

ACADEMY COLLECTION
OF
SWEDENBORG DOCUMENTS

Volume IX = 1400- 1615.13
Dec. 1770- Sept. 1773

1400--- 1402

1400

ROYAL LETTER TO THE GOTHENBURG CONSISTORY REGARDING SWEDENBORGIANISM

1770 Dec. 7, Stockholm L. III: 1398,1400,1401 15 PP.

In Goteborg, Dombapitlets arkiv: Kongliga Bref ifrån Åhr 1769 till Och Med 1770. Nr.217.

“Jönköping, Götha Hof Rätt archives: Handlingar.

Text in Jönköping Documents: pp.671-77.

Entered in Höf Rätt on June 15, 1771.

Considered Consistory, January 31, 1771.

Summarized in Berg, vol.4 Supple-t: p.256.

Mentioned in NCL 1910: p.747.

1401 = 1400

1402 = 1471.11

C.F.MENNANDER TO HIS SON

1770 Dec. 11, Åbo

1 page 4:o

L.III: 1397b

See above - 1377.11, 1396.11, 1397.11

In Stockholm, in the Royal Library: Mennander Brefvexling.
 C.F.Mennanders och Sonens C.G.Fredenheims Bref till
Avarandra, 3. 1770-72.

Transcript:

.Åfwen så är det wist, at de första 8. namrerne af
 Kyrkohandlingarne felas för mig, hwilkas brist jag håppas at du ärsätter.

Swedenborgs Latinska bref ägde jag icke forut, så at det kommer i
 den samlingen wäl til rätta. Men head jag ännu saknar, är et Swenskt hens
 bref, skrifwit til Götheborg, förmodel. til D.Bejer, och där tryckt. Detta
 är et cardinal document i controversien. Det lærer ware indragit och
 förbjudit; men Askergren torde dock genom sin correspondent därstädes
 kunna ärhålla et exemplar.

Translation by C.L.O.:

.Moreover, the first 8 numbers of the Church Proceedings are
 missing; I hope you will fill up this gap for me.

I was not in possession of Swedenborg's Latin letter before, so it
 is a good addition to the collection. But what I still lack is a Swedish
 letter of his, written to Gothenburg, probably to Dr. Beyer, and there
 printed. This is a cardinal document in the controversy. It is said to be
 sequestered and forbidden; but Askergren ought to be able to procure a
 copy of it through his correspondent there. December 11, 1770.

1402. 02

C.F.MENNANDER JR. TO HIS FATHER

1770 Dec. 14, Stockholm

1 page 4:o

See above - 1377.11, 1396.11, 1397.11
1402.01.

In Stockholm, in the Royal Library: Mennander Brevvexling C.F.Mennanders
och Sonens C.G.Fredenheims Bref till hvarandra.
3. 1770-72.

"Denna gangen ken jag, for langsamheten uti utgifvandet, hearken
öfversknda A:T:[idningarna] eller Svedenborgiana."

REVIEW OF GERMAN EDITION OF "EARTHS IN THE UNIVERSE.

1770 Dec. 22, Greifswald

5 pp. 8:o

In Neue Critische Nachrichten, Sechster Band. Ein und funtzigstes Stuck.
Greifswald, 1770: VI: pp.401-5.

No copy in ANC Library. See above - 769, 964, 965, 874;
" below - 1402.11, 1460.

Text:

I

Von den Erdkörpern der Planeten

und des gestirnten Himmels Einwohnern, allwo von derselben Art zu denken,
zu reden und zu handeln, von ihrer Regierungsbosform, Polickey, Gottesdienst,
Ehestand, und Uberhaupt von ihrer Wohnung und Sitten, aus Erzählung
derselben Geister selbst, durch Emanuel Swedenborg

Nachricht gegeben wird.

Ein Werk zur Prufung des wahren und wahrscheinlichen. -

Aus dem Lateinischen Ubersetzt und mit Reflexionen begleitet
von einem, der Wissenschaft und Geschmack liebt.

1770. 236 S. in 8.

Der menschliche Verstand hat seine geheime Symptomen, so wie die Natur
ihre unerklärbaren Phenomena. In der Geschichte der ersten machen die
Geistersehungen und das System der berühmten Hrn. Assessor Swedenborgs ein
sehr merkwürdiges Kapittel. Indessen sind seine Schriften sehr wenig in
Schweden, und noch weniger bisher in Deutschland bekannt geworden. Nur
seit einiger Zeit scheinen sich dessen Anhänger zu vermehren. Ein Vorfall
in Gothenburg und ein daselbst gedruckter Brief Swedenborgs vom 30 Oct.
1769 hat verschiedene Bewegungen daselbst verursacht, davon wir ein ander
mal umständlicher roden wollen. Aber such in Deutschland scheint Hr. S.
ist Verehrer zu finder. Der Recensent hat von diesem sonst ganz vers
verständigen und ausserordentlichen Gelehrten verschiedene Schriften in
Handen, die alle zu London 1758 in 4. sauber gedruckt sind, und den Titel
fuhren: De Coelo

& ejus mirabilibus & de inferno ex auditis & visis 227 S. De ultimo
judicio & de Babylonia destructa ita quod omnia, quae in Apocalypsi
praedicta sunt, hodie impleta sint, ex auditis & visis 55 S. De nova
Hierosolyma & ejus doctrine coelesti, ex auditis de coelo 156 S. De equo
albo, de quo in Apocalypsi cap. 19, & dein de Verbo & ejus sensu
spirituali seu inferno, es arcanis coelestibus 23 S. De telluribus in
mundo nostro solari quae vocantur Planetae & de telluribus in coelo
astrifero, deque illarum incolis, tum de spiritibus & angelis ibi, ex
auditis & visis 72 S. Und diese letzte Schrift ist es, wie aus dem Titel

und der Gegeneinanderhaltung erhellet, die hater in einer deutschen Uebersetzung erscheint. Da Hrn. S. aus gottlicher Barmherzigkeit das Innerste seines geistes aufgeschlossen, und ihm dadurch gegeben worden, mit den geistern und engeln nicht nur unserer, sondern auch anderer Erden, zu reden, und Tage, ja Wochen und Monathe lang umzugehen, un von inhen, von den ander erden und deren Einwohnen unterrichtet zu werden; so von ihnen, von den andern Erden und deren Einwohnern unbterrichtet zu wreden; so hat er hier dies Dicge, so wie er sie gesehen und gehoret hat, beschrieben. Der

Recensent will sich also auch izt mit ihm auf eine kurze Zeit, denn recht lange dÜrfte er die ätherische Luft nicht vertragen können, von der Erde erheben, unaussprechliche Worte hören, und unerhorte Dinge erzählen. Wer es fassen sag, der fasse es!

"Es giebt Über 100000 Erden, alle von Menschen und Geistern bewohot, die wenn sie keine Götzendiener sind, Gott anbeten und zwar nicht als einen unsichtbaren Gott, sondern als einen sichtbaren Gott und zwar in menschlicher Gestalt. Alle Geister und Engel sind aus dem menschlichen Geschlecht, sind neben ihrer Erde und wissen was dawelbst vorgeht, können auch mit dem menschen, tee das Innere erofnet ist, reden und umgehen. Der Himmel der Engel und Geister, ist so unermesslich, dass er mit einem jeden Glied des Menschen, eine Verhaltniss hat, und Millionen Geister haben ein Verhaltniss mit jedem Glied, Wertzeug und Eingeweide, und auch mit einer jeden Neigung, dass also dieser Himmel nach allen seinen Uebereinstimmungen aus den Einwohnern vieler Erden bestehen und harmoniren muss. Der ganze Himmel stellt daher einen einzigen Menschen vor, der der grroste Mensch genennt wird. Dass ein jegliches Glied bey dem Mengchen, sowohl se in innerliches als sein ausserliches, eine Verhaltniss mit diesem Menschen oder Himmel habe, ist ein Geheimniss, das noch nicht in der Welt bekannt ist. (Nein freylich nicht.)- Die Geister in jenem Leben behalten das, was sie in andern Leben sehen und horen, im Gedachtniss, werden eben so wie andere Menschen in der Welt unterrichtet, auch in dem, was zum Glauben gehört, können also auch zu einem vollkommern Stand gelangen Ihre Affectionen und Neigungen sind noch eben dieselbe, die sie waren, da sie als Menschen auf der Welt lebten. - Ein jeder redet in dem andern Leben so viel geistlicher Weise oder durch geistliche Ideen, als er in der Welt an Gott geglaubt, und so viel auf materielle Art, als er in der Welt an Gott geglaubt hat. - Sie sehen den Herrn mitten in einer strahlenden Sonne, dagegen die Sonne dieser Welt den Geistern wie dicke Finsterniss ercheint. -- Alle Geister anderer Erden werden aus dem Verhaltniss der Lage gegen dem menschlichen Leib erkanut. Einige erscheinen Über dem Haupt, andere gegen das linke Ohr, andere vorwarts gagen das rechte Aug. noch andere in den Gegend des Nabels, einige gegen den Hintern. -- Die Geister des Mercurus stellen in dem grossen Menschen das Gedachtniss der Dinge vor, die von dem materiellan und irrdischen abgesondert sind, sie haben grosse Begierde sich Kenntnisse zu erwerben, und sie hatten Hrn S. wie er ihnen etwas nicht entdecken wollte, was er geschrieben hatte, bald beym Kopfe gekriegt. Die Wortersprache verabscheuen sie, weil sie materiel ist, man kann also ohne Hulfe anderer Geister nicht anders als durch eine Art von activen Gedanken mit ihnen reden. Sie sind etwas hochtragend, haben aber wenig Urtheilskraft, denn nur blosse anschauende Erkenntnisse gereichen ihnen zum Vergnugen. Einige von ilnen wollen nicht als Menschen, sondern als Kugeln vor Kristall erscheinen, weil die Kenutnisse unmaterieller Dinge im an dern Leben durch Kristalle vorgestellet werden. Selbst der Verf. da er mit ihnen redete ward so weit vom Sinnlichen weggefuhret, dass sein Augenlicht schwach und dunkel zu worden anfieng. -- Die Menschen im Mercur sind schön von Angesicht, aber kleiner und rahner von Leib, als hier auf der Welt, so

auch die Thiere daselbst. -- Jupiter ist gewaltig volkreoch, weil jedermann nur das nuzzliche begehrt. Die grosste Sorge der Menschen Dasselbst ist die Erziehung ihrer Kinder, und keiner trachtet nach des andern Guter. Die Geister dorten sind

weise und fromm, wie man solches, wenn sie sich nahern, aus ihrem fanften Anwandeln erkennt. Man liebet da sehr die hangenden grossen Lippen. Die Einwohner sitzen auf Blattern eines gewissen grossen Baums bey Tische, und wenn sie im Bette liegen, kehren sie ihr Angesicht nie nach der Wand. Sie gehen nicht aufrecht, und kriechen auch nicht, sondern wenn sie geben, helfen sie sich mit den schwachen Händen, und heben sie nacheinander zur Hälfte über die Fusse in die Hohe, sie sehen auch im Gehen allemahl drey Schritte hinter sich und zur Seiten, und biegen alsdann den Leib ein wenig, welches schnell beschicht, denn bey ihnen ist es ein Uebelstand, wenn man von andern anders, als von Angesicht gesehen wird. Sie halten das Gesicht immer aufrecht, sie hangen es nicht gegen die Erde, dieses heissen sie verdammt. -- Die Geister und Engel, die von der Erde des Jupiters sind, stellen in dem grossen Menschen die Einbildung der Gedanken (imaginativum cogitationis) un d den activen Stand der innerlichen Theile vor, dahingegen die Geister unserer Erde die unterschiedenen Verrichtungen der aussern Theile unsers Leibes, wenn sie herrschen wollen, vorstellen. -Die sich ein besonderes Verdienst und Heiligkeit in diesem Leben anmassen, prasantiren sich dort als Holshauer. Die jovialischen Geister unterrichten und zUchtigen die Menschen ihrer Erde. Sie haben auch Geister unter sich, die sie Kaminfeger nennen, sie erscheinen in kleiner und russiger Gestalt, diese machen in dem grossen Menschen die Gegend der Samenblasgen aus. - Wenn die Geister daselbst subereitet sind, so werden sie mit feurigen Wagen und Pferden in den Himmel gehohlt, und werden Engel. - Die Geister im Mars sind die allerbesten; im Saturn sind sie auch fromm und bescheiden, und stellen in dem grossen Menschen den mittlern Sinn zwischen dem geistlichen und naturlichen Menschen vor. In der Venus giebt es zweene Arten von Menschen, zahme und wilde, diese sind Riesen, und viele von ihnen werden selig, nachdam die in den Ort der Abrestreifung (vastationis) gewesen, und in Verzweiflung gerather sind. - **Die** Mondgeister sind kleine Knaben, die sich einander auf den Rucken tragen, mit einer Donnersprache durch den Wantt reden, und in dem grössten Menschen den schildförmigen Knorpel Xiphoidem ausmachen."

"Es giebt eine gewaltige Menge Erden in dem gestirnten Himmel; der Verf. ist durch einen Engel nach einer solchen Erde in 2 Stunden gefuhrt, die Reise gieng zur rechten Hand, und er passirte die Wache der Engel gluchlich vorbey. Er sahe alles mit den Augen seines Geistes, denn die in einem Zustand sind, sind auch in einem Orte. - Die Einwohner solcher Erde beziehen sich in dem grossen Menschen auf etwas von der Milz, und der Verf, ward dessen durch den Einfluss, den er auf die Milz, da sie mit ihm redeten, empfand, vergewissert. -"Dem Recenscenten geht es beynahe eben so, er kehrt also geschwindt um, und nachiem er sich von so weiten Reisen erhohlt, fuget er noch hinzu, dass er, an vielen und langen Stellen dieser Schrift geglaubt haben wUrde, einen satyrischen Roman zu lesen, wenn Hr. S. selbst es nur dafur wollte passiren lassen. Jedem, der die Stellen von Wolf und Aristoteles, von den Priestern, den Gelehrten, die in jenem Leben zu nebel und Fiesterniss geworden, den Monchsgeistern u.d.m. wird es auch so vorkommen. Die schlechte Übersetzung macht manche Stelle dunkler und druckt sie unverstandlicher aus, als sie im Text ist.

Der Herausgeber versichert in seinen sinige Bogen betragenden Reflexionen, dass die Uebersetzung mehr zur Prufung als zur Behauptung aller Satze gemacht sey, man müsse ex stercoreibus Ennii das Gold heraussuchen. "Wenn Swedenborg die Seele oder vielmehr den innern Menschen nicht als ein Ens simplex, sondern als ein aus endelechiis pluribus coadunirtes Wesen vorstellet, so ist das die wahre Idee. Man trifft hier vortrefliche Dinge an, die zur wahren Metaphysik, Logik, Moral und Analysis gehoren. Lass es seyn, dass noch vieles wegfallt, dass es in seinen visis noch neue Zusammensetzungen der Willkuhr giebt. Die ganze Sache ist gleichwol aller Ehren wehrt, die wird Gott richten, wenn er die Kinder Levi reiniget und schmilzt. Gedult ist uns Noth, bis alles zusammenlhuft in dem grossen Cyclo der Welt -- Es influirt viel bey Swedenborg, dass er weniger Chimist als Mechanikus gewesen, daher er die fixe Wesen der Stadt Gottes in Zweifel zieht, und sie pur metaphorisch erklbrt, welches den klaren Verstand der Worte Gottes sehr verwirrt. Ein Interimsstand nach dem Tode wird sehr gelehrt behauptet, man moge ihn nun locum tertium oder millesimum nennen. -Swedenborg muss noch ganz anders vom Verstand der H. Schrift unterrichtet werden, er hat die Ambition der Erstlinge nicht. -- Das ist aber ein sehr grosses Problem von Swedenborg, dass sich nicht so schnell wegwerfen lasst, dass kein Geist oder Engel entstehen könne, der nicht vorher in den Hulsen der groben Materie herausgakeimt sey. Es ist auch gar nichts nährisches, dass in der Ewigkeit dieser in die Zehe, der andere in den Kopf dee grossten Menschen placirt sey, denn Christo ist alles Gericht Uebergeben, und darum kann an stat des Raums eines Vieleks, derselbe Raum von ihm in die Figuren eines Menschen leicht eingeschlossen werden. -- Swedenborg hat nicht so weit sehen können, als Jac. Böhme -- Es muss alles leiblich aus Gott extraponirt werden durch das fleischgewordne Word. -- Vielleicht ist der sechste Sinn, die centrale Eröfnung der Seele. -" Doch genug von diesem elenden Gewasche. Herr Swedenborg selbst wird sich gewiss fernere Ueborsetzungen und Anmerkungen Über seine Schriften von diesem Verfasser, der vermuthlich die Ambition der Erstlinge hat, verbitten. Und wie, wenn er ihe so eine Parthey zuchtigender Geister aus dem Jupiter auf den Leib schuckte, die ihm den Bauch grimmen machten?

NOTICE OF THE THEOLOGICAL WORKS

1770 [Dec.], Greifswald

1 page 8:o

See above - 876-878, 888.12, 889-890, 892, 896

In Neue Critische Nachrichten, Sechster Band. Zwey und funfzigstes Stuck.
Greifswald, 1770: p.415.

No copy in ANC. Library. See above - 1402.03.

Text:

III.

Vermischte Nachrichten

Ausser den im vorigen Stuck der Crit Nachr. angefuhrten ältern Schriften des Hrn. Assessor Swedenborgs, seinen arcanis coelestibus, und seiner apocalypsy hat er auch noch vor etwa zwey Jahren einen Tractat De amore conjugali voller neuer Nachrichten aus der Geisterwelt geschrieben. Er haste nur etwa 40 Exemplar davon mit aus Engelland gebracht, davon die Hälfte an einige vornehme Personen in Schweden ausgetheilt worden, die andre Hälfte aber, die ausser Landes geschickt werden sollte, ist auf Vorstellung eines schwedischen Biechofs zu Norkoping angehalten und in Sequester genommen worden. Er hat auch eine Abhandlung de commercio animae et corporie geschrieben, die der Konigl. Akad. zu London und Paris Uebergeben und ins Englische Ubersetzt worden. Seine summariam expositionem doctrinae Novae Ecclesiae hat Hr. S. nur allein einem gewissen Bischof communicet, mit dem Vorbehalt, solche nicht bekannt zu machen, und Hr. S. giebt in einem Brief das zur Ursach an, dass die Theologie Ueberall ist in ihrem Winter sey, in Schweden bliebe es abernoch langer Nacht, als an den sUdlichen Oertern. Es soil diese summpriis expositio aber nur der Vorlhauser eines grossen Werkes seyn, das binnen Jahr und Tag ans Licht treten wird.

Translation by C.L.O.:

Miscellaneous News

Besides the earlier works of Herr Assessor Swedenborg, referred to in the previous number of "Critical News," namely, his Arcana Coelestia and Apocalypse, he has also written - some two years ago - a treatise De Amore Conjugali [sic] full of news from the Spirit world. He took with him only some 40 copies from England, about half of which were distributed to distinguished Persons in Sweden, while the other half, which were to have been sent abroad, at the instigation of a Swedish Bishop were seized at Norrkoping, and there held in confiscation. He has also written a treatise De Commercio Animae et Corporis, which was submitted to the Royal

Academies at London and Paris, and translated into English. His Summaria Expositio doctrinae Novae Ecclesiae, Herr Swedenborg has communicated only to a certain Bishop, with the reservation not to make it known, and in a letter gives as his reason for this, that Theology is everywhere in its winter,

1402.12 = 1346.1

1402.13

REFERENCE TO GOTHENBURG CONTROVERSY

1770

In I.F.Immanuel Tafel's Magazin fur die wahre Christliche Religion or Magazin fur die Neue Kirche, vol.II: p.371.

"F.C.Oetingert Schreiben von einer angeblichen Vermittelung des Streits zwischen Gothenburg Consistorium und zwischen den beiden Versechtern der Swedenborgischen Lehren (A letter proposing a possible compromise in the controversy between the Consistory of Gothenburg and the two defenders of the Swedenborgian Doctrines). Stuttgart, T. M., vol. II: p.101." (Annals of the New Church, C.Th. Odhner, Bryn Athyn, 1904, vol. I:pp.97-9B.

"A German translation of the documents relating to the Gothenburg trial is said to have been published in Hamburg under the auspices of Swedenborg himself. - Doc. Iil: pp.323, 346, 372." (ibid.)

See Doc. 2²: pp.1039-41.

Reference also contained in Friedrich Christoph Oetingers Leben und Briefe, Karl Chr. E.Ehmann, Stuttgart, 1859: p.749.

1402.14

REVIEW OF "A THEOSOPHIC LUCUBRATION ON THE NATURE OF INFLUX," ETC.

1770

L. III: 1410

In The Gentlemants Magazine and Historical Chronicle Supplement for the year 1770: p.621 - where the name is spelt "Swedenborg."

Complete set in ANC Library.

Text:

p.621: Swedenberg's Theosophic Lucubrations on the Nature of Influx, as it respects the communication and operation of soul and body, 4to, Lewis. -

A very short quotation from this author's account of himself will show what may be expected from his work. After having informed his readers that he is a Swede and the son of a bishop, he proceeds: "I converse freely with all the bishops of my country, who are ten in number, and also with the sixteen senators and the rest of the grandees who love and honor me, as knowing that I am in fellowship with Angels, &c."

(See above - 1198, 1305, 1306.11, 1346.11; 1374.12;
(" below - 1402.153)

NOTICE OF "A THEOSOPHIC LUCUBRATION ON THE NATURE OF INFLUX," ETC.

1770, London

1 page 8:o

L.III: 1410a

In The London Magazine or Gentleman's Monthly Intelligencer, vol. XXXIX
for the year 1770.. . p.426.

Copy in ANC Library.

Text:

p.426: VII. A Theosophic Lucubration on the Nature of Influx, as it respects the Communications and Operations of the Soul and Body. By the honorable and learned Emanuel Swedenborg, now first translated from the original Latin. 4to. 2s. 6d. Lewis.

The honorable and learned Emanuel Swedenborg is a nobleman of Stockholm, who stands very well in his own opinion, but appears to us to be a most contemptible enthusiast: he boasts of an immediate fellowship with angels, and tells us that the Diety himself appeared personally to him in the year 1743 - - After such an account of himself, we fancy a criticism on his theosophical lucubration will be wholly unnecessary.

(See 1402.14 and references there given)

THOUGHTS AND ENTERTAINING STORIES IN CONNECTION WITH ASSESSOR SWEDENBORG'S
CONVERSATIONS AND INTERCOURSE WITH SPIRITS

1770, Stockholm 15 pages 8:o
See below _ 1411.12

In Stockholm, Kungliga Biblioteket: Swedenborg Biografi 1770.
Bound in red cardboard. On the back: "Swedenborge Samtal med Andar 1770."
Copy in ANC Library - S10/T15.

Transcript:

[Title-page] Tankar och
Roliga Berättelser, i Anledning
af
Herr Assessor
Svedenborgs
Samtal och Omgänge
Med
Andarne
Stockholm
Tryckt i Kongl Finska Boktryckeriet,
hos Joh A Carlbohm, 1770

p.1 Herr Aasessor Svedenborg, som gjordt aig sa namnkunnig
genom sina besynnerliga skrifter och samial med Andarne, lærer
ej illa uptaga, at man meddelar Allmänheten några tanker uti
samma ämne.

Först wil man dä anmärka utur Mänakliga swagheternas
Historia åtskilliga händelaer, som med Herr Assessor Svedenborgs
inbillnings-systeme tyckes äga tämlig likhet, på det man
deraf må finna huru lätt det fordom warit at inbilla Allmänna
hopen allehanda infall och orimligheter, och huru swärt det
harefter blifwer at göra lycka med dylikt kram.

Romerske Konungen Numa Pompillus inbillade Romarena at
Gudinnan Egeria upeldad af hans kärlek, hade tagit honom til
sin Man, och öfwerhopade honom med all möjelig lycksalighet,
i det hon uplyste hana Förstånd, och upfylte *honom* med
Gudommelige saker.

Solon underhöll en hemlig correspondence med Delphiska Oraclet, och lät gifwa sig de swar, som han ejelf åstundade

och hade af nöden.

Lyourgus brukade samma illgrepp, och Apollo hade stor omsorg at noga efterfölja Original befallningen, när han deraf gaf Copian, för at desto bättre stadfästa de lagar, som Lycurgus gaf Lacedemonierne.

Mahomet emottog sin Alcoran såsom en Wecko-Skrift, och Engeln Gabriel förde til honom ordenteligen två Capitel hwarje wecka. Hwad inbillade icke Mahomet Allmänheten genom sin Dufwa som åt utur hans öra. At förtiga hans Himla Resor och Paradisiska nöjen. Ja, aom Oden hade sina Walkyriar sa hade Mahomet sina Houri.

Alle desse hafwa warit Lagstiftare, och insågo tydeligen at Allmänheten utan sådane updickningar aldrig efterfolgt deras både kloka och dumma lagar och instiftningar. Romerske Generalen Sertorius hade äfwen många infall med en hind hwarmed han brukade at bedraga Allmänheten. Hade Sertorius genom ofwerlUpare fornummit Fiendens gang, sa war det hinden som sade honom det förut. Blef han slagen af sina fiender, så lofwades honom genom hinden Gudarnas bistånd en annan gång. Om hinden war borta några dagar, så gömde han honom noga, och lät säga til, såsom en aning at han skulle på en wiss dag återkomma. Ja, Sertorius befalte Inwånarene där han framfor at gifwa sig matwaror och penningar, annars akulle pest och hunger odelagga dem. Hans hind hade det sagt honom på Gudarnas befallning. Detta war et artigt och nyttigt taskapeleri för Sertorius. Den store Generalen Scipio brukade äfwen at på et hemligt sätt gå til Capitolium och rådfråga Jupiter, hwilken inbläste honom alla hans planer emot Carthago. Hwad inbillade icke Apollonia Thyanus Allmänheten med sin orm, och genom sina konater at forut utspana de rådfrågandes egenskaper oeh omständigheter, samt derefter ställa sina swar. Socrates som aldrig för med widskeppligheter måste doek tåla at man tilakrei honom en Ande, som ständigt folgde honom. Allmänheten war å inwand af andre så kallade store Män och Lagsttitare, hwilke alltid inbillade den samma några besynnerliga tilfälligheter.

Hwad inbillningar hyste icke en del gamle Philosopher om Sjåla-Wandringen, hwilket Systeme tillika med de förr omnämde orimligheter nu förtiden skulle knapt göra lycka hos en gammal Karing, som lefwer uti et någorlunde uplyst Rike. Om widadepplighets tiden nu mäst är förbi, på de flästa stallen uti Europa det lämna til et lägligare tilfälle at omröra. Om man skulle göra en alutsats i anledning at

Margrefwen D'Argens Judiska bref sa swafwar widakepplighets
Andan annu omkring de flasts Riken uti Europe, fast den ej
ar sa allman som fordom. Ja, was store V.Linnee talr afwer
om I sin Gottlandska Resa om en Smalansqwinna, som trodde en
hop halfandars wsrelse, orden lyda salunda: Hon trodde, at
Lucifers anheng blifwit nedstortadt

af Himmelen pa jorden, dar nigra fatt sit bostalle i watnet och kallas nackar; under hus med namn af tomtegubbar; i ro och under tran, sasom alfwer; i skogar sasom skogs-snuflwor eller ra; Hon trodde at hwart manniaka hade sln hamn, som henne folgde, sasom skuggan foljer kroppen, och at denna hamn gick perpendiculairt neder at jorden, sasom manniskan gar perpendiculairt ofwer jorden, wandandes hamnen stadigt sina fotter emot sin manniskas fotter. Hon trodde at manniskan och hennes hamn woro sa forenade, at nar den ofrerdordiska manniskan led sa led ock den underjordiska, och twartom, nar den underdordiaka manniskan blef skadat, sa tog den ofwerdordiska lika del derutaf Hon trodde, at nar manniskorne gingo, om deras antipodes rakade at passera någon Wetts, Älfs, Rås eller något annat spökea hemwist i jorden, skulle den underjordiska manniskan blifwa skadat och följakteligen den ofwerdordiska manniskan lida. Detta kan man med skäl kalla Käring-griller och inbillnings-skott.

Ja, våre gamle Förfader trodde ofwen någre tjänste andar, som de kallade Alfer och Nieser och hwilka delades uti hwita och swarta. Utom deasa hade de afwen flere andar, hwilke fingo namn efter sina sysslor och bonings-ställen, såsom andre utländske hedningar, hwilka upfylte alt med gudar och andar. Til decaas antal hörer våra Landsmäns Hus-Andar, Tomte-Gubbar, Tomte Bieezar, Tomte Bisar, Nisse god Dräng, så kallade af sysslorna som de troddes förrätta; Näcken, hwilken ar den samme som hedningarne Neptunus, och sades residera uti watnet; deraf trodde den dumma Allmänheten, at de som druncknade, bortrycktes och förqwäfdes af Näcken. De som simmade, trodde sig bewäpnade emot honom, om de kastade et stycke stål uti watnet med denna utlåtelse: Näck, Näck, nåle puta, du är på lann, men jag är i wann: sedan nar de stego utur watnet, och stålbiten war igentagen, så släpte de honom til sit hemvist. Strämkarlen, hwilken wistades i floder, håldes för Musicanters gynnare. Alwer, af hwilka stenar, som woro uthätkade, kallas Alwawarnar. Den widakeppliga Allmänheten i Swerge talar ännu om Älfdansar. Wetter eller Nitter wisa sig uti en ganska liten Människo kropp för manniskorne, och säges fagna sig mycket ofwer deras bekantskap. Gastar, hwilke ock Möringar eller Mölingar kallas, hållas före, at wara mördade barns hamnar, hwilke oroa de resande med grymt shriande, och säges hafwa allehanda uptog för sig, til deras förargelse. Sjörå och Skogsrå, säges wisa sig i qwinlig skapelse, och äro de samma som de gamlas Najader eller Nymphor och Nornar. Draken eller Skratten tros wara gömde skatters bewarare. Hit hörer äfwen en Ande, hwilken låter insluta sig uti glas och andra magiska saker, genom hwilkens hjelp de, som föra honom med sig, altid blifwa Segerwinnare uti striden. Ja, de hafwa äfwen en Half-Ande, som de kalla Bytinge, utan twifwel af ordet Byta, ty de inbilla sig at nyfödde Barn ibland skola

bortbytea och borttagas, i hwilkens ställe et sådant missfoster gifwes åt Modren. Derifrån förshrifwes den widskeppelsen, at då qvinnor föda, fönstren och dörrar noga igenslutats, på det ej

Barnet må bortryckaa och en Bytinge föras i ställe. De tro at sjuke Barn äro sädane, hwilke om de låtsa wilja kasta uti en brinnande ugn, eller och bära dem tre Söndaga aftnar til förstugan, skola de igenfå aina egna. Efter wi tale om så många inbillnings febrar, så skole wi ej glömma Maran, hwilken af Plinio kallas Natt-qwäfning, emedan den förtager röstens och andana fria gång, detta härrörer när som en elak wätska eller tjocka och slemmiga andedrag och dunatningar först uptylla hjertat och sedan hjernan, hwilket mäst hander dem som sofwa baklänges. De som ibland Allmänheten äro okunnige om denna wärkan, tro sig wara qwafde af någon ande, hwilken de tro fly sina färde, om den sofwandea namn nämnes, eller at stäl kastas uppå honom.

Någre ibland allmänheten då de först skara helt bröd kasts et brödstycke på golfwet til Gonisses föda. Någre tro äfwen at det är oförsigtigt at namna Wargar med annat namn än de Grå eller Gråtassar; ty annars få de magt at göra dem skada. Ej eller är deras hjerna mycket klokare, hwilke tro at man med wisaa Läsningar bestående af ord, utan begrep och förnuft, kan göra at de sjuke blifwa friska, och at ormar, råttor och mera ondt borldrifwes derigenom. Äfwen så dåraktigt är det at tilskrifwa foglar wetenskap om tilkommande aaker, och taga sig aningar och spådommar af deras seenae, flygande och skrifkande, och ofta styrkas ifrån det godt och nyttigt ar för dylika dårskaper.

De inbillningar aom jag nu omtalat, öfwertyga noggsamt huru man bade med orimllge och skenbara infall låter förföra sig ifrån förnuftets och sanningens rena grundsatser. Man skulle kunna shrifwa den största Foliant, om man wille omtala alla Folkalags widskeppeligheter.

Äfwen skulle det blifwa en ganska vldlöftig Catalog, om man akulle namn gifwa alla Theologiaka, Philosophiska och Politiska Don Qvixotter, hwilke med sine satser förorsakat dels blods utgjutelaer, dels buller och oro, dels löje, medlidande och forakt.

Det underligaste är, at sedan werlden stått snart uti 6000 år; så har dock funnits uti detta Seculo åtskillige, hwilke warit så förmätne och welat up häfwa sig til Människoslägtets Informatorer, såsom Dippel, Gref Zinzendort, De la Mettrie, Rousseau, Voltaire, med flere.

Af hwad jag nu anfört ken jag ej finna annat, än at Herr Assessor Svedenborgs samtal och omgång med Andarne måste bestå uti en rik inbillninga kraft, och at han föresatt sig at bygga et nytt System, och derigenom förskaffa sig et odödeligit Namn.

Uti en skrift, som kallas Wetenskapernes uphof och
wärkan på Förståndet och wiljan finnes något, som rörer vårt
ämne så

lydande: Den falska Åran at wara Autor til en Sect har framklakt minga wilfarelser i Religion. Hon gör det ännu i denna dag, innom den heliga bekännelsens gränсор, där somlige gå så långt i sin yrsel, at de genom drömar, syner och ungänge med Andar, eller afledne Människors själar föregifwa sig, både höra, se och underrättas om de hemligheter, aom GUD i Skriften ej welat uptacka, och hon saledes maste hos dem passera f~r felaktig, eller ofullkomlig. Imedlertid inbilla de nytiket och lattrogit folk, at de hafwa nyckelen til fUrstandet, och aro hos GUD uti besynnerligt anseende, men ju itrigare de fUrfackta sina uppenbarelsera wisahet, ju mera lagga de sit dumariatiga h~gmod f~r rattssinniga och uplysta dgon adaga. Det ar aaledes bast, at hilla sig i GUDA-Laran wid det ord, som wist ar, och lara kan, eldest fUlje wi et irrblos, som i mUrkret leder oss uti Labyrinter, dar wi ingen utging finne.

Philosopher, hwilke examinerat det mänskliga färstandet med största upmärksamhet, hafwa påstätt at Människan är et kreatur, hwars dårskap upväcker endera skratt eller tårar. Jag tror at de kunnat tillägga, at om hon är dåraktig, så är hon det dubbelt, när hon går förlängt uti Theologiska och Philosophiska sjelftagna grundsatser. Om wi ej dageligen sågo prof af manniskors lättrogenhet och dåraktighet, så skulle wi haiwa swårt före, at tro det fordna werlden warit så rikeligen försead med wilfarelser och dåraktiga Systemer. Ewad medlidande upwackes icke hos en tankande, då han betraktar alla de Munkeinrättningar och dårskaper, som harska uti wissa Riken, och hwilka strida både emot Förnuttets och Mänsklighetens grundsatser.

Herr Assessor Svedenborgs Latinska skrifter läsas af ganska få och äro för deras orimlighet ej sardeles farlige, hälst när dertil kommer at han bygger sina mästa satser på det han sedt och hört af Andarne, och detta infall aldrig kan winna bifall af en uplyst och Luthersk Allmänhet, samt tillika swagheten deraf genom Historiska berättelser i denna shrift är tydeligen ådaga lagd, så år Jag wiss at Herr Assessor Svedenborg ej kan skada Religionen genom sina onödiga skrifter, inbillade Samtel och ungänge med Andarne; ty när Systemet om Samtalet med Andarne är kullramlat, så faller det ötriga af sig sjelf omkull, fast han wille åberopa sig den 12000:de eller 14000:de paragraphen i sina widlyftiga och grälaktiga skrifter.

Med et ord när den store Neuton led Skeppa-brott med sina uttydningar öfwer Uppenbarelse Boken, hwad hopp kan en förnuftig då göra sig i anseende til Herr Svedenborgs kringströdda uttydningar, fast än han söker at nefästa och Auctorisers sig med sina inbillade syner och Samtal, hwilka aldrig kunna bliwfa

troliga oeh smakeliga uti wira uplysta tider.

För öfrigt har dag som blott Historicus, och men några Philosophiska tankar athandlat detta ämne, försäkrad at en uplyst Allmänhet härat inser at förnuft och sanning alltid segrar til et slut öfwer de inbillningar och irrblosa som då och då upkomma och framlysa på denna Werldens ombytliga Theater.

En hög och Tankrik Sjärl ej Sant och osant blandar, Hon wördar blott GUDs ord, och talar ej med andar; En Sjelfklok blir blott kar i sammanrafsat gräl, Han smider et Systeme, och blir inbillnings tral.

(vignette)

1403--1404.11

1403 = 1255,11

1404

DOCUMENTS CONCERNING SWEDENBORG COLLECTED BY CUNO

1770, Hamburg

In Sammlung Einiger Nachrichten (by Joh. Christ. Cuno),
Herrn Emanuel Swedenborg, und desselben vorgegebenen umgang mit
dem Geisterreich betreffend (A Collection of Documents
respecting Swedenborg), Hamburg 1771.

In ANC Library = in Room 15 S8S/C91.

Translation by Claire E. Berninger, Acad. Book Room 1947.

See Doc. 1: p.62 note (= Doc. 6). J.C.Cuno's Memoirs, etc., pp.155-70.

" below- 1480

1404.11

CUNO'S ESTIMATE OF SWEDENBORG'S PHILOSOPHY

1770

In hls Lebensbeschreibung (Autobiography), part of which
was published in Autzeichnungen eines Amsterdamer
Burgers uber Swedenborg, Hannover 1858: pp.157-60.

Translation in NP 1930: pp. 191- 92 or

Swed. & his Scient. Revr-rs, B.A.1947: pp.183-4.

" Doc. 2¹: p. 478

" J. C. Cuno's Memoira on Swedenborg, Academy
Book Room, 1947: pp. 124- 27.

1405

UNCONFIRMED ANECDOTE CONCERNING SWEDENBORG

1770

In Your Life by an Ex-Dissenter [James Fraser), London 1841:
"Swedenborg breakfasted with Dr. Short at Cambridge."

No copy in ANC.

See Swedenborgiana Letter File, s.v. C.Miscellaneous,
for the originals of the following correspondence in regard
to the above work:

Dr. Alfred Acton to the Librarian, Cambridge University Library,
Cambridge,

England. Aug. 19, 1925:

"In a work entitled Your Life by "An Ex-Dissenter" [James Fraser],
London 1841, the author makes the statement that Swedenborg often dined
with Dr. Short at Cambridge. I have never seen a copy of Your Life, and
having no access to one I am unable to find out who the Dr. Short referred
to is. Nor can I get any light on the matter from the Dictionary of
National Biographies.

"I write, therefore, to ask if you can throw any light on the matter.
. . . , I am making a special study of the life of Emanuel Swedenborg, the
reference to whom by the author of Your Life is particularly interesting
because, so far as I know, there is no record of Swedenborg ever having
visited Cambridge, though he presented to the University a set of his
Arcana Coelestia. This set consists of seven volumes bound in full
leather, and a written slip attached to the flyleaf of one or more of the
volumes states that the books are donated by the author. May I ask you,
in this connection, whether this slip is in Swedenborg's handwriting? . .
. . ."

Librarian, University Library, Cambridge - Oct. 3, 1925 to Dr. A. Acton:

"There is no copy of James Fraser's Your Life in this Library, and I
am unable to say who 'Fr. Short' can have been.

"The note to which you refer as being made on a slip attached to the
presentation set of Swedenborg's works is in the hand of a member of the
Library Staff and was not written by Swedenborg at all."

1406---1408

1406

JUNG-STILLING'S TESTIMONY CONCERNING SWEDENBORG

1770]

In Theorie der Geisterkunde, van Dr. J.H.Jung, surnamed Stilling,
Nuremburg 1808: pp.90-96.
Copy in ANC Library = 133/J95.

Translation in Doc. 2¹: pp.486-89 (= Doc. 257A).

1406.11

PORTRAIT OF SWEDENBORG

1770 (circa)

Mentioned in Hyde's Bibliography n.3402.

"Portrait of Emanuel Swedenborg in oil colors by Pehr
Krafft, the elder, painted about 1770. Presented by
E,S. to Count A.J. van Höpken, and later by Count C,
Gyldenstolpe to the national collection of Gripsholm Castle, Sweden."

1407

JUNG STILLING'S TESTIMONY CONCERNING SWEDENBORG

1770

In Zeratreute Aufsätze aus Jung's (Stilling's) Taschenbuch 1805 to 1816,
in his Sämmiliche Schriften, ed. of 1835 to 1839, vol. XIII: pp.395 et
seq. No copy in ANC.

Text in Tafel (J.F.I.), Snmmlung van Urkunden. . .vol. IV, Tubingen,

1845: pp.93 seq., 106, 108-9, 115, 132-34.

Translation in Doc. 2¹: pp.489-91 (Doc. 257B).

1408 = 1079.13

LIST OF SWEDENBORG'S CORRESPONDENTS

1770-1771 See LM (vol.2): pp.765-67

In London, in the archives of the Swedenborg Society, Inc.

Ex copia from the Stroh-Hyde Collection:

"Footnote - The autograph of this copy is in the Archives of the Swedenborg Society, London. It was made by P. Provo from the list in Swedenborg's own handwriting, in French. It is included in Doc. 63. The list is particularly valuable as showing the persons with whom Swedenborg was in communication in the years named. Some of them were not known to have communicated with Swedenborg before. At the bottom of the page, Provo has written in pencil, 'As politics now stand, it appears doubtful whether the above list should now be published.' This remark confirms us in the opinion that the MS from which we have separated the present Document, namely, Doc 63, was prepared in the year 1792, when the relations of England and France were so strained that the French Ambassador, M. Chauvelin, was ordered, on Jan. 24, 1793, to leave London. Considering, therefore, that the names of Voltaire and Rousseau, both conspicuous in the minds of Englishmen at that time, appear in this list, Provo wisely decided that to publish it, showing Swedenborg to be in communication with these men, would do the **cause** of the New Church no good. Moreover, the Abbe Barruel's book against the Revolution and pointing at 'Swedenborgianism' as one of its causes, was published in this year, 1792.

The list was translated by Dr. R. L. Tafel, and printed in the New Church Magazine, vol. IV, 1885: pp.390-92.

By a comparison of Swedenborg's known correspondence for the years 1770 and 1771, we have been able to make the identification shown in the subsequent footnotes."

List of Swedenborg's Correspondents in 1770-1771

(A copy of the list of Mr. Swedenborg's Correspondence in the years 1770 and 1771; taken from that in his own hand-writing, as found in the Royal Library at Stockholm [not found].)

1. Wilhelm Seele
2. Schröder, Publisher, in Amsterdam
3. Changuion, Publisher, in Amsterdam
4. Seep (Johannes Christian), Bookseller, of Harlemer Dick, near Brower
Strat
5. Messrs. Liebert & Co., in Amsterdam
6. Dreyer, Merchant, in Amsterdam

- a) 7. Beijer (Gabr. And.), in Gottenburg
- b) 8. Rosen (Doctor), in Stockholm
- 10. Lindegren (Carl), in London
- c) 11. Boman (Carl)
- d) 12. Alströmer (Consul), in Gottenburg

- e) 13. Wretman (Joachim), in Amsterdam
- 14. Gyllenborg (Count Frederic), in Stockholm
- 15. Grill (Messrs.), in Stockholm
- 16. Huber, in Switzerland [annotation: "Johan Jacob or Michel"]
- g) 17. Lewis (Mrs.), in Paternoster Row. The wife of the Printer, John Lewis
- 18. Ferner (Bengt), in Stockholm
- h) 19. Hart, Printer, in London
- 20. Sandels, Councillor of Mines in Stockholm
- f) 21. Ernesti (Prof.), in Leipzig
- 22. Nolcken (Baron), Ambassador in London
- 23. Voltaire
- 24. Rousseau
- 25. Breteuil (Baron de), Ambassador
- 26. Wolmar, Directeur de Cabinet, in the Hague
- 27. Hope (Messrs.), in Amsterdam
- i) 28. Oetinger (Prelate), in Wurtemberg, Germany
- 29. Cuno (Johann Christien), in Amsterdam
- j) 30. Hartley (Rev. Thos.), East Malling, near Maidstone, Kent
- 31. Messiter (Dr.), in London
- 32. Flaatan (Frederic), at the Hague
- 33. Luktman (Brothers), in Leyden
- 34. Paddenburg (Abraham), in Utrecht
- 35. Beman (Henrik), in Rotterdam
- 36. Cresbas (Hindrik), in Gröningen
- 37. Romaar, in Franecker
- 38. Leuterbos (Hand), in Harderwijk
- 39. Eel (Claes), in Rosigraph
- 40. Ehrensgrd (General), in Sweden
- 41. Rudbeck (General), in Sweden
- 42. Fersen (Count), in Sweden
- 43. Höpken (Count), in Sweden
- 44. Hammarberg, Merchant in Gottenburg
- k) 45. Sjögård, Skipper, in Stockholm
- k) 46. Nyberg, Skipper, in Stockholm
- 47. Railing (General P.), in Elsinour
- l) 48. Tuxen (General), in Elsinour
- 49. Gebhardi, quod Coccejus fidelissimus
- 50. Leuven (Wed van), in Warmour Strat
- m) 51. His Highness, the Landgrave of Hesse-Darmstadt
- n) 52.** Venator (Monsieur), Councillor of the Consistory and Almoner of the Regiment of the Bodyguard of his Highness the Landgrave of Hesse-Darmstadt.
- o) 53. Olieb (Monsieur), at North harp. Obereil?

[On the last page of the MS, the Author gives a synopsis of the statements respecting the life of Swedenborg which are made in the Introduction to

Pernety's translation of Heaven and Hell, published in Berlin in 1782. And then the MS closes with these words: "After this, part the IVth is to follow."]

"Notes - [see last paragraph of footnote on p.1 above]t

"a) There are no letters from Beyer to Swedenborg for the years 1770-71 extant, although, as will be seen from the Appendix to this Document, letters were written on March 18 and 21, 1770, and one was received on April 29, 1771 [See above - 1269, and below - 1435.]

"b) Again, no letter from Rosen to Swedenborg remains. It is evident from our Appendix, that Swedenborg received one on April 29, 1771 [See below - 1435].

"c)

"d) A letter to Augustus Alströmer constitutes Doc. 245Y, but we have no knowledge of a letter from Alströmer [see above - 1326].

"e) Letters before the years 1770-71 are known but not for those years.

"f) Swedenborg's reply to Ernesti is contained in Doc.6 no.8. Whether Ernesti wrote to Swedenborg does not otherwise appear [see below - 1455.17].

"g)

"h) See also Doc.304C no.5, 6, 19 respectively, and our Appendix below.

"i)

"j) We have no letters from or to Hartley in these years, but those on which Nine Questions were based were written about this time.

"k) Captains Sjögård and Nyberg are mentioned in Doc. 245.CC [see below - 1456].

"l) Tuxen sent a letter to Swedenborg on March 4, 1770 [see above - 1246.13] It is entered in our Appendix. Swedenborg responded in Doc. 245W [see above - 1288].

"m) Documents 246 and 247 were written to the Landgrave, but we have no letters from him [see below - 1456.11, 1458].

"n) Document 248 [see below - 1459] was addressed to Venator, but his reply is not extant.

"o) See Doc. 304C no.17, also below."

1410---1411.01

1410 = 1402 14

1410.11 = 1402.15

1410.12

REFERENCE TO SWEDENBORG

1770

In Leipziger Zeitungen, 1770, 169th Part.

(Not in K.B)

Himmel und Hölle, 1774, "Vorbericht des Uebersetz,"

1411

ANNOTATIONS IN "THEOSOPHIC LUCUBRATION ON INFLUX," ETC.

1770

In Birmingham, England, in the library of Mr. Charles Bayley Bragg originally. Now in London, General Conference.

In one volume, in red morocco. Theosophic Lucubration on Influx, etc. (Hartley), London 1770, Doctrine of Life

(under "Now first translated from the original Latin," is written"

'by Mr. Cookworthy, corrected by the Rev. T. Hartley')

Plymouth (above "Plymouth" - "suppose 1770").

1411.01

SWEDISH TRANSLATION OF "THEOSOPHIC LUCUBRATION ON INFLUX"

In London, Swedenborg Society, Inc. "A manuscript.

. . formerly in the possession of the Society Pro Fide et Charitate, Stockholm,

Om Sjalens och Kroppens Gemenskap. Öfversattning" (Hyde n.2589).

1411.11 - 1413

1411.11

PRESENTATION COPY OF "DE AMORE CONJUGIALI" AND "DE COMMERCIO ANIMAE ET CORPORIS"

1771 & 1769

L. III: 1182

In Upsala, University Library. Autograph of Liden:

On the inside cover, "Bibliothecae Lidenianae" and underneath "Johan Hinric Liden, Upsala 1771." On the flyleaf facing title-page, "Ad calcem: De Commercio Animae & Corporis. London 1769." On the title-page of De Commercio: "Ex dono Auctoris Johan Hinric Liden. London 1769."

1411.12

TANKAR OCH ROLIGA BERÄTTELSE, ETC.

1771, Gottenburg

In Copenhagen, Royal Library.

"(Anonymous): Tankar och Roliga Berättelser, etc.

Gottenburg. to Im. Smith. 16 pp. Second edition. R.L."

(Annals of the New Church, C.Th.Odhner, ANC 1904: p.102).

See above - 1402.16 (= Annals p.97)

1412 = 1309.11

1412.11 = 1455.13 (L.III:1484)

1412.12 = 1464015

1413 = 1475.11

REPLY TO ERNESTI - MS COPY

1771 Phot. in Ph.File 520 = 17 pp. + 2
duplicates

L.I: 217; II: 496

In Leyden, Holland. In the Thysian Library.
The autograph MS. written on a slip of paper, is pasted in a copy
of Vera Christiana Religio, 1771, at page 104
(Hyde n.2899).

See below - 1455.17 for a description of the printed version.

Transcript:

Legi, quae p.9 et 10 ex Doct: Erneati Theologica Bibliotheca p:784
desumpta sunt, et inde quod sint merae blasphemiae contra meam
personam, et ibi non animadverti granum rationis contra aliquam
rem in meis scriptis, et tamen tam venenatis hastilibus aggredi
aliquem, contra honestatis leges est, quare ut indignum censeo
per similia cum incluto illo pugnare, hoc est, blasphemias rejicere
et refellere per blasphemias, hoc enim fores simile duobus canibus,
qui inter se latratibus et rictibus pugnant, ac simile faeminis
infirmis sortibus, quae altercant caenum plateae in facies alterius et
vicissim conjiciunt. Porro, lege, Domine! si places, quod in novissimo
Opere, Vera Christiana Religio, nuncupato, de Arcanis a Domino per me
servum Ipsius detectis n:846 ad 851, seu pag: 498 ad 502 a me scripta
sunt; et postea concludere, sed ex ratione, de mea Revelatione.

Translation in NCL 1890: p.214, and in Cuno, Swedenborg and

Ernesti, Bryn Athyn, Pa., 1747: pp.175-76, as follows:

"I have read, on pages 9 and 10, [*] what was extracted from Doctor
Ernesti's Theologische Bibliothek p.874[†], and I see that they are mere
slanders against my person, and I have not noticed there a single grain of
reason against anything in my writings; and yet, to attack a man with such
poisoned shafts is against the laws of honor. Therefore I deem it unworthy
to fight against that celebrated man with like weapons, that is, to hurl
back and repel scandals by other scandals; for this would be like two dogs
which fight each other with barks and gaping jaws; and like women of

- - - - -

[*i.e., pp.9 and 10 of the Sammlung einiger Nachrichten.]

[†Swedenborg's reference, i.e., p.784," is a slip for p.874.]

the lowest sort who, when quarreling, throw the mud of the street into each others face. Furthermore, read Sir, if you please, what has been written by me in the recently published work called Vera Christiana Religio, nos. 846 to 851, or pages 498-586, [*] concerning the arcane disclosed by the Lord through me His servant, and then make your own conclusion concerning my revelation -but from reason."

[*The reference is to the closing Memorable Relation in which Swedenborg speaks with angels concerning the incredulity in regard to his mission that prevails in the Christian world, and the desire of the latter for miracles.]

Phot. 520 also includes the pages in Cuno's copy of Vera Christiana Religio - in which the above slip of paper was found - which contain his marginal notes, as follows:

Title-page

(3 copies of the "Pro Memoria" - as above)

pp.85, 105, 108, 109,

135, 167, 204, 245,

303, 325, 447, 469, 480, 500 + 1 p. containing 5 lines in Dutch

See the description of these marginal comments by Cuno in NCL 1890: pp.213-15. It is there stated that "these notes were answered in another hand, evidently that of Mr.[B.F.W.] Tydeman" - in whose collection this copy of Cuno's V.C.R. was originally contained. The last page contains five lines in Dutch which were also probably written by Mr. Tydeman, as follows:

Tot antw. op den brief van Indagine, eischende wonderer & teekenen ter overtuiging van Swedbg.s verkeer met geesten, streRke 't geen voorkomt Vera Christ. Rel. no.501. (coll. tyn Schryven awn Oettinger d. d. Stockholm 11 Mov.is 1766, voorkomende in het New Jerus. Nagaz. 1790 p.32.1.) overigens heeft Swedenb. desen Brief van Indagine met beantwoord om voldoende redeem volgens een Schryven van Grsaf Hopken awn General Tuxen in N.Jerus. Mag. peg. 272.

(see above - 975,

below - 1455.17, 1456.11)

1415-----1417

1415 = 1491.12

1416 - 1475.12

1417

A.J.AURELL TO THE GOTHENBURG CONSISTORY

1771 Jan.11, Goteborg

4 pp. folio

In Göteborg, Landsarkiv: Domkapitlets Arkiv, Justerade Protocoller i Goteborgs Consistorium 1771.

"Exhib. d.11 Jan. 1771."

1417.11

F.C.OETINGER TO LANDGRAVE LUDWIG IX OF HESSE-DARMSTADT

1771 Jan. 15, Dt. Murrhard (See below - 1425.11)

In Darmstadt, Hausarchiv Hessen-Darmstadt, Abt. 4, Konv. 552,

Fasc. 5 fol. 1-156 Swedenborgiana 1771/2.

(See LM (v.2):pp.736-7.

Published in Swedenborg in Deutschland by Ernst Benz, Frankfurt am Main, 1947: Appendix p.289, as follows:

(In ANC Library = S8S/B449)

Swedenborg in Deutschland 1

Oetinger an **den** Landgrafen Ludwig IX, von Hessen-Darmstadt. Aktenvermerk: Beantwortet 2. Febr. 1771

Durchlauchtigster Landgraf,

Guäidigster Furst und Herr,

Es hat der erlauchte BergAssessor von Schwedenborg schon geraume Zeit mit mir correpondirt, und mir einige Exemplaren dieses Buchs "de amore coniugali" geschickt zum preset mit Vermelden, wo ich cenen erleuchten Fursten wisse, es an solche gelangen zu lassen. Da nun E. Durchl, so viel seltenes

aufmerken auf die Dinge nach dem Tod haben, und ich glaube, Gott habe Swedenborg in dieser eigenen Zeit heißen auftreten, so nehme mir die Freiheit, dies Buch E. Durchl. zu Füßen zu legen. Ich bin von Gott erwelt, das erste Buch von Swedenborg ins teutsche zu übersetzen; das wird E. Durchl, ohne Zweifel bekandt seyn, ich habe aber, ohungeachtet ich als landschaftl. Praelat nicht unter deren Consistorio stehe, gleichwold leyden müssen, daß sie das Buch confiscirt und nun den debit meines Verlags durch gewaltsame Wegnahme der Bucher vorschlagen. Ich leyde gern etwas, daß Gott selbs die Sache rechtfertigt.

Ich bitte E. Durchl, unterthenigst, da die Professores und Universitäten so neutral in diesem seyn wollen, der Universität Gießen zu sagen, daß sie diese große Sache ventillieren. Ich will sodann, nachdem ich schon lange mit umgehe, auch meine Deduction hinzuthun E. Hochf. Durchl. geruhe hierüber dem Maler Eger, der mit mir bekannt ist, gütige mündliche Antwort zu ertheilen. Der ich in tiefster Ehrfurcht allstehts verharre

E. Hochf. Durchl.
Unterthanigster Knecht
F. C. Oetinger
Landschafts Praelat und Abbt
zu Murrhard

Dt. Murrhard d. 15.ten Jan. 1771

Translation by Claire E. Berninger:
(Published in NCL 19485 pp.356-57)

Noted in the Documents: Answered Feb. 2, 1771.

Most Serene Landgrave,
Most Oracious Duke and Sir,

The illustrious Assessor of Mines, von Schwedenborg, has corresponded with me already for some time, and has sent me several copies of this book "de amore conjugali" as a gift, with the request that I bring it to the attention of any illustrious duke I might know. Now, as your Serene Highness has such unusual interest concerning things after death, and I believe God has caused Swedenborg to appear at this particular time, I take the liberty of placing this book at the feet of your Serene Highness. I have been chosen by God to translate Swedenborg's first book into German;[*] this, no doubt, is known to your Serene Highness. I have, however, had to suffer its confiscation, though, as a provincial prelate, I do not come under his Consistory;[†] and now, owing to forcible removal of the books he has caused me indebtedness to my publisher. I gladly suffer anything in order that God himself may justify the cause.

Since the Professors and Universities intend to be so neutral concerning this, I most humbly ask your Serene Highness to request Giessen University to air this important matter. Then I also will add my deduction, which, for a long time, I have already intended going. Will your Serene Highness be pleased to give to the Painter Eger, who is acquainted with me, a gracious oral answer to this. Forever remaining, in deepest respect,

Your Princely Most Serene Highness'
Most humble Servant
F. C. Oetinger
Provincial Prelate and Abbot
at Murrhard

Given at Murrhard, Jan. 15, 1771

[*Namely, Swedenborgs und anderer Irrdische und Himmlische Philosophie, Franckfurt und Leipsig, 1765, contains a German translation of the Memorabilia in the first volume of the Arcana. See NP 1945: pp.241seq. (In ANC Lib. = S2) Oe8s.]

[†The work was confiscated by a decree of the Consistory of the Duke of Wurttemberg, on March 4, 1766 (Ehmann, F.C.Oetingers Leben und Briefe, Stuttgart 1859: p.681).

But being a provincial Prelate, Oetinger was entitled to bring **his**

case before Ludwig's Privy Council (ibid., p.292).] (Footnotes by AA.)

1418---1419

1418

CUNO TO A FRIEND IN HAMBURG - TESTIMONY IN REGARD TO SWEDENBORG

1771 Jan 26

In Brussels, in the State Library: MS. volumes entitled
Joh. Christian Cuno's eigenhändige Lebensbeschreibung.

Publinhed in Dr. Aug. Scheler's Aufzeichnungen eines
Amsterdamer Burgers Uber Swedenborg, Hannover, 1858
(ANC Lib, = S8s/C91a);

Schwedische Urkunden van dem Assessor Swedenborg, 1771: pp.105seq.

(ANC Lib. = S2/Oe8b, Rm 15)

Translation in Doc. 2¹: pp.482-85 (= Doc.256F)

"J.C.Cuno's Memoirs on Swedenborg: pp.159-61

Bryn Athyn 1947 (ANC Lib. = S8S/C91E).

(See above - 1404; below -1480; 1479.11)

1418.11 = 1479.11

1419

MINUTES OF THE GOTHENBURG CONSISTORY

1771 Jan. 31, Göteborg

27 pp. folio

In Göteborg, Domkapitlets arkiv: Consistorii Pleni Protocoller
För År 1771-72: pp.23-35 § 4. Printed in Berg v.4 Supple-t: p.256,

Mentioned in NCL 1910: p.748, as follows:

I 771. Jan. 31. Beyer and **Rosen are again before the Consistory,**
to hear the Royal Letter of Dec.

7, 1770. The meeting is introduced with a long quarrel as to
whether the chairs of the accused are to be removed or not,
but they are finally permitted to remain. The letter itself
begins by reprimanding the Bishops and the Consistory for

withholding information from the accused, and for introducing loose rumors and gossip into the **official** Minutes. As to Beyer and Rosen, the king is not quite satisfied with their promises to renounce Swedenborgianism officially, and they are commanded "to publish by the press within eight days some public proofs, through suitable aphorisms, examined by the Consistory, that they have personally rejected the Swedenborgian doctrines." The accused, however, are to be treated "with mildness and Christian charity, without reproaches for the past." Aurell must not be permitted to publish any further documents relating to this case. The complaints about Rosen having beaten Roempke's boy is left to the Consistory itself to act upon. The meeting ends by the bishop making tender and heart-moving representations "to the accused, begging them to pray faithfully to God for true enlightenment, so that they may recognize their errors." etc. (B.II:256-263.)

MENTION OF ROSEN'S "FÖRKLARING INFÖR SVEA HOFRÄTT"

1771 Feb. 1

See Berg, vol.4: p.136; Sundelin p.103.

[Note by AA.] Probably a reference to one of the Handlingar rörande Swedenborgianismen.

1421

MINUTES OF THE GOTHENBURG CONSISTORY

1771 Feb. 7

6 pp. folio

In Göteborg, Domkapitlets arkiv: Consistorii Pleni Protocoller För År 1771-72:
pp.47-52 §§ 9, 10.

Printed in Berg, vol.4 Supple-S p.264.

Mentioned in NCL 1910: p.748, as follows:

"1771. Feb. 7. Beyer and Rosen state that they have not yet been able to prepare 'Aphorisms,' as they had not until yesterday received a copy of the royal letter, but they deliver written declarations respecting their intentions (B. II: 264-67)."

DR. G.A.BEYER TO THE KING

1771 Feb. 7 Phot. In Ph.File 521 = 3 pp. fol.

In Upsala, University Library: MSS. in volume marked T 96:no.6.

Copy in Jönköping, in the archives of the **Götha Hof Rätt:**
Handlingar. "Inkom. d2 Mail 1771"

Text in Jönköping Documents: pp.462-66.

DR. ROSEN TO GOTHENBUBG CONSISTORY

1771 Feb. 7

Phot. in Ph.File 522 = 4 pp. folio

In **Jönköping, Götha Hof Rätt archives**: Handlingar. - see below - 143B.
Text in Jönköping Doc:. pp.471-76. See NCL 1910: p.621.

Transcript:

[ph.p.1] Exhi b. Gborgs Cons- d 7 Febr. 1771.

Underdånig Förklaring

Jag ser wädjobanen och träder fram at wittna: Stum wördnad ware fjerran!
Konungen säyer: Dig tillåten at tales Act.26:1.
Huru tror och rärer du sjelf? Jntyga fritt, och ware din lyckas werktyg!
Har din Bileam öppnade ögon? Num: 24:k:l5:
Och Emmanuel de Helige Gudars Ande? Dan. 5.11.
Eller wandrar hen i de ting, Han aldrig sedt? Coll. 2. 18 intagen af
liufwe drommar.
År ju Prophetian all: Ps. 74.9. 1.Sam. 3. 1. och synen indragen. Thr. 2:9.
Så träd ifrån Svedenborg; och förkasta Sagor!
Herre Konung! Ehwad jag tiger eller talar är jag brottelig;
Sedan Lastaren gådt omkring; 1 Pet. 5. 8. Ådock jag inset annat gjort, än
hwad gunst och nåd tilgifwit. Huru skall jag swara Majestätet? och utbreda
mitt tal wid Thronen?
Om jag än någon rätt her, skall jag dock icke swara; men bönfalla hos min
dosare.
Job. 9. 15.
Må jag ock säga med David: Utransaka mig, Herre! Ps. 139. 23.
Dock jag hörer et ord; och det ljuder mig i öronen: Du får ej binda
Witnesbördet; och försegla Lagen! Jes. 8, 16.
Vedereaka din tro! Förkasta! Förkasta!
Så will jag fullgöra min pligt; och gifwa Gud ärant Joh. 9. 24.
Nögd, at lida för samwetet; ty det är nåd för Gud 1 Petr. 2: 19. 20.
En annan befråge sig med Kött och blod; Gal. L; 16:
Skulle jag skrifwa bekannelsen? Eller tale med gåtor? Säge mig **Capitlet:**
Hwad skall jag förkasta? Dar fås intet swar; Ty Föreståndaren är ogen;
[ph.p.2] Han som hutflängt, utan lag och dom, en Romare, Act. 16: 37
Hwad skall jag förkasta? Svedenborgska meningar? Eller et un derkandt
antal?
Och det får ej utrönas! Hwad skall jag förkasta? Det Öfwerhet förkastat?
Jnga Guds utsägor; ingen del af vår helga Tro Jud. v.20.
Men Svedenborgska grillen, hjerne foster och willosatser? Konungen ware
Mild; och höre mitt hjertas språk! Jag sluter aldrig til läror af Syn,
utan twärtom.
Jnge drömar har jag dromt; och bär för sladder afsky. Något är mig dock
förunderligt; och et forstår jag swårligen: Huru forntiden trott, at Ande

talat med Menniskjor. (:a:) Act. 12: 15. 23: 9:

Som undersåte, lägger jag handen på munden; Men wet, at Paulus warit
uprygd, 2 Cor. 12.2. och Himmelen Öppen för flere. Joh.1.51.Act.7.56.
Måtte man ej stöta sig på syn och Ande!

Liksom Gräker på Korss. 1 Cor. 1 23 och Fritänkare på bokstaf. Et urtima
tekn ses: måtte warligen därom dömas Matth. 16.3.

Och om så händt, at Ande talat med svedenborg, ellet Ängel; så will jag
icke

strida med Gud; Act. 23.9. ej heller förbanna den Gud icke förbannar
Num.23. 8.

Dock är ingen ofelbar, ingen god och Wis, utom Gud allena. Matth.19 17,
Rom,16.21

Bort afgif tilgifwenhet! Bort afguderi!

Den wäldige Läraren; Mar. 1. 28. Som tog ingen mening af människja. Joh.
5.41 - Min tros Herre, 2 Cor, 1, 24. faller et högt utslag.

Huru kunnen i tro som tagen mening af hwarannan? Och den meningen som
kommer af Gud ensam, söken i icke? Joh, 5. 44.

Christus är min Stormästare, Matth, 23. 8. Skriften mitt snöre; (Liter.
Symb. p.572.) Lärän min Lykta Ps. 119S 105. Prov. 20. 27.

[ph.p.3] Är och hon mitt Palladium, och det enda beläte, som nederkommit
af himmelen Act.19.35.

Får man ju tänka Menniskligen om menniskliga skrifter? (:6:)

Och dyrka på Gud som Paulus?

Si. jag tror alt hwad i Lagen och Propheterne skrifwit år Act. 24. 14.

Så at, då Sadducäer sagt, at ingen Ängel är, och ingen Ande, bekänner jag
bägge Act. 23.8.

Därföre står jag ock här inför Rätten. Act. 26. 6.

Ty det war ande-läran, som dömdes af Capitlet: en lära som her witsord i
skriften.

Men Propheten rojer falskhet i de Skriftlärdas stvl. Jer. 8.8. Konungen
unne mig, at styrka min talan med klar uppgift och laga skal, infor laga
domstol!

Så skall ådagaläggas, at annat är bryta de äldres sägen, Matth. 15. 2.

annat wika från reglan Phil. 3: 16: När Abraham blifwit Rättfärdig efter
Paulus af tron;

efter Jacob af gärningarne: Rom. 4.3. Jac. 2. 24.

Reder Emmnuel ut harfwan; och rärer ej heller menniskjobud; Matth. 15. 9.

Utan pradikar Herren, vår Rättfärdighet; Jer. 23. 6.

Samt ifrar mot missförstånd, ingalunda mot Tro.

Tålkes skrift ur skrift; och ware Kärnlöst ord ej funnet! Enhet och
Renhet wördes, sådan som Paulus äskat! Eph. 4. 3-6.

Ja dyrkes En Gud, Jes. 45.21. och Trefalldighet i Honom! Col. 2.9.

En Gud some bor i högden Jes. 57.15. En Frelsare som wunnit seger;
Ps.110:

3. och En Herre, som ar Anden! 2 Cor. 3. 17.

Johannes ropar: Han är Kärleken; 1 Joh. 4.8.16. och Pauluss Han war I
Christo. 2 Cor. 5.19.

Saken talar, och wi se ljus i den sannes ljua Ps.36;10. 1 Joh.5. 20.

Hwilken ware känd öfweralt; och prisad utan uphör!

[ph.p.4] Hwars uppenbarelse wäntas, 1 Tim,6.14, och Frid ofwer Israel Ps.
125.5. Amen!

Af

Johan Rosen,

Anmärkningar

(a.) J nyare tiden har jeawäl en Jungfru Fagerberg haft uppenbarelser, och talat med andar; en sak, som Swea Hofrätt uti dom, och framledne Kyrkoherden Tollstadius uti betänkande, gillat och medgifwit, år 1733 d 12. Febr,

[b) Det är bekant, at Lutherus scripturistas habere non Lutheristas voluit. Han yrkar alwarligen, at skriften bör allena läsas, utan förklaringar. Hwadan Doctor Majus helsar dem for oägta Lutheraner, som hänga wid Compendier och commentarier, Jag åberouar mig har för kortheten. Doct. Knös uti dess Instit. Theol. Pract. S: 596 och hela noten v. hwarutur jag lärer en gammal nyhet, rörande vår ed på Symboliske böckren; Hoc non obligat ad accessoria, (Greek word) accidentalia interspersa: discordantia mere humana, kunde med skal tilläggas:

- - - - -

Text & translation in Nya Kyrkan 1: p.48: and Doc. 2¹: pp.349-51 - see below,1438.

1423-----1425

1423

MINUTES OF THE GOTHENEURG CONSISTORY

1771 Feb. 8 2 pp.

In Göteborg, Domkapitlets arkiv Consistorii Pleni Protocoller
Pör År 1771-72: pp.54-55 § 4

Printed in Berg, vol.4 Supple-t: p.268

1423.11 † 1424

GOTHENBURG CONSISTORY TO J.ROSIR

1771 March 6 3 pp. folio

1423.11 =In Stockholm, in the State Archives: Acta Ecclesiastica.
Religionsmål, Swedenborgianismen.

Transcript in ANC = C.T.O. MSS: pp.67-68
Mentioned in NCL 1895: p.183, as follows:

"43. -1771, March 6th, Gottenburg. - Bishop Lamberg and the Consistory to the Chancellor of Justice, Reports Dr. Beyer's and Dr. Rosen's delay in handing in their explanations of their relations to Swedenborg's teaching."

1424 = Copy in Göteborg, Domkapitlets arkiv: Bref-Bok For Åren 1771.
1772: pp,67a-67c.

1425

MINUIES OF THE GOTHENBURG CONSISTORY

1771 March 6 2 pp. folio

In Göteborg, Domkapitlets arkiv: Consistorii Pleni Protocoller For År
1771-72: pp.96-97 § 16.

Printed in Berg, vol.4 Supple-t: p.269.

F.C.OETINGER TO LANDGRAVE LUDWIG IX OF HESSE-DARMSTADT

i771 March 24 Dt. Murrhard (See above - 1417.11)
 (" below - 1449.13)

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Abt. 4. Kon. 552,
 Fas. 5 fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland by Ernst Benz. Frankfurt am Main
 1947: Appendix pp.289-91, as follows:

Oetinger an den Landgrafen Ludwig IX. von Hessen-Darmstadt.

Durchlauchtigster Landgraf,
 Gnädigster Fürst und Herr,

Da ich nicht vermuthet, daß **E. Hochfürstl. Durchlaucht sich so** gnädig gegen meiner armuth wurde herablaßen, da ich hingegen gewiße margen einer Gnade und Zuhneigung in Höchstdero antwort angetroffen, so bin ich so kuhn, es abermahl zu versuchen und ein replique zu wagen

Schwedenborg ist das **größte Phänomen an dem geistlichen** Himmel; seine fehler in Erklärung der offenbahrung schrecken mich sogar nicht, daß ich vielmehr darauß sehe, wie er auß besonderer Zulaßung Gottes etliches falsch interpretirt, damit man nicht zu viel auß ihm mache und doch worzu er gesandt ist, zu hertzen ziehe.

E. Durchl., werden in dem Buch "de amore conj." am Ende sehen die Worte: "Intra biennium viidebitis Doctrinam Novae Ecclesiae a Domino praedictae in Apocalypsi c. XXI. XXII in plenitudine". Und diß hat er in 'theosophica lucubratione de influxucc mit eben den Worten drucken laßen. Die 3 Jahre sind vorbei, aber es erfolgt nicht. Diese und dergleichen irrungen kan ich mit grund der Schrift excusirem Es ging Paulo eben so. E. Hochfürstl. Durchl. halten mirs zu Gnaden, daß ich bekenne, es gebe keinen fürsten als E. Durchl., dem Gott das Herz geneiget, mit eigenen augen zu sehen. Ich preise Gott fußfällig daruber. Es ist so ein rares ding als Swedenborgs selbs Ich bitte demnach fußfellig, ohnerachtet Hochstdieselb sich mit den Academischen Gelehrten nicht meliren können (denn es sind manner, die meistens nicht von Gott gelehrt seyn, sondern von der routine), Sie mochten Swedenborg ferner auß seinen antworten prufen, abs. ihne fragen
 1. Von der Schlacht der Rußen d. 1. Aug., daß er sie vorhergesagt. 2. Von dem biennio welches ohne effect vorbei gegangen.

Ich unterstehe mich nicht, E. Hochfürstl. Durchl. einen rath zu geben, doch wunsche ich, Hochstdieselbe mochten gnädigst erlauben oder befehlen, daß icl meine fernere Apologie dorfte drucken, und zwar aus Veranlaßung E. Großf. Durchlaucht, oder aber, daß Hochstdieselbe ohne Censur solche in Darmstadt drucken laßen. Ich habe sie dem Mahler Eger-zugeschickt, weil sie in Darmstadt keine

Liebhaber finde. Wenn aber E Hochf. Durchl. es rathsamer find!en, daB ich sic in Heylbronn laBe druken, mit Beysetzung und gnadigster Veranlassung und Befehl E. Dutchl., so will ich es schnell bewerkstelligen, doch verzieht es sich, alsdann will ich es der Universität GieBen uberschiken, dern alsdann hatte sie auB 13 fragen und antworten, samt der Lehre Schwedenborgs Grund genug zu urtheilen.

Nun uberlaBe alles der alles regirenden Hand Gottes, bin tranquill und hute mich vor aller Vorneigung. Gott hat mich von jugend allf gelehrt und ich hab alle wiBenschaften bisiez 70 jahr in bezug auf Gott studiert. Ich kehre mich nicht an die routine, sondern ich mache kampf meiner Seele im gehorsam der Wahrheit. E. Hochfurstl. Durchl. werden erfahren haben, wie ich und **Canzler ReuB, der doch in** Schwedenborgs Sache auch Academish denkt, nicht wie ich, dem engern ausschuB in der Landschaft die wahrheit gesagt und ich leyde alles uber die wahrheit, auch von meinem consistorio, unter dem ich nicht stehe. Ich vergebe ihnen, Sie wiBen nicht, was sie than, sie urtheilen einseitig, nicht ex integra causa. Wunsche demnach, Gott und Jesus der Herr mochte E. Durchl. ferner die augen offnen, zu finden, was das Beste ist. Wieder D. Semler, der die Offenbarung Joh fur fanatisch declarirt habe ich ein Buch geschrieben. Es wird zu s. Zeit gedruckt. Hiemit deprecire unterthanig, doch mit ungeffunbter devotion, meine freyheit und ersterbe,

E.Hochf. Durchl.

Unterthanigster Knecht

Rath in Theol. Oetinger

Dr. Murrhard, von Ludov. Pio erbaut, deBen grabstein hier ist, d. 24ten mart. 1771.

Translation by Claire E. Berninger - published in NCL 1948:pp.357-60, as follows: [Footnotes by AA.]

Most Serene Landgrave

Most Gracious Duke and Sir,

Though I had not supposed that your Princely Most Serene Highness would so graciously condescend to my humbleness, yet, since I have found certain signs of grace and sympathy in your Highness's answer, I am bold enough to try again and **venture a reply**.

Swedenborg is the greatest phenomenon in the ecclesiastical sky. His errors in the explanation of Revelation do not at all frighten me; rather do I see there from how, through God's special permission, he interprets some things falsely in order that one might not make too much of him and yet might take to heart that for which he was sent.

Your Highness will see the words at the end of the book "de amore conj." "Intra biennium videbitis Doctrinam Novae Ecclesiae a Domino praedictae in Apocalpsi c. XXI. XXII in plenitudine."[*] And he has had **this printed in the same words in** "Theosophica lucubrations de influxu" [†]. The two years have passed but it has not appeared. [††] I can excuse these and similar errors on the basis of the Scripture. The same happened to Paul. Your Princely Most Serene Highness will graciously pardon me if I confess that, besides your Serene Highness, there is no Prince whose heart has been inclined by God that he may see with his own eyes. I praise God for it on my knees. It is as rare a thing as with Swedenborg himself. Therefore, on my knees, I request - provided your Highness cannot mix with the Academic scientists (since they are men taught mostly, not by God but by routine) - that, from his answers you would further examine Swedenborg, asking him, for instance: 1. Concerning the battle of the Russians on August 1st, about which he has predicted.] 2. Concerning the "bienno" which has gone by without effect.

I do not presume to give any advice to your Princely Most Serene Highness, yet I do wish your Highness would graciously permit or command that I might be allowed to print my further Apology, and, in fact, at your grand Princely Most Serene Highness' gracious request; or, that your Highness would have it printed without censorship at Darmstadt. If, however, your Princely Most Serene Highness should find it most advisable that I should have it printed, with appendix, at Heilbronz, and at the gracious request and command of your Highness, then I will do so quickly; but if this should fail, I will send it to the Giessen University which, from the thirteen questions and answers as well **as the teachings of**

[*Within two years you will see the doctrine of the New Church predicted by the Lord in the Apocalypse, chapters XXI, XXII, in its fullness.]

[†"Theosophical Lucubration concerning Influx." This is the Latin translation of the title given by Hartley to the English version of the work. Swedenborg's title was De Commercio Animae et Corporis.

[††The Vera Christiana Religio was published in June.

[From 1767-1774, the Russians were at war with Turkey. The prediction referred to was probably a rumor as to what Swedenborg had said, for the latter was said, for the latter was not given to predictions.]

1425.11 - page 3

Swedenborg, would then have enough material to form a judgment.

I now leave everything to the all-governing hand of God, remain tranquil and refrain from all interference. I have been taught by God from my youth, and up to my present seventy years I have studied all the sciences in relation to God. I do not bother myself with routine, but struggle in my soul in obedience to Truth. Your Princely Most Serene Highness will have heard how I and Chancellor Reuss - who yet, unlike myself, thinks also academically in regard to the Swedenborg matter - have told the inner committee of the state the truth; and, for the sake of the truth, I will endure everything, even from my Consistory under which I do not stand. I forgive them; **they know not** what they do; they judge onesidedly, not ex integra cause. My wish, therefore, is that God and Jesus the Lord will open your Serene Highness' eyes further, to find out what is best. I have written a book against D. Semler who has declared the Revelation of John to be fanatical. [*] It is being printed. I herewith deprecate humbly, but with un changed devotion, my liberty, and expire.

Your Princely Most Serene Highness'
Most humble Servant Councillor in
Theol. Oetinger

Given at Dt. Murrhard, built by Ludov. pio, [†] whose tombstone is here, March 24, 1771.

[*] Translated, the title of the book referred to is: A Letter to the Theologians that no worldly philosophy should be used in the interpretation of holy Writ, and that Semler's destruction of the Apocalypse should be denied." It was published in 1772.

†Louis the Pious, or Le Debonnair, the son of Charlemagne.]

1425.12----1427

1425.12. 1426

APHORISMS - BEYER'S AND ROSEN'S - READ IN CONSISTORY

1771 April 10 L.III: 1425a,1426,1436,1437

In Jönköping, Götha Hof Rätt archives: Handlingar:

1425.12 = By Rosen - Text in Jönköping Documents: pp.521-38. = 16 pp.
(=1437)
1426 " " Beyer - " " " Swed. " 477-99
(=1436) Latin " 503-20 = 16 "

Mentioned in: Berg, vol.4 Supple-t: pp.270,272
Sundelin, p. 100
Annals of the N.C.,p.102

See NCL 1910: p.748

1427

MINUTES OF THE COTHENBURG CONSISTORY

1771 April 10 6 pp. folio

In Göteborg, Domkapitlets arkiv; Consistorii Pleni Protocoller

För År 1771-72: pp.134-39 §§ 26-27.

Printed in Jury, vol.4 Supple-t: p.270.

Mentioned in NCL 1910: p.748, as follows:

1771. April 10. Beyer and Rosen deliver their- Aphorisms to the Consistory, together with special memorials. Beyer's memorial is printed in the Minutes of the Consistory. The Bishop now insists that Beyer absent himself, but the latter refuses to **leave the** room, "declaring as violence anything that may be done to hinder the ordinary performance of my office, without legal trial and judgment." The Bishop then states that Dr. Beyer "by no means shall dare" to read the New Testament to the students in the College. (B. II :270-274.)

1428 -- - 1430

1428

TWO STATEMENTS BY BEYER FOR THE MINUTES OF THE GOTHENBURG CONSISTORY

1771 April 10, Göteborg 2 pp.

1) In Göteborg, Domkapitlets arkiv; Justerade Protocolier i Göteborgs Consistorium. 1771.

Printed in Berg, vol.4 Supple-t p.273.

2) Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: p.500

"Dictamen ad Protocollum Consist. Gothob. d. 10 Apr." contained in 1426 above (Beyerts Schedismata)

1429

MINUTES OF THE GOTHENBURG CONSISTORY

1771 April 11, Göteborg L,III: 1429,1430

In Göteborg, Domkapitlets arkiv: Consistorii Pleni Protocoller
For År 1771-72: pp.140-41 § 1. 2 pp.

1430 = " Stockholm, in the State Archives. Acta ecclesiastica. Religions-mål. Swedenborgi anismen. Utdraf af Cons.Goth.Prot.
5 pp.

Text in ABC = C.T.O.MSS. 73-75.

Printed in Berg, vol.4 Supple-t: p.275

Mentioned in NCL 1895: p.183 no.45, as follows:

"1771, April 11th, Gottenburg. - Extract from minutes of the Consistory. Dr. Beyer peremptorily forbidden to teach the Greek of the New Testament."

See NCL 1910: pp.748-49, as follows:

"1771. April 11. The Consistory reports to the king in regard to Beyer's defiant attitude, and that the rector of the College had been instructed to order the students to leave the class-room in case Beyer should dare to

read the New Testament to them (Copy of original in A.A.
See also B.II: 275)."

[Note by AA: There seems to be some mistake here as no such document is in
Academy Archives, or is mentioned by Berg.]

1430 = 1429

1431---1432

1431

MINUTES OF THE GÖTHENBURG CONSISTORY

1771 April 17, Göteborg

1 page

In Göteborg, Domkapitlets arkiv: Consistorii Pleni Protocoller
För År 1771-72: p.144 § 1.

Copy in Stockholm, Acta Ecclesiastica. Religionsmål Swedenborgianismen.
in the State Archives. 5 pp.

1432

EXTRACT FROM OETINGER'S LETTERS TO K.F.HARTMANN

1771 April 22

In K.Chr.E-Ehmann's Friedrich Christoph Oetingers Leben und Briefe,
Stuttgart 1859: p.763 n.630.

Copy in ANC Library.

Translation in Doc. 2²: p.1058 (= Doc.314F)

MINUTES OF THE GOTHENBURG CONSISTORY

1771 April 24

1 page folio

In Göteborg, Domkapitlets arkiv: Consistorii Pleni ProtocollerFör År 1771-72: p.156 §§ 22-23.Transcript:

Swedenborgianismen Beyer

p.156 22. Jnlämnade Lectorn, H- Doctor Beyer en Svensk Öfwersättning af de Aphorismer, som Hr Doctorn d. 10 hujus til Consistorium ingifwit, och hwilken Öfwersättning H- Doctorn då redan förbehållit måtte blifwa det Beyer Latinska exemplaret fölgactigt, det Consistorium ock lofwade.

Swedenborgianismen

23. Begiärte Lectorn, Hr= Dr Rosen få weta, om de Aphorismer, som han d.10 dennes til Consistorium ingifwit, ännu hunnit Censureras, så at han, enligt Höga Kongl. Skrifwelsen, af d.7 Decembr. nastl år, får dem af trycket låta utgifwa.

Swarades, at Consistorium wil sig derofwer en annan gång utlåta.(See above - 1425.12, 1426)

GOTHENBURG CONSISTORY TO THE KING

1771 April 27, Göteborg

15 pp. folio

In Jönköping, in the archives of the Gotha Hof Rätt: Handlingar.Text in Jönköping Documents: pp.456-61Mentioned in Berg. Vol.4: p.138;" NCL 1910; p.749, as follows:

"1771. April 27. The Consistory reports to the king that 'there had been no change in the opinions of Beyer and Rosen, but that, on the contrary, in their new declarations, They had in almost every word defended Swedenborgian

Expressions and doctrines' (B.I:138; Sundelin, 100)."

1436.11

REFERENCE TO SWEDENBORG IN A GERMAN NEWSPAPER

1771 April

In Altonaischen Gelehrten Mercurius 1771 April 15: pp.113seq.

Mentioned in Sammlung Einiger Nachrichten (J.C.Cuno),

Hamburg 1771: p.1.

In ANC Library = Room 15 - S2/Oe8b. English translation

of Samm. Ein. Nachrichten by Claire E. Berninger =

S8S C91E - see pp.157-58, 159 of this translation.

J. ROSIR TO THE GOTHENEURG CONSISTORY

1771 May 2, Stockholm

3 pp. folio

In Goteborg, Domkapitlets arkiv: Inkomma Pandlingar E I, 1771Transcript: Exhib. d. 8 Maji 1771.Högwördige Herr Doctor och Biskop
så ockHögwördige Herr Doctor samt DomProbst
och Samtel Herrar Consistoriales.

Af Venerandi Consistorii benägna skrifvelse och swar har jag fornummit de hinder, som ditintils i wägen legat för werkstalligheten af det, som Kongl May-t i nåder förordnat, angående de twänne Lectorer, som warit Svedenborgianska Läran tillgitne, men att sådant skulle ofelbart för sig gå nästa weka efter Påskhelgen. Nu som snart en månad ifrån den tiden förflutit, och något besked, som likwal anledning warit att wänta, ej sedermera derom är gifwit; alltså år jag föränlåten dess mera yrka uppå ett skyndesamt och rättsligt fullgorande af Kongl, May--ts Högstberorda förordnande, och att jamwäl derom ofordröjeligen få underrättelse, som Riksdag snarligen tillstundar, hwarförinnan, hwad i detta mål bör åtgöras, måste wara slutat, och för Riksens Höglöfl Ständer gifwas på en gång upp, huru det blifwit i dess upphof och fortgång handteradt, samt huru det omsider blifwit afhulpit och rättadt.

Förblifwer

Högwördige Herr Doctors och Biskopens
samt

Venerandi Consistorii

Hogsamste tienare
Johan Rosir

J.C.Thome.

Stockholm d. 2.
Maji 1771

Till Consistorium i Goteborg.

1440 - 1442

1440 = 1437.11

1440.11

CONTROVERSY BETWEEN LAMBERG AND EKEBOM IN THE CONSISTORY

1771 May 2

See Berg, vol. 4: pp.137, 138.

Mentioned in NCL 1910: p.749, as follows:

"1771. May 2-8. A controversy breaks out between Lamberg and Ekebom in the Consistory, on account of some political matters. The Bishop overwhelms Ekebom with reproaches; the latter **tries to reply, but** the Bishop and all the members of the Consistory leave the room (B. I: 137, 138).

1441

G.A.BEYER TO THE KING

1771 May 7

6 pp. folio

In Stockholm, in the State Archives: Acta ecclesiastica. Religionsmål.
Swedenborgianismen.

Text in ANC = C.T.O.MSS. pp.69-72;

Mentioned in NCL 1910: p.749, as follows:

"1771. May (1st?). Dr. Beyer, in a long and powerful memorial to the king, complains of the unjust and illegal treatment meted out to him by the Bishop and the Consistory He has been deprived of the privileges of his office, without a legal trial and hearing, without specification as to any official misdemeanor, and without an opportunity to prove his innocence. He appeals to the king for protection in his office, 'until such time as I, after legal trial and judgment, shall have been deposed from my office on account of some crime.' (This wee read in the Council on May 14, 1771.)"

1442 = 1443

1443

GOTHENBURG CONSISTORY TO CHANCELLOR J. ROSIR - DRAFT

1771 May 8, Göteborg 2 pp. folio
L. III:1442, 1443

In Göteborg, Domkapitlets arkiv: Bref-Bok För Åren 1771-1772; pp.111-12.

Transcript:

Justitiae Cancell. och Commendeuren af Kongl. Nordstjerne Orden HHerr Joh. Rosir. Gb-borg d 8 Maii 1771.

Uti Höggunstig skrifwelse, af d 2 dennes, hafwer Tit, i anseende dertil at intet besked från Cons- då war inkomit, angående **werkställigheten af** hwad Kongl. Maj-t i nåder förordnat, angående de 2-ne Lectorer härstädes, som warit Swedenborgska läran tilgifne, yrkat uppå et skyndesamt och rättsligt fullgörande af Hans Kongl. Maj-ts Högstberörda förordnande, samt at Tit jämwal derom måtte ofördrögel, få underrättelse, emedan riksdag snarl-n. tilstundar, hwarförinnan hwad i detta mål bör åtgöras, måste ware slutadt.

Hara får Cons-m lemna til odmiukast swar, at hwad Kongl. Maj.t Const-m i nåder anbefalt uti berörda mål redan blifwit af Cons- underdanigst werkstallit, såsom ock at Cons-ii underdanigsta berättelse härom blifwit med påsten härifrån d.27 April nastl. upsand.

Med all wördnad framhärde

Dito sub ser ex. Ekebom, Bever et Rosen,

MINUTES OF THE GOTHENBURG CONSISTORY

1771 May 8, Goteborg

2 pp. folio

In Göteborg. Domkapitlets arkiv: Consistorii Pleni Protocoller För År 1771-72: pp.158-59 § 6.

Transcript:Rosir

p.158: 6. Justitiae Cancellerns och Commendeurens af Kongl. Nordstierne orden Högwälborne Herr Johan Rosirs skrifvelse af d. 2 dennes, deruti H. Justitae Cancellern och Commendeuren, i Anneende dertil at intet

Swedenborgianismen

beskied från Consistorio ännu inkommit, angående verkställigheten af hwad Kongl. May-t i Nåder förordnat, angående de 2 - Lectorer härstädes, som warit Swedenborska Läran tilgifwe, yrkar på ett skyndsamt och rättsligt fullgiorande af Hans Kongl. May-- högstberörde förordnande, och at jamwal derom ofördröyel. få underrät terse, emedan Riksdag snarligen tilstundar, hwarforinnnn hwad i detta mål bör åtgöras, måste ware slutadt. m.m.

Res: Härå lamnas Hr- Justitiae Cancellern och Commendeuren til odmiukt swar, at hwad Kongl. May- Conaistorium i nåder anbefalt i förewarande mål, blifwit af Consistorio underdånigst wärkståldt, och at Consistorii underdånigste berättelse härom blifwit med posten härifrån d. 27, April nästl. upsändt.

7.

Minutes of the Royal Council on Swedenborgianism.

64 pp. Fol.
L. III: 1445, 1446

1771, May 14

In the State Archives, Stockholm.

Kongl: May; ts Justitiae Revisions Protocoller For

År 1771. Forra Delen. pp. 609-640 ½ .

p.606.

År 1771.
Den 14 Maij.
Tisdag, Förmiddagen

Narwarande uti RadKammaren i Stockholm.

Theras Fxcellencer Herrar Riksens Rad.

In Pieno.

Grefwe Rudenschöld
Friherre won Wallwijk
Friherre won Stockenstrom
Friherre won Hermansson
Friherre Beckfiiis
Grefwe won Schwerin.
Grefwe Barck.
Friherre Snoilskij.

Justitiea Cancelleren war
narwarande.

- - - : - - - : - - -

p.609.

Angaende Swedenborgs Jrrige lars, och Lectorerne
BeiJer och Rosena tilgifwenhet derfore

Revisions Secreteraren Plaan berättade i un derdanighet, att sedan
Kongl Maijt i Nowembr: och Decembr: manader sidstledit År foreafft the
Handlingare som ifran Giotheborgs Consistorium

och flere wederborande ta ytterligare inkommit, uti Religions malet Angende Assessoren Emanuel Swedenborg irriga Laro Systeme Theologien, samt Lectorerne Doctor Gabriel Anderson Beijers och Doctor Johan Roseens therefore forklarade tilgifwenhet; Och Kongl Mayt, genom nadigt Bref till ofwannemde Consistorium af den 7 Decembr: samma År, ansedt the af Beijer och Roseen afgifna forklaringar icke wara sa fullstandiga att alt twifwelsmal om theras forut erkande tillgifwenhet for Swedenborgs Larosatser, therigenom wore hafwit, men i anseende dertill att bemalte Lectorer tycktes wara pa wagen att ratt sig, af omhet om derras walfard, lemnat them ytterlirare tillstand at sig narmare och uttryckeligare forklara huruwida the finna sig att upricktigt och likmatigt theras aflagde Embetes Eder afsaga sig all tillgifwenhet for och befattning med Swedenborgs och andre thylika Larosatser, som icke ofwerensstamma med war rena uti Symboliske bockerne erkande och antagne Ewangeliska lara, hwilcken forklaring borde ske infor Consistorium innom en tid af hogst Åtta dagar, raknad fran then dag the harom the harom erhallit kundskap; Och borde desse Lectorer anta sedermera genom trycket gifwa nagot offenteligit prof, genom lampelige och af Consistorio ofwersedde Aphorismer, att the otwanberorde willosatser hos sig ogilla, och forkasta, med mera; Om warcktalligheten hwaraf Consistorium med thes underdaniga berattelse

hade at till Kongl Maijt skyndesammast inkomma; Sa har bemalte Consistorium uti underdanig skrifwetse af den 27 sidstledne April insandt Lectorerne Beijers och Roseens till underdanigste atlydnad haraf, till Consistorium afgifne Forklaringar och Forswarsskiffter, samt therofwer these underdaniga utlatande afgifwit, Hwarjemte bemalte Lectorer inkommit med en skriff, theri the begara del af nyssberorde Betanckande, samt anfora Jaf emot Consistorii Domsrattighet i Detta mal; Och hex dessutom Lectoren Doctor **Beijer** sarskilt sig therofwer beswarat, att Consistorium wagratt honom, at for Gymnasii Ungdomen lasa Novum Testamentum Greacum mad Analysi Grammatica.

Theras Excellencer lato sig desse inkomne Handlingar foredragas och uplastes.

1: Kongl: Maijts Nadiga Bref till Gotheborgs Consistorium af den 7 Decembr: 1770.

2: Lectoren Doctor Beijers till Consistorium den 7 sistledne, Februarii afgifne, och till Kongl Maijt stalde Forklarings-Skriff, hwari bemelte Lector yttrar sig, thet han med gladje omfamnar tnet honom nadigst lemnade ytterligare tillstand at sig narmare och uttryckeligen forklara, thet han likmtigt giord Embetes Ed afsager sig all tilligifwenhet och befattning med alla Laro Satser, som icke effter Kongl Kyrkio-Ordningens 1 Cap:1.§: samt 22 Cap: 2 §: ofwerensstamma med den rena, uti Guds Heliga Ord, det gamla och nya testamentets prophetiske och Apostoliske

skriffter egenteligen grundale Evangeliska Laran; Och wore Han bered at genom tjenlige Aphorismer gifwa offenteligt prof af sin renlarighet, utbedjande sig underdanigst at the samma af Kongl Maijt Sjelf eller ock, at thess Cancellic Collegio matte granskas, till thess mer sakerhet, att de med den rena Anostoliske laran mage wara ense.

J ofrigit formaler Beijer thet honom icke wara handt at nagon af Hans wedersakare, igenom trycket eller pa annat mellan Lardoms Jokare i Europa wedertarit satt, sokt forlagga Hans uti nya Forsoken till en Hand Postilla forde dogmatik, hwarifran han, utan at wara en skrymtare, som lardt det han icke trodde, eller losligen for sakade tron, icke kunde afwika, Aberopamdes han sig Gud till wittne, thet han wid sitt Docerande icke welat I ungdomen inplanta annat an then han effter basta forstand funnit wara Hans Heliga Ord och wilja likmatigt, samt at han icke hafft annan eller skiljachtig ofwertygelse emot hwad han lardt, uppa, at lemna Symboliske bockerne oqwalde.

Therjemte erindrar han underdanigst, at underwisningen i Theologien icke tilhorer honom sasom warande Greace Linguea, Lector, hwilcken Lection wore pure philologisk; Och fast han for detta tillfalligt wist last i stallet for Theologiae Lectorer har thet icke vidare kunnat

handa, sedan Kongl Maijt tackts forordna, att
hen icke skulle docera i Theologien.

o

3. Lectoren Doctor Roseen Forklaring,
likaledes stald till Kongl Maijt ingifwen i Consistorio den 7 sidstledne
Februarii, Forfattad
i kortta meningar, upfylde med Skrifftenes sprak och Sitationer ur den
Heliga skriff.

o

4: Till nagon del uplastes det af Lectoren
Beijer, i stallet for de anbefalte Aphorismer,
/underlined/ till Consistorium ingifne Schediasma, under Titul Filum
Scryptionis Johanneae med derwid fogade Explanationer och Porismata;

o

5: Afwen afhordes nagon del af Lectorens
Roseens Aphorismer

Widare uplastes:

o

6: Gotheborgs Consistorii underdanige
skrifwelse af den 27 sistledne April, theri Consistorium insander
forenamde af Lectorerne Beijer och Roseen ingifne Skriffter;
Och formaler Consistorium sig icke utan bestortning och Sinnes oro
nodsakas bekianna, huru thet
pa intet satt kan forwissa Kongl Maijt: om thesse
Lectors ringaste endring mindre om theras
oskrymtade och upricktiga tanckar at forkasta
och afsta ifran Swedenborgs meningar; Betygande
Consistorium pa Ed och samwete, sig i berorde
Lectors forst pa Swenska ingifne forklaringar,
och sedermera pa Latin forfattade Forswars

skiffter icke finna den minsta teckning till något ogillande eller forkastande af willosatzer, hwilcket likwal orden i Kongl Majj.. Nadiga Bref i klar bokstaf aska at de fast mer hafwa haft all moda ospard att upgifwa en Religions form, aldeles inrattad effter och grundad pa Swedenborgs Principier: Till bewis hwaraf Consistorii anmarker, at hwad 1:, Lectoren Doctor Beijer widkommer, Sa har han oaktadt Kongl Majjts uttryckeliga nadiga befallning icke ens bemodat sig med at upsatta nagre Aphorismor utan blott nyttjcit ett tillfalle at iterera sine for Gymnasii ungdomen, forledit sasom Wicarieradne Theologiae Lector hallne, men genom Kongl Majjts nadiga Forbud afbrutne Forelasningar, hwari Swedenborgske willfarelserne icke finna namde, mindre ogillade och minst forkastade, utan aro fast mer i hwarje rad Swedenborgske talesatt och larosattser nyttjade forklarade och forswarade. Och a effter Consistorii tancka harwid ratt markeligt, at da Beijer i sin underdoniga forklaring wid forsta paseendet tyckes likson all tillgifwenhet och befattning med larosattser, som icke ofwerensstamma med den rena Ewangeliska laran, synes han ha varit mackta forsiktig och alt for slug att med något enda ord, namna om nagon saksafsigelse af tilgifwenhet for, och befattning, med Swedenborgske larosatzer, hwarom Kongl Majjt likwal enkannerligen nader

wara forwissad; hwilken forsicktighet formodeligen grundar sig i Hans fulla ofwertygelse, att Assessor Swedenborgs larosatser icke kranka Hans giorda Embetes Ed, utan aro eij annorledes an Tros Articlar, grundade i Guds Heliga Ord och Ofwerensstammande, om icke battre, an War rena Lara.

J ofrigit, och hwad det forswar angar, som Beijer for den af honorn fattade larobyggnad deraf welat hamta, att effter hans foregifwande, bade Biskopen och Domrosten son afhordt hans forelasningar, them, honom wetterligen icke klandrat, ehuru the med thet af honom sa kallade: Filum scriptiones Johannea skola warit af samma halt; Sa formaler Consistorium sadant wara stridante twart emot sakens sammanhang, til bewis hwaraf then berattelse uprepas, som uti Consistorii underdaniga skrifwelse af den 20 Junii sidstledit År blifwit giord om thet, som i anseende till Beijers Theologiske Lectioner forelupit. Beträffande
o

2 Lectoren Doctoren Roseens Aphorismer så yttrar sig Consistorium, thet bemalte Lector synes stadd liksom mellan twanne Eldar, plagas a ena sidan af en oofwerwinnerlig karlek for Swedenborgs nya Lara, samt a den andra, af frucktan for Lagens stranhet, i det han ned nog Jfwer

Gripit sig an, att ey allenast pa flere stallen beropa sig pa utan ock, att Commentera ofwer Assessor Swedenborgs skrlffter Conciliera dem med Symboliske Bockerne, forswara. larosattzer le der snorratt strida emot Guds Heliga Ord inswepa en uti Swedenborgs skriffter obewandrad lasare i flere obegripligheter, och bruka, just under det han star in statu Confessionis, och da Religions malet ligger under Hogsta Domarens afgorande

Sjelfwa Swedenborgs ohyggeliga och oforewarliga talesatt och larosattzer, til hwilckes forswar han samlat en swara stor mangl af Bibliske sprak, mer effter en Verbal an real Concordance, bland hwilcka de flaste ingen ting mindre bewisa an hwad the effter Hans tancka bewisa borde.

O

7. En af Lectorerne Beijer och Roseen til Kongl Maijt: ingifwen skriff, theruttinnan the beratta, thet the til fullrorande af Kongl Maij-ts Nadiga befallning, till Consistorium ingifwit sa wal the af dem askade ytterligare Forsakringar i Religiona wasendet, som the Theologiske Aphorismer genon hwilckas utgifwande pa trycket de borde lemna Allmanheten bewis om sin renlarighet: Och hafwa de derjemte hos Consistorium anhallit, att therast Consistorium funne Betanckeligheter wid de senare eller att Jrring i nagor matto i them sig insmugit, thet Consistorium tu wille medlela dem sine paminner

til vidare antingen Forklaring eller rattelse, forr an sadant pa Hog Ort til nagon deras olagenhet skulle anmalas; Til hwilcken begiaran de formena sig sa mycket ner haft laga grund, som Kongl Mayt i hanseende till den af Beijers censurerade Gymnasiste Predikan I thess nadiga Bref af Den 7 Decembr: sidstledit Ar, profwat tnet Biskopens Jerwid gjorde paminner bordt med Beijer Communiceras, sasom de der lande honom til last. Men som bemolte Lectorer haruttinnan icke wunnit bifall utan i dess stalle fornummit, thet Consistorium til. Kongl Maijt insandt deras Aphorismer jemte sitt omdome derolwer som til dess **beskaffenhet** ar dem obekant; sa bonfalla the underdanigst thet Kongl May: t tacktes lemna them del af Consistorii Betanckande och paminner, for att i anledning deraf fa sig forklara innan angaende them nagot beslut tagas. Jmedlertid **gora the** sig det unlerdaniga Hopp, att ther the ofrige Consistorii Ledamoter, i de Religions Articular som Aphorismerne innehalla, skulle wara med them af

olika mening, antingen i wasendteliga delar eller i talesatt bemalte
Ledamoter, ta icke lara anses for theras Domare, utan saken blifwa raknad
for sadan om hwilken Larare af den ratta Tros bekannelsen icke aro enige;
J hwilket afseende Lectorerne Beijer och Roseen sluteligen andraga, thet,
Consistorii Ledanoters angifwelser

emot Den nogsamt skola utmarka Pientelige Afsigter; Att thet wore latt att leda i bewis thet Stifftets Prasterskap theritran blifwit ofwertalade till de ingifne klagomal ofwer oro **bland dern och uti forsamlingen;** Och att je **yngre Lectorerne som genom Beijers och Roseens remotion onekeligen komma att niuta tidigare** befordran, emot 13 Cap::1 § Ratteg,- Balken icke skola wara ojfawug; att doma i thenna sak.

o

8: Lectoren Doctor Beijers sarskilte underdanige klagomal therofwer att sedan nan uti Consistorio tilkanna gilwit thet han arnade for Gymnasie Ungdomen lasa novum testamentum med Analysi Gramatica sammt in Examinibus pastoralibus forhor utur samma bok anstalla, Sa har Consistorium Den 11. sistl. April latit antyda honom, att icke utur Novum testamentum lasa for ungdomen, forr an Kongl Maijt Sjelf i nader tacktes det tilata; Klagandes Beijer sig harigenom ohordan wara afsatt fran dess Embetes skyldigheter och rattigheter, som enligt Scholea Ordningens 7 Ca:: 8 §: ar at lasa Grekiskan utur Novo teatamento for ungdomen, och enligt Kyrko Lagens 15 Cap:: 2.§ :: att forhora Praste Candidater; uti hwilket Consistortii forfarande i anseende hartill med flere Andragne skal om andring underdanigst anhalles.

Justitia Cantzelleren formalte sig hafwa genomlast desse nu inkomne Hendlingar, och yttradle sig i underdanighet som foljer:

Ta jag forre gangen i **underdanighet hemstalte** om ey Lectorerne Beijer och Roseen skulle fa ytterligare raderum at sig narmare och uttryckeligen forklara, huruwida de funno sig att upricktigt och likmatigt theras riorde Ed **afsaga sig** all tilgifwenhet for och befattning med Swedenborgske laran eller andre irrige **satser, som icke** Ofwerwenstamma med War antagne rena lara, samt **derpa utgifws** nagot offenteligit bewis, trodde jag mig hartill nafwa anledning **deraf, att bemalte** Lectorer syntes hafwa sig mycket andrat och det tillika kunde anses ey wara sa aldeles uppricktigt och utan alt forbehall; Nu hafwa de wal, sedan Eders kongl Maijt, uti Skrifwelse till Consistorium af den 7 sistledne Decem: forundt them en sadan Nad och raderum, trodt detta wara af dem sa effterkommit ocn fullgjordt, som deras insande skrifter utwisa. Men Consistoriun yttrar sig icke finna nagon Andring hos desse Lectorer, besynnerligen derfore, att Swedenborgske Larosatzerne icke aro af den onrorde som forkasteliga, och Ogillade, eller minsta tekn dertill gifwit utan att fast mer Lectorerne haft all dera moda ospard att upgifwa en Religions form, aldeles inrattad effter och grundad pa Swedenborgs principier: Och Beijer dess utan underlatit att upgifwa de anbefalte Aphorismer, Och i det stallet aflemnad sine i forledit År hallne Theologiske Lectioner ofwer 1 Johannes Epistels 1 och 2 Capitler,

hwarpa Consistorium formaler ex ante actis honom
emot sanning, foregifwa icke nagre Anmarkningar wara giorde; Åfwensom ock **att** **flera ställen ey allenast** beropar sig pa utan ock Commenterar ofwer Swedenborgs
concilierar dem med SYmtboliske Bockerne, Forswarar larosattser de der snorat
emot Guds Heliga Ord. Äfwen i de aldra omaste Trones Articklar om TreEr
Forsnings Laran och rattfardig giorelsen och inswepa en uti Swedenborgiske Sk
obewandrad lasare i flere obegriligheter, just uder **det han** star in statu conf
med mere, som Consistorii underdaniga **Bref innehaller**.

Jag har, ta thenna saken sista gangenen foredrs, warit af den unde
tanckan att med detta mal borde forfaras offter Religions stadgarne, ther, ther
Lectorer icke skulle sig noijacktigt forklara och bewisa sin formente renlari
finner jag att **de sielfwe, tro** sig hafwa det giordt, samt att bagardt
Consistorium wille gora Anmarkningar wid det som ansags wara felacktigt, och ö
lemnas del. Consistorium har
in genere sa yttrat sig, till Ed.Kongl Maijt som berordt ar, men icke in specie
ställen som ansagos wara, anstotelige; Och jag tiltror mig icke heller med ful
sakerhet och den
noggranhet som ett sadant wiktigt Amne fordrar, det att granska.
Hade Lectorerne Beijer och Roseen icke forut

warit kande for tilgifwenhet af Swedenborgske Dogmata, och det sielfwe icke **synes** deras upgifne Aphorismer, Forklarinrar och Porismata hafwa kunnat for upmarksambhet; Men da sa ar, blifwer hwad Consistorium i underdanighet pamint, betydeligt.

Hwad jar for min underdanige del kunde hafwa att erindra, ar att de anbef Aphorismer, eller huru desce Specimina ma kallas, icke synas wara inrattade ef Kongl Maijts nadiga afsikt, som jag mig forestallt hafwa warit, att de icke blifwa inbunde och konstlande eller med omswep, inblandade fragor, con ef Consistorii anmarkning med flere otillampelige skrifftenes sprak: Utan forfattad Simla och klara terminis effter war Ewanreliska Forsamlings Norma Professio forkastande icke allenast alla deremot stridande willosatser i **gemen, utan Swedenborgs** i synnerhet, som nu wore in ovestione hwilka dock icke aro afsagande widrorde.

Om nu saken skulle forwisas till domstolen, som af Consistorii utlatande folja Sa ser jag nogsamnt forut, att Beijier och Roseen iterera sin begiaran, a anmarkningar till forklaring ofwer hwad som anses irrigt i deras upgifne Skrif hwartill de kunna hafwa fog; Men desse anmarkningar synes sakrast bora rior nagot Consistorium det torde derfore eij wara oradeligt, att, fast det kan ar nagot pa **tiden**, berorde Skriffter med hwad forre gangen blef

utstaldt, lemnades nu forut till Consistorii Ecclesiastici i Upsala of Betanckande, som understundom i slika **mal til forene skiedt**: Eller tror jag att utwag som jag i underdanighet far hemstalla, woro, att Consistorium i Gothebo kanner detta Religions mal, kunde, enar Lectorerne sielfwe effter Eders befallning sielf mante sig eij sa tydeleligen och upriktigt, samt utan alt for och forklarar emot Swedenborgs Lara, fingo, sedan them blifwit wist hwaruti cti eller felacktigheten **bestar**, forelagga dem tienliga Aphorismer som pa dem **bo** **ankomma; att**

erkanna underskrifwa och denom trycket kunnege giora, eller ock icke antaga, innom kortt forelagd tid: Och i detta senare fall liusligen saga Ordsakerne beskaffenheten och hwad innebor narmast **larer blifwa utront**, och for Domaren att decidera i saken; Halst det icke synes rimma sig, som Beijer i en af s anhallit, att Eder Kongl Majjt Sjelf immediate, eller ock Eder Kongl Ma Collegium skulle ofwerse hans Aphorismer, hwilka dock nu icke blifwit sadane, u hans Lectioner med Porismata upgifne som skola innehalla de fornamsta delar af Laran; Hwarwid jag icke kan se det anforde jaf emot Consistoriun ligga

wagen, effter det anda kommer an pa Kongl Maijts **nadiga profning sluteligen.**

Jag har altid trodt wara nyttigt att wid lyfftheter i Religions mal, som mojlighet undwikas, sa lange Apparence ar om battring och andring, emedan forfar nar wist, att ju mera hafftigt deruti rores, ju snarare ar at befara icke forhardelse utan ocn divulgerande. Och sa mycket jag kan sluta, synes en skillnad emellan desse Lectorers, forst **till Eder Kongl Maijt inkomne Skrif** **desse** nu forfattade, fast nogsamt ar att finna, det de welat undwika at namna och refutera Auctoren, hwars sattser de forut warit fullkomligen tillgifne

Hwad angar Reijers beswar att honom wagra lasa Novum Testamentum Grama synes Consistorium af Kongl Gramatice, sa synes Consistorium af Kongl Maijts nadiga Forordnande hafwa hafft skal till detta afslag.

Och effter detta underdaniga hemstallande forfaller Lectorernes sokte
Communication af Consistorii Bref.

Theras Excellencer togo detta alt med nwad mera Acta innehalla i nogaste ofwerwagande.

Af hwad i detta mal forut forelupit, erindrade sig Theras Fxcellencer att Justitie Cantalaren genom underdanig Memorial af den 29 Decembr: 1769. hos Kongl Maijet: underdanighet anmalt the af Praste Standets Ecclesiastique Deputation un pastaende

Riksdag honom tilstalte handlingar rörande the synnerliga och Efftertänckelige Sattzer i Theologien som af **Assessoren Emanuel Swedenbords** upkommit, samt then anledning man hade at befara thet samma Sattzer i Gothebors nagra Lectorer, gynnades ocn foljdes: Sa har Kongl Majjt: sedan Gotheborgs Consistorium harofwer blifwit hordt, samt thes ledamoter hwar for nig med un utlatande inkommit genom **nadigt** Bref till bemalte Consistorium af den 26 April forklarat, att ehuru i Swedenborgs theologiska arbeten atskilligt forekom sarskilt ofwerwagat, och utan smmanhang med det of ofrige kunde anses wara to och icke stridande emot Guds Heliga Ord och War rena lara; Dock som desse uti mystiske Ordasatt, forfattade Skrifter, tagne i Sammanhang och Systemer, ogonskenligen innhalla sadane larosattzer, som uppenbarligen och Snoratt ga emot och i de ommaste Jelar rubba war Ewangeliske grundade Tros baklannelse; Forthenskuld och I krafft af Regerings formen Forsakran och flere Stadgar, blefwo **desse i Swedenborgs** Skriffter innefattade neningar, och sab **larosattser aldeles ogillade, forkastade och** forbudne sasom ett fro till C anledningar till de storsta willfarelser, i synnerhet for de enfaldige hwil snart kunde blifwa forledde: Och som Lectorerne Beijer och Roseen fastan

Swedenborgs willfarelse ar uppenbar, likwal tydeligen forklarar sig wara tillgifne Hans lara; sa har Kongl Maijt: tillika ansedt fullkomlig anledning wara att ta genast lata med dem forfaras effter Religions Stadgarne, men af Omhet for Deras egen walfard, samt till forsak om icke de sasom wilsefarande matte kunna bringas pa den ratta wagen med stranghet, for den gangen hafft, fordrag, och i dess stalle, jamte bewekelig Forestallning om deras willfarelse, samt alfwarsam warning att med sine willosattzer afsta, af Gunst och Nade lemnat dem raderum och Betanknings tid, att tydeligen och uppriktigt sig utlata, om de wille lata thenna warning hos sig galla, **eller** i deras sattzer arnade fortfara.

Widare, och ehuru de Forsakrings skriffter hwilka BeiJer och Roseen till underdanig atlydnad haraf forfattat, och till Consistorium i underdanig Skrifwelse af den 20 Junii 1770. till Kongl Maijt insandt, icke woro sa fullstandiga och paliteliga, att alt twifwelsmal om bemelte Lectorers forut erkande tilgiwelsmal for Swedenborgs larobyggned therigenom bliwit uplyst; Har Kongl Maijt: dock for at a ena sidan lemna BeiJer och Roseen som tycktes wara pa wagen att ratta sig ett ytterligare wedermale af dess Faderliga Omhet om deras walfard, och therjemte a den andre bliwfa fulleligen forwissad om deras upriktiga och oskrymtade mening I Detta

wiktiga amne, den 7 Decembr: 1770. funnit godt, att lemna dem ytterligare tilstand, att sig narmare och uttryckeligen forklara, huruwide de upriktigt wille afsaga sig all tillgifwenhet for och befattning med Swedenborgske och andre slike irriga larosattser, samt darjemte forelagt dem att genom tjenlire Apjorismers utgifwande pa trycket, gifwa nagot offentligt bewis deraf att de Swedenborgs larosattser ogilla och forkasta.

Ta nu i foilje haraf profwas skal, huruwida Beijer och Roseen ratteligen och pa satt som emot Kongl Maijts nadige afsikt swarar, ma hafwa nyttjat denna ytterligare warnings Grad, samt i sadant afseende de Skriffter skarskades hwilka desse Lestorer nu senast til Consistorium i Cothorg ingifwit, och thet samma till Kongl Maijt: insandt; Sa finnes

o

1: Att ehuru Lectoren Doctor Beijer i dess Forklaring afsager sig all tilgilwenhet och befettning med de Larosattzer som **icke ofwerens** stamma med warrena Ewangeliska lara, har han dock icke med nagot ord namt, thet han anser Swedenborgs meningar wara af sadan beskaffenhet, och forthenskund ifran them afwen afstar, hwiloket likwal ar thet som af honom egenteligen fordrats.

o

2: J bemalte Lectors i stallet for Aphorismer afgifne Skrifft, kallad: **Filum Scriptionis Johanneae** med dess Explalnationer och Porismata finnes icke med dess Explanationer och porismata finnes icke det ringaete af Swedenborgs laro Systeme wara

til wederlaggnig uptagit, utan fast mer, aro Swedenborgs talesatt deri myc nyttjade, sa at detta Scriptum hwars innehall i ofrigit fordrar narmare granskning aldeles icke tienar til det askade offenteliga bewis for allmanheten, att Beijer hos sig **ogillar Swedenborgs meningar utan** twartom synes utmarka att han them a gynnar.

o

3: Lectoren Doctor Roseens forklaring som ar forfattad i en synnerlig skrifart o upfylld men manga Skriffternes sprak, innehaller aldeles icke nagon Afsagelse af Swedenborgs irriga Sattzer, utan twartom willja Swedenborgs foregifne Syner och samsprak med andar i wis matto deri forswaras, afwensom Roseen tyckes erbiuda sig att infor laga Domstol bewisa sine sattzer icke strida emot War wedertagna lara.:

o

Och 4: Är wid bemalte Lectors Aphorismer med dertill horige noter samma Anmarkning til gorandes, som wid Beijers Skriffiatt hemligen the wal til sitt innehall fordra narmare

profning an hwarmed Kongl Maijt Omelelbarligen wil wara beswarad: men att **thet likwal ligger for ogonen** att the icke swara emot Kongl Maijts nadiga afsikt, uta fast mer utmarka mycken tilgifwenhet for Swedenborgske Laran, hwari Roseen gadt langre an Beijer, i thy han utom det att Swedenborgs talesatt af honon nyttjas, afwen i wissa delar tager hans meningar i forswar them citerar, **och** soker wisa att de med orthodixien airo Ofwerensstammande.

J anseende hartill funno Theras Excellencer att fastan profningen af Beijers och Roseens Aphorismer i ofrigit skulle utställas till närmare granskning, så är det likväl uppenbart, det bemalte Lestoren igenom desse skrifter icke urskuldat sig för then hos them förut yppade tillgifwenhet för Swedenborgs irrige Sattzer, och att the om sin renlarighet icke lemnat det bewis, som i anseende til det dem anfortrode LaroEmbete, samt till bibehållande af lugn och ro i Forsamlingen Kongl Majjt: acktadt nadigt, om saken skulle nedläggas.

Wid ofwerwagande huru med detta Religions mål wid så beskaffade omständigheter vidare förhållas bör, ansågo Theras Excellencer, att det varit mer i sin Ordning, om Consistorium i Gotheburg, innan det uppsandt desse skrifter, något närmare hade utredt, om och hvad som egentligen må **anses** för irrigt uti Beijers och Roseens Aphorismer samt i ofrigit med dem procederat på sätt Justitien Cantzelleren hemställer, såsom hvarmedelst saken hade kunnat blifwit mer mognad till Domarens Handläggning, om then effter en sådan procedure, befunnits sådan, att den profwats bora förwisas till Domstolen.

Ta sadant icke skiedt och betänkeligt wore att genom målets åter-remitterande til Consistorium det samma langre uppehålla forekommer den frågan, om Lectorerne Bijer och Roseen nu hos Kongl Majjt: bora, effter deras begiäran få del af hvad Consistorium sig them angående utlatit? Och funno Theras Excellencer det så

/in marg../

d.7. December 1770. Anbefalt: hwarforutan Kongl. M-t

mycket mindre nodigt, som Consistorii underdaniga
Bref blott ar att anse for en berattelse om
Warkstalligheten af Hwad Kongl Maijt nu icke will
ga in i profning af Beijers och Roseens Aphorismer
til deras Theologiska innehall, utan endast
i det afseende, huruwida bemalte Lactorer therigenom
gifwit det bewis om deras renlarighet som
af dem ar askat, I hwilken senare omstandighet
sielfwa Skriffterne, som till Kongl Maiijt: aro insande
lemna nogsamt lius, utan att derwid behofwer hafwas afseende
pa Consistorii derofwer falte omdomme.

Och i ofrigt skulle widare Skrifftwaxling i
malet, hindra och upphalla dess skyndesamma
afslutande, som likwal ar nodigt att forekomma
den skadeliga folijd thet har med sig, om irrige
meninrar i Religionen i synnerhet hos dem som
underwisningsWarket, ar anfortrott, icke tidigt
qwafwas och utrotas.

[CTO MSS.p.75] Uti Hufwudmalet funno wal Deras Excellencer
thet annu icke wara utront huru langt Beijers och Roseens forut erkande
och an icke afsagde tilgifwenhet for Swedenborgs laro- Sattser, sig ma
stracka; Men emedan Kongl Maiijt effter foregangen profning forklarat
Swedenborgs Sattzer i
Theologien tagne i Systeme uppenbarligen strida
emot war wedertagne Ewangeliska lara, och bemalte
Lectorer som erkandt sig wara Swedenborgs meningar
tilgine, icke welat tilborligen nyttja de them
twanne resor lemnade tillfallen att oppenhjertigt och
rent ut forklara, huruwida the wille afsta med samma Sattzers gillande och
forswer.

och theraf lemna det af dem askade wedermale, hwilcket likwal, om deras ups
thermed instamt fot dem warit en Undersatelig skyldighet, och sa mycket latta
att warkstalla, som af dem icke ar begiart att the utan urskillning skulle afsa
och forkasta alt hwad \$wedenborg skrifwit hwaribland,afwen som i Andre sli
irrige Skriffter, finnes mycket som in Theologicis & philosophicis kan wara go
och nyttigt, uten endast att de skulle afsta fran den del deraf som med war Nor
credendonum icke kan forenas, och genom tryckte Aphorismer sadant adaga lagg
Forthenskuld och sedan the hittils brukade warnings
Grader icke hafft den pasyfftade warckan profwade Deras Excellencer ingen ann
utwag wara ofrig an att forwisa detta Religions mal til Gota Hotratt som h
thermed effter Religions Stadgarne, Lag och beskaffenheten, att forfara;
Til hwilken anda the till Kongl Maijt i thetta mal inkomne Handlingar
bemalte Hofratt komma att tilistallas. Och bor
Hofratten handtera detta angelagna arende med all laggranhet som mage
blifwa an mer kunnige; samt late sig Hogst angelagit ara, att forekomma
oro och sondring och theramot bibehalla lugn och enighet I war
Christeliga Forsamling.

Jmedlertid forblifwer thett wid

Kongl maijts den 26 April 1770. Giorde Forordninde thet

[Transcript in CTO MSS.p.75 ends here]

Beijer och Roseen til vidare icke mage befatta sig med underwisning i Theologien.

Och forfaller, igenom hwad nu i onderdanighet tilstyrkt blifwit thet emot Consistorii doms rattighet af Beijer och Roseen anfo

Hans Excellence Herr Friherren won Wallwijk war harmed i ofrigit ense, men ansag sig icke kunna lagga Gotheborgs Consistorium till lasst att Beijer och Roseen derstades ofwer deras Aphorismmer icke ytterligare horde, och observationer derwid formerade, med mera, emedan Consistorium therom icke hafft nagon befallning.

Deras Excellencar Herrar Grefwe Barck och Friherre Beckfris woro thet i saken i sa matto af annan mening, att the yttrade sig af hwad i saken s forelupit icke finna nagon anledning at ga ifran, utan fast mer nya skal att ytterligare yrka, deras uti Protocollet af den 20 Martij 1770 giorde ut tilstyrkande, att med Lectoterne Beijer och Roseen, utan upskof af Gota Hof lagligen forfaras pa satt som i 4--de § af 1735 ars Stadga foreskrifwit ar, angaende them som sine willfarelser antingen shriffteligen eller i Samtal med andra, soka att kunnige gora och utsprida.

Hwad angar Lectoren Beijers beswer derofwer att honom blifwit nekat att for gymnasii ungdomen lasa Novum Testamentum Gramaticis Sa funno Deras

Excellencer ey skal att i thenne Consistorii Forfattning styrcka till angering

Retraffande Lectoren Roempkes Synodal Disputanttion De Reprobatione, som blifwit anmald sasom innehallande Swedenborgske Sattzer, och hwarofwer Kongl Maijt Den 7 Decemb: sisledit År, des nadige yttrande utstalt; So tilstyrktes i underdanighet att Consistorium Ecclesiasticum i Upsala ofwer denna Disputation och head derwid kan wara att paminna, ma horas. Men Hans Excellence Herr Friherre Beckfriis forblef wid dess den 20 Martii 1770. yttrade mening att thetta likalodes til Gota Hofratts uptagande och profning ma forwisas.

Äfwen fants godt att bemalte Consistorii utlatande ma infordras, rorande Lectoren Beijers sa kallade: Forsok til en Hand Postilla, hwar-effter om Jndragningen deraf efter omstandigheterna ytterligare: kommer att forodnas.

Ocn hwad sist angar Tryckningen af Handling arne rorande detta Religions mel hwarom Assessoren Aurell sig anmalt Sa tilstyrktes, att wid det deremot redan gjorde forblifwe.

Till folje af alt hwad i Ofwanberorde matto i underdanighet blifwit tilstyrkt och for godt funnit kommer Bref att Expedieras til Gota Hofratt samt Consistorierne i Upsala och Gotheborg, hwilket senare har att att underratta Beijer och Roseen om thet angaende them tagne beslut.

Sedan foretogos Krigs Ärender och Justitie Expeditionen afradde.

Jn fidem protocolli

J: Kinninmundt.

Just. I Radc-n d. 29 maii 1771.

Joh. Rosir

Two pages of this transcript in C.T.O. MSS: 75-75a - see pp. 21-23 above.

No translation, but -

Mentioned in NCL, as follows:

1895:p.183: 46. - 1771, May 14th, Stockholm. - Extract from Minutes of the Royal Council of State. The case of the Gottenburg doctors - who still refused to recant their allegiance to Swedenborg's teachings -referred to the Court of Appeals in Jönköping ("Göta Hofrätt"); the doctors now to be treated according to the civil law.

1910:pp.749-50: 1771. May 14. The case of Beyer and Rosen is considered in the Royal Council. It is admitted that there is much that is true and useful in Swedenborg's writings, but that the accused Doctors had only been asked to refute such of his tenets as contradict the orthodox faith. Since they could not be brought to do this, there was now no other recourse open but to refer the case to Göta Hofrätt (the Court of Appeals of Southern Sweden), to be treated according to the civil laws.

1446-----1449

1445 = 1445

1447

ROYAL LETTER TO GÖTHA HOF RÄTT

1771 May 14, Stockholm

Phot. of Draft copy in Ph.File 524 =
6 pp. (3 sheets)

In Jönköping, in the archives of the Götha Hof Ratt: Handlingar,

Text of final copy in Jönkbring Documents: pp.806-9.

Mentioned in Berg, vol.4: p.138; Sundelin: Sved. Historias p.100.

1448

ROYAL LETTER TO GOTHENBURG CONSISTORY

1771 May 14, Stockhol.

Phot. of Draft Copy in Ph.File 525 =
8 pp. (4 sheets)
L.III: 1448,1449

In Jönköping, in the archives of the Götha Hof Ratt: Handlingar.

Text of final copy in Jönköping Documents: pp.578-82.

1449 = 1448

ROYAL LETTER TO UPSALA CONSISTORY

1771 May 14, Stockholm

Phot. of Draft in Ph.File 526 = 3 pp.
(2 sheets)

Phot. of Final copy in
Ph.File 527 = 3 pp.fo
L.III: 1294 (+ 1186)

In Upsala, Domkapitels arkiv, deponer. i Ups. Landsarkiv. Konunga Bref till Consistorium. Ecclesiasticum i Upsala, pp.35-37. (1771-1780 E. I. 17). (See below - 1449.16)

Draft in Jönköping, in the archives of the Götha Gof Ratt: Handlingar.

Text of final copy in Jönköping Documents: pp.782-83; and also below:

(See Sundelin: pp.35, 104.)

Transcript:

p.35

35.

Gustaf, med Guds Nade, Sweriges, Göthes och
Wendes Konung etc. etc. etc. Arfwinge til
Norrige samt Hertig til Slesswig Hollstein
etc. etc.

Wår ynnest och nådiga benägenhet med Gud Alemächtig: Tro-Man och
Tjenare Ärkie Biskopp och samtelige Consistoriales. Uti ett Religionsmal,
an gående Assessoren Emanuel Svedenborgs Theologiske Skrifter,
hwilcka, tagne i sammanhang och Systeme ögonskenligen innehalla sadane
Läro satser, som uppenbarligen och snörrätt gå emot och i the ommaste
delar rubba När Ewangeliska Församlings på Guds Ord och Symboliske
Böckerne grundade Tros bekännelse, hwarföre Wij ock, genom bref til
Consistorium i Götheborg af then 26 April sidstl-ne år, aldeles ogillat,
förkastat och förbudit berörde Lärosatser, äro bland andre Handlingar i
thetta mål Oss

[ph.p.36;]tilhanda komne[*] så wäl en med Biskoppens i Götheborgs Stift
Doctor Eric Lambergs, och Consistorii bifall af Lectoren wid Gymnasium
therstades Doctor Magnus Roempke hallen Synodal Disputation de
Reprobatione, som ock Lectorens Doctor Beyers sa kallade Prediko försök
til en Hand Postilla.

Och som thesse Roempkes och Beijers tryckte skrifter blifwit
anmalte sasom anstötelige och närslagtade med Svedenborgs Satser; Så
wele Wij samma skrifter Eder härjemte tilsända, med nådig befallning,
thet I inkommen med Edert underdaniga Betänckande om och i hwilcka delar I

finnen these tryckte arbeten ware stridande emot Wår Ewangeliska Låras
hufwud grunder, eller ledande til någon willfarelse i Religionen.
p.37 Och Wij Befalle Eder Gud alamågtig nådeligen. Stockholm i
 RidCammaren,

 then 14; Mai; 1771.

 Under Kongl. Maij-ts

Wår Allernådigste Konungs och Herres frånwaro

Jean von Wallwijk

Er. Stockenstrom Ulr:Scheffer. Jochim Beckriis.

J.S.Schwerius

M.Posse Ulr: Barck Daniel Plaan

Til Consist: Eccles: i Upsala ang-de Assessoren Em: Svedenborgs

Theologiska Skrifter.

- - - - -

[*At the bottom of page 1:] upl. D.12. Junii, 1771

1449.12

ADVOCATE FISCAL TO BEYER AND ROSEN

1771 [June 1]

? In Jönköping, Götha Hof Rätt archives. See
Depositories of MSS (Acton), s.v. Jön. G.H.Rätt: Handlingar .
("Not found")

See Berg, vol.4: p.139; Sundelin pp.100-1.

Mentioned in NCL 1910: p.750, as follows:

1771. June 1. The attorney-general of the Court of Appeals, having received all the documents of the case, delivers as his opinion that the "Swedenborgian doctrine needs no further examination or refutation, since the crown has altogether condemned, rejected and forbidden it." He then calls upon Beyer and Rosen to deliver written explanations on the points of which they have been accused (B. I:139; Sundelin, p.100).

1449.13

F.C.OETINGER TO LANDGRAVE LUDWIG IX OF HESSE-DARMSTADT

1771 June 6, Dt. Murrhard

See above - 1425.11

" below - 1449.14

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt:

Hausarchiv, Abt.4, Konv. 552, fasc. 5 fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland by E. Benz, Frankfurt am Main 1947: Appendix pp.309-9, as follows:

4. Oetinger an den Landgrafen Ludwig IX, von Hessen-Darmstadt.

Aktenvermerk: Beantw. den 3. Julii 1771.
Durchlauchtigster Landgraf,
Gnädigster Fürst und Herr.

E. Hochfürstl. Durchl. haben sich in Hochdero gnädigstem Hand-schreiben an mich so weit herabgelassen, daß ich die Zuversicht

gefaßt, es zu wagen, eine unterthänigste bitte vorzutragen,
nemlich meinen aufsatz über Schwedenborg zum Druk zu fördern.

Ich vermuthe aber, daß ich mit meinem alizu kühnen antrag gegen E. Hochf.
Durchl. mir allzu viel herabgenommen.

Da ich nun auch Schweden urkunde bekommen, von den Klagen der Bischöffe
wieder Swedenborgs StreittErklärung, wobey eine Antwort des Königs und
eine Gegenvortendigung Swedenborgs mitberriffen, welche wirklich gedruckt
wird, da es sich auch schicken möchte, daß die E. Durchl. übersandte
Schrift, die nach Gießen bestimmt war, mit angedruckt werden könnte, davon
ich keine copie gengenommen, also bitte ganz devotest und angelegenst, Euer
Durchl. möchte so gnädig seyn und so bald es seyn kan, verfügen, daß nur
dieser aufsatz von ungefähr 3 bagen möchte remittirt werden, damit er
nicht von dem druk ausgeschlossen werde.

Nachdem auch der allhier besuch machende von Murrhard gebürtige Mahler
Eger hierher gekommen, welcher schon geraume Jahre in chemicis mit mir
correspondirt, so habe demselben auch langen Erfahrungen instruction
gegeben, wie durch chemie, wenn sie am rechten Ort angegriffen wird, etwas
Nähe gottes acquirirt werden könne.

Dabey ist gehorsamst unterzogenem beygegangen, ob nicht die Arcranum
zugleich auch zu dem dienst seiner gnädigsten Herrschaft könnst angewandt
werden, wenn 'es 'in 'hochster Stelle gehalten wurde. Unterstehe mich
demnach, diesen avis meinem unterthänigsten schreiben anzuhängen, dabei
ich bezeuge, daß Eger mir im
geringsten keinen Anlaß gegeben, ich aber allein auf diesen gedanken
gerathen, unwißend, ob E. Hochf. Durchl. darzu belieben tragen oder nicht.
Die Sache ist sehr austraglich, währet nicht gar lange, wie ander
arbeiten, und der Kosten gering. Das gemeine Saltz ist das subjectum,
darüber die höchste süßigkeit gezogen wird auch zur Arthzuey, wenn der
erste Versuch gemacht wird, welcher nicht bloß mündlich, sondern aus der
sache selbs erlernt wird, nach gegebenen anzeigen, so ist es alsdann eines
der vortreflichsten Dinge der Welt **zu** E. Durchl. betrachlichstem
Vortheil.

Darzu wäre gleichwohl nöthig, daß zu dem ersten Versuch, dem sondern weil
man in dem feuer fehlen kan, und es zu repetiren wäre, daß die sache
selbs alles lehrt. Alles die stelle E. Durchl. Erlauchtem Gutbefinden
lediglich anheim, ohne etwas dabey zu suchen, der ich schließlich in
tiefster Ehrfurcht die gnade habe zu beharren

E. Hochfurstl. Durchl.

Unterthänigster gehorsamster

Prälat J. C. Oetinger.

Dt. Murrhard d. 6ten Jun. 1771.

Translation by Claire E. Berninger - published in NCL 1948: p.361, as follows: (Notes by AA.)

Most Serene Highness,
Gracious Prince and Sir,

In your last most gracious letter to me, your high Princely Serene Highness so far condescended that I am emboldened to venture to present a most humble petition, with respect to putting into print my essay on Swedenborg. But I surmise that with my all too bold proposal I have been overbold toward your high Princely Serene Highness.

As I have now received news from Sweden [probably from Dr. Beyer or Dr. Rosen, with whom he was in communication (Ehman, 763; 3 Doc. 1041)] concerning the charge of the Bishops against Swedenborg's controversial doctrine, together with the King's answer and a counter defense by Swedenborg, and this is now being printed;[*] and since it might be well that the MS. sent to your Serene Highness, of which I made no copy, and which was intended for Giessen, be printed with the rest; therefore I pray most humbly and earnestly that your Serene Highness would be so gracious as to order that this essay of about 3 sheets be returned as soon as possible, that it may not be excluded from the printed work.[†]

Your high Princely Seren Highness's
Most humble and obedient Prelate
J. C. Oetinger

Given at Murrhard
June 6, 1771.

[*]The reference is to Oetinger's Beurtheilungen (Judgments concerning the weighty doctrine concerning the state after death and the teaching of the renowned Emanuel Swedenborg in connection therewith), the first part of which was entitled Swedish Documents concerning Assessor Swedenborg. It was published in an edition of 260 copies at the end of 1771 (Doc. 2²: pp.1060-61),

[†]the MS., being Oetinger's defense, was not returned since it is still in the Hessian Archives. The rest of the letter concerns some chemical secret entrusted to the painter Eger, who was then in Murrhard on a visit, which Oetinger proposes should be made at Pirmasens to the Landgrave's great advantage.

DE TREUER TO LANDGRAVE LUDWIG IX OF HESSE-DARMSTADT

1771 June 7, The Hague Phot. of Enclosure See above - 1449-13
 in Ph.File 542 - see " below - 1454.11
below.

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv
 Abt.4 Konv.552, fasc.5 fol.1-136 Swedenborgiana.

Published in Swedenborg in Deutschland (E.Benz): Appendix: pp.309-10,
 as follows:

Monseigneur,

.....

Lors de mon dernier sejour a Amsterdam j'ai eu le bonheur de
 rencontrer Monsieur de Swedenborg: cet homme incomparable travaille
 actuellement a l'ouvrage, dont je joins, le titre, qu'il a ecrit
 de sa propre main.

Rien, Monseigneur, m'egale les sentimens respectueux, dont il est
 penetre pour Votre Altesse; il etoit dans la joie de son coeur
 lorsque je lui disois, qu' Elle faisoit du cas de Ses ouvrages.
 Ll m'en a promis une note exacte.

Je suis avec le plus profond respect, Monseigneur,

De Votre Altesse Serenissime
 le tres humble et tres obt. Serviteur

De Treuer

A la Haie, le 7 Juin 1771.

Diesem Schreiben ist beigefugt ein von Swedenborgs Hand
 geschriebener Zettel des Inhalts:

Vera Christiana Religio
 continens Universam Thiologiam
 Novae Ecclesiae

a

Domino apud Danielelem

cap. VII. 13. 14 et in Apocalypsi

cap. XXI. 1. 2. Praedicatae

ab

Emanuele Swedenborg

Domini Jesu Christi
Servo
Amstel: 1771

Translation by Mrs. Claire E. Berninger - published in NCL 1948:p.362, as follows: (See LM v.2: p.737)

Monseigneur,

. . . During my last stay in Amsterdam, I had the pleasure of meeting Monsieur de Swedenborg. This incomparable man is now at work upon a book, of which I enclose the title which he wrote with his own hand.

Nothing, Monsigneur, can equal in my opinion the sentiments of respect for your Highness with which he is filled. He was in heartfelt joy when I told him that your Highness made much of his works. He promised me an exact list of them.

I am, with the deepest respect,
Your most Serene Highness's
very humble and obedient Servant
de Treuer

The Hague, June 7, 1771.

[Enclosure in Swedenborg's handwriting:] Phot. in Ph. File 542 = 1 page

Vera Christiana Religio
continens Unv. Theol.
Novae Ecclesiae
Domini apud Danielelem

Cap. VII, 13, 14 et in Apocalypsi
Cap. XXI, 1,2, preadicta

Ab

Emanuele Swedenborg
Dimini Jesu Christi
Servo
Amstel: 1771

A.J.VON HÖPKEN TO JOHAN HINRIC LIDÉN - EXTRACT

1771 June 10, Ulfåsa

6 pp. 4:o L.III: 1307a

In Upsala, in the University Library: Bref til J.H.Liden, vol.V
1771 och 1772: no.32.

Printed in A.J.von Hönkens Skrifter, vol.I: pp.469-70:
(in ANC Lib. - S10/H77)

Transcript of Extract:

[Skrifter p.469:] Höglärde Herr Magister och Adjunct!

Postmästarne, som alla äro politici, lära anse vår correspondence angå politiquen och förtjena deras upmärckeamhet. Hr Adjunctens bref af d. 17 Maji blef mig icke förr än d. 3 Junii tillstäldt. Jag anmärcker denna omstendigheten till min ursäckt, at jag swarar så sent.

[ditto.p.670] Den målning Hr Adjuncten gör om det politiska enthuniasteriet wid academien ken jag lifligen begripa. En enda man väcker denna oredan, varit derföre blottstäldt, sed "naturam expellat furca" etc.; wunnit myndighet wid academien och en reputation af lärdom som hen missbrukar och icke förtjenar, och liknar Don Quixotte, som ser blots jättar, troll och chevallerie. Hans disputation är derpå en tillökning af bewis, qu'il a le cerveau brule, och jag prefererar Swedenborgs poetiska imaginationer framför dennas pedantiska och orimliga.

Jag framhdädar stedse med all wänskap
Höglärde Herr Adjunctens
tillgitns tienare
Höpken

Största hast
Schenninge och Ulfåsa
d. 10 Junii 1771.

Translation by C.L.O., as follows:

. . .The picture he paints of the political enthusiasm at the Academy, I can well understand. A single man is arousing all this trouble, and has been exposed on account of it, sed naturam expellat furca [finally] gained power at the Academy and a reputation for learning that he misuses and does not deserve. He resembles Don Quixote who sees giants, ogres and cavalry. His disputation is a further proof that his head has been turned (qu'il a le cerveau brule), and I prefer Swedenborg's poetical imaginations to his pedantic and impossible ones.

MINOTES OF THE GOTEENBURG CONSISTORY

1771 June 12, Upsala 3 pp. fol. L.III: 1309

In Upsala, Provincial Archives: Upsala Consistorii Protocoller
1771. A. I.63: pp.422-24 (See above - 1449.11)

Transcript:

År 1771. den 12. Junii Consistorium Ecclesiasticum
ordinarium, närwarande DomProbsten Doctor Hydren
 och Professorerne Amnell och Kinmark. Herr
ArchiBiskopen hindrad Brunsdrickningen, och Herr
Doctor Clewberg bortrest till Riksdagen.

§.1. Uplästes och justerades nästförutgående protocoll.

§.2. Uti nådig skrifwelse af den 14. nästl. Maji förmåler Kongl. May-t att
 som Assessoren, Emanuel Swedenborgs Theologiska Skrifter, tagne i
 sammanhang och Systeme, ögonskenligen innehålla sådana Lärosatzer som
 uppenbarligen och snörrätt gå emot och i de ömaste delar, rubba vår
Evangeliska Församlings, på Guds ord och
Symboliska Böker grundade Tros-Bekänelse; så har Kongl. May-t, genom Brof
 till Consistorium i Götheborg af d. 26. Aprilis sistl. år, aldeles
 ogillat, förkastat och förbudit berörde Lärosatzer; Och äro ibland andra
 handlingar i detta mål Kongl. May-t förekomne så wäl nu med Biskopens i
Götheborgs Stift, Doctor Eric
Lambers och Consistorii bifall, af Lectoren wid Gymnasium därstädes,
Doctor Magnus Rempke, hållen Synodal disputation de Reprobatione, som ock
Lectorens, Doctor Beyera så kallade Prodiko Försök till en Hand Postilla.

Och amedan dessa Rempkes och Beyers skrifter blifwit anmälte, såsom
 anstötelige och närslägtade med Swedenborge Satzer; så tillsände Kongl.
 May-t Consistorio samma skrifter, med nådig befallning, att till Kongl
 May-t inkomma med underdånigt Betänkande, om och i hwilka delar,
Consistorium finner dessa tryckta arbeten wara stridande, emot vår
Evangeliska Lärans Hufwudgrunder, eller ledande till någon willfarelse i
Religionen.

Till underdånigt fullgiörande af denna Kongl. May-ts. Nådiga
 Befallning, tog Decanus Facultatis, Professor Kinmark, förenemda Synodal
Disputation och Prediko Forsök till sig, att genomläsa; hwarefter de samma
 ock komma af de öfrige Consistoriales, at hwar för sig dem till
 genomläsande att emottaga.

§.3.

SLIP OF PAPER WITH QUESTIONS FROM LANDGRAVE LUDWIG IX TO SWEDENBORG

[1771 June]

See above - 1449.14

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt:

Hausarchiv Abt 4, Konv.552, fasc.5, fol.1-136 Swedenborgiana.

Published in Swedenborg in Deutschland (E.Benz), 1947: p.315, as follows:

See below - 1454.11..

**8. Zettel mit Fragen des Landgrafen Ludwig IX. an
Swedenborg**

Wie er zu dem Umgang mit denen Geistern gekommen,
Wie er not ihnen umgehet.
Ober jeder Mensch darzu gelangen kann.

- 1] Woher es komme, daB ein Mensch Geister bekomme.
- 2] Ob es möglich seye, daB sie einem durch andere
aufgebannet würden.
- 3] Wie viel Geister der Mensch bey sich habe.
- 4] Was es vor Geister wären, und
- 5] Wie er davon befreit werden könnte.

Phot. in ANC - same ref. as in 1454.11 - (1 page)

Translation in NCL 1948; p.363, as follows:

"How did he come to this association with spirits?

"How does he communicate with them?

"Can any man attain to this?

- 1] "How is it that a man has spirits?
- 2] "Is it possible that they are wished upon us by others?
- 3] "How many spirits does a man have with him?
- 4] "What spirits are they? and
- 5] "How can he be freed from them?*

*The first three of these questions are unnumbered, and seem to be the only ones asked by the Landgrave in his first letter, nos.1-5 being reserved for a future letter.

1450-----1452

1450

DR. BEYER TO PRELATE OETINGER

1771 June 15

In Schwedische Urkunden (by F.C.Oetinger], 1771: pp.141-55; (In ANC Lib. =
Room 15 S2 /Oe8b.)

"Sammlung von Urkunden (J.F.I.Tafel), Tübingen 1839, v.2: pp.372-90. (In
ANC Lib. = S8S/T12.)

Translation in Intellectual Repository, 1813: p.225seq.; and " Doc. 2²:
pp.1041-53 (= Doc.314D).

1451

COPY OF "DE COMMERCIO ANIMAE ET CORPORIS" UNBOUND

1771 June 15, Jonköping 23 pp. 4:o

In Jönköping, in the archive of the Götha Hof Rätt: Handlingar: p.23.

See above - 1062.11

1452

MINUTES OF THE GÖTHA COLRT OF APPEALS

1771 June 15, Jönköping 7 pp. folio

In Jönköping, in the archives of the Götha Hof Rätt: Handlingar:
pp.161-64.

Text in Jönköping Documents: pp.296-303: Frågor - Lit G

(Questions put
by E. Lamberg to Beyer and Rosén).
See Berg vol.4 Supple-t: pp.187-88.

MINUTES OF THE GÖTA COURT OF APPEALS

1771 June 15, Jonköping

2 pp. folio

In Jönköping, in the archives of the Götha Hof Rätt: Vol. 1, Civil Protocol För Juni, Julii, Aug: och Sept-r Månad, år 1771: pp.20-21.

Transcript:p.19: 1771 den 15 Junii Lördag

Stora Rummet
Närwarande

Herrar HofRätts Råder Cederstam, Ebbeltofft
Herrar Assessoren, Höijer von Scheele,
Herr Advocatfiscalen Morath.

Betjening som förra dagarne finnes anteknade.

Påsten Öppnades

Ankom Kongl Mayts Nådiga Skrifvelse af den 5 i denna månad ang.
Rådstufwu Rättens i Götheborg underdånige ansökning, etc.

p.203 Widare ankom Kongl. Mayts nådige Bref af den 14 Maii sistledne rörande Lectorerne vid Götheborgs gymn[asi]um Doctorerne Gabriel Andersson Beijer och Johan Rosén, som blifvit angifne, at hafva folgt och gynnat the synnerlige och eftertänkelige sattser i Theologien som Assessoren wälborne Emanuel Sveden borgs utgifne skrifter hafva uppkommit, med nådig befallning, at sedan the hittills med bemälte Lectorer Beijer och Rosén brukade varnings grader icke haft den påsyftade wärkan her Kongl. Mayt i nåder

funnit

för godt, at förvisa thetta Religions mål till tenna HofRätt, at thärned offer Religions Stadgarne, samt Lag och beskaffenheten förfara. Till hvilken ända Kongl. Mayt i nåder bohagat öfversänds the i thetta mål til Rådkammaren af wälborne Herr Justitiae-Cancelleren och Commendeuren af Kongl. Mayts Nordstjerne orden

Johan

Rosir ingifne handlingar jämte tvenne Kongl. Mayts i samma ämne

till

Consistoriu. Ecclesiasticum i Upsala Götheborg af den 26 April, 7 December 1770 och 14 Maii sistledne, samt ett till Consistorium Ecclesiasticum i Upsala af samma dag i nåder utfärdade

Skrifvelser,

hvilka exhiberades och lemnades till advocatfiscals ämbetet i

denna

HofRätt, med påskrift, at deröfver med hvad thet kan hafva at påminna skyndesammeligentill Kongl. HofRätten inkomma.

EXCERPTS FROM SWEDENBORG'S DOCTRINES

1771 June 15, Jönköping

8 pp. 4:o + 3 pp. 8:o

In Jönköping, in the archives of the Götha Hof Rätt:Handlinger: pp.24-29. See above - 1043.13,Text in Jönköping Documents: pp.35-41.

SWEDENBORG TO LANDGRAVE LUDWIG IX OF HESSE-DARMSTADT

1771 June 18, Amsterdam

L.II: 505; III: 1483

See above - 1449.14, 1449.17" below - 1455.11In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv

Abt.4, Konv.552, fasc.5, fol.1-136 Swedenborgiana.

Published in Swedenborg in Deutschland (E.Benz), 1947: pp.310-12. as

follows:

Serenissime Dux, Landgravie!

Quando faventissimam tuam Epistolam accept, dubius haesi, num a Te, Serenissime Dux, subscripta fuerit. Causam huius dubitationis ministro V. Venatori, qui apud me fuit, detexi. At postquam ab illo audivi, quod non ita esset, et sublatum est dubium, anxius factus sum, at moratus usque dum e typis domum nactus sum Opus Theologicum nuper impressum, nuncupatum Vera Christiana Religio continens universam Theologiam Novae Ecclesiae a Domino apud Danielelem Cap: VII: 13: 14, et in Apocalypsi Cap: XXI: 1: 2 seq. praedictae, ex quo duo Exemplaria per curram, qui ex hac Urbe in Germaniam bis in septimana emigrat, ad Te, Serenissime Dux, hodie transmisi. Precor ut illi Operi faveas; sunt enim inibi purae veritates e Caelo detectae. Quod Librum Arcana Caelestia vocatum et Londini editum concernit, ille non amplius invenitur; sunt enim omnia Exemplaria, tam quae in Anglia, quam quae in Hollandia fuerunt, vendita. Scio quod aliqui in Svecia illum possideant, Scribam ad duos ex illis et in qviram, num Pro aliquo pretio illum velint vendere. Responsa illorum, ut primum dantur, si liceat, communicabo.

In favente tua Epistola interrogatus sum, quomodo ad commercium cum Angelis et Spiritibus perveni, et num hoc transferri possit ab aliquo in alium. De his digneris benigne recipere hoc meum responsum: Praedixerat Dominus noster Salvator tam anud Evangelistas quam in Apocalypsi, quod iterum in mundum venturus sit et novam Ecclesiam instauraturus, et quia non potest in Persona adhuc in mundum enire, necessum fuit, ut id per hominem, qui huius Ecclesiae doctrinalia non solum intellectu posses percipere, sed etiam illa Typis evulgare facturum sit. Et quia dominus a pueritia me hoc praeparavit, ideo coram me Ipsius servo Se in Persona manifestavit, et ad hoc munus misit. Hoc factum est Anno 1743,

et post hoc aperuit mihi visum spiritus mei, et sic me in Mundum Spiritualem intromisit et dedit mihi videre caelos et mirabilia ibi, tum etiam Inferna et quoque loqui cum Angelis et Spiritibus et hoc nunc continenter per 27 annos. Quod ita sit, testor in veritate; quod ita mecum factum sit, est solummodo propter Novam Ecclesiam, de qua nunc supra.

Donum conversandi cum Angelis, quemadmodum ego cum illis, non potest traduci ab aliquo in alium; con ingit quandoque, quod aliquis spiritus intret et effut at aliquam vocem ad hominem, sed usque non datur loqui cum illo ore ad os: hoc quoque maxime discriminosum est, quia spiritus intrat in affectionem amoris prorii hominis, qui non concordat cum affectionis amoris caelestis. Quod ad virum, qui a spiritibus infestatus est, attinet, audivi e caelo, quod hoc ortum sit a meditatioe cui indulsit, et quod tamen ab illo non, aliquod periculum timendum sit, quia Dominus custodit. Unicum sanationis medium est, ut convertatur et de ope supplicet ad Dominum Salvatorem Jesum Christum. Permano in veneratione,

Tui, Serenissime Dux Landgravie,
Humillimus servus
Emall: Swedenborg

Amsterdam d: 18 Junii: 1771.

Phot. of this Latin version and the German in ANC in Envelope marked:
"S8S phot: Correspondence of Swedenborg and Landgrave of Hesse-Darmstadt."
6 pp. (3 each)

1454.11 - page 2

German translation from the Latin preserved with the Latin copy -

See Swedenborg in Deutschland: pp.311-12.

7.Übersetzung der Landgräflichen Kanzlei:

Durchlauchtigster Herzog und Landgraf!

Als ich Ihre gnädigste Zuschrift erhielt, so zweifelte ich, ob sie von Ihnen, Durchlauchtigster Herzog, unterschrieben ware. Die Ursache dieses Zweifels habe ich dem Pfarrer Venator, der bey mir gewesen ist, entdeckt, aber nachdeme ich von ihm gehöret habe, daß es nicht also war, und nachdem der Zweifel gehoben worden, so wurde mir bange, aber ich habe gewartet, bis ich das neuerlich gedruckte Theologische Werk aus der PreBe erhalten habe, welches, die wahre Christliche Religion: Vera Christiana Religio: benannt ist, und das die ganze Gottesgelahrtheit der neuen Kirche emthält, von welcher vom Herrn bey dem Daniel Cap. VII. 13. 14 und

in der Offenbarung Cap. XXI. 1. 2 seq. vorhergesaget ist, von welchem Werk ich heute zwey Exemplarien durch den Wagen, der die Woche zweymal aus dieser Stadt in Teutschland gehet, an Sie, durchlauchtigster Herzog, geschicket habe. Ich bitte, daB Sie dieses Werk gnädig aufnehmen, denn es sind in demselben reine Wahrheiten aus dem Himmel entdeckt. Was das Buch, welches 'Arcana Coelestia' benennet und in London herausgegeben ist, anbetrifft, so wird es nicht mehr gefunden, dann alle Exemplarien, welche so wohl in England als in Holland geweBen, sind verkauft. Ich weiß, daB einige in Schweden es besizen; ich werde an zwey von ihnen schreiben und forschen, ob sie es vor einigen Preis verkaufen wollen; ihre Antworten, so bald sie gegeben werden, werde ich, wenn es erlaubt ist, mittheilen. In Ihrer gnädigsten Zuschrift bin ich gefragt worden, wie ich zu dem Umgang mit denen Engeln und Geistern gekommen bin, und ob dieses von einem auf den andern gebracht. /: transferirt: / werden kan. Von diesen würdigen Sie diese meine Antwort gnädig aufzunehmen:

Der Herr unser Heiland sagte voraus, sowohl bey denen Evangelisten als in der Offenbarung, daB er wieder in die Welt kommen wurde, und die neue Kirche aufrichten wurde, und weil er bis hierher nicht in Person in die Welt kommen kan, so ist es nöthig gevorden, daB dieses durch einen Menschen geschehe, der die Lehre dieser Kirche nicht allein mit dem Verstande faBen, sondern sic auch durch den Druck bekannt machen könnte, und weil der Herr mich von meiner Kindheit an darzu vorbereitet hat, so hat er sich vor mir, seinem Knecht, in Person geoffenbaret und hat mich zu diesem Wierck bestellet. Dieses ist im Jahr 1743 geschehen, und nach diesem hat er mir das Gesicht meines Geistes geoffnet und hat mich also in die GeisterWelt eingefuhret und hat mir gestattet, die Himmel und daselbst die Wunder zu sehen, zu gleicher Zeit auch die Holle, und auch zu reden mit denen Engeln und Geistern, und dieses Nunmehr 27 Jahre hindurch. DaB es also seye, bezeuge ich in Wahrheit. DaB es also mit mir geschchen, ist einzig und allein wegen der neuen Kirche, von welcher so eben gesagt worden. Die Gabe mit denen Engeln umzugehen, so wie ich mit ihnen umgehe, kan nicht von einem auf den andern mit getheilet werden. Es geschiehet zu zeiten, daB einiger Geist in den Menschen eingehet und einige Stimme horen laBet, aber bis ihnen nicht verstattet wird mit ihnen von Mund zu Mund zu reden, so ist dieses auch sehr gefahrlich, weil der Geist in die Neigung der Eigenliebe des Menschen, eingehet, welche nicht mit der Neigung der Himmlischen Liebe ubereinstimmt. Was den Menschen anbetrifft, der von geistern geplaget wird, so habeich vom Himmel gehoret, daB dieses von dem Nachdenken entstanden seye, dem er zu viel Plaz gegeben, und daB dennoch keinerle gefahr von ihme zu befurchten seye, weii der Herr wachet: Das einzige Heilungsmittel ist, daB er belehret werde, und inbrünstig zum Herrn und Heiland Jesu Christo flehet.

Ich verbleibe mit Verehrung durchlanchtigster Herrzog und Landgraf, Ihr unterthanigster Diener

Emanuel Swedenborg

Amsterdam, den 18.ten Junii 1771.

See below - 1455.18, for further copies of this letter.

English translation by Alfred Acton, published in NCL 1948: pp.364-65; LM (vol.2): pp.738-40. In Doc. 2¹: pp.386-88 (= Doc.246).

[NCL:1948] Most Serene Duke, Landgrave,

[p.364:] When I received your most gracious letter, I was somewhat hesitant, being in doubt as to whether it was signed by you. I disclosed the cause of this doubt to the clergyman, the Rev. Venator, when he was with me. But when I heard from him that such was not the case, [*] and all doubt was removed, I was somewhat troubled; yet I delayed my answer until I had received from the printer the lately printed theological work called Vera Christiana Religio, containing the complete theology of the New Church predicted by the Lord in Daniel, chapter VII, 13, 14, and in the Apocalypse, chapter XXI, 1, 2 seq. Of this work, Most Serene Duke, I have today sent you two copies by the coach which leaves this city for Germany twice a week. I pray that you favor the work, for in it are pure truths disclosed from heaven.

As to the book called Arcane Coelestia, which was published in London, it is no longer to be found; for all the copies, both those in England and those in Holland, have been sold. I know that some persons in Sweden have it. I will write to two of them, and ask whether they are willing to sell it for a price. If I may, I will communicate their answers as soon as they arrive.

In your gracious letter I am asked how I came to have communication with angels and spirits, and whether this can be transferred from one person to another. On this matter, deign graciously to receive the following as my answer:

The Lord our Savior predicted, both in the Gospels and in the Apocalypse, that HE would come again into the world and establish a New Church; and since He cannot[†] come into the world in Person, it was necessary that He do this by means of a man who not only could perceive the doctrinals of this Church in his understanding, but would be able to publish them by the press. And because the Lord has prepared me for this from childhood, therefore He manifested Himself in Person before me His servant, and sent me to this office. This was done in the year 1743; and after this He opened for me the sight of my spirit, and so introduced me into the spiritual world, and granted me to see the heavens and the marvels there, and also the hells; and likewise to speak with angels and spirits, and this continuously now for twenty-seven years. That such is the case, to this I testify in truth. The fact that this happened with me is solely for the sake of the New Church here spoken of.

The gift of speaking with angels as I speak with them cannot be transferred from one person to another. It has sometimes happened that a spirit enters in and utters some word to a man, yet it is not given him to speak with the man mouth to mouth; this, moreover, is extremely dangerous, for the spirit enters into the affection of the man's own love, and this is not concordant with the affection of heavenly love.

As to the man who was troubled by spirits, I have heard heaven that this arose from the meditation in which he indulged, and that, despite this, no danger is to be feared therefrom because the Lord guards him. The sole means of healing is that he be converted and pray to the Lord the Savior Jesus Christ for help.

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[*That is, that the signature was not forget.]

[†The autograph reads quia non potest in Persona adhuc in mundum venire (because He cannot as yet come, etc.), but the adhuc is surely a slip of some sort; (Cont. on the next page.)

I remain with the deepest respect,

Most Serene Duke Landgrave

Your most humble servant

Em: Swedenborg

Amsterdam

June 18, 1771.

This letter was written in Latin, but with it is preserved a German translation (Benz, p.313) which is signed "Emanuel Swedenborg" but not by Swedenborg. The translation was evidently made for the benefit of the Landgrave, who seems to have been ignorant of Latin. In it, the words from "The Lord our Savior" to "opened the sight of my spirit" are underscored and marked - evidently by the Landgrave himself - "N B" in two places in the margin.

see T.C.R.779. Perhaps Swedenborg meant to write ad hoc (for this purpose).]

MINUTES OF THE GOTHENBURG CONSISTORY

1771 June 19, Goteborg

2 pp. folio

In Göteborg, Domkapitlets arkiv: Consistorii Pleni ProtocollerFör År 1771-72: pp.5-6 § 2.Transcript:

p.5 2° Uplästes Kongl Majts nådigste skrifwelse under den 14
 Maii nastl med nådigt tilkännigifwande, at Kongl
 Majt förwist Swedenborgska Religions målet til
 dess och Riksens Götha HofRätt, at dermed, efter Religions
 Stadgarne samt Lag och beskaffenheten förfara, at det imedlertid
 förblifwer wid nådiga Förordnandet af den 26 April närstl. år, så at
 Lectorerne Beijer och Rosén tills vidare icke måga befatta sig med
 underwisning i Theologien, och att, genom denna af Kongl Majt med detta
 Religions mål tagna förfatining, det mot Cons-m af Doctorerne Beijer
 och Rosén anförda jäf förfaller; at hwad D-or Beijers underdåniga
 beswar deröfwer, at honom blifwit wägradt läsa för Gymnasii ungdomen
 Novum Testamentum Gracum grammaticae m. m. han i beswären yrkat angår,
 Kongl Majt ej funnit skäl at göra någon ändring i Consistorii harom
 tagna beslut; At Kongl Maj- i nåder godt funnit öfwer D-- Roempkes
 SynodalDisputation de Reprobatione samt D-or Beyers såkallade Försök
 til en Hand postilla infordra Cons-ii Eccles. i Upsala underdåniga
 betänkande; och ändtel. at hwad tryckningen af Handlingarne rörande
 detta Religions mål widkommer, hwarom Assessor Aurell sig hos Cons-m
 anmält, så kommer wid det deremot redan gorda förbud at förblifwa; om
 hwilket alt Cons-m i nåder befalles wederbörande i det, som dem angå
 kan, til deras undordåniga
 efterrättelse förståndiga.

3-°

SWEDENBORG TO CONSISTORIATRAT VENATOR

1771 June 22, Amsterdam

See above 1454.11" below 1455.19

In Darmstadt, Hessischen Steats-Archiv Hessen-Darmstadt: Hausarchiv
 Abt.4, Konv.552, fasc.5, fol.1-136 Swedenborgiana, 1771/2.

Published in Swedenborg in Deutschland (E. Benz), 1947: p.313,- as follows:

Phot. im ANC - same ref. as in 1454.11. (1 page)

Ellrwurdiger!

Den 18. Junii habe ich zwey Exemplaria des Neuesten von mit herausgegebenen Werks an des Herrn Landgrafens Hochfürstl. Durchl. und zugleich eines an dich, Ehrwürdiger Prediger, abgeschickt, und hoffe ich, daß der Postwagen mit diesen Büchern binnen wenig Tagen wird angekommen weyn; den nemlichen Tag habe ich auch des Landgrafen Durchlaucht demüthig geantwortet, ich beförchte aber, daßelben gerechten Unwillen mit der so langer Verweilung verdient zu haben, weshalb ich mich aus denen dir entdeckten Ursachen bey Ihm zu entschuldigen bitte. Wegen dem 'Arcanis Coelestibus' habe ich zwey Männer nach Stockholm geschrieben, damit Sie mir solche um einen gewissen Preis zukommen lassen; einen Brief habe ich an den Bischof von Gothenburg und einen an den Doctor Celsius geschrieben. So bald selbige mir antworten, werde Ich es wissen lassen. Du kanst dich vielleicht sehr verwundern, warum Ich nicht vom Himmel gewußt habe, daß der Brief von des Landgrafen Durchl. eigener Hand unterschrieben seye, allein die Ursach ist dieße, weil die Engel solches nicht wissen und selbst der Herr Unser Heyland diejenige Dinge, welche das zeitliche /; Weltliche ;/ betreffen, meiner Klugheit und Beurtheilung überläßt, diejenige aber nur mir offenbahret, welche von dem Himmel und dem ewigen Lebel handein, und habe ich mich auch nicht unterstanden, den Herrn selbst um dieser irrdischen Sache wegen zu befragen. Ich verbleibe mit Ehrerbietung, Ehrwürdiger Priester.

Dein gehorsamster Diener

Amsterdam d: 22. Junii 1771,

Eman. Swedenborg

Der Brief ist in deutscher Sprache als Übersetzung eines lateinischen Koilzepts geschrieben, aber von Swedenborg eigenhändig unterschrieben.

Translation by Mrs. C. Berninger (with footnotes by AA) in NCL 1948:
pp.366-67, as follows: Also in LM (v.2): pp.740-41.

Reverend Sir,

On the 18th of June I sent two copies of the latest work published by me to the Herr Landgrave's princely Serenity, and at the same time one to you, Reverend Pastor, and I hope that the mail coach with these books will arrive within a few days. On the same day, I humbly answered the Landgrave's Serenity, but I am afraid I have earned his just displeasure by the long delay; therefore I ask you to excuse me before him for the reasons disclosed to you.

With regard to the Arcana Coelestia, I have written two gentlemen in Stockholm that they might send it to me for a price. The one letter I wrote to the Bishop of Gothenburg, [†] and the other to Dr. Celsius.[†] As soon as these

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[*Swedenborg also sent a copy of this work to Oetinger, who was not at all pleased with it, being especially displeased with the statement that the Second Coming is made through a man. This he understood as meaning that Swedenborg was himself the Second Coming. Therefore, as he wrote to Hartman on August 17, he wrote Swedenborg (probably when acknowledging receipt of the work) "that, according to Jesus' words, Another will come in His name, him ye will receive; likewise John V :;46], Jesus did not wish to be recognized without Moses; but he [Swedenborg] merely on his own credit" Ehmann, 766, see also 765; 3 Doc 1059).

[†Bishop Lamberg, who was then attending the Diet in Stockholm. In August 1766, Swedenborg, then in London, had sent Bishop Lamberg as a present a complete set of the Arcana Coelestia (unbound) as well as some odd volumes to complete the set which he already had (2 Doc.244). Thus the Bishop had two complete sets, and in view of

gentlemen answer me, I shall make it known.

You may perhaps greatly wonder why I did not know from heaven that the letter was signed by his Serene Highness's, the Landgrave's own hand. The reason is because the angels do not know such things, and the Lord our Savior leaves things which concern temporal (worldly) matters to my intelligence and judgment, and reveals to me only such things as treat of heaven and eternal life; and, moreover, I have not ventured to ask the Lord Himself about these earthly matters.

I remain, Reverend Priest,
Respectfully
Your most obedient Servant
Eman. Swedenborg

Amsterdam, June 22, 1771

This letter was written in German, but it was signed by Swedenborg (see NCL 1948: p.366).

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his utter repudiation of Swedenborgianism, Swedenborg was well aware that he had no use for them.
[† The Pastor of the Cathedral Church in Stockholm.]

"TRUE CHRISTIAN RELIGION" PUBLISHED + COPIES WITH INSCRIPTIONS

1771 See Ph.Pile 520, 529 & 530. L.I; 215; III; 1412

Hyde n.2725
Doc 2²:p. 799
 pp.541 4:o

Vera Cbristiana Religio. . . Ab Emanuele Swedenborg, Domini
 Christi servo. Amstelodami, 1771.

Author's copy in Stockholm, in the Royal Academy of Sciences:
 Codex 71 Printed. See Doc. 2²: pp. 799, 1014.

Copies with Inscriptions:

In ANC a) In Bryn Athyn, Pa., AND Lib.

1)- Bookplate of M.Benzelstierna(notfound)

SW 195 2)- "Ferelius" presented by R.
 Carswell = Rm 15, copy 14.

3)- Note by Oetinger showing it
 was sent to him by E.S.
 Also other notes by O. See
Doc. 2²: p.1059. Rm 15 copy 13.

Holland b) In Leyden, Thysian Library: Annotated by J.C.Cuno & Rev. B.F.
 Tydeman - "David Paul ab Indagine"; on
 p.105 it contains the MS. of Swedenborg's
 Reply to Ernesti.

Phot: 520

Penna. c) In Philadelphia, Pa., New Church Book Center:
 "C.F.Menander."

d) In ? phot. of title-page = Ph.File 529 - "Sven
 Schmidt.

(See below - 1490.11) [see App.I letter from AA.1928]

Russia e) "Leningrad, Public Library: Copy with inscriptions.

Phot. of pages with such, in Ph.File 530 = 4 pp

"Van Cruyce Saverne", on Title-page;

See next page for transcript..

(See above - 1309.11, 1414.

" below - 1484.11, 1490.)

Tranacript of Incriptions in the Leningrad copy (e) above

Les Cieux et les Enfers ne vent plus en Mystère
Et Dieu même s'est dévoilé
Pour vous il m'a tout ré'velé
Par son ordre je vous éclaire

Jucundé possidet hunc Librum Edmundus Crucius
Savernius gratias sine intermissione agens Domino Jesu Christo qui Solus
est Via, Veritas, et Vita. Via in Exemplo Veritas in promisso, Vita in
praemio, quia Verba Vitae Aeternae habet, quod placuerit Sibi revelare
sensus internum
Verbi huc usque in explanabum Servo Suo Emanueli
Swedenborgio Sueco Veritatis Assertori, Rationis [C]ultori Londini
defuncto die 29a Martii A.D. 1772. Ejus cineres deposita jacent in
Ecclesia Suecica prope viam vulgo Ratcliff Highway Nuncupatam. Libris vero
vivet in aeternum.

*

Pro Sancta Veritate Ego et Mei agnoscimus
quod in Domino Nostro Jesu Christo sit Divina Trinitas quae est Divinum a
quo vocatur Pater, divinum humanum quod est Filius, et Divinum Procedens
quod est Spiritus Sanctus, ita est Unus Deus in Ecclesia. Amen.

SWEDENBORG'S COPY OF "T.C.R." CONTAINING "LIST OF VALUABLES"

1771 Phot. of List in Ph.File 528 - 1 p.

In Bryn Athyn, Pennsylvania: In the Safe of the Academy of the New Church.

" Stockholm, in the Royal Library: Handskrifter, Swedenborg Biografi
no.11a there is a facsimile of the List of Valuables "on tissue paper
 and containing the following: "Facsimile efter Svedenborgs egen
 handskrift på bakpermen af Vera Christiana Religio. Såldes af H.
 Klemming till - -".

(L.II: 506; III: 1484).

Transcript of the List of Valuables contained in Vera Christiana Religio,
 on inside of back cover:

- 1.) Ett wackert rödt Skäp, bestående af 5 rader, 5 lådor i raden
- 2) En wacker Klädning en wacker mössa.
- 3.) En liten Crona med 5 små diamanter uti; som brukas i
 himmelen på ena sidan på hufwudet.
- 4) En liten skiön roos med en heft lysande diamant uti.
 hwilcken sedan sattes uti en gullring.
- 5) En Caraph el: smycke på hufwudet.
- 6.) Ett halsband af diamanter
 - - - En pendent af gull och en diamant uti.
- 7.) Armband af diamanter.
- 8) Örhengen, hwardera af 3 diamanter på sidorne.
- 9.) En Ask i en låda, hwaruti äro lysande Chrystaller
 betydance regeneration in aeternus.
- 10) Något dyrbart uti harden, som lades uti en wacker ask d 28 Nov: 1770.
- 11.) En pendent af en jouvel forme, hwaruti en wacker
 diamant.
- 12) En wacker hatt för mig
- 13) Ett kosteligt, som af Andar intet kan ses, utom allenast af Englar, d
 28 Maj: 1771.

(Considering the issues from 5 to 13: En kiepp med wacker gullknapp, d 13
 Aug: 1771.)

Translation ia Doc. 2²: p.747 (= Doc.297), as follows:

This list seems to record presents which Swedenborg received at various
 times in the Spiritual world. It is written in his own handwriting on the
 cover of a copy of the Vera Christiana Religio, which was used by himself,

and which is now in the possession of the Rev. W.H.Benade, Pittsburgh, Pennsylvania, in the United States of America:

1. A handsome red chest with five compartments and five drawers in each compartment.
2. A handsome suit of clothes; a fine cap.
3. A little crown containing five small diamonds, which is worn in heaven on one side of the head.
4. A beautiful little rose, with a most brilliant diamond in the center, which was afterwards set in a gold ring.

5. A 'caraph' or a decoration to be worn on the head.
6. A necklace of diamonds. A pendant of gold containing a diamond.
7. A bracelet of diamonds.
8. Earrings, each containing three diamonds. [See NCL (below), 1st para.]
9. A capsule in a casket containing shining crystals, by which is signified regeneration to eternity.
10. Something precious for the hand, which was placed in a beautiful case on November 28, 1770.
11. A pendant in the form of a jewel, containing a beautiful diamond.
12. A fine hat for me.
13. Something precious which cannot be seen by spirits, only by angels, on May 28, 1771.

A cane with a fine gold top, on August 13, 1771.

Discussion of this document in NCL 1891: p.83, as follows:

A HISTORICAL BOOK

SWEDENBORG'S own copy of *Vera Christiana Religio* has lately been presented to the Academy of the New Church by tile owner, Bishop Benade. It is a book of extraordinary interest to the New Church. On the inside of the back cover Swedenborg wrote, in the Swedish tongue, a list of the valuable presents which he at various times received in the spiritual world. The paper on which this is written is now yellow from age, and the writing is somewhat faded, but it is still plainly legible. Mr. Benade had this list

Hhoto-lithographed some years ago, together with an English translation, which a comparison with the original shows to be correct, excepting that the words, " at tile sides " ("på sidorna") have been left out at the end of tile eighth line. This should, therefore, read " 8. Earrings, each containing three diamonds at the sides."

This list was first printed in the Swedlish language as all appendix to Swedenborg's *Drömmar*, published by the Royal Librarian, G. E. Klemming, a note on p. 84 of this publication states that "Carl Deleen, who formerly

possessed this copy of *Vera Christiana Religio*, related (ironically?) that Swedenborg's heirs vainly searched for these treasures; a long list of more material valuables belonging to Swederlberg in 1770 is preserved in the Engeström Library."*

The photo-lithographed list is on sale at the Academy Book-Room.

On the inside of the front cover of the volume the following note in Swedish occurs, explaining the history of the book: " This book has been bought at the auction of the Bishop, Baron Taube. He had received it from his father-in-law, Bishop Benzelstjerna, who was one of the heirs of Swedenborg and had acquired it among the remaining effects at the division of Swedenborg's Library. Stockholm, February 6th, 1786. Aug. Nordensköld."†

*See Swedenborg's *Drömmar*, edited by G.E.Klemming, 1st edition, Stockholm 1859: pp.78-79 and 84 last lines.

†"Denna Boken är inkiöpt på Biskoppen Baron Taube Auction, och har han fått den at Sin Svärfader Biskopp Benzelstierna, som var en Arfvinge til Swedenborg, och fått den ibland hans efterlämnade saker vid Boskiftten. Stockh. d. 6 Feb. 1786.

"Aug. Nordenskjöld."

Under the above, in Mr. Benade's hand: "This volume was purchases for the undersighed of H. Klemming, Antiquarian Bookseller in Stockholm, Sweden, by Dr. R.L.Tafel, and presented to the Library of the Academy of the New Church. The binding was repaired by the libarality of Mr. Julian Shoemaker, of the J.B. Lippincott Co. February 1891. Phila., Pa. Feb. 18,1891. Wm. H. Benade.

1455.13 - page 3

The Bishop Benzelstjerna, who is here mentioned, was Swedenborg's nephew, Dr. Lars Benzelstjerna, Bishop of Westeras (1759-1800). He is said to have entertained friendly feelings toward Swedenborg and the Doctrines of the New Church. Swedenborg wrote off him to Count Höpken in the year 1769, "Bishop Benzelstjerna is in any estimation a rational man even in Theoplogy, and does not accept irrational doctrines in obedience to faith" (see *Documents, Vol. I, p. 612*).

Bishop Taube (Baron Carl Edward of Odenkat) married tile youngest daughter of Bishop Benzelstjerna. He was Pastor Primarius of Stockholm and died in the year 1785. It is said that he also favored the Doctrines of the New Church.

The subsequent owner of the book was, as may be seen above, Augustus Nordensköld, whose name and history are well known in the Church. From him it passed into the hands of Carl Deleen, the Swedish translator of the second edition of *The True Christian Religion* and of *Heaven and Hell* and other works.

Possibly the translation divas marle from this very opy. After the death of Mr. Deleell the book became the property of the antiquarian, H. Klemming, in Stockolm. From him it was purchased, in the year 1870, or the Rev. Wm. H. Benade, then of Pittsburgh, Pa.

The margins of the book contain many notes and corrections. But none of these are in Swedenborg's handwriting, except a few notes on pp. 517-19, 522, 526, and 536, indicating the subjects in the Index of the *Memorable Relations*. The other notes are mostly corrections of typographical errors made by a painstaking scholar, robahly one of the former owners of the volume.

The binding of the book has lately been skillfully repaired by the liberality of Mr. Julien Shoemaker, of he J. B. Lippincott Co., of Philadelphia. The book is preserved in a fire-proof vault in the city of Philadelphia.

Lying loose in this copy is a photolithograph on rice paper of the original "List" - similar to that contained in the Royal Library in Stockholm.

(See above - 1309.11, 1455.12
" below - 1484.11, 1490.)

1455.14----1455.16

1455.14

F.C.OETINGER TO SWEDENBORG

1771 June 28

In Beurtheilungen der Wichtigen lehre von dem Zustand nach dem Tod und der damit verbundenen Lehren des berühmten Emanuel Swedenborgs [by F.C.Oetinger], 1771: pp.124-37.

In ANC Library = Room 15 S2 OeSb.

Translation by Dr. Acton: see "Oetinger Papers" in Filing Cabinet.

1455.15

MEMORIAL BY J. H. KUGELBERG

1771 June 29

In Jönköping, in the archives of the Götha Hof Rätt:
Handlingar.

Text in Jönköping Documents: pp.787-805.

1455.16

STATEMENT BY P. FISCHERSTRÖM

1771 June 29

In Jönköping, in the archives of the Götha Hof Rätt:
Handlingar.

Text in Jönköping Documents: p.810.

PRINTED COPY OF "PRO MEMORIA AGAINST ERNESTI"

1771 June

Phot. in Ph.File 520 = 1/2 sheet

- see above - 1414

L. II: 504; III: 1461

In Leyden, Holland. In the Thysian Library. Bound in Cuno's copy of Vera Christiana Religio together with the MS copy in Swedenborg's handwriting. (See NCL 1912: p.206.)

Copy of printed text in Stockholm, in the Royal Library:

Swedenborg Handskrifter, in Book called

"Swedenborg" no.10.

Printed in NCL 1890: p.214; V.C.R. (Sw195 1771) cop.3:p.108.

Transcript:

Legi quae a Domino Doctore ERNESTI in sue Theologica Bibliotheca de me pag: 784 scripta sunt, & vidi quod sint merae blasphemiae contra meam personam, & ibi non animadverti granum rationis contra aliquam rem in meis Scriptis, & tamen tam venenatis hastilibus aggredi aliquem, contra honestatis leges est, quare ut indignum censeo per similia cum incluto illo Viro pugnare, hoc est, blasphemias rejicere & refellere per blasphemias: quoniam hoc fores simile duobus canibus, qui inter se latratibus & rictibus pugnant; ac simile faeminis infimae sortis, quae altercantes coenum plateae in facies alterius & vicissim conjiciunt. Lege, si places, quae in novissimo Opere, VERA CHRISTIANA RELIGIO, nuncupato, de Arcanis a Domino per me servum Ipsius detectis, n:846 ad 851, seu pag.498 ad 502, scripta sunt, & postea conclude, sed ex ratione, de mea Revelatione.

Praeterea contra Eundem Doctorem Ernesti Scrlptum est Memorabile, ac insertum supradicto Operi, VERA RELIGIO CHRISTIANA, n: 137, pag.105 ad 108; quod, si places, legatur.

In Sammlung einiger Nachrichten, Herr Em. Swedenborg - betreffend. Hamb.1771, et transposita in Beurth: der Wicht. Lehr. von dem Zust. nach dem Tod und der damit verb. lehr. des ber. Em.Swedenb.
1771 S.111 citatur in Neue Theol. Bibl.VIII Band S.874, ibique ipsum Ernestii verba edducuntur.[*]

Translation in NCL 1912, pp.205-6; follows:

LM (2): p.744, and as follow:

I have read what was extracted from Doctor Ernesti's Theologische Bibliothek p.874, [*] and I see that they are mere slanders against my person, and I have not noticed there a single grain of reason against anything in my writings; and yet, to attack a man with such poisoned shafts is against the laws of honor. Therefore I deem it unworthy to fight against that celebrated man with like weapons, that is, to hurl back and repel scandals by other scandals; for this would be like two dogs which fight each other with barks and gaping jaws; and like women of the lowest sort who, when quarreling, throw the mud of the street into each others faces. Furthermore, read if you please, what has been written by me in the recently published work called Vera Christiana Rellgio, nos.846 to 851 or pages 498-586, [†] concerning the arcana disclosed by the Lord through me His servant, and then make your own conclusion concerning my revelations - but from reason.

Furthermore, against this same Dr. Ernesti, a Memorable Relation has been written and inserted in the above-mentioned work Vera Christiana Rellgio, n.137, pages 105 to 108, which, if you desire, may be read.

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*Swedenborg's reference p.784 is a slip for p.874.]

[tThe reference is to the closing Memorable Relation in which Swedenborg speaks with angels concerning the incredulity in regard to his mission that prevails in the Christlan world, and the desire of the latter for miracles.]

See NCL 1890: p.214; Annals of the N.C., p.100.

See above - 975, 1414

" below - 1456, 1456.11

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SWEDENBORG TO THE LANDGRAVE OF HESSE-DARMSTADT

[1771, Amsterdam] Phot of copy in Swedenborg Society,
London, in Ph.File 531 = 2 sheets.

See above - 1454.11 - orig. version.

L.II: 505; III: 1483

Original lost. Previously in possession of R.L.Tafel (L. II:505)
but see above - item 1454.11.

J.F.I.Tafel in his A Vindication of the Doctrines and Statements of Swedenborg, London 1852: App. p.167, states that his version was taken from a copy "in the handwriting of the late Mr. B. Chastanier," etc., see pp.167-69. (In ANC Lib. = S2 T12vi.) Printed in part in Beswick's Swedenborg Rite, etc. New York 1912: p.78, from a Latin copy in the possession of the Swedenborg Society, London; see p.82. (In ANC Lib. = S2 B465.)

Transcript of Phot. 531:

Document 246*

Quando faventissimam tuam Epistolam accepi, dubius haesi num a te, Serenissime Dux, subscripta sit vel non. Causam hujus dubitationis manifestavi Venatori, qui apud me fuit. At postquam audivi, quod non ita sit, et sublatum est dubium, nunc reus factus sum, et moratus usquo dum e typis domum nactus sum opus Theologicum nuper impressum, nominatum Vera Christiana Religio, continens universam Theologiam Novae Ecclesiae a Domino apud Danielelem Cap. 7: 13,14, et in Apocalypsi Cap. 21.1,2 praedictae: ex quo duo exemplaria ad Te, Serenissime Princeps, per currium qui ex hac urbe quotidie in Germaniam emigrat, transmissi: praecor ut illi operi faveas, sunt enim inibi purae veritates a coelo detectae. Quod librum Arcana Caelestia vocatum, Londini editum, concernit, ille non amplius invenitur, neque hic in Hollandia, neque in Anglia, sunt enim exemplaria vendita, et quia scio quod aliqui in Svecia illa possideant, volo ad quendam ex illis scribere, et inquirere, num velint pro aliquo pretio vendere; responsum illorum, seu unius ex illis, ut primum datum fuerit, communicabo. In favente tua Epistola interrogatus sum, quomodo ad commercium cum angelis & Spiritibus pervenerim, et nunc hoc transferri possit ab aliquo in alium, digneris itaque benigne recipere hoc meum responsum. Praedixerat Dominus noster Salvator quod iterum in mundum venturus sit, et Novam Ecclesiam instauraturus, hoc praedixit in Apoc. 21,22, Capp. et quoque passim apud Evangelistas; et quia non potest in Persona adhuc in mundum venire, necessum fuit ut id per hominem, qui hujus Ecclesiae doctrinam non solum intellectu possit recipere, sed etiam illam typis vulgare potest, facturus sit; et quondam Dominus a pueritia me ad

hoc prasparaverit, ideo coram me Ipsius Servo se in Persona manifestavit,
et ad hoc nuncius missit, quod factum est anno 1743, et post hoc aperuit
visum spiritus mei, et sic me in mundum spiritualem intromissit, et deda
videre coelos et multa mirabilia ibi, et quoque inferna, et cum angelis et
spiritus,

- - - - -

*From a copy of the original in the Editor's possession. [See Doc. 2¹:
p.386 = Doc. 246.]

et hoc nunc continenter per 27 annos; quod ita sit, testo in veritate; quod ita factum mecum sit, est propter Novam illam Ecclesiam, de qua nunc supra, et

[ph.p.2] cujus doctrine in libris meis inest. Donum conversandi cum spiritus et angelis non potest traduci ab aliquo in alium, quemadmodum mecum factum est. nisi Ipse Dominus visum spiritus ejus aperierit; datur qua ideoque quod aliquis spiritus intrat, et associat aliquod verum cum homine; sed usque non datur loqui cum illo ore ad os. Hoc quoque mxime discriminatum est, quoniam spiritus intrat in affectionem amoris proprii, qui non concordat cum affectione amoris celestis. Quod virum illam, qui a spiritibus infestatur, attinet, audivi e coelo, quod hoc ortum sit ex meditatione cui indulsit, et quod tamen ab illis non aliquod periculum timendum sit, quia Dominus custodit; Unicum sanationis medium est, ut convertatur et suppliciet ad Dominum Salvatorem Jesus Christum. Permano in veneratione Tui, Serenissime Dux Langr: Humillimus Servus, E. S.

Translation in Doc. 2¹: pp.386-88; LM (vol.2): pp.738-40.

Footnote in Doc. 246 (Doc.2¹:p.386) states:

"*. . .Documents 246 and 247 were originally printed in a French translation of the Intercourse between the Soul and the Body, published in London in 1785. These two letters were republished in the Introduction to the French translation of the True Christian Religion, published in Paris in 1802. . . . Document 246 was translated into English by the Rev. Samuel Noble, and printed in the Intellectual Repository for 1815: p.310. . . ."

See above - 1454.11 for translation in this Collection

LANDGRAVE LUDWIG IX VON HESSEN-DARMSTADT TO SWEDENBORG

1771 July 1, Pirmassens See above - 1455.11

" below - 1455.20

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv
Abt.4, Konv.552, fasc.5, fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland (E.Benz), 1947: pp.313-15, as follows:

(Phot. in ANC - same ref. as in 1454.11) 3pp.

15. **Landgraf Ludwig IX. von Hessen-Darmstadt an Swedenborg.** PirmaBens, don 1. Julii 1771.

Wohlgebohrner, Hochgelahrter,

Sonders geehrter Herr Assessor!

Es hat Mir Mein Consistorial Rath Pfarrer Venator von des Herrn Assessors unterm 22.en vorigen Monats an ihn erlaBnen Schreiben die gleichbaldige Nachricht gegeben, wornach Mir zwey Exemplar deBelben neu herausgegebenen Werks mit nächstem Postwagen zu empfangen seyn werden. Aus dieser des Herrn Assessors Zuschrift habe Ich auch wohllbegreiflich vernommen, daB derselbe aus dem Himmel oder von denen Engeln nicht erfahren können, ob I Ich auch mein ersteres Ihn abgeschicictes Schreiben, mit eigrener Hand signirt habe, weilen die Engel dieses nicht wiBen, sondern nur Kännttnis und Wissenschaft von Dingen haben, welche das ewige Leben getrefen. Es ist mir daher um so angenehmer gewesen, daB derselbe mit der Antwort solang verzogen hat, damit solche nicht an einem unrechten Ort habe eintreffen können.

Eben so angenehm ist Mir von Meinem Consistoral Rath zu orfahren gewesen, daB sich der Herr Assessor um die Anschaffung des Werks, 'De Arcanis coelestibus' bey einigen guten Freunden in Stockholm bemuht haben, und verhoffe Ich gewiB in diesem Buch Dinge zu finden, welche mit denjenigen wundersamen Erzählungen ubereinstimmen werden, die Mir verschiedentlich von des Herrn Assessors Visionen und Propplzeyhungen gemacht worden. Unter andern Erzehlungen finde Ich noch zur Zeit diese am merkwilrdigsien, dal3, da der Herr Assessor einsmahls zu einer gewiBen Fräulein, welche bey der Tochter des Marggrafen von Schwed, der PrintzeBin Ferdinand an der Tafel geseBen, sich also geauBert: Die Fräulein seye traurig, sie habe aber auch Ursache, dann sie werde bald sterben, zuvor aber sich noch verheurathen: Diese Prophezeyhung auch durch den baldigen Erfolg sich bestätigt haben solle.

So aufmerksam Ich nun auf diese Gattung von Erzählungell gewesen, noch aufmerksamer wäre ich auf jene, vornach der Herr Assessor die Gabe habe, von dem Zustand abgestorbener Personen Nachricht geben zu können. Ich muß aber aufrichtig gestehen, daß Ich fast vermuthe, es möchten diese Erzählungen eben so grundlos seyn, als selbige, welche von jener Dame in Leipzig, der, der Herr Assessor auf vorherige Unterredung mit ihrem verstorbenen Mann die ()uittung über eine beträchtliche Summe Geldes, die ihr zum 2ten mahl angefordert wurde, verschafft, und den Ort, wo solche in einem Schrank zu finden, angedeutet haben solle, und welche gantze Historie der Herr Assessor selbst meinem Consistorial Rath Venator anderst erzahlet hat. Um mich nun hierinnen einigennaßen sicher zu stellen, und zu meiner eigenen Satisfaction zu überzeugen, ersuche Ich den Herrn Assessor, Mir von dem Zustand derer auf der Innlage notirter abgestorbener Personen in jenem Leben einige Nachricht zugehen zu laßell, und der an Mich deshalb erlaßende Antwort, annoch die Erklärung beliebig beizufügen.

Was eigentlich die sogenannte Ahnungen seyen, und worinnen solche bestehen?

Sodann was die Krantheiten derer Geister seyen, und wie sie sich solche einander mittheilen?

Ich bin in dieser Erwartung mit besonderer Consideration dec Herrn
Assessors

Wohlaffectionirter Freund und Diener
Ludwig Landgraf zu Heßen.

Translation by Mrs. Claire E. Berninger, in NCL 1948: pp.395-96, as follows:

" in LM(vol.2): pp.745-47

Well-born, Highly learned,

Especially honored Herr Aasessor!

From the letter which the Herr Assessor sent him on the 22nd of last month, my Consistorial Counsellor, Pastor Venator, has the early news, according to which I am to receive by the next mail coach, two copies of the Herr Assessor's recently published work. From the Herr Assessor's letter, I have also discerned that he could not have learned from heaven or from the angels whether I had signed with my own hand the first letter I sent him, because the angels do not know this, but have knowledge and cognizance only of things which concern eternal life. He has therefore pleased me all the more that he has so long delayed with his answer, in order that it might not arrive at the wrong place.

It has equally pleased me to learn from my Consistorial Concellor that the Herr Assessor has taken the trouble to procure the work "De Arcanis Coelestibus" from some good friends in Stockholm, and I certainly hope to find in this book things which are in harmony with the marvelous stories that have been brought to me from time to time concerning the Herr Assessor's visions and prophecies. Up to the present, I find the following, among other stories, to be the most remarkable: That on a certain occasion, when at the home of Princess Ferdinand's daughter of the Margrave of Schwed, the Herr Assessor expressed himself to a young lady who sat at the table, as follows: The young lady is sad, but she has indeed reason to be, for she will soon die, but yet will first be married. This prophecy was confined by its early fulfillment.

Attentive as I have already been to stories of thin kind, I would be yet more attentive to stories involving that the Herr Assessor has the gift of being able to give news concerning the state of deceased persons. But I must frankly confess that I all but conjecture that these stories might be as unfounded as that which was told concerning a lady in Leipzig for whom the Herr Assessor, after previous discourse with her deceased husband, recovered the receipt for a considerable sum of money which was claimed from her a second time, and pointed out the place in a cupboard where it was to be found - which story, the Herr Assessor himself told my Consistorial Counsellor Venator in a different way. That I may have some assurance in this matter, and may convince myself to my own satisfaction I ask the Herr Assessor to send me some news concerning the state in that life of the deceased persons listed on the enclosed sheet, and, when sending me the answer to this, kindly to add an explanation of the following:

What actually are the so-called presentiments, and in what do they consist?

Also, what are the sicknesses of spirits, and how do they communicate them among themselves?

In expectation, I am, with special consideration, the Herr Assessor's
Affectionate friend and servant,

Pirmassens, July 1, 1771 Ludwig Landgrave of Hesse

- - - - -
[Note by AA: The list enclosed in the above letter is not preserved, but from Swedenborg's answer, and from a later letter by the Landgrave, it can be seen that it contained the following names: Marshal Belisles, Mons.de Bombelles, Frau von Kamke, H. von Bock, A Hessian nobleman, and perhaps also: Stanislaus, King of Poland, and the last Pope. (Clement XIII).]

DE TREUER TO THE LANDGRAVE LUDWIG IX VON HESSEN-DARMSTADT

1771 July 2, Amsterdam

See above - 1455.19" below - 1456.11

In Darmstadt, Hessischen Staats-Archiv Hessen Darmstadt: Hausarchiv
 Abt.4, Konv.552, fasc.5, fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland (E. Benz), 1947: pp.315-16 , as
 follows: (Two letters)

16. De Treuer an den Landgrafen Ludwig IX. Von Hessen-Darmstadt.

Monseigneur,

Conformenment aux ordres de Votre Altesse Serenissime je me suis rendu ici et j'ai remis a Monsr. de Swedenborg la lettre, qui accompagnoit la Gracieuse de Votre Altesse du 22. Juin

Il avoua, Monseigneur, que d'abord il s'etoit douté de l'authenticité de Sapremiere, a cause des termes et expressions trop flateurs, dont elle avoit été remplie, mais que maintenant il en etoit entierement convaincu, en ajoutant, qu'il avoit y environs quinze jours, qu'il avoit écrit a Votre Altesse, en Lui envoyant deux exemplaires de son nouvel ouvrage ainsi qu'un troisieme pour Mr. Venator. Je lui demandois, Monseigneur, un mot de reponse a Votre dermniere; il disoit, qu'il ne savoit le faire a moins d'etre inspiré par le Seigneur et qu'il compoit le faire par la posse du vendredi. Il m'a prié de remettre a Votre Altesse l'avertissement joint contre Monsieur Ernesti. Je me suis entretenu pres de deux heures avec lui son liberaire Sepp d'ici étant présent a notre conversation.

Il me paroît, Monseigneur, qu'il m'honore de quelque confiance, parce qu'il m'a promi de venir me voir a la Haie. Il se propose de passer en Angelterre, d'ou ensuite il repassera l'année prochaine en Allemagne, et ce fera alors qu'il rendra ses respects a Votre Altesse. A le voir, Monseigneur, on le croiroit dans ses derniers besoins, cependant cela n'est pas. Il a fait imprinter son dernier ouvrage a ses propres fraix, qui vont ou dela de mille florinns d'Hollande. Je ne dois pas oublier d'informer Votre Altesse, que l'ouvrage qu'il se propose de publier dans le courant de l'année prochaine, aura pour titre: De abominatione desolationis, étant pris de St. Matthieu chap. 24: verses 15. Il m'a promis derechef une Note exacte de ses ouvrages, dont plusieurs ne sont plus a avoir, comme par exemple celui 'De corde'.

.

Je suis avec le plus profond respect, Monseigneur,

De Votre Altesse Serenissime

Le tres humole et tres obt serviteur

De Treuer

A Amsterdam le 2 Juillet 1771.

17. De Trever an Landgraf Ludwig IX. Von Hessen-Darmstadt.

Monseigneur,

Dans le moment, que la posse alloit partis, Monsieur de Swedenborg passe ches moi et me remet la lattre et Note jointes, et je profite de l'instant, qui me reste a les présenter a Votre Altesse aiant l'honneur d'etre le plus profond respect Monseigneur,

De Votre Altesse Serentissime

Le tres humble et tres ob: serviteur

De Treuer.

A Amsterdam le 2 Juillet 1771.

1455.20 - Page 2

Translation by Mrs. Claire E. Berninger (footnotes by AA) published in NCL 1948:

pp.367-68 and p.393 respectively:

See LM (vol.2): pp.741-42.

Monsieur,

Conformably with your Most Serene Highness's orders, I came here and delivered to Mons. de Swedenborg the letter which came with your Highness'a gracious letter of June 22.

He confessed, Monsigneur, that at first he had doubted the authenticity of your first letter because of the over-flattering terms and expressions with which it was filled, but that now he is entirely convinced. He added that about two weeks ago he had written to your Highness and had sent you two copies of his new work, and a third copy for Mons. Venator. I asked him, Monsigneur, for an answer to your last letter.

He said he could not do this save when inspired by the Lord, and that he counted on doing so by the post on Friday [July 5]. He asked me to send your Highness the enclosed notice against Ernesti. I talked with him about two hours, his bookseller Sepp[*] being present during our conversation.

It seems to me, Monsigneur, that he honors me with some confidence, for he promised to come and see me at The Hague. He intends to go to England, and from there, next year, he will go to Germany, [†] and it will then be possible for him to pay his respects to your Highness. To see him, Monsigneur, one would think that he is at his last resources; but this is not so. He had his last work printed at his own expense, amounting to more than 1,000 Dutch Florins. [‡] I must not forget to inform your Highness that the work which he proposes to publish during the course of next year will have as its title, taken from Matthew, chapte 24, verse 15, De Abominatione Desolationis. He has again promised me an exact list of his works, many of which are unobtainable, such, for example, as the work De Corde. [**]

I am, with the most profound respect, Monsigneur,

Your most Serene Highness's very humble and obedient
Servant, de Treuer

Amsterdam, July 2, 1771

[*The conversation probably took place in Sepp's Bookshop, where Swedenborg seems have been accustomed to receive his letters. It was Sepp who despatched the copies of V. C. R. to the Landgrave and Venator.

[†This doubtless is the basis of Oetinger's frequently expressed expectation that Swedenborg would visit him (Doc. 2²: pp.1060-61).

[‡ Confer Cuno's Memoirs: pp.9, 10.

[**That is, Economy of the Animal Kinggdom, vol. 1.]

Monsigneur, At the moment when the post was on the point of leaving, Monsieu de Swedenborg came to me and gave me the enclosed letter and list, and I take advantage of the moment that remains to send them to your Highness, having the honor to be, with the most profound respect,
Monsigheur,

[etc.]

Amsterdam, July 2, 1771

de Treuer

- - - - -
[*In 1456.11 below.]

SWEDENBORG TO DR. BEYER

1771 July 2, Amsterdam Phot. in Ph. File 532 = 2 pp. (1 sheet)
+ film

L. II: 500 See above - 811,906,948,
1455.17

In Stockholm, Royal Academy of Sciences: Codex 52/15a.
Photolithographed by Tafel. Copy in library of
 Nykyrkliga Bokförlaget, Stockholm.

A second original owned by Miss Mildred Billings of Chicago of which the Academy has a second photostat in Ph. File 532, as above. Note pasted on back thereof, as follows: "An autograph of this letter is found in the Royal Library in Stockholm. The two agree line for line, except that the Chicago letter is somewhat larger. It may be that the latter is a photographic copy, or it may be that it is the letter actually received by Beyer, while the Stockholm copy is Swedenborg's first draft."

See also letter from the Rev. Leslie Marshall to Bishop Acton (April 15, 1938) preceding the above-quoted Note.

Translation in Doc. 2¹: p. 384 (=Doc. 245CC);
 LM (vol.2): p.742-43.

See article in ACL 1912 April: pp. 197-209 "Swedenborg and Ernesti" by C.TH.Odhner:

NEW CHURCH LIFE

Vol. XXXII

APRIL, 1912

No. 4

SWEDENBORG AND ERNESTI. II.

BY C. TH. ODHNER.

Ernesti's unfavorable review of Swedenborg's FOUR DOCTRINES appeared in the year 1763. Two years later the theological circles of Germany were greatly stirred by the publication of a little volume entitled SWEDENBORGS UND ANDERER IRDTSCHE UND HIMMLISCHE PHILOSOPHIE, (The Earthly and Heavenly Philosophy of Swedenborg and others, Frankford, 1765), by Friedrich Christopher Oetinger, a celebrated

Wurtemberg prelate and theological writer of somewhat mystical and spiritualizing tendencies. Without committing himself to a complete acceptance of the whole doctrinal system of the New Jerusalem, Oetinger in this work speaks very favorably of Swedenborg's revelations and publishes a translation of the descriptions of the spiritual world which are introduced between the chapters of the ARCANA CÆLESTIA, vol. I.

Dr. R. L. Tafel states, (Doc. II., p. 229), that "soon after this book appeared, it was condemned in unmeasured terms by Ernesti in his NEUE THEOLOGISCHE BIBLIOTHEK. This, however, is a mistake, for Ernesti does not mention the work in his magazine, though in the same year, (1765), he prints a furious review of Oetinger's larger work, the THEOLOGIA EX IDEA VITÆ DEDUCTA, (N.T.B., vol.VI.,p. 617). The notion of a "Theology derived from an idea of Life" strikes most unpleasantly upon the ears of the Leipzig champion of faith-alone, though otherwise there is no evidence of any Swedenborgian influence in Oetinger's work. It is possible, however, that Ernesti attacked the "Earthly and Heavenly Philosophy" in some other publication, or privately accused Oetinger before the Wurtemberg authorities. Be this as

it may. By Government, in March, 1766, ordered the remainder of the edition to be confiscated, and called upon Oettinger to defend himself against the charge of having published the book without the *imprimatur* of the censor. This he did, in a letter to Duke Charles of Wurtemberg, in which among other things he states that "even though a hundred Ernestis should gnash their teeth over it, I considered myself bound in conscience to see it through the press, yet not to submit it to the censorship of the theologians, but to Prof. Kies, the Dean of the Philosophical Faculty." (Doc.II.,p.1031.)

Ernesti, in 1766, followed up his campaign against Swedenborg with the following review of his most recent book.

ERNESTI'S REVIEW OF THE "APOCALYPSE REVEALED."

"After the appearance of the *ARCANA CÆLESTIA* and the *DOCTRINA NOVÆ HIEROSOLYMÆ*, we were by no means surprised to see that an explanation of the Revelation of John has followed. On the contrary, we regarded the former publications as preparatory to the latter. After all they had not remained without adherents. The example of Oettinger, one of the foremost of Bengelians,* is well known. This work also will find admirers, and its system of explanation will perhaps, through its novelty, displace some other system, as is usually the case. For a Cocceian it would be just the thing, although it would have to suffer some changes on doctrinal points. But let us first hear what the author tells about his system.

Those who have hitherto toiled with the explanation of the Apocalypse, he says, have been unable to know what lies hidden in it, for the meaning is entirely spiritual, and this they could not know.

On this account they have made all kinds of conjectures in relation to the history of worldly kingdoms and their conditions,

*Ernesti always misspells Oedingen's name. He hates Oettinger as a follower of JOHANN A. BENDEL, the greatest theologian of Wurtemberg, (1687-1751), a man of "profound critical judgment, extensive learning, and solid piety," who always labored for the recognition of the spiritual import of the Scriptures and the realization of the actuality of the Spiritual World. The chief of his disciples were Oettinger, Jung Stilling, Lavater, and Oberlin, all of whom became more or less interested in Swedenborg's Writings.

in some way also in relation to the Church. But this book does not treat of worldly things, but of heavenly things, like the whole Sacred Scripture.

It is to be known that since the Last Judgment, which took place in the spiritual world in the year 1757, (of which the author gave an account in a special work), there was formed a new heaven of Christians, namely of those who had acknowledged the Lord (Jesus) as the God of heaven and earth, (Matth.18:18), and who at the same time had repented of the evil works which they had done in the world. From this heaven there is to come a New Church on the earth, which is the New Jerusalem. No one is able to explain the Apocalypse but the Lord (Jesus) alone, for each word therein contains arcana. On which account it has pleased the Lord to open my eyes and to teach me. No one, therefore, should believe that I have taken anything from myself or from an angel. I have learned all things from the Lord alone, (just like the apostle Paul).

Now let us consider the work itself. It is introduced by a short summary of the theology of the Roman Catholic and the Reformed Churches, because, as the author says, there is much said in it about Babel, which represents the Roman Catholic religion, and also of the Reformed church, whereby by means of Protestants. In this compendium, therefore, the difference between the Lutheran and other Protestant denominations is [not] indicated. The teachings of other sects, from the Manichaeans down to the Herrenhutens [Moravian Brethren], are omitted, because the Protestants have rejected them as heretics.

The method of explanation of each chapter is as follows: He begins by a Latin translation of each chapter. It is the VULGATA.* This is followed by a summary of the spiritual sense of the whole chapter in general and of all the verses one after another, and finally a more explicit explanation of the whole chapter according to words and subjects. As an appendix there are at the end of most of the chapters either some dogmatic observations or description of heavenly things. We promise that the latter will be received with applause by certain persons who themselves are

*What a blunder of the learned reviewer!

having heavenly visions. We shall describe none of these, but must present the system of interpretation.

The contents of the first chapter is as follows: the Revelation is from the Lord alone, and will be received only by those who are to be in His New Church, that is, in the New Jerusalem, and who will acknowledge Him as the God of heaven and earth. Moreover, the Lord Himself is described as the Word.

The second and third chapters are directed against the Christian Churches who either regard the truth of doctrine and not good work, or else regard the latter alone and not the former; or who lead a good life but cherish falsities in the doctrine, or those who have faith combined with love or without love. All these are invited to the New Church, which is the New Jerusalem, etc.

The imagery of the fourth and fifth chapters refers to the preparations made in heaven for the Judgment, which is to take place according to the World. Further, it has reference to the fact acknowledged in all the three heavens, namely that the Lord alone is judge because He alone is the Word.

The sixth chapter describes the exploration of those upon whom the Last Judgment is about to come, - as to what kind of understanding they have had of the Word, and as to what extent they have lived according to it; also the state of those who were kept under the earth and who are to be liberated at the time of the Last Judgment; likewise those who have lived in evils and falsities.

The seventh chapter refers to those who are in the Christian heaven and to their separation from the evil.

In the following chapters, 8-II, the exploration and unmasking of the Protestants is treated of, i.e., according to their doctrines, especially their doctrines of justification by faith alone and their doctrine of the Lord (Jesus), and how those are rejected who do not believe that the Lord alone is God, His Humanity divine and that one has to live according to the ten Commandments.

The twelfth and thirteenth chapters treat of the New Church and its doctrine. The church is the woman, the doctrine her son. The Dragon is the doctrine of the trinity in God, the dualism in the person of Christ, together with a justification by faith alone. It treats further of the protection of the Church against persecution, and of the growth of that Church.

The fourteenth chapter treats of the new Christian heaven, and of the New Church, and the proclamation of its advent is also treated of. In this connection is added an admonition to abandon the doctrines of the present church concerning faith without love. The fifteenth and sixteenth chapters describe the state of the Protestant Church, its faults, false doctrines and bad morals. The eighteenth chapter treats of the Roman religion in just the same manner, and of its destruction. The nineteenth chapter describes the joy of the angels because of that event. It proclaims the Advent of the Lord, the New Church and its doctrine, the general call to it, the opposition of the Protestants, and their removal and condemnation.

Then follows the twentieth chapter concerning the damnation and extermination of the Dragon, the judgment upon the pious, and the general Judgment. Then the twenty-first chapter describes the state of the New Church after the general Judgment, and its doctrine and mode of life. This subject is continued in the twenty-second chapter, which ends with the promise and assurance that this revelation of the Lord will be explained at the proper time, (as has now been done by the author), that the Lord will appear and will be conjoined with His own.

Our riders will not expect that we shall also relate how the forms of the angels, the beasts and their colors, etc., are explained, and why the author explains them thus and not otherwise. It is self-evident that there is much guess-work and abuse of similar synonyms and imagery in the Bible, especially of the figurative expressions, play-on-words, and the like, as is common also with other expositors. It may perhaps be of interest to learn how the author describes the doctrines of the New Church. It is, indeed, the vary same as he had presented in the former works; but we repeat them briefly from the present work in order that it may be seen once more how it is possible by the use of Biblical forms of speech, and by the diligent use of the name of the Lord Jesus, and of the Word, to hide naturalistic and Socianism ideas of doctrine.

In the preface to the last chapter the author says that those will be in the New Church who believe in Christ and live according to His precepts. But what he means by it is clear from this that he

rejects the justification by faith alone, reproves the Protestant Church, and threatens its destruction on account of it. Still more plainly he declares himself in the explanation of the IIth verse of chapter 21, where the new city of God is symbolically described. We will give an extract of this passage, which may also serve for a sample of his manner of interpretation.

The WALL of the new City, *i.e.*, of the New Church, is the Word of God according to its literal sense, from which the spiritual sense and the spiritual doctrine is taken. For the letter is the basis for the spiritual sense; it contains and confirms it, in order that it may not be lost. This wall is GREAT and HIGH, because the contents of the Word are true and good. The GATES signify the acknowledgment of good and truth, by which one enters into the church; and the PEARLS of which the gates are made signify the excellence of this acknowledgment. By the TWELVE ANGELS over the gates are meant all good and all truth in heaven, while in the supreme sense the angels signify the Lord Himself, in a more general sense heaven, which consists of angels, and in a special sense the truth and good from the Lord. The FOUNDATIONS OF THE WALLS are the doctrine of the Church, because upon them it is founded. That the NAMES OF THE APOSTLES are written upon them, indicates the preaching of the doctrine through the Apostles. The sum and essence of this doctrine consists of two things: love to the Lord and love to the neighbor. By love to the Lord is meant faith, and by love to the neighbor is meant the keeping of His commandments. (Matth.22:25 f.) For the Law and the Prophets represent the whole Word. The GOLDEN REED signifies the ability to perceive the quality of the New Church, which the Lord gives to those who possess love. The QUADRANGULAR form of the New Church signifies the righteousness which is in it. The length and the breadth being EQUAL signifies the good and truth make one. By the 12,000 furlongs is signified the whole complex of the truth and good in this Church, which consists in the good of love.

We pass by the rest of the explanations, for this part shows quite sufficiently the author's system of doctrine in his New Church of New Jerusalem." (N.T.B., vol.VII., 1766, pp. 685-692.)

This review, though apparently fear and dispassionate, must be valued in the light of prior and subsequent statements. Historically, it has most serious consequences. Dr. Jonan Rosén, of Gothenburg, translated it into Swedish, and published it, with some comments favorable to Swedenborg, in his *Prestetidningar*, (Clerical News), for 1768. It was this publication, and especially the criticism of the Protestant doctrine of salvation by faith alone that arouse the wrath of the Gothenburg Consistory, and led to the religious trial which Swedenborg described as "the most important and the most solemn that has been before any council within seventeen hundred years."

Little by little the dragon in this world was waken up and beginning to sharpen his claws. In the year 1767 Dr. Ernesti in the eighth volume of his *Bibliothek*, (pp. 860-892), published a review of the *Vollständige Einleitung in die Religion und gesammte Theologie*, (Complete introduction to Religion and general Theology) by Prof. Heinrich Wilhelm Clemm,* of Tübingen. After numerous sneering criticisms of Dr. Clemm's theological education, the reviewer comes to the chapter on Swedenborg, on which he comments as follows:

"But still more do we wish that the author had left out the appendix of this chapter concerning Swedenborg and the letters of his valued correspondent, Herr Oettinger, or that at least he had simply uttered a *non liquet* in regard to the Swedenborgian anecdotes. It is perfectly clear from Swedenborg's writings, and from the extract from them which we have published, that he is a naturalist, such as the gross *Fanatici*, and that he conceals his naturalism under the cover of Biblical expressions, or turns Biblical theology into a naturalism, as the Socinians have done in another way. And this is the key to the whole matter. Beside the three possibilities which Dr. Clemm suggests, - that Swedenborg's narrations are either mere phantasies, or the blinding tricks of an evil spirit, or the truth, - there is a fourth solution which

*Dr. Clemm, professor of Theology in the University of Tübingen, and son-in-law of Oettinger, published the first collection of "Swedenborg Documents" in the work noted above. It contains an account of the anecdotes concerning the fire in Stockholm, the Queen's Secret, and Madam de Marteville's Receipt, and also publishes the brief correspondence between Oettinger and Swedenborg. (Vol. iv, pp. 205. f.)

undoubtedly is the correct one. They may be fictions by which he would deceive the world, and he may well laugh in his heart - as, indeed, they deserve, - at the people who believe in him and who do not understand his art. Are there not in Church History plenty of similar cases of fictions such as these, by which their authors have deceive simple and credulous people, or persons inclined to mystic dreaming, in order to gain fame and standing for their erroneous notions in religion? And have they not also achieved the desired affects? And our age is becoming even more gullible to such deception, when even learned persons are found to be so much bent upon such dreams and phantasies, and are so easily convinced. Swedenborg knows this well enough."

This concludes the reference to Swedenborg, and Ernesti now returns to the delightful task of masticating Dr. Clemm, who is evidently suspected of hidden Swedenborgian tendencies. This are not easily found, but Ernesti finally detects the doctor in the flagrant crime of speaking of a future "*sæculum majoris lucis*," and of "a new economy in the world." As last he has his victim where he wants him. "This," exclaims Ernesti, "this is too much! This would require an entirely new revelation, and this no theologian can admit! This smacks too much of *Fanatismo*! God has spoken to us for the last time through his Son and the apostles. The economy which He then established in place of the Masaic law is to last unto the end of the world, and also the Sacred Scripture as it is. For it is according to this that all men are to be judged on the last day. We meant it well towards the Herr Doctor and value his gifts, as he must know from our words and deeds, but for some time we have been in grief on his account. If he had said things like this a hundred years ago, what would have happened to him? But nowadays one may say such things and worse! Of course, Herr Oettinger, in whom our prophesy has been fulfilled is a prelate!"

And so the hungry "bear," realizing that he could not "literally" feast on the remains of prelate Oettinger's son-in-law, sadly returns to the meagre diet of his own paw! "*Iipse aliments sibi.*"

Swedenborg's Reply to Ernesti.

For ten years Swedenborg suffered in silence the flow of Ernestu's lying tongue, - his sneering insinuations and allusions,

his various and self-contradictory charges of Naturalism, Fanaticism, Sabellianism, Socinianism, and Cocceianism, - accusations most remarkable, not to say ridiculous, as coming from a learned Doctor of Theology who was supposed to have some knowledge of Church History. When finally Ernesti mentioned Swedenborg by name, accusing him of sacrilegious abuse of the Scripture, hypocrisy, deliberate intention to deceive the world, etc., the persecuted man at last replied in a brief but telling note, worthy alike of a gentleman, a scholar, and a New Church Christian, - the "*Pro Memoria* against Ernesti," concerning which Swedenborg wrote to Dr. Beyer in a letter dated Amsterdam, July 2, 1771(=17CSD 1456): "I enclose two copies of a *Pro Memoria* against Ernesti. If you chose you may communicate one of these to the members of the [Gothenburg] Consistory, since it will be circulated in Germany. What is said therein is applicable also to your Dean [Ekebom]," (Doc. II., 384.) (Ph.File #520)

The "*Pro Memoria*" reads as follows in English: "I have read the things written concerning me by Dr. Ernesti in his Theological Library, p. 784,* and I have seen that they are merely vituperations against my person, and I have not found there a grain of reason against anything in my Writings; and yet to attack any one with such poisoned barbs is contrary to the laws of honor, wherefore I judge it unworthy to fight with that celebrated man by similar means, - that is, to reject and refute vituperations by vituperations; for this would be like two dogs fighting with each other with barkings and gaping jaws, and like females of the lowest kind who in their altercations throw the filth of the street in the faces of one another. Read, if you please, what has been written in my latest work, the True Christian Religion, concerning the Arcana disclosed by the Lord through me, His servant, and afterwards conclude, but from reason, concerning my revelation.

"Further, against the same Dr. Ernesti there is written a Memorable Relation which is introduced into the above mentioned work, the True Christian Religion, n. 137, pp. 105-108, which, if you please, should be read."

*This is a slip for p. 874.

Some interesting details concerning this *Pro Memoria*, which was printed in the form of a small hand-bill, (copies are exceedingly rare) were discovered by Rev. E.J.E. Schreck while visiting Holland in the year 1890. In the Thysius Library in Leyden he found a copy of the *Vera Christiana Religio*, which had belonged to Swedenborg's friend in Amsterdam, Johann Christian Cuno, and bound in this volume was a copy of the printed *Pro Memoria*, together with a MS. Copy of the same in Swedenborg's handwriting. From a marginal note in Cuno's hand we learn that the latter had inserted a reprint of Ernesti's last attack on Swedenborg in a small collection of anecdotes concerning Swedenborg, which Cuno had printed in Hamburg, 1771, a copy of which he had sent to the aged revelator. The latter then wrote the autograph copy of the *Pro Memoria* against Ernesti which he sent to Cuno, with the request that he communicate it to his friends. Cuno, however, replied in a very superior tone that he "did not consider it advisable to make known personalities and irritating hatred, being more inclined to the endeavor of making up quarrels than fomenting them." Being a somewhat cold admirer of Swedenborg as a person, but having not the slightest interest in the Doctrine of the New Church, the self-satisfied Amsterdam burgher could not appreciate the reason of the *Pro Memoria*, but attributed it to the anger foreign to a heavenly mind, - "tantæ animis cœlestibus eræ?" Swedenborg, however, being, according to Cuna, "skilled in anger," received the "admonition" of his young friend with displeasure and "published by the press the same paper that he had sent to me," with the few verbal changes noted by Mr. Schreck in his account of the discovery in *New Church Life*, 1890, p. 214.

Ernesti's "Familiar Spirit."

The Memorable Relation in the True Christian Religion, n. 137, which refers to Dr. Ernesti, describes a conversation of ancient and modern theologians in the spiritual world. On the right stood a group of the Apostolic and Ante-Nicene Fathers, wearing beards and their natural hair; on the left stood men renowned in latter ages for their written or printed works, many of whom had no beards, and wore curled wigs of women's hair; and some of them wore ruffled collars, (*in collariis ex volvulis**), and some had clerical collars with bibs.

"In front of them all stood a man, - a judge and critic of the writings of his age, - with a staff in his hands. He struck the floor and demanded silence, whereupon he ascended a pulpit and breathed forth a groan. He wanted to follow it up with a loud exclamation, but the groaning forced back the voice into the throat. At last he spoke, saying: 'Brethren, Oh, what an age! There has risen up from the herd of the laity one who has neither gown, tiara, nor laurel, who has plucked our faith from heaven and has hurled it into the Styx. What unspeakable shame!

. . . This man, [Swedenborg], in place of our faith, - which, being a face in three divine persons and therefore in the whole of the Deity, is saving to the utmost - has transferred faith to the second person; yet not even to Him, but to His Human, which we call Divine because of the

incarnation of the Son of God from eternity, but is there are one who *thinks* of it as anything more than merely human? From this, what else can result but a faith from which *naturalism* flows as from a fountain?"

At these and some further remarks his shaven, bewigged and becollared companions on the left clapped their hands and shouted their approval, while the ancient Fathers on the right sternly reprov'd their degenerate successors for having abandoned the genuine truths of the Christian religion. The spokesman of the Fathers finally invited Swedenborg to state "what those who are called 'Evangelical' believe or were expected to believe, concerning the Lord the Savior."

Swedenborg thereupon recited a number of passages from the Formula Concordiæ, and then, turning to the "great judge and critic" who presided, asked:

"I know that all here present are associated with their like in the natural world; tell me, I pray, do you know with whom you are associated?"

"He answered in a grave tone, 'I do! I am associated with a celebrated man, the captain of a host in the army of illustrious men in the church.'"

*This, in the old English translations, was rendered "collars of twisted intestines"!

"As he answered in so grave a tone, I said, 'Pardon me, if I ask if you know where that celebrated leader lives?'"

"He answered, 'I do know; he lives not far from Luther's tomb.'"*

"At this I smiled and said: 'Why do you mention the tomb? Do you know that Luther had risen, and has now renounced his erroneous ideas of justification by faith in three Divine persons from eternity, and, therefore, has been placed among the blessed in the new heaven, and sees and laughs at those who run mad after him?'"

"He replied, "I know, but what is that to me?'"

"I then addressed him in a grave tone like his own, saying: 'Inspire your celebrated man, with whom you are associated, with this: Whether there is not reason to fear that in writing as he did against the worship of our Lord and Savior, he at the same time robbed the Lord of His Divinity, contrary to the orthodoxy of his church, or allowed his pen to plough a furrow in which he thoughtlessly sowed naturalism?'"

"To this he replies: 'This I cannot do, because he and I in this matter are almost of one mind; but what I say he does not understand, while I clearly understand all that he says.' This is because the spiritual world enters into natural and perceives the thoughts of men there, but not the reverse; such is the condition of association of spirit and men."

Swedenborg then, from the Formula Concordiæ, further proved the real heterodoxy and naturalism of the celebrated leader and his associate spirit, who finally turned away in silence. Another spirit thereupon started up, claiming to be associated with an eminent man in Gothenburg, "and from him I at one time thought that your new doctrines savored of Mohammedanism." After the indignant refutation of this accusation, Swedenborg concluded: "There are two points in this charge, - naturalism and Mohhamedanism - which are wicked lies and crafty inventions; two deadly stigmas designed to turn aside the wills of men and to deter them from the holy worship of the Lord."

The "eminent man in Gothenburg" was Bishop Lamberg, (see New Church Life, 1910, p. 158), whose opinions were also

*Luther's tomb is at Wittenberg, which is but forty miles from Leipzig.

shared by Dean Ekebon. That the celebrated leader ho lived "nor far from Luther's tomb," was Ernerti, is manifest not only from the internal evidence, but also from the testimony of Cuno, who, in a letter to a friend in Hamburg, dated March 5, 1771. States that Swedenborg told him that "every man has his good or evil spirit, who is not only constant near him, but also sometimes withdraws from him, and appears in the spiritual world. But of this the man still living knows nothing; the spirit, however, knows everything. Such a familiar spirit has everything perfectly in common with his human companion; he has in the spiritual world visible the same face, the same figure, the same countenance, the same tone of voice; he also wears the same garments as the man on earth; in short, Swedenborg said, the familiar spirit of the Queen, [Louisa Ulrica, of Sweden], appeared exactly as he had so often seen the Queen herself in Stockholm and had heard her speak.

"In order to lessen my astonishment he added that Dr. Ernesti, of Leipzig, had appeared to him in a similar manner in the spiritual world, and that he had had a regular disputation with him. I wonder what this learned professor will say when he hears of this. Perhaps, "The old gentlemen is crazy and in his second childhood.' He will laugh at him, and who can blame him? It is inconceivable to me how I myself can refrain from laughing when I hear such extraordinary things from him. And what is more: I have often heard him relate similar things in large parties consisting of ladies and gentlemen, among whom, as I was perfectly well aware, there were persons given to mockery; but to my great astonishment no one thought of laughing. As long as he speaks it is as if every person who hears him was charmed and compelled to believe him."

(Doc. II., 484, 485.)

1456.11

SWEDENBORG TO THE LANDRAVE LUDWIG IX, VON HESSEN-DARMSTADT

1771 July 3, Amsterdam Enclosed in doc. above - see 1455.20
See below - 1457.11

In Darmstadt, Hessischen Staats-Archiv Hessen Darmstadt: Hausarchiv
Abt.4, Konv.552, fasc.5, fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland (E.Benz). 1947: pp.316-17. As follows:

Phot. in ANC - 4 pp.
- same ref. as in 1454.11.

18. Swedenborg an den Landgrafen
Ludwig IX. von Hessen-Darmstadt.

Serenissime Dux Landgrave!

Heri per manum Ministri Legationis, Consiliarii Treuer accepi Literas tuas, Serenissime Dux, gratiose ad me scriptas, pro tuo favore mihi gratulor. Supradicto Ministro Catalogum Librorum a me scriptorum tradidi, ut elus petitioni satisfieret, et quopue chartulam nuper impressam contra Doctorem Ernesti, quae duo spero communicaturum esse. Praeterea in omnibus, quae Tibi cordi sunt, cum meute venerabunda permanebo observatissimus

Tui

Serenissime Dux Landgraviae
Humillimus servus

Eman: Swedenborg

Amsteriodam. d: 3 Juli 1771.

1. Erste Beilage: Bucherliste von Swedenborgs Hand geschrieben:

Libri a me editi.

Regnum Minerale 3 vol: in folio, Pipsiae et Dresdae a: 1734.

Regnum animale, in specie de corde, Amstelod et Hagae comitis a: Arcana caelestia, quae continent

Emplicationem super Genesim et Exodum 8 vol., Londini an: 1747 ad 1758.

De Caelo et Inferno. De Nova Hierosolyma et eius doctria caelesti, de ultimo iudicio, de equo albo, de telluribus in universo, Londini a: 1763.

Doctrina Novae Hierosolymae de Domino de Scriptura Sacra etc. Amstel. a: 1763.

Sapientia Angelica de Divina Providentia: et de divino amore: et de divina sapientia, Amstel. a: 1763.

Apocalypsis revelata, Amstel. a: 1764.

Summaria expositio Doctrinae Novae Ecclesiae, Amstel. 1769.

De commercio animae et corporis, Londini 1779.

Haec duo in Linqum Anglicam translata sunt.

Inveniuntur Londini apud Mister Lewis in Pater noster row near Cheapside.

Zweite beilage: Gedruckter Zettel von 17 Zeilen gegen die Rezension Ernestis in dessen ‚Bibliotheca Theologica‘ p. 784:

Legi quae a Domino Doctore Ernesti in sua ‚Theologica Bibliotheca‘ de me pag: 784 scripta sunt, & vidi quod sint merae blasphemiae contra meam personam, & ibi non animadverti granum rationis contra aliquam rem in meis Scriptis, & tamen tam venenratis hastilibus aggredi aliquem, contra honestatis leges est. quare ut indignum censeo per similia cum inciuto illo Viro pugnare, hoc est blasphemies rejicere & refellere per blasphemias: quoniam hoc foret simile duobus canibus, qui inter se Itratibus & rictibus pugnant; ac simile faeminis infimae sortis, quae altercantes coenum plateae in facies alterius & vicissim conjiciunt. Lege, si places, quae in novissimo Opers, ‚Vera Christiana Religio‘ nuncupato, de Arcanis a Domino per me servum Ipsius detectis, n: 846 ad 851, seu pag. 498 ad 502 scripta sunt, & postea conclude, sex ratione, de mea Revelatione.

Praeterea contra Eundem Doctorem Ernesti scriptum est. Memorabile, ac insertum supraucto Operi, ‚Vera Religio Christiana‘, II: 137, pag. 105 ad 108; quod, si places, legatur.

(Dieser Zettel wurde auch z. teil den exemplaren der ‚Vera Christiane Religio‘ beigelegt. Vergl. A. Stroh und G.Ekelöf, An abridged chronological list of the works of Emanuel swedenborg, upsala 1910, p. 50 B.)

Translation by A.Acton. published in NCL 1948: pp.393-94; LM (vol.2); pp.743-45; and "Answer to Ernesti" in Cuno's Memoirs: pp.175-76. (See below - 1455.17).

NCL 1948: pp.393,94, as follows:

Most Serene Duke, Landgrave,

Yesterday, by the hand of your Minister of Legation, Counsellor Treuer, I received, most Serene Duke, the letter which you graciously wrote me. I rejoice in your favor. To satisfy the request of the aforesaid Minister, I have given him a list of the book written by me, and also a slip of paper, just printed, against Doctor Ernesti, both of which I hope will be forwarded. Moreover, being utterly watchful in all things, which you have at heart, I remain, with deeply respectful mind,

Most Serene Duke, Landgrave,
Your most humble Servant
Eman. Swedenborg

Amsterdam, July 3, 1771

[Enclosure 1] Books published by me:

The Mineral Kingdom, 3 vols. fol. Leipzig & Dresden, 1734.

The Animal Kingdom, specifically De Corde, [*] Amster. & The Hague 1740 and 1742.

Theological Writings: After my sight into the spiritual world was Opened:

Arcana Coelestia, containing an explanation of Genesis and Exodus 8 vols., London 1747-1758 [should be 1749-58].

De Coelo et Inferno. De Nova Hierosolyma et ejus Doctrina Coelesti. de ultimo Judicio, de Quo Albo. De Telluribus in Universo, London 1758.

Doctrina Novæ Hierosolymæ. De Domino. De Scripture Sacra, etc., Amstel 1763.

Sapientia Angelica de Divina Providentia [1764] et de Divino Amore: et de Divina Sapientia, Amstel. 1763.

Apocalypsis revelata, Amstel. 1764 [should be 1766].

Summaria Expositio Doctrinæ Novæ Ecclesiæ, Amstel. 1769

De Commercio Animæ et corporis, Londini 1779. [1769]

These two have been translated into English.[†]

They are to be found in London, at Mister Lewis in Pater-noster Row near Cheapside.

[*De Corde is treated of in vol. 1 of the E.A.K., published in Amsterdam in 1740. Vol.II was published in 1741, and a second edition of both volumes appeared in 1742. Swedenborg considered this work as part of his Animal Kingdom series. The Animal Kingdom proper was published in 1744 and 1745.

[†The first was translated by Marchant, presumably at Swedenborg's order, and the second by Mr. Hartley. The list omits Conjugal Love, 1768.]

[Enclosure 2:] In LM (vol.2): p. 744: "Note against Ernesti"

I have read, [on pages 9 and 10]† what was extracted from Doctor Ernesti's Theologische Bibliothek p.874, and I see that they are mere slanders against my person, and I have not noticed there a single grain of reason against anything in my writings; and yet, to attack a man with such poisoned shafts is against the laws of honor. Therefore I deem it unworthy to fight against that celebrated man with like weapons, that is, to hurl back and repel scandals by other scandals; for this would be like two dogs which fight each other with barks and gaping jaws; and like women of the lowest sort who, when quarreling, throw the mud of the street into each others faces. Furthermore, read if you please, what has been written by me in the recently published work called Vera Christiana Religio, nos. 846 to 851 or pages 498-586, [*] concerning the arcane disclosed by the Lord through me His servant, and then make your own conclusion concerning my revelations - but from reason.

Furthermore, against this same Dr. Ernesti, a Memorable Relation has been written and inserted in the above-mentioned work Vera Christiana Religio n.137, pages 105 to 108, which, if you desire, may be read.

[*The reference is to the closing Memorable Relation in which Swedenborg speaks with angels concerning the incredulity in regard to his mission that prevails in the Christian world, and the desire of the latter for miracles.]

[† Omitted in the printed copy. This refers to pp. 9 & 10 of the Sammlung einiger Nachrichten.]

See above - 1414, 1455.17.

deröfwer beswär, Jag
Förblifwer med all wördnad

Högwärdige H-r Doctorens och biskopens
Allrahörsamste tienare
Eman: Swedenborg

Amsterdam d 6 julii
1771

[Til] Kongl-a Majestets
Tro-Man och Pro-canceller och Biskop
Högwärdige H-r Doctoren

Carl Fred. Mennander
a
Stockholm

Printed in Nova Ecclesia 1929: pp.144-45 - as follows:

Högwerde Hr. Doctor och Bisskop.

Emedan jag nu här uti Holland kommit til slut med mitt sista werk kallad Vera Christiana Religio, så har jag 2:ne Exemplaria deraf of öfwersendt, ett til Hr. Biskopen [Serenius - see LM (v.2);p. 748²] och ett til Hr. Biskopen Nenander, til naon annan har jag intet fördristat mig at senda något, emedan Riksens Råd har utgifwit ett så strengt förbud angående införsel af mina Böcker. De twenne Exemplaria aro senda med en Skeppare, som dessa dagar härifrån afgrår; jag har skrifwit Agenten Seele til, at han befordrar Böckerna utur Skeppet, och tilstellar. Detta Wereket opköpes redan utaf manga, och lära de tryckte Exemplaren innom en liten tid wara solda; består utaf 68 ark, och kostar 5 gyllen, det ar wid pass i ducat; wore det losgifwit, så wil jag deraf senda til förähring Exemplaria til Bibliothekerne, samt ock til de uti hogwärdige Preste Ståndet, som äro hägade för sanningen, och finna då de den ser lius hos sig. Första striden här utomlands får jag med Doctor Ernesti i Leipsig, men ifrån honom har jag ingen pugnam realem, utan allenast verbalem at forwenta, som kan ses af det hosföljande emot honom; likaledes har Gotheborgska consistorium betedt sig emot mig, som kan aftagas (antagas?) af det utkomna de Swedenborgianismo, och sedermera af dess Betenckande til Kungl. Senaten, hwilken det til alla Bokstafwen bewiliadt utan at jag alt ifrån min hemkomst blifwit någonstedes börd, ei (ej) heller fådt dell minsta kunska, p af az befahrande mehr än ett barn i waggan, och likwel har blifwit giordta det slatt, som rörer min heder och ähra; at sådant är gent emot Sweriges Rikets lag, är klart. doch sielfwa hiulet dertil är Biskop Filellius, hwilken det werkadt så uppenbarligen som helllligen; at han det wertadt uppenbarligen, kan intagas af det; at han sequestreradt mina Böcker de Conjugio uti Norrköping, samt at han sedan skrifwit 2:ne Bref til Götheborgska Consistorium, hwilka och äro der tryckta; at han och jegmvel hemligen lærer kunna befinnas, då den saken blifwer företagen; hwarifran elliest har kommit den heta Ifwer, som Justitie Cancelleren och Riksens Råd i denna Saken wisadt. Sa snart Riksdagen kommer i någon stadga, inlegger jag deröfwer besvär. Jag forblifwer med all wördnad

högwärdiga H:r Doctorens och Biskopens

allnahörs; mste tienare
Eman: Swedenborg:.

Amsterdam d. 6. Juli: 1771.

Translation in LM (vol.2): pp.747-49 (see footnote on p.748), and by Dr. Gustaf Baeckström, as follows:

Right Reverend Doctor and Bishop!

As I now, here in Holland, have finished my latest work, called Vera Christiana Religio, I have sent 2 copies of it, one to Bishop Serenius and one to Bishop Mennander. To anybody else I have not ventured to send any, because the State Council has issued such a strict prohibition against import of my books. The two copies are sent with a shipmaster who leaves from here one of these days. I have written to the Agent Seele, that he may forward the books from the ship and hand them over. This work is already bought by many, and the printed copies will likely be sold before long; it consists of 68 sheets, and cost 5 gyllen, [*] that is, postage included, 1 ducat. If it were released, I would send as a gift copies to the libraries and even to those in the highly venerable clergy who are disposed for the truth, and if they find it there, see light in themselves.

The first fight here abroad I will have with Doctor Ernesti in Leipzig, but from him I have no pugnam realem, but only verbalem to expect, which may be seen from the enclosed against him; in the same way, the Gothenburg Consistory has behaved itself against me, which can be deduced from the published de Swedenborgianismo and later from its Memorial to the Royal Senate, which has complied with it to the very letter, without my having been heard at all since my arrival, nor having received the least knowledge [information] of all that is involved, more than a child in the cradle, and yet it has been done in a way that concerns my honor and reputation; that such a thing is against the law of the Swedish Kingdom is evident. The wheel itself therein is Bishop Filenius, who has acted openly as well as secretly. That he has acted openly can be proved from his having sequestered my book de Conjugio in Norrköping, and his having written later two letters to the Gothenburg Consistory which also are printed there. That he also [has acted] secretly, may be found when the case is taken up. From where, otherwise, has the hot zeal come, which the attorney general and the State Council have shown in this matter? As soon as the Congress is somewhat consolidated, I will protest against this.

I remain, with all respect, Right Rev Doctor and Bishop,

Your most obedient servant,
Eman. Swedenborg

Amsterdam, July 6, 1771

[To] The King's Trusted Servant and Vice-chancellor and

Bishop Right Reverend Doctor
Carl Fred. Mennander at Stockholm

[*Dr.A. Acton to Rev. E.Pfeiffer, Jan. 10, 1930: "In a letter to Menander, dated July 6, 1771, Swedenborg says that the V.C.R. was sold for '5 gyllen, that is, with postage, 1 ducat.' Can you tell me what a Gyllen is, and what a ducat."

Rev. Pfeiffer's reply, Feb. 6, 1930: "I have addressed myself...to the Director of the R. Numismatic Cabinet, here et The Hague. He is not able to solve the problem; gyllen may be the Swedish for guilder; but there have been many different kinds of guilders, and there have been even more kinds of ducats at that time. The most probably that Swedenborg expressed himself in this letter antirely in Swedish values. . ." (See Swedenborgiana Letter File, s.v. Pfeiffer 1930.

VICE-BIBL. ANDERSSON'S "NOTES ON RUSSIAN JOURNEY, 1906"

[1771]

L.II: 501

Found -

In Leningrad, Collection "of books and manuscripts which in 1836 was acquired by the Russian Government after the death of their owner, Military Engineer, Count P. Suchtelen."

Photostats of all these documents now in ANC.

See Swedenborgiana Letter File, s.v. Russia.

The following excerpts are taken from the original letter in the above-mentioned File:

From "C. Tacki" to ? "Moskwa 19/3 July"

" . . . I may tell you that I could not find the principie on account of the great disorder in the Archives, [since found - see above 564.14 (ph.file 270)] but I found a MS of Weitbrecht on Swedenborg. Brevis recensio libri cui titulus: Emanuelis Swedenborgii et regnum animalium anatomice, physice et philosophice perlustratum. . . Protocol: 17 2/10 44 - Onues I das R a I An. . . . I saw it but I cannot judge of its importance. This is at the Academy of Sciences.

"Now in the National Library I found a letter of Swedenborg's of July 6, 1771 (. . .) - [see above - 1456.12 (ph.file 533) and two mss., as I wrote you before: Swedenborg

1) Om Himmeln och anteligen verlden Utbedek. F.III N°3 [See above - 770.11] och

2) Uppenbarelse Boken Utbedek. F.I N° 1 [see Appendix = ph. file 638]

"In the Academy of Science I found even a MS, of Car, v. Linne Morborum Genesa et species. Upsala An,1761-2."

DE TREUER TO TRE LANDGRAVE LUDWIG IX OF HESSE DARMSTADT

1771 July 12, The Hague

See above - 1456.11" below - 1458

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv
Abt.4, Konv. 552, Fasc. 5 fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland (E.Benz). 1947: P.318. as follows:

19. De Treuer an den Landgrafen Ludwig IX. von
Hessen-Darmstadt.

Monseigneur,

J'espere, que Votre Altesse Serentissime aura bien recu mes lettres du 2 d. ct. avec celle de Mr. de Swedenborg et les autres papiers. La posse d'hier m'a apportée a la fois les deux racleuses de Votre Altesse du 1r et 2 d. ct et Elle verra par la lettre jointe du libraire Sepp, dont Mr. de Swedenborg se sert bpour ses ouvrages, que le n'ai pas tardé un instant a lui remettre la lettre de Votre Altesse et ie serai pas moins actif pour en obtenir la reponse.

.

A la Haie, le 12 Juillet 1771. De Treuer.

Phot. in ANC, same ref. as in 1454.11 (1 page)

20. Buchhändler Sepp an De Treuer.
HochEdelgeborner Herr!

Den Brief von Ihro Hochfüstl. Durchl. an den Herrn von Swedenborg habe ich diesen Morgen gleich selbst an Ihne abgegeben, mit der Bitte, daB er dieses Schreiben doch bald mögte beantwortten, welches er auch noch diese Woche zu thun versprochen hat: ich inzwischen habe die Ehre mit der vorzüglichsten Hochachtung jeder Zeit zu seyn

in vieler Eyle

Ewr HochEdelgebohrner
bereitwilliger Diener

J. C. Sepp

Adresse: +++ Swedenborg, ten Huize van Mejuffroun clc
Weduwe Tieleman van Leeuwen, in de Warmoes-Straat tegen
Over de Vis Steeg te Amsterd:

Translation in NCL 1948: pp.394-95, as follows:

(See LM.vol.2: p.745.)

Monsieur,

I hope that your most Serene Highness has received my [two] letters of the 2d, and with the last, that of Mons: de Swedenborg and the other notes. Yesterday's mail brought me simultaneously your Highness's two gracious letters of the 1st and 2d, and from the enclosed letter of the bookseller Sepp, whom Mons: de Swedenborg employs for his works, your Highness will see that I have not lost a moment in remitting to him your Highness's letter, and I shall be no less active in obtaining the answer.

de Treuer

The Hague, July 12, 1771
Highly honored Well-born Sir,

The letter from your High Princely Serene Highness to Herr von Swedenborg I myself at once delivered to him this morning, with the request that he would answer the letter as soon as possible. Th is he also has promised to do this week. Meanwhile, I have the honor to remain, with the highest esteem at all times,

In great haste, Your high Nobility's willing Servant
J.C. Sepp

Address: +++ Swedenborg, at the home of the widow, Mrs. Tieleman van Leuwen, in Warmoes Street, opposite Vis Row in Amsterdam.

SWEDENBORG TO LANDGRAVE Ludwig IX of HESSE DARMSTADT

1771 July 13, Amsterdam Phot. of copy in Swedenborg
Society, London, in Ph.File 534
= 1 sheet.

See above - 1457.11
" below - 1460.11

a) In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv
Abt. 4 Konv.552, Fasc,5, fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland (E.Benz), 1947: pp.318-19, as
follows:

A second phot. in ANC - same ref. as in 1454.11 (2pp.)

A third phot. same ref. as in 1454.11 (4pp.)

/..1 ~e borg an den La~

21. Swedenborg an den Landgrafen Ludwig IX. Von Hessen-
Darmstadt.

Serenissime Dux Landgraviae!

Litteras tuas, Serenissime Dux, primo die Julii ad me scriptas cum
gaudio excepi et legi. Spero, quod opus novissime impressum Vera
Christiana Religio vocatum post illum diem in manus tuas perveneri. Si
places, ordines, ut alii qui docti et Clero, qui in Ducatu tuo sunt, iudicia
Sua de illo ferant et aperiant, sed precor, ut eligantur docti et Clero
tuo, qui Veritates amant et illis delectantur, quia Veritates sicut; si
alii, non visuri sunt in illo opere micam lucis, sed omnia in umbra.

Quod de filia Principis Margravii in Swett narratur, quod eius obitum
praedixerim, est fictum a quodam garrulo novatore; non fui ibi nec scivi
quicquam de illa. At quod narratur de fratre Reginae Sueviae, illud est
verum, attamen hoc non existimandum est ut aliquid miraculum, sed solum ut
memorabile, simile illis memorabilibus, quae in opere de Luthero,
Melanctono, Calvino et de pluribus a aliis recensita leguntur. Talia enim
non sunt miracula, sed modo testimonia, quod ex Domino in Mundum quod
Spiritus meum

introducitur sim, et sic, quod cum angelis et Spiritibus loquar.

Quod attinet Personas in allegata charta nominatas, cum quatuor ex illis,
nimirum Belleisle, de Bombelles, Kameke, Bock, non loquutus sum, verum
ante dimidium annum cum Stanislaiv Poloniae Rege, quod fuit in quadam
congregatione, ubi erat, et in qua nemo scivit, quod ille esset; iucundum
enim eius vitae erat, quod vellet incognitus interesse coestibus et sic
cum Spiritibus et Angelis, sicut unus ex illis ita familiariter
conversari. Postea vidi illum in plagam Septentrionalem translatum, et

audivi quod ibi admotus sit administraturae alicuius Societatis e Romano-Catholicis, cui ut Princeps Moderator praeest. Cum Pontifice Romano, qui ultimo defunctus est 'aliquoties colloquutus sum, post obitum suum per tres dies apud me moratus est et cum secessit, descendit ad congregationes, quae ex Jesuivitis consistunt, quibus per mensem dierum praefuit. Vidi illum etiam inde ascendentem, quando etiam mihi datum est cum illo loqui, sed plura de eius vitae cursu et statu non licet mihi evulgare. De illo, qui ante 30 et 40 annos munere pontificali functus est, videatur in opere M. 830. Praeterea in omnibus, quae tui honoris et mandati sunt, studiosissimus et obsequentiissimus permanebo.

Tui, Serenissime Dux a Landgravie
Humillimus Servus

Eman: Swedenborg.

Amstelodami die 13. Julii 1771.

b) Original lost. Previously in possession of R.L.Tafel - L.II: 502. Copy in Swedenborg Society (See above - 1455.18), London.

Published in J.F.I.Tafel's A Vindication, etc., App. p.170
(Smithson ed., 1852 - from Chastanier's copy, see pp.167-68.)

- " in part in Beswick's Swedenborg Rite, N.Y.1912: p.80
- " " Tafel's Sammlung von Urkunden, Tub. 1839: II: pp.409-12.

Transcript of phot. 534 (= copy in Swedenborg Society, London):

Document 247*

Ad Landgravium de Hesse-Darmstadt.

d. 13 Julii 1771

Literas Tuas, Serenissime Dux, ad me scriptas, cum gaudio accepi et legi. Spero quod opus novissime impressum, Vera Christiana Religio vocatum, post ilium in manus tuas pervenerit; si placeat, ordines ut eruditi e Clero, qui in Ducatu Tuo sunt, judicia de illo ferant; sed praecor ut eligantur eruditi e Clero Tuo, qui veritatem amant, et illa delectantur. Si in via veritatis non sunt, non visuri sunt in opere illo Lucem, sed modo umbram. Quod de Filia Principis Marggravii narratur, est fictum seu inventum ex quodam garrulo novatore; non acivi aliquid prius de illa re; at quod narratur de fratre Regina Sveciae illud est verue, sed hoc non referendum at aliquod miraculum, sed est solum inter memorabilia, quae de Luthero, Melanchtone, Calvino et reliquis in opere relate sunt; sed haec et illud sunt modo testimonia, quod a Domino in mundum spiritualem quoad spiritum meum in troductus sim, et quod cum angelis et spiritibus loquar; quod cum una persona, in allegata Charta nominate, loquutus sim, et ante dimidium annum cum Stanislas Rege Poloniae, quod factum est in quadam congregatione ubi erat, et in qua nemo scivit quod ille esset; Ejus jucundum vitae erat tale, quod vellet incognitus interesse coetibus cum spiritibus et angelic, sicut unus ex illis, et ibi familiariter conversari; Postea vidi ilium in Plagam Septentrionelem translatum, et audivi quod ibi advectus sit administraturae alicujus Senioris a Romano-Catholicis, cui ut princeps moderator praeest. Cum Pontifice Romani, qui ultimo defunctus, sæpe etiam colloquutus est, post obituary suum apud eum moratus, et ei postea successit, et descendit ad congregationem qui ex Jesuitis consisteret, quibus per menaem unum praefuit, et postea quoque ab illis ascendentem vidi, et tunc datum est cum illo aliquoties loqui: Sed de eo vitæ cursu et statu non licet mihi evulgare. Præterea de Pontifice, qui ante 30 et 40 annos regnavit, videatur si places in novissimo opere meo.

Præcor faveas in omnibus quæ honoris Dei sunt, et cum venerabunda mente permaneo etc.

*From a copy of the original in the Editor's possession [see Doc. 2¹; p.386].

Translation in Doc.2¹: pp.388-89 (= Doc.247); LM (vol.2): pp.751-52;

NCL 1948: pp.397-98, as follows:

Most Serene Duke Landgrave,

I received and read with delight your letter, most Serene Duke, written to me on the first day of July. I hope that after that day the last printed work, called Vera Christiana Religio, has come into your hands. If it be pleasing to you, you may perhaps order that some learned men among the clergy in your Duchy present and lay open their judgments concerning it; but I pray that such learned men among your clergy be chosen be chosen as love truths and take delight in them because they are truths. If others are chosen, they will not see in this work a single grain of truth, but everything therein will be in shade.

1458 - page 3

As to what is told concerning the daughter of the Prince Margrave in Swett, that I predicted her death, this is a fiction invented by some chattering news maker. I have not been there, nor have I written anything concerning her. As to what is told concerning the brother of the Queen of Sweden, however, that is true; yet this must not be deemed as a miracle, but only as something memorable, similar to the memorabilia recounted concerning Luther, Melanchthon, Calvin and others which are written in the work; for such memorabilia are not miracles, but are merely testimonies that, as to my spirit, I have been introduced by the Lord into the [spiritual] world, and so, that I speak with angels and spirits.

As concerns the persons mentioned in the attached sheet, I have not spoken with four of them, namely, Bellisle, de Dombelles, Kameke, Bock, but six months ago I did speak with Stanislaus, King of Poland, [*] and this in a company where he was, and in which no one knew that it was he; for it was the delight of his life that he wished to be in companies incognito, and so to talk with spirits and angels as one of them, and thus familiarly. Afterwards I saw him transferred to the northern quarter, and I heard that he was there promoted to the administration of a society of Roman Catholics over which he is set as Prince Moderator.

I have spoken at times with the Roman Pontiff who last died.[†] After his death he stayed with me for three days, and when he left, he descended to companies which consist of Jesuits, and presided over them for a month. I also saw him ascending therefrom, and then also it was given me to speak with him.[‡] But it is not allowed me to publish more concerning the course of his life and concerning his state. Of him who filled the Pontifical office thirty or forth years ago[**], see in the work, n.820.

Ever most solicitous and obedient in all that concerns your honor and command,

I remain,
Most Serene Duke and Landgrave
Your most humble Servant

Eman. Swedenborg

Amsterdam, July 13, 1771

[*Swedenborg first met Stanislaus in the spiritual world on Sunday, Nov. 16, 1768. He had seen him before, but without knowing who he was, "although all the spirits had been eager to know this." Therefore Swedenborg had asked him his name, and "since, in the spiritual world, no one can hold back the truth the King not only told him his name but forthwith became so confidential with him that he at once led him to his daughter, the late Queen of France" (Cuno's Memoirs, p.12).]

[†According to Swedenborg's next letter, this was Benedict XIV (died May 3, 1758). He was succeeded by Clement XIII, who died Feb. 2, 1759, and, in 1771 was actually the Pope "who last died." Benedict XIV might seem to be indicated from Memorabilia 5843, where it is said that, three weeks after his death, Swedenborg was with him for four days; yet, what is there said of him is inconsistent with what is said here, but what is said here is consistent with what is said in Mem. n. 5272 and J.post. n.102 of the blind pope, Clement XII.]

[‡See Mem. n. 6092.]

[**Clement XII. Pope 1730-1740, died Feb. 6. 1740.]

SWEDENBORG TO PASTOR VENATOR

[1771 July 13, Amsterdam]

Phot. of copy in Swedenborg Society,
London, in Ph.File 535 = 1 sheet
See above - 1458
" below - 1460.11

Original lost. Copy in Swedenborg Society, London, states:

"From a copy of the original in the Editor's [R.L.Tafel]
possession."
L. II: 505

Printed in J.F.I.Tafel's A Vindication, etc., (Smithson ed., 1852): App.
p.171 - from Chastanier's copy, see pp.167-68.

Transcript of phot. 535 (= copy in Swed Society, London):
Document 248.*

Epistola ad Venator.

Spero quod opus novissime impresaum, Vera Chrietinnn Religio vocatur, in menus tuas pervenerit, et quoque duoque exemplaria sinmul tune ad Serenissimum Ducem Landgravium: nam propotenter desidero judicium tuum de rebus ibi contentio, quoniam suo quod ex illuminatione a Domino sis, visurus veritates ibi ex verbo manifestatas, in luce prae aliis; hodie ad epistolam Serenissimi Ducis etiam nuper ad me scriptam responsum mitto, et ex mandato ibi commemoro colloquia, sicut etias illud, quod cum Regina Sveciæet fratre illius, habui, nullatenus referenda sunt inter miracula; sunt enim modo testimonia, quod a Domino in mundum spiritualem, ot ibi in commerciam & sermocinationem cum angelic et spiritus introductio sim, propter finem, ut Ecclesia, quæ hactenus in ignorantia de illo mundo fuerant scirent quod coelum et infernum actualiter dentur, et quod homo post mortem vivat homo, at sic non amplius dubia influant in mentem de aua immortalitate. Quaeco, digneria persuadere Duci Principi tuo, ne autumet, quod talia sint miracula, sed quod modo eint testificationes, quod cum angelis et spiritibus loquar; quod miracula hodie non fiant, et propter quam causam, videatur in supra memorato opere.

- - Dicet Dominus -- quapropter qui non credunt nisi videant miracula possunt facile in fanatica auferri. Vidi duo volumina plena miraculis a quodam Parie factis, quæ tamen non sunt nisi quam pura mendacia, partim Phantsatica et partim magica: Simile est cum reliquis miraculis apud Romano-Catholicos. Consule etiam si places, illa in opera, quæ a me recensita sunt. Hodiernos non aliter firmabit, et constabiliuntur Litteris, item colloquiis, quia Ipse Verbum, et Ipsæ Veritates inde depromptæ, quæ si in quodam luce in opere ultimo coram legente apparent, indicium est quod Dominus adsit, ac ille illustrat.

Vale in Domino.

*From a copy of the original in the Editor's possession.

Translation in Doc. 2¹: pp. 390-91 (= Doc.248); in LM (vol.2): pp.749-50, as follows: (mentioned in NCL 1948: p.399)

I hope that my latest published work, called Vera Christiana Religio, has come into your hands, and also the two copies sent at the same time to his most Serene Highness, the Duke Landgrave, for I very greatly desire your judgment on the matters contained therein, knowing that by enlightenment from the Lord, you more than others will see in light the truths there made manifest from the Word.

Today I am also sending an answer to the Most Serene Duke's letter lately written to me; and, by virtue of the command contained therein, I tell of some conversations, including also that which I had with the Queen of Sweden and her brother.[*] These must by no means be classed as among miracles, being merely testimonies that I have been introduced by the Lord into the spiritual world, and there into communication and speech with angels and spirits; and this to the end that the Church, which has hitherto been in ignorance of that world, may know that heaven and hell are actual, and that man lives as a man after death; that so, doubts may no longer flow into the human mind concerning its own immortality.

Deign, I pray you, to persuade the Duke your Prince, so that he will think, not that such things are miracles, but that they are merely testifications that I speak with angels and spirits. That miracles do not take place at this day, and for what reason, see in the above-mentioned work - - [n.501]. The Lord says - - [†].

Therefore, they who do not believe unless they see miracles, can easily be carried off into fanatical notions. I have seen 2 volumes full of miracles done by a certain Paris,[‡] which yet are nothing but pure lies, being partly fantastical and partly magical. **It** is the same with the other miracles among the Roman Catholics. Consult also, if you wish, what has been recounted by me in the above work. It will confirm men of the present day in no other way; and they will be established by letters and also by conversations. {**} For the Word itself and the truths derived therefrom - if in my last work these truths appear before the reader in some light, it is a sign that the Lord is present and enlightens him. [††]

[* See AM (vol.2): p.749 footnote 7.]

[† "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead" (Luke 16: 31).]

[‡Francois de Paris (1690-1727) was a Jensenite priest and ascetic, whose fame is due to the miracles ascribed to him after his death. Giving up riches, he earned his daily bread as a weaver, but led the life of an ascetic, denying himself every way that he might help the poor. He

never did miracles, nor professed to do them In 1731...the Archbishop of Paris instituted an inquiry as to the credibility of the alleged miracles. His conclusion was that they had no foundation in fact. . . in 1737, a wealthy M. Montgeron . . . published a quarto volume entitled La Verité des Miracles Operés par l'intercession de M. de Paris. A 2d vol. was published in 1741. . . These are the two volumes referred to in the text by Swedenborg, and also in Invitation n.55 and Abomination n.31. . . . (see LM, vol.2: p.750 footnote 8).]

[**I interpret these words as meaning Swedenborg's printed works and his conversations with angels and spirits.

[††The copy of this document has several grammatical errors, indicating that the copyist was not familiar with Swedenborg's handwriting. In the present case the text is not clear.

INFOMATION CONCERNING "VENATOR" - LANDGRAVE LUDWIG IX - "DE TREUER"

1771

Received through Prof. Dr. Ernst Benz, Marburg (Lahn), Germany.
The originals of the following text and translation are in Swedenborgiana
Letter File, s.v., Benz.

Prof. Dr. Ernst Benz, Marburg (Lahn), Lutherstrasse 21, Hessen (16)
May 26, 1948 - to Bishop Alfred Acton, Bryn Athyn, Pa,

Lieber, sehr verehrter Herr Bischof,

zu meiner Freude bin ich heute in der Lage, Ihnen einige nahere
Auskünfte über Venatur geben zu können. Sie sind allerdings inhaltlich
ziemlich dürftig und gehen über die Personalien nicht hinaus - über seine
speziellen Beziehungen zu Swedenborg lassen sich auch in Darmstadt keine
genaueren Nachrichten ermitteln. In den Konsistorialakten finden sich
folgende Angaben:

- a) "Aus der Homburger Familie stammte wohl auch Johann Michael
Venator, um 1700 Präzeptor in Ulfa, später um 1730 Diakonus in
Dauernheim. Er haste zum Sohn George Konrad Venator, der zuerst
bis 1739 als Präzeptor in Drnheim, dann 1731-1743 als Präzeptor
in Gross-Umstadt, 1743-1769 als Pfarrer in Wersau,
1769-1780(+) als Inspektor in Reinheim stand. Dessen Sohn war
Johannes Venator, um 1758 Feldprediger, später Feldpropst,
Konsiatorial rat und Superintendent in Pirmasens"
(Frankfurter Blätter für Familiengeschichte 3.Jg.,
1910 S.125).
- b) "Von 1756 vis 1758 wurde die Pfarrstelle Fränkisch-Crumbach von
Wersau aue versehen, und zwar durch den Wersauer Pfarrer
George Konrad Venator und dessen Sohn Johannes Venator,
nachmaligen Feldprediger zu Pirmasens" (Hassia sacra
Bd.4 S.480).
- c) "Am.8. Nov. diese Jahrea (1769) wurde . . .durch Ludwig IX.
dem Wereauer Pfarrer Georg Konrad Venator . . . die . . .
vacant gewordene Pfarrey Reinheim nebet dem Metroplitanat
Reinheim conferiret, und zwar 'unter dem Caracter eines
Inspektoris.' Die Ernennung Venatore zum Inspektor - statt zum
Metropolitan - war als Auezeichnung gedacht. . . Die
Veranlassung zu dieser Auszeichnung ging wohl von Venatora
Sohn, Johannes Venator aus, der als Feldpropst des Landgrafen
in ganz besonderer Gunst bei seinem Fürsten stant"
(Hassia sacra Bd.2 S.212).
- d) Christi an Gottlieb Venator geb.19.1.1767 zu Pirmssens, Sohn
des Feldpropstes Johannes Venator (Hasnia Sacra Bd.7, S.393)
Johann Georg Ludwig Venator geb. 11.12.1761 zu Pirmasens, Sohn
des Feldpropetes Johannes Venator (Hasia sacra Bd.7 S.396).
- e) "Johannes Venator geb.13 Febr. 1735 zu Dornheim, Sohn des

Präzepttore Georg Konrad Venator, Immatriculiert Gieesen 1751, 1756-1758 Vikar von Frankisch Crumbach, das er von Wersau aus versah, 1758-1761 Feldprediger beim Grenadierregiment, 1761-1795 Feldpropst in Pirmasens, von 1781 an zugleich Superintendent, für die Ämter Willstätt und Lichtenau, sowie Pfarrer von Kork, das er durch einen Vikar versehen liess, 1795-1798 Pfarrer und Superintendent in Kork, +17.Mai 1798. In der, Zeit, da Venator noch nicht in Kork aufgezogen war, wurde die Pfarrei durch Vikare versehen" (Hassia sacra Bd.7, S.397f).

- 2) Über den Landgrafen Ludwig IX. liegen neue Arbeiten aus dem Zeitraum seiner Begegnung mit Swedenborg nicht vor. In dem "archiv für hessische Geschichte" NF.23 Heft 1 (Darmstadt 1943) steht ein Aufsatz von H. de la Fontaine über die Jugendzeit des Landgrafen bis zu seiner Heirat (1741), dem in einer Einleitung auch eine Würdigung der Gesamtpersönlichkeit vorausgegeben ist, die neben den Schwächen und Schrullen des Landgrafen auch die Positiva mehr betont als das bisher der Fall war. Über seine Neigung zu okkulten Dingen etc. gibt der Aufsatz gar nichts her.
- 3) Über den Residenten oder Gesandten De Treuer im Haag besitzt das Staatsarchiv in Darmstadt Akten, die aber noch ausgelagert und daher zur Zeit unbenutzbar sind. Eine ausführliche Kartei aller bis 1870 in hessischen Diensten gestandenen diplomatischen Personen, die Herr Archivdirektor L. Clemm-Darmstadt in jahrelanger Arbeit für das von dem früheren Völkerbund herausgegebene "Handbuch der diplomatischen Vertreter aller Länder" angelegt hatte, ist leider 1944 beim Bombenangriff auf Darmstadt verbrannt; von dem Handbuch ist lediglich der erste bis 1715 reichende Band erschienen. Zeifellos hat De Treuer nicht nur für den Darmstädter Hof gearbeitet (der gar nicht in der Lage war, einen ganzen Diplomatenposten für sich zu bezahlen), sondern auch für andere Höfe, vielleicht auch für Hessen-Kassel. In der Hauptsache war nicht eigentlicher Diplomat, sondern Nachrichtenkorrespondent, Agent für Handelssachen und natürlich auch für gelegentliche Aufträge politischer oder persönlicher Art.

Ich will nun versuchen, ob ich in den Acten der Landgrafen von Hessen-Kassel vielleicht noch etwas über ihn finde, möchte Ihnen aber wenigstens diese vorläufigen Angaben gleich zukommen lassen.

Mit den herzlichsten Grüßen und Wünschen

Ihn

(signed)

Ernst Benz

Translation:

Dear, much esteemed Bishop,

I am glad to be able today to give you some detailed information about Venator. This information, however, is rather meager as to its contents, and does not go beyond biographical items; as to his connection with Swedenborg in particular, no exact news is to be found, not even at Darmstadt. Among the

Consistorial documents, there are the following entries:

a) "From the humble Homburg family also possibly descends Johann Michael Venator, Preceptor at Ulfa around 1700, later Deacon at Dauernheim around 1730. His son was Georg Konrad Venator who at first was Preceptor at Dornheim until 1739; then, from 1731-1743, Preceptor in Gross-Umstadt;

from 1743-1769, Minister at Wersau, and was from 1769-1780 when he died, Inspector at Reinheim. His son was Johannes Venator, Chaplain around 1758, later Provost with the armed forces, Consistorial Counsellor and Superintendent at Pirmases" (Frankfurter Blätter für Familiengeschichte [F.B. for Family History], 3.Jg., 1910 S.125).

b) "From 1756-1758, the ministerial post of Fränkisch-Crumbach was filled from Wersau, by the Wersau minister, Georg Kondraf Venator, and his son Johannes Venator, afterwards Chaplain at Pirmasens" (Hassia sacra Bd.4 S.480).

- c) "On Nov. 8th of this year, 1769, the vacant ministerial post of Reinheim, as well as the Metroplitanat Reinheim was given to the Wersau Minister, Georg Konrad Venator, by Ludwig IX, under the title of Inspector. Venator's appointment as Inspector instead of Metroplitanat was meant as a distinction . The cause for this distinction was possibly Venator's son, Johannes Venator who, as Provost with the armed forces of the Landgrave, stood in very special favor with his Dukes (Haasia sacra Bd.2 S.212).
- d) Christi an Gottlieb Venator, born Jan. 19, 1767, at Pirmasens, son of the Provost with the armed forces, Johannes Venator (Hassia sacra Bd,7, S.393), Johann Georg Ludwig Venator, born Dec. 11, 1761, at Pirmasens, son of the Provost with the armed forces, Johannes Venator" (Hassia Sacra Bd.7, S.396).
- e) "Johannes Venator, born Feb. 13, 1735, at Dornheim, son of Preceptor Georg Konrad Venator; he matriculated at Giessen 1751; 1756-58, Vicar at Fränkisch-Crumbach, which he administered from Wersau; 1758-61, Chaplain with the regiment of Grenadiers; 1761-1795, Provost with the armed forces at Pirmasens; from 1781 simultaneously Superintendent of the Offices of Willstätt and Lichtenau, and also minister at Kork which he had administered through his vicar; 1795-1798, minister and superintendent at Kork; died May 17, 1798. During the time when Venator had not yet moved to Kork, the ministerial post was administered by vicars" (Hassia sacra Bd.7, S.397f).
2. There are no other new documents concerning the Landgrave, Ludwig IX relating to the period of his acquaintance with Swedenborg. In the "Archiv für hessi che Geschichte" NF.23 copy 1 (Darmstadt 1943), there is an essay by H. de la Fontaine about the early years of the Landgrave, up to his marriage in 1741, where, in the introduction, an appreciation of his general personality has been put forth, which, besides the weaknesses and whims of the Landgrave, emphasizes the positive qualities more than has been the case so far. There is nothing in the essay about his inclination for occult things, etc.
3. Concerning the Resident or Ambeasador de Treuor at The Hague, the State Archives at Darmstadt possess documents which nevertheless are still unavailable and therefore not accessible at present. A detailed index of all diplomatic personalities who held Hessian offices up to 1870, which archive Director L. Clemm of Darmstadt had compiled with the work of many years for the "Handbuch der diplomatischen Vertreter aller Länder (A Handbook of the Diplomatic Representatives of all countries), for the League of Nations, unfortunately was burned during the bombing attack at Darmstadt in 1944; of this Handbook, only the first volume up to 1715 had appeared. Without doubt de Treuer had not only worked for the Darmstadt Court (which was not in a good position to pay for one whole diplomatic office), but also for other Courts, possibly for Heseen-Kassel. He was

not merely a diplomat but a news correspondent, agent for commerce, and of course also for occasional political or personal commissions.

Now I will try if in the documents of the Landgrave of Hessen-Kassel I may find something also concerning him, but in the meantime I wish to send you at least these preliminary data. With best greetings and wishes,
(signed) ERNST BENZ

REVIEW OF THE GERMAN EDITION OF "EARTHS IN THE UNIVERSE"

1771 July 18 1 page 8:o

In Göttingische Anzeigen von Gelehrten Sachen unter der Aufsicht der Königl. Gesellschaft der Wissenschaften. Der zweite Band auf das Jahr 1771. Göttingen, gedruckt bey Johann Albrecht Barmeier. Page 736 (85. Stuck. den 18 Julius 1771.) The edition was published at Anspach.

See above - 769, 874, 1402.03

Text:

Anspach

[H.n.990] Von den Erdkörpern der Planeten und des gestirnten Himmels Einwohnern, wo von derselben Art zu denken, aus Erzählung der Geister selbst durch Emanuel Swedenborg Nachricht gegeben wird.

Aus dem Lateinischen Übersetzt, und mit Reflexionen begleitet von einem der Wissenschaft und Geschmack liebt 1771; 212 Octave. Sw. Geister sind alle Menschen, und er sagt nichts von ihnen, das nicht einem träumen könnte Das ist wohl statt einer Demonstration was seine Erscheinungen sind, denn die andern Planeten haben doch gewiss von der Erde mehr Unterschiedenes als Arabien von Grönland Der Uebersetzer aber kann daraus vieles zur Theologie, Physik, Moral, Metaphysik und Logik nehmen. Er schlägt die Untersuchung vor, ob die Einwohner der Planeten von Sw. oder von Hugen und Fontenelle richtiger sind beschrieben worden, und redet sehr ernstlich von einer Chinesischen lateinisch geschriebenen Chronik, nach der China was gewöhnliches ist dass da tausende von Sternen mit grossen Geprassel ins Meer fallen, oder wie Racketen zerspringen. Von einem Manne der so reflectirt, erwartet man wohl nicht viel zum Vortheile der Logik. Sw. Einbildungen selbst, liest man als eine traurige Probe wie tief ein Geist fallen kann, der sich sonst durch wahre und erhabene Einsichten Rubm erworben hat, und gönnt dem Alten, den seine vorigen Verdienste erwUrdig machen, mit Bedauern ein Vergnügen von der Art, wie jener Athenienser bey den Schiffen, die in den Piräeus einliefen genoss.

No translation

DE TREUER TO THE LANDGRAVE LUDWIG IX OF HESSE DARMSTADT

1771 July 19, The Hague

See above - 1458,1459

" below - 1461.12

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv
Abt.4. Konv,552, Fasc,5, fol, 1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland (E.Benz), 1947: p.319, as follows:

23. De Treuer an den Landgrafen Ludwig IX. Von Hessen-Darmstadt.

Monseigneur,

Conformément a ma derniere tres respectueuse du 9 d. ct., j'ai l'honneur de présenter a Votre Altesse Sérenissime la réponse de Mr. de Swedenborg, en y pliant une autre pour Mr. Venator. N'ayant pas discontinué mes recherches et soins a procurer a Votre Altesse les 'Arcana Coelestia', j'ai été asses heureux d'en trouver un Exemplaire de huil Tomes in 4 to, que sons Votre approbation eventuelle j'ai fait partir par la post directement pour Pirmasens.

De Treuer.

A la Hale, le 19 Juillet 1771.

Translation in NCL 1948: p.399, as follows:

Monsieur,

In conformity with my last very respectful letter of the 9th instant, I have the honor to present to you, Most Serene Highness, Mons: de Swedenborg's reply, enclosing with it another for Mons. Venator. Not having discontinued my search and labor to procure the Arcana Coelestia for your Highness, I had the pleasure of finding a copy in 8 volumes quarto, [*] and this I have sent by the post direct to Pirmasens, subject to your Highness's final approval, The Hague, July 19, 1771
de Treuer

[*It was from Sepp in Amsterdam that de Treuer heard about the Arcana, and it was probably Sepp who dispatched the volumes to the Landgrave.]

Mentioned in LM (vol,2): p.753.

1461 = 1455.17

1461. 11

J.A.DAHLGREN AND AND: LUNDIN TO GÖTHA HÖF RÄTT

1771 July 23

In Jönköping, in the archives of the Götha Hof Rätt:

Handlingar.

Text in Jönköping Documents: p.844.

DE TREUER TO LANDGRAVE LUDWIG IX OF HESSE DARMSTADT

1771 July 26, The Hague

See above - 1460.11

" below - 1461.13

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt:
Hausarchiv Abt.4, Konv.552, Fasc.5, fol.1-136 Swedenborgiana 1771/2.

Phtlished in Swedenborg in Deutschland (E.Benz), 1947:
p.320,321 as follows:

24. De Treuer au den Landgrafen Ludwig IX. Von
Hessen-Darmstadt.

Monseigneur.

J'ai d'abord remis a Mollsr. de Schwedenborg la lettre, qui accompagnoit
la derniere gracieuse de Votre Altesse Sérénissime du 12 d. ct.

Elle daignera voir par la lettre jointe du Libraire Sepp, qu'il ne ne
veut rien des deus Exemplaires ,De vera christiana religione', mais qu'il
souhaite, que je pale au meme libraire les ,Arcana coelestia', qui coutent
fol. 130 d'hol. et je ferai, Monseigneur des que j'en aurai les ordres.

.
.

A la Haie, le 26 Juillet 1771.

De Treuer.

Enclosure:

Phot. in ANC - ref. given in 1544.11 (2pp.)

25.Schreiben des Buchhändlers Sepp an De Treuer.

Amsterd. 25. Julii 1771.

HochEdelgebohrner
Insonders Hochzuchrender

Herr Resident!

Anbey habe die Ehre zu übersenden 2 Rechnungen, welche nicht zweiffeln
oder selbige sind nach Dero gefallen geschrieben, aus dem beyliegenden
Zettelchen, welches ich erst habe laBen schreiben und diesen Morgen dem
Hrn. Swedenborg lesen laBen, welcher selbiges mit seinem Nahmen
unterschrieben hat, erhellet: daB er mich dazu authorisirt, daB Euer
HochEdelgeb. das Werk an mir bezahlen könne.

Der letzte Brief von *Ithro* Hochfürstl. Durchl. an den Hrn. v. Swedenborg

ist datirt den 11. huius und des Hrn v. Swedenborgs seine Antwort auf den ersten v. Ihro Hochfürstl. Durchl. ist datirt d. 13. huius, also urthelit der Hr. von Swedenborg, daB es nicht nöthig wäre, den letzten zu beantworten.

Die 2 gebundene Exempl. der ‚Vera Christ. Rel.‘, welche ich für den Hrn v. Swedenborg an Ihro Hochfürstl. Durchl. directe geschickt habe, thut der Hr. v. Swedenborn au Ihro Durchl. präsent, wenn aher Phre Hochfürstl. Durchl. es doch bezahlen wollten, so ist der Preys v. jedem Exempl. f. 6:5–und Porto franco Arnhem f. 1:10– der Herr v. Swedenborg aber, wie gesagt ist, verlanget gar keine Bezahlung dafür.

Mt der vollkommensten Hochachtung habe ich **die Ehre** jedet Zeit zu seyn.

In Eyle

Ewr HochiEdelgebohren Gehorsahmster Diener

J.C. **Sepp;**

Aufgeklebt ist ein Zettel von **Swedenborgs Hand unterschrieben** mit den Worten:

Ich bin völlig damit zufrieden, daB Ew. HochEdelgeb. an Herrn Sepp den Gehalt desjenigen Exemplars meiner ‚Arcanorum Coeleslium‘ entrichten, welches er an Ew. HochEdelgeb. besorgt hat.

Em:Swedenborg.

1461.12 - page 2

Translation in NCL 1948: pp.399-401, as follows:
(see LM, vol.2: p.753)

Monsieur,

I at once sent to Mons: de Schwedenborg the letter which accompanied your Serene Highness's letter of the 12th instant.

Your Highness will deign to see from the enclosed letter by Bookseller Sepp that he does not want anything for the two copies of De Vera Christiana Religione, but he does wish me to pay the above mentioned Bookseller for the Arcana Coelestia which coste 130 Dutch Florins, {*} and I shall do so, Monsieur, as soon as I receive orders.

The Hague, July 26, 1771 de Treuer

Enclosure]

Amsterdam
July 25, 1771

High-born
Especially highly honored Herr Resident,

Enclosed I have the honor to send two bills which doubtless are drawn up to your satisfaction. From the enclosed slip which I had previously written, and which this morning I let Herr Swedenborg read, and he then signed it with his own name, it is clear that he has given me authorization that your Nobleness make payment for the work to me.

The last letter from your High Princely Serenity to Herr v. Swedenborg is dated the 11th inst., and Herr v. Swedenborg's answer to your High Princely Serenity's first letter is dated the 13th inst.; therefore Herr v. Swedenborg judges that it is not necessary to answer the last letter.

The two bound copies of the Vera Christiana Religio which, on Herr v. Swedenborg's account, I sent direct to your High Princely Serenity, these Herr v. Swedenborg makes a present of to your High Princely Serenity; but if your High Princely Serenity still wishes to pay for them, the price for each is 6.5 florins a copy plus portage via Arnheim, 1.10 florin. But, as said above, Herr v.

Swedenborg desires no payment whatever for them.[†]

I have the honor to remain, at all times, with the
highest esteem, In haste,

Your high Nobility's
most obedient Servant

J. C. **Sepp**

[Enclosure: A note in German, signed by Swedenborg and gummed to a page of the above letter;]

I am wholly content that your High Nobility pay to Herr Sepp the cost of my Arcana Coelestia which he sent to your High Nobility.

Em:Swedenborg

[*It would seem from this, ...that Swedenborg had succeeded in obtaining a copy of the Arcana Coelestia from Sweden, and that he deposited it in Sepp's bookshop. . .]

[†Cuno writes of Swedenborg in 1770, that his writings "are printed on large and expensive paper, and yet he gives them all away. The booksellers to whom he gives them for sale do indeed take as much for them as they can get. They let themselves be paid high enough. I myself am warrant for this, for I had to pay the bookseller Schroeder in this city 4½ gulden for his Apoc. Rev. But the Bookseller himself told me therewith that the Author never calls for an account, either from him or from any other" (Memoirs, p.9). This suggests an explanation of Sepp's somewhat ungracious suggestion that the Landgrave pay for the books presented him by Swedenborg. Evidently Sepp had heard of the Landgrave's suggestion that he

pay for the books, and thought he might as well receive payment from a rich potentate.

1461.13

DE TREUER TO LANDGRAVE LUDWIG IX OF HESSE DARMSTADT

1771 July 30, The Hague

See above - 1461.12

" below - 1464.11

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv
Abt.4, Konv.552, Fasc.5, fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland (E.Benz), 1947: p.321, as follows:

26. De Treuer an den Landgrafen Ludwig IX. Von
Hessen-Darmdtadt.

Monseigneur,

Monsieur de Swedenborg vient de m'envoier un petit ouvrage imprimé a
Londres et intitulé ,A Theosophic Lucubration on the natur of Influx". Le
celebre Monsr. Hartley en est l'auteur et approuve non seulement les
assertions de Monsr. de Swedenborg, mais les apuie et en parle avec le
plus grand eloge. Je l'ai fait partir par le chariot de postes pour
Pirmasens.

.

A la Haie le 30 Juillet 1771.

De Treuer.

See LM (vol.2): p.754.

Translated in NCL 1948: p.401, as follows:

Monsieur

Monsieur de Swedenborg has just sent me a little work printed
in London and entitled A Theosophic Lucubration on the Nature of
Influx.[*] The celebrated Mons. Hartley is its author, and not
only does he approve of Mons. de Swedenborg's assertions, but he
confirms them and speaks of them with the greatest praise. I
have sent it to Pirmasens by mail coach.

The Hague, July 30, 1771

de Treuer

[*Translated by Mr. Hartley, and published in the early summer of 1769.]

1462 - - - - 1463.11

1462

PRELATE OETINGER TO HARTMANN - EXTRACT

1771 Aug. 1, Murrhard

In Friedrich Christoph Oetingers Leben und Briefe. . .by
K.C.E.Ehmann, Stuttgart 1859: p.765 n.633.
In ANC Library.

Translation in Doc. 2²; pp.1058, 1059. (= Doc.314F)

1463

BEYER'S DEFENCE BEFORE GÖTA COURT OF APPEALS

1771 Aug. 10

In Jönköping, in the archives of the Götha Hof Rätts Handlingar. "Ink:
d.10 Aug. 1771."

Text in Jönköping Documents: pp.811-28.

Mentioned in Berg, vol.4: p.139; Sundelin: pp.101, 105²;
and NCL 1910: p.750, as follows;

1771. Aug. 10. Beyer and Rosén hand in their declarations to the Court of Appeals. Beyer testifies to his own orthodoxy according to ecclesiastical law, and remains convinced that the Swedenborgian doctrines are in full harmony with the Bible, as would be evident if they were to be examined by impartial men of the Church. Rosén points out that the decision as to the orthodoxy of Swedenborg and consequently of the Gothenburg doctors, does not belong to the office of the attorney-general, but to the theological faculties of the universities. The two doctors, therefore, urge that the case should be allowed to rest in the Court of Appeals, until the Universities have been heard from. (B. I :139-141; SUNDELIN, P. 101-105.)

(See below - 1464.12)

1463.11

J.A.DAHLGREN AND AND. LUNDIN TO GÖTA COURT OF APPEALS

1771 Aug. 15, Göteborg

In Jönköping, (as above): Handlingar.
Text in Jönköping Documents: p.843.

PRELATE OETINGER TO HARTMANN - EXTRACT

1771 Aug. 17 Murrhard See above - 1462

In F. C. Oetingers Leben und Briefe. . .by Ehmann, Stuttgart 1859: p.766 n.634.
In ANC Library

Translation in Doc. 2²: p.1059 (=Doc.314F),

"Oetinger receives TCR from Swedenborg" (AA).

SWEDENBORG TO LANDGRAVE LUDWIG IX OF HESSE DARMSTADT

1771 Aug. 24, Amsterdam See above - 1461.13

" below - 1464.14

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv
Ab,.4, Konv.552, Fasc.5, fol.1-136 Swedenborginna 1771/2.

Published in Swedenborg in Deutschland (E.Benz), 1947: pp.321-22, as follows:

Phot.in ANC - some ref. as in 1454.11 (3pp.)

27 Swedenborg an Landgraf Ludwig IX. von Hessen-Darmstadt.

Serenissime Dux Landgraviae,

Gratiosas tuas literas, Serenissime Dux, Pirmassi d. 6. aug. scriptas accepi; animadverto, quod adhuc expectes responsum de statu tilorum, quos ptius super charla epistolae Tuae inclusa nominasti, qvi sunt Mareshal Belisle, de Bombelles, de Kameke et de Madame de Bock. Quid vero michi datum est scire de Stanislao Rege et de Benedicto Papa, prius retuli; quod autem qutvor reliqvos attinet, illos nundum mihi videre contigit. Sunt enim perprocul a me et forte in societatibus, e quibus nequeunt arcessi. Qund non converim illos, est principalis causa, qvia nullam ideam qualitatis illorum possideo, et omnes qvi in Mundum Spiritual en alluat, nomen proprium et baptismatis quod in mundo naturali tulerunt, non retinent, sed illis nomen alid, quod involvit qualitatem mentis eorum, sortinntur, quapropter si aliquem qvoad nomen eius nude appellarem, non agnosceret illud; oblivioni enim traditum est. Omnes cuin qvibus in Mundo spirituali ex cognitione loqvutus sum, de illis ideam qvualitatis illorum habuk, cura affinibus et amicis ex familiaritate et conversatione, cum eruditis ex illorum scriptis, cum Pegibus et Principibus ex illorum gestis et fama. Qvare dum cum aliquo loqvi desidero, cogitabo et proferam ideam qualitatis eius et tum si non prorsus dissitui a me est, vel adest, vel e longinquo loqvor cum illo, nullatenus autem ad solam nominationem personae. Ignosce itaqve Serenissime Dux, quod nequeam mandatis et optatis tuis de qvatuor illis tibi satisfacere, qvod lutentissime facerem, si possibile Praeterea quotidie loqvor cum permultis, atiam in magna dignitate constitutis, praeter quod sciam qvinam et qvales fuerant in mundo. Fortassis inter illos fuerat aliquis et qvatur illis a Te nomfnatis, sed non potuerunt cognosci, qvoniam, ut dictum est, non reminiscuntur nominis sui naturalis, et ego non cognovi illos ex nomine illorum spirituali, quod involvit qvualitatem vitae illorum.

In provincitu abeundi in Angliam sum, ubi Domino favente dvatuor oulscula in lucem seu publicum amitere intendo, quae sunt:

I: De consumatione saeculi et de abominatione desolationis, tunc a Domino per Danielelem et Matthaeum praedicta.

II: Invitatio ad universum orbem Christianum ad Novam Ecclesiam, et ibi plura de Adventu Domini et Hortatio, ut Ipsum digne recipiant.

III. Sapientia Aegyptiaca per Correspondentias enucleata.

Ubi impressa seu typo vulgata sunt, transmittam inde ad Consiliarium legationis priv.' de Treuer exemplaria, ut per illum in manus tuas et quoque in

manus Consiliarii Consistorii Domini Venatoris veniant. Praeterea fidelem Ministrum legationis Consiliarii de Treuer in gratiam fuam commendo. Opto Tibi felicia a Domino Salvatore et Redemptore nostro, et cum omni venerantia permaneo.

Tui, Serenissime Dux Landgraviae
Humillimus servus
Eman: Swedenborg.

Amsterodami die 24. Aug. 1771.

Translation in LM (vol.2): pp.755-56, and NCL 1948: pp.402-3, as follows:

Most Serene Duke Landgrave,

I have received your gracious letter written at Pirmassens, August 6th. I note that you are still awaiting an answer concerning the state of the men whose names you previously gave on a sheet enclosed in your letter, being Marshal Belisle, de Bombelles, de Kameke, and Madame de Bock. What it has been granted me to know concerning King Stanislaus and concerning Pope Benedict, [*] I have previously told, but as concerns the four others, it has not yet chanced me to meet them; for they are far distant from me, and perhaps in societies from which they cannot be fetched. The main reason I did not meet them is that I have no idea of their character, and all who come into the spiritual world do not keep their own and their baptismal name which they had borne in the world, but are given another name which involves the character of their mind. If, therefore, I should call any one merely by his name, he would not recognize that name, this having been given to oblivion. As to all those with whom I have spoken in the spiritual world, I had from knowledge [of them] some idea of their character, speaking with relations and friends, from my familiarity and association with them; with the learned, from their writings; with kings and princes, from their deeds and their fame. Therefore, when I desire to speak with any one, I must know and put forth an idea of his character, and then, if he is not altogether too distant from me, he either becomes present or I speak with him from far off, but never by the mention of the person. Pardon me, therefore, most Serene Duke, that I am unable to satisfy you in your commands and desires respecting these four men, as I would gladly do if it were possible.

Moreover, I speak with a great many every day, even with those stationed in great dignity, without knowing who they were and what their character in the world. Perhaps some one of the four men mentioned by you was among them, but I could not know this, because, as stated, they do not remember their natural name, and I did not know them from their spiritual name, which involves the character of their life.

I am on the point of departing for England, where, the Lord favoring, I intend to give to the light, that is, to publish, four small works, namely:

- I. Concerning the Consummation of the Age, and the Abomination of Desolation predicted by the Lord in Daniel and Matthew.
- II. An Invitation to the New Church, addressed to the whole Christian world; and therein much concerning the Lord's Advent, and an Exhortation that they receive Him worthily.
- III. On the Human Mind.
- IV. Egyptian Hieroglyphics laid bare by correspondences. [†]

When these works are printed, I will forward copies to Legation Counsellor de Treuer, that by him they may come into your hands, and also into the hands of Counsellor of the Consistory Mons. Venator. Furthermore, I commend to your favor the faithful services of Counsellor of the Legation de Treuer. For you I wish happiness from the Lord our Savior and Redeemer, and with all respect, I remain

Most Serene Duke Landgrave,
Your most humble Servant

Amsterdam, Aug. 24, 1771 Eman. Swedenborg

[*See note above, where reason is given to suppose that this is a slip for Clement. (NCL 1948: p.398 footnote 4)]

[†. . .See NCL 1939: p.396, wheree this matter is discussed in detail.]

ROSEN'S DEFERENCE BEFORE GÖTA COURT OF APPEALS

1771 Aug. 28

In Jönköping, in the archives of the Götha Hof Rätt: Handlingar.

Text in Jönköping Documents: pp.829-41.

Mentioned in Berg, vol.4: p.141; Sundelin, p.103;

and NCL 1910: p.750 - see above, 1463,

AUTOGRAPE OF SWEDENBORG IN HOLLAND - IN AN AUTOGRAPE BOOK

1771 Aug. 29, The Hague Phot, in Ph.File 536 = 8 copies + glas
negative
L.III: 1464b

In Utrecht, Holland, in the library of Dr. G.J.Vosmaer,

Doctor of Zoology in the University of Utrecht. Album

Amicorum, Arnout Vosmaer, 1748. 1r Deel,

Transcript:

Vera Christiana Religio
Em: Swedenborg
Domini Jesu Christi Servus.
ob.29 Maart 1772

S' Hage 29. Aug. 1771.

Zie overdit zonderling Mensch The Monthly Review
vol. 59. Von't Jaer 1778. p.365. etc.

Discussed in NCL 1895: p.109, as follows:

Mr. G. Barger, of the Hague, Holland, writes an interesting letter, in which, referring to Mr. Schreck's visit to Holland in search of the missing manuscripts, in which Mr. Barger gave valuable assistance (see *New Church Life*, December, 1890), he tells of another result "which, though not important, is interesting enough."

On page 218 of the issue referred to, a note will be found in which Swedenborg is said to have dined at the Hague on the 29th day of August, 1771, at the house of Mr. Arnout Vosmaer, and that he entered his name in Mr. Vosmaer's album.

The Vosmaers are a Hague family, and, meeting one of the young men in business, Mr. Barger told him of the note, and learned that the album was in possession of an older brother at Utrecht, to whose house Mr. Barger was invited. The visit of the Rev. John Presland, of London, to baptize an infant of Mr. Barger's, was made the occasion, by the latter, of calling on Mr. Vosmaer at Utrecht, in company with Mr. Presland. They found this Mr. Vosmaer to be a Doctor of Zoology at the University of Utrecht, and a direct descendant of the brother of Arnout Vosmaer. Among the family papers are several autograph albums which contain the autographs of famous men of Vosmaer's time, illustrated with portraits and drawings, and his own remarks. The book containing Swedenborg's autograph bears the title on the back "Album Amicorum. Arnold Vosmaer. 1748. 1r Deel." The autograph in question is written in a rather trembling hand (Swedenborg was then eighty-two years old) and is as follows:

Vosmaer added the words enclosed in brackets above. Vera Christiano Religio had only been published about two months.

Translation of a letter to Mr. Gerrit Barger from Prof. G.C.J.Vosmaer:

Dear Mr. Barger:

In answer to your letter of June 24th, I can inform you that Arnout Vosmaer was born at Rotterdam, Oct. 23rd, 1720, and died at The Hague, Jan. 15th, 1799. He was "Councillor of his Serene Highness Prince of Orange-Nassau, and Director of his Museums of Natural History" from 1756-1799 (This cabinet or museum was started in 1756 for the young Prince). A. Vosmaer was a son of Jacob Vosmaer and Susanna van Arckel.

Yours, etc.

Extract from a letter to the Academy Book Room from Mr. Gerrit Barger, dated Jan. 16, 1904: (See ANC Archives, s.v. BARGER,G.)

. . If you refer to N. C. Life, Dec. 1890, you will find an account of the search for documents which I made with the Rev. Schreck in Holland; concerning papers we found in The Hague Library, and of which Mr. Stroh has lately made a fresh copy. There is a reference and full particulars of the cause for document 269; and Mr. A. Vosmaer says in one of his notes on the document of Shearsmith, "Swedenborg did not arrive in London July or August, because S. dined with me 29th of August 1771, and honored my Album with his name."

On this account I made inquiries, knowing a gentleman of that name, and found that the Album is in possession of a Mr. Vosmaer, Doctor of Zoology in Utrecht, and appointed last month to Professor at Leyden University.

When the Rev. John Presland was here . . . May 1895, we made an excursion to Utrecht and looked by appointment at that document. Since then I often desired to have it photographed and at last carried this out. The signature is in an:

Album Amicorum
Arnout Vosmaer

1748 1r Deel

it is 27cm long, 21cm broad (1" = 2 ½ cm.) and 3cm. thick, with red brown leather binding and gilt title. There are two volumes of this shape; of other sizes a few more; full of inscriptions of leading men in that age.

Some time ago I wrote to one of you about this matter and the photographing, but never had an answer. I enclose a small photograph showing the whole.

Swedenborg's inscription on the right-hand page.

Vera Christiana Religio
Em. Swedenborg

Domin. Jesu Chwisti
Servus

and Vosmaer's note:

'S Hage 29 Aug. 1771

and afterwards the note: ob 29 March 1772

See about this Singular Man (homo)
The Monthly Review, vol.59, etc.

On the left page is pasted a photo evidently cut out of Swedenborg's works given to him from Battersby Sculp.

I also send you a full size photo of each page. I have got the negatives of all photos - and now ask your advice, or your wish, about these things. They should be reproduced, and I can have it done here in a similar way as is done with facsimile letters of Lavater. . . .

LANDGRAVE LUDWIG IX OF HESSE DARMSTADT TO SWEDENBORG

1771 Sept. 3, Pirmassens

See above - 1464.11

In Darmstadt, Hessischen Staats-Archiv Hessen-Darmstadt: Hausarchiv
Abt.4, Konv.552, Fasc.5, fol.1-136 Swedenborgiana 1771/2.

Published in Swedenborg in Deutschland (E.Benz), 1947: pp.322-23, as follows:

Phot. in CAN - same ref. as in 1464.11 (4pp.)

28.Landgraf Ludwig IX. Von Hessen-Darmstadt an
Swedenborg.

Copia des Schreibens Ser.mi Landgravii Hochfürstl. Durchl. An Herrn von Schwedenburg, de dato PirmaBens, den 3ten Sept. 1771.

Ich habe aus deBelben anheute an Mich ingeloffenen Zuschrift vom 24ten verwichenen Monats mit Vergnügen ersehen, daB sich der Herr Assesor immner noch Mühe gibt, Meine anfänglich bezeugte und noch jetzo bezeugende Neugierige Lehr Begierde zu stillen und

Mir folglich von dem Zustand in jener Welt derjenigen Personen Nachricht zu geben, welche ich demselben in Meinen beyden vori gen Schreiben nahmhafft gemacht habe. Da aber der Herr Assesor zugleich zu erkennen gogeben, daB ohne einigen Begriff von dieser Personen auf dieser Welt gehabten Eigenschaften zu haben, solche in jener nicht ausfindig gemacht und werden erkannt noch

gesprochen werden können, so habe lch Demselben auf der Beylage soviel davon anmerken wollen, als Mir selbst von ihnen bekannt ist, mit Bitte nunmehrö sich darum zu erkundigen und **wegen des** fünften, der erst vor kurtzem gestorben ist, mir ebenfalls gefällige.

Nachricht zu ertheilen, so bald Er demselben begegnet seyn wird. Es ist Mir zu vermuthen, daB einestheils der Herr Assesor viel leicht selbst, da Ihnen nun die Nation **von jeedem bekannt** ist, an derntheils aber wo dieses nicht möglich seyn solte, durch einen andern Geist, zu dieser Nachricht gelangen können. **Ich wünsche ubri** gens eine glückliche Abreise nach Enirelland, bin derer herausgeben den vier Neuen Werke sowohl als einer bald gefälligen Antwort h ierauf gewärtig, und mit wohlmeynender Achtung

Des Herrn Assessors etc.

Beilage: Kurze Beschreibung derer Character einiger Persoinen, so verstorben.

1. Ware ein redlicher Franzos, ein guter und erfahrener General und Königlicher Etatsministre, der mich durch seine Kriegsdienste so wohl als durch sein Ministerium verdient und der Welt bekannt gemachet hat (Marschall Belisles).

2. Ware gleichfalls ein Franzos, ehemals Hofmeister eines fran zösischen

Prinzen vom Königl. Geblüt, ein guter Soldat, redlicher Mann und Mein guter Freund (Mrs. de Bombelles).

3. Ware eine gebohrne ElsaBerin, eine brave wackere frau, die Mir und Meinen Brüdern viele freundschaft erwiedEn, ohne iibrigens mit ihr jemanden in genauer Bekanntschaft gestanden zu haben, sie ware von einer vornehmen Adelichen Familie in der Provinz ElsaB und sturbe im Jahr 1750 (Frau von Kampke).

4. Ware ein Brandenburgischer Edelmann von guter familie, diene als officier in der Königlich PreuBischen armée als Grenadier hauptmann unter meinem Regiment thate seine Schuldigkeit und bleibe im letztern Krieg in der Bataille bey Piaag (H. v. Bock).

5. Ein Edelmann von der alten HeBischen familie von Schwalbach, ware ein Unterthan Vasal und MilitarBedienter von Mir, ein redicher, mir sehr attachirter Mann, welcher in seinem Leben selbst en oft Geister gesehen, ist erst vor ganz kurzer Zeit verstorben.

The Archive's volts content were destroyed by bombs in WWII. See The New Church Life 1946, p.512; 1947 p.43.

1464.14 - page 2

Translation in LM (vol.2): pp.756-57, and NCL 1948: pp.403-4, as follows:

From the Herr Assessor's letter of the 24th of last month, which reached me today, I have seen with pleasure that he still takes the trouble to satisfy the inquisitive desire to learn, which I originally manifested, and which I manifest now, and to give me news concerning the state in the other world of the persons named in both my previous letters to him. But since the Assessor has also given me to understand that, without some idea concerning the characteristics which these persons had in this world, they could not be found and recognized, nor spoke to in the other world, I have imparted to him on the enclosed sheet as much as is known to me concerning them, with the request that he now inquire about. The matter and, in regard to the fifth person, who died only recently, kindly also to give me news as soon as he has met him. Since the nationality of each person is now made known, I assume that now the Herr Assessor can perhaps himself obtain this information, or, if this should not be possible, can obtain it through another spirit. For the rest, I wish him a happy journey to England. Awaiting the publication of his four new works, as well as a kind and early answer, and with the greatest esteem, the Herr Assessor's, etc.

[Enclosure:] A Short Description of the Character of some Deceased Persons:

1 Was an honest Frenchman, a fine and experienced general and royal minister of state, who, by his war service and also by his ministry, has served me and made himself known to the world (Marshal Belisles).

2. Was likewise a Frenchman, formerly the tutor of a French prince of

royal blood, a fine soldier, an honorable man, and my good friend (Mons. de Bombelles).

3. Was born an Alsatian, a good, honest woman, who has shown me and my brothers much friendship, though for the rest no one came into closer acquaintance with her. She came of a distinguished, noble family **in the Province of** Alsace, and died in the year 1750 (Frau von Kampke[*]).
4. Was a Brandenburg nobleman, of good family; served as officer in the royal Prussian army; as captain of the Grenadiers in my regiment; did his duty and, in the last war, was killed in the battle near Prague (H. v. Bock).
5. A nobleman of the old Hessian family von Schwalbach. Was my subject vassal and military servant. An honorable man, much attached to me, who, during his life, often himself saw spirits. He died only very recently.

[*Frau v. Kampke was the wife of one of Ludwig's privy counsellors. After her death, her spirit appeared to the Landgrave and talked with him (Benz, p.152).]

1464.15

NOTICE OF "TRUE CHRISTIAN RELIGION"

1771, Sept, 7, Stockholm L.III: 1464a (see 1412b)

1 page 4:o

In Almänna Tidningar. "Stycket 57. Stockholm, den 7 Sept, 1771. p.228:
Lärda-Nyheter."

Copy in Royal Library, Stockholm.

Transcript:

Amsterdam. . . . Nu sluteligen har Hr. Assessor Swedenborg förärat Werlden och Kyrkan sit yttersta werk, trykt härst. under påskrift, af: Vera Christiana Religio, continens universam Theologiam novae Ecclesiae, a Dn°. apt Daniele VII. 13.14, & in Apocal. XXI: 1,2 praedictae ; ab Emanuele Swedenborg, Dni Jesu Christi Servo. Det utgör hela 3 Alph. i 4.

Translation by C.L.O.:s

Learned News

Amsterdam. . . .Herr Assessor Swedenborg has now at last honored the world and the Church with his final work, published here under the title of: Vera Christiana Religio, continens universam Theologiam novae Ecclesiae, a Domino apud Daniele VII. 13.14, & in Apocal. XXI: 1,2. praedictae; ab Emanuele Swedenborg, Dni Jesu Christi Servo.
It consists of three entire volumes in 4:o.

(See above - 1455.12)

Swedenborgianism in Gothenburg Consistory.

1771, September 7.

2 pp.Fol.

Stockholm, In the State Archives. Präste Ständets
Enskildte Handlingar vid Riksdagen 1771 och 1772. _N:.
2. /F. 98/ Nr. 143.

Jngafs till Eccles . Dep. d . 7 Sept.1771.

143.

p.1. Consistorii Gothoburgensis Relation til Högwördiga Präste
Ståndet. Wid Riksdagen i Stockholm, som sager sin början,
den 13 Jhnii 1771.

/1--mo Religionens enhet och renhet hatwa i detta Stift, sedan
sidstförflutna Riksdag, Gudi lof warit ostörde bibehollne och
Guds Forsamling med inga nya Kätterier eller Swärmerier oroad
Den så kallade Swedenborgianismen, om hwilcken detta
Consistorium. wid 1769 års Rickedag i Högwördiga PrästeStåndet
had e tilfälle och anledning, at anmäla, och hwilcken
sedermera af Kongl. May--tt blifwit i nåder ogillad, förkastad
och förbuden, har man all anledning hoppas ingen vidare oro
göre. Hela detta Religions mål är eljest, sedan wederbörande
deröfwer hörde blifwit och sine Förklaringar afgifwit, Kongl.
May--tts nådigste afgörande underdånigst öfwerlemnadt.

p.7Götheborg, den 23 Maji,

1771.

O: Ekebon

Er:Lamberg.
Magnus Roempke
M.G.Wallenstråle
Jon. Gothenius
/Arvid Brage.

1465

PRELATE OETINGER TO K.F.HARTMAN - EXTRACT

1771 Sept. 9, Murrhard

See above - 1464

In F. C. Oetingers Leben und Briefe. ..by Ehmman,Stuttgart 1859: pp.766-67 n.63
Copy in ANC Library.

Translation in Doc. 2²: p.1059

(= Doc.314F) .

REV. FRANCIS OKELY'S REFLECTIONS ON BARON SWEDENBORG'S WORKS

1771 Sept. 10, 12

L III: 977a, 1517a

Original owned by the Academy of the New Church, Bryn Athyn, Pa.

L.III:977a states: "Original owned by ANC. Borrowed by
Stroh in 1913. Has not been returned.
Should be among Stroh MSS."

First published by W.H.Benade in New Jerusalem Messenger, 1861: N.Y. Dec. 28th; then in Monthly Observer, 1862, vol.6: p.95.

[Note by AA:] Francis Okely was a Moravian Minister at Northampton, England from 1718 to 1794.

Text as follows:

Letter from Francis Okely, a Moravian minister, to his brother John Okely of Bethlehem, Pennsylvania.

My first knowledge of the Baron was in the year 1767, and I received it in [the] following manner:

At the time I taught Latin et c. to a few select young gentlemen. Being at a loss for some better books with respect to matter than are usually taught in grammar schools, I looked over most of the catalogues printed and published in London. In one of them I met with a book having this extraordinary title: De Coelo et ejus Mirabilibus, et de Inferno, ex auditis et visis; that is, "Concerning Heaven and its Wonders, and concerning Hell, from hearing and seeing." This I bought and read in part. He expresses himself thus at the beginning of the book (which I thus translate out of the original Latin):

"It was given me to be together with the angels, and to converse with them as one man does with another; and withal to see the things which are in the heavens and also those that are in the hells, and this for thirteen years past; [i.e., from the year 1743; for I suppose his manuscript to have been written in that year, though not printed till 1758] and thus now to write them down from objects themselves both seen and heard by me; hoping that thereby ignorance would be enlightened and incredulity dissipated. That such an immediate revelation actually exists at this day is, because it is the very thing that is meant by the coming of the Lord."*

This was to me both equally new and surprising. On further inquiry, after a while I found the author of this piece written in Latin was Baron Swedenborg; and the printer in London, Mr. Lewis of Pater Noster Row.

From his relict, Mrs. Lewis, I was informed of more particulars respecting this extraordinary person, and afterwards, in the year 1771, in September, I had an interview with him at his lodgings in Cold Bath

Fields.

It came about in the following manner:

I was in London at the Provincial Synod that year. When it was over, I called on Mrs. Lewis and her son-in-law, Henry Trapp. They had promised to let

*I show in the sequel that the coming of the Lord is another thing, and in its effect will be infinitely greater.

me see the Baron's book concerning Marriages in Heaven, and I accordingly went to fetch it. No sooner was [I] entered their book-shop, but they told me that had I come a few minutes earlier, I should have seen the Latin Author (so they called him). He was just arrived from Holland, and would be there again on Saturday. (This was Tuesday, September 10, 1771.) I replied that, as glad as I should be to see him, yet could I not hope it, being to return to North[amp]ton to attend my official duty there, that very day. But [I] said, if God should see it needful, either on my own, or on the acc[ount] of any other, for me to see him he could in the interim bring it about notwithstanding. I dined that day at my friend Mr. Edmond's. Just in the midst of dinner time, a note from Mr. Trapp was handed me, whereby I was informed that no sooner had I turned my back but the Latin Author returned; that then they proposed an interview with me, which at first he declined; but on a further explanation of my character, he accepted it, and appointed 4 o'clock in the afternoon of the same day. I went then, and was courteous[ly] introduced by him to his lodgings, up on[e] pair of stairs, and spent at least two hours with him, at first in English and Latin, but last and for the most part in German, that being the most fluent language to him.

To relate the whole conversation would be too difficult a task now. Let this suffice at present. He had just published the book entitled True Christian Religion, then lying before him; and pointed to several passages in it, asking my thoughts about them. He told me that he had had several interviews with C. Zinzendorff in the world of spirits, who was as erroneous and peremptory about faith without love as ever was Luther at his first arrival there. He expressed no very good opinion of the Brethren; and is equally averse to the Quakers. I told him a little of my own experience, and particularly of our Savior's manifestation of Himself to me as the wounded Lamb of God, etc., etc., in a divine dream, in the year 1751. Which he congratulated me upon; and assured me that he had appeared to him likewise; and told him he should, by writing, because his speech was faltering, be his messenger and servant; and that he was every day of his life in the spiritual world and more conversant with it than in this. His eyes were bleared with much writing; but he was very composed in his countenance and whole demeanor. But there is no denying that, in the year 1743, when he first was (as he said) introduced into the spiritual world, he was, for a while, insane. He then lived with Or. Brockmore (a gentleman well known) in Salisbury Court. As Mr. J. Wesley has published an account of this in his Arminian Magazin for Jan., 1781: pages 46-49, I refer you to it. There is little doubt but you will meet with it among some of the now numerous Methodists on your side of the water. As I rather suspect J. W.'s narratives, they being always warped to his own inclination, I inquired since of Mr. Brockmore concerning it, and have found all the main lines of it truth. But to proceed.

After the interview above mentioned, I bought the Vera Religio Christiana, a large quarto of 541 pages, [*] and, at the Baron's earnest request, read it carefully over in the original Latin. I took with me a paper, and on one side carefully wrote down what I approved of, and on the

other what I was obliged to disapprove. Afterwards I sent him a full written sheet of the latter, begging his friendly explication. But if he received the letter (which I took great care

[*Note by AA: Compare note in ANC copy 3 of TCR (Sw195/L1771) on 1st flyleaf.]

should be handed to him), he either would not, or, on account of his last illness could not answer it. This went to him about Jan., 1772, and he died after a long confinement to his bed, Sunday, March 29th, of the same year.

Now I will tell you my private opinion of this author. I can neither receive nor reject him or his writings without discrimination. The most exception[able] to me is as follows:

1. Marriages in heaven are contrary to our Savior's express word.
2. A resurrection of the body absolutely denied.
3. The last judgment and personal coming of our Savior, as a literal truth, flatly denied.
4. The Doctrine of Correspondences, as expressed by him, renders the Scripture uncertain in its plain and literal sense.
5. Our Savior, says he, has no human soul, the Godhead being in lieu of it.
6. He never can come again (according to Acts I,II; Chap.III.20; Heb.IX.28) but instead of this we are to have Swedenborg and his Writings. Thus, in reality, he would be more Christ's vicar on earth than the Pope.
7. He is very wrong about the death of Jesus as an atonement for sin, and as he is our righteousness.
8. His Writings are too prolix and puzzling to simple souls.
9. His ideas of a now glorified Humanity destroy its present reality as a human person.
10. His notion of the one Person of Jesus absolutely sets aside the Father and the H[oly] Spirit, as the Scriptures of the N[ew] T[estament] express it; viz., as a mystery revealed to the children of God.
11. That Adam and Eve were not the first man and women and two individuals; but a representation of the most ancient church.
12. That this world will never cease; and that there is no angel in heaven or devil in hell, but what were once inhabitants of this world, in the flesh.
13. That there is no sin inherited from Adam.
14. The Persons in the Deity so effectually denied, that the Father, Son and Spirit are only different modifications of the same Person. This is irreconcilable with [John] XIV 16,17; XVII. 3; XX. 15; 2 Cor. XIII. [14];

1 Peter I.2, 3; Gal. I. i; Eph. I. 2,3,17; chap. II. 18; III. 14,15; TV. 6; V. 20; VI. 2 3; Col. II. 2; 1 Thess. I. 1; Heb. I. 8 &c; James I. 27; 1 John I. 3; II. 1 22; V. 7; 2 John III. 9; Jude 1. Where, under the name of the Father, the name of the Son or Word, and the name of the H[oly] Ghost, certainly a Divine Reality, more than any merely modal difference in the same Person, must necessarily be meant. The Father, the Son and the Spirit are an undivided Trinity, so that One is not without the other, one cannot subsist without the other, and yet all three are together but one God. And so was man the image and likeness of God at his first creation (Gen. I. 26,27) an undivided male, female and birth, and yet but one man, By the restoration of this broken and divided image, gradually brought about by the Fall - Gen. II. 18, compared with chapter I.25,27 - one can alone understand this great mystery of God and of the Father and of Christ.

With respect to an objection some may urge against the discrimination I make between the good and bad, the right and the wrong of Swedenborg, asserting that from the nature of his pretensions he must be either totally rejected or totally received, I answer:

1. That it is a false, vulgar notion that an entrance into [the] spiritual world, out of the body, or the state of it with the angels, gives a kind of immediate omniscience. It is no such thing. He chargeth even his angels with folly. Knowledge is no doubt gradual and progressive there as well as here; and Swedenborg himself allows it. Why may he therefore not, though innocently, be mistaken in many things? - Were I to come to Bethl[eh]em for one or more days, and to return to Europe, might I not from hearing and seeing give such a description of the place, &c. &c. belonging to it, that you afterwards on perusal of it might justly say: I wish my dear brother had let me inform him better of this and that, before he committed it to lasting black and white? This may have been precisely the case with Swedenborg too. And with regard to his supposed mission, the most extraordinary in its claims of any yet since our Savior himself, why may not a degree of ignorance and self-love in him have intermixed with it? For I own I cannot cut the Gordian knot as some do, by declaring him a downright madman, and all he writes the reveries of mere insanity. Certainly there is much sober sense and a great fund of literature visible in his Writings, as well as there was in his person, when I had the above interview with him for more than two hours, viz., September 10th, 1771] and again, Thursday the 12th, 1771, for nearly the same time.

2. Why may we not suppose, as some suppose of Mahometanism (which, however, I do not compare Swedenborg[ian]ism to, but only in this one point of view), that it took its rise from the bad state of Christianity at the time. Why, I say, may we not suppose that the bad state of Christianity, at this present day, did not in general require some such thing; which, therefore, may be so far good as a partial remedy, and perhaps a preparative to the real coming of the still existing Man Christ Jesus, the second time in Person, and not by Swedenborg, a man now deceased and a large quantity of his books written and printed by him; which, for the most part, are unintelligible to the greatest number of Christians; and which few have either inclination or leisure, if they have capacity, to read them over. Curiosity is too weak an incentive. I freely own, that if I had no other, it would be to me an insurmountable objection that he asserts (Vol. 2, no 779, p.411 of the True Christian Religion) that we must be contented with Swedenborg and his Writings instead of the Personal Appearance of the same Jesus who was taken up into heaven Acts I. 11; III. 20,21. I can call no man on earth but the God-Man, Father, Rabbi and Master (Matthew XXIII. 8-10).

My dear brother! I have artlessly, and without much premeditation taken at the time, told you now my thoughts about B[aron] S[wedenbor]g. I know several who are his disciples, whom I esteem on other accounts; but I believe and am sure it will be found, that no modern sect or church, no head or heads of them, can supply the place of Jesus himself; so necessary is He to the restoration of pure and primitive Christianity. He must come himself at the right day and hour, known only to the Father, but probably now to the Son likewise. This seems to me plainly predicted (Rev. XII. throughout). Oh, that I could show you all my heart's meditation on this important subject! But, &c. (He here gives his own very particular thoughts respecting our blessed Savior's Second Coming; then proceeds):*

You see, then, that I must leave Swedenborg and his followers where I found

*This is an interpolation by the transcriber.

them, rejoicing in all their good, and wishing that the Second Advent of our Lord Jesus may burn up all their evil or stubble, with that of all other divided denominations.

I will now interrogate you in my turn. What do you think of Elhanan Winchester? I have read some things of his which I take to have been well meant and very true. The ultimate triumph of Love, though it be not until after the ages of ages, is a truth very agreeable to my heart; though I should not, for weighty reasons, choose to preach it publicly, as matters now stand in Christendom, neither would I myself postpone my own salvation here, much less give occasion to others so to do, on account of ultimate restitution.

Matthew V. 26, with Chap. XXV. 41 [and] Rev. XX. 10,15, are true sayings of God and of all other the most awful consideration. As the principal of St. Edmond's Hall in Oxford (a dear man, now, since March last, with God) sent me a sermon preached before the University of-Oxford by his vice-principal, a good man, I was under a necessity of writing my sentiments on this subject in a letter of several sheets. It proved highly acceptable to him and all others who have seen it. Therein I endeavor to walk in the safe middle way, between modern infidelity of every degree and a spirit of real farther reformation among the children of God. But this and many other things printed, written and verbal, could be properly communicated only in presence, should we ever see each other's faces again in the flesh, after almost half a century's absence &c.

[Here follows an extract from John Wesley's Journal regarding Swedenborg:]

Horace says of a gentleman at Argos, in all other respects a sensible man:

Qui se credebat miros audire tragædos
In vacus lætus sessor, plausorque theatro.

Thus Englished: Who, sitting in the theatre alone Fancied he wonderful tragedians heard Acting their parts; and, all enrapt with joy, Bestowed his plaudits as on fact itself.

How far applicable I dare not say, but insanity is of different species, and wonderful in its operations.

Something a little curious: I visited Mr. Law Sunday and Monday, [the] 21st and 22nd of September, 1760. .

In September remain days	8		
October	31		
		November	30
December	31		
Jan., 1761	31		
February	28		
March	31		
April 9, when he departed	9		

I visited Baron Swedenborg Tuesday, September 10th, and Thursday, the 12th, 1771, eleven years afterwards.

In September remain days	18
October	31
November	30
December	31
Jan., 1772	31
Feb., being Leap Year	29
Mar. 29 th , when he died	29

Thus [elapsed] 28 weeks and three days from the day I took leave of each of these extraordinary men until their departure, or half a year, a fortnight and three days.

Mr. Law died, aged 75, and B[aron] Swedenborg, 84. Thus S[wedenbor]g departed eleven years after Law, and I visited S[wedenbor]g eleven days in the same month later than Law. All this may be of no manner of importance, yet is it curious.

1465.11 - page 6

In 1925, Dr. A. Acton made inquiries through Mr. J. S. Pryke of Northampton, England, as to whether Mr. Okely's correspondence is still preserved, and especially what has become of his books. The following extracts from his correspondence with Mr. Pryke show the results of these inquiries. See Swedenborgiana Letter File, s.v. Okely where the complete correspondence is filed:

Rev. A. Acton to Mr. J. S. Pryke, Duston, Northampton, Aug. 19. 1925:

"On Sept. 10 and 12, 1771, the Rev. Francis Okely, Minister of the Unitas Fratrum in Northampton, had 2 hours' interviews with Swedenborg, which he describe in a letter to a fellow minister in America, a copy of which is in our Library. In that letter, he states that he bought the True Christian Religion immediately after his interview with Swedenborg, and makes no mention of Swedenborg in connection with this purchase. In a Latin copy of the original edition of the True Christian Religion contained in our Library, however, I find on the fly-leaf the following note: "The following was written by Emanuel Swedenborg in a copy of the Theology given by him to Mr. F. Okely, 10 September, 1771"; then follow 2 Latin paragraphs and the quotation continues: "(Mr. Okely says) 'This [The Consummation of the Age] I think he told me he was about to publish soon - at the same time he gave me the following printed handbill in Latin'." Then follows the Pro Memoria against Ernesti, a copy of which is bound in the volume.

"My purpose in writing to you is to ask whether you can find out where

there are obtainable any papers or published correspondence by Mr. Okely which would throw light on the apparent contradiction contained in what I have quoted above.

"In 1775, Okely published at Northampton a work entitled Dawnings of the Everlasting Gospel Light: Gleanings out of a Private Heart's Epistolary Correspondence, etc. In the same year he published A Seasonable and Salutary Word. Neither of these works, except perhaps the first (if it contains letters, which is doubtful) gives much promise of affording material bearing on the question, but it has occurred to me that you might be able to ascertain - perhaps from the Northampton Society of Antiquaries - whether Mr. Okely's correspondence is still preserved. And especially what has become of his books. It may be that they are in the library of his church at Northampton; or if not there now, that there is in their catalogue an entry of the True Christian Religion."

Mr. James S. Pryke to Rev. A. Acton, D . 16, 1925:

"On receipt of your letter I consulted the Public Librarian of Northampton, who told me that although several volumes of Okely's Sermons were in the Library, no personal records were available. I then got into touch with a local Historian with much the same result, excepting that he advised me to write to the Moravian Minister at Woodford Halse in this County, who he thought might have some documents. This gentleman in turn referred me to the Moravian Church House at 32 Fetter Lane, London, E.C.4. The Treasurer replied to the effect that no Diary, Memoirs, or body of correspondence of the late F. Okely was known to them there. He added. . . [their] Church records that Mr. Okely preached there on the 1th Sept., 1771, and presumably his interview with Swedenborg. . . took place in London."

REV. THOMAS HARTLEY'S TESTIMONY ON SWEDENBORG

1771

Reprinted in Doc. 2 : p.500 seq., (= Doc.259) from the Preface to his English translation of On the Intercourse between the Soul and the Body, London 1770.

See the article on Thomas Hartley in NCL 1895: p.151 seq., as follows:

DURING Swedenborg's absence from England, in the year 1770, Hartley undertook the translation into English, of the little work *De Commercio Animæ et Corporis*, which had been published by Swedenborg at London, the preceding year. This first English edition was published at London, 1770, in a beautiful quarto and with the unfortunate and cumbersome title: *A Theosophic Lucubration on the Nature of Influx, as it respects the Communication and Operation of the Soul and the Body*. To this treatise Hartley prefixed a very useful and interesting preface, to which is added a translation of Swedenborg's letter to Hartley, containing his autobiography. One person, at least, is known to have been led into the faith of the New Church by means of this publication—Mr. Richard Houston, of Liverpool, who, in the Divine Providence, became the medium of introducing the Doctrines to the Rev. John Clowes, of Manchester.

In the summer of 1771, Swedenborg arrived again in London on the foreign journey which proved to be his last in this world, and Thomas Hartley enjoyed again the high privilege of frequent and intimate personal intercourse with the aged Revelator of the New Jerusalem. It is said that Hartley visited him, during this period, not less than twenty times in all, spending, usually, about two hours each time in his company. The conversation was always carried on in the Latin tongue.

Hartley's last visit is said to have taken about three weeks before Swedenborg's death, and is thus described by himself in a letter to the Rev. John Clowes:

"I saw him in the beginning of his last illness, and asked him if he was comforted with the society of angels, as before, and he answered that he was. I returned home, . . . and heard soon after that he was near his departure, and that he had expressed his desire to see me, but as some hindrances to the visit happened at that time, I did not embrace the opportunity, which I should have done, for those hindrances might have been surmounted. My neglect on this occasion appears to me without excuse, and lies very heavy on my mind to this day." (*Documents*, Vol:I, p. 515).

The affectionate solicitude for his friend's welfare, which Mr. Hartley showed in his first letter to Swedenborg, appears again in the following letter to Mr. Richard Shearsmith, written shortly after Swedenborg was attacked by his last illness:

"FEBRUARY, 1772.

"SIR

"As I have not heard lately from the Doctor [Messiter] I am impatient for information concerning the state of my honored friend, Mr. Swedenborg, and shall take it as a particular favor if You will be so kind as to inform me how it is Title him as to his bodily health; if he sits up and is cheerful; if he is in a way of recovering his strength, and in general how affected by his disorder, for his valuable life and health is a matter of great consequence. I am well satisfied that nothing is wanting on your part, and on that of your good wife, to whom I send my respectful remembrance, and beg the continuance of your kind care and offices to the worthy gentleman, to whom I desire you will present my most affectionate respects and humble service.

" I am sorry that my affairs will for some time hinder me from coming to London, but I have the comfort to know that the two gentlemen of his and my acquaintance that were with me at your house [Dr. Messiter and Hampe] will do everything necessary for him in their power. You may mention or show this letter to either of the gentlemen before mentioned, as well as to Mr. Swedenborg, together with my compliments to them.

"I sincerely wish this may find you and Mrs. Shearsmith well in all respects, and I am, sir,

"Your true friend,

"THOMAS HARTLEY

On February 21st Mr. Hartley wrote a second letter to Mr. Shearsmith acknowledging the reply to his first letter, and expressing, further, his gratitude to Shearsmith for the tender care with which his aged friend was treated. Both of these letters have been recently discovered, and were published in the *New Church Magazine* (London), 1885, pp. 387, 388..

Swedenborg departed from this life on the twenty-ninth day of March, 1772. It is stated, by one authority, that Hartlev was present at the burial, but other authorities deny this. Be this as it may, it certain that Mr. Hartley's love of the Doctrines of New Church was not in any manner limited by his love of Swedenborg's personality. We find that he published, in the following year, a tract entitled *The Cause of the Petitioners Examined* (reprinted at London, 1791, under the title, *The Doctrine of a Trinity in the Divine Nature Defended*). This little work was called forth an application to Parliament by a society of freethinkers, who appealed for relief from subscribing the "thirty-nine articles" of the Church of England, and especially the dogma of the Trinity. Thomas Hartley used this opportunity to defend the Doctrine a Trinity in the Godhead by explaining at the same time the *true* nature of this Trinity as revealed in Doctrines of the New Church. He avoided here mention of Swedenborg, as he labored under the fallacious hope that the National Church would gradually and unconsciously become reformed by the permeating influences of the New Heaven operating upon the whole Christian Church. He himself continued a member of the recognized clergy of the Established Church in spite of his radical divergence from its dogmas, assigning as one of his reasons for

his conduct the negative fact that Swedenborg had not directly advised him to the contrary.

The next appearance of Thomas Hartley in the annals of the New Church was in the year 1778, when the first English edition of *Heavens and Hell* was published at London. The translation of this work had been begun by Mr. William Cookworthy, but was revised and continued by Mr. Hartley, who also composed for it an extended preface, which has been much admired in the New Church. The translation of edition left much to be desired, and was, in many aspects, a paraphrase rather than a translation of original. Nevertheless, it remained for thirty-eight years the only English version of this important work, and had the blessed effect of leading many, very many minds to the knowledge of the Heavenly Doctrine the New Jerusalem.

In the year 1779 Mr. Hartley became acquainted with Rev. John Clowes, by means of their mutual friend, Mr. Houghton, of Liverpool. Mr. Clowes was at this time occupied with the translation of *The True Christ Religion* into English, and secured for his well-known preface to this version an elaborate account by Hartley, of the character and Divine Mission of the author, Emanuel Swedenborg.

Hartley met John Clowes once only, when the latter propounded to his elder friend the puzzling question, how far he could conscientiously remain a clergyman of a National Church, the dogmas of which were so totally at variance with the New Doctrines which both of them had accepted. Hartley is then reported to have urged warmly upon the questioner the duty - as he saw it - of remaining in the line of usefulness which Providence had marked for him, insisting that

"By meekly enduring the cross that would be put upon his inclinations and opinions, in the course of his clerical career, his own purification and consequent usefulness as a pastor would be more certainly promoted than by the excitement of a self sought martyrdom, with its insidious sense of merit." - *Life of Clowes*, by Theodore Compton, p.25.

NCL 1895: p.151 seq. (cont'd)

This answer, though no doubt conscientious, according to the light Mr. Hartley presents a grievously narrow sense of duty, and confirmed Mr. Clowes in a century, by his example, has retarded the true growth of the New Church. We must see that the question of the separate establishment of a New Church had not, at that time, been investigated by the few receivers of the Doctrines.

On his various visits to London, Hartley became acquainted, gradually, with others such as Benedict Chastanier, Peter Provo, and Charles Frederic Nordenskjöld, to whom he communicated many interesting facts about his intercourse with Emanuel Swedenborg. Many of these have been preserved for the use of posterity. When the first association of Newchurch was formed in London in the year 1783, Thomas Hartley was nearing the end of his earthly life, in a weak state, physically. Yet his zeal for the promulgation of the Heavenly Doctrines was not diminished to the end, as appears from the following letter to Peter Provo, written in the last year of his life:

"EAST MALLING, February 11th, 1784.

"Dear Sir:

"I am favored with yours of the last post, and have to acquaint you of my answer some time ago by the Rev. Mr. Clowes of the laudable zeal shown at this time by many for promoting the knowledge of the writings of the honorable and highly enlightened Emanuel Swedenborg, and in my answer to his letter I expressed the great satisfaction I felt on your account, and my best wishes of success to so useful and important an undertaking. I have your writings that so clearly illustrate the Holy Scripture, and, consequently, that they are effectually to enlighten the understanding and mend the heart and life. It is my wish that I cannot join in your endeavors to give further help, in forwarding so salutary a cause. I should think the remaining part of my life well employed in such a concurrence with you as mentioned to you some time ago, my infirm state of health, together with frequent nervous disorder in the head, stomach, and bowels, in far-advanced years, unfit me for anything that requires close application of mind. and through this cause, joined with the severity of the weather, I find the writing, even of this letter, rather too much for me. You will excuse my not being more particular in this answer to your last.

"As to the intended translation of the other pieces of Emanuel Swedenborg's works, I doubt not their meeting with the like good success that has attended the former translations. May the good LORD prosper the pious endeavors of all that may be engaged in, and of all that are now laboring for the propagation of this Truth.

"Please commend my good respects to Mr. Chastanier, and accept the same yourself, from, Sir,

" Your friend and servant,

'THOMAS HARTLEY'

(Published for the first time in *The New Church Magazine*, 1885, p.389.)

Thomas Hartley was removed from the natural life on December 10th, 1784. This is noted in the following passage in the Diary of his friend, Mr. Samuel Scofield:

distinguished member of the Quakers:

"*Twelfth month 20, 1784.* – This day I was informed of the decease of my dear Thomas Hartley, who departed this life on the 10th instant. I had been personally acquainted with him for more than nine years. We were very dissimilar in our natural dispositions respecting various points; in others we were firmly united, our union being more in spirit than the letter, the inward than the outward. He was a man of unaffected sincerity, and exquisite sensibility, deeply suffering under a sense of his own deprivations and of the depravity of fallen nature in general; following a crucified Savior in all things according to his measure. There is abundant cause for a comfortable hope that he will be at rest in his labors, 'where the wicked cease from troubling and the weary are at rest.'" (*Documents, Vol. 1, p. 600*).

Thus ends the story of the earthly life of this early disciple of the LORD in heaven. His love of the Divine Truth was great and his faith strong, even though not without many obscurities (and who dare boast of such freedom?), and his services to the infirm were many and important. He too, we have no doubt, has gone to join the saints of the heaven and again to grasp the hand of his heart's friend, Emanuel Swedenborg. Well may we honor his memory!

REVIEW OF "TRUE CHRISTIAN RELIGION"

1771 Sept. 19, Stockholm

Phot. in Ph.File 537 = 2 pp 8:o
referred to in Hyde n.547
 See above - 1455.12, 1465.15

In Postillionen, Med Bihang til Dagligt Allehanda eller Berättelser om Märkwärldiga och til större delen nyligen timade Händelser; jamte andra Handlingar. Stockholm, Tryckt i Kongl Finska Boktryckeriet, hos Joh Arvid Carlbohm År 1771. På J.C.Holmbergs bekostnad. "N:o 92. Stockholm, den 19 Sept. 1771" pp.361-62.
 Copy in Stockholm, in the Royal Library.

Transcript:

[p.361:] Berättelse om Herr Assessor Swedenborgs nya Theologie och dess Syner.

Utom det Herr Assessor Swedenborg i förledne Maji månad utgaf i Amsterdam en Samling af några Berättelser, som rörde dess föregifna omgånge med Andarna, på 3 Ark i stor 4, har han åter nyligen därstädes ifrån Trycket låtit utgå et stort Werk af 3 Alphabet i regal 4, som förer denna Titel: Vera Christiana Religio, continens universam Theologiam novae Ecclesiae a Domino apud Danielelem Cap. VII. 13, 14. & in Apocalypsi Cap. XXI. 1, 2. praedictae, ab Emanuele Swedenborg, Domini Jesu Christe Servo. Man måste förundra sig öfwer, at en Man, som wil passera för fornuftig och lärd, wil debitera sådant som detta är för sanningar. Här läser man liksom et System af hela Theologien, i hans inbillade Ande-Rike; men i sjelfwa werket en Samling af de orimligaste meningar, som knapt någonsin förut så dristigt vågat utgifwas för werlden. - - Den Index Memorabilium, som finnes s. 516 och följ. gifwer en kort anwising på de Syner, som han haft i Andarnas Rike, och man hållre må kalla Swedenborgska Drömmar.

p.362: Sådana finner man där öfweralt. Hwem ken läsa utan löje s.478. följ. Memorandum, som hen sjelf det kallar: "Postquam finitum est hoc opus, convocavit Dominus duodecim suos discipulos, qui ipsum in mundo seqvuti sunt; & post diem emisit omnes in universum mundum spiritualem, ad praedicandum evangelium, quod Dn. Deus Jesus Christus regret, cujus regnum erit in secula seculorum - - - hoc factum est mense Junio, die 19 Anno 1770. Hoc intellectum est per haec Domini verba: Mitte angelos suos & congregabunt elector - - - Matth. XXIV. 31: och sedan en kort Beskrifning på hans andel. Rike, hwaruti Människorna äfwen så tale, gå, stå, sitta och handle, som här på jorden, och hwarest äfwen finnas Länder och Städer, Hus och Pallats, Trägård ar och Siöar. Han berättar s.480. at han dageligen umgås i detta Rike, och talar med alla slags folk på jorden i

Europa, Asia och Africa; samt at hwars och ens tilstånd där är afpassadt efter den mån, som kan känner och ärar Gud och Frälsaren. Den som kommit så wide, han är i himmelen; men den som ännu icke fattat detta, är under Himmelen, får dock njuta någon underwisning til godo. Antager han den, så kommer hen i Himmelen; men wil han ej antaga den, så blifwer han nedstött i Helfwetet. Hwad Herr Swedenborg sedan berättar om Luther, Calvin och flera, huru de lefwa I Andatnas Rike, är likadant och så dåraktigt som det öfriga, huru ej annat kan, än hålla honom för en Visionaire.

1457-----1468

1467

PRELATE OETINGER TO K.F.HARTMANN- EXTRACT

1771 Sept. 19, Murrhard See above - 1464, 1465

In F.C.Oetingers Leben und Briefe. . . by Ehmann. Stuttgart 1859:
pp.767-68, n.636.

Copy in ANC Library.

Translation in Doc.2²: p.1060 (=Doc.314).

1467.11

MINUTES OF THE GOTHENBURG CONSISTORY

1771 Sept, 25

In Göteborg, Domkapitlets arkiver: Consistorii Pleni **Protocoller**
1771-721 p.95 §.15.

Extract in Jönköping, Gotha Hof Rätt archives: Handlingar.

Text in Jönköping Documents: p.690

1468

SWEDENBORG AND THE SWEDISH CHURCH IN LONDON

1771 Sept.-Dec.

In Anteckningar rörande Svenska Kyrkan i London by G.W.Carlson,

Stockholm 1852: p.170.

Copy in ANC Library - S2/C19.

Mentioned in Annals of the New Church (C.T.O.): p.100

Note: This particular reference is not in

Hultkrantz's The Mortal Remains of E.S.

1468.11---1468.12

1468.11

DR. BEYER'S ANSWER TO GOTHENIUS

1771 Oct. 2

In Göteborg, Domkapitlets Arkiver: Consistorii Pleni Protocoller
1771-72: p.99 §.18.

Extract in Jönköping, Götha Hof Rätt archives: Handlingar.

Text in Jönköping Documents: pp.692-94.

1468.12

MINUTES OF THE GOTHENBURG CONSISTORY

1771 Oct. 2

In Göteborg and Jönköping - as above.

Text = ditto.

SWEDENBORGIANISM BEFORE UPSALA CONSISTORY

1771 Oct. 9, Upsala 1 page fol.

In Upsala, in the Provincial Archives: Upsala Consistorii
Protocoller, 1771, A.I. 63: p.693 - 5.

See Sundelin, pp.106-7. Mentioned in NCL 1910:

p.750-51.

Transcript:

[p.688:]

År 1771. d. 9. Octob. Consistorium Ecclesiasticum
Extraordinarium, närwarande DomProbsten Doct. L. Hydren,
och Professorerne Amnell och Kinmark.

[p.693:] §.5. Professoren Kinmark anmälte ad protocollum, att han, **enligt**
protocollet d. 12. sistl. Junii, för sin del, nu igenomse dt den
iffrån Kongl. Majt. då ankomna Lectorens i Götheborg, Mag-r Beyers
därsammastädes af trycket utgifna predikoförsök, och öfwerlemnade
til nu warande Rector Magnificus, Professoren Amnell, att af honom
nu först warda igenomse dd. innan de till DomProbsten Doctor Hydren
lemnade warda.

§.6.

1469.11

J. WINCKLIG TO GÖTHA HOF RÄTT

1771 Oct. 11

In Jönköping, in the archives of the Götha Hof Ratt: Handlingar.

Text in Jönköping Documents: p.842.

CONTEMPORARY REFERENCE TO "SWEDENBORG'S WHALE"

1771 Oct. 14, Stockholm

1 page 4:o

In Almänna Tidningar, Stycket 66, Stockholm, den 14 Octob. 1771:
pp. 263-64.

See above - 180, 197 (Om Wattnens Högd); Scient. and Phil.

Treatises, Pt.I, fasc.1: pp.45-46; W.Lilljeborg's

Af de inom Skandinavien anträffade Hvalartade Däggdjur

"Den Svedenborgska Hvalen" p.60 seq. (In ANC Lib. = 569)

L6210

Transcript:Mineralogie

Då Kgl. Wetenskaps Societeten i Göttingen, den 6 Jul. nästl. hölt
almän Sammankomst, upläste Hr Professor Johan Beckman en afhandling:
De reductione rerum fossilium sive petrefactarum ad genera naturalia
prototyporum. . . . [follows a review of same:]. . . .Ibland
alla angifna Ornitholither är ingen som icke är twifwelsmål
underkastad - - Det af Swedenborg af bildade benrangel af et fyrfota
djur på en wid Glucksbrunn funnen Skiffer, är sannolikt en Phoca.
- - De fläste Ichthyolither äro sa okänlige, at man icke en gång kan
upgifwa wid dem någon ordning och deras arter kunna icke beståmmas.

Translation in part by C.L.O., as follows:

Mineralogy

The Royal Academy of Sciences of Göttingen held their general
meeting on the 6th of last July, when Herr Prof. Johan Beckman read a
paper: De reductione rerum fossilium sive petrefactarum ad genera
naturalia prototyporum. [follows a review of same:]

[He stated that] among all known Ornitholites, there is not a single
specimen altogether unquestionable. - - The skeleton of a quadruped,
depicted by Swedenborg, originating in a slate found at Glücksbrunn,
is probably a Phoca. . . .

See NP 1930: p. 192 or

Swedenborg and his Scientific Reviewers, B.A. 1947:

p.184.

1469.13---1469.14

1469.13

MINUTES OF THE GOTHENBURG CONSISTORY

1771 Oct. 30

In Göteborg, Domkapitlets Arkiver: Consistorii Pleni Protocoller
1771-72: pp.120-22 § 14.

Extract in Jönköping, Götha Höf Rätt Archives: Handlingar.

Text in Jönköping Documents: p.695,

1469.14

DOCTOR BEYER TO GÖTA COURT OF APPEALS

1771 Nov. 25

In Jönköping, Götha Höf Rätt archives: Handlingar. Received No. 25, read
in Consistory Dec. 5.

Sent to Attorney General Dec. 17 (Jön. Docs. p.781).

Text in Jönköping Documents: pp.686-89.

1470-----1470.11

1470

JOHN WESLEY ON SWEDENBORG

1771 Dec. 8

In Extracts from his [Wesley's] Journals, Part XVI: p.49 See Doc. 2²:
p.1213.

Text in Weslev's Views of Baron Swedenborg and his Writings by S. D. S.
Pontiac, 1848. (In ANC Lib. = S2 vol.16 no.f)

See Remarks. . .concerning the Writings of Emanuel Swedenborg by Samuel
Worcester, Boston 1832.. (ANC Lib. = S2 vol.39 no.h)

1470.11

MINUTES OF THE SKARA CONSISTORY RE SVEN SCHMIDT

1771 Dec. 11

In Skara, Domkapitalet Archives: Consistorii Protocol. § 2.

Copy in Jönköping, Götha Hof Rätt archives: Handlingar.

Text in Jönköping Documents: pp. 577, 717.

Mentioned in Sundelin: p.139.

1471-----1471.11

1471

MINUTES OF GOTHENBURG CONSISTORY

1771 Dec. 11, Göteborg

1 page

In Göteborg, Domkapitlets Arkiver: Consistorii Pleni Protocoller: p.140
§.2. (För År 1771-72.) - Draft Minutes.

Transcript:

2- Såsom expedieradt exhiberades Kongl Maj-ts och Riksens Höglofl Götha HofRatts skrifwelse af d 25.

Now. nästl som den 5 dennes med påsten ankom, deruti Lect. H- Doct. Gabriel An. Beyers til Högbemälte HofRatts ingifne beswär emot Const-ii beslut, under d 30 Octob. nästl. ngående dess privat Collegium för Gymnas-ii ungdomen i Graekiskan Språket, därtill nya Testamentet blifwit nyttjat, Öfwersändas, med anmodan at Consistorium wille samma beswär med Rector Gymnasii H-r Lectorn, Mag-r Gothenius communicera, mot bewis, at deröfwer sin forklaring til Consistorium inom 3-ne weckor från insändigandet ingifwa. Tillika anmodas Cons-m at samma bewis til Kongl. HofRätten med nästa päst insända, samt sedermera de communicerade handlingarne, jämte wälbemte Rectors förklaring och egne påminnelser skyndesamligen

Til ödmukaste fölge häraf hafwa bemelte beswärs handlingar blifwit med Hr Lectorn Mag-r Gotheniue, den 5 dennes communicerade, mot bewis, som den 6 eller dagen derefter blifwit til Höglofl Kongl HofRätten med påsten afsändt.

3-

1471.11

JOHAN ROSIR TO GÖTA COURT OF APPEALS

1771 Dec. 12, Stockholm

L. III: 1402

3 pp. folio

In Jönköping, in the archives of the Götha Hof Rätt: Handlingar .

Test in Jonköping Documents: pp.660-61.

MINUTES OF THE GÖTA COURT OF APPEALS

1771 Dec. 17, Jonköping

1 page folio

In Jönköping, in the archives of the Götha Hof Rätt: Civil
Protocoll För Octobr: Novembr: och Decembr: Månader:

Transcript:

Den 17 December 1771. Tisdag
närwarande.

p.1456; Herrar HofRattsRåd AdelCrantz, Sanderschiöld, Ebbeltoftt
 Herrar Assessorer Höijer, von Scheele, Morath Betjente,
 såsom förleden gårdag.

(Religionsmålet Roséna et Beijers)

p.1465: Handlingarne blefwo Herr Assessoren Morath tillstaldte genom denna dag ankomen skrifwelse af den 12 i thenne månad. Har Herr Justitiae Cancellairen och Commendeuren Rosir begardt un derrttelse uti hwad skick Religions malet kunde wara, angående lectorerne Beijer och Rosén; samt påmint om slut derutinnan. Till swar hwarå Kongl. HofRätten beslöt at meddela: thet sedan Advocatfis cals ämbetets härutinnan författade Memorial förl-ne Junii månad blifwit utstaldt till communication med lectorerne Beijer och Rosén, så hafwa theras theröfwer infordrade förklaringar, förr an den 17 sistl--ne october, till Kongl. HofRätten icke inkomit. Handlingarne hafva wäl thereafter blifwit hänskutne till Referentens föredragande, men utan thet sielfwa Referenten H Assessoren Queckfeldt såsom Rikedagsman thenna session warit frånvarande, så hade thetta widlyftige mål, om that alt tilhörtdt någon af the närwarande ledamöter, äntå hitintills icke kunnat befordras till endteligit slut; dels, i anseende till the hwarjehanda andra Sakers föredragande, therom både Kongl May-t, Riksens Höglofl. Ständers protocolls Deputation och Herr Justitiae Cancellairen och commendeuren erindradt; och dels genom the i nåder anbefalite ämbets manna Actioners handterande på en serskilt Division; rörande olagligheter wid hitöfwerstanden Rikedagsmanna wal; hwilkas afgjörande medtagit mästa tiden af sessionen etc. . . .

1472.11---1472.13

1472.11

MINUTES OF THE SKARA CONSISTORY

1771 Dec. 17

L.III: 1474

1 page

In Skara, Domkapitlet Archives: Consistorii Protocol. §. 1.

Copy in Jönköping, Götha Hof Rätt Archives: Handlingar: §.1.

Text in Jönköping Documents: pp.584, 725.

Mentioned in Sundelin, p.139.

1472.12

GOTHENIUS TO GÖTHA HOF RÄTT

In Göteborg, Domkapitlets Arkiver: "Read in Consistory Dec. 18th."
See next item - 1472.13.

Text in Jönköping Documents: p.701.

1472.13

MINUTES OF THE GOTHENBURG CONSISTORY

1771 Dec. 18

1 page

In Göteborg, Domkapitlets Arkiver: Consistorii Pleni Protocollers 1771-72:
p.146g §.13. "Inkom til Consistorium d.18 Dec.1771.

Copy in Jönköping, Götha Hof Rätt archive: Handlingar.

Transcript:

p. [146g] 13- Lectorn H-r Mag-r Gothenius lät i dag til Cons- ingifwa sin förklaring stäid til Höglöfl Kongl Götha HofRätt† ingifne beswär, rörande Cons--ii författning i anseende til et Collegium privatum, som Wälbemelte D-or hållit för Gymnasii ungdomen i Graekiska språket, hwartil Nya Testamentet blifwit nyttjat. Cfr. protoc d 11 dennes § 9.

Denna förklaring går omkring til vidare genomläsande och öfwerwägande.

†Öfwer Lectorn H-r D-or Beyers til Bente HofRätt.

14-°

1472.11- - - -1474

1472.14

MINUTES OF THE GOTHENBURG CONSISTORY

1771 Dec. 19

2 pp.

In Göteborg, Donkapitlets Arkivers Consistorii Pleni Protocoller: 1771-72:
§ 2.

Printed in Berg, vol.4: Supple- pp.276-77.

Mentioned in NCL 1910: p.750, as follows:

1771. Dec. 19. The royal letter of May 14th, is read in the Cothenburg Consistory. The case has been referred to the Gota Court of Appeals. Until judgment is rendered, Beyer and Rosen are forbidden to give any theological instruction. In regard to Roempke's dissertation and Beyer's Sermons, the Crown has demanded a report from the Consistory of Upsala (B.II;276-77. This is the last meeting of the Consistory reported in Berg's volume).

1473

PRELATE OETINGER TO K.F.HARTMANN - EXTRACT

1771 Dec. 24

See above - 1465 1167

In F.C.Oetingers Leben und Briefe. . . by Ehmann, Stuttgart

1859: p.770 n.639.

Copy in ANC Library

Translation in Doc. 2²: pp.1060-61 (= Doc.315F).

1474 = 1472.11

SWEDENBORG PARTAKING OF COMMUNION IN THE SWEDISH CHURCH IN LONDON

1771 Dec. 28, London

In London, in the archives of the Swedish Church, in a small oblong folio: En anteckningsbook uppå communicanter i Svenska Kyrckan Ulrica Eleonora; i Lond börjad af Tob. E. Biörck år 1748.

The last entry in 1771, separated by two parallel lines above and below, is:

"Dee' d.28 Herr Assessor Swedenborg" [= Saturday]
which - Pastor Lindskog said, when I showed it to him - indicated that Swedenborg partook of the Communion in the church, alone, although the previous 25th many persons partook of it. It is again administered on Jan. 12th, 1772.

Could find no other reference to Swedenborg in the volume.

[Translation of above title:] From a book of communicants of the "Ulrica Eleonora Church" begun to be kept by Pastor Tob. E. Bibrck in 1748

See New Church Magazine 1908: p.549 - article by A.H.Stroh entitled "Swedenborgiana in England." He there states: "Pastor J. Lindskog thought the entry related to communion in the church itself, but Prof. Herman Lundatröm thought it was administered privately."

See also G.W.Carlson's Anteckningar rörande Svenska Kyrkan i London Stockholm 1852.

In ANC Lib. = S2/C19.

1475.11----1475.12

1475.11

NINE QUESTIONS

1771 L. I:216; II:495, 507; III:1413, 1485

8 pp. 4:o

Hyde n.2875

Doc. 2²: p.1012 (=Doc.313/142)

The MS is now lost, but was printed in 1785 by Robert Hindmarsh with the title Quaestiones novem de Trinitate etc. ad Emanuelem Swedenborg propositae a Thomas Hartley; tum illius response. Londini; typis Roberti Hindmarsh, . .,1785. (In ANC Library = Sw196)

Described in Doc. 2²: p.1012.

1475.12

CONSUMMATION OF THE AGE

1771 L. I:219; II:498; III:1416
Phot. in Ph.File 538 = 1 p. 4:o
(2 sheet + film
Hyde n.2953

In Stockholm, in the Royal Library: Swedenborg Handskrifter Biografi, in Book called "Swedenborg" no.11. (ANC Lib. = sw197)

De Consummatione Saeculi, de Adventur Secundo Domini, et de Nova Ecclesia

Translation in Doc. 2²: pp.773-74 (= Doc.303).

See Hew Church Magazine 1903: p.233

See also SW 197.2 unbound phot. + xerox copies.

REVIEW OF "VERA CHRISTIANA RELIGIO"

1771 December L. III; 1476, 1481,1565 4 pp.8:o

Hyde n.2725 (p.547)

In Monthly Review, London 1771, vol.XLV, Dec., Art. XIV: pp.580-83.
A copy of this issue is in the Historical Society of Pennsylvania, Philadelphia, Pa.

This year (1771) is missing in the Royal Library, Stockholm.

Text:

Article XIV

Vera Christiana Religio: continens universam Theologiam novae Ecclesiae Domino apud Danielelem, cap. vii. 13, 14. et in Apocalypsi cap. xxi. 1, 2 Praedictae.

The True Christian Religion: containing the whole Theology of the New Church, &c by Emanuel Swedenborg, a Servant of the Lord Jesus Christ. 4to. Amsterdam, 1771.

[See above 1306.11] In our Review for June, 1770, we gave an account of a

small quarto volume, containing some of Baron Swedenborg's lucubrations; and which was probably intended as an introduction

to

farther publications of the same kind. In that work we had some information concerning the family, rank, and office, as also of

the

peculiar turn and disposition of this extraordinary person. The present much larger performance, containing upwards of 500 pages, presents us with the same enthusiastic reveries, and unaccountable sallies of imagination, of which a specimen was given in the book above-mentioned. We observe in it the marks of natural good sense and ingenuity, as well as of application and learning; but intermixed with so much mysticism, and farther accompanied with

such

astonishing accounts of what the Author has seen and heard when he was admitted to converse with angels and spirits in the invisible world, that, though his relations are delivered in a plausible and coherent manner, it is impossible not to conclude that they are

the

productions of a disordered brain. We meet continually with these memorabilia, as they are called, which, it might have been

supposed,

were only intended as a kind of allegories to diversify his work, and by this means to amuse and more strongly to impress his

readers;

but he asserts with the greatest coolness and confidence that he has frequently been admitted, during the last twenty-seven years of his life, into the unseen worlds, and that the accounts he gives are not chimeras or inventions, but founded on what he has truly seen and heard; and this not in a kind of dream or vision, but when he was fully awake.

The Baron has conceived some notion of a great alteration which took place in the spiritual world in the year 1757, when, if we understand him right, the New Church, or Nova Hierosolyma, as he elsewhere calls it, began to be erected, and the last judgment (ultimum judicium) was held in the world of spirits, which, says

he, I do attest, because, when I was broad awake, I beheld it with mine own eyes. He tells us that all that is said in the Scriptures concerning a new heaven and a new earth, and the second advent of Christ, is to be explained and understood, not literally, but in a spiritual manner.

The doctrine and practice of this new church, of which our Author seems to consider himself as a special messenger, are laid before us in this volume.

We observe, that he strenuously asserts the unity of the Deity, although he acknowledges a Trinity; but, at the same time, declares, that this Trinity was not till the appearance of Christ, when the Supreme God united himself to the man Christ Jesus. He contends that a trinity of persons was not the primitive faith of the church, and that, by the Nicene and Athanasian trinity, the whole Christian church has been perverted. He is a warm advocate for charity and good works, he abhors the notion that faith alone is requisite to salvation, and speaks of the doctrine of predestination as detestable.

His account of the decalogue, of which he gives what he calls the natural, spiritual and celestial meaning, is very imperfect, as the second commandment is omitted, and the tenth divided into two, to form the ninth and tenth. This we have heard has been done in the church of Rome, but we apprehend has not been the practice in Protestant churches.

Concerning the spiritual world which Baron Swedenborg has so frequently visited, he tells us that there are in it lands, plains and vallies, mountains and hills, as in our earth; that there are also fountains and rivers, gardens, groves and woods, houses, palaces and cities, writings, books, offices and employments, gold, silver, precious stones, &c. as there are also in ours; but that all these things are created in an instant according to the ideas and affections which arise among the angels and spirits who inhabit those regions. In the different visits this writer has paid to them, he has conversed, we are told, with many persons of every rank, and of all nations and countries. In the close of the present work, he gives a short account of the situation allotted to the inhabitants of different countries or religious professions, and to some of the more remarkable individuals among them. Possibly the curiosity of some of our readers may be excited to hear what is the state of our own countrymen according to the relation of this noble visionary; but we doubt whether the view of it will contribute much either to their edification or amusement. However, we may briefly remark, that he allots a station to the worthier part of the English people in the center of all the Christian world, for which he assigns as a reason, the share they have of what he calls the intellectual light, which, he says, they derive from the freedom of speaking, writing, and thinking, which prevails among them. He says, that they have a great similitude of mind, that they form friendships among themselves, but rarely with those of other countries; that they are very sincere, very ready to assist each other, and still fond of their country, and zealous for its glory. We are farther informed, that there are two large cities, resembling London, into which the great part of the English, after death, are received; that the chief (priorem) of these cities, he has been allowed to see and to walk in; that the middle part of the city, answering to that which in London is called the Exchange, is inhabited by persons denominated moderators; that the eastern quarter is possessed by those who have been eminent for leading a life of charity, and here are magnificent palaces; that in the southern quarter dwell the wise men (sapientes), in which also are splendid buildings; that the northern quarter is inhabited by such who above others indulged a freedom

of speaking and thinking; and the western by those who insist upon justification by faith alone. As our Author discovers a particular dislike to those who hold the opinion last mentioned, we should not have been greatly surprised if he had

allotted them their place in the other city, which is differently situated and appointed for the reception of those of the English who are internally bad; in the midst of this latter city there is an open communication with the infernal prisons, by which they are in their turns swallowed up.

The state of the first reformers from popery is particularly related: Poor Calvin appears to have but a very uncomfortable situation according to this writer's account; for, after other disagreeable circumstances, the last thing we read is, that he was shut up in a cave destined for the predestinarians, who are doomed to hard labor, and whose pleasure it is to do some injury to each other.

The impostor Mahomet, we are told, did at first preside among his followers in the world of spirits, but as he discovered a proud domineering disposition, he was hurled from his seat, and very seldom afterwards seen, unless when some warm altercation arose concerning him among those who had been his adherents; at such a time, he is just produced to view, faintly saying, 'I am Mahomet,' and then vanishes. On one of these occasions, this Author tells us, he beheld him; when he appeared like those corporeal spirits who have no interior perception, his face verging towards blackness; and he just uttered the words above-mentioned.

Although this remarkable production abounds with such amazing conceits and extravagancies, it must be regarded as a curiosity of enthusiasm, and may afford some entertainment to those who understand Latin, and have leisure for the perusal of so large a volume.

See Doc. 2²: pp.1017-19 (=Doc.313), where the above quotation is introduced as follows:

"In the Appendix to Vol.XLIV of the 'Monthly Review,' published in 1772, the present work is reviewed to some extent, on pp.580-583."

1477

CUNO'S LATIN LETTER TO SWEDENBORG PRINTED IN HAMBURG

1771, Hamburg

See above - 1012 (=Mar.8 1769)

Printed in Sammlung einiger Nachrichten, etc., Hamburg 1771 (A Collection of Sundry News concerning Herr Emanuel Swedenborg) - printed in this quarto pamphlet of 24 pages in parallel columns with a German translation thereof.

In ANC Lib. in Room 15 = S8S/C91.

Reprinted in Schwedische Urkunden, 1771: pp.113-24 - German translation only.

In ANC Lib. = Room 15, S2 Oe8b.

" afterwards in Hirsching's Historisch-Litterarisches Handbuch, vol. XIV:
pp.18-25, s.v. Swedenborg.

Translation in: Doc. 2¹: pp.465-75 (= Doc.256C);

LM (vol.2): pp.649-57

J.C.Cuno's Memoirs, (tr. E.Berninger), 1947: pp.100-15. See note
on pp.99-100, 170.

See Annals of the New Church (C.T.O.): p.102.

1477.11

ANECDOTE OF A COUNTRY RECTOR

[1771]

In London, in the archives of the Swedenborg Society, Inc. The
Forty-seventh Report of the Swedenborg Society, London 1856: p.7.

In ANC Library = S6 Sw.

Text:

A country rector who lives in the north part of Sweden, not far from Haparanda, told me some years ago, that among his church books there was one which he liked much, a copy of the Arcana Coelestia, which Swedenborg had presented to his church during his life. "Many Sundays," continued the rector, "I am wont -to go to the church one hour before I begin the publish worship, and during this time I read some of the explications of the Arcana Coelestia, and from this source I generally take the matter for my sermon. This I have done for several years, and my hearers have been well satisfied with the religious instruction I have been able to give them."
"We have several of the clergy in Sweden, as I believe, who follow this good example" . . . [Letter by Dr. A. Kahl].

PUBLICATION OF F.C.OETINGER'S "BEURTHEILUNGEN"

1771

Beurtheilungen der Wichtigen Lehre von dem Zustand nach dem Tod und der damit verbundenen Lehren des berühmten Emanuel Swedenborgs theils aus Urkunden von Stockholm theils aus sehr wichtigen Anmerkungen verschiedener Gelehrten (Examination of the important doctrine respecting the state after death, and the doctrines of the celebrated Emanuel Swedenborg which are connected therewith, based partly on documents from Stockholm, partly on very important opinions given by various scholars), 1771.

Published also under the title: Schwedische Urkunden von dem Assessor Swedenborg welche auf dem Schwedischen Reichstag den 13. Junii 1771. werden zur Entscheidung kommen (Swedish Documents about Assessor Swedenborg, which will be decided by the Swedish Diet, June 13, 1771), 1771.

Copy in ANC Library "Presented to the Academy Library by the Misses Maud and Rachel Sewall, Nov 1949 - in Room 15 = S2 Oe8b.

Mentioned in: Doc. 2²: pp.1035, 1040-41 (= Doc.314); Sundelin, p 91; Annals of the New Church, p.102; Tafel (J.F.I.), Magazin für die wahre Christliche Religion, etc.,

Band III, Tub. 1845 (in ANC Lib.= S8S T12).

1479

"THE SWEDENBORG PAPERS" REFERRED TO IN A.J.VON HÖPKEN'S PAPERS

1771

L.III: 1479, 1480a

Referred to in Rikerådet Grefve Anders Johan van Höpkens Skrifter . . . af Carl Silfverstolpe, Förra Bandet Stockholm 1890: p.403. "Swedenborgska papperen"
Copy in ANC Lib. - S10 H77,

What and where are these papers? See below - 1503.

ANECDOTE ON GOMM, OETINGER, BEYER, ETC.

[1771]

L.III: 1591a

In Nanchester Reports: "A Report [No.IX], etc., as on page 1.
Dated Manchester, April 22, 1811."

In ANC Lib. = S6 fH3 (et. end of Hawkstone Reports).

Text:

A Gentleman from London writes to this effect: * * *

"About two years ago I received, as a present, a curious and, I suspect, an important work of the kind, printed in German, containing one hundred [See above - 1478]an sixty-three pages, octavo, dated 1771. It is entitled, Opinions of the Celebrated Emanuel Swedenborg, relative to the important doctrine of a state after death, and subjects connected with it, collected partly from documents in Stockholm, and partly from interesting anecdotes of several learned Persons. On the title-page is written the name of Gomm, who, I conjecture, is the gentleman who some years back was Secretary to the English Embassy at The Hague, and who was a worthy and respectable reader of our author's works, but is since deceived. On a blank leaf of the book is written as follows: From Mr. Peter Hammerberg (Dr. Beyer's brother-in-law). Letter accompanying this book. All the papers quoted are genuine: you may depend upon it.

Gottenburg, 2 March 1787. It being in German, I am unable to give a particular account of its contents, but conjecture that it contains a general abstract of the Doctrines, supported by extracts, together with letters, testimonies and anecdotes; and although the name of the place where it was printed is not inserted, yet I guess the author to be Pred. Christ. Oettinger, who in 1771, began to print his German Translation of the works at Anspach, and who so early as 1765, had begun to recommend the [See above - 902]Doctrines in a German work, in two volumes octave, entitled Earthly and Heavenly Philosophy, printed at Frankfort and Leipsic. Provided I can meet with a person suitably qualified, I **propose** to get the above-mentioned work translated, for well-authenticated anecdotes are wanted to frame a proper and judicious life of Swedenborg, which, prefaced to a history of the New Church, may hereafter prove highly useful. The progressive advancement of the Church, as to state, manifested by successive events, will also become a subject of inquiry, and even of use; therefore, provided its history cannot be now commenced, in consequence of events being perhaps too recent to admit of decisive conclusions, every important incident for such future purpose ought, in my opinion, to be recorded and preserved."

PUBLICATION OF "SAMMLUNG EINIGER NACHRICHTEN"

1771, Hamburg

See above - 1478

Sammlung einiger Nachrichten, Herrn Emanuel Swedenborg, und desselben vorgegebenen Umgang mit dem Geisterreich betreffend. (Collection of Sundry News concerning Herr Emanuel Swedenborg), Hamburg 1771, by [Job. Christ, Cuno] -Cuno's Latin letter to Swedenborg being printed as from "David Paulus ab Indagine (David Paul from investigation)" See J.C.Cuno's Memoirs, p.170.

Copies of both these works in ANC Lib. - see above - 1404, 1418, 1477, 1478.

See Annals of the New Church, p.102; Doc. 1:p.62 footnote (= Doc.6)

NC Call Pamphlets Vol.13E

REVIEW OF "CONJUGIAL LOVE" - IN GERMANY

1771 Altenburgi Phot. in Ph.Flle 539 - 11 pp. (or 6 sheets)

In Acta Literaria scripsit Christ. Adolphus
 Klitziua, Altenburgi 1771: vol.VI, Pars 1: pp.109-19.

Transcript:

[p.109] X.

Delitiae Sapientiae de amore coniugiali; post quae sequuntur
voluptates insaniae de amore scortatorio, ab Emanuele
 Swedenborg, Sueco.

Amstelodami, 1768. pagg. 328. 4.

Iam efficaci do manus acientiae
Supplex!

nam qui, Swedenborgiano hoc libro lecto, nondum felicitatem
 nostrorum temporum agnoscat, quibus rerum coelestium cognitio
 data, et concessa eat mortalibus, hercle! is ferreus est,
 improbus, caecus, peiorque Vaniniis. Verum est; abhorruit
 animus ab iis Philosophis, qui nunc in Germania non solum res
 futuras praedicunt, sed etiam omnes coeli angulos bene exploratos habent:
 fatebor, insanienti, vt putabam, sapientiae me
 fidem habere ad huc noluisse, quae, non terra contenta, immo
 non coeli atrio contenta, vsque ad tertiam coeli regionem
 abripitur, nec inter humanos discipulos bonas horas somnia
 [p.110] bellissimis consumere, sed genios inter coelestes garrere
 gestit. At mutabo animum.

Nunc retroratum

Vela dare
 cogor, nec, cur enim negem? Crusianam, vt me in sinum suum
 recipiat beneuole, scholam,
magnam cui mentem animumque

Delius inspirat vate aperitque futura,
 orare desinam. Quibus precibus vt eo facilius locum det chorua
 vatum, hariolorum, coniectorum, pollicor primum, me juraturum
 esse in verba magistri, Crusii, nec, quod non ex ore illius
 exciderit, verum existimaturum esse quidquam. Tum Leitnitio,
 Wolfioque adeo me infestum ostendam, vt et illorum gloria, non
 quaesita merita, ed hominum stupore comparata, nil vanius esse
 palam profitear, miseroaque eorum animos facuissimis poenis apud
 inferos excruciarum doceam. Immo Graecas Latinasque litteras non

solum contemnam strenue, sed iis quoque nil perniciosus cogitari,
earum magistris nil pestilentius

[p.111] infeliciusque esse, de alta turri, aut, si malint, de cathedra
 quotidie concionabor. Denique arcana coeli scrutabor, consilia
 et negotia coelestia speculabor, fidem habebō omnibus, quae
 de sagis quaecunque anus mihi in triviis narret, omina diligenter
 observabo atque inprimis vias explorabo et artes daemonis, quem,
 fallor? an, dum haec acribo, furcae inequitantem non sine atreptu
 nec sine ignito servorum sociorumque comitatu per aera
 ferri audio, sive ille choreas celebraturus sit in Hercyniae
 montibus, sive vetulae alicui, cujus duro imperio regitur,
 pecuniam promissam allaturus. Sic ego agam, sic me acturum
 esse ita polliceor, vt nunc inter Crusianae sapientiae praeconea
 referri et olim cum Bengellis, Oettingeris, Boehmiisque
 milliaria gaudia percipere cupio optoque. Hanc mentem Swedenborgio
 meo debeo, cujus cum librum legerem, idem iere sensi, quod sensisse
 puto, qui Circaeum poculum olim epotaverant. Quis enim non hunc
 Jovem omnium vatum agnoscat ducemque et auctorem eorum, qui
 hodie in foro et scholia gloriantur:

venerabile soli

Sortiti ingenium, divinatorumque capacea
 Sensum a coelesti demissum traximus arce.

[p.112] Non injuria. Swedenborgius inter deos et inter homines simul
 vertatur: eodem tempore in coelo mirabilia quaeque videt, et in
 terra pedibus ambulat.

Ita versipellem se facit, quando habet.

Qua de re ne dubitet quisquam, ipse suum librum his verbis
 orditur: "Praevideo, quod multi, qui legunt sequentia haec
 et memorabilia post capita, credituri sint, quod sint imagina-
 tionis
 inventa; sed assevero in veritate, quod non sint inventa sed
vere faeta et visa; nec visa in statu quodam mentis sopitee, sed
 in statu plenae vigiliae: placuit enim Domino se ipsum manifeatare
 mihi et me mittere ad docendum illa, quae erunt Novae Ecclesiae,
quae per Novam Hierosolymam in Apocalypsi intelligitur; propter
 quem finem interiora, mentis et spiritus mei aperuit, ex quo mihi
 datum est in mundo spirituali cum angelis esse et simul in mundo
 naturali cum hominibus; et hoc nunc per viginti quinque annos." Ab
 illo vero, qui nos his verba compellat, quid non exspectemus? Et
 tulit profecto digna tanto hiato promissor Swedenborgius. Nam
 coelestia gaudia

[p.113] omnium vnus optime cognita habet, qui ad eo degustanda ab
 angelo quodam invitatus est. Quae res quomodo acta sit, ipsius
 viri
 verbis narrabimus. Etenim multum gratiae decedet rei, si alio
 sermone, quam Swedenborgiano enarretur.

Studete hodie mihi, bona in scenam affero.
Aures, oculi, animus ampli fient saturi.

"Quondam mihi visus est Angelus sub coelo Orientali volans, cui tuba erat in manu et ad os, qui clanxit versus Septentrionem, versus Occidentem, et versus Meridem: indutus erat chlamyde, quae ex volatu fluebat retrorsum, et cinctus erat fasciis ex pyropis et sapphiris sicut flammante et lucente; pronus volabat et demisit se lente in terram, quae mihi continens erat; vt tetigit terram, erectus super pede vadit huc illuc et hunc me riso direxit gressum ad me: eram in spiritu, et in hoc stabam super colle in Plaga meridionali, ac, cum prope erat, alloquntua illum quaesivi, guid rei nunc, audivi clangorem tubae tuae et vidi descenaum tuum per aerem. Angelus respondit,

[p.114] missus sum ad convocandum celebratissimos eruditione, perspicacisaimos ingenio, ac eminentissimos nomine sapientiae, qui e Regnis Christiani orbis super continente hac terra sunt, vt in hunc collem, vbi tu commoraris, convenient, et ex pectore expromant mentes, quid in Mundo cogitaverant, intellexerant et sapuerant de gaudio coelesti et de felicitate aeterna. -- Exspectavi et ecce post semihoram vidi duas turmas a Septentrione, duas ab Occidente, et duas a Meridie, et, sicut venerunt, ab Angelo tubae introducti sunt in aedem praeparatam et ibi occupabant

[CL no.2] loca illis designata secundum plagas."/ Hoc in concilio quae dicta sint, repetere non licet omnia. nec quaecunque viderit Swedenborgius narrare, vacat. Illud vnum dicam, "vidisse virum acutum praeter multa alia mensam magnifice apparatus, in medio ejus excelsam Pyramidem ex auro cum centum acutellis in triplici ordine super formis suis, super quibus erant panes sacharini et musta vinorum concreta, cum aliis lautitiis ex pane et vino confecties; ac per mediam pyramidem scaturivit sicut fons

[p.115] saliens cum vino nectareo, cuius vena ex summitate Pyramidis dispersit se et cyathos implevit. Ad latera hujus excelsae Pyramidis erant variae tormae coelestes ex auro, super quibus erant patinae et patellae, cibus omnis generis refertae: formae coeleates, super quibus patina et patella, erant formae artis ex sapientia, quae in Mundo non aliqua arte exerari, nec voce describi possunt: patinae et patellae erant ex argento, circumcaelatae similibus formis in plano cum sustentaculis suis; cyathi erant ex gemmis pellucentibus." [CL n.14] Sed non semper Swedenborgio animus in patinis coelestibus est. Etiam cantores coelestes audivit, immo nuptias in coelo cerebrari vidit.

p.18. Nam toto in libro hoc agit Auctor, vt conjugia coelestia commendet, laudet, describat. [CL n.17]

novit namque omnia vates
Quae sint, quae fuerint, quae mox ventura
trabantur.

- p.28. Atque ne in dubium quisquam vocare audeat haec conjugia, idoneis argumentis sententiam suam stabilire nititur. "Quod Amor sexus apud hominem maneat post mortem, est, quia tunc masculus [p.116] est masculus, et foemina est foemina, ac masculinum in masculo est masculinum in toto et in omni parte ejus, similiter foemininum in femina, ac conjunctivum est in singulis immo in singularissimis illorum; nunc quia conjunctionum illud a creatione insitum est. et inde perpetuo inest, sequitur quod vnum desideret et spiret coniunctionem cum altero. Nunc quia coniunctivum illud latet intime in singulis masculi et in singulis foeminae, ac facultas et desiderium ad coniunctionem in vnum inest singulia sequitur quod amor, sexus mutuus et reciprocus apud homines maneat post mortem." [CL n.37.] Quod quidem argumentum licet sit acutissime excogitatum, maiorem tamen vim habent ea, quae se ipsum vidisse in coelo narrat Auctor. Totus enim liber distinctus est memorabilibus exemplis, quae sibi oblata fuisse Swedenborgiua commemorat. Quoties ille non vidit angelos! quoties altissimos montes ascendere Jussus fuit! quoties iter fecit per nubes, ibi forteeae vrbem conditurus vt aves Aristophanicae!
- maiorque videri,
Nec mortale aonana, si flatur numine quando
Iam propiore Dei.
- [p.117] Non solum coniugia in ecelo vigere scit, sed qualia quoque sint, p.35. narrat. Et quidni narret? non eat rea, inquit, iudicii aed experientiae, et haec mihi data est per consociationem cum angelis et spiritibus. [CL n.45.] Felicissime vero praedicat coniugia coelestia, solatiague praebet bonis maritis, qui vxores p.37. habuerunt non ex animi sententia, praeclara. "Sunt, alt, duo statua, quos homo post mortem sublt, externus et internus: in externum suum venit primum et postea in internum; et dum in externo est. coniux coniugem, si vterque mortuus est. convenit, agnoscit, et, si vna vixerunt in mundo, consociant se, et per aliqued tempus vivunt simul; et eum in hoc statu aunt, non scit vna inclinationem alterius ad se, quia haec se in internis recondit: postea vero cum in statum internum veniunt, manifestat se inclinatio , quae si est concors et sympathica, vitam coningialem continuant, at si est discors et antipathica, illam solvunt. Si viro plures vxores fuerint, coniungit se cum illis ordine, dum in statu externo est: at cum intrat statum p.118] internum, in quo percipit amoris inclinationes, quales sunt, tunc vel adoptat vnam, vel relinquit omnes." [CL n.47-2.] Cui quidem doctrinae caveant omnes ne fidem denegent.
- p.51. Sex enim attexuit Auctor narrationes, memoratu dignissimas. Quas qui legerit, admirabitur species multiformes, et quam carus sit Suecus

varies sudit voces fruiturque deorum

Collotuoio atque imis Acheronta affatur avernis.

- p.141. Neque potuit non admoneri is a numine, qui tot arcane et occulta explicuit. Huc pertinent imprimis, quae de sphaera coniugiali prodidit. "Multae, inquit, a deo procedunt sphaerae: at vni- verealis omnium est sphaera coniugialia, quia haec etiam est sphaera propagationia, et sic supereminens sphaera conservationis Vniversi creati per successivas generationes. Haec sphaera implet Vniversum et pervadit a primis ad vitima:" [CL n.222.] "haec sphaera recipitur a sexu foeminino, et per hunc transfertur in sexum masculinum." (ib., n.223.) Quae quidem adeo aublimia sunt, vt ne quidem intelligamus ea.
- p.259. Sed nondum initiati sumus his mysteriis, inde nec capere pos
[p.119] sumua, quae dicit de alia sphaera: de sphaera amoris scortatorii ex inferno ascendente [ib. n.435], quodque binae illae sphaerae sibi obviant in mundo vtroque, sed non se coniungant. [ib. n.436.] Haec aliaque pertinent ad ea, quae solus scit
Swedenborgius, quaeque nos alii, quibus non eadem felicitas contigit, admiramur. **Certe** stupemus, cum de libidinibus
- p.287. geniorum loquitur. "His adiiciam aliqua e mundo spirituali, quae memoratu digna sunt. Audivi ibi, quod quibusdam viris uxoratis sit libido scortandi cum foeminis illibatis, seu virginibus, quibusdam cum libatis seu scortis, quibusdam cum foeminis maritatis seu vxoribus; quibusdam cum talibus ex nobili prosapia et quibusdam ex non nobili; quod ita sit, ex pluribus e variis regnis in illo mundo confirmatus sum," etc. (ib. n.483]
Sat credo luculentis exemplis me stendisse, quantus vir sit Swedenborgius, quae ille coeli commercia iactet, quantum mortale genus reliquum sapientia superet. Cuius quidem magni viri cum felicitatem assequi non liceat, eos certe, vt disi, aemulabor, qui proxime a Swedenborgio absunt.

[p.120] [Handwritten by AA and added at bottom of p.119 of photostat:]
Felices animae, quibus haec agnoscere primum Inque domos superas scandere cure fuit! Admovere oculis distantia sidera nostra Aetheraque ingenio supposuere suo.

Sic peritur coelum! --

(See above - 994.11, 1008.11)

SECOND EDITION OF "RISE AND FALL OF SWEDISH MONEY"

1771 Upsala

Hyde n.204

See above - 309

Oförgrlplige Tankar om Myntets uphöjande och Nedsättjande, utgifne på trycket år 1722, .

Upsala, tryckt hos Joh. Edman, Kongl. Acad. Boklyckare, år 1771.

Copy in Stockholm, Kungliga Biblioteket.

Photostat copy in ANC Library = Sw72.phol932 (pp.1-68 or 35 sheets)

See Phot. Flle 540.

Translation by A. H. Björn Boyesen (pp.1-54) and A.Acton (pp.7-29), unrevised, in ANC Library.

Mentioned in Annals of the New Church (Odhner), p.102.

1481 - 1482

1481 = 1476

1482

TRANSLATION OF CORONIS INTO SWEDISH

1771 MS translation = 11 pp. 1 p.blank

Not found. Formerly:

In Finland, Helnsingfors "Frugård Documents" - formerly in possession of Eric Nordenskjöld. Now in:

Stockholm in the Royal Library. [1965 Oct., in Ups.Univer. Lib., but owned by Otto Nordensjöld]

Notes by A.H.Stroh, made in Finland:

"Beslut eller Bihang till Den Sanna Christna Religionen.

Among the "Frugård Documents," Helsingfors, Finland.

In three divisions by chapter indicated by Roman numerals, and in 9 numbers by Arabic numerals."

"Uti Sista Capitlet af detta Wärket" ****

(See below - 1491.12)

1482.11----1484

1482.11

JOHANSEN'S TRANSLATION OF "WORSHIP AND LOVE OF GOD" Part 1

1771 Tunafors 19 pp. folio

In Stockholm, in the Royal Library: Handskrifter Religion - Swedenborg.
A.616.

Bound in modern black stiff paper cover printed in gold letters:

"Swedenborg: Guds Dyrkan och Kärlek. 1771."

The title on the first page is:

Öfversättning
Fornta Delen
om
Dyrkan och Kärlek
hvaruti handles
om
Jordenes uprinnelse, Paradiset, och
Djur-Cården
såsom och om

Förstfödingens eller Adams Födelse Barndom och Kärlek.

af Emanuel Swedenborg utgifven, och trykt i London
1745. 4.o, af Christ. Johansen öfversätt pa Tunafors 1771.

The text goes from no.1 to 28; ends "de lefvandes Lekar."

Not mentioned in Hyde's Bibliography. See nos.477, 478.

1483 - 1454.11

1484 = 1455.13

1484.11----1485

1484.11

MISSING SHEET CONTAINED IN SWEDENBORG'S COPY OF "TRUE CHRISTIAN REEIGION"

[1771]

Mentioned in NCL 1917: p.609:

In reproduction of Dr. Rudolph L. Tafel's letter to

Mr Benade (published in the Messenger, Jan. 20, 1869: p.42)

in which he mentions a letter by Nordenskjöld in regard to

"Swedenborg's own copy of the V.C.R." [now in AND - see above 1455.13]

and a "loose sheet" on which was "written an Index of the work in Swedenborg's own hand."

See above - 1455.13

" below - 1490

1485 = 1475.11

PROMEMORIA ON THE PRINCE OF SAXE-COBURG SALFELDT

1771

Phot. in Ph.File 541 = 2 pp. (3 sheets)
+ Klemming Note, etc.

L. II: 508 1 p.

In Stockholm, in the Royal Library. Autograph Samling "Fol. 3" "On se flatte" with Swedenborg's Answer.

Text in ANC = C.T.O. MSS: 17; L.II: 508; printed as Appendix to Swedenborg's Drömmar 1744, Stockholm 1859: p.73.

Copy in:

a) Stockholm, State Archives: Biographica Swedenborg

(from which the C.T.O. transcript was made).

b) Sjoholm, Lewenhaupt Arkiv

c) Skara, Stifts Bibliotek.

Transcript of Notes by Klemming and von Engeström referring to this Promemoria: (See Note by C.L.O. on back of Phot.)

"3

Swedenborg

Den här uppsatta autografen, tryckt först i Journalen 1813 n.104. sedan i Svedenborgs Drömmar 1859, har af grefve L.S.E.v. Engeström blifvit bortskänkt till grefve Adam Lewenhaupt i början af 1860-talet, innan Engeströmska samlingen öfverlemnades till Kongl. Bibliotheket. G.E.Klemming.

Åfvanstående fråga är på en främmande Ministers begjåran skrifwen af R: R: Grefwe Rudenskjöld. Assessor Emanuel Swedenborg har med egen Hand tecknat det ganska **märkvärdiga svaret.**

[in pencil] Lars von Engeströms hand: Se ofvan-

Translation of this Promemoria in Doc. 2²: pp.695-96

(= Doc.277);

LM (vol.2): pp.758-59; and as follows:

It is hoped that by means of Monsieur de Swedenborg, information may be obtained of what has become of the Prince of Saxe Coburg Salfeldt, named John William, who was lost in the year 1745, without any one having the least knowledge of his fate. Neither his age, nor anything else

respecting his person has been communicated.

Of this, no one can arrive at any experience, since they themselves do not know how they have died or perished in the world; for death to them is not as a death but as an entrance into the other life, and a continuation of the former,

and thence in full belief and thought that there is no death; wherefore, to ask any one about his departure from this world, seems to them as a question about a thing which cannot have happened. Besides, it is difficult to find one who is deceased twenty-seven years ago, for such a one is already settled in a Society into which it is difficult for me to enter; to ask the angels about it (is of no use) as neither have they any such knowledge; and it is too insignificant a matter to ask the Lord Christ Himself about it. As to the rest, I wish the Lord's blessing.

NB The above answer, composed in the Swedish language, is by Mr. Swedenborg's own hand.

Mentioned in NCL 1895: p.182, as follows: (date given "about 1760")
"1760 (about. A foreign minister's inquiry respecting the death of a Prince of- Saxe-Coburg. Swedenborg's reply. (Published in appendix to Swedenborg's Drömmar, 1744)."

Swedish translation in Allmänna Journalen - see next item = 1486.11.

SWEDISH TRANSLATION OF PROMEMORIA ON THE PRINCE OF SAXE-COBURG SALFELDT

[1771]

[1772] see LM p.752

Phot. in Ph.File_541a = 3 pp.

L. III: 1486a,1526

See above - 1486

" below - 1523.

In Allmänna Journalen, N:o 104, Onsdagen den 13 Oktober 1813,

Copy in ANC Lib. = in Room 17: 050/A1 12.

Copy in Stockholm, Royal Library: Swedenborg Handskrifterin book called "Swedenborg" nos.6, 7 - EngeströmStatement in Allmänna Journalen, etc.

Transl. In part: LM p.759

Text of Phot. 541a, as follows:

[ph.p.1]

N:o 104.

Allmänna

JOURNALEN.

Onsdagen den 13 Oktober 1813.

Promemoria till Em. Swedenborg, af Riks-Rådet Grefwe Rudenschöld.

I Hans Exellens Stats-Ministerns m. m. Herr Grefwe von Engeströms Bibliothek förwaras, bland dess talrika och dyrbara manuskript i Svenska Historien, äfwen en Samling Autografer af personer, som i ett eller annat afseende gjort sig namnkunniga eller ägt någon märkwärdighet. Genom Ägarens upplysta omsorg, och Bibliothekets rikedom på flera Original-skrifter af samma hand, hafwa för denna Autografsamling isynnerhet sådana Handlingar blifwit walda, som tillika i få ord gifwa hufwuddragen af personens moraliska fysionomi. Bland dessa Handlingar finnes afwen otwannämde Promemoria. Den är på Fransysks, skrifwen med Grefwe Rudenschölds egen hand, och swaret derpå af Ass. Swedenborg, likaledes dess egen hand och på samma **pepper**. Den lyder som följer:

Promemoria.

"On se flatte d'avoir par le moyen de Monsieur de Svedenborg des nouvelles de ce qu'est devenu un Prince de Saxe Coburg Salfeldt*) nommé Jean Guillaume, qui s'est perdu l'annee 1745 sans qu'on ait pu avoir la moindre connoissance de son sort. On ne mande au rest ni son age, ni rien qui puisse d'ailleurs regarder son personel."

Ofwersättning.

Man smickrar sig att genom Herr Swedentorg få weta hwad det blifwit af en Prins af Saxen-Coburg Salfeldt*), wid nämn Johan Wilhelm, som förewunnit 1745 utan att man kunnat få den minsta kunskap om hans öde. Man frågar för öfrigt hvarken efter hans ålder eller något annat, som kan angå hans person."

*) Ordet Salfeldt är tillagdt af fram. Stats-Secreteraren m.m. Berzelstjerna, som förmodligen lærer öfwerskickat Promemorian till Swedenborg, med hwilken han war på åtskilligt sätt lierad. Sielf har han också nederst på papperet tecknat: "NB der här ofwanföre i Swenska Språket författade swar är af Herr Swedenborgs egen hand" - som dessutom wid jmförelsen med dess öfriga kända handskrifter lätt finnes.

[Note in lead pencil at bottom of this page:]

Detta paper bortgaf kammarherren L.S.v. Engeström till Grefve Adam Lewenhaupt, kort före tiden Engeströmska samlingen aflemnades till Kgl. Bibl.

[ph.p.2]

Dertill swarar nu Swedenborg:

"Härom kan ingen komma i någon erfarenhet, (ifrån Himmelen*) emedan de sjelfwa intet weta huru de dödt eller omkommit i werlden, ty döden för dem är ej som en död, utan som en ingång i andra lifwet och en kontinuation af det förra och deraf (derjemte**) i full tro och tancke, att ingen död är till; hvarföre at fråga någon om dess affärd ifrån denna werlden, synes dem som en fråga om en sak, som intet kan wara hendt. Dessutom är swårt att anträffa en, som för 77 åhr sedan är afleden, han är redan fast uti en Societet, uti hwilcken är mig swårt att inkomma; at fråga Änglarna derom, så hafwa de ej heller en så dan kunskap, och att fråga Herren Christum sielf derom, är en för ringa sak. I öfrigt önskar gag Herrens welsignelse."

[ph.p.3] [Note by Engeström:]

Följande fel äro influtne uti hosfogadeblad. 1-° On ne mande au rest & borde öfwersättas Mann upgifwerför öfrigit hwarken & & och icke såsom skjett Mann frågar för öfrigit
 2 ° Swedenborg dog på 70 talet, således kunna omöyeligen 77 ar wara emellan 1745 och det år då swaret gafs. - Ziffran ar af Swedenborg shrifwen så 27. Detta skall antingen wara 17 då det infaller på året i762 eller 27 då det in faller på 1772. - I senare fallet var han redan ganska gammal då det gafs.

O

Artalet är ganska tydligt 27. GEK.

*)Dessa ord äro i originalet utstrukne.

**) Utstrukit.

1487

ASSESSOR QUECKFELT TO SWEDENBORG - MISSING DOCUMENT.

1771

See Doc. 2¹: p.382 (= Doc. 205BB) -

"Assessor Sam. S. Queckfelt of the Court of Appeals at Jönköping, it seems, wrote to Swedenborg in 1771, that there would be a turn in affairs," etc.

His name occurs as that of an official in Göte Hof Rätt.

1488----1489.12

1488

RECORDING ATTORNEY GENERAL VERSUS BEYER AND ROSÉN

1771 - 1778

103 pp. folio

In Jönköping, in the archives of the Götha Hof Rätt: Handlingar.
Text in Jönköping Documents: p.781.

1489

MIRACLES

[1772]

L. I:220; II:509

See Hyde n.2972: De Miraculis Divinis et Magicis.

In Miscellanea Theologica, 1916: pp.26-55 - De Miraculis Fragmentum.

1489. 11

MINUTES OF THE SKARA CONSISTORY RE SVEN SCHMIDT

1772 Jan. 8

In Skara, Domkapitlets Archives: Consistorii Protocol. §: 11, 12. Copy in
Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: pp. 587, 728.

1489. 12

GOTHENBURG CONSISTORY TO GOTHA COURT OF APPEALS

1772 Jan. 8

In Göteborg, Domkapitlets Arkiv: Bref Bok: pp.19-21.

Copy in Jönköping, Götha Hof Rätt: Handlingar.

Text in Jönköping Documents: p.697.

1772 Jan. 20

Hyde n.2725

In London, in the Archives of the Swedenborg Society (Inc.).

"London. 20 January 1772. Sent to Dr. Bruce by
Baron Swedenborg the author."

See above - 1490

REVIEW OF "TRUE CHRISTIAN RELIGION" in THE SCOTS MAGAZINE

1772 January

Phot. in Ph. File 544 = 2 pp.

In Edinburgh, in The Scots Magazine, 1772, vol. 34 (A. Murray and J. Cochran): pp.27-28 (January) "Swedenborg's True Christian Religion."

No copy in ANC Library.

Text:

[p.27] The True Christian Religion: containing the whole theology of the new church, foretold by the Lord in Daniel, vii. 13. 14. and the Apocalypse, xxi. 1. 3 By Emanuel Swedenborg, a servant of the Lord Jesus Christ. Latin. 4:o. Amsterdam.

[See above -= 1374.12] In a former review [xxxii. 491.] we gave an account of a small quarto volume, containing some of Baron Swedenborg's lucubrations; and which was probably intended as an introduction to farther publications of the same kind. In that work we had some information concerning the family, rank, and office, as also of the peculiar turn and disposition of this extraordinary person. The present much larger performance, containing upwards of 500 pages, presents us with the same enthusiastic reveries, and unaccountable sallies of imagination, of which a specimen was given in the book above mentioned. We observe in it the marks of natural good sense and ingenuity, as well as of application and learning; but intermixed with so much mysticism, and farther accompanied with such astonishing account of **what the author** has seen and heard when he was admitted to converse with angels and spirits in the invisible world, that, though his relations are delivered in a plausible and coherent manner, it is impossible not to conclude that they are the **productions of a disordered brain**. We meet continually with these memorabilia, as they are called, which it might have been supposed, were only intended as a kind of allegories to diversify his work, and by this means, to amuse and more strongly to impress his readers: but he asserts with the greatest coolness and confidence, that he has frequently been admitted, during the last twenty-seven years of his life, into the unseen worlds; and that the accounts he gives are no chimeras or inventions, but founded on what he has truly seen and heard; and this not in a kind of dream or vision, but when he was fully awake.

The Baron has conceived some notion of a great alteration which took place in the spiritual world in the year 1757, when if we understand him right, the New Church, or Nova Hierosolyma, as he elsewhere calls it, began to be erected, and the last judgement (ultimum judicium) was held in the world of spirits; "which, says he, "I do attest, because, when I was broad awake, I beheld it **with mine own eyes**." He tells us, that all that is said in the scriptures concerning a new heaven and a new earth, and the second advent of Christ, is to be explained and understood, not

literally, but in a spiritual manner.

The doctrine and practice of this new church, of which our author seems to consider himself as a special messenger, are laid before us in this volume. We observe, that he strenuously asserts the unity of the Deity, although he acknowledges a Trinity; but, at the same time, declares, that this Trinity was not till the appearance of Christ, when the Supreme God united himself to the man Christ Jesus. He contends, that a trinity of persons was not the primitive faith of the church; and that by the Nicene and Athanasian trinity, the whole Christian church

has been perverted. He is a warm advocate for charity and good works, he abhors the notion that faith alone is requisite to salvation, and speaks of the **doctrine** of predestination as detestable.

His account of the decalogue, of which he gives what he calls the natural, spiritual, and celestial meaning, is very imperfect, as the second commandment is omitted, and the tenth divided into two to form the ninth and tenth. This, we has heard, has been done in the church of Rome; but, we apprehend, has not been the practice of Protestant churches.

Concerning the spiritual world which Baron Swedenborg has so frequently visited, he tells us, that there are in it lands, plains and vallies, mountains and hills, as in our earth; that there are also fountains and rivers, gardens, groves [ph.p.28] and woods, houses, palaces and cities, writings, books, offices and employments, gold, silver, precious stones, &c. as there are also in ours; but that all these things are created in an instant, according to the ideas and affections which are among the angels and spirits who inhabit those regions. In the different visits this writer has paid to them, he has conversed, we are told, with many persons of every rank, and of all nations and countries. In the close of the present work, he gives a short account of the situation allotted to the inhabitants of different countries or religious professions, and to some of the more remarkable individuals among them. Possibly the curiosity of some of our readers may be excited to hear what is the state of our own countrymen according to the relation of this Noble visionary; but we doubt whether the view of it will contribute much either to their edification or amusement. However, we may briefly remark, that he allots a station to the worthier part of the English people in the center of all the Christian world; for which he assigns as a reason, the share they have of what he calls the intellectual light, which, he says, they derive from the freedom of speaking, writing, and thinking, which prevails among them. He says, that they have a great similitude of mind; that they form friendship among themselves, but rarely with those of other countries; that they are very sincere, very ready to assist each other, and still fond of their country, and zealous for its glory. We are farther informed, that there are two large cities, resembling London, into which the greater part of the English, after death, are received; that the chief (priorem) of these cities, he has been allowed to see, and to walk in; that the middle part of the city, answering to that which in London is called the Exchange is inhabited by persons denominated moderators; that the eastern quarter is possessed by those who have been eminent for leading a life of charity, and here are magnificent palaces; that in the southern quarter dwell the wise men, (sapientes), in which also are splendid buildings; that the northern quarter is inhabited by such who, above others, indulged a freedom of speaking and thinking; and the western by those who insist upon justification by faith alone. As our author discovers a particular dislike to those who hold the opinion last mentioned we should not have been greatly surprised, if he had allotted them their place in the other City, which is differently

situated, and appointed for the reception of those of the English who are internally bad; in the midst of this latter city there is an open communication with the infernal prisons, by which they are in their turns swallowed up.

The state of the first reformers from Popery is particularly related:

Poor Calvin appears to have but a very uncomfortable situation, according to this writer's account; for, after other disagreeable circumstances, the last thing we read is, that he was shut up in a cave destined for the predestinarians, who are doomed to hard labor, and whose pleasure it is to do some injury to each other.

The impostor Mahomet, we are told, did at first preside among his followers in the world of spirits; but as he discovered a proud domineering disposition, he was hurled from his seat, and very seldom afterwards seen, unless when some warm altercation arose concerning him among those who had been his adherents: at such a time he is just produced to view, faintly saying, 'I am Mahomet,' and then vanishes. On one of these occasions, this author tells us, he beheld his; when he appeared like those corporeal spirits who have no interior perception, his face verging towards blackness: and he just uttered the words above mentioned.

Although this remarkable production abounds with such amazing conceits and extravagancies, it just be regarded as a curiosity of enthusiasm, and may afford some entertainment to those who understand Latin, and have leisure for the perusal of so large a volume. M.

(See above - 1374 12)

CORONIS SEU APPENDIX AD VERAM CHRISTIANAM RELIGIONEM

1772 See Phot. File 545 - This document of
 11 pp. being in Rm 15 Sw198/phol934.
 L.I: 218; II: 497; III:1415
 Hyde n.2918seq.

Original manuscript lost at the house of Dr. Messiter,
 See New Jer, Magazine, London 1790: p.224

MS Copy in:

1. London, Swedenborg Society, Inc.
2. Stockholm, Royal Library - among the "Frugård Documents" formerly in the possession of Eric Nordenskiöld and given by him to the Royal Library (of Helsingfors Finland).
 Bundle 2 A. nn.4. = phot. [1365 Oct.in Ups. Univer. Lib., but owned by Otto Nordenskiöld.]
3. Library of Raymond Pitcairn, Bryn Athyn, Pa.

Printed copy in Linköping, **Diocesan Library with inscription "Sam Älf, 1786."**
 (See below - 1609)

There is also a Swedish translation - see above, 1482, and below, 1637.

"A Swedish translation (printed) with notes, found in Upsala.
 Is to be returned to Eric Nordenskiöld of Stockholm."

In ANC Library, Room 15 - Sw198/phol934, as above.

Described in the New Jerusalem Magazine, London 1790: p.224, as follows:

Dr. Messitor and the Swedenborg MSS:

(Concerning V.C.R.) This work was indeed comprised in 68 sheets, but had Swedenborg been able at t h a t time to have completed and subjoined to it the whole of his appendix, it is more than probable it would have exactly answered to the above number. Speaking of this appendix, we will beg leave to observe that what was printed in London after his decease is but an incomplete part of the same; the truth is (as we were informed by Dr. Messiter, in whose hands this valuable manuscript was left), that nearly one-half of the copy had been mislaid and finally lost at the doctor's house. (1772)

CORONIS - ORIGINAL COPIES OF, WITH NOTES

1772

See above - 1491,12.In the Academy the New Church Library: (Room 15 - Sw 198)Copy 2 has initials G B[enzelstierna].London ed. 1780.Copy 4 = J. A.Tulk's copy with annotations, as follows:Written on fly-leaf, inside -

"This work is posthumous. The manuscript of it was obtained by Mr. Augustus Nordensjöld from Dr. Massiter in London, a Swedish Physician who was intimate with the Author. Into the Doctor's possession it came in the following manners Dr. M[essiter] called one morning to pay E[manuel] S[wedenborg] a visit at his Lodgings at Shearsmiths; E. S. was absent; but the Doctor, being known to Shearsmith, he admitted him to go upstairs into his Apartment. On the Tables in the room lay this Manuscript, which the Doctor took up, & put in his pocket, probably with the intention to read and to return it. This, however, he omitted to do. On Swedenborg's return home, missing the Manuscript, he was much displeased with Shearsmith for admitting any one into his Apartment contrary to his orders, when absent. After this he wrote nothing more until his death which took place as related in the Magazine of Knowledge. - These particulars were related to me by Mr. Nordenskjöld himself, who persuaded Dr. Messiter to give him up the Manuscript which he here printed & gave me the following copy. I. A. Tulk, 1828.

P.S. By others these facts are differently told but not accurately."

On the title-page, just above the printed "London" [1780]:

"For the Society of the New Church in London by G.F.N."
and at the bottom:

"Precor, vocate Theologiam Novae Ecclesiae cujus haec est Appendix, non alio Nomine quad Veram Christianam Religionem."

"Sic scripsit Swedenborg in Manuscripto."

Annotations throughout. At the end:

"This Work appears to be a fragment; whether left so by the Author, or whether it arose from any other accidental cause, it is equally to be lamented." Is the hand Hindmarsh's?

In the same volume, original editions of Clavis Hieroglyphica, Quaestiones Novem de Trinitate, Summaria Expositio Doctrinae Novae Ecclesiae

On the fly-leaf of the last-named, in pencil:

"Augustus Nordenskjöld who was in London about the (year) 1780, received this Posthumous Work in Mst. from Dr (Me)ssiter, who took it from Em.Swedenborg while he lay (ill) of his last Sickness. - - Mr. N. printed 300 copies of it at his (own) expense in London the same year. - "

See "Dr. Messiter and Swedenborg's MSS. A brief Account of Em. S." Cincinnati 1827, in ANC Pamphlets - S2 vol. 29 L:p.38. (Reprinted from New Jer. Mag. - see 1491.12).

See also Tableau Analytique (B.Chastanier), London 1786: p.213. (ANC Lib. = S2)

" Doc. 2²: pp. 1021-23 (=Doc.313(149)).

1492 -1492.14

1492

PRELATE OETINGER TO K.F.HARTMANN - EXTRACT

1772 Feb. 11 See above - 1473.

In F.C.Oetingers Leben und Briefe . . . by Ehmman, Stuttgart 1859: p.772

Copy in ANC Library.

Translation in Doc. 2²: p.1061 (= Doc.314F).

1492.11

HARTLEY TO SHEARSMITH

1772 February

In London, Swedenborg Society (Inc.)s New Documents concerning Swedenborg,
bound in N Church Magazine vol. iv, 1885: p.387.

In ANC Library = S5 NM27.

1492. 12

HARTLEY TO SHEARSMITH

Second letter = same source and references as above.

1492. 13

HARTLEY TO FRIEND IN LONDON

See below - 1664.3201 (1784 Feb. 11)

Same source as above.

1492.14 = 1409

TESTIMONY ON SWEDENBORG'S PERSONAL APPEARANCE

[1772 Jan.-March]

1 page 8:o L.III; 1582a

In A Life of Emanuel Swedenborg, by George Trobridge, London
1912: p.299. "Testimony of Theodore Compton."
In ANC Library = SOS T74.

Text:

". . . . Only a few days since, I [Trobridge in 1912] received a letter from my old friend, Mr. Theodore Compton (now in his ninety-first year), in which he wrote: 'An old schoolmaster of my acquaintance when I was a child, told me he remembered seeing Emanuel Swedenborg at Clerkenwell - "a little man" - fond of the children, to whom he would give gingerbread nuts, when he met them in the street.'

(See below - 1492.17)

MINUTES OF THE COLLEGE OF CHANCERY

1772 Feb. 28, Stockholm Phot. in Ph.File 547 = 4 pp. (2 sheets)

In Stockholm, in the State Archives: Kanslikollegii Protocoller

1772. Extract: pp.65-66.

Transcript:

[ph.p.65.]

Februarius.

Fredagen den 28. A- 1772.

Närwarande

Herr Stats-Secreteraren Rosenadler

H-rar Kantzlj. Råderne Ekestubbe

Rabbe

Arnell och

Bar: Sparre

1 §.

d 28.

2 §.

Herr Baron och Justitiae- Kantzleren Rosir inkom och anmälte, at hen utj den tryckte Forteckningen öfwer Högst Sal. Hans M-ts Bibliotheque funnit Swedenborgs bekanta werk äfwen ware uptagit; och som detsamma, såsom innehållande irriga Satser uti Religionen genom et Kungl. Bref til Kantzlj. Coll-m blifwit förbudit;

[ph.p.65a] Sa öfwerlemnade Herr Justi; Kantzleren til Kongl. Kantzlj. Coll-m, at förekomma förenämnda Exemplars försaljande.

På Kongl. Collegii anmodan åtog sig Herr Justitie - Kantzleren, at hos Kongl. M-t göre und. anmälan derom, och sedan den genast blifwit verkstald, återkom Herr Just: Kantzleren och gaf Kongl. Collegio tilkänna, at Hans M-t i Nåder bifallit, at denna bok måtte ifrån de öfwrige få undantagas.

För at derom underätta Secreteraren och Bibliothecarien Wilde, blef hen upkallad, och Herr Just:-Kantzleren Baron Rosir gack bort.

3 §.

[Ph.P.]66,

4 §.

Kongl. Secreteraren Wilde inkom och underrättades om, hwad 2 § här ofwan [ph.p.66a] til innehåller, hwaröfwer Secreteraren förmälte, det hen redan

effter sin ålloggandeskyldighet tilsedt, at med Kongl. M-ts nådiga minne, så wäl Swedenborgs werk, som några andra Böcker af den egenskapen blifwit från de öfriga, som komma at försaljas, undantagne.

Det öfriga utrikes ./.

In fidem protocolli
C. Fr Mennander.

1492.17

SERVANTÉ'S TESTIMONY ON SWEDENBORG'S PERSONAL APPEARANCE AND HIS PORTRAIT

[1772]

2 pp. 8:o L.III: 1521a

In The Intellectual Repository for the New Church, London, 1818: pp.514-15.

Text:

Obituary [over Henry Servanté]

On the 23rd of last August died, in his 76th year, Mr. Henry Servant'e. As a member of the New Church, he was, in London, one of the earliest promoters of its doctrines, having been, many years since, engaged in the publication of the New Jerusalem Magazine, a work which contains much interesting and useful information. As a true Christian, he endured with patient and pious resignation his share of those trials and sufferings which are experienced to be so highly conducive to the regenerate life. Beloved and respected as he was by his relatives and friends, to whom his exemplary mildness and humility had endeared him, they cannot fail to blend the tear of tender regret, with their sincere congratulation, on his advancing state. He was amiable in his life, and expired with little or no previous illness, as in the sweetness of sleep, without a struggle or a sigh.

Mr Servanté was descended from a respectable family in the south of France, a branch of which fled to this country, on the revocation of the Edict of Nantz, to preserve the freedom of their religious sentiments. He himself had been from his youth a sincere seeker after religious truth, and had undergone severe anxieties in consequence of not being able to obtain the satisfaction which he wanted but at length meeting by apparent accident with one of those parts of the second volume of the Arcana, which were published in English at the same time as the Latin original, his former doubts were instantly removed, and the **light of truth** shone at once into his mind, bringing with it a clearness of **conviction which was** never afterwards obscured, but was more and more illustrated to the day of his decease. The reader may also feel an interest in being informed, that he was one of the last remaining individuals who remembered the person of Swedenborg, though at the time he saw him he did not know him. He was once

passing along St. John's Street, London, in the neighborhood of which Swedenborg lodged, when he met an old gentleman of a dignified and most venerable appearance, whose deeply thoughtful yet mildly expressive countenance, added to something very unusual in his general air, attracted his attention very forcibly. He turned round, therefore, to take another view of the stranger, who also turned round and looked again at him. Some years afterwards, when Mr. Servante had received the truth in the manner above stated, he called on Mr. Hindmarsh for some of the Writings; when seeing in that gentleman's parlor a portrait of the author, he instantly recognized in it the venerable stranger whose appearance had so much interested him. The portrait which he saw was copied from the print engraved by Martin representing Swedenborg in advanced age, the fidelity of which is thus singularly proved.

(See above - 1492.15)

1493 - - - - 1493.12

1493

SWEDENBORG TO JOHN WESLEY

1772 February - Great Bath-Street,
Coldbath Fields.

L. II: 510

In Appeal in behalf of the Doctrines of the New Church
(Stereotype ed.: pp.243-49) by Rev, Samuel Noble.
See Doc, 2¹: p.564 (Doc.268),
In London 1826 edition = pp.305-6.
In ANC Lib. S2 N66a4.

Text in Doc. 2¹: p.565; LM (vol.2): p.760.

(See above - 1470; below - 1517)

1493.11

MINUTES OF THE SEARA CONSISTORY

1772 March 4

In Skara, Domkapitalet Archives: Consistorii Protocol. § 7.
Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: pp.588, 729.

1493.12

CHRIST. SPRINGER VISITS SWEDENBORG

[1772]

In Doc. 2¹: p.530 (Doc.261) - C. Springer to Abbé Pernety Jan. 18, 1782.
See footnote on p.528.

(See below - 1595)

NOTICE OF SWEDENBORG'S DEATH IN A GERMAN PERIODICAL

1772, March 10, Frankfurt am Main 1 page 8:o

In Frankfurter Gelehrte Anzeiger von Jahr 1772 - p.128:

"Litteraturneuigkeiten.

Schwedenborg ist kurzem mit Tod abgegangen".

.

"bey den Eichenbergischen Erben."

Seems to be a reprint of the original old periodical, and part of a series, "Deutsche Litteraturdenkmale des 18 Jahrhunderts in Newdrucken heraegegeben von Bernhard Seuffert. "Erste Hälfte Heilbronn Verlag von Gebr. Henninger 1882."

A copy of this issue is in the University of Pennsylvania Library, Philadelphia, Pa. There are no other numbers.

1494----- 1495

1494

PRELATE C.F.OETINGER TO K.F.HARTMANN - EXTRACT

1772 March 23, Murrhard See above - 1492

In F.C.Oetingers Leben und Briefe. . . by Ehmann, Stuttgart 1859:
p.776. Copy in ANC Library.

Translation in Doc. 2²: p.1061 (Doc.314end).

1495

DESCRIPTION OF SWEDENBORG'S DEATH

1772 March 29, London (Sunday - at 5.0 o'clock)

In New Church Magazine, 18B5: p.378. Copy in ANC Library.

See Annals of the New Church, p.104.

"Affidavit of Mr. and Mrs. Shearsmith" - in Doc. 2¹:
pp.577-79. See footnote by Hindmarsh, p.577.
(= Doc.269C)

In Commentarii de rebus in Scientia Naturali, etc.,
Leipzig 1752-88, vol. 18: p.158, death is announced as occurring December
24, 1771.

See next item - 1496.

RECORD OF SWEDENBORG'S DEATH

1772 March 29 Phot. in Ph.File 548 - 1 p.
See below - 1498.01

formerly

In London, formerly, in the archives of the Swedish Church.
 In a "Church-Book" ("Kyrckio-Book") - Svenska församlingens i
London kyrkobok 1723-1802, förd året 1772: p.94.

Kyrckio:Book öfwer Brude:wygningar och Barn:Dop samt
Communicanter och Döde uti Swenska Församlingen i London,
upprättad Åhr 1723 af Jacob Serenius,

Text published in Nya Kyrkans Tidning, 1915: p.122 et seq.,
the phot. 548 being extracted from the ANC copy of this
journal.

Transcript as follows: (Translation in 1498.01)

Emanuel Swedenborg, Assessor i Kongl BergsCollegio, född

(obs. Född 1688 29/1	1689 d 29 Januarii, död d 29 Martii
	och begrafwen
(anm. at Palmer.	i Kyrkografwen d 5 Apr 83 år och 2
	månader gammal:

[Note by AA:] Birth wrongly given as 1689, but corrected in margin.
 This note by Palmer is in red ink. Written in margin.

See New Church Magazine, 1908: p.549; J.Palmer's Nagra Minnesblad, 1903
 (ANC Lib. = S10/P18).

See above, re records in this Swedish church - 51.11, 43, 44,
 718, 719

1496.11

RECORD OF SWEDENBORG'S DEATH

1772 April, London L. III: 1499

April

In The Gentleman's Magazine, London, April, 1772: p.198, as follows:

"Honourable and learned Emanuel Swedenburgh, famous for his mathematical
 works, and for his visionary."

1496.12 ---- 1496.14

1496.12

REPORT OF SWEDENBORG'S DEATH

1772

In Hamb. Correspond., 1772, no,55 (Hamburgische Unpartheyische Correspondent).

Not in ANC Library. See reference in Himmel und Hölle 1774: "Vorbericht des Uebersetzers," p.1 - where date is given as Dec. 24, 1771, "in his 85th year."

Copy in ANC Lib. of this German edition = Sw145G1774, (Star Collection)

1496.13

DITTO

1772

In Leipz. Zeitung, 1772, 82 St. Not in ANC Library. See same reference as above - pp.1-2, where date given is March 29, 1772 in his 84th year.

1496.14

DITTO

1772

In N. Leipz. Allerl., 1772, 22 St. (Neue Leipsiger Allerl.)

Not in ANC Library.

See same reference as above - pp.1-2, etc. and next item below.

1496.15 ----- 1496.16

1496.15

NOTICES OF SWEDENBORG'S DEATH

1772 See above - 1496.11, --.12, -.13,
--.14.

Record in German edition of Heaven and Hell - in note on pp.1-2.
Von Himmel und van den wunderbaren Dingen desselben; wie auch der
Geisterwelt und von dem Zustand des Menschen nach dem Tod; und von der
Holle: van Emanuel Swedenborg, 1774.

This 1st German edition in Star Collection of the ANC Library.

Translation of the note, as follows:

"His eulogist, the Councillor of Mines Sir Sandel, has stated that he died (sey gestorben) the 24th of December, 1771, in his 85th year, and this also is given in the Hamb, Correspond. 1772, No.55, in consequence of information confirmed from London, [which was] again contradicted in Leipz. Zeitung 1772, No,82, in consequence of a report from Copenhagen, and it was stated for certain in the N. Leipz. Allerl. Of the year 1772, No,22, that he died on the 29th of March 1772, in his 84th year."

1496,16

REPORT OF SWEDENBORG'S DEATH

[1772]

In The Hague, Royal Library: In a note by Mr. A, Vosmaer, dated Jan, 12, 1786, as reported to him by Mr. van Goens.

Transcript borrowed by Mr. A.H.Stroh in 1914,

Published in NCL 1890: p.217

Letter by Christjan Johansen to Mart.Sturtzenbecker

mentioning Swedenborg's last illness.

/1772/ 28 pp. & 1 p.App. 8:o
(extract 4 pp)

In the Royal Library, Stockholm. Handskrifter

Religion - Swedenborg #A.612. pp.133-161. Called

"Samlingar i Theologiska Ämnen."

p. 133. Ifran densamme til densamme /underlined in orig./

/The previous letter is addressed: "Till Conducteur
Mart.Sturtzenbecker - dateradt Eskilstuna d. 23 Sept. 1785./
A copy [1664.4501]

[undated]

Åter igen har jag varit dröjande a.t besvara et
angenämt bref ifrån M.H. af d. 2 nästförledne,
för hvilket jag mycket tackar. Jag kommer likväl
fast jag kommer något sent och förlitar mig, som
forra gången, på M.H.s/.godhet, at benäget ursägta
mig.

p.143 Herr Swedenborgs sista stunder, har, så
mycket mig är bekant icke nagot besynnerligt eller owanligt.
For sin BiLt-fader, Svenska då varande Prästen i
Sic, London /:Ferelius:/ har han på tillfrågan betygat
sannfärdigheten af hwad han skrifvit. For en sin
vän därstädes, skall hen någon tid förut beklagat
sig öfwer sitt hårda tillstånd, öfver ett grymt
motstånd i sine företagander och öfver Herrens
apparenterliga frånvaro. Han låg sedan i 3 månader,
rörd af slag och dog utan at fått fullända det värk
han begynt. I dessa sin Andes sluteliga öden här i

at bottom of page # nemligen De Coronis.

- - - - -

världen, hade han mycken likhet med sin motbild, Budbäraren för Herrens
första ankomst. Johannes Döparen, hvar beskrifning I Ordet, då densamma

andeligen tages, ganska väl instaämer med Svedenborgs egenskaper och andeliga ödel. Han blef således på ett motsvarande sätt kastad i ett andeligt fangelse och där liksom halshuggen, för det at han predikcat bättring och Tron på Christum. Jag vet icke at man har någon annan Lefvernes Beskrifning om vår Svedenborg, än den som Bergs Rådet Sandels Åminnelse-tal öfver Honom, hållit i Vetenskapa Academien, innehåler: utom nagra få anecdoter, som blifvit införde i Hr.Pernettis Fransyska öfversättning af boken om Himmel och Helfvete. Ett trykt bref på latin som gubben sjelf skrilvit till svar åt en sin vän i England.meddelar äfven några particulariteter om hans lefnad..... Det tyckes nu vara tid at sluta mitt långa bref. Jag tillonskar M.H. all andelig och lekamlig välgång och lefver med ogemen högaktning och tillgifvenhet

S.T.

Min Herres

ödmjuka t--re och vän

Eskilstuna d. 18 Nov.

Christjan Johansen.

1735. [=1665.01]

P.S. Om det öfversatta sammandraget af äktenskaps Låran är det samaa jar menar, är det icke af Svedenb. författadt, utan af en dess Skrifthers vän. Jag vill minnas, at jag äfven hade något at därvid påminna.

Nyligen har jag sedt Prenumerations Förslaget til det Opus Posthumum (Apocalypsis Explicata), som nu tryckes I London. Det kommer at bl8fva 4 Tom. In quarto och prenummeras därpa, for det första med 2 guineer. När alt för det första med 2 guineer. När alt är färgigt arlägges

en guinee. Skulle öfver Directeur Wadström händelsevis träffas, så ber jag mycket hälsa honom, jämte underrättande at jag ofversänt nämnda Prenum. förslag til Hesselbyholm.

/The following is a copy of the Contents of the above volume; which is entitled on the second fly-leaf: "Samlingar i Theologiska Ämnen."

Innehalles:

- I. Kortt underrättelse om Innehållet af E.Svedenborgs
Theologiska Skrifter. författad af Fabriqueur Johansen
pag.1.- 104.
- II. Brefven til Conducteur.Mart.Sturtzenbecker
rörande några dess inkast, förf. af auctor
pag 105 - 161
- III. Bretver ifrån Fabriqueur Johansen til Magister
J.Tybeck pag. 163 - 184.
- IV. Till Öfver Directeur Wadström från densamme.
pag.134 - 201.
- V. Från densamme til en okänd. pag 203 - 236.
- VI. Kärnan af Nya Församlingens Lära, författad
af Lectorn Doct.J.Rosén, pag. 237.
- VII. Bref från Doctor Beyer pag.287.
- VIII.Utdrag af tryckt piece, om Bönen, pag.320.
- IX. Förtekning på Tybecks Skrifter " 327.
- X. Om Jesu Blod och hvad dermed förstås. " 332.
- XI. Om Sättet at erhalla Tro och Karlek " 351.

/On the inside cover is a printed confession of faith: "Den Nya Tron"/

/For transcript of the Beyer Letter see No.1337.11/

[See below - 1664.4501, 1665.01.]

1497

ANECDOTES CONCERNING SWEDENBORG

[1772]

In Essays in Divinity and Physic, &c., by William Spence, M.D.

Printed by Robert Hindmarch, London, 1792: nos.47-49.

Copy in ANC Library = Ss Pamphlets, vol.57: E: pp.38-41

Reprinted in Doc. 2¹: pp.534-35

(= Doc.262 where footnote ref. omits n.49).

AMBASSADOR G.A.NOLCKEN TO THE KING - MENTIONING SWEDENBORG'S DEATH

1772 April 2, London 3 pp. fol. (extract = 1 p.)

In Stockholm, in the State Archives: Secretary of State. Angelica.

Nolckens Bref till K. Maj:t. 1772.

Transcript:

Ank-t d.22. April. London den 2 April 1772.

Upl. i Rådkam-r d.23 Apr.

Upl. i S.U. d.25 Agr. 1772.

upl. i K.Cantzeli Coll° d.8. Julii. 1772.

Upl. i Mindre S. Dep. S.D.

Stormächtigste Allernådigste Konung.

p.1: Den 27 Mars förehade Öfwerhuset endast enskylta ärender.

Samma dagen uti Underhuset uplästes billen rörande nådigt
simmers och skeppewärkes anskaffande till Amiralitetets behof
och utsattes Des 2-ra upläsande till den 5 April.

p.3: Assessoren Svedenborg är den 29 Mars här i London med doden
afgången. Med undersåtelig nit och trohet framhärder jag in
till min dödostund

Stormächtigste Allernådigste Konung
Eders Kongl. Maij-ts

Allerunderdånigste och Tropiclicktigste Tjänare och
Undersåte
G: A: Nolcken./.

[Notes by C.L.O.: The letter to the King contains the only mention of
a private individual that I found - only public masters being, as a rule,
reported.

[Examined Nolckens Bref till Kansli Presidenten without finding
anything concerning Swedenborg, but the following paragraph in a letter
dated "London den 10 April 1772," gives the time of Ferelius' departure
for Sweden:

"Pastoren wid Swänska Församlingen Magister Ferelius afgår här ifrån om
några dagar sjöledes till Götheborg. Jag her updragit honom att ödmukast
tillställa Eders Excellence ett paquet, som innehåller den af H. Amiralen
Falkengren begärte Förteckningen på böcker och ett bräf fran Swänska
Prästerskapet uti America till Herr Ärke Biskopen."

[Ferelius - see Doc.267 (Doc,2¹: p.560).]

SWEDENBORG'S MORTAL REMAINS AND THE SWEDISH CHURCH IN LONDON

[1772]

L. III: 1527, 1580, 1576-1578

In London, in the Records of the Swedish Church.[On July 17th, 1908, Alfred H. Stroh made the following notes concerning these Records, as follows:]Protokoll a folio for the years 1784-1819 for July 4, 1819: pp.377-78:

§ 8.

Pastor utbad sig tillåtelse att för K. Rådet presentera afledne Assessorn Swedenborgs hufvudskål, hvilken, - med förtigande af de brotteliges namn - för omkring ha haftannat år sedan, blifvit stulen utur kistan i Kyrkohvalfvvet, och genom en tillfällighet af Pastor ertappad, då den var nära att blifva afförd till Sverige, för att rikta någon enskilt eller allmän samling af Curiosa -Då den en gång var uttagen ur kistan, trodde Pastor att den hellre borde förvaras såsom en sällsamhet wid kyrkan, än föras derifrån; och som det var bekant att härvarande Swedenborgare länge önskat få densamma, och derföre budit ansenligt till dem som privation approprierat sig den, så anmodades Pastor att taga sorgfällig vård derom, på det den icke ännu en gång måtte komma i så obehöriga händer.

In fidem protocolli,
J. P. Wahlin.

[Translation in The Mortal Remains of Emanuel Swedenborg by J.V.Hulfkrantz,

Upsala 1910: Appendis, p.75 No.1.]

The above quoted, but not with complete exactness, on pp.119-20 of Anteckningar rörande Svenska Kyrkan i London af G. W. Carlson, Stockholm 1852. P.A.Norstedt & Söner, Kongl. Boktryckare.

On page 119, the following footnote is found: *) Uti D:r Wåhlins "Dagsländor" p.221 uppgifves tjuften hafva varit en Kapten vid namn Ludvig Granholm, som vid en begrafning 1817 trade kommit ner i grafhvalfvvet och derifrån medtagit nämnde hufvudskalle, men icke lyckats att sälja densamma, i följd hvaraf den efter hans död återfanns i hans bostad. Emedlertid vid anställd undersökning för några år sedan, uppstod tvifvel huruvida den i kistan nerlagda hufvudskallen är den rätta, på grund af åtskilliga vetenskapliga kännemärken.

Protokoll a folio for the years 1820-1850: pp.450-51 -

The quotation below, from the Minutes of a special meeting of Nov.

10 1844, Pastor Carlson, President:

Much matter in regard to the condition of the caskets; first, 19 lead-caskets, second, 10 of wood. The remains of Swedenborg are in no.18, "No.18. The Hon:able Emanuel Swedenborg Died 29 March 1772 Aged 84." And "No.13. Daniel Charles Solander. M.D. Died 13th May 1782. in his 47 year."

§ 4.

Uti oftanämnde grafhvalf förvaras den jordiska lemningen af en ryktbar landsman, Hr. Assessorn Emanuel swedenborg. Som kyrkorådets ledamöter, vid personlig besigtning af hvalvet, befunnit nämnda likkista till hälften öppen, och I ett högst för fallet skick, upplyste Pastor, enligt Kyrkorådets protokoller,

att kisten blifvit för omkring 30 år sedan uppbruten af nidingar, hvilka bortstulo hufvudskålen, för att salja densamma, men likväl icke lyckats uti sin spekulation, så att d. v. Pastorn D:r Wåhlin återfick hufvudskålen, som åter nedlades i kisten, ehuru det mycket betviflas, att hon är den rätta. Emellertid befanns det vara af högsta nödvändighet att iståndsätta Swedenborg i kistan, så vida hon icke skulle falla i stycken; och erbjöd sig Baron Wetterstedt genast att med den af honom uppfunna marin-metallen för intet göra ett nytt öfverdrag till nämnde kista, hvilket anbud med tackeamhet emottogs. Baron Wetterstedt lofvade att sjelf hafva inspektionen öfver detta arbete.

§ 5.

Med anledning af den uppkom a frågan, huruvida den i Swedenborgs kista befintliga hufvudskålen kunde vara den rätta; anmälde H-r In de Betou; att han; efter en noggran besigtning af hufvudskålen; högeligen betviflade detta; af följande skal:

1) emedan inuti hufvudet är en quantiet af mull; som tyckes utvisa; att hufvudakilen legat i jorden; 2) emedan ett stycke träd befinnes vara indrifvit uti hufvudet; som tyckes gifva tillkänna; att den döde på något våldsamt sätt mistat lifvet; 3) finnes inset märke dertill; att någon mask blifvit tagen af ansigtet; eftersom är uppgifvet uti Kyrko Rådets protokoll den 4 Juli 1819 § 8. På grund af dessa anmärkningar; anmodades församlingens Pastor att skriva till Dr. Wåhlin; för att af honom inhemta upplysning öfver dessa förhållanden.

[Translation into English in The Mortal Remains, ibid., p.81: No.7.]

The above extracts pointed out for me today, July 17, in the vestry of the Swedish Church by Pastor Lindskog. He had also seen a note somewhere in the old accounts that L. 5 - had been turned over for Swedenborg at his death.

Afred H. Stroh

Protokoll a folio for the year 1853, Oct. 26th

§ 8.

På förelag af Herr Johnson beslöts att en ny ekkista skulle göras för att förvara stoftet af Emanuel Svedenborg; då den gamla kistan; som förvaras i grafhvalfvet; är nästan förmultnad.

[Translation, ditto., no.8.]

Note in Pencil

The letter below sent to Rev. A. Wilde, London 4th of April 1908:

Sir:

Swedenborg

I doubt you will find his head in the coffin as I have read in an old back number of the Gentleman's Magazine that some one stole it years ago. You can see the book in the Guild Hall Library, a good index.

Vestry of Swedish Church; London;

July 19, 1908.

Attended services and heard the Bishop of Kalmar preach, Pastor Lindskog reading the service. Immediately after the congregation had left; among which I was surprised to find librarian Lindstedt of the Royal Library, Stockholm.

and Professor of Stockholm, I was furnished with the old church records in the vestry, and after Pastor Lindskog had shown me the entry in the accounts about the L. 5, he left and the janitor locked me in.

Protokoll a folio for the year 1857. Oct. 14th :

§. 4.

Undertecknad uppläste en skrifvelse; som ankommit till honom från en af medlemmarne af den Swedenborgska Församlingen i London; innehållande en begåran att i kyrkan få uppsätta ett grafmonument eller s. k. "Tablet," öfver Emanuel Swedenborg. Undertecknad sade sig hafva rådfört sig med wederbörande auktoriteter i Sverige i detta ämne och ansåg att då Swedenborg i denna kyrka erhållit en Christelig begrafning så kunde man icke med skäl förvägra uppsättandet i kyrkan af ett monument till inane minne; [om där finnes en lämplig plats för det och om inskriptionen icke innehåller något som är stridande*] emot vår kyrkas läror. Denna åsigt gillades enhälligt af de närvarande; och åt un dertecknad öfverlemnades att på bästa sätt ombesörja denna sak.

Bill

[*These words - being a translation from the English version in The Mortal Remains, p.82 - were omitted from the copy of Stroh's Notes.]

[Translation, ditto., No.9.]

At the close of the Minutes, there is then added:

"Bel. till Sec. 4."

To the Rev. F. T. Carlson, and the Trustees, Churchwardens, or other proper authorities for the management of the affairs of the Swedish Protestant Church, Princes Square, Ratcliffe Highway, London.
 Rev. Sir, and Gentlemen: I (desire?) to apply for permission to erect a tablet in your Church to the memory of Emanuel Swedenborg, who was buried there about 85 years ago. His reputation, as a Philosopher and as a man of Science and Literature, stands high in this country; he is well known over the whole continent of Europe, and is, I believe, highly appreciated in his native land and by his own countrymen. He also stands before the world as a Theologian, and, though some may not be disposed to think so highly of him in this character, yet there are many in this and in other countries, who firmly believe in and have adopted his Theological teachings, and think him also in this respect an honor and credit to his country, where his memory ought to be nationally cherished. His admirers here have sometimes been reproached that they have not raised any external monument to his memory, or even to mark the place where his mortal remains are deposited. Now, I am desirous, as far as may be, of wiping out this reproach, by placing, with your permission, a

white marble Tablet to his memory, in your Church, which should be an ornament to the bullding; and should bear an inscription, something to the following affact:

"In the vault beneath this Church are deposited the mortal remains of Emanuel swedenborg, the Swedish Philosopher and Theologian. He was born in Stockholm Jan 29th 1688, and died in London, March 29th 1772,

in his 85 year. This tablet is erected by one of his English Admirers, in the year 1857 - By special permission -

It is desirable, for a very important reason, that if there be done it should be completed during the present year. Perhaps details might be left to be arranged with Mr. Carlson.

I remain -

Your very abed- Servt
Jas S. Hodson

22, Portugal Street, W.C. Sept. 18 1857.

See: G.W.Carlson, Svenska Kyrkan i London, Stock. 1852-
ANC Lib. = S2 C19.

J.V.Hultkrantz, The Mortal Remains, etc. Ups.1910- " " S8S qH87.

J.Wåhlin, Dagländor, Norrköping 1846: p.221 " " W 914

In connection with further records in the Swedish Church, see above - 43,
44, 51.11, 718, 719, 1475, 1496; below - 1505.

RECEIPT FOR QUARTERLY INCOME FROM COLLEGE OF MINES

1772 April,15, Stockholm

In Stockholm. State Archives: Bergacollium Huvudbok i 1772 års; p.282,
finnes å fol 282 fårst avskrift av Swedenborgs fullmakt av den 27 Junii
1770 för Carolina Hultman och sedan hennes kvitto av den 15 April 1772
å hens första kvartals lön för sistnämnda år 445 d-r 16 öre kopparmynt.

Text:

1772 års Första Qvartals lön har undertecknad för bemelte Hr Assessors
räkning bekommit med Fyra Hundrade Fyratjo fem dahl 16/ Kopp-mt som
quitteras Stockholm d 15 Aprilis 1772

Swedenborg 445 d-r 16/ K-mt.

Carolina Hultman

See Lindh Documents p.7: n.74c: "Receipt signed Carolina Hultman d.15
April 1772."

Swedenborgiana Letter File, s.v. Holm.

INCORRECT NOTICE OF SWEDENBORG'S DEATH

1772 April 23, Stockholm

1 page 4:o

In Alumina Tidningar, År 1772. Förra Delen. No.90.
Stockholm, Torsdagen, d.23 April 1772. "Lärda Nyheter," p.720.

Transcript:

London. Enligt efterrättelse, införd i Hamb. Corresp. N:o 55, är Hr
Assessor Em. Swedenborg d.24 Dec. sistl. med döden afgången i London, utaf
Slag.

Translation by C.L.O., as follows:

London: According to information inserted in Hamburgischer Correspondent
No.55, Herr Assessor Em. Swedenborg departed this life in London on Dec.
24th ult., from a stroke of paralysis.

(See above - 1496.12, 1496.15)

1498.12

CORRECT NOTICE OF SWEDENBORG'S DEATH

1772 April 24, Friday, Stockholm 1 page 4:o

In Dageliga Tidningar, eller: Dagligt Allehanda. Stockholm. Den 24 April 1772, Fredag: N:o.92: p.2.

Text printed in Nya Kyrka Tidning, 1921: p.5;
also as follows:

Igenom Bref med den i går ankomne Posten, förnimmes, at den fördom för sin lärdom, och för dess Skrifter i hvarjehanda ämnen, bekante Assessorn Emanuel Swedenborg, d. 29 sistl. Martii kl.6 förmiddagen, uti London med döden afgått, i en ålder af 84 år, 1 månad och 17 dagar, sedan han d. 24 Dec. 1771 blifwlt rörd af slag. Under dess sjukdom her han med mycken andagt nyttjet SalighetsMedlen, och sist, ej långt för sitt aflidande anammat den Helliga Nattvarden

Translation by C.L.O., as follows:

We have been informed through letter, by the boat which arrived yesterday, that Assessor Em.Swedenborg, so famous for his learning and Writings on various subjects, departed this life in London, on March 29th, ult., at 6 o'clock in the morning, at the age of 84 years, 1 month and 17 days, after having been stricken with paralysis since Dec. 24, 1771. During his illness, he availed himself, with great devoutness, of the Offices of Salvation, and finally, not long before his death, partook of the Holy Supper.

1498.13

CORRECTED NOTICE OF SWEDENBORG'S DEATH

1772 April 27, Stockholm 1 page 4:o

In Almänna Tidningar, År 1772. Forra Delen. N:o.93.

Stockholm, Måndag, d.27 April 1772: "Lärda Nyheter," p.743.

Text:

London. Enligt säkrare efterrättelser afled Hr Assessor Em. Swedenborg d. 29 Mart. sistl. hwarmedelst det rättan, som finnes infört i Alm. Tidn. N. 90, s.720. Han blef dock rörd af slag d. 24 Dec. sistl. år. Han war öfwer 84 år. Under sin sjukdom har han med andagt nyttjat sine Salighets Medel.

Translation by C.L.O., as follows;

London: We have been informed through more reliable sources, that Herr Assessor Em. Swedenborg died on March 29th ult., and we hereby correct the notice introduced into Alm. Tidn. N.90, p.720. He was, however, stricken by paralysis on Dec. 24th of last year. He was over 84 years of age. During his illness he availed himself with great devoutness of the Offices of Salvation.

(See above - 1498.11)

1499 = 1496.11

1499.11

TUXEN'S POETICAL EPITAPH

1772, Stockholm

L. III: 1525

4 pp.

Copy of original printed work in ANC Library = S8s T89. (Room 15)
"Öfver Framledne Herr Assessoren, Wälborne Emanuel Svedenborg,
som dog i London den 29 Martii 1772. By [Christian Tuxen]
Tryckt uti för detta Grefingska Tryckeriet."

Copy in Stockholm, in the Royal Library; and another in the
library of the late James Speirs, Esq.

Printed in Ett Kristl. Sändebud II: p.75. (In ANC Lib. = S5 K8)

" Text and Translation in Doc. 2²: pp.1157-58.

Translation in Folder of Swedenborg's Poems, Appendix n.2. (in ANC Lib. in
Room 15.)

Referred to by von Hopken in his letter of May 11, 1772 (Doc. 2¹: p.410).

See below - 1501.

NOTICE OF SWEDENBORG'S DEATH, AND OF THE ARRIVAL OF FERELIUS IN GÖTEBORG

1772 May 1, Göteborg

2 pp. 16:o

In Hwad Nytt? Hwad Nytt? Göteborg, tryckt hos Eric Stakberg, 1772: p.2
 N:o.1 "Den 1 Maji, 1772." A Magazine published by Johan Rosén.

Text:

Hwad Nytt i Kyrkan?

Den bekante Assessoren, Herr Emanuel Swedenborg, om hwilken Kyrko-
 Historien får utan twifwel mycket at tale, slutade i London den 29
 Martii kl. 6 f.m. sin jordiska wander. Han war född ar 1688 den 29
 Januarii, således 84 år och 2 månader gammal:
 begrofs af Kyrkoherden wid Swednska Forsamlingen, Herr
 Magister Ferelius, som nyligen anlandt hit til Staden.

--- : --- : ---

In Göteborg, in Stads Bibleotek, there is a copy of this Magazine.

1500,11----1501,11

1500.11

J. J. LEYONMARK TO THE SKARA CONSISTORY

1772 May 2, Uddewalla (In Minutes dated May 13)

In Skara, Domkapitalet Archives: Consistorii Protocoll § 5.

Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documente: pp.588, 729.

1501

A.J.VON HÖPKEN TO C. TUXEN

1772 May 11, Skenninge

In A.J. von Höpkens Skrifter. . . af C.Silfverstolpe, Stockholm, 1890,
vol.1: pp.458-63.

Translation in Appendix(* to New Jerusalem Magazine 1790: pp.267.74;
Doc. 2¹: pp.406-10 (= Doc.252A).

(See above - 1499.11)

*[Note by AA: (In ANC Lib. cory 2 = S5 NM24) p.3 of the Appendix "To the
Reader" - as follows: Published May 1791. See Rise and Progress, p.108.]

1501.11

MINUTES OF THE SKARA CONSISTORY

1772 May 13

In same source as above, in 1500.11.

Text, see 1500.11.

ANDERS VON HÖPKEN TO PEHR WARGENTIN

1772 May 17, Ulfåsa

2 pp. 4:o

In Stockholm, Royal Academy of Sciences: Bergius Bref Samling, Vol. XVI:
pp.156-57.

Published in Rikerådet Grefve Anders Johan von Höpkens Skrifter samlade
och i urval utgifna af Carl Silfverstolpe. Förra Bandet.
Minnes-Anteckningar, Tal, Bref, Stockholm 1890: pp.400-1,
(ANC Lib, = S10 H77)

Transcript - Ex orig.:

HögÄdle och Höglärde Herr Secreterare och Riddare!

H. Secreterarens af d. 12 hujus har iag ricktigt erhållit jemte min berättelse om Sahl, Gref Ekeblads lefwernes lopp. Det är mig klärt, at den funnits tillräckelig. Mehra hade kunnat tilläggas; men tiderne tåhla icke mehra.

Det är mig okiärt at Agenten Sele så sent gifwit tillkiänna, at Sahl. Swedenborg förleden höst redan, tillsändt mig et exemplar af sitt sidsta wärck. Min skyldighet hade iag då strax kunnat upfylla, at tacka honom för denna attention. Om Exemplaret icke är inbundit, så täcktes H. Secreteraren lemna det åth min Commissionaire Cammerern Nyréen som bor på Blasieholmen och befalla honom at låta binda det uti Engelskt band, at likna den öfriga samblingen. Efter Kröningen torde hundrade tillfällen gifwas at sända det till Lindkiöping och Professor Älff.

Den ärliga Gubben Swedenborg har talt om mig på alla stallen så fördelacktigt, så at han har giordt mig efter sin död, till des Apostel. för 8 dagar sedan får iag itrån en okiänd Man uti Dannemarck et mycket höfligit **bref**, **uti** hwilcket han på egne och hans hustrus wägnar, enträgit anhåller, det iag wille uplysa och ledsaga dem uti Swedenborgska Systemen. Jag har aldrig mehra blifwit surprenerad, mehra skrattat och mehra warit brydd.

Jag admirerar Wår Nådigste Konungs Sinnes lugn och des jemna gång under alt brusande af våra tider. Gud låte honom lefwa!

Med mycken tillgifwenhet har jag den ähran at wara HöfÄdle och Höglärde Herr Secreterarens och Riddarens
hörsamma tienare

Hopken.

Ulfåsa d.17 May 1772.

för en tid sedan berättade H. Secreteraren mig at H. Cancellie R. Rabbe torde sända mig sitt tahl. Jag har hwarcken hördt något derom sedermehra, ey heller sedt det uti tidningarne anmält,

N.B, til Secr, Wargentín,

Incomplete translation in Doc, 1: p.633 (= Note 28)

1502.11

MINUTES OF THE SKARA CONSISTORY

1772 May 20

3 pp.

In Skara, Domkapitalet Archives: Consistorii Protocol. §.2.

Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: pp. 590, 731.

jag kunnat beskrifwa, hwad och hurudant det en och andra är. Jag har gjort det i min Tractat om Amor Conjugialis N:o 315. 326".2C.

(Fortsättning härnäst.)

pp.886-87:

[Title repeated] (Se det föregående N:o 109).

Jag kände nu en åtrå, at akaffa mig, nästnämnda Tractat, hwilken är tryckt I Amsterdarm år 1768, och at slå efter dessa åberopade ställen. Där mötte mig en förderlig berättelse, huru det händt Swedenborg, "At han uti samma tilstånd, som

den angeliga werldens människor hafwa, hwilka kallas Andar och Änglar, kom en gång in uti et Gymnasium med en Catheder uti, bänkar midt i rummet och säten wid sidorne för åhörare, läktare ofwanför dörren för de Äldste, och midt i Läktaren en stol för Archididasculus (Ärke-läraren), hwilken satte fram, til at öfwa Ungdomen lärda spörsmål, som itrån Cathedren skulle beswaras af wisse tilförordnade ibland de Studerande. När det problemet framstältes för denna gången, hwad Själén är, och hurudan? så skal hela hopen af de närwarande häpnat och sorlat däröfwer, oeh någre af dem som suto på bänkarne ha fwa gjort et utrop, at ingen menniska ännu hurrdt at inse den saken, men de, som suto på läktaren, gofwo likwäl dem andra tilkänna, at saken är altför begripelig. Det war 5 ibland Ungdomen, som funnits skickelige at nu wisa sig i Cathedren: de skulle nu utlåta sig öfwer det proponerade ämnet, den ene efter den andre, klädd uti rock af sidentyg, Kappa med inwäfdä blomster uti, hatt på hufwudet, och en ros på kullen af blå ädelstenar. När den förste swarat på [ph.887] frågan efter sit begrep, lemnade han Cathedren med hatt och alt til den, son ordningen tilhörde at stiga up och säga sin mening. Så skedde med alla 5, ibland hwilka den siste slöt sit betänkande med anhållan, at de som woro på läktaren wille sielfwe uptäcka den ewiga hemligheten. De Äldste sågo då uppå Ärke-läraren, hwilken förmärkte utaf åthäfworne, at de åstundade, det han wille gå ned och tala. Altså trädde han ned ifrån Läktaren fram igenom lärosalen, och up i Cathedren, där han räckte ut handen, och böd dem höra på.

Discoureen som nu gick an, är längre än at den kan här införas. Bland annat berättar Swedenborg, at Ärke-läraren skal hafwa sagt för den församlade hopen: "J heten Andar och Änglar och hafwen trodt i werlden, at Andar och Änglar, följakteligen förnuftiga Sjalar, äro likasom wäder och luft. Likwäl sen J nu tydeligen, at J werkeligen ären människor, som uti werlden lefwat och tänkt uti en materiel kropp, och haft eder bekant, at en sådan kropp icke lefwer och tänker, utan det andeliga wäsendet i kroppen, hwilket J kallat Själ, hwars form J icke wetat, och likwäl sen J nu den samma. J alle ären Sjalar - - - korteligen at säga: Själén är sielfwa människan, ty hon är den innersta människan, hwarföre hennes form är fulleligen och aldeles en människo-form; men hon är icke lifwet, utan hon är det närmsta tilhåll af lifuet utaf Gud, följagteligen Guds boning.

(Fortsättning härnäst.)

Pages 908-10:

[Title repeated] (Se det föregående. N:o 111)

Swedenborg säger at många tyckte om detta Utslag, men at någre togo det i öfwerwägande tils vidare. Efter denna förrättnings och öfnings slut, såg han, det Äke-läraren gick först utur Gymnasium, efter honom fölgde de Äldste, och midt ibland dem de ofwannämde 5 Respondenter, sist kommo de öfrige troppandes. Därefter höllo de sig uti alleerne, men åtskildes i små

skarar under inseende af någon ibland de Wise som sutit på läktaren. När Swedenborg såg dem från sit härberge, blef han som han säger i Andan hwarmed menas at han nu blef i samma tilstånd som Änglar och Andar lefwa uti. Han gick I sådant tilstånd bort til dem och kom I tal med Ärkeläraren.

Här möter nu et samtal dem imellan, som icke är ledsamt. Jag wil anföra Swedenborgs egen berättelse, ord från ord. Han säger: "på Ärkeläraren blef mig

warse, sporde han, ho ästu? jag undrade, när jag såg dig nalkas på vägen hit: ty än såg jag dig, än såg jag dig intet. Åtminstone är Du icke i samma lifs tilstånd, som wi. Jag drog pa munnen och swarade: jag är ingen gyklare, och ingen hamnwändare (vertumnus,) utan jag ymsar om at wara stundom i Edart ljus, stundom i Edar skugge, altså är jag en främling och jämwal en inhemska. Härwid såg Ärkeläraren [ph.909] på mig, och sade: Du talar sådant, som är frammande och underligt: säg mig, hwem du är. Jag sade: jag är i den werlden, som J warit uti och gådt ifrån, hwilken kallas den naturliga werlden; jag är också i den werlden, som J kommit til, och ären uti, hwilken kallas den andeliga werlden: däraf kommer det, at jag är i det naturliga tilståndet, och tillika i det andeliga; i det förra med jordens människor, i det senare med Eder. När jag är i naturligt tilstånd, synes jag icke af Eder; men när jag är i andeligt tilstånd, synes jag. At jag är sådan, är mig gifwet af Berren. Det är dig, uplyste Mann, bekant, at den naturliga werldens människa icke ser den andeliga werldens människa, icke heller twärtom. Fördenskul då jag inlät min ande i kroppen, blef jag icke sedd; men då jag släpte honom ur kroppen, blef jag sedd. Du gaf uti discoursen på Gymnasium tilkänna, at J ären siälar, och at siälar se siälar, emedan de äro människliga gestalter (formae humanae,) och Du wet, at J icke hafwen sedt Eder eller edra siälar i Edra kroppar, då J woren i den naturliga werlden: men detta är så, för den skilnaden skul, som är imellan andeligt och naturligt. När han hörde skilnad emellan andeligt och naturligt, sade han: hwad för en skilnad? är den icke såsom mellan mer och mindre rent? altså, hwad är andeligt om icke et renare naturligt. Jag swarade: skilnaden är icke sådan, utan den är såsom mellan förr och senare: det förra är i det senare, såsom orsaken är i sin werkan, och det senare är af det förra, såsom en werkan är utaf sin orsak. Däraf kommer, at det ena icke är synbart för det andra. Ärkeläraren sade härtil, det han mycket har begrundat denna skilnaden, men förgäfwes alt hittils, önskandes, at han måtte fatta den samma. Jag sade: du skal ej allenast fatta och begripa, utan ock se den. Och då sade jag följande: Du är i andeligt tilstånd hos dine, men i

[ph.910] natiurligt tilstånd hos mig, ty du talar med dine på andeligt språk, hwilket är gemensamt for hwar Ande och Ängel, men med mig talar du på mit Moder-språk; ty hwar Ande och Ängel som talar med en människa, talar dens eget språk, altså Fransyska med en Fransos, Ängelska med en Ängländare, Arabiska med Araber, o. s. w. På det du nu må weta skilnaden imellan Andeligt och Naturligt i hänseende til Språken, gor således: gack in til dine, och tala något där, och behåll orden, och kom med dem tillbaka i minnet, och säg dem för mig. Han gjorde så, och kom tillbaka til mig med de orden i munnen, sade ut dem, men förstod inte enda, orden woro aldeles frammande, som icke gifwas i något den naturliga werldens Språk. Genom denna erfarenhet, som några gånger förnyades, blef det tydeligen utröndt, at alle uti Ande-werlden hafwa andeligt språk, hwilket icke har något gemensamt med något den naturliga werldens språk m. m. som nu kan wara onödigt, at flytta hit in.

(Slutet härnäst.)

Pages 926-27:

[Title repeated] (Se det föregående N:o 114.)

Jag tycker mig redan hafwa märkt någon Ögonskelig Contradistion uti det, som redan är andraget ur Assessor Swedenborgs berättelse. Förut har han sagt, at han war I samma angeliga tilstånd som Ärkeläraren, och förstod alt hwad både han och

Gymnasisterne i Chathedren hade föredragit på det andeliga språket. Sedermera uti det särskilta samtale med Ärkeläraren anser han sig, såsom warande uti det naturliga tilståndet, och han röjer, at detta samtal skedt på Svenska, hwilket ej warit af nöden, om Ande talat med Ande eller Själ med Själ. För öfrigt är också tydeligt utaf de inryckta ställen ur Swedenborgs Skrifter, at han allenast utgifwer sig, för den Propheten, som är af Herren upwackt at uplyea denna jordens människor och förkunna dem hwad han hört och sett i Andarnes werld; utan han utgifwer sig ock for en Prophet, hwars tjenst behotwes til at underwisa och öfwer tyga Andar och Änglar, om detde icke haft sig bekandt förut, så at äfwen ock en Archididasculus, hwilken måtte hafwa warit en förnam Man i den lärda Orden uti Andarnes och Änglarnes werld, funnit sig öfwer måttan nögd med Swedenborgs Rättelser och låtit leda sig af honom just såsom et läragtigt barn, til at inhämta ljus och kunskap om okända ting.

[ph.927] Frågar man efter bewis på dessa och de flera efterrättelsers sanfärdighet så möter intet annat swar, än at Swedenborg har så sagt; kanske det torde wara farligt at draga en ärlig Mans witnessbörd om sig sielf uti twifwelsmål, huru löjeligen det stund kunde se ut.

Jag frugtar, at hafwa redan utmattat M. H. med widlöftighet; kan likwäl ej sluta förrän at bekänna det jag äfwen i dessa dagar studerat uti den boken som samme Autor låtit trycka i Amsterdam 1771 under titel af Vera Christiana Religio. At förtiga en ewig hop förgripeliga beskyllningar och anfall emot Lutherska Evangeliska Kyrkan och dess Lärare, wil jag allenast roa M. H. för denna gangen med et ställe i § 640, hwilket jag måste anföra efter Originalen, ty jag kan ej gifwa det på Svenska. Orden lyda så: Constat ex Synodo Tridentina, Confessionibus Augustana et Augsburgensi. Håll til godo detta lilla, at börja med.

** ** * * * * *

1502.13

MINUTES OF THE SKARA CONSISTORY

1772 May 27

1 page

In Skara, Domkapitalet Archives: Consistorii Protocol, §§. 11, 13.

Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Text of paragraph 11 in Jönköping Documents: p. 733.

Transcript of §.13, as follows:

Prästmannen Schmidt hade både i dag och förl. onsdags företräde i DomCapitlet. Jntet af alt det hen tilförene inför Protocollet yttrat, såsom irrigt och i läran anstöteligt will han återkalla, utan förblifwer fast wid sine wanlige Swedenborgianske tänkesätt in Theologseis. oansedt ingen så tydel. sinnesswaghet ken hos hoo. förmarkas, och hen ärkjendt Kongl. Lifmedicis H. Lagermarks utlåtelse om honom för grundad, at näml-, at hen både ken och bör wara för sitt tal och sine gjöromål ansvarig. Dess egentel. förbehåll wid sista företrädet war, at hans sak matte få hwila, utan at blifwa anmält i Kongl. HofRätten, tils H. Lector Bejers och Xosens Religionsmål der afgjordt warder; Men, detta kunde ej bifallas; icke heller wet Cm Hwar detta mål nu är anhängigt.

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Bisk.

Skara d. 27 Madi 1772

A.S. P.C.W. J.B. L.F.

ANDR. KNÖS TO MADAME OLLENBERG

1772 June 10 Phot. in Ph.File 550 = 4 pp. (2 sheets)

In Stockholm - in possession of Eric Nordenskjöld (to be given to the Royal Library). Formerly in Helsingfors, Finland, among the "Frugård Documents", Bundle 3A.nn.4

[1965 Oct., in Ups. Univ. Lib, but owned by Otto N.]

Transcript:

Wälborna Fru Capitainska.

Det har warit mig en sensible fägnad, at af Wälborna Fruns K. bref se mig gunstigt wara ihågkommen. Men långt mer fägnar det mig, at af det kära brefwet inhämta

[ph.p.2] det Wälborna Frun ihogkommer HERren, som är Ordet (Joh 1;1) och i Sitt ord, som är hart när oss (Rom. 10: 10), ehw ar wi och wistas. Ty Han som alltid stått och står allestädes för dörren och klappar (Uppen.B. 3: 20), Han, som altid och allestädes haft oss kär, och derföre dragit oss til Sig af blotta barmhertighet (Jer. 31: 3), Han och ingen annan är den, som både will och kan frälsa oss ifrån ondo, då Han icke efter vår, utan efter Sin wilja foder oss å nyo genom sanningens Ord (Jac. 1: 18). För min del har jag aldrig funnit mig bättre, än då jag, skild itrån alla människjor, til håg, sinne och köttsligt widhängande, har så inlåtit mig med HERren som ingen mer wore til än Han och jag. Då har jag fått lära det forsta och yppersta budet; Du skalt inga andra

[ph.p.3] gudar hafwa för mig, samt at förstå och göra JEsu ord i Matth, 23. 8,f. j skolen ingen kalla mästare och fader: ty En är eder Mästare och fader, som wi ock sjunge: Han wil wara min mästare allen och mig sin anda sända, som i min nöd skal trösta mig och lära mig at känna Sig, och i all sanning leda. Om min wärdaste Fru så af hjertat tror, och blifwer i denna tron til HERrens ord så sker ock henne, som hon tror Matth 8; 1[3]. HERren har [l]ofwat at leda de blinda på [den] wagen, som de icke weta. Es. 42:16. [] afseende kallas JEsus sjelf wägen Joh. [14:6] Den som tror på Honom, som gjorde döda l[efwan]de, och kallar de ting som icke äro, lika som d[e] woro (Rom. 4:17), behöfwer ingen människia til andel fader eller mästare, utan finner det twärt om så mycket skadeligare, som man då skulle blifwa född, icke af Gudi, utan efter man[s] wilja, som det står Joh. 1:13. Detta skrifwer jag en faldigt at trösta Frun i sitt bekymmer, ofwer sina förra Christendoms wänners saknad, och at recommendera Den framför alla, som wi sjunge om JEsus är min wän den bäste. Ber för öfrigt om oändel. [hälenings framföran]de til min gunstige H. Bror A.

de Bruce, med ursäkt at jag hindrad af mångfaldiga ämbets göromål, nu
ei hinner skrifwa honom tilt Förblifwer med skyldig högaktning,
Wälborna Pru Capitainskans
Ödmjuke tjänare,
Andr. Knös.

Skara, d 10. Jun. 1772,

[ph.p.4] à Madame.
Madame Hedvig Sophie
Ollonberg, Née de Bruce
À
Johannisberg.

Translation by C.Th.O., in NCL 1898: p.108.

VICE-ATTORNEY GENERAL RUTENSCHIÖLD TO THE GÖTA COURT OF APPEALS

1772 June-17, Jönköping

In Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: pp.845-46.

Mentioned in Sundelin's Swedenborgianismens historia p.106; and in NCL 1910: pp.750-51, as follows:

1772. June 17. The Court of Appeals, on the remonstrances of Beyer and Rosén, decides to let the case rest until the Consistory of Upsala shall have expressed itself (Sundelin, p.106).

Robert Sundelin, professor of Church History at Upsala, in his work on The History of Swedenborgianism in Sweden during the Eighteenth Century (Upsala 1888), states that "after Beyer's Sermons and Roempke's dissertation had been read by Professors Kinmarck and Amnell, they became convinced that the accusation which had been raised against the Gothenburg Consistory as a whole, and against Lamberg and Roempke in particular, could no be answered. Archbishop Beronius, who was known for peacefulness, equity, and caution, found it highly distasteful to put a Bishop and a whole Consistory on the bench of the accused, and he managed privately to secure permission for Upsala Consistory to be excused from the duty of presenting the results of their inquiry" (Sundelin, p.107).

1505 ---- 1505.12

1505

ENTRY OF EXPENSES FOR SWEDENBORG'S BURIAL

1772 June 21 See above - 1496

In London, in the archives of the Swedish Church, in an Account Book, (a folio) "Räkning för Ulricae Eleonorae Kyrka från Åhr 1754-1798", p.153, under "Credit" - dated June 21, 1772.

The entry is as follows:

"For Assessor Swedenborgs begrafning i Kyrko-grafwen 5.£ s. d.

Translation:

For Assessor Swedenborg's burial in the Church grave 5. -

See New Church Magazine, 1908: pp.549-50.

1505.11

SKARA CONSISTORY TO GÖTHA HOF RÄTT

1772 July 1

In Skara, Domkapitalet Archives: Bref Bok.

Copy in Jönköping, Götha Hof Rätts Handlingar.

Text in Jönköping Documents: pp.715-16.

1505.12

SALARY REMAINING IN COLLEGE OF MINES

1772 1 page

In Stockholm, in the archives of the Bergecollegium: Hufvudbok med verifikationer 1772, No.28: p.496 and pp. 283, 287. (See below - 1511.12, 1512.01.)

"Denna verifikation utgöres av en Sedel, å vars frånsida finnes antecknat:

"För afl-ne Assessoron Swedenborgs räkning innestå i Kongl. Collegii Cassa - - - - 443:8" daler och öre Smt.
See swedenborgiana Letter Fils, s.v. Holm; Lindth Documents p.7 n.74a.

CHARLES LINDEGREN TO MESSRS. BOHMAN, HASSEL & GÖRGES

1772 July 18, London

2 pp. 4;o

In Stockholm, in the Royal Library: Swedenborg Handskrifter Biografi, in book called "Swedenborg" no.4. (Engeström Collection). Concerning Swedenborg's possessions.

Transcript in Tafel MSS: 361-62, and as follows:

Afskrift af Herr Ch-s Lindegrens bref, daterate London d:18 Julii 1772. till Bohms Hassel & Görge.

Med Cap-t Fox af Skeppet Nancy har jag sändt alla Sal: Assessor Swedenborgs saker, som jag emottog så af honom sjelf, som i dess Logement; enl-t närgående Specificerade Connoisement. De bestå af föga värde hälst dess Kläder och Linne, hvilket jag ej trade Sändt, om jag eh hade förestallt mig att dess Kära och värda famille torde sielfva velat äge något, som den goda värda Mannen trade sielf burit i denna Verlden.

Det angelägnaste är ett brunt förseglat Paquet till Kara B-rs egenhandiga Adress - hvaruti äro alla dess angelagna Documenter och Räkningar, sådane som unga Herr Clas Grill och jag sielf af den Sale Herren uppbar, och ligga förseglade, och för all redighets skull, så beder jag att Seglen ej ma uppbrutas, utan i närvaro af någre de anhörige och Herr Agenten Carl W-m Sehle jemte K B-r, utom detta har af honom uppburit i Contant efter mine 2-ne Quittancer £70 Sterl: och under dess sjukdom 12 ½ . Guineer, och 1. Holländsk Ducat, samt 5 Banco Sedlar enl-t omstående Specification tillsammans D. -2140 Kpp-mt. Dessa Banco Sedlar sänder jag för mere säkerhet med nästa Tisdags Post till K.Br. Eljest äro ännu hos 2-ne Bokhandlare någre osålde Exemplar Böcker, hvarom pPosto skall vidare berätta.

Eljest itererar jag hvad jag ock till H-r Agenten Seele tilförene berättadt att den Sal: Mannen ej lämnat efter sig, eller gjordt något Testamente, och då jag, som oftast frågade honom därom, så svarade han mig, att Han ej bryr sig därom, utan att de må tagat, som hat ska, enligt Svensk Lag. Omkostningarne under sjukdomen woro dryga, och begrafningen, så att mig tillkommer något Penningar, hvaröfver jag skall sända Räkning pPosto.

Translation in Doc. 1: pp.393-94 (= Doc.141A) -

(Sending his clothes and a sealed bundle of MSS.; money to come later, and stating there was no will.)

See below - 1512.

ERIC COHNÉER TO THE COLLEGE OF MINES - FOR ASSISTANCE FOR SWEDENBORG'S FUNERAL

1772 Aug. 3

L. III: 1508

2 pp. folio

In Stockholm, in the State Archives: Bergskollegii Arkiv,
Bref, Suppliquer och Ransakningar För År 1772, 2 Delen: p.1,

Transcript:

Jngif d: 3 Aug: 1772. Upl:d°
 Högwälborne Herr Baron och President,
 samt Commendeur af Kongl.
 Majts Nordstjerna Orden;
 så ock
 Hög och Wälborne Herrar, Bergs-
 Råder och Assessorer.

På samt. lofl. Herr Assessoren Wälborne Emanuel Swedenborgs respective artwingarnes wagnar, anhåller hos Högwälborne Herr Baron och Presidenten i ödmukhet jag, om utbekommande af den begravningz hielp Sterbhuset tillkomma bör.

Med djupaste wördnad framhardar
 Hogwälborne Herr Baronens,
 Presidentens och Commendeurens
 Så och
 Höglöfl Kongl Collegii
 aldraödmukaste tjenare
 Eric Cohnéer efter fullmagt

1508---1509

1508

MINUTES OF THE COLLEGE OF MINES - CONTRIBUTION TO SWEDENBORG'S FUNERAL

1772 Aug. 3

2 pp. folio

L. III:1507, 1508a

In Stockholm, in the State Archives s Bergskollegii Arkiv. Protokoll 1772.
II: pp.186-87.

Transcript:

Then 3 Augusti 1772
Närwarande Herrar
Bergs Råden J.O.Rudbeck
P.Adlerheim
Assessor J.Risell.

§.

Som Assessoren Herr Emanuel Swedenborg för någon tid sedan i Engeland med döden afgådt, och han efter thess erhållne afsked in till thess hen afled fådt upbära half Assessors lön härstädes, Sex Hundrade D-r S-rmt årligen; altså och uppå Sterbhus delägarnes gjorde anmälan om then wanliga begravnings hielpens utbekommande kommer Bref til Kongl Stats Contoiret att afgå med begäran att Kongl. Collegium tilhandasända berörde begravnings hjelp, som sig bestiger till Tre Hundrade D-r S-mt, hwilken skall wederbörande emot quitto tilställas.

1509

COLLEGE OF MINES TO THE STATE TREASURER - RE ASSISTINCE FOR SWEDENBORG'S FUNERAL

1772 Aug. 4

2 pp. folio

This is merely a draft of the next following item - see below, 1510.

Source the same as 1510.

College of Mines to the State Treasury concerning
assistance for Swedenborg's funeral.

3 pp.Fol.

1772, August 4.

In the State Archives, (IVde afdelning) Stockholm
Statskontorets Expedierade Handlinar 1722, Andra
Delen (see Index unler BergsCollegium,Nr.29)

1772 den 6 Aug föredragit och assigneras nådaret.

Högwälborne Herr Baron, President och Commendeur af Kongl:
Nordstjerne Orden; Så ock Wälborne, Ädle och Högacktade Herrar
StatsCommissarier. Som Assessoren i lifstiden, Wälborne Herr Emanuel
Swedenborg, för någon tid sedan i Enegland med doden afgått,
och han efter thess erhollne afsked intill thess han
afled fådt upbära half Assessors' lön härstädes, Sexhundrade
daler Silfwermynt årligen; Altså, och uppå thess Sterbhus
delegares nu gjorde anhollan om then wanliga begrafningsshielpens
utbekommande, har Kongl Collegium skolat härmedelst wänligen begära
thet Herr Baron, Presidenten och Commendeuren samt Kongl: StatsContoiret
behandade Kongl:Collegio tillhanda sånda berörde begrafoingshielp, hwilken
till följe af hwad bemelt är, sig lærer bestiga till Trehundrade daler
Silfwermynt, pa thet wederbörande matte thesse medel har emottaga och
quittera.

/at botto;n of page:/
Exped-t

Wi befalle Herr Baron, Presidenten och Commendeuren
samt Kongl StatsContoiret Gud Allsmächtig.
Stockholm den 3.Augusti 1772.

På dragande Kall och Embetets vägnar

J:O:Rudbeck.

S. Schröder .

Pehr Adlerheim

L.S.

And:Wetterman

coll

Kongl:StatsContoiret, ang-de Begravningshjelp efter
afledne Herr Assesoren Emanuel Swedenborg.

/address/

Kongl Majtz

och Riksens StatsContoir

Detta

1511

The State Treasury consorning Assistance for
Swedenborg's funeral.

1 p.Fol.

1772, August 6.

In the State Archives, Stockholm (IV afdelningen) 1772 års
Kongl:Stats Contoirets Protocoller.
p .1602.

Den 6 Augusti 1772
p.1601. Närwarande
Herr Stats Commissarien Muller

- - - : - - - : - - -

p.1602. Jemwål requirerade Kongl.BergsCollegium genom skrifwelse

af 3 hujus, Begravningshjelp effter Assessoren Emanuel Swedenborg, som för någon tid sedan I Engeland med döden afgått, och innehaft Halft Assessors Lön eller 600 D-r S-rmt årligen. I anledning hwaraf resols., at sagde Begravningshjelp skulle med 300 D. S-- anordnas.

1511.1

RECEIPT BY RIDDERBIELKE

1772 Aug. 6, Stockholm

Phot. in Ph.File 551 = 1 page folio

In Stockholm, in the Royal Library' Handskrifter Biografi.

Swedenborg. In a bound volume, but loose, marked "C IV, I.14.";

This same volume containing original draft pages from TCR n.136, etc.

Transcript of Phot., as follows: (Film in ANC of "a tergo" only.)

Ridderbjelke.

[in another hond]hör till Engestr. C.IV. 1.14

Utaf Stats Secreteraren samt Commendeuren af Kongl Nordstjerne orden H-r Mats Bentselstierna, hafwer jag i afrackning på det arf som mig ock mine Swågrar tillfaller efter vår Sahl. Farbror Assessoren Wälborne Herr Emanuel Swedenborg, Emottagit Femfusend Fuhra Hundrade D-r Km-tt h[wil]ka här med qwitteras. Stockholm d 6. Aug. 1772.

Sqr 5400 Dr Km-tt

Joh. Georg Ridderbielke

[reverse side:]

Wälborne Herr [Bent]zelstierna [haf]wer i afräkning på det Arf, som Wälborne H[r] Lieutenanten N. Stråhle och Högädla Änke [Fru] Maria Lundstedt, komma att få efter Afledne [Assesso]ren H-r Emanuel Swedenborg, jag underteck[nad] såsom deras Fullmächtig för hwardera emotta[git] Nijo Hundrade D-r Kopp-mt, och således til sammans Ett[us]sende Åtta Hundrade dahl-r dito mynt, hwilka 1800 [D-] Kopp-mt här med quitteras. Stockholm d 30 Julii 1772.

[Sgr]1800 Dlr Kopp-t

Jonas Bredi[n]

1511.12

STATE TREASURY LETTER RECEIVED BY COLLEGE OF MINES

1772 Aug. 10

In Stockholm, in the State Archives. Bergskollegium Hufvudbok för 1772:
p.285.

See Lindh Documents: p.7 no.74d.

See Swedenborgiana Letter File, s.v., Holm, for the original of the following notes made by Mr. Holm in Stockholm:

"Skrivelsen är utfärdad av Statskontoret den 6 Aug. 1772, har ankommit till Bergskoll. den 10 Aug 1772 och å densamma - sid 285 - finnes antecknat:

"P.M.

Til Nådårs och Begravnings hielp - - Smt D-r 300: -

Afgår Centonal - - - - - 3:

I behåll D-r 297: S-mt..

Letter sent by State Treasury August 6, 1772, received by the Bergskollegium Aug. 10, 1772.

(See above - 1505.12; below - 1512.01)

CHARLES LINDEGREN TO MESSRS. BOHMAN, HASSEL & GÖRGES - Copy

1772 Aug. 11, London

3 pp. 4:o

In Stockholm, in the Royal Library: Swedenborg Handskrifter Biografi,
in book called "Swedenborg" no.4a

Transcript in Tafel MSS: 362, and as follow:

Afskrift af Herr Ch-s Lindegrens bref till Bohman, Hassel & Görges,
Dat: London d.11 Aug: 1772:

Jag hoppas Capitain Fox är ankommen och aflämnadt Sal:Assessor
Svedenborgs Saker.

Jag Sänder innelyckt dess Cur-t Räkning och kommer mig till godo
£18. Noch kommer 3-ne Räkningar, som jag betalt, och äro i Räkningen
uptagne.

Dito följer de förr beskrifne 5 Banco Transport Sedlar; tillsammans
D.2140: Vid Sal: Hr Assessor Swedenborgs död, fanns ej flere Peng-r: 3
Guineer el-r £3 : 3. Desse äro ej uptagne, utan jag ärnar appropriera
dem, neml. £2. 2. till Magister Mathesius, som Officierade vid
begrafningen, samt £1. 1. till Klockaren. Ännu är att Observera
att Pastor Ferelius ej blef af mig ihugkommen för dess besvär vid
begrafningen. Jag bød honom väl £3: 3. eller 3 Guineer; men han tyckte
det för litet, och Jag dristar ej gifva Arfvingarnes penningar - bort,
däreföre kan denna sak anständigast genom K. B-r och H-r Seele efter
Svenskt bruk med Pastor Ferelius, som nu är i Stockholm, afgöras. Någre
Böcker äro väl ännu hos 2ne- Bokhandlare, men jag lär ej få hämta dem
utan Fullmakt, men härom skall jag med nästa mere skrifva.

[follow 9 blank leaves.]

[Translation in Doc, 1: p.394 (= Doc.141B).]

See above - 1506.

1512.01-----1512.02

1512.01

RECEIPT OF MONEY FOR SWEDENBORG'S HEIRS FROM THE COLLEGE OF MINES

1772 Aug. 12

In Stockholm, in the State Archives. Bergskollegium Hufvudbok för 1772:
p.287.

Transcript by Mr. Holm, as follows: (See Swed. Letter File, s.v. Holm.)

Sid 287: i 1772 års Huvudbok utgöres av fullmakt daterad den 12 Aug. 1772
för Löjtnant Lars v. Hertell att uttaga och kvittera Em. Swedenborgs
innestående lön
samt begravningshjälpen, ävensom av Lars v. Hertells kvitto av samma
dato å mottagna 891 daler Kopparmynt.

See Lindh Documents p.7: no.74e.

(See above - 1505.12, 1511.12.)

1512.02

MEMORIAL BY ZACH. KNIBERG TO GÖTHA HOFRÄTT

1772 Aug. 22, Jönköping

In Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: pp.712-14.

CHARLES LINDEGREN'S ACCOUNT

1772 Aug 23 Phot. in Ph.File 552 (on same page as 553
see below - 1512.155

In Stockholm, in the Royal Library: Handskrifter Biografi

Swedenborg. In a bound volume - Engestrom Saml. "C. IV.1, 14."

Copy in London.

Transcript:

Afledne Assessorens Herr Emanuel Swedenborgs Respective Arfwingar ...
Credunte.

1772.

August. 23 Herr Charles Lindegren i London insändt till
oss med posten 5 stycken Banco sedlar, som
warit Sal. Herr Assessoren tillhörige
tillsammans på D 2140. --

Afgår följande:

Herr Charles Lindegrens fordran hos Sal. Herr
Assessoren enligt dess räkning £18. -.
Sterl. à 72 ½ D D 1305.--

Betalt Capt Richd. Fox Frackt för Sal. Herr
Assessorens qwarlåtenskap ifrån London, enligt
Connoisement 24. --

Pistporte för ifwannamde 5 st
Banco sedlar 24. --
D 1353. -
Återstår Kopp-m- D-r 787. --

(For transcript of statement by Bohman, Hassell & Görges,
see below - 1512.15.)

C.C.GIÖRWELL TO COUNCILLOR WARMHOLTZ - EXTRACT

1772 Sept. 29, Stockholm 2 pp. 4:o

In Stockholm, in the Royal Library: Giörwell Brevvexling.

Bref från Gjörwell. 1771-74, [Vol.]4, no.22.

Transcript:

Stockh. d.29 Sept 1772.

Välborne Herr HofRåd.

Jag hoppas, at de senast öfversände Böcker och Nova riktigt framkommit. Flera af senare slagit afvachte nytt Bud. -

Nu upvachtar jag åter med en förfrågan. Hr Bergs Rådet Sandel har åtagit sig, at parentera i Vet: Acad-ns Namn öfver Ass. Swedenborg; och söker således Materialier. Som den Mannen varit mijcket utrikes, och ständigt haft pennan i harden, så ber - genom mig, at få del, utur V.K.H- Samlingar, at någre hithörande Anecdota literreraria, och i synnerhet, om V.K.H. känner någre Scripta utom hans store Opera och de Arbeten som finnes omförmälta I Actis lit. Sveciæ Vol. I. Härmedelst giordes Hr Sandel en ganska bety[d]elig tjenst; och då jag känner V.K.H- ädelmodige benägenhet i den vägen, at uplysa vår literatur, så har jag nu försäkrat honom om V.K.H- gunstiga biträde. -

Framleffer med trogen värdsnad

Välbem. Herr HofRådets

öd. keligen Gjörwell.

À Monsieur

Monsieur de Warmholtz,

Conseilleur de la Cansl. à Nyköping i Christineholm./

Translation by C.L.O., as follows:

Well born Herr Councillor:

I hope that the Books and News I last sent you arrived safely. Several of the latter sort are ready, awaiting a new messenger.

I now come to you again with a request. The Councillor of Mines, Herr Sandel, has undertaken to deliver the Eulogium on Assessor Swedenborg in the name of the Academy of Sciences. He is therefore in search of materials. As the gentleman in question spent much time abroad, and continually had pen in hand, he [Herr Sandel] humbly begs, through me, that you let him have some literary anecdotes from your collections on this subject, especially if you happen to know of any writings besides his

large Works and those which have been noticed in Acta Literaria Sueciae,
vol. 1. You would do Herr Sandel a very great service by this; and as I
know your generous sentiments on the subject of literary enlightenment, I
have already assured him of your kind coöperation. I
remain, with ever faithful esteem,

Dear Herr Councillor,

Your humbly

Giörwell.

1512.15

STATEMENT BY BOHMAN, HASSELL & GÖRGES ON SWEDENBORG'S FINANCES

1772 Oct. 20

Phot. in Ph.File 553
(on same page as 552)

In Stockholm, in the Royal Library: Handskrifter Biografi.

Swedenborg. In a bound volume - Engestrom Saml. "C.IV.

1.14."

L.III: 1513a

Transcript (See above - 1512.03 for transcript of first part of phot.)

Förestående Saldo D-r 787- Kmt är af oss
till Herr Assessor Swedenborgs arfwingar i
dag betalte Stockholm
d 20 Oct: 1772

Bohman, Hassell & Görges

ASMUS OF WANDSBECK (MATHIAS CLAUDIUS) ON SWEDENBORG

[1772]

L. III:1606[b]

In Sämmtliche Werke des Wandsbecker Bothen, I. und II. Theil.
Hamburg und Wandsbeck. 1775: pp.162seq.
Copy in ANC Library = 832 C572.

Complete text in I.J.I.Tafel's Sammlung von Urkunden, Tub. 1859,
II: p.417seq.

English translation in: New Jer. Magazine (Boston), vol.V, 1831-32:
p. 436seq., and Aurora II: pp. 219-23 (sent by M. Sibly and somewhat
different from translation in N J.Mag)

The following translation is from Aurora II, as above, but also marked "Ex
copia from the Stroh-Hyde Collections:

Von Swedenborg. - I am induced to say a few words concerning this author,
in consequence of a speech delivered in honor of his memory by Baron
Sandels in an assemblage of the Academy of Sciences at Stockholm.

Many persons are only acquainted with him in the latter part of his
life, and from his latter publications. It is perhaps arising herefrom, in
a great measure, that a number of people are so hasty in pronouncing
judgment concerning him as a man and as an author, who would have
considered him with more attention, and not so slightly, had they been
acquainted with his life and his writings previous to his abandoning his
former pursuits; at least one might have expected that such a character as
Mr. Polyhistor, or his editor, would have suspended their opinion
concerning him, had they known that Mr. Swedenborg possessed all their
learning in his cradle.

Mr. Swedenborg, or rather Swedberg (for the name of Swedenborg he
obtained in 1719, when he was ennobled) was born at Stockholm, the 29th
Jan. 1688. He was the second son of Dr. Jesper Swedberg, Bishop of Skara,
and had from his childhood a favorable opportunity of making himself
acquainted with all that is commonly called learning and science. He was
very fond in his youth of the Latin poets, and made several attempts
himself, which were received with approbation. After having studies for
several years at Upsala, and obtained the character of a man of genius and
application, he left his native country, and traveled into Germany,
Holland, and France, to see if he could meet with anything new worth his
knowledge. He could never digest the idea of ranging the learned world
into separate classes, such as divines? philosophers, etc., he maintained
that all sciences were for one man, and one man for all sciences. His
favorite studies, however, besides that of divinity and philosophy, were
chemistry, physic, and the mathematical sciences; he became acquainted, by
reason of his extensive knowledge of the latter, with the famous
Counsellor Polhem, and King Charles XII advanced him to the rank of
Assessor, on condition of accompanying this great mathematician in all his

enterprizes, and being always near him. . . .etc.

[Note by AA: Mathias (Asmus of wandsbeck), German Poet 1740-1818. The translation is from Sämmt. Werke des Wandsbecker Bothen (published in Breslau.) The 13th ed. was published in 1902.

1512.17

NOTICE OF SANDELS' "EULOGIUM"

1772 Oct. 23, Stockholm 1 page 4:o L.III: 1512b

In Almänna Tidningar, 1772, Oct. d.23, Fredagen, N:o 236 - Stockholm
"Lärda Nyheter." - p.768.

Text:

Stockholm. Den 7 Oct. hölts på Stora Riddarhus-Salen Äminnelse-Tal öfwer Kgl. Wet. Academiens framl. Ledamot, Assessoren Hr Em. Swedenborg, af Bergs-Rådet och Rid. af Egl. No. St. Ord. Hr. Sam. Sandel.

Translation by C.L.O.:

- - -

Stockholm, October 7, a Eulogy over Assessor Emanuel Swedenborg, the deceased member of the Academy of Sciences, was held in the Great Hall of the House of Nobles, by Councillor and Knight of the Royal North Star Order, Mr. Samuel Sandel.

See NCL 1911: pp.162-63.

" above - 1512.13

" below - 1514.11

1512.18

CATALOG OF SWEDENBORG'S MSS by WENNBERG AND BENZELSTJERNA

1772 Oct. 27, Stockholm Phot. in Ph.File 554 = 5 pp.
(3 sheets)

L.III:1518

In Stockholm, in the Royal Library: Swedenborg Handskrifter.

Engeströms Samling, in Bound Volume. "Catalogus
Manuscriptorum Emanuelis ab Swedenborg." 19 pp. + 2 pp. blank and 2 slips
attached.

Printed in Abbé A.J.Pernetty's Granskning af Emanuel Swedenborg Lefnad och
Lära, jemte en fullständig förteckning på alla dess Arbeten, samt
anecdoter som upplysa denna märkvärdige mans lefnad. Stockholm, Tryckt
hos Carl Deleen, 1820: pp.81-88 (8:o), (In ANC Lib. = SOS P42.) [The
printed text contains slight diversions from the manuscript.]

Translation of this printed copy in Doc. 2²: pp.779-86
(3 Doc.304).

The Catalogue published in 1801 and reprinted in 1820 by Wennberg
Benzelstjerna is in ANC Library = S2,vol. 9 no.b. (1801 ed.)

Translation from printed work in Intellectual Repository
1836: p.22seq., and Doc. 2²: pp.779-86. See Annals p.285.

[See below - 1516, 1667.15]

The following transcript was made by Cyriel Lj.Odhner from the copy in the
Royal Library, Stockholm. This again shows some diversions from the
copy from which the photostat was made.

[On cover of brown leather, handsomely decorated in gold, and with gold
lettering:]

CATALOGUS

M A N U S C R I P T O R U M

Emanuelis Ab Swedenborg.

[On first blank page:]

Skjänkt till van Engeströmska Biblioteket
[L.v.Engeström's af [lacun] Wennberg. 1817.

hand.]

Förteckning på framledne Assessorens, Wälborne Herr Emanuel Swedenborgs samtelige egenhändige Manuscripter, hwilka, jemte den del af hans brefwäxling, som angår de af honom genom allmänt tryck utgifne arbeten, med flera handlingar, öfwerlämnas til Kongl.Svenske Wettenskaps-Academien, at uti dess Bibliotheqve förwaras med den granlagenhet, som både desse handlingars innehåll, den dödes ähreminna och dess Famillies heder, nu och i framtiden, förwanta:

Theologica

1. Apocalypsis, explicata secundum sensum spiritualem, ubi revelantar arcana, quae ibi praedicta et hactenus recondita fuerunt. - in 4-to Vol:1.2. et 3. innehålla tillsamman 996.folier.

2. Index rerum in Apocalypsi revelata.

3. Tre Volumer in folio, innehållande förmodeligen första utkastet till Arcana Coelestia, som uti atta Tomer blifwit genom trycket utgifna.

Den 1--- Volumen är uti 1713.§.§. explication öfwer Genesisin från början till 35.Capitlets 16. vers inclusive

Den 2--- Volumen innehåller:

1-mo fortsättning af Genesisin till dess

slut uti 1511. §. §. do

2-do Utläggning öfwer Exoden, som wid

den 1516.§.börjas och continuerar till det 14 Capitlets 28.§. inclusive

Den 3-dje Volumen hafwer

1-mo fortsättning öfwer Exoden uti
4450.§.§. därefter

2--do Explication öfwer Josuae Bok från §.4451.
till §.4636.

3--° Domare Boken §.4637-4856.

4--° Ruths Bok - - - §. 4857-4860.

5--°, 1-sta Samuels bok - 4861-5039

6--°, 2-dra Samuels bok - 5040-5130

7--°, 1-sta Konunga boken - 5181 - 5315.

8--°, 2. Konungaboken - - 5316 - 5345.

9--°, 1 Chrönikeboken - -

10-° , 2 Chronikeboken,

11-° , Leviticus - - - 5410 - 6496.

12, Numerorum - - - 6497 - 7648.

13, Deuteronom - - - 7649 - 7762.

4. En Volume in folio, hwaruti finnes
explication öfwer 1) Esaiam från pag 1. till
pag,.77. 2, Jeremiam- - 73 ---107.

5. Någre uti Turkiskt papper inbundne Arck I
regal folio, paginerade från pag 332. til pag
370. inclusive, hwaruti finnes en kort
exposition öfwer alla Propheternas Böker och
Dauids psalmer

6. Clavis Hieroglyphica Arcanorum naturalium

et spiritualium per viam Repraesentationum
et Correspondentiarum: 48 pag. in 4-to

7. Sex Volumina 1 regal folio, numererade
pa ryggen med Romerska Siffror, alla i
Pergaments band, undantagandes IV
Volumen, som har mistat sitt band, men
at dess sammanhang, efter löpande §. §.
med den V--te, man finner wara den fierce
i ordningen.

Desse widlöftige böker äro

till störste delen staldte, som Dictionari_, och synes at Vol:I.et II. äro Jndices öfwer en del af gamla Testamentets-böcker.

Vol. III. likaledes Jndex öfwer dn del nya Testamentets böcker. Sidsta delen af Vol.II.samt

Vol.IV.et V. hafwa anseende af samlade särskilta ämnen och Memorabilier för dess Theologiska arbeten; doch efter ordning af §. §. saledes at wäl början saknas.

men uti Vol:II. finnes på sidsta bladet början med 206. §-n, efter hwilken boken retrogradu är skrifwen till.§.972. och

slutes ungefärligen midt i boken: Fortsättningen finnes i Vol.IV. men början sker midt i boken med §.973, och, och Continuationen går till slutet med 1789. §-n, då den kastar om till bokens början med 1790.§. och går till den 3427 de.§.-

Sedan löper denna Collection i Vol.V.

från 3428. til 6093.§.

Vol:VI. är ock en widlöftig Jndex förmodeligen öfwer Auctors egna samlingar, eller något dess arbete, men måtte antingen blifwit förnyadt, eller till någrot wist ändamål

nyttjadt, emedan uti hela denna widlöftira bok
finnes rad for rad utstraken.

8. En lika beskaffad Volume, men utan Numer
hwilcken lærer innefatta ett Jndex öfwer
Propheten, Esaias; Jnnehållet finnes dock
på alla sidor öfwerkorsadt

9. Ännu en Volume, i like format och band, som torde wara ett Register öfwer den tryckta Apocalypsis revelata.
10. Uti Pergaments band in folio ett Jndex öfwer den nyssnämde V-te Volumen, de där ock flerestädes antecknade Memorabilia
11. Tio Volumer uti aflånga Pergaments Quartband med Romerska Siffror på ryggarne, tecknade från 1. til X inclusive. Hwarwid änmärckes, at Vol.1. har den Jnscription på första blades: Nomina Virorum, Terrarum, Regnorum, Urbium, och lærer war a en Nomenclator öfwer namn i gamla Testamentet.

Vol.II. et III. hafwa anseende af Jndices öfwer några dess egna arbeten; hwarwid anmärckes, at uti Vol:IV. mot slutet begynnes en paginering, som löper ur den Volumen och genom den V.VI.VII. och stannar i den VIII--de med pag:1301. - Den IX Volumen börjas åter med ny paginering, som continuerar i den X Volumen til pag. 462.

12. Sju Volumer uti like format och band, nu numererade från 1. til 7. inclusive, icke såsom sammanhängande, utan endast för ordning wid registreringen, här af tyckes

Vol:1. wara en liber memiorialis öfwet åtskilliga uti Wettenskaperne förefallande terminis technicis: jemwäl innehålla annotate och excerpta utur åtskillige Auctorer, samt äfwen dess egna cogitata, såsom.

Correspondentia Harmonica pag.205.220. 235.250.270.

Arithmetica Geometrica p.222.

Oratio Dominica seu Pater noster pag.224.

Harmonia Musica pag.247.

Optica pag.229

Ordning på större och mindre afdelningar uti dess afhandling om

Oeconomia animalium.1. Regno animalium pag.253. 262.263.

Religio Naturalis qualis et qualiter a vera degenerat pag.253.

Repraesentatio Oraculorum pag.267.

Innehåller 276 paginer och är med Register försedd.

Vol II. har befunnits vara ett Index
öfver Concordia pia, Licsiea edita 1756
in 8-°

Vol.III. har 180. paginer ock är den
Heliga Skrifts språk, samlade under
wissa titlar såsom Apostoli, Miracula,
Christus, Deus Pater et Filius, etc,

Vol.IV. tyckes vara ett register, hörande

till någon handskrefwen afhandling de

Amore Conjugiali.

Vol.V. hafwer 274. paginer, ock består

mäst af rene papper, men innehåller

dock några annotationer utur Concilio

Tridentino pag.3. dess egne Memorabilier

öfwer samtal med Calvino pag.7. de

Deo Salvatore Jesu Christo p, .111.

Doctrina novæ Ecclesiea in summario.

pag.201.

Vol:VI. är mäst rent papper, och lærer wara ett påbegynt Register af lika kescaffenhet med Vol:II.

Vol.VII. har wäl först ett Index Partis Secundæ Oeconomiea animalis, men derefter de Messia iterum venturo, ut reducat Iudæos:

Samlade Skrifternes språk uti 94.§.§.

De Regno DEi först uti 210.§. §. och sedan i 14 §.§. Och ändteligen De Babylone uti 6.§.§.

13. En liten Octav uti Wälskt band af 134. paginer som äro fullskrefne med Memorabilier stäldte hwar och en under särskilte Titlar.

14. Tre stora Paqueter, uti hwilcke, efter särskilt påskrift å hwart, äro sammanlagde de förmodeligen första Systematisk sammaskrefne Arcana Coelestia och Apocalypsis revelata

15. Novi Testamenti versio latina ab Sabastiano Schmidio, hwaruti finnas åtskilliga egenhändigiga annotationer. Äfwen någon del af versio latina veteris Testamenti, med någre egenhändige annotata.

Philosophica

1. De Magnete_et diversis_ejus qualitatibus. 273. to pag. in 4--to

2. De Secretione argenti et Cupri, quæ
Seger arbete vocatur pag:263. in 4-to
3. De Sulphure et Pyrite 229 pag. in 4-to
4. De Victriole deque modis Victriolum elixandi
446.pag. in 4--to
5. De Salle Communi. h.e. de Sale fossili vel
gemmeo, marino et fonteno 343. pag.in 4--to
6. Gometrica & Algebraica 279.pag.in 4-°
7. Principia Rerum Naturalium ab Experimentis
& Geometria, sive ex Priori et Posterieducta
569.pag. in 4-to
8. Trenne korta afhandlingar.
 - 1., De Spiritu animali. 24.pag.
 - 2., De Sensatione, seu de Corporis
passione i 13. Capitel
 - 3., De Actione i 35 Capitel
9. En Volume in 4--to af 760 paginer på första
På första bladet finnes wäl den Titel:
Oeconomia animalis, seu transactiones
de utraque parte hominis, heic de Cerebro.
Medulla oblongata et Spirituale, de Nervis,
analytice, physice, filosofice, demonstrate:
men afhandlingen i detta ämne är ej sammanhängande
utan strödd och med andra blandad: neml
 1. Beskrifning öfwer dess utrikes
resor
År 1710 - pag. 490.
1721. pag.503

1733. pag. 8. till pag. 39. som

sedan continueras pag 45. till
pag.49 och änteligen från
pag. 55. Til pag 115.
1736. 1737. 1738. 1739. från pag.

404. til pag.542. och derefter från

pag.730 till pag.733.-737.

2. Comparatio onthologica et Cosmologica generalis D--ni Christiani Wolfii, cum Principiis nostris rerum Naturalium pag.41.

3°. De Aquis cæmentariis Hungariæ pag .

41. til pag.46.

4°. De puncti attributis pag 49. til

pag. 65.

5°. De Mechanismo animæ et corporis, jemwål åtskilliga Onthologica, psychologica, anatomica och excerpta variorum från pag 116. til 495. Och från pag 550 til 711. med register häröfwer pag 712. til pag 729.

6°- Beskrifning öfwer åtskillige dess egne drömar. 1736. 1737. 1733. 1739. Och 1740. pag. 730. till 733. och .741. til 745.

[Dessa blad äro ur Bandet uttagne til
Familliens eget förwarande.]

10. Åtskillige med särskilte styler, doch efter utseendet egenhändigt skrefne större och mindre Fragmenter, förmodeligen af athandlingarne: Oeconomia Naturalis och Regnum Animale.

11. De Sensu Communi ejusque influxu in animam. Fragment.

12. Twänne korta afhandlingar, men defecte: de Musculis faciei et de Aure humana.

13. Åtskilliga blandade Fragmenter sammanlagi e uti ett Paquet.

Bref och Handlingar

- Uti ett Paquet sammanlagde och nummerera de
, som foljer:
- N°- 1. Papper från London i September månad innevaran
de år ankomne, och förmodeligen de sidsta af
Assessor Svedenborgs hand.
- N°- 2. Projecter och Memorialer afgifne uti Politiska
ärender.
- N°-3. Brefwäxling och Stridskrifter med framledne
Commerce Rådet Nordencrantz och Presidenten
Von Oelrick.
- N°-4. Bref från Biskopen Doctor Jesper Swedberg.
- N°-5. D°- från Boktryckaren Lewis i London.
- N°-6. D°- från Boktryckaren John Hart i London.
- N°-7. D°- från P.Roger, Docteur en Theologie och
Madame Johanna Corlewa.
- N°-8. D°- från Bokhandlaren Hekel i Dresden.
- N°-9. D°- från Jurgén Schneider i Hamburg.
- N°-10. D°- från Joachim Wretman i Amsterdam.
- N°-11. Bref från Margareta Ahlström i London.
- N°-12. D°- från **Zacharias** Strömberg i Amsterdam.
- N°-13. D°- åtskillige egne bref och swar i Concept.
- N°-14. Åtskillige utländske bref och däribland
från Wettenskans Academien i St Petersburg och
från Christ.Wolffius.

N°- 15. Bref från dess anförwandter och wänner, i
synnerhet från dess Swågrar ArchieBiskopp
Doctor Eric Benzelius och Probsten J.Unge.

N°-16. Bref från L.Baron von Hatzel Chev- Grand
Croix de l'Ordre de S-Georg tillika med

Hans Exc-- Herr Riks Rådet &. Gref Gustaf

Bondes bref af d. 7 Aug.1760. och Assessor

Swedenborgs å det sednare gifna swan

N°-17. och 18. Bref från Herman Oberreit, Joannes Caspar

Lavater och Christian Tuxen.

N°-19. Bref från Abbas F:C:Oettinger af åren 1765.1766.
1767. 1763. , hwarwid finnas tre swar i Concept.

N°-20. Fyra Bref från diverse personer.

N°-21. Concepter til några bref.

N°-22. Bref från Polhem, Klingenstierna. A.Celsius

N.Schenmark, Upsala och Åbo Academier, samt

några Biskoppar.

N°-23. Fullmagter, Constitutorialler med flera

Handlingar, rörande Assessor Swedenborgs lefnad.

Stockholm den 27 October 1772.

Pa Svedenborgiska Arfwingarnes wegnar

E: Wennberg. C: Benzelstierna

Framledne Assessorens Herr Emanuel Svedenborgs

efterlemnade Manuscripter och arbeten, som på

foregående Förtekning specificerade finnas,

äro til Kongl.Vetenskaps Academien lefvererade

och af underteknad emottagne, hvilket här

medelst til bevis lemnas. Stockholm - - -

den 20 October 1773.

Pehr Wargent in.

[Note: The document appears to be in the handwriting of Benzelstierna.
Signed also by Wennberg. The lines added after the signatures are
in the hand of Wargent in and signed by him. Written in the Latin

style, for which reason they have been underlined. These lines are not included in Pernetty's version, nor in Tafel's translation in Doc.305./]

1512.18 - page 12

Note:

Three blank pages follow, on the first of which is attached by a pin, two printed pares, namely:

1) A small printed card entitled: "Det Exegetiska Sällskapet. Stockholm Den 1 November 1736."

Contains the by-laws of the society in seven paragraphs. Swedish.

On the back of this is written "H- B-- Comiss: Wennberg" & "1737.d.5.Januarii rig tilsänd genom Herr Öfwer Directeuren Wadström."

2) A small 4:0 page on rice paper printed in French, and entitled: "Extrait des Registres tenus dans la Sociéte Exégetique á Stockholm le 1,8,15,22, et 28 Novembr.1736. "Appears to be a further announcement
1513 - - -1513.11

1513

SWEDENBORG'S HEIRS AND HIS MANUSCRIPTS

1772 Oct. 27

In Report of the Swedenborg Society (Inc.), London, 1842:
p.17.

Copy in ANC Lib. - S6 Sw.

See Annals of the New Church: p.105.

1513.11 = 1512.15

Extract from the Minutes of the Upsala Consistory

1 p.Fol.

1772, November 12, Upsala.

In the Provincial Archives, Upsala.
1772 Års Protocoller. A.I.64.p.693.

p.682. År 1772. Consistorium Ecclesiasticum
Extraordinarium, närwarande som i förra Session /samtliga
ledamöter/

- - - : - - - : - - -

p.693 /11. Under Ständets bekymmersamma, öfwerläggningar,
att mota det olyckeliga Fritänkeriet, har Biskopen,
Herr Doctor Serenius, for Ståndet upwist ett arbete,
kalladt, Sammandrag af de förnämsta Bewis till den Christna
Religions Sanning och Forswar, emot Fritänkare: hwilket upsat
Standet med mycket nöje ansedt, och kommer arbetet ofördröjeligen
att genom trycket utgifwas: warandes önskelig werkan däraf, och
hoppas, hälst om, det warder genom Edar Högstwürdighet och
Ven.Consistorii omsorg utspridt och till nyttjande recommenderat.

REVIEW OF SANDELS' "EULOGIUM"

1772 Nov. 16, Stockholm Phot. in Ph. File 555 = pp. (3 sheets)

See above - 1512.13, 1512.17

In Lärda Tidningar för år 1772, Stockholm, den 16 November, Num.90:

PP.357-60.

No copy in ANC Library.

Transcript:

p.357: STOCKHOLM

Åminelse-Tal öfwer Kongl. Wetenskaps Academiens framledne Ledamot, Assessoren i Kongl. Maj:ts och Riksens Bärags-Collegio, Herr Emanuel Swedenborg, på Kongl. Wetensk. Acad. Wägnar, hållet i Stora Riddarehus-Salen den 7 Octob. 1772, af Dess Ledamot, Samuel Sandel, Bärags-Råd och Riddare af Kongl. Nordstjerne-Orden, är från Direct. Lars Salvii Tryckeri utkommit, 26 sid. med 8:vo. Detta är et ganska wackert Äre-minne öfwer en för dygd och lärdom namnkunnig Heders-man, hvilken ägt et "anille som warit af de mäst widsträckta, som aldrig hwilat, aldrig tröttnat; som uppehållit sig wid djupsinniga wetenskaper och i flera år ransakat Naturens; men i senare tider budit til at utforska ännu större hemligheter: som i anseende til wissa lärdoms-grunder gått sin egen särskildta väg; men aldrig lemnat Sedolära och Gudsfruktan ur ögnasigte: som ägt en besynnerlig styrka äfwen i sin til slut åldriga hydda; men ock dristigt försökt huru högt tanke-kraften kunde spännas: som under alt detta gifwit ämne til många tankar och omdömen, olika efter hwars och ens gåfwa at tänka och döma." Biskopen i Skara, Doct. Jesper Swedberg, war ännu Kongl. HofPredikant, när Han med sin första Fru, Sara Behm, aflade denna sin andra Son, Emanuel, eom föddes i Stockholm den 29 Januarii 1688, och år 1719 blef Adlad med namnet Swedenborg. Upfostrad efter den tidens väg, som ledde til stadighet, eftertanka, flit och grundelig kunskap, nyttjade Han så wäl sine Föräldrars omsorg och de Honom förlänta snille-gåfwer, at Han wid 28 års ålder, blef af Kon. Carl XII::te wärdig ansedd, at bekläda antingen et Assessors eller Professors ämbete. Han förordnades ock år 1716 til Extraordinarie Assessor i Kongl. Bärags-Collegio, utan någor ain ansökning eller andras anmälan. "En uplyst och wis Regent ställer icke på det sättet fram en weklig och oförfaren ungdom til angelägna ämbeten." Således är denna Kongl. Nåd det högsta bewis på Herr Swedenborgs skickelighet. Han trade då redan i Upsala utgifwit et Academiskt Snilleprof, wisat sin styrka i Latinska

p.358; Poesië, upphållit sig 4 år wid Universiteter i Ängelland, Holland, Frankrike och Tyskland, idkeligen sträfwat, at blifwa en grundlärdd Man i Philosodhien, nästen alla delar af Mathematik, Natural-Historien, Naturkunnigheten, Chemien, Anatomien och

Theologien. Han ha de ock wunnit bekantskap med vår Swenske Archimedes, framledne Commerce-Rådet Polhem, och lyder Hans Assessors Fullmagt, at "Konungen haft afseende på Swedbergs goda kunskap i Mechaniken, samt at Han borde wara Assessoren Polhammar följaktig och til hjälp wid Hans byggnader."Häraf, så wäl som anförda bewis, synes, at Konungen wille nyttja deras insigter, som hos båda, hwad Mechaniken angår, woro förenade med en lycklig upfinnings-gafwa. Polhems storbyggnader äro bekante. Assessor swedenberg utförde ock et betydelygt arbete, då Han år 1718 ifrån Strömstad til Idefjol, öfwer bärg och dalar, 2 och en half milf wäg framskaffade, igenom

inrättning af Kaflar, 2 Galerer, 5 stora Båtar och en Slup, hwarigenom belägringen för Friedrichshall mycket lättades. Dock fick icke Mechaniken upptaga all Hans tid. År 1716 hade Han redan gjort början til sin Dædalus Hyperboreus, den Han fortsatte de följande åren. Om detta Arbete säges här: "Monne denne Dædalus, förestäld af en ung och ny Auctor, medförde någon betydelse, at en del af Hans öfriga arbeten skulle få egenskap af Labyrint"? Han utgaf ock Inledning til Algebra: Försök til vårt mynt och måls indelning, til at lätta räkningen och afskaffa bråk: Afhandling om Jordens och Planeternas gång och stånd: en annan om watnens högd och förra werldens starka Ebb och Flod, med bewis ur Sverige; utom andra Skrifter, som Han då hade i arbete. Innan Han tilträdde sitt Assessors-ämbete öfwade Han sig i et Chemiskt Laboratorium, at taga kunskap om Swenska Bårg-werken, med deras byggnader och Grufwe-Processer. Til den ändan anställde Han år 1721 andra gången en utrikoa Resa til Sachaiska och Hartsiska Bårg-werken. Af Hertig Ludvig Rudolph i Brunswig, fick Han åtnjuta synnerlig ynnest och fri Resa. Under samma tid utgaf Han flera lärda arbeten, som här upräknas til et antal af sju. När Han efter halftannat års förlopp återkom til Fäderneslandet, delte Han följande åren sin arbets-tid imellan Kongl. Bårgs-Collegium, Bårgslagerna och sin Bok-Kammare, til dess Han år 1733 hunnit fullborda sina stora Opera Philosophica & Mineralia. Då reste Han åter utrikes, at befordra samma werk til Trycket, som skedde i Dresden och Leipzig 1734, hwarunder p.359: Han jämwäl företog en Resa til Öster-Rikiska Bårg-werken. År 1724 fick Han af Consist. Academ. anledning at söka Mathemat. Super. Profession i Upsala; men Han undanbad sig det förtroendet: i stället waldes Han år 1729 til Ledamot af den Lårds Societeten dårsammastädes. Hans arbeten blefwo öfweralt wäl ansedde och Assessor Swedenborg år 1734 uptagen til Correspondent af Petersburgske Wetenskaps Academien, samt Hans werk med låf-ord nämde i Leipziger Actis Eruditorum, hwilke Acta ännu bibehålla sitt anseende och värde. Kongl. Wetenskaps Academien här i Stockholm drögle icke eller länge efter Dess inrättning, at tilägna sig Honom såsom Ledamot. Herr Bårgs-Rådet och Riddaren upphåller sig något wid förenämde Assessor Swedenborgs arbeten; emedan de senare, som Han utgifwit, gå in i en annan wäg. At rätt wisa styrkan af de sinn-rika Reflexioner, som däröfwer göras, wore nödigt, at här införa flera sidor; men wi måste för rummets skul inskränka oss, inom et eller annat utdrag däraf: "Jag torde icke misstaga mig, säges här, om jag tror, at vår Swedenborg, alt ifrån den tiden Han började bygga sina tankar på egen grund, hyst en hemlig eld, at uplösa de mäst färdolda ting, och at Han redan den tiden utætt wägen, at komma til sitt ändamål. - - Han begrundade den stora werlds-byggnaden -såg altsammans styras i en wiss ordning och efter wissa Lagar, och gaf i synnerhet aktning på de delar af denna stora sammansättning, som kunde Mathematice utredas. Han förestälde sig, i anledning däraf, at den Allwise Skaparen inrättat altsammans, til och med de förtäckte delar, uti en wiss inbördes öfwerenstämmelse, och den samma sökte Han, såsom Mathematicus och Naturkunnig, at uplösa från det mindre til det större - -. Ändteligen updrog Han sig et helt Systeme, grundadt på en wiss Mechanismus, och underhulpit med Slut-konsten: et

Systeme så alfwareamt tilhopa satt,
at det i flera afseenden kan wäcka mycken eftertanka hos de Lärda: andra
göra säkrast, at de blifwa därifrån. Efter detta Systeme förklarade Han
alt hwad både igenom Rön och eljest genom sundt förnufts bruk kunde komma
til vårt eftersinnande. - - Men Han gick äfwen längre: Han wille förena
detta Systeme och Salighets-Läran". Härmed sysselsatte Han sig mäst, sedan
Han utgifwit

sine Philosophiska och Mineralogiska arbeten. Ifrån år 1736 gjorde Han åtta särskildta Resor til främmande orter; merendels til af uplägga nya Böcker, af hwilka här aderton stycken upräknas. Desse Hans arbe ten gåfwo Honom icke tid at

p.360: längre fortfara med tjanstgörande wid Kongl. Bärge-Collegium, än til år 1747, då Han ärhöll Nådigt afaked, med halfwa lönen. Det omdöme som fälles öfwer dessa Skrifterns innehåll och om den afsigt som sannolikt varit Herr Assessor Swedenborgs, bör af sjelfwa Talet inhämtas i sitt sammanhang. "Nog af, säges til slut, at Hans goda egenskaper och förtjänster framlysa äfwen på den sidan, där wi hos Honom upsöke swagheter, oskiljaktige ifrån människor". Om Hans wettgirighet gått för långt, har Han dock nitälskat för egen och andras uplysning. Om Han icke ken uptagas bland Kyrko-Lärare, förtjänar Han dock upteknas bland sinn-rika SedoLärare och at sjelf framställas såsom efterdöme uti dygd och wördnad för sin Skapare. Såsom et prof af Hans felsteg, anmärkes, at Han wille weta mer an en människa här i ofullkomligheten kan berga, så länge själen bor i en bräcklig hydda. "Den som öfwer detta felsteg förifras, ken icke anses för opartisk, om Han icke först släpper ut sin harm emot dem, som borde weta mycket, och weta intet." Tekningen af denna Mannens Caractere wisar Hans egenskaper i fullkomlig dag. Han war all sin tid ogift, och ägde en owärderlig kropps helsa, til dess Naturen utkräfd sin rätt. Han dog i London den 24 Decemb. 1771, i sitt 85:te ålders år.

ANDER d. VON HÖPKEN TO PEHR W. WARGENTIN

1772 Nov. 22, Ulfåsa

2 pp. 4:o

In Stockholm, in the Library of the Royal Swedish Academy of Sciences:
Bergius Brefsamling, vol. XVI: pp.350-51

Printed in A. J. von Höpkens Skrifter . . . af Carl Silfverstolpe, vol. I,
 Stockholm 1890: pp.402-3.
 (In ANC Lib. = S10 877)

Transcript from MS. in Academy of Sciences:

N.B. til Secr. Wargentin.

ex orig. Högädle och höglärde Herr Secreterare och Riddare!

Hr. Secreterarens högtährade at d. 13 har ieg ricktigt erhållit. Det fågnar mig at Gref Calenberg blifwit ledamot. Han wanhedrar icke Academien. Hr. Secreteraren är rätt god, som will påtaga sig omsorgen för Sahl. Swedenborgs portrait. Nyréen Kr tillreds att betahla omkostnaden. Jag frucktar också at Br. Patron Halenius kunde missbruka de strödde tanckar uti Swedenborgska papperen och at en obetäncksam tillgifwenhet giöra honom samma otienst, son skiedde Doctor Luther med utgifwandet af hens oformeliga Tisch Reden, hwilcka ingen utan wämjelse ken läsa.

Jag förblifwer med upricktigaste tillgifwenhet

HögÄdle H. Secreterarens och Riddarens
 hörsamme tienare Hopken.

Ulfasa d.22 Nov. 1772.

Translation by C.Th.O. in NCL 1898: p.108, as follows:

Most Noble and Most learned Sir,
 Secretary and Knight:

Your most honored letter of the 13th inst. I have duly received. It pleases me that Count Calenberg has become a member [of the Academy of Sciences, of which Wargentin was Secretary]. It is very kind of you to take the trouble of looking after the portrait of the late Swedenborg. Nyréen is at hand to pay the expenses. I am also afriad that Mr. Halenius may misuse the scattered thoughts contained in the Swedenborg papers and from a thoughtless affection do him the same bad turn that was done to Doctor Luther in the publication of his undigested Tisch Reden (Table Talk) which no one can read without disgust.

I remain, with cordial affection,

Most Noble Secretary and Knight,
Your humble servant
Höpken.

1516----1516.12

1516

PUBLIC SALE OF SWEDENBORG'S LIBRARY - CATALOGUS

1772 Nov. 28, Stockholm 16 pp. 8:o L.III: 1516,1530

Förteckning på Af1, Wälborne Herr Assessor Swedenborgs efterlemnade wackra Boksamling, i åtskilliga Språk och Wetenskaper, som kommer at försäljas på Bok-Auctions-Kammaren i Stockholm d. 28 Nov. 1772. Copy in Royal Lib., Stockholm, and 2 copies in Upsala University Library.
Copy in ANC Library: Catalogus Bibliothecae Emanuelis Swedenborgii, Holmiae 1907 - facsimile, edited by A.H.Stroh. (Sl St8c)

See NCL 1883: p.183; 1908: p.96.

"Appendix 111

See above - 1512.18,
" below - 1667,15.
" " - Appendix, 111

1516.11

SWEDENBORG'S BIBLES

[1772]

See New Jerusalem Magazine, 17901 pp.87-88; NCL 1883: p.183.
Text by Frederik Walden in Tafel MSS: p.382

1516.12

NOTICE OF SWEDENBORG'S DEATH' IN LEIPZIG COMMENTARY

1772, Leipsig

See above - 1495,1496.11-14, 1498.11

In Commentarii de rebus in Scientia Naturali et Medicina, gestis.
Vol. XVIII [1772], Pars I, Lipsiae MDCCLXXII. Apud Io.
Fridericum Gleditsch, p.158.
Copy in ANC Lib. = Room 17 063 C73.
Text: (Under the heading "XV. Nova physico medica.")

"Londini die decembris 1771[*] Cl. Emanuel Swedenborg, magnus regis

atque regni Suecici astronomus rerum metallicarum collegii adsector, et
Academiae scientiarum Suecici sodalis, mortuus est. Annos vivendo attigit
octuaginta quatuor."

[*The mistake in year is evidently a printer's error, as this notice
occurs together with numerous others of the date 1772. The report might
have come in, in December. C.L.O.]

REV. F. OKELY TO REV. JOHN WESLEY

1772 Dec. 10

3 pp. See above - 1470, 1493;
below - 1543.

In the Arminian Magazine for the year 1775, vol. VIII, London:
pp.552-54.

Copy in the British Museum, "Printed Books," from which the
following transcript was made.

No copy in ANC Library. Copy in Swedenborg Society, London,
and Among the "Hyde-Stroh" MSS. at Upsala.

Extract in Doc. 2²: p.696 (= Doc.278), Footnote there

Stases: "Th is Document is extracted from a letter addressed
by the Rev. G. Okely to the Rev. J. Wesley on December 10, 1772.
It was printed by the latter in the "Arminian Magazine" for 1775,
Vol.VIII, p.552."

Text:

[Page 552:]

October Letters:

Letter CCCLXXX

(From the Rev. F. Okely, to the Rev. J. Wesley.)

Upton, Dec. 10, 1772

Rev. Sir,

I received your favor of the 5th, and assure you that the loving
freedom you use is not disagreeable to me. Were this more practiced, it
would be a good means of leading us more out of all Error, and into all
Truth; nay, it would, in concurrence with the Holy Spirit, keep us in the
Truth, and prevent all Error.

I also assure you, with the utmost sincerity, that the Bible is my
choicest book; and that too in practice, more than in profession. I am not
conscious of having any meaning of a single text, but what I believe the
Holy Ghost intended by it; and for that purpose I read and pray daily for
the true meaning of it. Let other spiritual languages, or dialects of our
days be what they will, I cannot regard them as being better than that of
Christ and his Apostles. If I weigh myself, or others, in any other
balance than that of the Sanctuary, I am not conscious of it. But knowing
my own spiritual blindness and fallibility, I am thankful to any body, and
especially to Mr. J. W. for putting me upon so beneficial

[p.553;] a trial. Whatever sweet things any other person may say about
being nothing, and how much so ever they may exalt themselves under so
precious a cloke; I can assure my dear Mr. W. with truth, that I have no
such intention. I really mean to become nothing, as a deliverance from all

unhappiness, that Christ may be all in all to me; to be crucified daily to myself, that He may live in me. Which is, I heartily allow, an humble, gentle, patient mind; and that such walk as He walked, and to the utmost of their power do good unto all men. How far this prevails in me, becomes me not to say. I know I have some little experience of it, and daily sigh after more.

Baron Swedenborg is to me a riddle. Certainly, as you say, he speaks many great and important truths; and as certainly seems to me to contradict Scripture in other places. But, as he told me, I could not understand his Vera Religio Christiana without a divine illumination; and I am obliged to confess,

1517 - page 2

that I have not yet a sufficiency of it for that purpose. I am thankful, my present course does not seem absolutely to require it. We conversed in the High Dutch; and notwithstanding the impediment in his speech, I understood him well. He spoke with all the coolness and deliveration you might expect from any, the most sober and rational man. Yet what he said was out of my sphere of intelligence, when he related his sight of, and daily conversation in the world of spirits, with which he declared himself better acquainted than with this.

I heartily wish, that all the real designs which an Omnipotent and Omniscient God of Love might have, either by him or by any other of his sincere servants of whatsoever sort or kind, may be truly obtained. May his kingdom come, and his will be done once in earth, as it is done in heaven!

I thought it proper to express thus much in answer to yours, without desiring you to adopt any of my sentiments.

I am, Rev. Sir, your affectionate Brother,

F. OKELY

[p.554:] P.S. Indeed you say well, That Love is the fulfilling of the Law: viz., the loving God with all our heart &c., and our neighbor as ourselves; according to St. Paul's description of Charity, 1 Cor. ziii, and our Savior's sermon on the Mount. And I really believe, that if He and his Apostles were again on earth, and all we, the different awakened professors of his Religion, were to be addressed by Him and Them; they would say, Dear Souls! Love one another; bear with and forbear one another, till you can all be made perfect in one.

and elaboration of the foregoing.

particularly remarked, that from the first time of E S: coming to lodge with him to the day of his death, he never ate animal food or drank spirituous liquors (excepting once, he took two glasses of Wine at a friend's house **in London which** made him unwell for two days) but lived principally upon Milk and Vegetables, with gingerbread. His expressions respecting animal food & fermented liquors, were "Not be good" which he often repeated.

[*"One advantage," observes Hindmarsh, "of the author's profuse snuff-taking appears to have been the preservation of his manuscripts, for when printing his Posthumous work, entitled 'Apocalypsis Explicata,' I found everywhere between the leaves a sufficient quantity of snuff to prevent their being perforated and injured by those little active mites or insects, which are so destructive to old books and papers." (Rise and Progress of the New Jerusalem Church, 1861: p.19).]

[ph.p.3] When discoursing with [departed] Spirits he generally stood upon his feet, looking up, at an angle of 45 degrees; his assent to, and dissent from their arguments was generally expressed by a "yea," "yea," or "'nay," "nay," spoke very quick, waiting and paying great attention to their responses which he generally wrote down in a Book, and then rose up again immediately to resume his conversations.

Mr. Sheersmith could always tell when his conversation was with good or bad Spirits, from his countenance, when his eyes were surrounded with a radiant brightness not similar to natural light.

The above was taken verbatim from the lips of Mr. Sheersmith.

Mr. James Clarke of Manchester had an interview with Mr. Sheersmith when he was in London Nov 27th 1811 when Mr. S.- said that he had inquired of Friends who had come over from Sweden respecting Swedenborg's manner of living & they informed him that he had never eaten animal food since the days of Queen Ulrica of Sweden. [*]

[ph.p.4] Amongst Swedenborg's Manuscripts were found the following Rules of Life, which he prescribed to himself for his general practice:

First, "Read often and meditate frequently in the Word of the Lord, always placing the Lord before you."

2ndly "Be always content & resigned to the disposal of Providence.""

3rdly "Always observe a propriety of behavior, keeping the conscience pure and just."

4thly Submit to that which is ordained, acquit yourself faithfully in all the duties of your employment & do everything that is in your power to render yourself as universally useful to mankind as possible. -

Taken from a Manuscript by Robt Armitstead of London Nov. 28th 1811 & given to Jas Clarke of Manchester.

[end of phot.]

The Rev. James Clarke was a minister of the Bible Christian Church, Salford, who emigrated to America in 1817, and died there in 1826.

Armitstead's memorandum, with a few additions and a statement that Mr. Robert Hindmarsh was present at the interview with Sheersmith, as the name is generally given, was printed and circulated, and is the subject of adverse criticism by Hindmarsh in the "Intellectual Repository" for January 1817. This criticism is reprinted in his Arise and Progress of the New Jerusalem Church, "

He was violently opposed to vegetarianism, and declares that Armitstead, who was not an abstainer from flesh, sought to draw from Sheersmith such answers as he wished to obtain. Hindmarsh, however, admits that Sheersmith said that Swedenborg "seldom or never took flesh meat but lived chiefly on milk, tea, or coffee and ginger-bread." The fact seems to be that Swedenborg's diet was almost exclusively vegetarian, and that the exceptions were very few. The additional testimony given to Mr. J. Clarke and now printed from Brotherton's MS., was not known to Hindmarsh.

[*In the margin is written"] This statement is correct.

Jas Clarke -

Witness
Brotherton

There is not much in the writings of Swedenborg that bears upon the subject. In the "Angelic Wisdom concerning the Divine Love and Divine Wisdom," there is a passage in which "all things of the animal kingdom which are eaten" are included in the "uses for sustaining the body" (no.331). A more important passage occurs in the "Arcane Coelestia" (no.1,002), which says "Eating the flesh of animals, considered in itself, is somewhat profane, for the people of the most ancient time never on any account ate the flesh of any beast or fowl, but fed solely on grain, especially on bread made of wheat; also on the fruits of trees, on pulse, on milk, and what is produced from milk, as butter, etc. To kill animals, and to eat their flesh, was to them unlawful, and seemed as something bestial, and they were content with the uses and services which they yielded; but in succeeding times, when men began to grow fierce as a beast, yea much fiercer, then first they began to kill animals, and to eat their flesh; and whereas man's nature became of such a sort, therefore the killing and eating of animals was permitted, and at this day is also permitted. Now so far as men can do this conscientiously, it is lawful, for his conscience is formed of what he thinks to be true, consequently what he regards as lawful; wherefore also at this day no one is ever condemned for eating flesh." There is a passage in the tract on "The Animal Spirit" which says, "Those who eat gross and impure food have impure animal spirits, and sink their minds in an earthly sphere."

We may therefore conclude that Swedenborg's habitual diet in the later part of his life was practically vegetarian, and that whilst he held that flesh-foods were allowable, he felt that in the vision of a bygone golden age there was embodied a nobler ideal of human life.

1517.12--1517.13

1517.12 = 1465.11

1517.13

ON SWEDENBORG'S ABSTINENCE FROM ANIMAL FOOD

[1772]

1 p. 8:o

L III: 1518c

Text:

ON ABSTINENCE FROM ANIMAL FOOD

In The Intellectual Repository for the New Church, London 1817:p.365.

To the Editors of the Intellectual Repository

Gentlemen:

Having seen in the last number of the "Intellectual Repository" some observations by Mr. Robert Hindmarsh respecting E. Swedenborg's diet, I hope your impartiality and love of truth will induce you to insert the following-statements in your next.

About nine or ten years ago, I called upon Mrs. Shearsmith, along with Mr. Pether the artist, and questioned her concerning E. Swedenborg's diet, which she declared to be tea, coffee, and bread with butter: and that he abstained from animal food.

Manchester, 22nd January 1817.

Wm. Higinbotham

Being in London on the 27th November 1811, I had an interview with Mr. Shearsmith; he told me, that when some of Swedenborg's friends were over from Sweden, he inquired of them respecting his mode of living, and they uniformly bore testimony, that he never ate animal food.

He also stated that he never knew him to drink any intoxicating liquor excepting once, when on a visit, he drank one or two glasses of wine, which disordered him for two or three days.

I am, Gentlemen,

Yours respectfully,

James Clarke

Hulme, near Manchester, Feb 17th, 1817.

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(See above - 1517.11)

1517.14---1518

1517.14

SWEDENBORG AND FREEMASONRY

[1772]

See below - 1678

" above - 24.11

In A General History of Free-Masonry in Europe, Cincinnati 1866
(by Emmanuel Rebold), Swedenborg references on pp.112, 322, 325.

In ANC Library = 366.1 R24.

See New Jerusalem Messenger 1869; pp. 27, 75. (vol.17: July, Aug.)

" photostat of New England Craftsman in ANC Archives = X831, (11 1/3 pp. 7
sheets) containing article on "Swedenborg and Free-Masonry."

See Appendix II for another=phot [App.4) Copy+Transcript.

" Document 293 in Doc. 2²: pp.735-39.

" NCL 1909 Feb. pp.100-3 = review of article in
N.E.Craftsman.

1517.15

MINUTES OF THE SKARA CONSISTORY

1772 Dec. 23

1 page

In Skara, Domkapitalet Archives: Consistorii Protocol. §.16.
Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: p.592.

1518 = 1512.18

1518.11

LINDSEY ANECDOTE CONCERNING SWEDENBORG

[17721 London

1 page 8:o

In The Gentleman's Magazine . . . vol. LXII, Pt. II, London, Nov. 1792:
p.1006. Copy in ANC Library.

Text;

Nov. 13

Mr. Urban, [Editor]

The following anecdote of the famous Swedenborg may serve to confirm the opinions maintained by several of your correspondents, that he was disordered in his mind:

"A friend of his, walking with Baron Swedenborg along Cheapside, in one part the Baron suddenly bowed very low down to the ground; when the gentleman lifting him up, and asking what he was about, the Baron replied by asking him if he did not see Moses pass by; and told him that he had bowed to him."

This anecdote is related by Mr. Lindsey, in a note to his second Address to the Youth of the two Universities, p.178. Mr. L. received it from a person living, of great worth and credit, and he very properly remarks upon it, that a man who could see Moses walking along Cheapside might see any thing, T.A.S..

See below - 1671.14.

1518.12---1520

1518.12 = 1517.11, 1517.13

1519

F.C.OETINGER'S TESTIMONY

1772

In Des durch Demuth grosser Gelehrten, des Hochwurdigen Herzogl.

Wurtembergischen Raths, Prälaten und Abts, Herrn Friedrich Christoph Oetingers, höchstwichtiger Unterricht vom Hohenpriesterthum Christi zur richtigen Beurtheilung der Nachrichten des Herrn von Swedenborg (Most important Instruction respecting the High

Priesthood of Christ for a proper understanding of the information furnished by Mr. Swedenborg, by the Scholar great in humility, Frederic Christopher Oetinger, Councillor, Prelate, and Abbot of the Duke of Würtemberg),
Frankfurt und Leipzig, 1772.

Copy in ANC Library = S2 Oe8h.

Translation in Doc. 2²: p.1054 (= Doc.314).

1520 = 1512.13

REV. J. CLOWES' TESTIMONY

[1772]

1 page 8:o.

In A Memoir of the late Rev. John Clowes, A.M.. . .
 Manchester 1834: p.27
Second edition in ANC Library, - London 1849: pp.16, 17.
 (S8 C62)

Text:

. . . . It happened, in the spring of the year 1773, that the author [the Rev. J. Clowes] was invited by a lady to take a seat with her in her carriage, whilst she went to consult her father's executor, Richard Boughton, Esq., of Liverpool, on some business respecting her father's will.
 From conversation with this excellent man, it soon appeared that for a few years past he had been an affectionate reader of the theological writings of the Honorable Emanuel Swedenborg, in the original Latin, having been introduced to the knowledge of them by the translation of the Treatise on Influx, which he first met with at Bath. He was also in the habit of corresponding with the Rev. T. Hartley, Rector of Winwick, in Northamptonshire, the venerable translator of that treatise. This gentleman read to the author several interesting and edifying letters from that first and eminent apostle of the New Jerusalem Dispensation, here in England. The result was, that he recommended to the author, in the strongest terms, the perusal of the above writings, advising him to begin with the work entitled Vera Christiana Religio, which at that time was not translated into English. .
 . . .

COL. VAHN ROHR'S TESTIMONY

[1772]

2 pp. 8:o

In The Newchurchman, Philadelphia, 1841, Jan. pp.71, 72.

Copy in ANC Library = S5 NM3.

Text: (Miss Margaret Bailey to C. Raguet - Extract:)

. . . . From the year eighty-nine to ninety-three or four, several interesting foreigners, attached to the doctrines, visited this country. The first was a Col. Julius Vahn Rohr - - by birth a Swede. He had seen Swedenborg, and was well acquainted with many members of his family. He possessed all the writings of Swedenborg, philosophical as well as theological. He remained two years in this country, and was much in our family, accompanied by a slave whom he had liberated and instructed in the doctrines of the church. He left America, for Africa - - that Julius, his friend rather than servant, might, with his assistance, instruct his countrymen, as he had been instructed. Col. Vahn Rohr promised to write when he reached his destined home, but my father received only one letter, and that was written a few months before the Colonel left this country, and on the eve of his embarkation.

Shortly before Col. Vahn Rohr left this country, he introduced to my father a Mr. Chalmer, or Charing, a Danish gentleman. I think he came to this country in a diplomatic capacity. He was a full receiver of the doctrines. My parents were much pleased with him. He told my mother, that, when quite a boy; he had accompanied his father to Stockholm, and had seen Swedenborg walking in his garden. Of this gentleman's appearance I have a very distinct recollection.

1521

CUNO'S COLLECTION OF SOME LETTERS OF EMANUEL SWEDENBORG

1772, Hamburg 32 pp.

See above - 1480, 1478

In Sammlung etlicher Briefe Herrn Em: Swedenborgs, betreffend einige Nachrichten von seinem Leben und Schriften, von einem Kenner und Liebhaber ins Deutsche Ubersetzt. 1772. [By J.C.Cuno]

Copy in ANC Library = S2 vol.13: E.

Danish edition came out the same year in Copenhagen.

1521.11 = 1492.17

1522

DANISH PUBLICATION OF "THREE REMARKABLE LETTERS" BY SWEDENBORG

1772, Copenhagen

See above - 1521. 24 pp.

Tre Merkvaerdige Breve, skrevne af den Svenske Assessor Emanuel

Swedenborg, som i 28 Åar har havt omgang og talet med

Englerne og Aanderne...Kiobenhavn, M. Hallager, 1772.

Copy in ANC Library = Sw189 Da1772.

A copy in the Royal Library in Copenhagen - L.II: 511.

Ref. Kat,191, side 416.

L.III: 1522, 1536

CONTENTS OF THE BOOK "SWEDENBORG BIOGRAFI" IN THE ROYAL LIBRARY

[1772] 2 pp. 4:o ms.

In Stockholm, in the Royal Library: Swedenborg Handskrifter, Biografi
(Engeströms Samling B VII 7-2), a Book called "Swedenborg."

[Förteckning på innehållet af Nandskriftsboken Svedenborg, i Kongliga
Biblioteket, Stockholm.] [See above L. L.III

- [crossed out] 1-mo Diss de vita Jesperi Svedberg, Praes. E.M. Fant, Resp.
C.J.Knös.
- 2-do Kongl Bref af år 1770 ang-de Böcker och Skrifter som
innehålla [1282
irriga meningar i den rena Läran. (Mem.) Afskrift
- 3-tio Sam. Sandels Åminnelse Tal öfver Eman. Svedenborgs
1772. [1512.13 1520
[Printed original with Martin's engraving.]
- 4-to Lindegrens 2nd Bref rör-de afl. Assess. Svedenborgs
saker. 1772 [(1506
- 5-to Utdrag af Assess. Svedenborgs bref cat.
Stockholm. 1769. [(1512;
1091.13; 1008
- 6-to Allmänna Journalen N-°104, for 1813. [(1486.11; 1526
- 7-mo Anmärkning och Rättelse. (Mscr.) af Engeström.
- 8-vo Ett Latinskt Bref af Em. Svedenborg (Mscr.) [(1072.11
1193
Original. Ett kort facsimile derur finnes i 9-de
delen af Skandinaviska Samfundets Handlinggar.
- 9-no - Tvenne Bref till Svedenborg fr. Thom, Hartvey 1769.
(Mscr.). Original. [(1057
[(1069
- 10-mo Svar å Ernesti critique af Svedenborgs Skrifter.
Rörande till Vera Christiana Religio. [1414; II:504
- 11-mo Antekning i afseende af Svedenborgs Skrifter. [1475.12
(Mscr.) Plan till en skrift, "De consummatione [1416
Saeculi." Egenhändigt.
- [11a] List of Valuables (insert of facsimile by ANC)
from TCR [1455.13

- [1412a
- 12-mo Specification å Assess. Svedenborgs Silfver och
Meubler. (Mscr.) vid S-s sista resa anförtrödda
Agenten Seeles fru. Egenhändigt.
- 13-mo Assessor Svedenborgs Capitaler. 1765. (Mscr.) [839.11
[891a
- 14-mo Jennings et Finlays Revers 1759 till Ass. [788
Svedenborg. (Mscr.) Original. Men S-s qvitto derå 1763.
- 15-to Utdrag af några Bref från Eman. Svedenborg.
(Ur Samlingar för Philantroper.)
- 16-mo Em. Svedenborgs Afsked ur Bergs Collegium 1747. (Mscr.)
Original med Fredrik 1-s underskrift. [733

[All these documents have been transcribed or
photographed. The Book belongs to the Engeström
Collection.]

DESCRIPTION OF SWEDENBORG'S PROPERTY AT SÖDERMALM

1772, Stockholm

2 pp. printed

(See above -768.15; 975.11)In Stockholm, in the Royal Library: Printed Books.

Beskrifning på Afledne Assessorens Herr Emanuel Svedenborgs Gård på Södermanlm. Printed by J. George Lange, Stockholm 1772.

A second copy in possession of Archivist Herr Flodmark of the City Archivea in Stockholm .

See Nya Kyrkans Tidning, 1921: pp.137-40,145,161,167.

Text:

Beskrifning
På Afledne
Assessorens Herr Emanuel Svedenborgs

Gård på Södermalm

1:o) Svedenborgska Malmgården är belägen på Söder, wid Hornsgatan, uti Qwarteret Mullwaden N:o 1 på fri och egen grund.

2:o) Tomten til denna Gård innehåller, efter deröfwer gjord afmätning, uti längden på Norra sidan wid Hornsgatan 112 alnar, på Södra sidan, som går in til andras Gårder, li aldeles 112 alnar, och uti bredden på Östra sidan, in til Hökaren Kempes Gård 53 alnar, samt på Västra sidan wid Repslagaren Nymans Gård 52 alnar, hwilka tilsamman räknade uti areal innehåll, utgöra 5880 Qwadrat alnar.

3:o) Denna Tomt, jemte det hon med Hus och Träplank finnes rundt omkring wäl förwarad och innesluten, är jemmäl med wackra Träplank och Portar först uti 2:ne styckenaldelt, af hwilka det Östra innehåller ungefärligen 1/3 af hela platsen, och den Västra delen resten eller 2/3; sedan är åter den Östra sklld med Plank och Port, samt sjelfwa Wånings-husen i 3:ne delar, den 1;sta afdelningen som är smal och går öfwer hela Tomten i Öster är ellenast en plats och utwäg för hwad som samlas ifrån Stall och Fähus, den 2:dra delen i Norr innefattar sjelfwa Mangårds-Hueen, med et tilräckeligit och wackert Gårdsrum, samt den 3:dje delen som är i Söder inbegriper först en byggnad, som til sin merkelighet här under kommer at beskrifwas, och utan för den samma en Lust-Trägård med blomster och ritningar af Bucksbaum. Den större delen af Tomten Wäster utgör en ansenlig Trägård med utwalda unga Frukt-Trän, Blomster och Grönsaker, och jemte flere stora och prydliga Linnar, som stå i oförryckt ordning åt Man- och Lust-Trädgården, inneslutar åtskilliga byggnader som nedanföre jemmäl skola anföras.

4:o) Åbyggnaden i Mangården består af en Sättesbyggning icke

så längesedan byggd af Timmer, med Tegeltak [lacun] alnar lång och 14 alnar bred, innefattar 3:ne stora rum 2 i nedra och 1 i öfra eller Korssbyggnaden; in til den samme åt gatan äro likaledes tilräckeliga hus för Hästar och Kor, mod nödiga Foder-rum jemte andra beqwämligheter, altsammans byggd af Trä samt täckt med Togel och rödfärgat lika som Sättes-Byggningen.

5:o) huset som är Söder om Mangården och innesluter hela Norra delen af den nämnde lilla Lust-Trägården, är I längden 19 alnar och i bredden 16 alnar, har

ingångar med sine Förstugor både i Norr och Söder, har i nedra Wåningen 2:ne större och et mindre tapitserade wackra rum, och i öfra Wåningen et stort Rum til Orangerie, alle försedde med sina behörige Kakelugnar. Detta Hus är bygt med Korss-wirke och Tegel, innan och utan med bräder täckt och panelat, samt utan til gulfärgat.

6:o) I den större Wästra delen af Tomten, eller den förut kallade stora Trägården äro flere Byggnader, som N.1. et fyrkantigt Hus mitt uti, som har öppningar för alla 4 sammanstötande gångar, väggar af Trä gjorde, som Galler, platt Tak, som med Galler omkring formerar en wacker Altan, har runda Bänkar i alla hörn. N.2 Twert emot wid Norra Planket et Hus med tre sidor och tredubbla Portar åt Trägården, spetsigt Tak med tre stora trekantiga Fönster på det samma. Detta alt är så inrättadt, at om man låter up alla Portarne, och sätter en Spegel på 4:de Wäggen, som är åt Planket, får man uti den samma se Tre Trägårdar, som representera i lika ställning, alt hwad som finnes i sjelfwa Trägården. N. 3 åt Södra sidan swarande emot sistbesirifna, är et flerkantigt Hus (eller så kalladt Voliere:) för allahanda sorter större och mindre Foglar. Wäggarne äro såsom Nät, gjorde af grof Mässingstråd. N.4 Wid wästra ändan af denna Trägård, är åt Hornsgatan först et tilräckeligt Wagnshus, sedan et Rum för Trägårds-saker, altsammans byggt och täckt med Bräder, samt rödfärgat. N. 5 Mitt för stora gången är et wackert Lusthus, bestående af en Sal och innom den samma et litet Rum, utur hwilket man kommer in i Bibliothequet, som N.6 är et lägre men hyggeligt Rum på Södra sidan in til nämnde Lusthus. Desse sistnämnde Husen äro med gul Brädes-paneling utan til wäl försedde, samt innan til med wackra Tapeter. N.7 Imellan Bibliothequet och Trägårds-Planket i Söder, är en Hålländek Byggnad, gjord som en wälfd Källare, men äfwen betäckt med jord, til Jordfrukters conserverande. N.8 Frammanför denna Jorikula står en Labyrint af Bräder, hwilken är så beskaffad, at om en obekant går något in uti honom, kan han sedan utan hjelp, icke träffa igen utgågen.

7:o) Under Lusthuset N.5, är i stora Trägården en ny hwälfd god Källare, och under Byggnaderna i Mangården är grund lagd til Stenhus.

Stockholm,
Tryckt hos Johan Georg Lange, 1772

Translation (poor) in Doc. 1:pp.390-92 (= Doc.140), and

on the following pages 3 and 4:

Translation of text in Nya Kyrkans Tidning, 1921: p.139:

(Swedenborg bought 41 and 43 Hornsgatan on March 26, 1743, for 6,000 dal. K.M. Heirs' Description of the Property:)

[See above - 768.16]

1. The Swedenborg manor house is situated in Söder on Hornsgatan in the Mullvad quarter, no.1 on freehold ground.
2. The site of this property, according to the measurement thereof that has been made, embraces in length on the north side at Nornsgatan 112 ells, on the south side which abuts on other properties, also 112 ells, and in breadth on the east side abutting grocer Kempe's property, 53 ells, and on the west side abutting ropemaker Nyman's property, 52 ells, making together in square measure 5,880 square ells.
3. This site, besides being protected and enclosed by a house and wooden board fence, and also first divided by a fine board fence and gates into two parts, of which the eastern contains about one-third of the whole site, and the western contains the rest or two-thirds; the eastern part is again separated with board fence and gate, and the manor house into three parts. The first division which is small and extends over the whole site in the east, is merely a place and outlet for what is gathered from the stable and cowhouse. The second part, in the north) embraces the manor itself with a suitable and pretty courtyard; and the third part, which is at the south, includes first a building, which as to its noteworthy pointa comes to be described later, and outside this building a garden with flowers and shaped box trees. The greater part of the site in the west constitutes a considerable garden with choice young fruit trees, flowers, and vegetables, and also many large and fine lime trees standing in uninterrupted order by the manor and garden. It contains different buildings which will be spoken of later.
4. As to the manor house, the building consists of a dwelling house built not very long ago of wood with a tile roof, --- ells long and 14 ells wide. It contains three large rooms, two in the lower and one in the upper story or attic. Next to this, along the street, are a suitable stable for horses and cows with necessary storeroom for fodder and other conveniences, all built of wood and covered tiles and painted red like the manor house.
5. The house, which is south of the manor and encloses the whole of the north side of the garden mentioned above, is 19

ells long and 16 ells broad. It has entrances with their vestibules at both the north and the south. On the lower story it has two large and one smaller fine wallpapered room, and in the upper story a large room for a hothouyse, all provided with their necessary stoves. This house is built with cross work, [*] and tiles,

[*Namely, with upright timbers with cross beams between them and the other surface covered with tites, thus: (drawing)

covered within and without with boards and panels, and on the outside painted yellow.

6. In the large western part of the site, i.e., the abovementioned garden, are several buildings, such as:

(p.140) No.1: A four-cornered house in the center which has openings to all four walls which meet here. Its walls are of wood made as trellises, with flat roof which, with the trellises around it, forms a pretty balcony. It has round benches in all the corners.

No.2: Opposite it, by the north board fence, is a house with three sides and three double gates facing the garden; a pointed roof on which are three large triangular windows. This is so arranged that if one opens all the gates and sets a mirror on the fourth wall which is at the board fence, one will see three gardens which present in the same positions all that is found in the real garden.

No.3: At the south side, answering to the last-named building is a many-cornered house (or so-called "voliere") for all kinds of birds, large and small. The walls are like a network made of heavy brass wire.

No.4: At the west end of this garden, by hornsgatan, is first a commodious carriage house, then a room for garden tools built and wound with boards, and painted red.

No.5: Opposite the great walk is a pretty pleasure house consisting of a hall, and within it is a little room from which one comes into the library which

No.6: is a low but roomy building on the south side next to the above-named pleasure house. This library is well provided on the outside with yellow board panels, and on the inside with beautiful wallpaper.

No.7: Between the library and the garden fence, at the south, is a Dutch building made like a vaulted cellar, but also covered with earth for the preserving of the fruits of the earth.

No.8: Facing this earth mound stands a labyrinth of boards which are so arranged that if any one not knowing it goes some space in it, he cannot find any exit unless he has help.

7. Under the pleasure house (No.5) in the large garden is a new vaulted cellar, and under the buildings in the manor house is laid the foundation for a stone house.

Stockholm, printed by Johan Georg Lange, 1772.

1525----1530

1525 - 1499.11

1526 = 1486.11

1527 = 1498.02

1528

RECORD OF SWEDENBORG'S DEATH IN THE ACADEMY OF SCIENCES, STOCKHOLM

1772

1 page fol.

In Stockholm, Royal Academy of Sciences: Matrikel öfwer Kongl.

Swenska Wetenskaps Academiens Ledamöter - an old MS. folio - p.8:

"60. Herr Emanuel Svedenborg, fordom Assessor i K. Bergs-Colleg åminnelse
Tal öfver honor är hållet at Herr Sandel.

+ 1772 d. 29 Mart i London."

1529

NEWSPAPER NOTICES OF AUCTION OF SWEDENBORG'S EFFECTS

1772

Shown to A.H.Stroh by Archivist Flodmark, City Archives in Stockholm.

[Note by C.L.O.: Have examined Post och Inrikes Tidningar for June 29,
1768, and for Notices of Swedenborg's death, with negative results.]

1530 = 1516

1531-----1533

1531

LETTERS OF GENERAL C. TUXEN TO C.F.NORDENSKIÖLD

[1772]

Referred to in Dock.2²: p.1150-51.

Listed below in chronological order, as follows:

1782, Mar. 24	=	1664.22	-	Phot. file	588
1784, July 17	=	1664.39	-	" "	593
1785, Aug. 30	=	" .43	-	" "	594
1786, Oct. 16	=	1665.16	-	" "	601
1787, May 11	=	1666.15	-	" "	609
1787 Aug. 28	=	1667.11	-	" "	611
1788 Feb. 22	=	" .17	-	" "	614
1789 July 31	=	1669.12	-	" "	619
1790 May 4	=	" .13			
1790 " 8	=	" .14	-	" "	620
1792 Mar. 26	=	1671.12	-	" "	622

See also a set of photostats (pos. & neg.) of the above letters made from the original set of copies in the Swedenborg Society, London, in ANC Li Room 15, Case 11: "Uncatalogued Photostat Documents no.8."

1532

PERNETY TO C.F.NORDENSKIÖLD

[1772]

Referred to in Doc. 1:p.52 (= Doc.6). See below - 1663.19.
Printed by Pernety in the Preface to his French translation of Heaven and Hell, "Les Merveilles du Ciel et de l'Enfer," Berlin 1782.

In regard to C.F.Nordenskjöld, see NCL 1884: p.181.

1533

A SWEDISH BIOGRAPHER'S TESTIMONY ON SWEDENBORG'S RECREATION AND DRESS

1772

In Samtidens Markvärdigaste Personer (The most celebrated persons of modern times), a biographical journal (Biographisk Tidskrift) published

in Upsala, 1820: pp.118-54.
Copy in ANC Library = S8S Sa49.
See Doc. 2²: p.714 (=Doc. 288).

1534----1538

1534 = 1592.11

1535

FIRST NEW-CHURCH PERIODICAL: "FÖRSAMLINGS-TIDNINGEN"

(1772)

In Stockholm, in the library of the New Church Book Room (Nykyrkliga Bokförlaget). A manuscript copy presented by Dr. R. L. Tafel to the Swedenborg Society, London in 1872. See issues for June 1796-Aug.1797.

See Doc. 1: p.54 (= Doc.6): "It was circulated in manuscript among the members of the 'Society pro Fide et Charitate,' from June 1796 to August 1797."

There is a copy in the Royal Library, Stockholm; another in Nykyrkliga Biblioteket.

1536 = 1522

1537

INSCRIPTION ON A DOUBLE LEAF FROM ONE OF SWEDENBORG'S SMALL OBLONG FOLIO MSS

L. II: 512

In London, Swedenborg Society: Formerly in the library of Charles Bayley Bragg,
Inscription reads: "From one of Swedenborg's Manuscript books. R.L.Tafel. Jan. 31/71."

1538

PRELATE OETINGER'S TESTIMONY CONCERNING SWEDENBORG

1772

In Selbstbiographie, edited by Dr. Julius Hamberger, Stuttgart, 1845: pp. 82.92.96. 111.118.119.

Copy in ANC Library.

1539-----1542.11

1539 = 1640

1540

REV. THOMAS HARTLEY'S TESTIMONY CONCERNING SWEDENBORG

1772 Hyde n.1006

In the Preface to the first English translation of Heaven and Hell, 1778.
Copy in ANC Library.

See Doc. 2¹: p.506 (= Doc.259B).

1541

DITTO.

1772 Hyde n.2730

In the Preface to Rev. J. Clowes' translation of the True Christian Religion, 1781.

Copy in ANC Library

See Doc. 2¹: p.511 (= Doc.259C).

1542 = 1545.11

ABBÉ A.J.PERNETTYS' BIOGRAPHICAL INFORMATION CONCERNING SWEDENBORG

[1772] 87 pp. sm. 8:o

In Abbé A. J. Pernetty's Granskning at Emanuel Swedenborg Lefnad och Lära
[etc., see above - 1512.18], Stockholm 1820.

In ANC Library = S8S P42.

[Note by C.L.O.: Partly taken from Pernetty and Robsahm, with
Benzelstierna Catalogue, but I believe also contains original notes and
references.]

1542.12----1543

1542.12

H. PECKITT'S TESTIMONY CONCERNING SWEDENBORG

[1772] L. III: 1596 3 pp. 8:o

In The Intellectual Repository and New Jerusalem Magazine,
London, July 1842: pp.250-52.
"Memoranda Respecting Swedenborg," by the late Mr. Peckitt.

Printed also in Doc. 2¹: pp.542-47 (= Doc.264A,B).

(See above - 842.15 + references there given;
below - 1669.01.)

1542.13

TESTIMONY CONCERNING HARTLEY AND SWEDERBORG

[1772] 4 pp. 8:o

In New Church Magazine, vol. X, 1891, London: pp.132-35.

1543

JOHN WESLEY ON SWEDENBORG

[1772]

In Armenian Magazine, Aug 1783, vol.VI: p.437 et seq.

" [New] Magazine of Knowledge, vol. II, London 1791: pp.92-96.
(ANC Library copy = S5 N47.)

" Vindication of the Character and Writings of the Hon.
Emanuel Swedenborg [etc.], by Robert Hindmarsh,
Manchester, 1821: pp.19-24, ANC Lib. has this edition
and also the ed. of 1822 (pp.15-20). = S2 H58v.

" Doc. 2¹: pp.584 et seq. (= Doc.270A, D).

1544--1545.1

1544

JOHN WESLEY'S TESTIMONY CONCERNING SWEDENBORG

1772

In Appeal in behalf of the Doctrines of the New Church by Rev, S. Noble,
Stereotype edition: pp.243-49.

Copy in ANC Library - S2 N66a, etc.
Printed in Doc. 2¹: pp.564-71 (= Doc.268).

1545

DITTO

1772

In Extracts from The Journal of thi Rev, John Wesley, April, 1779:
Part VIII, p.99.

Copy in ANC Library = New York 1837, vol.II: pp.322, 505-6.

Text in Doc. 2²: pp.1213-15.

1545.11

B.CHASTANIER ON MATHESIUS AND JOHN WESLEY

1772

L.III: 1542

In Tableau Analytique et raisonné de la Doctrine Céleste de l'Eglise de la
Nouvelle Jérusalem, by Benedict Chastanier,
London 1786: pp.21-24.

Copy in ANC Library = S2 C38t.

Trans.of Test in Doc. 2¹: pp.609-10 (= Doc.270F);
see p.580.

See above - 1470, - 1517.

NICHOLAS COLLIN TO THE REV. JOHN HARGROVE

[1772] 1 page 8:o
See below - 1547, 1552

In The New Jerusalem Magazine, Boston, 1841: p.40.

"Found among the papers of the Rev. J. Hargrove, the first New Church minister in America."

Extract published in Doc. 2¹: pp.423-24 (=Doc 253C).

See The Journal and Biography of Nicholas Collin (1746-1831) translated from the original Swedish MS. by Amandus Johnson, N.J.Soc. of Pa., Phila., 1936. Copy in ANC Library = B/C.

Text from the N.J.Mag., as follows:

Letter of Rev. Nicholas Collin, now first published.

One of the daughters of the late Rev. Mr. Hargrove has found with his papers an original letter, concerning Swedenborg, written by Nicholas Collin, formerly Rector of the Swedish Church in Philadelphia. On suggesting to this lady that a publication of the letter would add to the interest of the notice of Swedenborg, given to the public by Mr. Collin, in August 1801, through the "Philadelphia Gazette," a copy has been kindly handed to me for the Editor of the New Jerusalem Magazine.

Baltimore, August 13, 1840. J. F.

To Mr. John Hargrove, No.3, N.Gay Street, Baltimore.

Philadelphia, March 16, 1801.

Sir: - Your favor of 8th of February, was received, and my apology for delaying the answer is a more than common occupation for some time; as well as difficulty for a short answer to the questions. At the age of nineteen, I had an interview with Swedenborg for two or three hours at his villa in the southern suburb of Stockholm. I introduced myself as very desirous to know personally, a character so celebrated, especially after having perused the greater part of his work in Latin. He received me very kindly; and spoke amply on all the subjects relative to the invisible world. That branch of his system was in my time the chief, I may add, the only, interesting among the Swedes, being very congenial with received opinions concerning spirits and souls, both among the people, and many of the learned and refined classes. His ideas respecting the person of God, have made no progress in Sweden worth mentioning till this day. Swedenborg was universally esteemed for his various erudition, in mathematics, mineralogy, &c., and for his probity, benevolence,

and general virtue. Being very old when I saw him, he was thin and pale; but still retained traces of beauty, and had something very pleasing in his physiognomy, and dignity in his tall and erect stature. On my requesting his aid in procuring an interview with a brother lately deceased, he answered very properly that the partition-wall between this and the other world, could not be opened without some important cause; and not to gratify mere curiosity.

When I come to Baltimore sometime this spring, I shall tell more.

Sir, your very humble servant,
Nicolas Collin.

1547-----1551

1547

NICHOLAS COLLIN'S TESTIMONY CONCERNING SWEDENBORG - CRITICISM OF

[1772] See above - 1546;
 below - 1552.

In An Appeal in behalf of the . . . Doctrines of . . . a New Church,
etc., by the Rev. Samuel Noble, London 1893: p.188 - ANC Lib. = S2 N66a.
The letter published by the Rev. Nicholas Collin in the Philadelphia
Gazette [see below - 1552] "was reprinted in the New Jerusalem Church
Repository, Philadelphia, 1817."
p.162. Copy in ANC Library; S5 NR29.

Reprinted in Doc. 2¹: pp.417-23 (= Doc. 253 A,B);
see, in particular, footnote on p.422.

1548 = 1663.14 (1781 July 6)

1549 = 1664.1201 (after 1781)

1550 = 1608.12 (1773 Jan. 18)

1551 = 1669.13 (1790 May 4)

TESTIMONY OF NICHOLAS COLLIN CONCERNING SWEDENBORG

[1772]

See above - 1546, 1547

In the Philadelphia Gazette, 1801, August 5, 8, 10, 12, 15. (5 pp.)
Copy in Broad and Christian Street Branch of Philadelphia Public Library.

Renrinted in Poulson's American Daily Advertiser, Philadelphia, 1801, August 11, 17, 18.

See Doc. 2¹: pp.417-23 (= Doc.253) where Tafel includes only Parts II and III of the transcript given below.

See also the article in NCL 1914: pp.45-53, most of which is included in the following transcript.

Transcript taken from Poulson's American Daily Advertiser, as follows:

1801 Aug. 11:

= " 5 = Phil. Gazette (2 columns large 4to, Wednesday, p.2)

ANECDOTES OF SWEDENBORG

By Nicholas Collin

Rector of the Swedish Church in Philadelphia.

Swedenborg's writings have, for some years, in this country, been objects of curiosity to many persons, and they have also gradually won disciples to his doctrines, either in the whole or in part. From this have arisen frequent and sedulous inquiries on the character and life of this remarkable man. It having been reported that I had conversed with him, and otherwise for certain knew several facts concerning him, I have been requested by several persons, some of them living in distant parts, to communicate such information. To gratify them, and also to prevent mistakes that arise in repeating verbal relations and even in copies of letters, I choose to state what I can impart in print; and prefer the vehicle of a gazette to that of a pamphlet, as more speedy and general.

I shall begin with a comment on the account Swedenborg left of himself, in An Answer to a Letter from a Friend, which is inserted in the English translation Of his Treatise concerning Heaven and Hell.*

"I was born at Stockholm, in the year of our Lord 1689, Jan. 29. My father's name was Jesper Swedberg, who was Bishop of Westrogothia, and of celebrated character in his time. He was also a member of the society for the Propagation of the gospel, formed on the model of that in England, and appointed President of the Swedish churches in Pennsylvania and London by King Charles XII. In the year 1710 I began my travels first into England, and afterwards into Holland France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with

Charles XII, King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor in the Metallick College, in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it as an employment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher

*This book, 1 vol. 4to is in the Public Library of Philadelphia.

dignity in the state was offered me, which I declined to accept, lest it should prove a snare to me. In 1719 I was ennobled by Queen Ulrica Eleonora, and named Swedenborg; from which time I have taken my seat with the nobles of the equestrian order in the triennial assemblies of the states. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the Society of Angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment; whereas in our literary societies the attention is wholly taken up with things relating to the body and this world. In the year 1754 I published the Regnum Minerale at Leipsick, in three volumes, folio; and in 1738 I took a journey into Italy, and staid a year at Venice and Rome.

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

"Whatever of worldly honour and advantage may appear to be in the things before mentioned, I hold them as matters of low estimation, when compared to the honour of that sacred office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance in the year 1743; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publish various unknown Arcana that have been either seen by me, or revealed to me, concerning heaven and hell; the state of men after death; the true worship of God; the spiritual sense of the Scriptures; and many other important truths tending to salvation and true wisdom; and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth

I have sufficient, and more I neither seek nor wish for.

 "Your letter has drawn the mention of these things from me, in case, as

you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewell; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you. "London 1769."

"EMAN. SWEDENBORG. "

Ibid. = P.G.Aug:8 Sat. p.2

[Doc. 2¹: p.418]

II. Comment on the Foregoing Account given by Swedenborg of himself.

His family connections were such as he relates, and well known in Sweden; some of them by myself personally; particularly Bishop Benzelstierna. The mention of his father being, though honourable, modestly short, I shall enlarge upon it. This Jesper Swedberg was well qualified for one of the principal Bishopricks of Sweden by his piety, learning, integrity, benevolence, and all other virtues. His plain manner of living enforced his zealous remonstrances against pomp and luxury, which if not very common, yet were the more pernicious in that distressful period, when Sweden had lost her veteran armies, depended in a great measure on lads and old men for defense against the combined forces of Russia, Poland and Denmark, and was, moreover, consuming by famine and pestilence. The bishop's influence animated that patriotic fortitude, which sustained such burdens of misery, and blazed in so many battles! His popularity gave particular energy to some public regulations which lessened the havoc of pestilence; a judicious and pathetic address to the people convinced them that interring in new grounds was a necessary measure, though a temporary sacrifice of their laudable attachment to the consecrated grounds in which the earthly remains of their beloved relatives reposed. The bishop was for many years superintendent of the Swedish mission about Delaware. His letters to the clergy and the congregation, which are preserved on its records, bear witness to his zeal, kindness, and love of science. He requested of the missionaries to inform him of any extraordinary events in the moral and physical world, which happened in those parts of America. Some of these relations are recorded; one I find less credible, but founded on popular belief, and in part, on some very remarkable facts. As this excellent man has been charged with a fondness for the marvelous; and the same foible is imputed as hereditary to the son, I will candidly mention the only fact within my knowledge which may be so construed: A female head-dress, called in French fontange, made up of laces or ribbons to a monstrous height of several stages, had long been an object of his indignation. In a parish of his diocese, a female, still-born child, had a monstrous excrescence on its head very similar to this ornament of the ladies. He regarded this as

an ominous commination from Heaven against the sinful vanity, and published a very spirited poem, with a drawing of the hideous form. Those who sarcastically criticize this, ought, however, to reflect, that the most learned physiologists cannot yet decide what effect monstrous figures may, by affecting the mother, produce on the unborn babe. Certain it was, that the bishop struck a death blow to many thousand fontanges; and, so far, saved many fathers and Husbands from expense and vexation.

Swedenborg is silent on the merits of his youth, which were great. The author of a dissertation on the Royal Society of Sciences at Upsal, published in 1789, mentions him as one of its first and best members, thus: "His letters to

the Society while abroad witness that few can travel so usefully. An indefatigable curiosity directed to various important objects, is conspicuous in all. Mathematics, Astronomy, and Mechanics, seem to have been his favorite sciences, and he had already made great progress in these. Every where he became acquainted with the most renowned mathematicians and astronomers, as Flamstead, Delahire, Varignon, &c. This pursuit of knowledge was also united with a constant zeal to benefit his country. No sooner was he informed of some useful discovery than solicitous to render it beneficial to Sweden, by purchase, or sending home models. When a good book was published, he not only gave immediate notice of it' but contrived to procure it for the Library of the University."

That Swedenborg, on his return, was honored by frequent conversations with Charlea the 12th, may well be believed by all who knew the real character of that King; he was not a mere warrior, but fond of useful sciences, though impeded from their promotion by a long unremitting warfare, which was indeed, after the defeat at Pultova, a necessary struggle for the independence of his country. He had also acquired some knowledge of mathematiks, and used at leisure hours to amuse himself and his officers with the solution of problems.

Swedenborg composed an algebra, in the Swedish language, published 1718. His Regnum Minerale, which he mentions, is well-known; and may be seen in the Library of Philadelphia. The office of Counsellor in the Metallic College was conferred on him by King Charles, as a reward for knowledge acquired by the labors of youth, and a means of making it very beneficial to the nation; that Board having inspection over the mines and metallic works, so important in that country; and being a constitutional department of the government.

Swedenborg asserts with truth that he was in favour with the Royal family, and generally respected by the first classes. This was due to his learning and excellence of character. The then Queen Louisa Ulrica, sister of Frederic, the celebrated King of Prussia, had extraordinary talents and literary acquisitions. She patronized the arts and sciences in Sweden. Her large and excellent library, which I have seen, employed much of her time. Gustavus, her son, then hereditary Prince, afterwards King, was distinguished by his talents and promotion of the sciences both useful and ornamental. The prelates and others of the clergy, rang of whom were his relatives and friends, honoured him on the same ground, being themselves scholars and well-bred persons. He could therefore assure his friend that he was in no danger of persecution; besides, the National Church has never been severe; and his works were at that time in the Latin language, beyond the reach of the common people. I must, however, observe, that but few paid him this respect on account of his fellowship with angels. Some rather considered his theological theories as imbecilities; the author above mentioned, so candid in his eulogium, laments, nevertheless, the striking contrast between the Algebra and the visions of the New Jerusalem!

Swedenborg states properly his rank of nobility. He had the common

degree; and was not, as many in America style him, a Baron; which title denotes the second class of nobleman; the first among the three classes being Counts.

Ibid. = P.G.

Aug.10 Mon.

(1 col.)

[Doc. 2¹:

p.421]

III. My Conversation with Swedenborg and other authentic Sources of Information concerning him.

In the course of my education at the University of Upsal, I had free access to its excellent Library, which by its own revenue, and by donations, receives continually one or more copies of every interesting new book. There I perused the Theological Treatises of Swedenborg published till the year 1765; among them Arcana Caelestia, De Coelo et Inferno, &c.

In that year I went to reside at Stockholm, and continued partly in that city, and partly in its vicinity for nearly three years.

[NCL 1914 p.46]

During that time [1765-8], *Swedenborg* was a great object of public attention in this metropolis, and his extraordinary character was a frequent topic of discussion. He resided at his house in the southern suburbs, which was in a pleasant situation, neat and convenient, with a spacious garden, and other appendages. There he received company. Not seldom he also appeared in public, and mixed in private societies. Therefore, sufficient opportunities were given to make observation on him. I collected much information from several respectable persons who had conversed with him; which was the more easy, as I lived the whole time, as private tutor, in the family of Doctor *Celsins*, a gentleman of distinguished talents who afterwards became bishop of Scania; he and many of the eminent persons that frequented his house knew Swedenborg well.

"In the summer of 1766 I waited on him at his house; introducing myself with an apology for the freedom I took; assuring him that it was not in the least from youthful presumption: (I was then twenty,) but from a strong desire of conversing with a character so celebrated. He received me very kindly. It being early in the afternoon, delicious coffee without eatables was served, agreeably to the Swedish custom: he was also, like pensive men in general, fond of this beverage. We conversed for near three hours; principally on the nature of human souls, and their states in the invisible world; discussing the principal theories of psychology, by various authors; among them the celebrated Dr. *Wallerius*, late professor of Natural Theology at *Upsal*. He asserted

positively, as he often does in his works, that he had intercourse with spirits of deceased persons. I presumed therefore, to request of him as a great favour, to procure me an interview with my brother, who had departed this life a few months before; a young clergyman officiating in Stockholm, and esteemed for his devotion, erudition, and virtue. He answered that GOD having for wise and good purposes separated the world of spirits from ours, a communication is never granted without cogent reasons; and asked, what my motives were? I confessed that I had none besides gratifying brotherly affection, and an ardent wish to explore scenes so sublime and interesting to a serious mind. He replied, that my motives were good, but not sufficient; that if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission from the angels who regulate those matters. He showed me the garden. It had an agreeable building; a wing of which was a kind of a temple, to which he often retired for contemplation; for which, its peculiar structure, and dim, religious light, were suitable.

"We parted with mutual satisfaction, and he presented by me, to the said Dr. Celsius, an elegant copy of his *Apocalypsis Revelate*, then lately printed at Amsterdam.

"I should have improved this personal acquaintance, but *Swedenborg* went soon afterwards on his last travels, from which he did not return; he died in London, and was buried in the cemetery of the Swedish church."

Ibid. = Aug.17=
 = P.G. " 12 p.2:
 (1 col.)
 [NCL 1914 p.48]

NO. IV.

SWEDENBORG'S RELIGIOUS AND MORAL CHARACTER;
 MANNERS; CELIBACY; ECONOMY; PERSONAL APPEARANCE.

All parties generally agree that he [Swedenborg] had a firm belief of all his doctrines, and all his visions in the spiritual world: I never heard any person in Sweden surmise the contrary. He withdrew, in the unimpaired possession of his talents, from a career of public life which would have led him to greater honours and emoluments; and he sacrificed the enjoyments of his favourite sciences. He could expect no pecuniary advantage from his new pursuits; and the compensation of honour was dubious. By the laws of Sweden he was not permitted to print his books at home, nor to translate them: neither could he set up for a public teacher.

His life was uniformly marked by practical piety and moral virtues, without any tincture of vice. Integrity and benevolence were evident in his general dealings, public spirit, friendship, I charities. Though persuaded of being commissioned from Heaven to establish a new system of religion, he had no desire to see it enforced by violent measures; nor did he exert himself in making proselytes, except by his writings. As to Sweden, he nester intimated a wish to be the head of a sect; but indulged the fond hope that the ecclesiastical establishment would by a tranquil gradual illumination assume the form of his New Church. His natural mildness, education, connections, learning, and experience both in public and private life, produced a warm esteem for social order inimical to fanatical turbulence.

Several things in Swedenborg's works lead to favourable opinions of his moral character:—The union of truth and *goodness* is a leading article, interwoven with all the parts of his system, even the scenes of the invisible world; which show that these principles were deeply impressed on his mind. His high estimation of chastity very probably influenced him in depicting the blissful loves of celestial spirits, and the infernal penalties on the slaves of sensual corruption.

{NCL 1914 p.49}

Swedenborg's ideas on the Divine justice find mercy do not in all respects come up to the most refined humanity; but are on the whole better than those of several other systems. He seems anxious to mitigate the hells by various equitable arrangements. He represents the vastness and felicities

of Heaven in a manner which has much of the sublime and pathetic.

Swedenborg affected no appearance of sanctity in his manners. His dress was neat and reasonably conformed to the general modes. He observed the customary rules of good breeding. He partook in the conversations and pleasures of the company where he was, so far as they were rational. Though very temperate, he had no useless scruples in eating or drinking. The only singularity in his deportment was that reverence on the invisible world which made him speak to and salute spirits. This, however, happened not frequently, nor in companies. I never saw it, but had it from persons of veracity.

Swedenborg was never married. Whatever his speculation might be on a partner in the future life, the report of his asserting this, was not, so far as I knew, well founded.

His own property and the public pension enabled him to live easy, and to make expense in his main pursuit, by foreign travels, etc.

Swedenborg had a pretty tall, erect, rather slender, stature; a fair complexion; good features; eyes of serene brightness. At the time of my interview with him he was seventy-seven; yet retained marks of beauty and appeared to have considerable vigor of mind and body.

Ibid. Aug.18
= P.G. " 15 p.3:
(2 col.)

NO. V.

[NCL 1914 p.50]

VARIOUS OPINIONS ON SWEDENBORG'S PRINCIPAL DOCTRINES, THAT PREVAILED IN SWEDEN
PREVIOUS TO MY DEPARTURE IN THE YEAR 1769.

The ground on which he reared the whole system, was a spiritual sight conferred on him by divine influence, for the purpose of manifesting the internal sense of the scriptures: instruction from angels was in his own estimation but a secondary and his occasional conversation with spirits of the deceased, still of no great consequence. I never heard that any person was a disciple of *Swedenborg* on this foundation. Nor could it be supposed, because his works were in Latin, and more scarce. These two circumstances did also confine the discussion of several doctrines within the circles of the learned. I shall first speak of these:—His representation of the Divine Unity had not any declared favourers. The orthodox deemed it far less agreeable to scriptural sense than their own creed. Nor did they find it consistent with reason; because, notwithstanding their profession of the equality of all, the genius of their whole religious system, both theoretical and practical, held up the supremacy of One; and they, accordingly, judged redemption unsuitable to the majesty of the Father, but worthy of the Son. As to the votaries of mere philosophical religion, they believed that GOD can administer all the affairs of the universe without assuming for any time a human form.

Swedenborg's theory on the origin of moral evil, and of its consequential misery to mankind, was not satisfactory, either on scriptural or philosophical ground. His assertion, that no angels had originally been created, but that all, both good and bad, had at first been men, did not clear up the just mentioned doctrine, nor was it better founded.

Swedenborg considered the human form so excellent, that he gives it not only to man in the future state, but to angels, to the inhabitants of other worlds, to the universal heaven, and to every society in it; how whimsical this appeared to judicious persons, I need not show.

As I said, these doctrines were little known among the public; because *Swedenborg* was not solicitous to communicate them; and few of his readers thought proper to do it. That very article on the unity was so little known or noticed, that I can scarcely recollect any mention of it in the many conversations that I heard on *Swedenborg's* matters; except in some among the learned.

[NCL 1914 p.51]

Swedenborg's intercourse with the invisible world was believed by great numbers of people. and held probably by many; both happened from these reasons:—Belief in spirits and apparitions was not uncommon, at that time, in Sweden and other

civilized countries of Europe: though in many degrees from silly superstition to philosophical discrimination. That belief has been common to mankind in all times and in all countries, but modified by religion, morals, modes of life, arts and sciences, circumstances in climate, romantic scenes of land and water, remarkable animal and vegetable production, etc:—Not a few judicious persons believed that *Swedenborg* might on some occasions receive information from invisible agents, yet be a visionary as to many things; and that such a faculty was not at all a part of doctrines unconnected with it: just in the same manner as Theologians, politicians, natural philosophers, physicians, are liable to a mixture of truth and falsehood; and the more so in proportion to enthusiastic propensity. Such persons disregarded most of his pretended conversations with deceased persons, although persuaded of his sincerity. As to those who seemed to be attested by communication of supernatural knowledge, they carefully investigated the facts. Some cases of this kind happened: and two among them were topics of general conversation in Stockholm at my time. - The aforementioned Queen *Louisa Ulrica* had requested of *Swedenborg* to bring a message to a brother, who had died in Prussia; and he, after a few days, reported an answer, verified by communication of secrets which had been known to that brother and herself. - The widow of a foreign nobleman, who died in *Stockholm*, was troubled by some person who demanded payment of considerable debt; that

1552 - page 8

No.V Aug.15
contin'd

he had, to her knowledge, discharged, through she could not find the receipts. She solicited *Swedenborg* procure information from her husband on this matter.

He did so; told her that she would find them in a certain secret place; which proved true.—I frequently heard both these accounts in the same manner as to substance, but differing in some circumstances; nor was either of them disputed so far as I knew. These, and some other cases, were reported even in foreign countries. They are related by *Hindmarsh* in his *Defense of the New Church*, etc., p. 61-64.

His statement of the first is with particulars that I cannot recollect. This author relates also that *Swedenborg* knew how far the great fire at Stockholm in 1759 extended, when the event was too recent, and the distance too great, for intelligence by any person or by letter; this I heard both in Sweden and London, in the same manner.

[NCL 1914 p.52]

Some of *Swedenborg's* doctrines on the happiness of a future state are very pleasing to cultivated minds:—His good sense and philanthropy in peopling Heaven with all the good among the human race was the more estimable, because those generous sentiments were not professed by many Christian theologians in his time:—Admission of children into Heaven was not denied by the National Church; but he improved it by the assertion that they are educated there into a perfect

state of wisdom and goodness.—

The Church had also declared that the virtuous attachments formed on earth shall be permanent in Heaven; but it was silent on heavenly marriages. These he represents as blissful reciprocal affections between two congenial spirits, perfectly free from anything corporeal. In the progress of national civilization, the social affections grew strong, refined, and frequent; grief for the loss of parents, children and conjugal partners, will often be inconsolable, if religion does not afford the most satisfactory assurance of re-union. |

Swedenborg's theory on the immensity of Heaven is an evidence of sublime piety, that renders him with all his foibles very respectable to every mind that is elevated to God by the contemplation of his works. He represents it as the last eternal mansion prepared for the innumerable rational creatures that inhabit all the parts of this vast Universe, of which our whole earth is a very minute part! His knowledge of astronomy enabled him to treat this matter well; and he does not rest it on the instruction of angels, but says that they only confirmed what is evident to human reason. His treatise, *De Telluribus in Universo*, was composed for this purpose. In the book on *Heaven and Hell*, p. 275, etc., is an extract from it. He shows the number and magnitude of the planets in our Solar System, and the moons of some, their regular, annual, and diurnal revolutions and other appearances, which make them fit for inhabitants like our earth. He proceeds to the many thousands shining spheres that bespangle the starry Heaven; whose distance from us is so

[NCL 1914 p.53]

amazing, that the best telescope cannot increase their apparent smallness which, on the same principle of analogy must be Suns of so many systems. *What rational man, says he, can suppose, that such an immense provision of means should not be in order to a proportionate end; or be weak enough to imagine that so stupendous an apparatus should all be for the sake of the one habitants of one earth only! These many suns, enlighten, warm, and fructify, so many earths for the support of men, that should in due time become angels! All these systems serve as subordinate means to the tinge end of creation, which undoubtedly was to provide and prepare for Heaven an infinite number of human beings, to be blessed with the divine presence and communication.*

Though this doctrine could not be generally understood; and though it was too great for the narrow-minded among both clergy and laity; yet it had many admirers, because astronomy had become one of the favourite sciences in Sweden; and the learned imparted its most pleasing theories: they adorned not a few female mind.

These anecdotes are entirely impartial, and accurate to the best of my knowledge. My cordial desire is that they may contribute to promote the general interest of religion.

{The End.]

1553---1556

1553 = 1621.11 (1774 Jan.13)

1554 = 1615.11 (1773 Aug.1)

1555 = 1669.14 (1790 May 8)

1556

NOTICE OF SANDEL'S "EULOGIUM"

1772 See above - 1512.13, 1512.17, 1514.11.

In Stockholm, Royal Academy of Sciences: Handlingar Register öfver X Tomer af Kongl. Vetenskaps Academiens Handlingar, Stockholm 1780: p.11.

Transcript:

"Ånelse Tal."

p.11: "Öfver Assessoren, Herr Eman. Swedenborg, h. d. 7 Oct. 1772, af Herr S. Sandels."

C.ROBSAHM: ANTECKNINGAR OM SWEDENBORG

[1772] See next item - 1557,11; of 1582
60 pp. + 8 pp. blank 16:o

In Stockholm, in the Royal Library. Swedenborg Handskrifter, Biografi. (Copy by C.Deleen.)

by A.Acton: ANC has 3 texts: 1) In Collection: "Em.S. föddes i St.
29 Jan. 1688."

2) Printed 1821: "Em.S. föddes den 26 Jan.
1688 -
(not by Robsam at all).

1557.11 = 3) N.K.Tidning 1876 p.61:; "Framledne
Herr As. Em. S."]

Transcript:

[on outside paper cover:] Vita Assessor
Em: Svedenborgs

[on inside of fly-leaf,
in another hand:] M:B: Söderling.

[title-page:]

Herr Assessor.
EM: Svedenborgs
Lefvernes Beskrifning
Först Till
Efter-varden Lemnad

af

Herr Banco Comissarien
Robsam

[first page:]

Em. Swedenborg föddes i Stockholm d: 29 Januarii 1688. Hans fader war Biskopen öfwer Skara Stift. Jesper Swedberg, en namnkunig man. På Sin Tid, Högaktad för sin Lärdom, och sine egenskaper vördad älskad för sin utan Skrymten dygdiga wander. af alla goda Christna. Hans moder war Sara Behm. doter af Adsessorn i Kongl Bergs Colegio Albreckt Behm, Födslen och, upfostran Tilskapa Meniskosläkets Prydnader - och en Son af Biskop Swedberg Kunde icke Sakna en god och gorgfälig upfostran pasande för sitt Stånd Denna omständighet skafade honom Medl at för wärfva Sig nytiga

Kunskaper I hwilka han gjorde Snara framsteg Hans Ungdom var utmärkt genom Owanlig flit och hog uti de för hans ålder nytiga öfningar År 1710 utgaf han I Skara en Latinsk Samling af Poëmer i åsklina ämnen. Som han

Skälf författat hwilka gofwo tilk känna en Synerlig qvikhed SnilleSkyrka och wäl använd Ungdoms tid. Men Poesien war ej hans hufwud ämne och föremål: han Utgaf 1716 Försök och Anmärkningar Öfwer Mathematiska Wettenskaperne, under Titul af Daedalus Hyporboreus(a) at alster af dätta Slag, och wid Sådan ålder lemnade Anledning at gissa, dät andra märkwärdigare arbeten Skule påfölia, men han war ful-e ligin öfwertygad at en Yngling ej blir god Auctor för än han med flit försiktighet och urskilning arbetat på at Samla ämnen tiänlige til de Saker han ärnar afhandla; och i dätta afseende Studerade S. w; med Stor lust wid Upsala Academie och med ej mintre flit wid Engelska, Holänska, Franska, och Tyska, Uniwersiteterna. Hos Swedenborg ware ett Lykeligt Sammanstämande af minne, begrep och urskillning-gåfwa, förenad men en Åtrå aldrig til fredsställd, anorlunda än i et Jdkeligt Sträfvande at blifwa en Grund lärd man i Philosophien. Nästan alla delar i Mathematiken, Nattural Historien Chemien Anatomien och til Slut Theologien; at förtiga den färdighet han ägde uti de Orientalliska Och Europeiska Språken. Vi kunde anmärka at Hans lefvere var Öfverensstämande med hans Kundskaper: med dät bästa Hierta förenade han det lyckligaste Sinnelag befastat genom de lefvnads Reglor Som han före Skref Sig. och Som finnas in Strödde uti Åtskiliga delar af Hans Skrifter och Som han upteknat til egen efter rättelse och utöfning nämligen

- 1°- At flitigt läsa och öfrerväga Guds Ord
- 2°- at wara nögd med Guds försyn och Skeckelse
- 3°- at i acktaga an ständighet och Sa-vets renhet
- 4°- at vara undergifven dat Som är for ordnat; at troget förvalta Sitt ämbete, och af allformåga så almänt nötiga Som möjligt är

Desse äro tydelige och Sanskyldige Känneteken af Svedenborgs Inre wäsende.

Vid återkomsten från Sina första Utrikes resor tyktes han hafva Stadfastat Sig för Mathematiquen och Naturkunigheten den kannedom Som han förvärfvat Sig i Dess vettenskaper. Skaffade honom Snart Christoffer Pohlhammare bekantakap. genom den vann han icke alenast vidsträcktare Kundskaper uti Mathematiquen utan äfren Samma anseende hos Konung Carl den 12-te Som Samma Monark hyste för polhamar Skälf. Derföre innehåller också Assessors-fullmacken, gifven i Lund den 18 Dec 1716 at Konungen der vid haft afseende på Sredenborgs goda kunskap i Mechaniken, och at han i like fult borde vara Aseessor Pohlhammar föliacktig ock til hielp vid hans Bygnader ock andra Mechaniske inrättningar. Konungen

(a) Alla 6 delarna i quarto äro trycke i Stockholm på Swanska Spraket och den 5-te delen äfwen Öfwersatt på Latin

ansåg dessa Snillon Så beskaffade, at de borde arbeta til Sommans med förenad Styrka Han nöttjado Jemväl deras Jusickter Som hos begge, hvad Mecjaniken angår, voro förenade, med an linkelig upfinningsgåfva.

År 1718 Utförde Swedenborg på eden hand et arbete af mijen betylelighet, då han vid Fredrickshalls belägring ifrå \$trömstad til Jdefiol Som Skilier Sverge ock Norge på Södra Sidan, 2 1/2 mile väg Öfver berg ock dallar fört Skaffade genom Jnrattning af Kaflar 2 Galerer 5 Stora båtar ock en Slup Derigenom blef Koningen i Ståndsat at fulfölia Sin föresatts och under betäckning at Galererne och de störe båtarne med Pråmar föra under Fredrikshall et Svårare Attellery än genom ladtförsel kunat Ske. Så komma vattenskaporne ock deras rätta tilläpning alestädes til nytta, ock uträtta ofta hvad jngen dödelig Mackt förmår åstad komma.

Mechaniqven fick dock icke uptaga all hans tid.

åren 1717 och 1718 gaf han ut tortsättningar af Dædalus

Hyperboreus 1718 Jnledning til Algebra under Titul

af Regel Konsten år 1719 et förslag til Mynts ock måls

Jndelning Så at räkningen kan lättas ock alt Bråk

atskaffas: Samma år on afhandling om vattenets Högd ock Stånd. Lika ledes en annan om vattenets Högd och äldre tiders Starka Ebb ock flod, med bevis utur sverge utom andra i åtski[l]iga änmen.

Han Hade änu icke tilträdt assessors ämbetet i Kongl Berge Colegio han ville dät I grunden med bergs vettenskapen *i hela Sin vidd*. Kan Sålelas ej räknas i bland dem Som Drilla Sig til ämbeten hvilkas utförande de ick förstå och Som värre är aldrig kunna lära. Efter allmana reglen af intet blir jntet. Han hade fåt ot embete som han aldrig Sökt.

han var då redan grundeligen underbyggd i vissa vettenskaper med hvilka allena han kunat på dän Embetsstolen Skaffa myken nötta I vissa Bergshanteringens Delar: han hade lätt at förvärfva de kundskaper Som honom på den Sidan fattades ty de ämnen Som han til dän tiden mäst värderat nämligen Mathematique och naturkonighet äro Bergsvettenskapens Grundpelare - man han kunde icks åtnöjas med Theorie utan Practique: dät gjorde för honom icke heller tilfylest at öfva Sig I et Chemist Labratoriom ock at taga Kundskap om han med delte myke Ljus uti konsten at anlägga grufvor och hans til Kongl Bergs Colegium ingifna Beskrifning Om Svänksa Mas ungnar och deras bläsning bewiste at han ej var okunig I däsä delar.

Men han ville också Se huru mycket längre Utlänningen var för os I däsä vettenskaper. Anträde där före år 1721 Sin andra Resa Utrikes ock besåg atskiliga främmande Bergvärk, Särdeles de Saxiske ock Harliske - man må icke nämna Berg värk allena ty honom unföll icke något Som förtiänare En resandes upmärksamhet.

Under Sitt vistande I Braunsvigiska landet för värfvade han Sig där en Synorlig ynyst hos Herlig Ludvig. Adolph ät Herligen Höll honom under hans vistande I Orter na Resan fri; och vid afskeds tagandet för ärade honom Sin Medaill af guld Jemte et Silfver Styke.

Svedenborg riktade Sig på dänna resan med nya konskaper och vettenskaperna med nya arbeten under föliande Titlar.

1°- Prodromus Principirum rerum Naturalium Sive novorum tentaminom Chemium et Physicam exprimentalem Geometru explicande.

2°- Nova observata et invänta Circa ferrum et jgnem

præcipue naturam jgnes elementarem unasam nova camini inventione

3°- Methodus inviniendi longitudes locorum tärria

Marique Ope lunæ

4°- Modus construedi recptaculu navalia valgo - Dock

Bygnader

5°- Nova construtio aggeri aqvalatice

6°- Modus Mechanic explorandi vurtutes Navigiorom: alla trykte i Amsterdam
år 1721 och andra gången uplage år 1727

7°- Miscelanea Observata circa res Naturales et præ Sertim Mineralia jgnom
et montium Strata 3ne delar trycte i Lejpsig. Och 4-de delen i Hamburg
1722.

Hvilken mera Om icke en Von Linnè giör besked för en turikes resa Som
icke lång tid påstod ty efter 1½ års förlopp fågnade Fäderneslandet år
1722 med Sin åter komst.

Han delare de föliande åren Sin arbets tid emellan
Bergs Colegium, Bergslagarna, ock Sin bokkammare, til
där han år 1733 hunit fulborda Sina Stora Opera Philosophica et Mineralia
Då reste han tredie gången Utrikes på et års tid at befodra väirket til
tryckes Som Skede i Dräsden och Leipsig år 1734- under dät han gjorde en
en Särskildt resa at bese Österrigiska Bergvärken.

Detta Sista värk bostående af 3 serskilte Tomer den 1ta principa
rerum naturalium etc. etc. 2-ra Regnum. Subterranum etc. etc. 3ie Regnum
Subterra[n]eum Sive minerale etc.etc. alla Grundeligen författade ock
genom kopparStyken förklarade kunde icke anat än gifva Utländigar änu
Störe tanckar, än de redan för ut fattat om on Svensk

Svedenborg

Consistorium Academicum i Upsala gaf honom anledning at Som Orden lyde til nötta för yndomen, ock til prydnad för Academien Söka den ofter Professor Nils Celsius då lediga Mathem[a]ti[o]um Supiorum Professionen. Hvilket anbud han lilväl med all tacksamhet Sig undanbad. *Wottenskaps Academien i Upsala antog honom til Sin ledamot år 1729.*

Pettersburgska vettenskaps Academien begärde medelst kalelse bref af d.17 Dec 1734 få räkna honom bland Sina Correspondanter.

En Christian volf och flere lärde Utlädningar upsökte honom bref at jnhämta hans tanckar I ämnen Som före kommo dem brydsame at utreda.

De, som Syselsatte Sig med at ifrån Leipsiger bokpräns utgifva Ackta Erudetorum och där uti uptaga jnehållet och fälla oväldigt omdöme öfver lärdas arbeten funno uti hans värk et Rickr och prydeligt ämne för Sina afhandlingar.

Auctorerne til dät Kostbara Descerptions des arte et metiers Som i franckerike utgofvos 1772 hafva ansedt den dellea af hans arbeten Som gåt in i däräs ända mål, Så val utfört at de öfver Satt ook ibland Sina Utvalda Smlingar oafkortat intagit andra delen af hans Opera Philisophia et Mineralia Om jern och Stålberdningen.

När Vettenskaps Academien i Stockholm jntättades kunde den icke länge dröja utan til agnade Sig ibland Sina första ledamöter en man Som i lärda Sällskap Så upfylde Sin plats

Så ledes har Försynen behagat bereda honom til dät Stora äbete, hvar uti han borde upplysa meniskorna om däräs Rviga välförst, genom naturliga kundskaper nötiga

far Samhäl'n mäniskan ock tiänlige at befodra henes timoliga lyksalighet - och nägre Poeter hafva vågat upstå året 1787 och aldeles neka denna dygdiga ock uplysande man alt Snille och förtjänst, gågat glömma alla de nyttor Som han gjort Fäderneslandet Samt neka honom til och med Sundt förnuft - -, Men Jesu Ord Skule ock på honom inträffa at en Prophet varder föracktrad uti Sitt fädernesland. Hvilken Som hälst läser den Hel:Strift med *upmärksamhet* Kan finna at äskiliga PerSoners nam hafva blifvit om byte i fölgd af deras andeliga nya födelse Hvarom vår herre talade med Nocodemus Som af frucktan för mäniskornas Omdömen gick at besöka Jesum om nattetiden, och I afsigt at han jcke Skulle blifva känd, af Pharenseerene hans medbröde, hvilka voro finder til liuset Som kom at uptådas, ock til Sanningen Som då upenbarades dem. Gamla Testamentet förser oss med åtskilliga underrättelser om dätta namne ombyte Abraham blef först kallad Abram Hög och härlig fader; men när Gud lofvade in gå förbud med honom at giöra honom til fader för släckter hvars efterkomande Skule blifva Så talrike Som Stiernorna på Himla vallfvet; då Sade Gud ditt namn Skall icke mera vara Abram utan Abraham Gen:17. Då Jacob hade bråtats med on Herrans ängel Som Syntes för honom Som, en påtagelig mänisko varelse, Sade han vid bortgåendet til Jacob, du skall icke mera heta Jacob utan Jsrael, Gen 22: När Simeon Jonæson hade upenbarligen bekänt Sin tro at Jesus Christus var lefvade Guds Son, Kallade Herren Honom Gophar, Som betyler aet Helleberg hvarifrån dät ordet Petter härleder sig. Math 16:Joh I:42.

Vi hafva för ut anmärkt at Em:Svefenborg hete Svedberg efter Sin fader Jesper Svedberg biskopen uti Skara då Emanuel, enligt en allmän Stadga I Svärge Som förklarar

Största delen af Biskoparnas barn för adlsmän och at hafva Säte och Stämman ibland Rikets förSamlade Ständer, hade uphunnit denna värdighet blef kallad Swedenborg. Sista Stafvelsen i namnet betyder i Nordiske Språken beskydd eller för Svar. Ock han är utan tvifvel en Beskyddarre för alla dem Som äro benägna för en andelig nyfödelse medlst Kännedom ock omfattande af de Sanningar, Som Herren behagat för honom uppenbara, til Kundgiörande för manisko släktet. Och lika Som man biligt anser honom tör et värktyg i Herrans Hand kan han äfven anses Som en Skydsängel icke för Svenskar endast utan för hela Christenheten.

År 1747 ärhöll han på begäran Kongl Majte *nädiga afskeds* bref ifrån Assessors Ämbetet, ansökningen där om var beledSagad med tväne förbehäll hvilka afven vunno bifall dät ena at han i Sin lifs tid måtte få niuta halfva assessors lönen, dät andra at han jcke vore belåten med någon förbättring på Garaktar, och rang. så litet afseende gjorde han på Heder, titlar och världslig höghet.

Svedenborg hade et hus I *Stockholms Södra* förstad Som var byggt efter hans egen Smak Rummen vore väl små, men pasande för honom, Fast han var en man af Grundeligaste Lärdom, Syntes jnga andra Böcker, i Hans Studere Kammare, än Bibelen på Hebræiska ock Grekiska Jemte hans egna förteckningar på Sina arbeten hvar igenom han befriades från dät besväret at genom gå alt hvad han för ut Skrifvit då han ville åberopa Sig Gärskilts händelser.

Til Huset hörde en tämelig Stor trögård, där uti han år 1767 för allmheten skul som dels kommo at se den gamle Manen kanske mäst af nyfikenhet, et vakert Lust hus vid

hvilket å ena Sidan var hans fordna ock vakra Bibliothek, ock å andra utgående flygelen för trädgårds redskap. Äfven var midt uti trädgården et Lust hus *Som hade 4 dörrar* då en af däså dörrar *Som låstes* med et dålt lås, blef Öpnad Syntes en Glas dör genom hvilken man Såg en vaker grönhäck Samt en fogel i en bur. Detta nya skåde Spel upväckte en angenäm bestörtning bos den person som öppnade dörren, emedan han tyke Sig Se en trädgård mera behagelig än den förste. Vid et hörn i Trädgården hade han låtit bygga af Bräder en Labyrinth för at roa folk som kommo at besöka honom; i Synerhet deras barn. Ock där tog han med glad ansikte emot alla, och roade Sig i dät nöje de funno i hans påfund. Vid ingången til trädgården var en Blomster pryd Paterre af hvilken han var mycket road. Äfven Som af en Lefvande lusthus: Detta var all den fördel han drog af sin trädgård; ty alt dät öfriga den frambröckte lemnades åt trädgårds mästaren som Skötte ock vårdade den. Trädgårdsmästaren och hans Hustru voro de enda tjänstefolck han hade af den Sednare fodrade han ingen annan upasning, än at hon bäddade hans förmak. Uti Sin Studere Kammare kokte han gemenligen Skelf Sitt Caffé, hvar utaf han drack mycket och väl sött, men utan Gredda: alltid nötiande denna Dryck Som en Medecine, men än för Smaken: När han var hemma bestod hans midag uti en Semla lagå i miölk och drack varken vin, eller andra Starka drycker, åt oj heller någon afton vard: ock fast än hans lefnad Sätt var Så tarfeligt, Kunde Han likväl i Sällskaper dricka några glas, men aidrig Så mycket at dät Ombyte hans vanliga humeur. Han hade bestandigt Eld uti Sin Studere Kammatr, från Hösten hela vinteren igenom intil våren därför at han aldrig hade någon viss nattetid utan Sof när han blef

Sömnig, hade han alltid behof af eld til hends: men Säng Kammaren var var tvärt emot *vanligheten* her i Ridet alltid oeldad, Och Som kjölden var mer eller mindre Sträng, nötiade han 3 eller 4 Säng täken - - Så Snart han vacknade glödande Kol, på hvilka han lade ved och antände den man Biörknäfver. Hvar af han hade et antal Små bundter färdige at nöttias, Sedan Satte han Sig at Skrifve.

Uti hans Convärsationsrum var at bord af Svart marmor på hvillket man vid första påSeende tykke Sig Se en Kortlek vårdslöst kastade, Så väl var dät *i Bordet* imiterat. Detta *bord Skänke* Svedenborg til Kongl:bergs Colegium, Som förvarar dät med myken sorgfällighet. Conversations rummet var artig och vakert, men mobelerat I enkel Smak. Hans Kläd för räd var ringa, men pasande efter års tidorna han brukade vintertid en Pälts kappa eller så kallad lappmud, och om Sommeren en Natträck då han varhemma.

Han talte gemenligen ganska tydligt, ock hade Svårt at tala fort, men när *han uti et Sällskap* begynte tala blef hvar och en tyst Så väl af dät

nöjet Som de hade at höra *honom* Som af aktning för hans väl kända lärdom
hvilken *han aldrig vissade utan vid* ds tilfällen, då han fann Sig tvungen
där til antingen för at vevisa Sina Sattser eller at vederlägga däräs
jnkast Som han Omgicks med. Utom lärda Språken uti hvilka han ägde on
förträffelig insigt för Stod han Franska, ängelsk, Hollandska, Tyska, och
Italienska, Emdan han ofta rest i Desa Länder.

Hans Resor I Jtalien. Detta värk på Svänksa ine hållande förunderliga
anmärkningar: Dät är förvarat ibland han Öfrige Manuscripter ock när dät
blir tryck

lärer dät visa huru nogh han var at anmärka sila artiga Saker Som förtiänte upmärksamhet.

I allmänhet ville han ej in låta sig i någon Riligions tvist, om han blef nödsakad at för Svvara Sig gjorde dät med mildhet, och ganska kort - men om någon ej ville öfvertygas utan blef het under Desputen drog han Sig där ifrån fördom, de lära Svvara eder I mitt ställe. Och lära gifva eder Skäl, at för ändra edra begrepp ock täncke Sätt. Om Sådane Saker.

Han brukade i Början at tala Fritt om Sina Syner och den Hel:Skrifts Utläggning, eller förklaringar - men emedan dätta mishagade PrästerSkapet, Som utropade honom för eu Kättare, och Phantast, för denskull beslöt han at mindre meddela Sin Kundskap i Sällskaper, eller åtminstone mera för Sigtigt, at icke tadtare Skulle därigenom ej få tillfälle at förSmäda hvad de ej ville begripa Som han.

Bancko Comisarien Robsam hvilken vi äro I Synerhet förbunden för dänne förträfeliga manens minne träffade Kyrkoherden I den församling Där han bodde/en Gamal och acktnings värd Prästman/ock frågade honom hvad han tänckte om Svedenborgs Syner Och förklaringar Öfver Biblen, denne vörnade värde manen Svarade Gud alenna kan döma därom men jag har en annan tancka om hans pärson en de fläste jag har Skälf omgåds med honom: och vi hafve ofta varit til Sammans jag har alltid funnit honom vara en god och helig man.

Det år märkvärdigt at Svedenborg aldrig bemödat Sig at Öfvertala någon til Sina tänckesätts atagande Han blef en gång til frågad, om dät kunde vara möjligt för

någon enda utom honom at hina til Samma Grad af andelighet Ackta Er väl, Svarade han, Sådant är genaste vägen at bli galen, - ty den Naturliga mäniskan öppnar Sig Skef för fresteiser, när den genom Sina egna Speculationer Söker til at utreda himelska ting Som öfvergå hennes förstånd. Han förklarade då huru herren har lärt oss bedia, uti fgader vår: Jnled Os icke I frestelse, hvilket betyder at vi icke böre af egen mackt och Kundskap, begyna Grubbla, Om de Gudomeliga Saningarna, Som Oss äro Upenbarade, Man vet ju huru ofta det händer at Studerande, I Synerhet Theologerne, rörde til förståndet, Som fördiupat Sig I onödig forskning - Jag tillade han, hade aldrig för modat at, at komma yti dät andeliga tilstånd Som jag nu är men Herren hede utsedt mig där til, och at upenbara Skrifens andeliga innehåll Som Herren loftvat hos Propheterns och I Upenbarelsboken at förklara - - Min Sak har tilförne varit at forrska I naturen Chemien, BergswettenSkapen och Anatomien.

Detta Samtal gaf Herr Robsam anlidning at fråga honom hvar och hurulodes honom blef gifvit at Se och höra hvad Som i andeleliga värden och i Himel och Helvitet förhaddes - hvad på Svedenborg varado Jar vari London(c) och Spisado något sent middag på Kjällare, där jag Ständigt plögade Spisa, Jag hade mit eget rum och roade mig med tanckar I Nysnända ämne Jag var hungrig och åt med god appetit. Emot Middagens Slut märkte jag lika Som en Skumhet för Ögonen, dät mörkhade, och jag Såg golfvet öfver tackt med de styggaste krälände djur Så som Ormar groder och dylika kreatur. Som jag var vid fulkomelig Sinnes redighet blef jag häpen, Mörkeret tog

(c) Det är Svedenborgs andesynt blef öpnad var år 1743

aldeles öfverhand, Men Skingrade Sig Snart, då jag Såg en man Sittiande I ena hörnet af kammaren, Som jag förut viste mig vara helt alena föröktes min förskräkelse, besynerligen när han Sade ÄT ICKE SÅ MYKET. Det Svartnade åter för Ögonen man Klernade lika hastigt, och befanbt mig helt alena I rumet. En Så oförmodad bestörtning Skyndade på min bortgång, Jag lät icke märka mig något för värden utan gick hem, och besinnade noga hvad Som händt Kunnandes icke anse dät för en Slump eller af Physiska ordsaker värked: Om natten Upenbarade Sig Samme man. Och jag var icke Så förskräckt nu. Han Sade Sig då vare HERREN GUD VÄRLDENS SKAPARE OCH ÅTERLÖSARE och at han Utset mig til at förklara kriftens andeliga innehåll för människorna. Samt at han Sälff Skule för mig förklara hvad jag bord bord Skrifva I dätta Ämnet. Ljuset Som Omgaf honom var ganska lysande och tindrande men förblindade ej mina ögon. Han var kläd I Purpur dänna syn fortfor ¼ timma, Mig blef äfven Samma natt til Öfvertygelse öpnad den Andliga världen Himel och Helvitet, där jag jänkände många bekanta af alla Stånd, och kunde jag holt vaken omgås med Änglar och Andar Och tala med dem som jag tilte med människorna. Jfrån den dagen lemnafr jag all Studering I värdsliga vettenskaper, och Sysel Satte mig endast med andeliga angelägenheter, efter hvad jag af Herren befaltes at Skrifva: Dageligen Öpnade Herren sedan mina andliga ögon på alla tider af dagen och under muntraste vakenhet, Omgicks jag med Änglar och andar. - På Samma Sätt berättade Sv; ofvanStående händlse för Dockter Beyer och Rosen. Svedenborg gick Sällan I Kyrkan dels där före at han ej kunde finna någon upbyggelse yti Prädikningar Som voro Så Skilde i från hans upenbarelser, dels där före at han var plågad af Stenpasion, Han brukade ej heller den hiliga Nattvarden, och

Som han var nära besläktad med 2ne Biskopar gjorde de honom därom under Riksdagen 1760 vänlig föreställning. Sv: Svarade at Som han voro med herran Cud förbunden Och af Honor Kallad Samt alltid i Sällskap med Änglar voro dänna RiligionsAckt icke för honom at anse Som för andra jerdigska Mäniskor; Men de föreställde honom at han genom Cacramentets bruk konde gifva godt efterdöme lofvade han och begick Nattvarden in för Altarat Uti den branden 1759 för Maria Församling ad Jntorim uprättade Kyrka.

Några dagar för ut frågade Sv: Sina gamle Tiånste hion hvilken Präst han kunde anmoda til dänna föreslagen den äldre Capllanen uti Maria Församling. (Eman) - Svedenborg Svarade genast nej ty dät är en hetsig man och ifrig Präst jag har med misnöje hört honom Dundra på Prädikstolen: de föreslogo då den yngre Capllanen hvilken icke af församlingen var Så älskad som den förre, den begår jag Sade Sv: ty jag har hört han talat som han menar, och derigenom har han förlorat Chriditen hos folket Som här I väden är vanligt.

Robsam frågade Svedenborg en gång hvarföre jnga flere Präster än Dockter Beyer I Götheborg, omfattat hans för klaringar öfver skriften, Det Kommer där utaf, Svarade han at de ifrån Scholan I Gymnasic och vid Academierna dageligen Confirmerat Sig uti, och för läran de sola fide. Och när en människa Stadfästet Sig I något ondt Ser hon icke mer dät onda såsom ondt utan finner dagiligen däruti mera behag, och Så tvart om. Desutom tillade han om änskynt de Se och finna at jag talar Sanning tillåter icke dāras Ambition om heder anseende och UtKomst I världen, at bekänna

ofenteligen hvat de efter öfvertygelse finna vara omkulstötetliga Sanningar. Detta Samtal hade Robsam med Svedenborg då den namnkunige Prästen ruström Som dog I arrest på Stockholms Slott år 1772. Nys hade varit hos Sv: Om Ruström Sade han: han ärkänner alt men hans gärningar och Lefnad bevisa at [har]Sina Herenhutiska Sattser aldra kärast uti hvilka han längeSedan Confirmerat Sig I den Läran de bekänna. Så kunna de aldrig för måa at öfvergifva de alra [?] orimeligaste Sattser.

Ryske Kejserlige legations Prästen Cronoskull Som var [i] Stockholm under Envøjèn Gref: Ostermans [*] tid var en munk af Alexander Nevskys Orden Som förde en hodrande lefverne I alt olik andra ryska präster Som här varit tilförene; han blef bekant med mig Sade Robsam, och jag lät honom låna Svedenborgs Böker, Och han läste dem med nöje. Han begärte at fåträffa Sv: och tala med dänna beSynerliga manen, Jg gjorde honom tilk wiljes blöd Sv: och honom til middag I Sällskap med Presidenten i Commerci Colegium Herr Carlsson Cantseli Rådet Borch och några afmin Släckt. Under måltiden frågade Prästen bland annat om Sv; Sedt Kejsarinnan Eloisabet? Han svarade: Jag har ofta Sedt nänne och jag vit at hon är i Lykeligt tilstånd. Detta Svar gjorde at Prästen gret I glädie och Utbrast hon var god och rättvis. Ja Sade Sv: hennes gods böjielse för Sitt folck är efter döden bekant I dät andra lifvet: ty där upenbarades at hon aldrig gick ät Consellien utan bön och Suckar til Gud om Räd och bestånd at väl Styra Sitt Land och folk.

[8"Prince I. Osterman was Russian Ambassador in Sweden from 1760 to Aug.1, 1774." (Director of State Public library, Leningrad, to AA - See swedenborgiana Letter File, s.v. Russia, Dec.16, 1955).]

Om Svedenborgs anfäcktningar berättade jemväl Herr Robsam följande Som han fått vetta af dess beskedeliga Tiänsfolk Trägårds mästaren och hans Hustru. Huru han ofta om nätterna i Sitt rum talte högt och ifrades, då de onde andarna voro hos honom dätta kunde de Så mycket bättre hvad Som vållat hans oro natten Svarade han Onda andar har varit tillåtit at försmäda mig och jag talt Och ifvrats emot däm. Ofta hände dät at han med bitter gråt ropade och bad til Heren med Hög röst dät han icke måtte Öfvergifvas I frestelsen Som honom då var påkoman: Hane Ord voro Herre hjelp mig! Herre min Gud, öfvergif mig icke. När Sådant var öfverståndet och han folk frågade honom orsaken til dän Jemerliga klagan Sade han Gud ske lof nu är alt förbj, ni bören icke orca eder öfver mig, ty alt hvad mig Sker dät skermed herrans tilstädielse. Och han til låter dät ej längre än han ser at Jag kan fördraga dät.

En gångvvar dät märkeligt athhan efter en dylik jemmer lade Sig, och ej stod up af Sängen på flere dagar och nätter. Sådant Satte hans folck I bekymmer, de talade med var andra och gisade a5t han voro död af någon Stor Förskräkelse, de voro Sinnade at påkalla hans bekanta vänner, och at låta öppna dören. Änteligen gick trägårde mästaren fram till fönsteret, och fick til Sin Giadie Se at Husbonden vände Sig I Sänden. Och dagen där efter ringe han i Klåkan. Hustrun Kom då in och om talte Sin och Sin mane bekymmer, öfver hans tilstånd. Hvarpå han med gladt ansigte Sade Sig hafva mått vål, och Haft jngen ting af nöden. Hon åt nöjdes med hans Svar, ty jngen af Gårdsfolket vågade examinera honom, efter Som de hölo honom för en Sanfärdig man. Och trodde

at en så klok mäniska i Lärdom, kan aldrig plåga Sig skielf med arbete och anfäktningar, om ej Sådant ifrå andoliga världen värkades.

Robsahm frågade den Gamla Hustrum om hon aldrig förmärkt någon Särdeles ovanlig Stälning i Svedenborgs Ögon efter Sådant tilstånd? Denna fråga giordes för at Få vetta omhans ansigte förändrades den Stunden då han var i andan. Hon Svarade en efter middag kom jag för några Orsak Skul at gå in i han kammare. Då jag öppnade Dörren Synten hans ögonstenar Som den Klaraster Eld. Hvar vid jag förskräktes, Steg tillbaka och ropade. Hvad i Herrans nam felar er Min Horre, Ni Ser Så faseligi ut. Huru Ser jag då ut Svarade han. Och då jag sade hvad jag Såg. Svarade han. Väl, Väl, blif icke rädd, Herren har Öpnat mina ögon och jag hafver varit i andanom, jag blif om en liten Stund bra ien Och dätta gör min jngen Skada. Och en halftimme där efter var han aldeles fri för dätte eld Skenet; (D) HonSade at hon äfven på hans ögon hade kynnat se när han hade omgådts med Himmelske andar, ty då utviste hela hans ansigte nöjdhet och Stilla tilfredsställelse; men när han hade omgådts med onda andar, hade han en Sorgelig upSynn.

Robsahm Säger vidare at Sv: med wishet var öfvertygad, at hans arbeten uti manuskrio, Som han til

(D) Uti företalet til Franska öfversättnigen af värkt de Coelo et jnferno Står. Herran har Så Stält mina Ögon at andar genom dem kunna se vad Som tildrager Sig i världen.

rikes orter medförde Skule blifva färdiga på tryket
 Där på äger jag tväne bevis, Vid afresan före den Sista
 då han i London afsomnade träffade Jag Sv: i Sin
 resvagn Just då han Skule fara i frå Sitt eget Hus här i
 Stockholm, Jag frågade då huru han Som Snart var 80
 År, vågade förstaga en Så lång resa, och Om vi här i
 Stockgölm, Jag frågade dåhuru han Som Snart var 80 år, vågade företaga en
 Så lång resa, och Om vi här I världen Skulle mera träffas? Bekly mmrer er
 ej där om Sade han, Om vi lefva Så träffas vi helt vist. Ty mig förestår
 ännu en Sådan resa, - Siste gången han for ifrå Sverge kom han Sjelf til
 mig up I Bancken, Samma dag han Skulle resa. Och gaf mig en Reservation
 emot alt fördömande af hans Böcker, under hans frånvaro, Srundad på
 Sverges lag, at icke Riligionsaker, emedan Theologien äfven hörde til de
 andre Stånden. Vid samma tilfalle frågade jag honom liksom vid förra
 afresan om jag någonsin Skulle få träffa honom mera? Hans Svar blef ganska
 ömt och rörande om jag kommer tillbaka vet jag icke men dät kan jag
 försäkra arom, ty dät har Herren Lofvat mig - at jag icke dör föränn jag
 fått dänna til tryket ämnade Bok neml. (den Sanna Christna Riligion) ifrå
 p[r]äsen för hvilken Skul jag nu reser. Och om vi icke träffas i Kroppen,
 Så råkas vi hos honom, Om vi her i världen lefve after han vella, och
 försake vår agen vilia, Han tog då afsked med Så munter och glad
 ställning, Som han varit en medelålderig man, och reste Samma dag för
 sioste gången ifrå Sverge.

Då Sv: tilfrågades om hans förklaringar Skule blifva antagne i
 Christenhetem, Der om Sade han har jag intet at Sörja men jag förmodar at
 i Sinom tid blifva de antagne, ty annars hade herren jcke yppat hvad som
 hittils varit fördolt.

Han var alårig Siuk utan då när anfäcktningarna påkommo, men då ofta plågad at tand-värk, Herr Robsahm kom till venom i dätta tilståndot då han klagade öfver en Svår tend värk Han upgaf et almänt medel at lindra denna plågan: Men Sv: Svarade at hans tandvärkk icke voro af värk i Tand nerferna, utan genom inflytelse från Helfvetet, och utaf Skrymttare där Som anfäcktade honom, och genom motsvarighet för ordsakade denna plågan. Den han Sade Sig vota Stola [skola] Snart försvinna Och Öfvergiva honom.

Då Sv: reste utrikes Sökte han ej begvämlighet Utanför på en Öpen Giatvaga til Göteberg, hvarifrån han Sedan Sjöledes for til Engeland eller holland, för at låta tryka Sina Skrifter. Och Som han sielf Sägar utaf begär at göra nytton, och at uptäka de Lönligheter Som herran anförtrodt honom. Hvilket han och gjort i föllande Skrifter.

1°- Arcana Coelestia et; i 8 volumer London ifrån 1745 til 1756

2°- De Coelo et ejus/qvis mirabilibus / et de Jnferno London 1758

3°- De Novo Hierosolyma ej Qvis Doctrina Coelesti et; i London 1758

4°- De Ultimo Judiso et Babylonia Destructa London 1758

5°- De Eqvo abo et; London 1758

6°- De Tellaribus in munde hostro London 1758

7°- Nya Jerusalims lära om Herren trykt i Amsterdam 1763.

8°- Nya Jierusalems lära om den hiliga Skrift - i Amsterdam 1763.

9°- Doctrina vite pro Nova Hjerosolyma Amsterdam 1763

10°- Doctrina Novo Herosolyma de fide Amsterdam 1763

11°- Continatio de Ultimo Judico etc Amsterdam 1763

12°- Sapientia Angelica de Devino Amore Amsterdam 1763

13°- Sapientia Angilica de Dei Provendentia Amsderdam 1764.

14°- Apocalypsis Revelate i quæ deteguntur Amssterdam

1766.

15°- Delitiæ Sapientiæ de Amore Conjugiali Amsterdam 1768.

16°- De Commercio Anime et Corporis quod Creditur fieri vel Influxum tryk i London 1769.

17°- Responsum ad Spistolam ab amico ad me Scriptum. London 1769.

18°- Sumarea Explosio Doctrine nova Ecclisis - Amsterdam 1769.

19°- Den Sanna Christna Riligion i 3 volumer trykt i Amsderdam år 1771.

Alla desa Skrifter har han på egen och med en beundrans värd bekoctnad låtit tricka med genska **vackra** Stilar, Somt Sjelf Corierat alla arken. Herr Robsahm Säger. Et är at märka med alla hans andeliga skrifter at de äro myket illa Censurerade och därföre träff ganska ofta trykfel hvar til Sv: Sade Ordsaken vara, at Boktrykaren hado i et för slt alt åtagit Sig Correkturet och af trykningen. Så Snart han Stora vårk Arcana Coelestia hade lemnat präsen, Skickade ham åt var och en af Engelande Bisicopar et Exemplar. Men jngen Svarade at ord där på. Boken Summaris Expositic eto fördelade han ibland alla andeliga Secter i Amsterdam, Samt til Holländska Universiteterna, och gjorde den bekant på flere audra ställen äfven voro alltid hans vänner Säkre at få et Exemplar til Skäncka. Af hans böcker. Och Svånska univarsites bibliotekerna blefve ej håller förglömde.

Mången har undrat hvar Sv: fått så mycket Peningar at han kunde göra Sådans Resor och Kostnader; men då men beträktar hans Sparsama lefnad, och Sin ringa Kostnad på resorna behöfdes alenast et måtteligt Cpital, i Sunnerhet Som han på Sina Philisophiska och Miniraliska Skrifter blefvo icke heller ligande på Boklådorna, utan gofve honom altig Resurer. Han hade och efter Sin far Biskopen i Skara Doct. Svedberg fått et hederligt arf, Så at det ej var Så underligt, at han hade god råd til at värkställa Sina föresattser, Alt hvar Sv: akref blef trykt efter hans Manuskriper, och brukade aldrig renskrifvare til hielp. En gång då Bergsrådet Sandel besökte honom fick han Se hop munuskriptter på hane Skrifbord utan rättelser eller Öfverstrykningar. Han frågade då om han Sjelf gjorde Sig besvär at Renskrifva Sitt Concept til trycning. jag giörr dem Bärtil färdige, dä jag första gången Skrifver dem, ty jag är endast en Skrivare Som Skrifver hvad Som Dicteteras för min Ande.

Sv: tillät aldrig något fruntimer in komma I Sina rumm utan at inkalla någon af Sitt husfoolck! Och omnågot fruntimer kom til honom Som Ofta hänge i Synnerhet bedröfvade änckor, Som villa veta Sina mäns tilstånd, eller andra Som trodde honom vara en Spåman och kunna Upenbera hemligheter, Stölder m.m. Skulle altid någon vara tilStäde3s, af ordsak sade han at Qvunfolk åro listiga, de kunna utgifva mig för en Som Sökt däräs nära bekantskap, Och utom där vet man at Sådant folck förvända hvad de höra och ej rätt begripa; hvarföre han med alvarsamhet, afviste Sådana Personer Som i dylika ärender Sökte honom.

Herr Robsahm frågade Sv; om något i våra tider voro virdt at gifva oss in på Drömmar. Hvartil Svarades at Herren Aldrig nu mera uti Drömmar gifver upenbarelsen, Dock liwål händer at den Som känner MotSwarigheterna kan af draga förmän. Drömmar, lika Som en vaken mäniska kan pröfva Sitt til Stånd after Cuds bud och där efter giemförer Sin lefnad.

Sv: wiste Sig ej Som almoso gifvare; och då han frågades verfare icke? Swarade han de måste fattige åro antingen late, ellar och Liderlige, Och för Öfrrigt är almoso gifvande Ofta til Skada för dän dät får. Likväl är intet Ondt der uti när Meniskan af godt hiertas Böylise förbarmar Sig öfver den Nödlidande: han lånte ej heller ut Peningar Där är en genväg til at bli ut af med dem, Och jag behöfver mina Peningar til Resor ocb Böckere trykande.

Sw: wiste Sig ej Som almoso gifvare; och då han frågades varfare icke? Swarade han de måste fattige åro antingen late, eller och liderloge, Poch för Öfrrigt är almoso gifvande Ofta til när meniskan af godt hiertas Böyilse förbarmar Sig öfver den Nödlidande: Han lånte ej heller ut Peningar Dät är en genväg til at bli ut af med dem, Och jag nehöfver minn peningar til Resor och Böckers trykande.

Som Sv: i Sina unga dagar minst tänckte på Sitt Ålderdoms Arbete, Kan man lätteligen föresätta Sig at Utom en lärd man äfven varit en Cavallir i Sin tid, ty en man med Så lydande vettenskaper och Som genom Böcker [Språk] reseor och Skråkkunskap förvärfvat Sig anseende in och utom lande kunde ju ej annat än äga Seder och alt det Som i dan Så kallade alvarsama tiden borde giöra en memiska hedrad och i Sällskap behagelig: Sådan var han och i höga ålderdomen! Muntar Glad och angenäm i Omgänge Dock utviste han Physionomic de ovanliga lineamenter Som endast träffs hos Stora Genier.

En dag då en fånge Utfördes at på galga platsen Afrättas, var Herr Robsam hos Sv: om aftonen: han frågade honom huru en mäniska Som på Sådant Sätt gått

ur tiden i et Moment, befinner Sig Sedan hon är Exuqverad? Där til Svarade han: när en Sådan legger Sig ned på Stupeståcken år han Redan utom Sig Så at efter afhuggningen då anden ingår i Andevärlden ser fången Sig lefva Söker genast at komma undan är i väntan på döden och myke förSkär+äckt anteligen Associeras en Sådan Med de gods anderna Som uptäcka för Meniskan at hon värkeligen är död och då öfverlemnas hon till Sina böyelsers öfning. Leda henne til den Ort där hon Eviqt Skall blifva Uti värket om Himmel och Hälfvete är vidlöftigt utfört om dänna förvandling Sv: tillade at en i Ondskan mognad Mäniska Som lagen och yran bortrykes af jorden, shuru til utsendet botfärdig. Altid blifver ond i Evighet aldenstund däs omvändelse är tvungen och ej af fri velia giord Som gud i omvandelsen fodrar; ty om däs misgiärning kastat honom I fångelset där han Ser döden Sig förestå. Vänder han icke om tanckarna til Gud mindre Hiertat, utan utan framrusar i Sitt af vanan. Så förhärdade lefverne. Och en Sådan då han Ser Sig lefva Som förr raser med ifvar til alla onda gierningar Stöfning Som han i verden öfvat och leder således hasteligen til dät helfvetet med vars andar han i lifstiden på Jorden varit förenad. Helt annorlunda är dät med dem Som väl för något brått döder. Dät de i Drykenskap vrede, Öfverilning och brådskeinad begått män aldrig Sig föresatt at öfva, Sådane Ångra bitterligen Sitt brått, och om de icke Confirmerat Sig i Sin öfrriga lefnad emot Guds bud, blifva de efter döden Lykelige och salige andar.

Då en viss Kyrkoherde i Stockholm Som genom Sin vältalighet och be Prädikogåfva alltid hade Kyrkan full med folk, dog: frågat Herr Robsam

Sv: Om jnke den Samme voro i lykeligt tllstånd.

Den: Svarade han för Diräckto til Helvitet Uti Skrymtarnes

Siocitet ty han var allenast andelig då han var

På Frädikstolen Men för öfrigt högfärdig och Öfver

Sinna gåfver ock giorda lyka I världen en upbläst Mäniska; Nej!nej! sade han der hielpar jngen förställnings gåfva och falskeligen berömd konet! Ty alt Sådant Sviner I Döden och Mäniskan visar Sig vara ond eller god frivilligt.

At en Person af Så ovanlig och Apostolisk Character Som Sv: hvilken upenbarligen förklarade Sig för et Sände bud från Herren Skule blifvit utan förfölielser och utan Beskylning af at vera Enthusiast är jcke oväntet. De gamla Propheterna fingo just ärtad värld. Och om en Engel från Himmelen Kommo ned och bodde Som meniska I bland oss, i Kunne vi ej förmoda at hans omgångelse uppenbarelnser och lefverne Skulle blifva likStällig med världens Vilfarelser, vanor fördomar och Plägseder. Utan Så motsetridande at de måste Skulle utrope Han är icke klok han är en förförare en uprors Striftare m:m: - Ja om någon af oss genom Gudomelig Nåd vonne nåhögd af andelig uplysning och gemenskap, Månne han icke Skulle blifva på Samma Sätt ansed? Nu åter til Sv: - und under Riksdagen 1769 anlades st listigt försåt för honom genom någre af Prästeståndet Ledamäter bestående Där uti at hen skule upkallas för rätta och med med första förhöret förklaras såsom dän där blifvit rörd til sinna Sinnen genom Riligions Grillen. Och Som i alla fall högst farlig at lemna på frifot, borde på Därhuset inestängas. Sv: fick Snart vetta hella tilställningen genom Bref af en vise rådsherre Som Rådde honom at Resa

ur landet Han blif då ganska bedröfved men gick Strax uti Sin Trägård föll där på Knä och bad til Herren med tårar Och frågade hvad han Skulle giöra? Och fick en tröstande Öfvertyslse där om at honom intet ondt Skulle vederfaras, Som och Skedde: ty hans fiender vågade icke värketlla förfölielsen. Då de efterSinnade dät han Sjelf var Caput Famelia och besläktad med anseeliga Famelier dbåde på Riddarehuset och i Rrästeståndet - Sv: bekände Ju ofenteligen, och behöll den Diypaste vördnad för den Hel: Skrift. Han underhölt aldrig en enda Satssom var Stridande emot de 10 Buden, eller goda Seder. Och hantalade aldrig Hvarken emot allmäna Styrelsen eller enskilte Personer - Samt var ostafelig i alt Sitt leferne.

Men dät var icke nog at man ville förklara honom för galen. Men Sökte ända til at bröfva honom Sitt lif, En ung mann i Synererhet gick jemväl til hans egit hus i afsigt at mörda honom. Denne rådade trägårds mästartens hustru och frågade efter Sv: Hon för at han ej var hemma men den unge mannen Satte jngen tro där til utan Sprang I Trägården i tanka at finna honom där - Gud som höll honom under sitt Synerliga hägn beskydade honom och vid dätta tilfället mördaren Som ville Skynda Sig fastnade med kappråken på en Spik i porten på Sådant Sätt at icke Sjelf kunde giöra Sig lös fallande då Svärdet Som han burit bort under kappråken. Så Svårligen brydd fruktade han at blifva uptäckt fattade h i Svärdet och lopp hastigt Sin väg. Denne Samma Person blef Sedan dödad i en Duell.

Prästerne voro ej sene at vid alla tilfällen förfölia honom. Under Riksdagen 1769 hade Sv: låtit komma ifrån Engelland on kista med ineligande Exemplar

af någre hans trykte arbeten: Dese blefve enligt författningarna qvarhållne I Pakhuset. Af ordsak at de Junehöllo främmande tenckar i Riligion Sv: begärte då den gunst af Biskop Fihlenius sin Syster Son och ledamot af Präste ståndet at han måtte få sin kista helst han han ville della ut böckerna til åtskilliga Ständers ledamötter Biskopen försäkrade honom her om med alla teken til vänskap och vid bortgåenft kyste honom. Men då han kom up i Ståndet var han just den Samme som jfrrigast på Stod at Böckerna icke måtte varda frigifne. - För denne man hyste Sv: Sedan mycket förackt och kallade honom altid Judas jschariot Som med kysande förrått Sin vänn och Sade Sig varit mera nögt med et upriktigt afslag än falska löften om förtroende. Sv; kynde ej annt än jfvrrar öfver ett Sådant trolöst förhållande Då han sielf i all sin lefvnad och i alla sina Skrifter efter Guds Ords jnehåll yrkade på Sanning och redelighet Meniskor emellan och där af ordsak at Gud så befalt til miniskors egen lyksalighet inbyrdes. Han sade och at Den Som talar Lögn den gör lögn i Sin lifvnad och dat är en Styggelse för Gud såsom Sjelva Sanningen och upriktigheten måste hafva afsky för al falskhet och bedrägeri emot dän de upkomma af orena motiver Såsom värdsilig frucktan, egennytta, fåfänga och miströstan om Försynen - och gud Som Sielva Kärleken måste förkasta alt Som Syftar på förstörandet af meniskosläktets Sanna frid och Lyksalighet.

Prästerna togo Sig anledning at af hans Skrifter at förfölia honom med ytersta häftighet Böckerna blefvo angifna uti Consistorio en Samling af Biskopar och professorer höllo en hel månad på at undersöka dem och efter denna tide förlopp de Sitt ytrande Som ingalunda

Som dock ingalunda var Gunstigt för desa Skrifter men. Och alt för blef tyst - Hans Ovänner, utom sig af förargele för den ringa framgång de haft emot honom togo en annen utväg och begagnade Sig af Sv:s från varo under dät han var utomlands och viste omjntet af hvad de hade gjort och det Som man änn Stämplade til at förlara honom det är her Som man kan Sägä Tantum animis coelestibus jræ (ingaår Så myken bitterhet i en gudaktig Skäl) Herrens Sändebud Som hafva Prädikat Riligion hvilken har til Grundval Kärliken til gud och nästan. Och Hvem förfölia de Jo en förförrfettare hvars skrifter icke andar annatä än desa tvänne Kärlikar Såsom de enda möjliga Sätt at öppna Kimelens portar för mäniskor. Och at de tvänne motevarande kärlikar til Sig sielf och värden ledsaga mäniskar til evigt fördärf - Svedenborg, utöfvade altig den mobal Som han lärde.

Vid Sin återkemst til Fäderneslandet blef han underrättad om sina förföliares onda anslag: Och Som han viste af ärfarenheten hvad de vore i Stånd at värkställa vände han Sig til Konungen uti föliande jnlaga Stäld Som Bref

Nådige Herre.

J denna belägonhet finner jag mig nödsakad at fly til Eders Maijstets Beskydd då jag råkat at bli hanterad på et Sådant Sätt Som jngen annan meniska erfarit Sedan Christendomens införande i Sverige. Myket mindre Sedan där blifvit Samvette frihet - Föliande är en kort jnefattning af de bevekande ordsaker hvarföre jag Söker eder May: ts åtgjård.

Vid min återkomst til Svärge I från utrikes länder blef jag underrättad at Biskop Pihlenius hade förbudt och borttagit de Exampelar af min afhandling De Amore Conjugalj Som lag låtit tryka i Holland och Skickat til

Nooköping. Jag har underrättat mig af någre Biskopar om Biskop Fillenius hade förfarit på datta Sätt af egen myndighet eller på Samtelige PrästeStåndets vägnar/ de hafva Svarat mig at de väl hade hört talas om Saken men men at jngen af dem hade blifvit rådfrågad eller där til gifvit Sitt samtyke och at icke et Ord rörande dätta var uptagit i Prästeståndets Protocoller. Någre Götheborgspräster upmuntrade af det obetenckamma Steg Som Biskopen tagit Beynte at höjeligen tala och förordnat et Sällskap til därans undersökande Som betod af af några Biskopar och thologia Professorer Detta Sällskap syselsatte Sig hermed i några månader och angofvo äntiligen en berättelse Som tystade munen på dässe anlagare Deras försök tyktes uphöra och Saken få slut. Til at förskomma all last at åter uplifva denna Sak blef beSlutat at et memorial Skule jngifvas til Eders majestet för at utvärka Orders til justiceCanslären at lemna underrättelse om uphofsmännerna Som hade upväkt bullret i Göthborg - Biskopen och domprosyen därstädes de förnämste uphofsmännen til dätta mål seende den lilla framgång af därans plan menl. At förmå Prästeståndet at uptända den Eld hvar til de

rörande dätta: Sanningen Sjelf har Svarat för mig De berättelser Som utsprides I Göteborg I Detta ämne rörde jntet det egenteliga af Saken och voro upfylde af oliderlighetter och grofva oförrätter Herr General-Consulen i Helsincur och en af mina vänner i Stockholm hafva lemnat mig dessa Små Skrifter andast på en dag, och Deri fann jag tväne bref til Biskop Filenius at han ej nera Skulle blenda Sig däri utom denna underrättelse voro jag ckonnog om alt.

Et rykte är ick dase mindre utspridt kring hella Stockholm at Justice Cancleren har uti Skrefvelse til Consistorium i Götteborg förklarar at mina Skrifter endast på en dag. Och Deri fann jag tväne bref til Biskop Filenius at han ej mera Skulle blanda Sig däri utom denna underrättelse vere jag okonnog om alt.

Et rykte är ick däss mindre utspridt kring hella Stockholm at Justice cancleren har uti Skrefvelse til Consistorium i Götteborg förklarar at mina Skrifter därstädes blefvit förbudne til införsel af den ordsak at innchälla vilfarelser och mina uppenbarelser hafva blifvet förklarade för bedrägliga och falska.

Jag har sagt och jag beder Underdänigast at Eders Mayestät ville ärindra Sig Dät. At Herren vår Frålsare Sjelf uppenbarar Sig för mig Synligen och i Personlig måtto: at han befallt mig Skrifva hväd jag redan Skrifvit och dät Som änu återstår: Och at han der efter nådigt behagat Sätta mig i dät tilstånd at jag kunnat Omgås med Ånglar och andar, och i Sjelfva Verket hafva seras Sällskap. Jag har mera än en gång förklarar för Eders Mayestät och uti hola Kongl Fameliens Närvaro när de nådigt behagade befalla mig äta vid deras bord med 5 Rådshärrar och flere andre personer. Dät var endate Talämnet under hela måltiden Der om talte jag och efter at med åtskilija Rådsherrar! Deras Excelencer Grefvarne Tossin, Bonde, och Höpken ånu hefvande hafva upenbark ärkänt Sanningen Det samma har jag förklarar i England Holland tyskland Dannemark Spanien och Paris för Konnungar Prinsar och åtskilige

enskilte pärsoner äfven så väl som har i Riket om man nu Skal tro allmäna ryktet Så har Canselären förklarad alt hwad jag nu Sagt är grundst och Falskt. Fast änn dät är värkelig Sanning - at de säga Sig icke kunna tro eller lita på Såsant, Dät vill jag ursäckta ty dät är ej i min mackt at Sättia andra i Sådan belägenhet Som Gud har satt mig at öfvertygas genom däras egne Ögon om Sanningen af Hwad jad giordt och lärt jag Kan ej med förnuftSlut. Öfvertals dem at tro alt dätta - Jag här jngen Skikelighet at Sättia däne I stånd at tala med Englar och Andar eller at giöra Undervärk för at tvinga däras förstånd at bogripa. När man läser mina Skrifter med upmärksanhet och eftertancka i hvilka många saker finnas Som hittile varit obekanta, blir lätt at Sluta at jag icke kunnat komma til Sådan kundskap utan genom värkelige Syner och omgänge med dem Som äro i andeliga världen. Jag beder på dät högsta at Deras excellencer (*) för at öfvertyga Sig genomläsa hwad Som inefattas uti min afhandling om Äktenskapeliga Kärliken. P:314 til 316 Denna Bok äga Deras Exelencer grefvarne Ekeblad och Bjälke. Om änu något tvifvelsmål är kvar är jag färdig at med den Högtideligaste Ed på hwad Sätt Som hälst fodras af mig betygga at jag sagt Sanningen ken och utan förStällning Samt utan blandning af bedrägeri Dänna kundskap är gifven mig af vår Frälsar. Jntet för någon min Synerliga förtiänst eller för min egen Skull utan för den Stora angelägenheten alla Christnas undervisning och lyksalighet. Huru kan då någon påstå den vara

(*) På den tiden presiderade Koningen endast i Rådet til hvilken därför Sv: Adräserade dätta Bref

falsk - At dese Saker Synes Sådane som många ej tilförne ej haft något begrep om, och föliacktiligen ej kunna lita där på bevisar jngen ting Ty knapp är någon ting bekant i anseende til dem.

Om dät är sant Som man sagt at Justice Cancelaren har Skrifvit til Consistorium I Götebor i De Orda Satt Som nämt at ryktet omförmäler. Är dät gifva anledning at giöra den Slutsattsen dät mina Skrifter innehålla villfarelser och alt hvad jag förklarar vara upenbart för mig, äro lögner. Hvilket på jntet Sätt är bevist Om icke fattat i en mening Som jag aldrig åsyftat - J Sådant fall Skule man väl kunna Enligt Förordningar gripa mig och innesluta mig i fängelse utan at hafva hört mig hvad jag kunda hafva at anföra til mit försvar Dätta är huru. Ordsaken hvarföre jag hos Eders Mayestät anhåller om beskydd ty alt Sedan Christendomens inrättande uti vårt Fädernesland harhar dät varit chärt at någon blifvit Så bemött Som jag utiDenna vicktiga Sak, Som icke alenaste rörer mina Skrifter utan äfven pärson samt mitt goda namn och ryckte. Anhåller Ödmiukast och at Högvördiga Prästerskapet må lemna mig del af de underrättelser och anklagningar Som de jngifvit til eders Maystät rörande dätta ämne; äfvensom de protocoler Som blifvit hållne i Rådet och det Bref Justise canceloren affärdat til Consistorim i Göteborg til dän ändan at jag må kunna evara der på och varda hörd öfver hvad jag har at anföra til mitt försvar Så väl Som alla andra Eders Mayestäts undersätare, hafvandes jag samma rätt och samma privilegier at fodra dätta Som alla andra.

Hvad som angår Doctorerna beijer och Rosén I Götheborg råder jag dem til intet annat än at hänvända Sig til

vår Herre och Frälsare Jesus Christus Såsom et medel til vinnande af himmelsk godhet och valsignelse, Emedan han ensam åger all mackt i himmelen och på jorden. Math:28-18. Så vida jag varit I Ständ at jnhämta hafva de jntet sagt mer. Dätta är enligt Augsburgiska bekännelsen Förmula Concordia och den hel: Skrifts likväl äro de blefne ämnen för de grymaste förfölielser hänledande Sig ifrån Biskopen och Domprosten därStädes jag kan säga dät samma om mina Skrifter Som jag anser Såsom en annan jag Sief, och dät Som dänne domprosten lagt mig til last är jdel försmädelse och lögn. Jag anhåller underdånigaste at de tväne bref Som jag Skrifvit til Doctor beijer i dätta ämne måtte läsas.

Eman. Svedenborg

1557.11-----1558

1557.11

ROBSAHN'S MEMOIRS

[1772]

Phot. in Ph.File 557 = 47 MS pp.(=231 sheets)

See above - 1557 = a slightly different version.

In Upsala, in the University Library: Collect" of A.H.Stroh, Package
no.18.

Printed in Skandinavisk Nykyrk-Tidning, 1876: pp.61, 74,
75, 91, 92, 105, 106, 122, 137, 153-55;
Doc. 1: pp.31-48 (= Doc.5).

See above - 1557, "Note by AA,"and footnote on p.15.

" below - 1664.32.

1558 = 1662.11

1558.11

FERELIUS' REPORT ON SWEDENBORG TO THE HOUSE OF THE CLERGY

1772

See below - 1663.11.

In Stockholm, in the State Archives: Präste Ståndets, Protocol.

[Note by AA: In the Minutes of 1772 there should be a Ferelius berättelse öfver Swedenborg - April or later.]

See Svedenborgianismens Historia (R.Sundelin), Upsala: p.95;

Doc. I: p.704

[Note by C.L.O.: Have looked in: Prot. 1772 and Concept, also in Ensk. Handl. and Provat. Memorial and Riksdagshandl. 1772 - all with negative results. Forssenius was "talman.".]

1559 ---- 1561.11

1559

REV. ARVID FERELIUS' TESTIMONY ON SWEDENBORG

1772 See below - 1663.11

In W.White's Emanuel Swedenborg, London, 1867: vol. II:
pp. 579-82.

See Doc. 2¹: p.541 (= Doc.263E) for Mr. Burkhardt's
testimony told to Mr. Provo in 1783.

(See below - 1592.11, 1594.)

1560 = 1517.13

1561

REFERENCE TO SWEDENBORGIANISM

1772

In Är det försvarligt inför Gud...at smäda Swedenborgs Skrifter [etc.], at
Fredrik Herman von Walden, Kjöbenhavn, 1791, 46. S. i 8:o.

Copy in ANC Library = S2 W14a.

Reviewed in "9. Kjöbenhamske laerde Efterretninger for Aar 1797, Nr.32
[Sid.502]."

1561.11

MS. TRANSLATION INTO SWEDISH OF "HEAVEN AND HELL"

Undated

pp.1-572 Hyde n.1132

In London, in the Archives of the Swedenborg Society (Inc.).

It bears the title "Utdrag om himmel och hellfwete"; but
"the work is complete, though slightly abridged.

'Petronella Sturtzenbecker' written on the inside cover.

It was formerly the property of the Exegetical and Philanthropical
Society, Stockholm" (Hyde n.1132).

SWEDISH CONTEMPORARY TRANSLATION OF "HEAVEN AND HELL"

[1772] 391 pp. + 24 pp. Preface & 5 pp. Index.

In Linköping, in the Diocesan Library: Om Himmelen och dess Underbara Ting såsom Och om Andarnes Werld och Menniskians Tillstånd efter Döden samt Om Helfwetet. Efter hvad hördt och sett är af Emanuel Swedenborg Öfversatt af det i London 1758 Tryckte Latinska Exemplar, jämte ett utur et Tyskt exemplar öfversatt företal om Författarems Lefwerne och Skrifter.

(See above - 1561.11)

JONAS APELBLAD ON SWEDENBORG

1772

12 pp. 4:o

In Upsala, in the University Library: Misc. MSS. and Printed Works: "Bibliotheca Illustris, monumenta recensens litteraria Nobilium Sveciae, tam quae typis, sunt vulgata, quam quae inedita circumseruntur. Cum Succinctis Auctorum Biographiis.
Tomus III. R-Z. Opera et Studio Biblio Jonas Apelblad.
Legiferi

[In the "Kort biografii öfver Emanuel Swedenborg" included here, Jonas Apelblad (1717-1786) erroneously attributes to Swedenborg "De Origine Animae," see n. XXXb.]

Transcript of Extract:

Swedenborg Emanuel, Episcopi Scarensis Jesperi Swedbergii filius, R. Coll. Metallici literis, Scriptis et peregrinationibus admodum clarus Assessor, Sed qui proveciori aetate, nescio qua fanatica vertigine correptus, cum mortuis conversari et loqui occepit. Ab Assessorio officio, quo functus est inde ab a. 1714 usque ad an 1747, missionem cum peteret, et impetraret tantum abest, ut solitum honoris augmentum ambierit, ut etiam sibi deprecatus fuerit malueritque Assessorius Salutari Decanus. Librorum imprimendorum caussa, decius ut mihi narratum, exteros invisit, quos apud vitam etiam finivit d. 29 mart. a. 1772 apoplexia tactus d. 24 Dec. 1771. dum novam quam moliebatur, religionis formam typis apud Anglos mandaret.

Ejus: Sunt:

[Enumerates Swedenborg's published works, among which;]

[last page] XXXb. Anonymi Dilucidationes uberiores arduæ doctrinæ de Origine Animæ et malo hæreditario, quam Leibnitius in Theodicaæ primum tradidit. Editio altera, priori auctior et correctior. Holmiae Sumptibus auctoris MDCCXL.8. pp.110. Pars posterior e.a. pp.48.

SWEDISH TRANSLATION OF "HEAVENLY DOCTRINE"

[1772]

307 pp+ 6 pp. Register

In Linköping, Diocesan Library. Nya Jerusalem och Dess
Himmelska Lara. Efter Hvad hört är ifrån Himmelen af
Emanuel Swedenborg. Öfversättning.

"Translated by the Rev. S. Älf. The Ms written on pott folio
paper (12-5/8 by 8), is in . . .Linköping" (Hyde n.1296).

1565 ----1566

1565 -= 1476

1565.11

TESTIMONY CONCERNING SWEDENBORG COLLECTED BY HINDMARSH AND GOMM

[1772] 6 pp. 8:o See above - 1479.11

In Magazine of Knowledge (or New M. of K.), London 1790-91:
pp.296-99, 300.

Copy in ANC Library = S5 N47,

See also Doc. 2¹: pp.573-77; Rise and Progress (R.Hindmarsh),
London 1861: pp.35-59. (In ANC Lib. = S9 H58ri)

1566

TESTIMONY CONCERNING SWEDENBORG'S REMAINS

1772

In Dageländor by J.P.Wåhlin, Norrköping 1846: p.219 et seqq. (ANC Lib. =
914 W)

Translated in The Mortal Remains of Swedenborg (J.V.Hultkrantz)
Upsala 1910; pp.78-79. (In ANC Lib. S8s qH87)

1567 -1572

1567-1570

TESTIMONY CONCERNING SWEDENBORG'S REMAINS

1772

L.III:1568: In London, in The Times, March 31, 1823 = Hultkrantz p.75 (no.2)
" 1569: " " April 1 " " " 76 (" 3)
" 1570: " " " 4 " " " 77 (" 4)
" 1567: " " " 5 " " " 78 (" 5)

Art. of April 1st by Rev. Samuel Noble

" " 4th " J.J.Hawkins (see Hultkrantz pp.8,77)

" " 5th " "Tertius Intervenians."

See The Mortal Remains of Emanuel Swedenborg (J.V.Hultkrantz), Ups. 1910.

(See below - 1576-1579)

1571

TESTIMONY CONCERNING SWEDENBORG'S REMAINS

1772

In Intellectual Repository, 1823, July-Sept., p.471.

Probably by Rev. Samuel Noble (Hultkrantz p.8).

See also Hultkrantz, p.79seq.

1572

DITTO

1772

In Rise and Progress of the New Jerusalem Church, etc., by Robert Hindmarsh, London 1861: p.399.

In ANC Library = S9 H58ri.

See Hultkrantz, p.8.

G.BROLING'S TESTIMONY CONCERNING SWEDENBORG'S REMAINS

[1772]

Transcript:

In Anteckningar under en Resa i England, åren 1797, 1798 och 1799,
af Gus taf Broling på Bruks Societetens anmodan utgifne 1808,
Stockholm, Tryckt hos I.P.Lindh. Första delen, pp.46-51

Transcript:

p.44: Kyrkan är en natt och vacker byggnad, belägen midt på forget
Princes Square. Omkring den samma är en del af forget med ett
jernstaket inhägnadt till en liten kyrkogard. Där utomkring är en
fyrkantig gräsplan, åter omgifven med et lika högt och vackert
jernstaket, etc.

" 46: Under Svenska kyrkan är en murad graf, som förvarar stoftet af en
man, mindre namnkunnig som lärd än religionsstiftare. Svedenborg dog
i
London 1772, och fick här sitt hvilorum. Nya Jerusalems kyrkor
finnas
i London, Manchester, på Ön Wight och i flere trakter af England.
Ingenstädes lär man hafva öfversatt och utgifvit så mycket af hans
andelära, som här. Man har användt de kraftigaste medel, at göra
denne vår landsman odödlig och, om möjligt, befästa hans satser
genom
en stor mängd proselyter. I London är ett samfund, som kallar sig
London un iversal Society for promotion of the new church, och har
utgifvit en månadsskrift under namn af New Jerusalem Magazine,
hvilken
tillika märkligen kallas Skattkammaren för himmelsk, andelig och
naturlig kunskap. I detta Engelska magazine finner man ett större
förråd af Svensk Svedenborgianism och flere Svenska namn, som ej
alla
gjort särdeles uppmärksamhet i Fäderneslandet. En anecdot, föga känd
utom en viss class i London, beviser huru långt man ken gå i
enthousiasme för en sak. [Trans-n in Hultkrantz begins here.] En
Americansk läkare trade blifvit så intagen af Svedenborgs skrifter,
att han i hans person föreställde sig något öfvermenskligt. Han
föll på den tanker, att en man, så införlivad med andeverlden
under det hen vandrade här i den kroppeliga, måtte blifvit
ditflyttad på något ovanligt sätt, och ej död och begrafven som
andra
menniskor. Att härom få närmare upplysning seglade hen ofver till
London i slutet af 1780 tales, och adresserade sig till darvarande
ledamöter af Nya Jerusalem, som alla fbrsäkrade, att den store
andlige

mannen på det mest naturliga och vanliga sätt gitt all världens väg, och blifvit begrafven under Svenska kyrkan. Men han som trodde så mycket otroligt, kunde omöjligen förmas att tro det troligaste.

Denne

Americanske Thomas fordrade till sin öfvertygelse mer, än blotta Försäkringar. Genom en den tiden ännu ryktbar Svedenborgs anhängare och landsman banade hen sig väg till dess hvilorum. Hvarföre detta skedde dåvarande Svenske Pastorn oåtsporadt och endast med Klockarens samtycke, hvartill viktiga skäl utan tvifvel bidragit, ken man lätt gissa. - Man företog utan omevep en slags hemgång i de dödas boningar. Man lossade ifrån de öfriga den kista, hvilken Klockaren, som 17 år förut sjelf bevistat begrafningen, försäkrade vara den sannskyldiga. Men som ingen inskrift bekräftade hans utsago, förblef saken ändå något tvifvelaktig. Icke dess mindre öppnades kistan på Klockarens ord, och se! där innanföre var en annan, hvarpå Svedenborgs namn, födelse- och dödsår stodo antecknade.

Den klentrogne Americanen syntes nu icke litet förvånad. Imedlertid var hans nyfikenhet ej nog tillfredsställd med åsynen af den andlige hjeltens blotta nams, och sedan han

1573 - page 2

på den trolösa oceanen vågat sitt dyrbara lif, för att komma till den heliga grafven, trodde han sig berättigad att med egna ögon öfvertyga sig om alit. Han öfvertalte derföre de honom följaktige nya hierosolymitaner, till ett antal af 10 eller 12, att med honom än ytterligare undersöka, om denna kista verkligen ej var tom, och om en vanlig förgängelse varit nog mäktig att göra våld på denne andarnes apostel. Detta verkställdes nu med allmänt bifall. Men hvilken harm! Här mötte åter en kista af massivt bly, och så väl sammanlödd, att en aldrig så litet material ande svårigen kunnat dät komma in eller ut, hvilket också följdén visade. Åsynen af denna tredje kista ökade ej litet de forskandes otålighet; ty, så väl förvaradt, skulle det nya jerusalems hufvud sannolikt hafva trotsat förgängelsen. En i grannskapet boende Blygjutare hitskaffades. Med en fin såg gjordes en inskärning i låckets ena hörn så djupt, att det kunde tillräckligt uppböjas. Men nu framkommo effludier af den mängd och art, att ljusen slocknade, och samtliga måste hals öfver hufvud skynda ur grafhalfet, för att icke qväfvas. Hvad slags filosofiska betraktelser öfver materialismen och correspondancen af Svedenborgska andarne nu väcktes hos Americanen, vet man ej. Men ljusen tändes åter - kerkan röktes med ättika - fönstren öppnades - och man steg ännu en gång ner, för att fortsätta undersökningen. Man fann, att Svedenborgs reliquier riktigt lågo kvar i kistan, utan någon särdeles åverkan af tiden, som, beröfvad luftens biträde, ej särdeles förändrat anletsdragen. Man anmärkte som något besvnerligt, och kan hända ej utan skäl, att halfva ansigtet närmast åt hvalfmuren hade sin nästan naturliga fyllighet. Men huru vida denna undersöning för öfrigt styrkt eller försvagat Doctröns tro, derom nämner Traditionen ej ett enda ord.

--- " ---- " ---

Translation (beginning as marked in margin on p.1) in The Mortal
Remains of Swedenborg (J.V.Hultkrantz), Upsala 1910: pp.6-7.

1574---1575.11

1574

ROYAL RESOLUTION CONCERNING DR. BEYER AND SWEDENBORGIANISM

1772 or 1773

Mentioned in Biografiskt Lexicon, vol.XIX: p.247, and in A. Kahl's Nya Kyrkan, Part I; p.70.

Both these works in ANC Lib. - 920 B52 and S2 K12 respectively.

1575

DOUBTFUL TESTIMONY CONCERNING SWEDENBORG'S SKULL

1772

In Upsala, in the archives of the Royal Society of Sciences; Lettere from a Mr. Rutherford to the Swedish Legation in London [1908].. See Hultkrantz: pp.25-26.

[Note by AA; Rutherford was insane and wrote a letter from the Asylum. It is filed away somewhere in Upsala University. It was not noticed by Hultkrantz. Letter was lent to the ANC by Hultkrantz but found not to be of any value.]

[See East London Observer 1912 Feb. & March. (Copy in ANC Library = Ra 15 "Unbound and Uncatalogued Phot. Documents 'The Story of Swedenborg's Skull'" no.10.)]

1575.11

REV. JOHN CLOWES RECEIVES THE NEW CHURCH

1772

In New Church Worthiee by Dr. J. Bayley, London 1884. (ANC Lib.= S80 834n)

Page 2; "The Rev, John Clowee, Rector of St. John's, Manchester, was led very wonderfully to accept the same grand principles (of the Lord's Second Advent) the very year of Swedenborg's departure into the eternal world 1772."

Page 6; The statement is made that he received TCR in 1773.

Page 59: Mention of William Cowherd.

Page 63: A beautiful New Church Hymn.

1576 ---1581

1576-1578

TESTIMONY CONCERNING SWEDENBORG'S REMAINS

See above - 1498.02 = Hultkrantz No.1 §.8, p.75 (L.III;1576)
" " 8 " 8, " 81 (" : 1577)
" " 9 " 4, " 82 (" : 1578)

1579

DITTO

1772

Source unknown. In The Mortal Remeins of Swedenborg (Hultkrantz)

p.79, No.6: "Extract from a letter from Vice Admiral C. B. Nordenskjöld to Magister C. R. Höök, Carlskrona, dated Spandelstorp, Febr. 3rd, 1770."

1580 = 1498.02 (Hultkrantz, pp.24, 75, see above)

1581

DITTO

1772

In England, formerly in the library Mr. Charles Bayley Brag of Hamstead Mount, Handsworth, nr Birmingham. Later bought by the General Conference of the New Church so probably now in London.

"Lying loose in a manuscript Dictionary of Correspondences, etc. by John Chambers, M.D., East Dereham, Norfolk, 1785-1839. Large quarts. The MS. in question is not in his handwriting, and concerns some statements in regard to Swedenborg's skull."
Not mentioned in Hultkrantz.

1582 ---- 1583

1582

"RULES OF LIFE" FROM SANDEL'S "EULOGIUM"

1772 or earlier See above - 1512.13 cmp. 1557

No such MS. by Swedenborg has ever been found, nor is there any reference to it except in Sandel's "Eulogium." (1512.13) Sandal says: "Add to this a genuinely good disposition, proved by the Rules of Life which I found among Mr. Swedenborg's manuscripts in more than one place, and which he wrote down for his own use: [The Rules are then given]."

Text: (Transcribed from Swedish)

Den första; at flitigt läsa och öfverväga Guds Ord;
den andra; at vara nögh med Guds Forsyn och skickelse;
den tredje; at i akt taga anständighet och Samvets renhet;
den fjerde; at lyda hvad befalt ar, bevaka troget sitt ämbete och sina
sysslor, samt äften dessutom göra nytta i det allmänna.

Translation in Doc. 1; p.18 (Doc.4), and by C.L.O. (imperfect), as follows:

Diligently to read and meditate on the Word of God.
To be content with the Providence and disposition of God.
To observe propriety of behavior and the cleanness of conscience and to obey what has been commanded.
To attend faithfully to one's employment and one's duties, and besides this, to be of public service.

1582.11 = 1492.15

1583

TESTIMONY COLLECTED BY ROBERT HINDMARSH concerning SWEDENBORG

1772

In A Vindication of the Character and Writings of the Hon. Emanuel Swedenborg, published in Manchester by Robert Hindmarsh in 1812. In ANC Library = S2 H58v.2.

See Doc. 2¹: pp.547-48 (=Doc.265A)

1584----1587

1584

TESTIMONY CONCERNING SWEDENBORG COLLECTED BY ROBERT HINDMARSH

1772

In Rise and Progress of the New Jerusalem Church, published in London, 1861. (In AliC Lib. = S9 H58ri.)

See Doc. 2¹: pp.548-54 (=Doc.265B)

1585 = 1659.11

1586

TESTIMONY CONCERNING SWEDENBCRG COLLECTED BY J.J.GARTH WILKINSON

1772

In Sammlung von Urkunden, etc., (I.F.I.Tafel), Tbingen 1845, vol.IV: pp.306-8 (= German ed. of "Swedenborg Documents").

Doc. 2¹: pp.554-56 (= Doc.266.

1587 - 842.16

C.F.NORDENSKIÖLD'S TESTIMONY CONCERNING SWEDENBORG

1772

2 pp 8:o

In Considérations Générales sur le Christianisme Actuel, et la Lumière, que Mr. Emanuël Svédenborg Répand sur les Religions. [Added, in ink:] "Par Mr. C.F. de Nordenskjöld, Secrétaire du Roi et Chargé d'affaires de S.M.Suèdoise près les Etats et villes libres du Cercle de la Basse-Saxe." Dediées aux Sociétés des Bibles. 1819. [Added, in ink:] "/28" pp.174-75, 181-82.

Copy in ANC Library = one of two existing copies of this book, in Library Safe - S2 N754.

Transcript:

p.172; Le jésuite dans son délire ordinaire prétend, que Svédenborg détruit la monarchie et l'Autel. Mais . . . il n'auroit pas dit a l'article: "Du Gouvernement de l'Eglise et de celui des Sociétés Civiles" dans son livre intitulé: La Doctrine de la nouvelle Jérusalem. . . .

p.174: Ce jésuite se moque de l'idée d'un homme intérieur, doué de cinq sens et d'une forme humaine, quoique les premiers chrétiens l'adoptassent comme nous avons déjà observé. L'idée d'une âme après la mort sans aucune forme, sans des cinq sens est si monstrueuse, si contraire au bon sens, qu'elle ne pourroit être conciliée avec l'esprit du vrai christianisme. Il prétend tenir d'un médecin, qui l'avoit appris de divers médecins de Londres, que Svédenborg y fut frappé d'une de ces fièvres, qui laissent après elles de longues traces du dérangement des organes. Cependant il dit, que Svédenborg écrivit dans un langage simple et intelligible, et qu'il étoit le plus rusé et le plus hypocrite des sophistes. Svédenborg avoit une maison à Stockholm avec un assez joli jardin y joint. Son jardinier et la femme du jardinier étoient ses seuls domestiques. Cette femme nous disoit, qu'il étoit souvent au lit quelques jours sans manger, qu'il lui ordonna de mettre devant son lit une bouilloire remplie d'eau, et pendant ce temps là de ne pas l'éveiller. Les maîtres des navires avec lesquels il passe, salt de Stockholm ou d'Elseneur à Londres, dirent la meme chose, mais ils prirent cette tranquillité et ce dégoût pour tout manger pour le mal de mer. La femme du jardinier assura,

que Svédenborg, en quittant cette léthargie, il se leva et sortit, sans qu'on remarquât chez lui le moindre signe d'un homme foible, ou comme fut-il dans l'état de convalescence. Il est à supposer que la même chose lui arrivât à Londres, et que son hôte n'en étant pas prévenu, envoya chercher le

médecin.

maladie

peuvent

Svédenborg

Le médecin arrive et n'ayant jamais entendu parler d'une pareille, et sachant que ce vent seulement des fous qui se passer quelques jours sans manger, il ébruita que étoit fou, et sa déposition fut répétée par cents autres.

See Doc. 1: p.65 note * (=Doc.60).

Translation by B.G.Briscoe:

[Added, in ink:] "By Mr. C.F. de Nordenskjöld, Secretary to the King and his Swedish Majesty's Charge d'Affaires near by the Estates and free towns of the Cercle de la Basse-Saxe." Dedicated to the Bible Societies, 1819.

- p.172 The jesuit, in his usual frenzy, pretends that Swedenborg has destroyed monarchy and the Altar. But . . . this could not be said concerning the article: "On Church Government and on the Government of Civil Societies" in his work entitled: The Doctrine of the New Jerusalem.
- p.174 This Jesuit scoffs at the idea of an internal man, gifted with five senses and in the human form, although this was accepted by the first Christians, as we have already noted. The idea of a soul after death without any form, without five senses, is so monstrous, so contrary to good sense, that it could not be reconciled with the spirit of true Christianity. He claims to have got it from a doctor - who had learned of it from different doctors in London - that Swedenborg was afflicted by one of those fevers, the after effects of which are prolonged signs of derangement of the organs. Nevertheless, he says that Swedenborg wrote in a simple and intelligible language, and that he was the greatest fraud and the greatest hypocrite among the sophists. Swedenborg had a house with a pretty fine garden attached to it in Stockholm. His gardener and his gardener's wife were the only servants. This woman told us that he often stayed in bed, without eating, for several days; that he would order her to place a kettle filled with water beside his bed, and that she should not waken him during this time. The Masters of the vessels in which he traveled, either from Stockholm or Helsingör to London, said the same thing, but they mistook this tranquillity and distaste for anything to eat for sea sickness. The gardener's wife assured us that Swedenborg, on recovering from this lethargy, would get up and go out, without having the least sign of being a feeble man or one in a state of convalescence. It may be supposed that the same thing happened to him in London, and that his landlord, not having been informed beforehand, sent for a doctor. Having arrived, and never having heard speak of such a sickness, and knowing that only madmen could go without eating for several days, the doctor spread the word that Swedenborg was mad, and his deposition was repeated by hundreds of others.

1589 - 1592

1589 = 1675.14

1590

TESTIMONY CONCERNING SWEDENBORG BY CAPT. C. W. THENSLEDF

1772

In Manchester Report of April 3d, 1809, No.VII.

See New Church Magazine, 1908: p.547.

Text of extract from a letter "written a few months ago by an English Gentleman, resident at Baltimore, in North America, to a member of the Society."

. . . . "I was in company, about three months ago, with Captain Carl Wilhelm Thensledf, from Stockholm, who has read the works of E.S. about seven years; he said that his father was intimate with E.S., and often with him at court, and that he is a Clergyman now living in Stockholm. I made him a compliment of sundry pamphlets, which he much esteemed. A Gentleman lately informed by friend Peter Collin, Esq., that all the English resident in Gottenberg, together with the English Clergyman who resides in that city, are receivers of the New Doctrines. A man, now in this town, who travels with books, informed me, that he knows several in Nova Scotia, and in Halifax, who have the worke of E.S.: his account corresponds with that of a Gentleman who resides in this city, (John Booth, a member of the New Church); he informs me that readers are numerous in Boston I was in company several times lately with Ferdinando Fairfax, Esq. who is a cordial recipient of the Heavenly Doctrines; his estate, it is presumed, is about 100,000 acres."

1591 = 1079.14

1591.11 = 1479.11

1592 = 1044.13

TESTIMONY OF REV. A. FERELIUS AS RECORDED IN C.J.KNÖS'S DIARIUM

[1772 March]

L. III; 1534

In Skara, in the possession of the Knös Family.The following text is taken from a copy in the "Hyde-Stroh"Collections at Upsala University. According to Tafel (Doc. 2¹:

p.562 note *)it was communicated to the Editor of these Documents

during his stay in Sweden in 1870, by some of Knös's descendants."

[Italics as in the copy]

*Ur "Diarium" af Carl Joh. Knös,**Augusti, 1784.*

d.12, reste jag tillika med min Bror Olof till Schöfde, hwarest vi lågo öfwer natten hos Pastor loci, H-r Prosten Ferelius, en ganska artig och nederlig man, som har rest mycket och varit Pastor vid Svenska kyrkan i London. Han hade varit känd af och med den berygtade och beundrade Assessoren Emanuel Swedenborg. Om denna vår Landsman berättade Han oss hvarjehanda anecdoter, i synnerhet om dess sista stunder, då Hr. Prosten var närvarande och meddelade honom Herrans Högv. Nattvard, som Assessorn med mycken devotion emottog.

Augusti månad.

Prosten Ferelii Berättelse om Assessor Swedenborgs yttersta. hämtad och upptecknad af H. Probstens egen muntliga berättelse för mig d 12 Aug. 1784.

Sedan Hr. Prosten fått höra att Assessorn var sjuk, gick Hr. Prosten dit, och anmälte sig med begäran att få tale med Hr. Assessorn. Då Hr. Prosten ankom hörde han liksom ett buller inne uti rummet; frågade derföre om Assessorn hade någon främmande, hvartill hans uppasserska svarade: Nej, så har det bullrat i flera dagar.

Prosten gick in. Assessorn emottog honom med ett gladt och muntert ansigte, sägande; Välkommen min Hr. Pastor! Nu har Gud befriat mig ifrån de onda andarne, med hvilka jag i flere dagar fått strida. Nu hafwa de gode andarne kommit åter. Prosten Ferelius sade: Hr. Assessor! jag har hört att I ären sjuk och som Pastor vid Svenska Församlingen härstädes har iag ansedt för min skyldighet att besöka Eder. Deruppå gjorde han Assessorn proposition att begå H.H. nattvard.

Assessorn tackade honom för detta tillbud, 3 eller 4 gånger a rad, och sade: jag erkänner att jag ej på flere år gjort det, men jag har ej behöft

det, ty jag har varit ledamot af den Himmelska Församlingen. Nu vill jag dock göra det för att visa huru nära förening är emellan den synliga och osynliga församlingen.

[sic]Probsten frågar honom då; Hr. Assessor! är det för namnkunnighet skull eller för andra afsigter I skrifwit Edra skrifter. Är det så så återkalla dem, I ären [ital.sic] namkunnig nog, och om I talat lögn, och blifwer uti lögnen, så stan I ej att frälsas. Assessorn swarade: H-r Pastor! så sant I sen mig här, och så sant jag lefwer har jag intet skrifwit något eget af mig sjelf, utan sanning af Gud, och om I gifven akt på Sanningen, så skola wi en gång i ewigheten få wigtiga saker att tala om. Probsten swarade: Ärkänner H-r Assessorn sig för en syndare, så uplyft sina händer och läs syndabekännelsen; ja wisserligen sade Assessorn är jag en

syndare, hvarföre skulle lag eljest dragas med denna syndakroppen; och derpå läste han Synda bekännelsen, och emottog H.H.Nattvard. se vidare p.60.

September månad.

p.14 Vissa utgifware började detta år i Stockholm en Veckoskrift, som kallades: Aftonbladet, och som utkom ½ ark om dagen med fin stil, innehöll präktiga stycken i Poesien och vackra öfversättningar ur Theologiska skrifter, Recensioner, berättelser, och hvarjehanda artigheter, dock alla möjliga critiker uteslutna. Denna veckoskrift, som war författad, samlad och utgifwen af ömsinta och tänkande scribenter, afstod dock, emedan det yrkade på en nödwändig tanke- och skriffrihet och meddelte wissa stycken af Guda-Läran, som vår tids Herrar Theologer hälst önskade måtte supprimeras och fördömas, men ej tillåts att de af opartiske fingo läsas, dömas och pröfwes. Särdeles har en forfrågan af en anonym i Stockholms Posten om dessa afhandlingar voro af något Consistorium censurerade, väckt Kg1. HofConsistorii aktgifwande, hwarpå fölgde en hel ändring i planen vid denna Journals utgifwande. Kgl. Secr. Halldin, som förut warit utgifware, undandrog sig nu därifrån, och sedermera har Cancellisten i Rikets Civil Expedition, Gr Wilhelm Strandberg under Stats Secret. Schroderheims inseende haft härmed att beställa, då denna skrift undergått veckoskrifters vanliga öde, att försämras och aftaga.

p.60 (Continuation till p.10). Den sista förrättning, som Probsten gjorde i

England var. att begrafwa Assessor Swedenborg. I likstod fick Han det

Exemplaret af Hebreiska Bibeln i 2 vol. i 4-to, som Assessorn nyttjade

till rese-Bibliothek, och hvilken Han ganska flitigt brukat och understruket öfweralt.

Assessorn war en ganska munter och artig karl. Långt ifrån att wilja winga på [sic] sina sina uptäkter, talade Han aldrig derom oftare än Han blef frågad, då Han swarade precist. Contradicerades Han, så teg Han.

Ferelius frågade om den bekanta berättelsen angående det oförmodade swaret, som han gaf Drottning Lovisa Ulrica, hwarpå Han swarade: Hon frågade mig om en omständighet, som ingen på jorden mer än Hon och Hennes bror, som redan war död, wiste, och då jag swarade Henne däruppå, blef Hon så bestört, att Hon nästan hade swimat. Så

war det i sanning." - Då Ferelius en gång besokte Swedenborg, sade han: Nu

war Apostelen Petrus här hos mig: här stod han. - Ferelius såg Swedenborgs Manuscripter, då

[nitial?] woro alla skrefne utan att vara conciperade med nitid stil.

Aldrig såg man ett enda ord på något ställe utstraket, utan allt

hwad som en gång skrefs det blef ståndande liksom det varit
dicteradt.

Translation in Doc. 2¹: pp.562-64 (=Doc 267B);
Variant account in Intellectual Repository, 1870: p.338.

(See above - 1559; and below - 1663.11)

1593 ----1596

1593

TESTIMONY CONCERNING SWEDENBORG BY DR. WILLIAM SPENCE

1772

In Essays in Divinity and Physic, [etc.] by William Spence, M.D., 1792,
nos.47 and 48.

Copy in ANC Library = S2 vol.57 no.e.

Reprinted in Doc. 2¹: pp.534-35 (= Doc.262).

1594

TESTIMONY CONCERNING SWEDENBORG COLLECTED BY PETER PROVO

1772

See above - 1559

In the Intellectual Repository, vol.XIII (series 3 = v.IV), 1836-18371
pp.27-30 - including the Rev. Samuel Noble's letter to the Editors
dated Dec. 15, 1835.

Reprinted in Doc. 2¹: pp.5364-41 (= Doc.263A,B,C,D,E).

1595

CHRISTOPHER SPRINGER TO ABBÉ PERNETY - TESTIMONY CONCERNING SWEDENBORG

1772

See below - 1664.14

In the Preface to Pernety's French translation of Heaven and Hell, Berlin
1782: pp.91-98. This letter was originally written in German, dated Jan.
18, 1782.

Copy of this edition of Heaven and Hell in ANC Lib. = Sw145 F1782.

Translation in Doc. 2¹: pp.523-33 (= Doc.261); see footnote, p.528.
(See above - 1493.12)

$$1596 = 1542.12$$

1597----1599

1597

PROF. SCHERER'S ANECDOTE CONCERNING SWEDENBORG

1772

In a letter from the Rev. Mr. Moser of Ochsenburg in Württemberg to Dr. Im. Tafel, published in Tafel's Sammlung von Urkunden, vol.IV (TUb. 1845): pp.318-21.

Copy in ANC Lib. = SOS T12.

Translation in Doc. 2²: pp.715-17.

1598

PROF. ATTERBOM'S ANECDOTE CONCERNING SWEDENBORG

1772

In Svenska Siare och Skalder, by Peter Daniel Amadeus Atterbom,

2nd ed., Örebro 1862, vol.I: pp.52-54.

In ANC Lib. = 920 A.

Translation in Doc. 2²: pp.717-22 (= Doc.290); German Tr. in Sammlung von Urkunden, vol.IV [see above]: pp.337-41.

1599

ANECDOTE CONCERNING SWEDENBORG

1772

In Abrégé des ouvrages d'Em. Swedenborg (prepared by D'aillant de la Touche), Stockholm & Strassbourg 1788: p.XIX of the Preface.

Copy in ANC Library = S11 T64. Hyde n.3250.

Translation in Doc. 2²: pp.722-23 (= Doc.291 n.1).

1600- - - 1600.12

1600

ANECDOTE RESPECTING SWEDENBORG - COMMUNICATED BY G. SWEDERUS

1772

In Doc. 2²: p.723 (= Doc.291 n.2) - "communicated to the Editor of these documents at the Royal Library in Stockholm by G. Swederus, a literary gentleman of high standing ."

Swedish transcript in ANC = Tafel MSS: 359.

1600.11 (Doc.291 n.3) = 973

1600.12

HERDER'S ANECDOTE CONCERNING SWEDENBORG

[1772]

In Aus und über Swedenborg. Mit Vorwort von Christian Düberg,

Wismar 1849: p.138. In ANC Library = S8S D85.

Transcript:

p.137: Klopstock's grundloser und ungerechter Vorwurf wird aber unter Anderem auch widerlegt durch HERDER'S ZEUGNISS; denn Herder, obgleich auch er zu Swedenborg's Gegnern gehörte, sprach ihn gleichwol von dem Vorwurfe des Stolzes ausdrcklich fret, und sagte in seiner Adrastea;

p.138: "Er sah sich als eine Verbindung zwischen der Geister- und Körperwelt, diesen Umgang sogar als ein Amt an, das ihm der Herr aufgetragen, und zeigte dabei weder einen anmassenden Stolz, noch eine Schwäche des Verstandes. Kein Prahlen machte er davon, wusste aber, wenn er darüber gefragt ward, auch den Spötter in Achtung zu erhalten. Fröhlichen, stiller Gemüths erschien er Jedem, der ihn näher kannte, wirklich als Einer, 'der mit Engeln umgeht,' d. h. als Muster ungeheuchelter Frömmigkeit, Güte und Wahrheit. Der Styl seiner Schriften ist schmucklos; oft sehr naiv erzählt er die Unterhaltung mit diesem oder jenem Geist, und deren Wirkung auf ihn; von einem Truge, den er andern wissentlich machen wollte, iet, wenn man ihn hört, nie die Frage."

1601 ---- 1603

1601

ANECDOTE COMMUNICATED TO BARON BERNHARD VON BESKOW BY AND. FRYXELL

1772

In Minne öfver Assessoren i Bergs-Kollegium Emanuel Swedenborg, by Baron Bernhard von Beskow, Stockholm 1860; p.108.

Copy in ANC Library = S2 vol.13: no.b.

Published also in Svenska Akademiens Handlingar, 1859: p.215. (ANC Lib. = S8 Sw3, vol.31)

Translation in Doc. 2²: pp.724-25 (= Doc.291 no.5).

1602

ANECDOTE BY "UNCLE ADAM" [K.A.WETTERBERG] CONCERNING SWEDENBORG

1772

In Altartaflan af Onkel Adam (Karl Anton Wetterberg), Norrköping 1848, Part II: pp.457-67.

Copy in ANC Library = 839.7 W53,

Translation in Doc. 2²: pp.726-35 (= Doc.292).

1603 = 1672.12

1604 - - - - -1605

1604

J.C.LAVATER'S TESTIMONY CONCERNING SWEDENBORG

1772

Mentioned in J.F.Im. Tafel's Zur Geschichte der Neuen Kirche
Tubingen, 1841: p.105. In ANC Lib. = S9 T12z.

See Doc. 2²: p.1141.

1605

OXENSTJERNA AND TILAS IN RELATION TO SWEDENBORG

1772

Mentioned in Svedenborgianismens Historia i Sverige (R.Sundelin)
Upsala: p.52, giving reference to Biogr. Lex. XVII: p.141 and X: p.274.
(J.G.Oxenstjerna and Daniel Tilas)

(ANC Lib. = S9 Su7 and 920 B52 respectively.)

DR. WILKINSON'S TESTIMONY CONCERNING SWEDENBORG

[1772]

See above - 1590

In Manchester Report, No.XI, Feb. 2, 1813: p.1.
 (ARC Lib. = S6 FH3)

Reprinted in New Church Magazine, 1908: p.547.

Text:

It may perhaps be interesting to some of the readers to be informed, that in June last there was living in London, an old gentleman, who was intimately acquainted with BARON SWEDENBORG, concerning whom a correspondent thus writes: - "There is a gentleman, who visits the family where I now reside, a DR. WILKINSON, a man of great genius and a profound scholar. He is now, I am told, in the 95th year of his age, with both mental and corporeal faculties in astonishing vigour. Conversing a few evenings since, with this wonderful man, he told me that he was perfectly well acquainted with BARON SWEDENBORG, when he resided in London, and frequently used to walk in the Park with him and one or two more. But the Baron never spoke, but always seemed in deep meditation. He describes the Baron as plain, simple, charitable, humble and unassuming. He would take a quire of paper and sit down to write, without any apparent study or preparation, a dissertation in the most elegant Latin, without ever stopping to think how he should express himself, and would fill his paper as if something was dictating to him, regardless who was present, or what was doing about him.

N.B. DR. WILKINSON was the man who gave the first idea of coppering ships' bottoms, which has been so beneficial to the navy.

1607

TESTIMONY CONCERNING SWEDENBORG - 1783-1790

1772

In London, in the Archives of the Swedenborg Society (Inc.)
New Documents p.6.

1608 ---- 1608.11

1608 = 1609.12

1608.11

MS. TRANSLATION OF "DE AMORE CONJUGIALE"

[1772 or 1773]

458 pp. 4:o

Hyde n.2443

In Bryn Athyn, Pa., in the Library of the Academy of the New Church.
(Sw184 S1807, Room 15.)

On the inside cover, in the hand of the Rev. C.Th.Odhner:

"This MS. Translation has been advertised (in the Catalogue of Dr. Kahl's Library, and also by Guiding, Antiquarian of Lund) as coming from the hand of G. A. Beyer of Lund. It may be a copy of his translation, but certainly is not in his own handwriting, since he died in the year 1779." (This refers to an annotation on the title-page, bottom: "den 13: august: 1807," - but is this annotation by the same hand as the rest? The handwriting of the whole MS. looks to me like Rosen's, especially the marginal corrections which are in his style. Since Rosen died in 1773, the translation in that case would be almost contemporaneous with Swedenborg. C.Lj.O.)

The complete title in Swedish is:

I. I. W. N. Vishetens Läckerheter Beträffande Ägtenskapeliga Kärleken. Den 13 August, 1807.

H.2443 states: "This MS., ... is dated at the close, November 6, 1807. It is an incomplete copy of the preceding [MS. in library of Swedenborg Society], and is in the library of the Academy of the New Church."

A.J. VON HÖPKEN TO A. SAHLSTEDT

1773 Jan. 18, Norrköping

1 page 4:o
L. III: 1550

In Stockholm, in the library of the Royal Academy of Sciences,
(Frescati): Bergius Bref Samling, Tom.XVII: p.136-9(ex orig.)

Printed in Riksrådet Grefve Anders Johan von Höpkens Strifter, . .

af Carl Silfverstolpe, Förra Bandet, Stockholm 1890: pp.426-27.

Transcript:

Ex orig.

[Till K. Secreteraren A. Sahlstedt.]

Högädle Herr Kongl. Secreterare.

...Ibland Assessor Swedenborgs efterlemnade böcker skall finnas Plotini opera Philosophica. Jag wille gierna ware deraf ägare, men weth icke till hwem at adressera mig. Min Commissionaire uti Stockholm är olärd, och förstår icke at en rar Bök bör wähl betahlas, som jag ock I anseende dertill ingen tiny will spara, allenast iag hade någon som wille förskaffa mig densamma.

Hogadle Herr Kongl. Secreterarens
hörsamma tienare
Höpken.

Nörkiöping d.18 Jan. 1773.

Translation by C.Th.Odhner in NCL 1898: p.108; and by C.L.O., as follows:

Most Noble Royal Secretary,

. . . . Among Assessor Swedenborg's books there is Plotinius' Opera Philosophica. I greatly wish to be the possessor thereof, but I know not to whom I ought to turn. My Commissioners in Stockholm is unlettered, and therefore does not understand that a rare book ought to be well paid for, but I will spare nothing in this matter, if I only had some one who would procure me the same. . . .

I am.

Most noble Royal Secretary,
Your obedient servant,
Höpken.

NOTICE CONCERNING SWEDENBORG'S DEATH

1773 Feb.10

Phot. in Ph.File 558 = 41/2 pp. (3 sheets)

In Nya Allmänna Tidningar, Forsta delen, Nr 33: pp.258-62 - "onsdagen den 10 febr. 1773."

Transcript:

p.258

Utdrag,

Af en Saga, om det Ondas ursprung i werlden, författad af framledne Assessor Eman. Swedenborg, som hade fått Uppenbarelse, at han skulle dö i Swerige, men dog likwäl i London.

"Et per Änglar, som kommit i barndomen til den himmelska werld och där wuxit upp, under Herrans bestyrande, trade trolofwat sig och trädt i Ägtenskap med hwarannan.

Innan jag får vidare, täktes Läsaren låte underratta sig, at Swedenborg tiltrodt sig kunna af egen åsyna erfarenhet betyga forwisso,

at de som dö barn, wære til i Himmelen, och wår de hinna til den ålder,

som Ynglingar af 18, och Flickor af 15 år [p.259] hafwa här i werlden,

så förblifwa de i den åldren, och då utser Herren Ägtenskap för dem, hwarföre de ock icke weta hwad störlefnad wil säga, äfwen som de i denna nedra werlden, hwilke i sin ungdoms blomma kunna utan äfventor

af sin wälfärd bygga lagligt Ägtenskap. Åldersteget folk åter, som dö, warda i Himmelen satte tillbaka i deras ungdoms grönskande ålder:

Gubbar

se ut som unge Swenner, och utlefwade Gummor såsom unga Tärnor. De lefwa i hjonelag tilsamman, och Swedenborg försäkrar, at där äro oräkneliga sådana Familier. De store Genier, som trodde på

Swedenborgs

ord, medan han lefde, hafwa wäl, skulle man tro, fått rapport ifrån honom ur Andarnes werld, huru långt det är kommit med hans Ägtenskap där. Men til Sagan.

"Desse Änglar kommo en gång ned at tale med Swedenborg. De frågade, han swarade. Af tilfälle frågades, huru det Onda kommit til? Han sade:

Den hemligheten kan icke uptäckas, om man icke wet at ingen är god, utan Gud allena (detta behöfde Swedenborg at säga for Anglarne!), och at alt godt är endast af honom (också detta!): således är den i det goda, som ser på Gud, men den som wänder sig bort ifrån Gud, är icke

det goda, ty det goda som han gör, sker antingen för dess egen skuld, eller för werldens. Häraf är tydelig at sielfwe menniskjan är det ondas

ursprung, icke så, at detta ursprung warit henne glfwit ifrån Skapelsen, utan hon sielf har gifwit sig det förmedelst bortvändelsen Ifrån Gud til sig sielf. Ursprunget til det onda war icke hos Adam och han hustru, förrän ormen sade, at de skola wara såsom Gud, på hwad dag de äta af Kundskapens trä på godt ondt: d.ä. på hwad gad de tro at man

wet godt och ondt och ar klo-k utaf sig sielf, icke af Gud."

p.260 "Änglarne: huru har menniskjan kunnat wända sig från Gud
til

sig sielf? Hon kan ju icke tänka eller göra något utan af Gud?
Hwi har Gud tilstادت det?"

"Swedenborg: Herren ser hwar menniskja i ännu, och en sådan syn går in uti hennes bakdel af hufwudet. Under ännu är store hjernen, och under bakdelen af hutwudet är lille hjernen. Den senare är tillägnad kärleken och dess godheter: Den förre är till ägnad wisheten och dess sanheter*). Fördenskull eho som med anletet ser åt Herran, han får utaf honom wishet och, genom henne, kärlek. Men den som ser ryggwerts ifrån Herran, han får kärlek och icke wishet, och kärlek utan wishet är en kärlek som kommer at menniskjan sielf, ej af Herran. Nu som en sådan kärlek förknippar sig med falskheter, så erkänner menniskan icke Gud, utan anser sig sielf för Gud, och bekräftar det i iysthet genom den förmågan at förstå och wara wis, hwilken ifrån Skapelsen är henne gifwen liksom af henne sielf: följakteligen är en sådan kärlek det ondas ursprung."

p.261 "At sa är beskaffadt, säger Swedenborg vidare, kan bewisas ögonskenligen: Jag wil mana hit fram någon ond ande, som wändt sig dort ifrån Herran: jag wil tala til honom på tyggen, eller åt nacken på honom, och J skolen förnimma, at det jag säger, skal blifwa förwändt af honom til twärtom. Jag kallade fram en sådan en, han kom, jag sade til honom på ryggen: wet du något om helfweret, om fördömmelsen, och om plågoqwalet där (de cruciatu ibi: hwilken Latin!). Strax wändes han om åt mig, och jag frågade: hwad hörde du sägas? Han sade, det han hörde så: Wet du något om Himmel, om Frälsning och om Sällheten där?" (underligt! at Anden likwäl hörde några ord rätt: han hade ju bordt fatta alla orden contrairt. Wet, du, något, om, och, äro dock på båda stallen lika). "När jag där-efter frågade honom det sista, sade han, at han hörde det första."

Åter sporde jag honom, wänd med ryggen åt mig: Wet du intet, at de som äro i helfwetet, äro galne af falskheter? Jag frågade hwad han hörde? Han sade: Wet du intet, at de som äro i Himmelen, äro wise af sannheter? När jag sade honom detta sista på ryggen, swarade han, at han hörde det första, nemligen: Wet du intet at de som äro i helfwete, äro galne af falskheter.

Swedenborg förehade ännu flere lustiga rön och spelte et godt stycke Comedie med den onde Anden, om han ändock måtte därmed kunna öfwertyga de 2 nedkomma Änglar om sin nya uptäckt. Han berättade

p.260 *) På et annat ställe lyder denna harligheten så:

Mennis kjans förstånd bor i hjernen; wiljen, i tille hjernen.

Detta kommer icke rätt wäl öfwerens med det som står uti Swedenborgs Apocal. Revelata N:o 380, hwarest det goda fick inwisning i ännu. och det sanna i ögonen.

ock för dem, at "han några gånger förmärkt, det godheter och sannheter fallit ifrån Himmelen ned i helfwetet, och at de hafwa där blifwit efterhand förwände, det goda til ondt, och det sanna til falskt; och det utaf enahanda orsak, nämligen emedan alle i helfwetet wända sig ifrån Herran. När Änglarne detta athört, tackade de Swedenborg, togo afsted med honom, och gingo sin väg."

Detta och mycket mer dylikt lärer mig at förundra,
hwart smaken

p.262 hos dem tagit vägen, om någre i vårt uplysta tidehwarf finnas, som dristat gilla en utaf öfwerdrifwen Fantasie kråmplig Mans Relationer om sina Guda-uppenbarelser, Ängla-syner, och semtal med Andarne. Men konsten hos mannen war, at behändigt swepa och fläta sådant kram ihop med bitande satirer emot Theologerne, dem han förstod at grymmeligen ridiculera, och det roade honom, efter han gör det ofta, at tilskapa dem under många tokiga bilder. Han complimenterar dem antingen såsom ridande baklänges med tyglarne i munnen; eller ridande med flor för ögonen; eller Frälände på händerne, såsom uptogsmakare fötterne uppåt; eller såsom bockar, de där, ymsom, stjuta hornen fram ut, och Fröka dem baklänges, eller såsom Gräshoppor, Nattuglor, Flädermöss, Mullwador, Stenufwar, Kalfwar, döda Hästar; eller såsom Drakar med lång och taggig stjert som en törnekapp, o s. w.

Men hafwa våra Berrar af Clereciet kunnat utharda sit Tålamod emot sådana Douceurer af en ansenlig ärdoms-Hjelte? Det tror jag knapt, och gissar altså, at de antingen icke last Swedenborgs skrifter, eller intet hållit mödan wärdt at draga i fält emot en 80 åre gubbe, som i al sin tid idkat sålsamma betracktelser, och förtjent, hälst på slutet af dess lefnad, det Privilegium, at utan genswar så strifwa hwad som kom för handen, och at nytjas såsom Sagesman wid spinrücken och eldbrasan.

Dat. Swedjere d. 2 Decembr. 1772.

1608.14 -----1608.16

1608.14

ATTORNEY GENERAL VS. SVEN SCHMIDT

1773 March 19 52 pp. folio

In Jönköping, Götha Hov-Rätt Archives: Handlingar.

Text of Wage 1 in Gothenburg Documents: p.704.

See below - 1609.11

1608.15

MEMORIAL BY JOB. VON STROKIRCH

1773 March 22

In Jönköping, Götha Hov-Rätt Archiv.: Handlingar.

Text in Jonkoping Documents: pp.739-41.

1608.16

MEMORIAL BY SVEN SCHMIDT TO GÖTHA HOF RÄTT

1773 March 22

In Jönköping, Götha Hov-Rätt Archiv. Handlingar.

Text in Jönköping Documents: pp.742-43.

1609----1609.02

1609

SWEDISH TRANSLATION OF "BRIEF EXPOSITION"

1773 March 24, Göteborg See above - 1007
pp.1-109 + 21 pp. folio

In Linköping, Diocesan Library: Summarisk Utlägning af Läran för Nya Församlingen som med det Nya Hierusalem uti Uppenbarelse Bocken förstås af Emanuel Swedenborg, etc. Translated by J.H.Lidén. [Note by AA: See Lidén's Letters to his father, Br. 28.]
On the bottom of page 1: "Giötheborg d: 24 Martz.
A:o 1773:/."

See Hyde n.2507.

1609.01

MINUTES OF THE SKARA CONSISTORY

1773 April 21 3 PP.

In Skara, Domkapitalet Archives: Consistorii Protocol §.19.
Copy in Jönköping, Götha Hof Rätt: Handlingar.

Text in Jönköping Documents: pp. 592, 746-48.

1609.02

SKARA CONSISTORY TO GÖTHA HOF RÄTT

1773 April 22

In Jönköping, in the archives of the Götha Hof Rätt: Handlingar.
Copy in Skara, Domkapitalet Archives: Bref Bok.

Text in Jönköping Documents: pp,744-45.

1609.03--- 1609.12

1609.03

MEMORIAL BY JOH. VON STROHKIRCH - ATTORNEY GENERAL

1773 May 10

In Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: pp.749-50.

1609.11

MINUTES OF THE GÖTHA HOF RÄTT

1773 May 21

See above - 608.14

In Jonköping, Götha Hof Rätt Archives: Civil Protocoller 1773 March, April och May.

Text in Jönköping Documents: pp.705-7.

1609.12

A.J.VON HÖPKEN TO C. TUXÉN

1773 May 21

L. III: 1608

See above - 1501

In A.J. von Höpkens Skrifter . . . af C. Silfverstolpe, Stockholm 1890, vol. I: pp.463-65.

Translation in Appendix to the New Jerusalem Magazine

1790: pp.270-71;

Doc. 2¹: pp.410-12 (= Doc. 252B).

1609.13---1611

1609.13

MINUTES OF THE SKARA CONSISTORY

1773 June 9 2 pp.

In Skara, Domkapitalet Archives: Consistorii Protocol. §: 4.
Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: pp.594-95.

1610

EXTRACT FROM MINUTES OF THE GOTHENBURG CONSISTORY

1773 June 16, Göteborg 6 pp. folio - see below, 1611

In Stockholm, in the State Archives: Acta Eccles. Religionsmål
Swedenborgianismen.

Text in Jönköping Documents: pp.762, 765;
CTO MSS. 76-9

"Utdrag at Götheborgs Consistorii Protocoll, hållit d.16 Junii 1773.
Angående Swedenborgianismen."

Mentioned in NCL 1895: p.183 no.47; Berg vol,4: p.142; Sundelin, p.109.

1611

MINUTES OF THE GOTHENBURG CONSISTORY

1773 June 16 12 pp. folio - see above.

In Göteborg, Domkapitlets Archives: Consistorii Pleni Protocoller För Åren
1773 & 1774: p.89 §:18, 20, pp.90-101.
Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Mentioned in NCL 1910: p.571, as follows:

1773. June 16. The Chancellor of Justice, Liljestråle, personally examines Beyer and Rosén in the Gothenburg Consistory. The chancellor speaks very flatteringly of the great learning and penetration of the two Doctors, and asks if they would not now sincerely repudiate all devotion towards Swedenborgianism, and again enter into communion with the Church. Beyer replies that they had neither been devoted to any heresies nor had they ever been out of the communion of the Church. As they were well

Acquainted with Swedenborg's Writings it was but natural that their judgment would differ from that of the other members of the Consistory, who were not acquainted with them, but this did not form any lawful reason for condemning them as heretics. In spite of their repeated requests for a "catalogus errorum," or for specification of any single erroneous doctrine, not a single point had to this day been brought against them, still less proved against them, nor would this ever be done. (Copy of original in A.A.; see also B t:142; SUNDELIN, 109.)

MINUTES OF THE GOTHENEURG CONSISTORY

1773 June 22, Göteborg

3 pp. folio

In Göteborg, in the Consistory Archives: Consistorii Gotheburg.

Protocoller För Åren 1773 & 1774: pp.100-1 §:1, 2.

[Notes by AA: June 23 - not concerning Swedenborg. Probably included in n.94 (= 1611) and about Kullin, Rosén and Beyer and Rosén.]

EXTRACT FROM THE LETTER-FILE OF THE GOTHENBURG CONSISTORY

1773 June 30 Phot. in Ph.File 559 = 4 pp. (2 sheets)

In Stockholm, in the State Archives: Göteborgs Consistorii und. Skrifvelser, 1774-1775.

Transcript:

[ph.p.1:]

N°- 12.

Utdrag af Götheborgs Consistorii Bref-Bok, År 1773.

Til

6. ÖRE: Justitiae Cancellaren och Riddaren af Kongl. Maj-ts Nordstjerne Orden, Högwälborne Herr Joach. Wilh. Liljestråle, d 30 Junii.

G.Ekman

Dä Tit. den 16 i denna månad behagade hedra detta Consistorium med besök, och bland annat efterfrågade hurawida med Swedenborgska Religions målet wore kommet, och det mere härtil hörande, tacktes Tit. äfwen til Consistorium inlämna 2-ne Latinska Bref, Swedenborgska satser innehållande, som kommit Tit. i händer och förmentes ware skrifne af någon bland härwarande Gymnasii ungdomen, som kallat sig Amlcus til en annan, wid namn Ingman.

B-ts MED 50.P:C:T:

Til följe härat har Biskopen samt Rector Gymnasii, Doctor Roempke, til en början utrönt, at dessa brefwens författare är en af de qwickaste bland samma ungdom benämnd Lundblad, som säger sig hafwa allenast för inbördes ofning anstält sådan brefwäxling med nämnde sin medlårdunge, af hwilkens swarsbref ock ses, hurusom efter sit mått budit til at den förre förlägga. Men ehuru Lundblad i Consistorio sedermera förhörd, ej tilstitt sig wara

[ph.p.2:] de omskrifne willosatser för alfwar tilgifwen, men ej eller med någon säkerhet kunnat ärfara, at de warit antingen af Doctor Beyer eller af Doctor Rosén, hos hwilken sednare han är i Huse, med upsåt honom tilbragte; så har icke dess mindre Consistorium, utaf den bestörtning det af samma Latinska Bref måst hos sig finna, så wal sob af den farhoga det följakteligen maste lefwa uti för Swedenborgska lärosatsers friare utbredande eller åtminstone oskyldigare anseende ibland sjelfwa Gymnasii ungdomen, under det, at Swedenborgska Religions målet i Höglöfl. Kongl. Götha HofRätt, nu i hela tu åren, hwilar oafdömdt, funnit sig högst föranlåtitt, at härmedelst odmjukeligen anhålla, det behagado Tit. af allmänneligen kändt och wördadt nit så för religionen, som för underwisingns werket, genom sin Högt gällande Ämbets åtgard förhjelpa derhän, at samma mål måtte, så snart möjligt är, afgordt warda, och som orden i Kongl. Bretwet, af d 14 Maii, 1771, lyda: Med sakens skyndsamma afslutande icke än

widare måtte tiden utgå; aldenstund Högbemälte HofRätt hittils
intet vidare, Consistorio

[ph.p.3:] weterligen, i saken tilgort, än at bemälte Doctorer en gång
fått del af Adrocat Fiscals Ämbetets Memorial öfwer hwilket de
sig förklarar. Wäl hade Consistorium önskat, at dessa Doctorer
hade sökt denna tids utdrägt på det sättet nyttja, at de
besinna sig ifrån sin willo wäg. Och önskeligt wore at de det
ännu göra wille, och om möjligt är, än kunde under det wilkor
blifwa delagtige af den två gånger före detta dem tilbudne
Kongl.

Nåd, och i så måtto komma til at forrätta sina Ämbeten i hela sin widd, neml-n både med Rectorat, föreläsningar och Prädikoförhör i Gymnasio enligt Kongl. Scholae Ordningen, och med Präst och Pastoral-Examina, när så omtränga kunde och andra Theologiska ärender i Consistorio, enligt Kongl. Förordningen om Rättegång i domCapitlen, i det stället, at en del af deras Ämbets förrättningar nu på begge ställen måste saknas, då de likwäl njuta sin hela lön.

[ph.p.4:] Imedlertid, så mycket det ömar och ängslar Consistorium med hela Stiftets Prästerskap, at den förväntade dessa Lectorernes förbättring icke inträffat, hwaraf, oagtadt Tit. i Consistorio mundteligen til dem gorda öma föreställning, de lämnat nog öfvertygande prof, så wördnadsfull är vår förtröstan at genom Tit. kraftiga befordran snart slippa denna wåndan.

Med skyldig wordnad förblifwer,

Lamberg

Ekebon, Roempke, Kullin, Gothenius,

In fidem extracti,
Arvid Brage

Cons-ii Gothob. Notar.

1614-----1614.11

1614

MINUTES OF THE GOTHENBURG CONSISTORY

1773 June 30, Goteborg 2 pp.

In Göteborg, in Domkapitlets Archives: Consistorii Pleni Protocoller För Åren 1773 & 1774: p.110 §:10.

Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

See Jönköping Documents: pp.766-67.

1614.11

DR. G.A.BEYER TO GÖTHA HOF RÄTT

1773 July 12

In Jönköping, Götha Hof Rätt Arehives: Handlingar.
Text in Jönköping Documents: pp.756-61.

MINUTES OF THE GÖTA COURT OF APPEALS

1773 July 15

2 pp. folio

In Jönköping, in the archives of the Göta Hofrätt: Civil: Protocoller För Junii, Julii: och Augusti. År 1773: pp.405-6.

Transcript:

P.389: Den 15 Julii 1773.
Torsdag.

Herrar HofRätts Råd Emanuel AdelCrantz P:T:Sanderschöld.
Herrar Assessorer, E:G:Höijer. Mag: Crusenstolpe.
A:P:Morath.

Herr Häradshöfdingen Kugelberg.

p.405
Beijer

Lectoren och Doctoren Beijers besvär öfwer Consistorii i Götheborg den 16, och 30. sidstl. Junii tagne beslut angående Klagandens uteslutande ifrån Rectoratet wid Gymnasium m:m: Exhiberades till Referenten i det förut inkomne Beijer rörande mål.

1615.11----- 1615.13

1615.11

A.J.VON HÖPKEN TO C. TUXÉN

1773 Aug. 1, Schenninge-Ulfåsa L.III: 1554

In A.J. von Höpkens Skrifter. . . af C.Silfverstolpe, Stockholm 1890,
vol.I: pp.465-66.

Translation in Appendix to the New Jerusalem Magazine, 1790: p.272 (see
above - 1501);

Doc. 2¹: p.412 (= Doc.252C).

See above - 1501, 1609.12.

1615.12

MINUTES OF THE SKARA CONSISTORY

1773 Aug. 18 1 page

In Skara, Domkapitalet Archives: Consistorii Protocol. §:9.
Copy in Jönköping, Götha Hof Rätt Archives: Handlingar.

Text in Jönköping Documents: pp.595-96.

1615.13

DEATH OF LEKTOR JOHAN ROSÉN

1773 Sept. 6

Mentioned in Samlingar till Göteborgs Historia af Wilhelm
Berg, Göteborg 1891, vol.IV: p.143.