animal kingdom.²³

THE FIRST MEN AND THEIR PRIMEVAL STATE.

When the vegetable and animal kingdoms had been successively produced, as described in the preceding section, and all things were in a most beautiful and flourishing state, the earth "being enriched with its living creatures, and so amply furnished and adorned with delightful fruits,"²⁴ and all things delightful to the senses were at hand—

²² *W.*, n. 22, note o.

²³ *W.*, 3I, note u.

²⁴ *W.*, n. 29.

There was still wanting a being who could refer these gratifications of the senses to a sort of proper mind, or to his own consciousness and perception, and who, from the faculty of intellect, might decide upon the beauty resulting from all these harmonies, and also from beauties might perceive delights; from delights, grounded in a true origin, might form conclusions concerning goodness; and, lastly, from goodness might comprehend the nature of blessedness: there was wanting, I say, that son of the earth, or that mind under a human form, which from the paradise of earth might look into the paradise of heaven, and from this again into that of earth, and thus, from a kind of interior sight, could embrace and measure both together, and from the conjunction of both could be made sensible of essential pleasure to the full; consequently, who, from a kind of genuine fountain of gladness and of love, could venerate, and adore, above everything, the bestower and Creator of all things. There was no object, not even the smallest, from which some resemblance of deity did not shine forth, and which, in consequence, was not desirous to offer itself to the enjoyment of such a being as could return immortal thanks to that Deity for Himself and for everything.²⁵

Then follows the creation of the first man as the last and crowning work of creation, which is also the teaching of the theological works.²⁶ The bulk of the first Part and also the second Part of the *Worship and Love of God* are very largely a description of the creation of the first man and woman, and how their minds were successively opened to the wonders by which they were surrounded. Of all this only a general account can here be given, especially as concerns the development of the mind, to understand which the doctrines of the brain, bloods and fibres should be correlated.

In "the most temperate region of the orb" there was a grove,—

A Paradise in a Paradise, or the delight and crown of every grove and garden of the earth; it was also the latest in its formation, and crowned this centre of the solar rays. In the midst of it again was a fruit tree, which bore a small egg, the most precious of all others, in which, as a jewel, nature concealed herself with her highest powers and stores, to become the initiations of the most consummate body: the fruit tree was from hence called the TREE OF LIFE.²⁷

²⁵ *W.*, n. 30.

²⁶ *Divine Love and Wisdom*, nos. 65, 171. *Apocalypse Explained*, n. 1207; *et passim*.

²⁷ *W.*, n. 32.

In the midst of this egg, by the "intercourse of spiritual essence with the supreme aura of nature,"²⁸ the human form began to be developed, degree following degree, until it was fully formed for birth into the world.

"All things were now prepared; the parturient branch, according to the times of gestation, declining itself by degrees towards the ground, at length deposited its burden commodiously on the couch underneath."²⁹

The first-born, when he had broken through "the bars and bands of his enclosure," "drew in with his nostrils and breast the air, which he saluted with a light kiss."³⁰

In order to clearly understand much that follows it should be remembered that the first men were created into the order of their lives, not being so entirely helpless at birth as they are at this day. Thus the first-born was enabled to feed himself from the surrounding vegetables, and developed rapidly, all of which is most beautifully described.

In agreement with the teachings of the theological works, that the first men were like wild beasts, walking on all fours and afterwards raised upon their feet in the process of development, we are told that "the infant as yet crept, and differed nothing from the wild beasts in his manner of moving, which being observed by the soul with a mixture of concern and indignation, she used all her endeavours to lift him up on high, and to set him erect on his feet."³¹ Elsewhere we are told that he was raised up from "that low life, or from his creeping state,"³² and set upon his feet, in order that the whole Garden of Paradise might be presented to his view.

The theological works clearly teach that the men of the Golden Age were born into the order of their lives and did many things naturally which men today must learn by education and training. Compare the doctrine with what is taught in the *Worship and Love of God*, of the state of the firstborn:

Brute animals, which are born into the obedience of their soul from the first moment of their nativity, have also power over their limbs

²⁸ *W.*, n. 33.

³⁰ *W.*, *Ibid.*

²⁹ *W.*, n. 38.

³¹ *W.*, n. 44.

³² *W.*, n. 46. Compare nos. 53e and 89e in regard to the ignorance of what evil was and that at first there was no need of language.

and muscles, stand upon their feet and walk, and skillfully enter on the performance of functions of their nature, still more wonderful than what are above recounted; and from the same moment they enjoy in full vigour the external senses; but it is otherwise with the human race in their most tender infancy: the reason is, because we enjoy a certain proper mind, which is called intellectual and rational, from which, as from its fountain, the will proceeds: this our mind is what governs the muscles and sensories of the body; wherefore also the actions, which are determined by means of the muscles, belong to it, and are called voluntary, which are so far rational as they descend from the purer and more sublime intellect of that mind. This our mind, which, as was said, presides over the muscles and organs of sense, is not born together with the body, but is opened, grows, and is perfected, in process of time, by the beneficial aid of the senses; and this is the reason why we are born into such impotence of acting and feeling. It was altogether otherwise in our first-begotten, whose rational or intellectual mind was not to be instructed and perfected in a similar manner, or from the bodily senses, but from the soul itself, while the sensories of the body only administered and were subservient; for he was born into a state of the greatest integrity, and into perfections themselves; wherefore full power must of necessity have been given, from the first moment of life, to his soul, enabling it to operate upon the muscles and sensories of the body, without the mediation of this secondary mind and its will: but that the case is otherwise in his posterity, is a most evident sign of imperfection.³³

THE TWO WORLDS; THE SPIRITUAL SUN WITH ITS HEAT AND
LIGHT AND THEIR NATURAL CORRESPONDENTS; THE
DIVINE ATTRIBUTES.

From what will now be shown from the *Worship and Love of God* it may be seen how distinct was Swedenborg's understanding of the differences between the spiritual and natural worlds, each with its own sun, heat and light, and how the spiritual sun is present throughout the universe by means of its heat and light, and that thus the Divine Providence is in the least of all things and reigns universally. With this introduction the reader will be enabled to understand the meaning of the wonderful vision into the spiritual world, and the doctrines concerning it, as presented in the Third Part.

³³ *W.*, n. 43, note c. Compare nos. 52, note n; 53, note q; 63, note d; *et passim*.

In at least two places it is definitely taught that there is a "kingdom to be inhabited by souls,"³⁴ and that "the world was created by the Supreme for the sake of heaven;"³⁵ and in addition, the existence of the two planes and their distinctions are clearly defined as follows:

That there are two principles most distinct from each other, one natural, the other spiritual, is a conclusion which follows and is demonstrated by all the subsequent passages in this work; also that the natural principle derives its birth immediately from the sun of the world, but the spiritual from the fountain of life itself, or the supreme Deity. . . . [Natural] forms, or the atmospheres arising from them, as the active powers of nature, are all inanimate, as everything is which derives its birth from the sun, the fountain of natural things. . . . [Above this is the] SPIRITUAL [form], containing in it nothing but what is infinite, flowing from the irradiation of the sun of life itself, as the other forms flow from the irradiation of the sun of the world; and as this flows immediately from the Infinite, or from God Himself, who alone IS, therefore in itself it lives, and is that which animates the souls of living things for the uses of their life; not that it is an universal soul, but that it animates those things which were born and made for the reception of life; for every soul is a substance by itself, which is perpetually excited, like natural essences by their auras, to live its own life.³⁶

How closely this agrees with the oft-repeated teaching of the theological works that there are two suns, one natural, the other spiritual, and that all things arising from the spiritual sun are living, while all things arising from the natural sun are dead!

Long before he wrote the *Worship and Love of God* Swedenborg taught in the *Economy* that there were two suns, the one natural, but the other spiritual; and a long series of numbers develops the doctrine. This same doctrine under various forms makes its appearance again and again in the *Worship and Love of God*. The spiritual sun is called "the sun of life," "the fountain of love," "the sun of intelligence and wisdom," heaven's "own sun," "the supreme fountain of life."³⁷ Elsewhere reference is made to the two suns and the two lights

³⁴ *W.*, n. 23.

³⁶ *W.*, n. 24, note q.

³⁵ *W.*, n. 84.

³⁷ *W.*, nos. 25, note r; 63; 64, note f; *et alibi*.

and luminaries.³⁸ Besides this it is taught that natural light and heat correspond to spiritual light and heat, or to truth and good, and that as in the ray of natural light natural heat is enclosed, so within the spiritual rays of light, or truths, goods are contained; besides many other related teachings familiar to readers of the theological works. A number of the more remarkable passages will now be quoted:

. . . these two lights and luminaries, together with their two heats, are so distinct from, and so unlike each other, that they mutually shun and put each other to flight, still they do not disagree, but are in accord and unite in a friendly manner with each other, since one is for the sake of the other.³⁹

. . . it is evident, that natural things were made to serve spiritual, as an instrumental or organic cause; in like manner, that this whole universe, which is subject to the sun of the world, was created by the SUPREME FOUNTAIN OF LIFE to serve as a medium for arriving at ultimate ends.⁴⁰

[From the Supreme Deity] "as from the only fountain and highest sun of wisdom, all truths flow down as rays into our understanding."⁴¹

[The nature of the Supreme is such that] "the rays of His light are so many truths, and the fires of His rays are so many goodnesses."⁴²

Into our minds also two lights flow in, one which is called spiritual, from the Supreme and His Love; the other natural, from the sun of our world and its heat; these lights meet together in our minds, and from their meeting together they become as centres of the whole universe, that is, of heaven and of the world.⁴³

Light and intelligence, heat and love, "exactly correspond to each other;" . . . "love or spiritual heat."⁴⁴

He is in our inmost principles, and also in the highest, Himself and His Heaven being in the former and the latter; all inmost principles are full of His rays, and where His rays are, there is His sight from the highest or His throne, consequently His presence, for rays continue objects to the sight.⁴⁵

For our soul represents the Supreme Mind from which the universe was created, since she also in like manner, like the goddess of her little world, or a vicarious deity, resides in supreme and inmost principles, and in her own sacred temple, from which she governs her little universe; to her also is granted a similar species of Omnipresence, of

³⁸ *W.*, n. 56, 64, 74.

⁴² *W.*, n. 49.

³⁹ *W.*, n. 64.

⁴³ *W.*, n. 56.

⁴⁰ *W.*, n. 64, note f.

⁴⁴ *W.*, n. 67.

⁴¹ *W.*, n. 2e.

⁴⁵ *W.*, n. 56.

Omniscience, and of Omnipotence, but within the limits of her own kingdom; nothing also has its life therein, except from her life; for she has constructed, and, as it were, built all things from her own fibres, as from rays derived from the fountain of her life; yet she has not done this herself, but our Supreme, with His Love, by means of her.⁴⁶

After the argument has been presented that "there are two lights altogether distinct from each other and differing in their natures" the series is continued as follows:

. . . heaven borrows nothing from the light of the sun to increase its lustre, but only from its own Sun, whence it derives its all. And if the lights are distinct, so must also their effects be, for effects make one with their causes, and conjointly mingle together their several properties. Heavenly light does not give the faculty of seeing forms, such as the eye transmits, but such as are their uses and goodnesses; for these are the ends, for the sake of which those forms were created, which ends are not marked in the earth, but in heaven. The rays of that light, in like manner, are continuous and discrete suns, or continued streams of their fountain; and whereas we are rendered more intelligent and wise, in proportion as we suffer ourselves to be more enlightened by it, hence it follows that that light flows only from the Sun of intelligence and wisdom itself, or from our Supreme; also that all things, which thence derive their origins, in like manner as those which are derived from solar light, are His types and images, and worship Him as their Parent. From the solar rays we are also instructed, what is likewise contained in the rays of this latter sun, viz., that both light and heat are contained, but that the light is spiritual, whence comes intellectual sight, or the understanding of truth, and that the heat is spiritual, or that it is love, whence comes the sensation of good.⁴⁷

In the *Angelic Idea of the Creation of the Universe by the Lord*, after the angels' idea of the creation has been given as the production of great circles or atmospheres, one after another and from another, throughout which the Lord is present by His spiritual heat and light, moving and governing the whole creation as a single continuous chain, the angels' idea of the Lord is given as follows:

From this continuity as a one they have their idea of the Lord, that He is the all in all things, that He is omnipotent, omnipresent and omniscient, that He is infinite and eternal; and also their idea of the

⁴⁶ *W.*, n. 70.

⁴⁷ *W.*, n. 63.

order according to which the Lord, through His Divine love and Divine wisdom, disposes, provides and governs all things.

How wonderful was the preparation which enabled Swedenborg to have an understanding of these sublime truths! The evidence in the *Worship and Love of God* that he did understand them is too complete to leave room for doubt; especially is this true of the Third Part, but before proceeding to it some additional evidence will be presented to show what a true idea of the Divine Providence Swedenborg had at this time:

Providence is called universal, because it is in things most singular, everything universal being known, existing, and being denominated from presence and power in things singular, as what is general is known, exists, and is denominated from its parts and particulars. What is universal is the complex of all things singular, as what is general is the complex of all things particular; unless what is universal be in things singular and with things singular, or in least things as in greatest, it is not universal; wherefore if we take away from universal providence, providence in things most singular, or separate one from the other, we destroy the very essence of universality.⁴⁸

[Those who are deceived by the affections of the animus are] "altogether ignorant that the universe, consisting of infinite universes, with all those little worlds and orbs of minds, stands under the auspices of one deity, or of our Supreme, and of His Love, and is constantly governed by His Providence. They assign indeed the government of the universe to some Supreme, but the care of individual things they know not how to allow to any deity, therefore they adjudge it in part to their own providence, which they call prudence, in part to fortune; not knowing that Divine Providence cannot be universal, unless it be in things most singular, and that from these latter things it alone derives the name of universal; or that what is universal derives its essence and actuality solely from the individual things from which it exists; wherefore when they affirm the one, and deny the other, they destroy both."⁴⁹

THE THIRD PART.

The whole of the *Worship and Love of God* has never as yet appeared in print, as we stated at the outset. Besides the reprints of the Latin text of Parts I and II of the *Worship and Love of God*, originally published by Swedenborg in 1745, and the various translations which have appeared, some otherwise

⁴⁸ *W.*, n. 26, note s.

⁴⁹ *W.*, n. 77.

inaccessible portions of the work are contained in Volume VII. of the series of photolithographic facsimiles made by Dr. R. L. Tafel. In this volume are contained reproductions of Swedenborg's own printed copies of Parts I and II, and in addition all that is extant of Part III.

Throughout Part I, which is about four times as long as either Parts II or III, Swedenborg entered marginal notes, sometimes short, at other times of considerable length. These notes are sometimes of value in the interpretation of the text, and were probably made by Swedenborg to facilitate the preparation of an index.⁵⁰

One might easily suppose that the *Worship and Love of God* was meant to close with the last number of Part II, but in this "Third Part concerning the Married Life of the Firstborn Pair," there is given a description of a wonderful vision in which the first pair beheld the spiritual sun and representations of the fates and destinies of the universe. The contents are truly amazing, and of the utmost importance to a true and comprehensive understanding of the author's career; they also constitute the climax of the work, the preparation for which was made in the two preceding Parts.

The first portion of the text of Part III, as reproduced in photolithograph, consists of carefully-corrected proofsheets; the remainder, of manuscript, written in a large legible hand, from which it may be deduced that Swedenborg at one time intended to publish it. This is further confirmed by two interesting fragments of what was evidently a first draft. There is also a fragment of a sketch of the whole of Part III, corresponding closely with a portion in the text proper.⁵¹ In the

⁵⁰ *D.*, Vol. II., p. 854.

⁵¹ Further information concerning the Codex containing Part III., and the photolithographic copy of it made by Dr. R. L. Tafel, is contained in the following quotation from *D.*, Vol. II., pp. 853-854:

"This Codex contains the materials of the unfinished third part of the work on 'The Worship and Love of God.' It exists from nos. 11 to 125 in proof-sheet (16 pages), with the exception of page 11, which is blank. Nos. 118 to 131 exist in manuscript, and from this the contents of the missing page 11 can be supplied. The work was evidently never finished by Swedenborg; for at the close of the Codex is a plan of the whole work, in which those parts which had been written out by him have been checked off. Swedenborg's printed copy of Part II., which

middle of a sentence in n. 131 (the Part begins with n. 111), the MS. comes to a close, and according to Dr. Tafel it was never finished.⁵²

After a short introduction, describing the honeymoon of the first pair, there follows the description of the vision. Then, after the manner of the *Economy* and other previous works, but not in keeping with the style of Parts I and II, the subject-matter is taken up point by point and elaborately treated. Both the firstborn and his consort carry on the conversation, but chiefly the former, explaining what was meant by the heavenly phenomenon which they beheld. As usual, there are copious notes in elucidation of the universal laws referred to in the text.

There now follows a translation of part of the general description of the vision :

In the early morn, when Aurora sent forth on high the rays of the rising sun, like arrows tinged with gold, into the hemisphere of heaven, they both awoke at the same time from a most sweet sleep in the conjugal couch which they had shared, for a kind of heavenly lightning glanced over their eyes, driving away rest and drawing the attention of both away from each other and to itself. There appeared something in a middle region of heaven which was to display and signify the universe with its destinies and inmost certainties; this presented itself to the sight of both as in clear daylight. FIRST, there shone forth a Centre of Dazzling Light, of such infinite brightness, that the solar flames, radiated from Aurora, retired into the shade, and the glowing torches of the constellations immediately disappeared. Thence also the eyes of both began to blink so that they were altogether compelled to close them with their veils, but nevertheless the

had been published by him in London, 1745, is likewise bound up in this Codex; but his printed copy of Part I. is no. 68 of the collection. Short abstracts of the contents are written on the margin of that volume probably for the purpose of compiling an Index.

"All these three parts, i. e., Part I., with its marginal notes, Part II., and Part III., which consists partly of proof-sheets, and partly of manuscript, have been Photo-lithographed as Vol. VII. of the Photo-lithographed MSS. of Swedenborg. Parts I. and II. which were printed in quarto in 1745, for the sake of uniformity, were reproduced in folio. Of Part III., nos. 111 to 119 were copied from the proof-sheets, and nos. 120 to 131 from the MS. The Photo-lithographed copy covers 114 pages in folio."

Further information on this and related subjects may be found in the last section of this paper.

⁵² D., Vol. II., pp. 854, 950.

splendor shone so clearly that it flashed through to the purest points of the fibres. This Centre so poured forth Its Light through the universe that its terminations or ends vanished from the sight, and then, because of the incomprehensibility, a blackish stupor was poured forth into the spheres of all the senses. **SECONDLY**, Round about this Most Bright and Spacious Centre there appeared to be produced a Border, purple from brilliancy, but flamy, glittering with a transparent beauty, tinged with a Tyrian hue, a circle of gems. This was flowing about into perpetual orbits, in number like the endless Meander. The gyres of the orbits went into perennial courses and revolved their ends from firsts to lasts and when they had revolved insinuated them again in firsts. The gyres were constant, but because they entered into and receded from each other, the sight following them was led into errors, although the revolutions of all flowed and reflowed most uniformly. This border and its meandering banks were crowned by most beautiful faces and forms of bodies the foreheads of which were covered by diadems, set with gems like little constellations. All the forms resembled the firstborn and his most beautiful companion and represented loves like them in the beautiful couch in which they reclined.⁵³

The quotation just given constitutes a little more than one-third of the description of the whole vision, and it is this portion which Swedenborg fully developed, explaining what was represented by the Most Brilliant Light whose rays streamed forth to the ends of universe; what by the purplish, flamy border that appeared to surround the Central Light; and what by the intricate gyrations and appearances of the Border. In the remainder of the vision some highly interesting things are presented which will be considered after Swedenborg's own explanations of the first part of the vision have been given.

Thus runs the description of this marvellous vision which the parents of the future human race beheld on their wedding morning. Their first astonishment was succeeded by the desire to unravel the meaning of the representation.

Amazed by these sights they again contemplated each other, and each wished as it were to read from the face of the other what lay more deeply hidden within these things.⁵⁴

Each "reasoned similarly and framed a series from firsts to lasts."⁵⁴ The youth, noticing this comprehension of the meaning of the vision, "touched her cheeks with the palm of

⁵³ *W.*, n. 112.

his hand and gently asked her to bring forth from the shrine of her mind what she knew to be the interpretation of this heavenly phenomenon."⁵⁴ But she "modestly replied that she considered things so deeply hidden in the arcana of heaven and involved in the progressive evolutions of so many events, as they appeared in the vision, to be of so high an import, that, as regarded them, she did not dare to open her mind, which ran over the surfaces of things so lightly and cursorily; but she wished, if he would only regard her desire favorably, to depend upon his statement in these and similar matters, for he had examined such subjects more thoroughly, because more slowly and maturely, and had explored them more sharply in their interior chains of connection."⁵⁵ She then proceeds at some length to present her view of the vision as a whole, introducing it by the declaration that what she knew she had perceived "by a certain favoring consent, which I received from thy face, which reveals the ideas of thy mind to me."⁵⁵ But how glad we should be that she determined to speak, for the result is a universal view of the whole universe and the reason of its creation. She says that heaven and the world and all things in them—

—constitute a great series and an immense complex of means to a certain ultimate and most holy end, for the sake of which there are the creations of so many uses and hence of so many effects. . . . For this universe, which we behold, is only the complex of means and ends, tending and conspiring towards an only [End]. For the Supreme Mind, or the Architect of the things of the universe,—who sees most minute things, even those of the future, as present together in Himself and thus in His Own Clearest Light,—foresaw and provided Ends, before times and spaces arose, thus from eternity, which should continually flow forth from the First Itself to ultimates and from these flow back again to the First Itself; therefore He established and instituted a great orbit, or He founded the universe, heaven as well as the world, according to such a design that Ends foreseen and provided might exist in act and thus put on the reason of uses and the form of effects and so revolve in their gyres.⁵⁶

She then continues the argument showing that "our minds, which are most finite and in shadows, by a gross view of things separated from their connection and by a vague regard of

⁵⁴ *W.*, n. 113.

⁵⁵ *Ibid.*

means at the greatest distance from the end, and also by regarding a few things only,—may fall into error and their ideas be easily taken away.”⁵⁶ Not so the Infinite—

—For the Infinite sees nothing in our finite things except the Infinite; for all the orbits which we speak of are only designs from His Ends as from centres, and, as was said, determinations to uses and the forms of uses and thus centres of centres arranged as it were into fluent circumferences. Hence is the consent and the harmony of all things; for the ultimate end of the First, or the first end of the ultimate end, rules and disposes the middle ends, and these, withersoever they turn, bear in their bosoms or faces, as in a mirror, the image of that only End.⁵⁷

In this view the universe “consists of perpetually smaller and thus of least orbits, so chained together that they flow into each other and flow in such order into the great orbit that no accidents whatever occur.”⁵⁷

This view is further developed in a note as follows:

That the Supreme Mind, according to Considerations [*Intuitiones*] of Ends from eternity, established the universe, which was to be a complex of ends or means, we may contemplate in our own minds as it were in mirrors, or rather as in types. We also, before the origin and existence of means, regard and intend some end, for which, in order that it may exist in act, we seek means, or mediate ends, which shall all promote the first and relate to it, or as it were portend its image, for we as it were see the principal end joined with the mediate ends, which is the reason that we embrace the means with as great a love as the end itself. These means, taken together, constitute a certain world, in which all the mediate ends are called uses, and all uses existing in act are called effects; thence is our moral world. Such little worlds, which are a complex of means, every rational mind establishes, and whatsoever does not tend and conspire as a means to its first end it discharges from its little worlds, or rejects and proscribes as vile. Since our finite minds, wrapped in nothing but shades, design such things, what not the Infinite Mind in which there is no shade, but which sees most single things in the clearest day and to which Omniscience, as also Omnipotence, are adjoined that the results of ends may be provided. The life and essence of all minds consist in the intuition of ends, and at the same time in their disposition to some ultimate end, which, because it was also the first, reigns as it were alone in all and single means. From this very life the excellence of human minds should be judged, which, if they regard the love of self or a

⁵⁶ *W.*, n. 113.

⁵⁷ *W.*, n. 113.

similar love as an end, will also attribute a kind of providence and providence to themselves, so that they strive to appear as deities and deduce all the courses of ends from themselves and lead them to themselves; but of what quality their providence or prudence is, will be, God willing, disclosed in what follows.⁵⁸

After the bride of the firstborn finishes her explanation and again entreats him to tell her what was meant by the representations in the vision, he makes a few general statements and then begins a particular explanation, as follows:

But let us examine the singulars in the series in which they appeared, and as we evolve them, let us determine the connection of the things which followed with those that preceded, and thus behold the order; and finally, from the End of ends, the wonderful progression and correspondence of the intermediate causes; for only in the ultimate which crowns the work is seen the relation of the things which preceded and the provided agreement of apparent disagreements shines forth. Thus are dissipated obscurities, which have arisen from an unconnected series of perceptions and hence a prejudged Order of the things of the universe, as of a machine composed of parts, some of which are not yet prepared or seen.⁵⁹

The first point taken up is the Centre of dazzling light whose Brightness put to flight the flames of Aurora and the glowing torches of the constellations. He says:—

In order that we might by the images of nature behold heavenly forms, the Supreme Life of Minds wished to represent Itself by a Dazzling Light, which poured itself forth from a spacious centre, as if from a Sun, into the ends of the universe. Thence Heaven took its origin and thence the world, Heaven mediating. That Light, or Life, shone forth from the Sun of Life of all things, or of the Intelligence, Wisdom, Justice and Glory of all things: for there are as many determining forms of truth, whence is intelligence, as there are rays flashing forth from that Light or Life; there are as many Goodnesses [*Bonitates*], whence is Wisdom, as there are Sacred Torches within the rays. The Order thence flowing is called Justice, whence are the Laws by which the whole world is ruled.⁶⁰

The number concludes with the statement that the Glory of that Infinite Life is of such splendor that all other things appear as shadows in its presence, which was represented by the disappearance of the flames of Aurora and the glowing torches

⁵⁸ *W.*, n. 133, note a.

⁶⁰ *W.*, n. 117.

⁵⁹ *W.*, n. 116.

of the constellations. In the following number the reason is given why their eyes began to blink so that they were obliged to cover them with their lids or veils, viz., because no one can bear to behold the Infinite Itself for—

It would be as if someone dared to look into the most Holy Shrine of that Wisdom, or enter the court of Its Justice, and there search into and unfold the Laws decreed from eternity; he would be immediately punished for the temerity of such daring; for such a vertigo would seize the sight of his mind, and shade would blind it, as would befall the sight of the eye of him who gazed steadily at the sun, the pupil of his eye not being protected; on account of this danger arose our blinking and the veiling of our eyes by their lids.⁶¹

But even then “the splendor shone so brightly that it flashed through to the inmost points of the fibres,” because —

The Divine Life signified by this Light is the only Life of living things; they are only rays of the Light of this Sun, or streams of the Life of this fountain, which It as it were modifies in various ways. Thus it grants its light to the sight of our minds, that is, life, which is Intelligence and Wisdom, [and so our life] consists in the cognition of truth and the perception of good. [The Supreme Life and Light] penetrates our lights (*lumina*), with whatsoever veils they may be covered, for whatever of light (*lux*) there is in the lights (*lumina*) of the universe, or whatever of life there is in souls, minds or animi, and in the senses and actions of their body, is derived from that alone; but where it is without the mediating Light, Life and Justice of Its Only-begotten, there is not light but shade, not life but death, for there is not Justice but the punishments of Justice on account of injustice. Our soul, which does not live its life itself, but from that Only Life, is in all the beginnings of the fibres of its body, not only as the reason of their existence, but also as giving them birth; for organic or compounded things are nothing but principles or simple things, determined into various forms according to uses. This also was the reason that the Splendor of that Light, the veil not hindering, shone so brightly that is flashed through to the purest points of the fibres. Thence it also appears that nothing can be so skilfully covered over in outmosts, and that nothing can be so artfully concealed in inmosts, which the Omniscient will not see through most clearly in Himself or in His Light.⁶²

Then follows the explanation of the sentence that “This Centre so poured forth Its Light Through the universe that Its terminations or ends vanished from the sight.” It did so because—

⁶¹ *W.*, n. 118.

⁶² *W.*, n. 119.

In this Light, or Life, there is nothing but the Infinite. Our sight or understanding, which is circumscribed by most finite boundaries, either falls into delirium, or into a swoon, or perishes as a sailor in a great ocean, if it dares to behold and still more if it dares to examine the infinities of the Infinite.⁶³

The number continues the argument, showing that because the Divine Light is Infinite its terminations vanish from sight. A notable definition is contained in the words that the sight of the human mind is "the understanding of truth and good."⁶³

There now follows the particular treatment of what was signified by the great Limbus or Border which appeared around the Central Light or Solar Space. Wonderful definitions are given, from which it is evident that by this Border was meant nothing less than the Mediate Life, Wisdom and Love, the Son of God from Eternity, or the Divine Existere, which makes it possible for men to be conjoined with the Divine. We cannot but conclude, after weighing the evidence, that Swedenborg here meant to teach that no one cometh to the Father except by the Son. But hear the evidence itself:

The Splendor of that Light, or the Glory of that Life, which poured itself forth to the ends of the universe, that is, through ages of ages, from eternity to eternity,—could not be communicated to our minds, and still less to the other or lower powers of our lives, without manifest danger of death. For what else would result from a communion of the Infinite with finite beings, or of the Most Holy and Just, with us who live from the dust and in it, but that we would be accused of impurity by Its Holiness, condemned by Justice and sentenced to death; therefore, He begot His Image, or Son, from Eternity, through Whom or through Whose Life He might inflow mediately into the faculties of the life of our body; Who, because He was born a mediation and Only Love of the Supreme, is His Life, which is signified by the Flamy Border purple from brilliancy, which appeared round about this most bright and spacious Centre. This is the Life which is properly called Heavenly and which excites the understanding and will of our minds. For Life is twofold, one is heavenly and the other is natural, but both are derived from the only Life of the Supreme. Natural life without the mediation of the heavenly, is, as was just said, not life but spiritual death in its image; for there is no Love, no Holiness and no Justice which mediates, from which division between the Divine Life and the natural life of man perpetual combats arise.⁶⁴

⁶³ *W.*, n. 120.

⁶⁴ *W.*, n. 121.

The few sentences which follow the above quotation are the climax of the *Worship and Love of God*, and present the truth which the author had most in view in writing the book.

That Heavenly Life, represented by the Flamy Border, not only pours Divine Light into our minds, which live it, and thus transforms them into intelligences, but it also pours in the Flame, purple from brilliancy, from which the intelligences also become wisdoms. For it is the Divine Life, from which is the intelligence of truth, represented by the brilliant Light, and joined to Love, effigied by the purple Flame, which causes intelligence to become wise, namely, that it not only perceives from truth what good is, but also from good what truth is, and thus from truths and at the same time from goods, he worships and loves the Best, that is, the Supreme; wherefore without an interceding or mediating Life of that Flame or Love, the Best or Supreme could not at all be approached because not conjoined by Love, for APPROACH BY WORSHIP IS SUCH AS IS CONJUNCTION BY LOVE: this Intelligence, together with Wisdom, it was, which glittered with a transparent beauty, tinged with a Tyrian hue, a circle of gems.⁶⁵

This doctrine, prefaced by a description of the operations of the human mind, is further developed in a long note, as follows:

To understand and be wise are two altogether distinct things, for we may understand and still not be wise; but one leads us to the other, namely, science to the cognition of Truth (*Veri*), and truth (*Veritas*) to the cognition of Good, and it is the good which is sought for. But in order that we may be wise, it is necessary, not only that we should know and thus understand what truth and good are, but that we should also be affected with the love of them. Therefore, in the degree that there is good or the truly useful in the objects of the intuition of our minds, which objects we embrace and consequently pursue as an end, in that degree we are wise. This we may clearly see from the operations of our minds, or from the series of progression of the operations, which is this: *First*, by way of the senses, which is called the posterior way, we either immediately seize that which will be a help or instrumental cause leading to the cognition of things, or we take it from the memory, into which the objects of the senses are brought under the appearance of material ideas. *Second*, we take that which is perceived by our inmost sense, or laid up in the memory, and as it were introduce it into our intuitive or rational mind and there turn it about and rationally discuss it, although we should view it only from above and thus revolve our intellectual ideas above it; this is called thought.

⁶⁵ *W.*, n. 122.

Third, these ideas, or thought, frames its reasons into a series and thus forms a certain analytic equation, or a chain entwined by reasons, which is called judgment or the formation of judgments from the objects of thought. *Fourth*, under these, as in calculations, we draw a line and from them we argue as in logic. But these, which have hitherto been turned about in the sphere of the mind, are mere inquiries of truths, and by means of these inquiries, or their series, inquiries of goods. But in themselves they are bare cognitions and pertain to the first faculty of the mind or the understanding, that is, to intelligence. But here the hinge as it were turns, for this first scene of the operations of the mind is immediately succeeded by another, namely, *Fifth*, to choose from the calculations and conclusions of judgment that which will regard the end or use, is called the election of good, and *Sixth*, this is finally brought to a certain principle of actions called the will, within which are all those things which preceded and were chosen. For, as all the essentials of motion are within the conatus, so all the essentials of action are within the will, so that the will is a certain living conatus to which those essentials are brought according to the series bequeathed by the understanding. *Seventh*, concerning this wisdom may now be predicated, for in the degree that the good or the truly useful is within the thoughts, judgments, conclusions and selections, that is, in the will, in which they are all together, and in the degree that this is produced in act, in that degree we are said to be wise. . . . For what are truths without an ultimate regard for good! Or what is the understanding of the mind or intelligence, unless to know how to choose the Good, to prefer the Better, and finally, to will the Best. To this nature herself impels our minds, that is ourselves, for everyone desires and pursues happiness; neither is happiness given except in Good, consequently neither the greatest happiness except in the Best; nor does Good flow except from the Best and indeed by mediation. Wherefore to know much and also to understand, and not to be wise, is to rave in the midst of the sciences, or like Tantalus to be surrounded by water, but never to drink a drop; for it is Wisdom which completes and crowns intelligence and effects that intelligence may understand. But what is the Best? All truths promptly disclose it with one consent, namely, that the Best is that which is the first Origin of all goods and truths, or from which, as from an inexhaustible and perennial Fountain, all goods flow as streams; or, more simply, it is the First, for this is also the Supreme or Highest, whence it follows, that it is God, or that it is in God. . . . From all these things it follows as a conclusion that the highest of all cognitions is to know how to approach God, in Whom is the Best, and also the Greatest Happiness. But, to *approach* in spiritual things is to be *conjoined*, while to recede is to be disjoined. Conjunction, however, is only given by Love, for Love is union itself or spiritual connection, for by its conjunction even disjoined things are connected. Love also is the soul of all happinesses, for we only enjoy that which we

love. Love is also the very Life of our minds, for if you remove the loves, our minds grow torpid and as it were die, but such as is the love such is their life. Thence now it follows that as the highest of all intelligence is to know how to approach God, in Whom is the Best, and also the Greatest Happiness, so the highest of all wisdom is *to be conjoined to God by love*; this now is that which was said, *that such is approach by worship as is conjunction by love.*⁶⁶

Let us now pause a moment and reflect upon this mass of evidence. In the preceding section it was shown that Swedenborg teaches in numerous places that there are two worlds, and that in the higher and interior world there is a Spiritual Sun, whose rays appear as truths, within which there are goods. This is confirmed again and again in Part III, with a unique addition, viz., it is actually represented in the narrative as having been seen by the first pair, because, as is said, "the Supreme Life of minds wished to represent Itself by a Dazzling Light, which poured itself forth from a spacious centre, as if from a Sun, into the ends of the universe." It is furthermore taught that "thence Heaven took its origin and thence the world, Heaven mediating." The same truth is taught in the Writings. Truths are described as "rays flashing forth from that Light or Life" and "there are as many Goodnesses, whence is wisdom, as there are Sacred Torches within the rays." The most sublime truths are here presented arrayed in the poetical garb of representations and sometimes as true correspondences. How beautiful the idea that the flames of Aurora and the torches of the constellations vanished on the appearance of the Spiritual Sun! How true and clearly stated is the definition that our life "consists in the cognition of truth and the perception of good!" Were it not too prolix, example after example might be adduced showing that the terminology and the distinctions observed are often identical with those in the Writings. What light, too, is contained in the statement that "organic or compounded things are nothing but principles or simple things determined into various forms according to uses!" There is a clearness and weight in the original which cannot be fully carried over into English. In that universal statement are contained the laws of the *Principia* which unlock-

⁶⁶ *W.*, n. 122, note b.

ed for Swedenborg the secrets of the universe and the human form.

The sublimity of the representation of the Divine Communication, represented by the Flamy Border, has been already adverted to, and it is inspiring to think that such a doctrine was the culmination of Swedenborg's preparation, involving the truth that the End of Creation was the Conjunction of the Creator with the human race. Such was Swedenborg's thought at this time; it was the inspiration which led him to write the *Worship and Love of God*, and it is now clear why he so entitled the work, because the whole argument is made to show that "the highest of all cognitions is to know how to approach God," but since "to approach in spiritual things is to be conjoined" and conjunction "is only given by Love, for Love is union itself or spiritual connection," therefore "the highest of all wisdom is to be conjoined to God by Love," "wherefore without an interceding or mediating Life of that Flame or Love, the Best or Supreme could not at all be approached because not conjoined by Love, for APPROACH BY WORSHIP IS SUCH AS IS CONJUNCTION BY LOVE." In the manuscript itself this climax is twice underscored, showing that it was meant to be printed in small capitals; it is also repeated in the note in italics. Readers of the Writings will recognize the familiar truth that the real quality of external worship is determined by the state of internal worship, which with the celestial is love to the Lord and with the spiritual charity to the neighbor.

But to return to the thread of the narrative. In the numbers following those which have been quoted from,—and especially in a long note,—the doctrine of forms and the brain are considered, subjects of such an extensive and intricate nature that they cannot be advantageously treated here. Such meandering gyres were also seen in the Flaming Border and the author thus states the general law:

If we diligently investigate, with an interior keenness of vision, our minds and their modes of turning, we will see meanderings of a similar fluxion, such as in this most beautiful Border, which represents in an effigy the Heavenly Life, and the Heaven of our Love, or the Only Begotten of the Supreme. For their substantial form is such, by whose

variations, or mutations of state, are formed and produced those rational series, by means of which ends are defined as uses, and these determined into acts; for human minds are little effigies of the great Heaven, that is, so formed that they both can and should live the Heavenly Life; for when they are led by the Heavenly Life, they perceive truths, which are the objects of their sight; and it is the spiritual Flame, or Love, which so leads them, for Love alone excites the lives of minds to action. . . . In general it must be maintained, that the Supreme has transcribed into us, as into small types, the ideas (*ideas*) as well of His Heaven as of the world, in order that the gyres of His Ends and Means, from firsts to lasts and from lasts to firsts, might go forth and return through us.⁶⁷

The importance of the general subject is dwelt upon in the following language:—

—From our very selves, if we will only distinctly examine our faculties, we may clearly see of what quality the universe is, as well Heaven as the world. These things, although they are the marrow and essence of the Sciences, are nevertheless more deeply hidden in shade than anything else, and nothing is less cared for than to know our spiritual lives, which is to be attributed to no other cause than that we do not live the Heavenly Life, whence is the light of intelligence, but a natural life, or only in the senses, the body and the world, which life involves all things in mere shades.⁶⁸

After the first pair had seen the Flamy and Purple Border and its wonderful gyrations, they noticed another Border forming around it similar to a fiery river. By the first Border was represented the Heavenly Life and by the second one the Natural Life. While it remained in order and in connection with Heavenly Life, its color remained the same; but presently it began to change, first into a brazen and afterwards into an iron color, by which was represented the separation of natural from spiritual life, and the origin of what was merely natural not spiritual. There also appeared a great congeries of eggs on the surface of those Borders, and, wonderful to relate, they began to be animated by rivulets of influx from the Borders. Those which communicated with the inner or Heavenly Border assumed a human form, while those which partook only of the outer or Natural Border appeared like beasts. The human forms looked within and the beastly forms without, and finally

⁶⁷ *W.*, n. 124.

⁶⁸ *W.*, n. 124, note e.

they separated from each other. The next scene represented a great pyramid or cone on which there appeared an immense human body, which was swept up into Heaven, no doubt representing the formation of the Grand Man out of the human societies which,—it is said in Part III itself,—were represented by the great body. This is the substance of the evidence and thus closes this remarkable vision.

GENERAL REVIEW.

Probably no work written by Swedenborg has been so much misunderstood as the *Worship and Love of God*. Besides the usual cause, that of carelessness in reading the book, there are several others. Among them may be mentioned the ignorance and lack of comprehension of the works written prior to it, especially the *Principia*; misconceptions concerning the style, such as taking certain statements literally, when they are defined in the work itself to be representative; and, on the other hand, supposing some things to be allegorical which the author meant as scientific facts. And finally, particulars have been viewed by themselves, out of the general series and apart from the universal laws which they were meant to illustrate.

It is just as necessary to understand the *Principia* if we are to enter into an interior examination of the *natural* world, and the human body, as it is to comprehend the subjects treated of in the *Divine Love and Wisdom* if we are to really understand the *spiritual* world and the Grand Man.

The *style* of the work under review is that of a prose-poem, presenting synthetically all of Swedenborg's previous scientific and philosophical studies in a representative and ofttime correspondential epitome. In poetry the past and the future often appear as present, and in a seed is seen, as if before the eyes, all things which will grow out of it. The *Worship and Love of God* is full of examples of this. In the new-born earth is seen its future triple kingdom, mineral, vegetable and animal. The work itself presents the law as follows:

This is the common case in generations which arise by a successive series, that in themselves they represent things prior, and contain things posterior, as present; for everything is produced to be an image of the

form of its genetrix, and includes in it the general destinies of the future offspring as if they were present.⁶⁹

A good example is seen in the Third Part, where the fates and destinies of the *future* human race are pictured in the liveliest fashion.

It has been supposed that parts of the early teachings of the *Worship and Love of God*, culminating in the birth of man in a matrix on a tree, were written allegorically, when nevertheless all the tenor of Swedenborg's previous writings, the doctrine of Discrete Degrees, and even the authority of the Writings, leave no room for doubt that it was meant as a scientific fact. It is a constant law that no new form is created on any plane without the planes prior to it successively contributing to its formation; there is no skipping of degrees. If objections are found to man's having been created by means of a vegetable matrix, precisely similar objections will have to be met in regard to the first creation of vegetables by seeds formed in the mineral kingdom; the difference is merely one of degree. But the creation of seeds in the mineral kingdom is plainly taught in the Writings; besides, there is the law that sustenance is from the same plane as creation.⁷⁰ The case was well summed up by the President of the Swedenborg Scientific Association, when he said that the doctrine of the *Worship and Love of God* was at once most rational and beautiful. The doctrine involves Swedenborg's whole philosophy, for the point itself is the seed of its universe; all effects are potentially contained in causes and the causes similarly in the ends.

The wisdoms and intelligences have been taken to be real spiritual beings, although Swedenborg distinctly states that—

By his discoursing with his intelligences is to be understood that he discoursed with himself, that is, that he thought; for thought is a certain species of discourse with man's self; for since the operations of our mind are real activities, or changes of state by variations of form, it follows that they also constitute a species of interior speech; etc., etc.⁷¹

Elsewhere, in connection with the introduction of celestial

⁶⁹ *W.*, n. 19, note 1.

⁷⁰ *Divine Love and Wisdom*, nos. 310-312.

⁷¹ *W.*, n. 53, note p.

wisdoms and intelligences "under the appearance of infants," it is taught that—

The discourses of all celestial intelligences are mere representations by images, which actually exist before them, and are so contrived that hence every truth may plainly and clearly shine forth before our eyes; he who understands these representations understands also the discourse of heavenly beings, or heavenly discourse, etc.⁷²

In another place it is said that sportive infants "represented goodnesses under the appearance of loves."⁷³

Criticism has a true and important place; it is as necessary for us to discriminate in regard to what we admit into the mind, as, on the bodily plane, care should be exercised in the choice of food. But there is a limit, a golden mean; the substance of things should be examined rather than the form; there should be a constant effort to get at the spirit of things; for "the letter killeth, but the spirit giveth life." The firstborn was thoroughly imbued with this truth, for he said "I do not look at leaves, but at fruits and their seeds, nor do I relish shells, but kernels; for their goodness and usefulness delight me more than their most ornamented forms."⁷⁴

An application of this method will teach us to avoid the formation of hasty conclusions, and reading ideas into statements which they were never meant to express; for in this way the mind arrives at those principles which, Swedenborg was told, would enable him to soar whithersoever he willed.⁷⁵ He himself says when treating of the method which will dispel obscurity:

But the cause of this obscurity is merely an inversion of our state, by virtue whereof things prior must be unfolded and viewed from things posterior, and thus finally wisdom be attained: for in things posterior things prior lie concealed, as causes and principles in effects, consequently they are concealed as in a shade: but that one thing may come forth from another, and we may view it distinctly, it is necessary that we view it from what is prior, or from light itself, whether inspired or revealed, and thus by that order which is treated of in this article. . . . But what is the nature of that order, and what the nature of influx according to that order, must be drawn from the doctrines of order

⁷² *W.*, n. 57, note u.

⁷³ *W.*, n. 59.

⁷⁴ *W.*, n. 53.

⁷⁵ *Animal Kingdom*, Part IV., p. 82.

and of degrees, also from the doctrines of influxes, which ought to be cultivated.⁷⁶

By virtue of this disposition Swedenborg arrived at his wonderful laws, culminating in such views as, that the universe is a great progressive orbit, ruled by the Divine Providence in the lesser orbits, which all lead back to the Divine Itself; that in the Divine are Ends, in the spiritual world causes and in the natural world effects, represented in the vision by the Solar Centre and the two great Borders around it; and finally, that the Supreme is truly worshiped in the degree that man is conjoined to Him by loving Him.

In conclusion, we think that we can in no better way throw light on the work under review than by unveiling some of the stars in the brilliant constellations of the *Principia*, *De Infinito* and the *Economy*.

The reason why man in a state of integrity was made a complete philosopher, was, that he might better know how to venerate the Deity—the Origin of all things,—that Being who is all in all. For without the utmost devotion to the Supreme Being, no one can be a complete and truly learned philosopher. True philosophy and contempt of the Deity are two opposites, (etc.)⁷⁷

Primevally his [man's] delights wholly terminated in the love of God,—a love which exhausts and replenishes all sense of delight. . . . Supreme veneration and supreme love of the Deity could not exist without the supreme worship of Him. What we venerate and love, this we worship; for the utmost degree of veneration conjoined with love must needs be active and operative, and must extend to the will and actions.⁷⁸

[By an undoubting faith man] “is sensible in love, or delight resulting from love, of a peculiar connexion with the infinite. But where he doubts, he does not acknowledge, and the divine is not in him. All divine worship proceeds from this fountain of faith and love. Of worship, however, we must treat in another place, the subject being one of immense extent and difficulty: enough for the present to know that it is given in revelation. Thus the true divinity in man, who is the ultimate effect in which the divine end dwells, is no other than an acknowledgment of the existence and infinity of God, and a sense of delight in the love of God. . . . Therefore the acknowledgment of God, with faith for its ground, is the foundation for all divine worship.”⁷⁹

⁷⁶ *W.*, n. 66, note h.

⁷⁸ *Ibid.*, p. 44.

⁷⁷ *Principia*, Part I., Chap. I., p. 35. ⁷⁹ *On the Infinite*, etc., pp. 71-2.

The means by which man can prepare himself to communicate with the Divine Life and Love are, understanding and wisdom. "Thus, in human subjects, there is a more excellent and greater life, according to the degree of intellect that is brought into play in the regard of the more universal ends,"⁸⁰ for, "between love and love there is not a closer nor a sweeter bond than wisdom."⁸¹

HISTORICAL AND BIBLIOGRAPHICAL SKETCH.

From the quotations just made it appears that even in 1734 the subjects of the worship, veneration and love of God were occupying Swedenborg's mind to no small extent, and from the work on the *Infinite, etc.*, we learn that it was the author's intention to treat of those subjects in a future work. In the present section such other statements by Swedenborg as bear on the *Worship and Love of God* will be briefly considered. In addition some account of the bibliography of the work will be given and a brief collation will be made of such historical and critical matter as is at hand. The arrangement will be chronological as far as possible.

In that remarkable document, Swedenborg's *Book of Dreams*, are contained a number of statements which show what was Swedenborg's state of mind just before and during the time when he wrote the *Worship and Love of God*. These statements illustrate n. 2951 of the *Spiritual Diary*, where Swedenborg says that for some years he was *informed by dreams* concerning what he was writing.

On October 7th he writes:—

I was further informed respecting my book upon the *Worship and Love of God*, which was said to be a divine Book (*man sade at den wore en Liber divinus de Dei cultu et amore*). I believe it was to contain also something about spirits; my book on the Infinite (*de Infinito*) I thought treated on something similar; but I did not receive an answer to this.⁸²

On October 10th he writes:—

⁸⁰ *Economy of the Animal Kingdom*, Part. II., n. 236.

⁸¹ *W.*, n. 55.

⁸² *D.*, Vol. II., pp. 209-10, n. 182.

Afterwards there was signified to be by a representation . . . that on the previous day I was engaged with my work [*Worship and Love of God*], which is entirely different from the other [*Animal Kingdom*], and [proceeds from] an entirely different love; and [I was in doubt] whether the former work should prevail (*om den skulle rada*), and whether it should not rather be regarded as mere talk and as a play-thing only, when compared with the other. Upon awakening I fully made up my mind to abandon the former work.⁸³

Dr. R. L. Tafel, in another place,⁸⁴ in quoting the statement in the *Book of Dreams* for October 9-10, ceases to quote at the above point, which gives a different impression from what is given if what immediately follows be added:

. . . and I should have done so, if it had not afterwards seemed to me in my sleep, that I had been sent to a certain place with a letter. I did not find the way; but my sister Hedwig saw the letter, and said it was intended for Ulrica Adlersten, who had it appeared longed for me. I went there, and saw also Schonstrom. Afterwards I had continually a sensation as if they went up to the brain and down again.—By this I was confirmed to go on with my work. May God grant that this be not against His good pleasure, since as soon as I break off my sleep I at once come into the effort to abandon it; besides God Himself helped me to arrive at this resolution. To God alone be praise and honour!

Dr. R. L. Tafel interpreted the whole quotation differently at different times. First, in the translation in the *Documents*, he states in the notes that the work to be abandoned was Part III of the *Regnum Animale* and that the other work alluded to was the *Worship and Love of God*. In *Words for the New Church* he reverses the order by inserting in brackets the titles of the works as he thought they were related. According to the latter interpretation, which we think is the true one, the "other" work is the *Regnum Animale* and the work which he meant to abandon is the *Worship and Love of God*. For this reason we think that the quotation should be made in full, because thus it is seen that in spite of the temporary thought of abandonment Swedenborg "was confirmed to go on" with his work, i. e., the *Worship and Love of God*, and not the *Regnum Animale*.

Further information is contained in the succeeding paragraph, where Swedenborg says:—

⁸³ *D.*, Vol. II., pp. 212-13, n. 191.

⁸⁴ *Words for the New Church*, Vol. I., p. 528.

A child fell over my foot, hurt himself and screamed; I helped him to get up, and said, Why do you race so?—This no doubt meant that I was too much in a hurry with that [i. e., the second work, or the *Worship and Love of God*].⁸⁵

On October 26-27 Swedenborg writes:

It was foretold to me that the twenty-seventh of October would come again; when I undertook the *Worship and Love of God* (*Sades mig forr at d 27 oct: skulle komma igen. da jag tog mig fore cultum et amorem Dei*).⁸⁶

The translation given is according to the *Documents*, but in *Words for the New Church* the translation is given, "it was foretold to him that the twenty-seventh of October would come again when he *would enter upon 'The Worship and Love of God.'*"⁸⁷ From the words "*would enter upon*," which we have italicized, the casual reader might infer that on the *succeeding* twenty-seventh of October the work was to be begun, which is contrary to fact. What then does the passage mean? We know very well that Swedenborg had all along been engaged on Part III of the *Animal Kingdom*, which he published in 1745, and that in the early days of October, 1744, he was at least thinking about the *Worship and Love of God*, as may be seen from the references already made. Did he then only think and plan about the work during the days of October previous to the twenty-seventh, and on that day begin the actual composition? More light will be thrown on the question by the following quotation, also written on October 26-27. After rooms and apartments have been treated of, concluding with the words, "Afterwards I went into my own little chamber, which was also shining," the explanation is given as follows:

By this is signified the whole of that work upon which I am now entering in God's name; in front, before me, is the part on the *Worship of God*, at the sides that treating on *The Love [of God]*. There is also signified thereby that I must not take of the articles manufactured by others, as those were contained in the saloon which I had rented; but that I must use my own. My chamber, which was adjoining, signified this other work; and the room at the side signified the one which

⁸⁵ So interpreted by Dr. R. L. Tafel in a note, *D.*, Vol. II., p. 213.

⁸⁶ *D.*, Vol. II., p. 217, n. 202.

⁸⁷ *Words for the New Church*, Vol. I., p. 529.

did not belong to me. May God lead me in the right way! Christ said that I must not undertake anything without Him.

I mounted a fine black horse. There were two of us. The horse was fiery; it first went out of the way, but afterwards turned round.—This signifies my undertaking, which as yet appears dark to me, but at last will move in the right track.⁸⁸

In the following paragraph his “new work” is mentioned.

The part on the *Love of God*, which lay at the sides, perhaps refers to the third Section of Part I; the part concerning which we are at a loss, is that on the *Worship of God*, which lay in front, unless indeed it refers to Part III. Perhaps the solution of the whole problem is that Swedenborg on the days previous to October 27th was at work on a sketch and first draft of the proposed work, and that on the day itself he started in anew; for he says that the undertaking “as yet appears dark” to him, but at last will “move in the right track.” This view is confirmed by the facts that in several other cases Swedenborg made sketches and drafts of works to be written, and that fragments of what was evidently a first draft of Part III have actually been found.

In 1745 Swedenborg published Parts I and II of the *Worship and Love of God* at London in Latin. The Parts were published separately, each with its own title page and pagination. The title pages in full read as follows:—

Pars Prima de Cultu et Amore Dei; ubi agitur de Telluris Ortu, Paradiso et Vivario, tum de Primogeniti seu Adami Nativitate, Infantia, & Amore, ab Eman. Swedenborg. Londini. MDCCXLV. [4to, pp. 120.]

Pars Secunda de Cultu et Amore Dei; ubi agitur de Conjugio Primogeniti seu Adami, et inibi de Anima, Mente Intellectuali, Statu Integritatis & Imagine Dei. Ab Eman. Swedenborg. Londini: Apud Joh. Nourse & Richard Manby. MDCCXLV. [4to, pp. 24.]

The translation of the title pages will be given presently when we come to discuss the first English edition.

In 1745, the same year in which Swedenborg published the *De Cultu, etc.*, he began his study of the Sacred Scriptures.

⁸⁸ *D.*, Vol. II., pp. 217-18, nos. 203-4.

These studies are collected in the *Adversaria*. The first of the series, a treatise on the first three chapters of *Genesis*, called *The History of Creation as related by Moses*, thus refers to the *Worship and Love of God*:—

It has been treated of the earth's origin, paradise, the nursery of the living, and the birth of Adam in Part I of my treatise on the *Worship and Love of God*, but according to the leadership of the understanding or the thread of reason; but since human intelligence should not be trusted to by any means unless inspired by God it is of importance to truth that those things which are taught in the little work mentioned be compared with the things revealed in Sacred Scripture and here with the history of Creation revealed by God to Moses, and thus to examine how they agree; for whatever does not altogether agree with things revealed must be declared altogether false, or the delirium of our rational mind; ⁸⁹ with this end in view I felt it necessary to present in advance

a brief commentary on the first chapters of *Genesis*.

When now I carefully compared them [i. e., the commentary and the *Worship and Love of God*], I was astonished at the agreement.⁹⁰

He then proceeds to institute comparisons between the solar chaos, planets, atmospheres, and the creation of vegetables, animals and man, as treated of in the two works. Elsewhere he recurs to the creation of man in a vegetable matrix and to the formation out of a rib, of the first woman, evidently referring to the *Worship and Love of God*.⁹¹ In two other places,⁹² when treating of man's primal integrity and the degrees of the mind, he refers the reader to the treatment of those subjects given in Part II of the *Worship and Love of God*.

Dr. Beyer, in 1776, in a letter to C. F. Nordenskold concerning the theological works, after adverting to Swedenborg's investigations of natural things, refers to the *Worship and Love of God* as follows:

For this reason the work *De Cultu et Amore Dei* is not of importance in respect to theological doctrine; but in respect to natural truths it contains many beautiful and profound thoughts. On the subject of

⁸⁹ At this point of the passage, Dr. R. L. Tafel, in quoting it in the Chronological Account, breaks off abruptly. The force, however, is lost unless the following sentences be also considered. Cf. *D.*, Vol. II., p. 950.

⁹⁰ *Adversaria*, Part I., Vol. I., p. 7.

⁹¹ *Ibid.*, pp. 13, 10.

⁹² *Ibid.*, p. 34. n. 10 and pp. 97-8, n. 131.

God, and love and wisdom, on the Son, the person of Adam, the sources of life, and imputation, he expressed himself quite differently after he had received instruction from the Lord in the above manner; wherefore the above work is never cited in the other works.⁹³

In 1814 a letter was sent by a Swedish gentleman living in London to G. Bilberg, the secretary of the Society *Pro Fide et Charitate*, which existed in Sweden from 1795 till about 1835,—asking for information regarding the *Worship and Love of God*. This letter, as inserted by Dr. R. L. Tafel in the *Documents*, reads as follows:—

Mr. Tulk requests the Society in Stockholm to communicate to him either directly, or through the writer of the letter, their ideas about the first work which Swedenborg wrote after his revelation in 1743, entitled, *De Cultu et Amore Dei*, published in 1745. He believes, as does also the Rev. Mr. Clowes, who is the most enlightened man in England in Swedenborg's doctrine, and who has translated all his writings into English, that it contains a genuine description of the creation, especially as Dr. Beyer frequently quotes it in his 'Index,' of which Swedenborg no doubt was aware. Mr. Tulk's own words on the subject are as follows: "Dr. Beyer has included this work in his references in his '*Index Initialis*.' Now we have reason to think that his Index was made with the knowledge and approbation of Swedenborg, and if so, Emanuel Swedenborg must have known of the insertion of the *De Cultu*, &c., in the work by Beyer. We wish therefore that you yourself, or some kind friend, would inquire of the friends in Stockholm, and discover if possible Dr. Beyer's sentiments upon it, which he may possibly have left in writing or otherwise transmitted orally, as the decisive opinion of Swedenborg upon it. The *De Cultu*, &c., was published in 1745, two years after his revelations, and before he published the first volume of the *Arcana*, which was in 1749." . . . If you or any one else can furnish some light on this subject, it would be most welcome to the Messrs. Tulk and the friends in London, who are particularly engaged upon that work at present.⁹⁴

The *Documents* add:—

The following answer of G. Bilberg to Mr. Tulk was found among the papers: "Dr. E—m has told me that you wish to know our opinion respecting the truth of the work *De Cultu et Amore Dei*. I am able to tell you on the authority of Christian Johansen, who interrogated Swedenborg himself on this subject, that he obtained from him the following answer: 'It was certainly founded on truth, but that some—

⁹³ *D.*, Vol. II., p. 427.

⁹⁴ *D.*, Vol. II., pp. 709-710.

what of egotism had introduced itself into it, as he had made a playful use in it of the Latin language, on account of his having been ridiculed for the simplicity of his Latin style in later years. For this reason he did not regard it as *equal* to his other works.'"

This evidence is interesting as showing the state of thought of early New Churchmen in regard to the *Worship and Love of God*, but as concerns the validity of the statement attributed to Swedenborg we agree—

. . . that with all deference to so respectable an authority we feel a strong inclination to reject the whole statement, as one bearing intrinsic evidence of having no foundation in fact, or else of having been vastly changed from its original form. Swedenborg was not the man, least of all at this time of life, to be driven by the ridicule of others into the adoption of a new style of writing. The style itself is indeed elegant and ornate, such as would entitle the work to be placed by the side of any of our greatest modern epics, including the *Commedia* and the *Paradise Lost*, but it is, at the same time, the one alone adequate and perfectly adapted to the matter in hand. Moreover, Swedenborg was not, so far as we are aware, in the habit of passing judgment on his own writings, asserting that one was not the equal of others, etc.⁹⁵

In 1790 a translation of the *De Cultu, etc.*, was begun in the *Magazine of Knowledge*, Vols. I and II. It was not completed.

In 1791 Robert Hindmarsh reprinted Part II in quarto, pp. 26. Whether he also reprinted Part I we have thus far been unable to ascertain.

In 1812 another translation was begun in the *Halcyon Luminary*. It was not completed.

In 1816 a Swedish translation, entitled *Om Dyrkandet och Karleken till Gud* (Stockholm, Deleen), was begun, but "Only 48 pages were printed. The translation is the work of the Rev. A. A. Afzelius, a famous Swedish prelate, poet and hymnologist, member of the Society '*Pro Fide et Charitate.*'"⁹⁶

⁹⁵ Rev. Frank Sewall in *The New-Church Review*, Chicago, 1882-4, p. 180, in *A Drama of Creation*. This notable contribution to the study of the *Worship and Love of God* was republished, with slight alterations, in *New Metaphysics* by Frank Sewall, James Speirs, 36 Bloombury Street, London, 1888, pp. 208. The above quotation will be found on pp. 188-9.

⁹⁶ *Annals of the New Church*, by Rev. C. Th. Odhner, Vol. I., p. 253.

In 1816⁹⁷ appeared the translation into English of Parts I and II, 8vo, pp. 291. The title pages read as follows:—

Part the First, on the Worship and Love of God; treating of the Birth of the Earth, of Paradise, and of Living Creatures, also of the Nativity, the Infancy, and the Love of the First-Begotten, or Adam. Translated from the original Latin of Emanuel Swedenborg. Manchester: Printed by F. Davis, 5, Hanging-Ditch. Sold by Messrs. Clarke, in the Market-Place, Manchester; and in London, by E. Hudson, Cross-street, Hatton Garden; T. Goyder, 8 Charles-street, Westminster; and may be had of all other Booksellers. 1816.

Part the Second, concerning The Worship and Love of God; treating of the Marriage of the First-Begotten, or Adam, and, in connection with it, of the Soul, the Intellectual Mind, the State of Integrity, and the Image of God, by Emanuel Swedenborg.

As an "Advertisement" to Part II, the following short paragraph, which has been retained in all subsequent editions of the translation, was inserted by the translator:—

The Treatise which follows is evidently a continuation of the foregoing one, though published by the Author as a distinct work. It is therefore thought proper to give it the distinct Title in the translation which the Author has given it in the original.

In 1828 the first edition of the English translation was followed by a second; 8vo, pp. 210. The title pages are not changed from those of the first edition, but it was published at London; "*Printed and Published by J. S. Hodson, 15, Cross street, Hatton Garden; and sold by T. Goyder, Dartmouth street, Westminster; W. Simpkin and R. Marshall, Stationers' Hall Court, Ludgate street; and by W. and W. Clarke, Manchester. 1828.*"

In 1832, at Boston: "*Published by John Allen, No. 11, School street,*" appeared the "First American from [the] Second London Edition." No change was made in the title pages, except that the words "Part the First" were omitted in the first one. The volume is in 12mo, pp. 213.

In 1864 followed the "Second American Edition." It ap-

⁹⁷ Not in 1801, as stated in *D.*, Vol. II., p. 209 *et alibi*.

peared at Boston: "Published by T. H. Carter & Company, No. 21 Bromfield street. 1864." 12mo, pp. 240.

In 1870 appeared the photolithographic facsimile of all of the text of the *De Cultu, etc.*, that is known to be in existence. For fuller information see the section of this paper devoted to *The Third Part*.

In 1883 the Latin text of Parts I and II was republished at London by Thomas Murray Gorman,—*Ad Fidem Editionis Principis 1745 Londini Excusæ denuo edidit Tho. Murray Gorman, M. A., e Coll. Hert. Oxon. Londini: Apud Kegan Paul, Trench, et Soc. MDCCCLXXXIII*. The title page of Part II is dated MDCCCLXXXII, probably due to an oversight. The reader may also see a reprint at the end of Part II of the advertisement contained in the *editio princeps* of the *De Cultu, etc.*, *Regnum Animale*, and *Oeconomia Regni Animalis*, showing at what a very low price the works were sold. The volume is in 12mo, pp. 223.

In 1885 there appeared at London: "*Kegan Paul, Trench, and Co. 1885*," a slightly revised edition of the English Edition of 1828; 12mo, pp. 253. The editor was Thomas Murray Gorman. The words *et Vivario*, rendered "and of Living Creatures" in the title page of Part I of previous editions, are now rendered "and the Abode of Living Creatures." In all editions of the work in English an alphabetical Glossary of mythological terms, inserted in the first English edition of 1816, has been retained, and in addition the "Translator's Preface" was retained in all the translations, except the two issued at Boston in 1832 and 1864. In the edition of 1885 the editor, Thomas Murray Gorman, added an "Address to the Reader," which shows him to have been an earnest student of his author, although in his eagerness to establish his position he sometimes employs far-fetched arguments and comes to erroneous conclusions. But we are in entire agreement with his general position as defined in the following passage, which we think is one of the strongest and most lucid statements in regard to Swedenborg's preparation that has ever been penned:—

Swedenborg's preparation for his unique mission is a subject to which the mass of his admirers have given too little attention. By some

it has been disregarded, and even despised. By others it has been considered in the most superficial manner. By none has it ever been seriously and methodically examined. And yet what a preparation that was! Apart from any opinion that may be formed respecting the validity of his claim or his teachings, it will be found, after due examination, that this orderly and thorough preparation for a special work has no parallel in the history of the race. The stupendous course of study which he pursued made his mind a clear mirror for reflecting the most important and firmly established results of the best experience and thought of all past ages until his own day. As a master of the highest and noblest human cognitions, seen in clear rational light, and without fundamental fallacy, he stands altogether alone. It was not, therefore, to be wondered at that many and singular mistakes respecting his teachings should be made alike by friend and foe.⁹⁸

In the same Address the writer refers to the translator of the first edition into English and the quality of his work as follows:

Considering the character of its contents, the marvel is that this work should so soon have found a translator. In due course the task was undertaken, in the order of Divine Providence, by one who was in entire sympathy with the author, and who performed his labour of love in a spirit of genuine affection and deep reverence for the sacred and mysterious subject of which it treats. Thus the strange little book, with its twofold title, was not doomed to utter neglect and oblivion.

In the year 1816, nearly half a century after the decease of its heaven-illuminated Author, an anonymous translation appeared from the pen, as is now well known, of the Reverend John Clowes, who was for upwards of sixty years rector of St. John's Church, Manchester. A second edition, still without a name, was issued in the year 1828.⁹⁹

Passing over the references to the *Worship and Love of God* contained in the biographies of Swedenborg, which have either been very brief or have not entered deeply into the spirit of the work, we would direct the attention of the reader to the excellent contribution to an understanding and appreciation of the work made by the Rev. Frank Sewall, entitled *A Drama of Creation*, which we have referred to and quoted above.¹⁰⁰ Besides the general view of the whole book afforded by the account of the work, which is supplemented by liberal quotations, the author analyzes the *style* of the *Worship and Love of God*

⁹⁸ Pp. xxv.-xxvi.

¹⁰⁰ Cf. note 95.

⁹⁹ Pp. x.-xi.

in a most appreciative manner, and discusses the position of the work in the whole series of Swedenborg's writings.

In conclusion, we would give it as our conviction, formed after a prolonged study and analysis of the *Worship and Love of God*, that when the whole sweep of macrocosmic and microcosmic investigations, conducted by Swedenborg from 1716 to 1745, shall have been more thoroughly studied, the book will acquire a force and meaning which can be little more than dreamed of today. May the time soon arrive when New Church men and women will see the glorious light contained in Swedenborg's philosophical system!

ALFRED H. STROH.

NOTE: The foregoing article suggests convincingly the need for a translation of the work, *Worship and Love of God*, into English. It is therefore with great pleasure that we announce that the writer of this Analysis, Mr. Alfred H. Stroh, has prepared a new translation of the *entire* work, including the Third Part, which now exists only in the Photolithographic MSS. Edition.

The Swedenborg Scientific Association desires to publish this work without delay, and will do so, if sufficient funds are subscribed to warrant the outlay. Every reader is therefore invited to assist in the publication of a new and *complete* edition of the *Worship and Love of God*, faithfully translated, printed in large type on good paper, and attractively bound. If the work is published as a result of this call, anyone contributing not less than \$1.50 will be entitled to one copy; larger amounts will be apportioned accordingly.

As the possibility of publishing this work at an early date will depend mainly on the co-operation of the New Church Public, we sincerely hope that this will be both general, and liberal, as well as prompt.

Those desiring to contribute will please communicate with the Treasurer of the Association, Mr. Carl. Hj. Asplundh, Huntingdon Valley, Pa.