



EMANUEL SWEDENBORG :

A
C O M P E N D I U M
OF THE
THEOLOGICAL AND SPIRITUAL WRITINGS
OF
EMANUEL SWEDENBORG:
BEING
A SYSTEMATIC AND ORDERLY EPITOME OF ALL HIS
RELIGIOUS WORKS;
SELECTED FROM MORE THAN THIRTY VOLUMES,
AND EMBRACING ALL HIS
FUNDAMENTAL PRINCIPLES, WITH COPIOUS ILLUSTRATIONS
AND TEACHINGS.
WITH AN APPROPRIATE INTRODUCTION.
PREFACED BY
A FULL LIFE OF THE AUTHOR;
WITH
A BRIEF VIEW OF ALL HIS WORKS ON SCIENCE, PHILOSOPHY, AND THEOLOGY.

"There are five classes of those who read my writings. The first reject them entirely, because they are in another persuasion, or because they are in no faith. The second receive them as scientifics, or as objects of mere curiosity. The third receive them intellectually, and are in some measure pleased with them, but whenever they require an application to regulate their lives, they remain where they were before. The fourth receive them in a persuasive manner, and are thereby led, in a certain degree, to amend their lives and perform uses. The fifth receive them with delight, and confirm them in their lives." — SWEDENBORG.

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The following is an explanation of the abbreviated titles of the works referred to in this COMPENDIUM.

A. C. . . .	ARCANA CÆLESTIA.	L.	DOCTRINE OF THE LORD.
A. E. . . .	APOCALYPSE EXPLAINED	D.	(Decalogue) DOCTRINE OF LIFE.
A. R. . . .	APOCALYPSE REVEALED.	C.	DOCTRINE OF CHARITY.
T. C. R. . .	TRUE CHRISTIAN RELIGION.	F.	DOCTRINE OF FAITH.
H. H. . . .	HEAVEN AND HELL.	H. D. . . .	HEAVENLY DOCTRINE.
D. L. W. . .	DIVINE LOVE AND WISDOM.	D. J. . . .	BRIEF EXPOSITION OF THE DOCTRINES OF THE NEW JERUSALEM.
D. P. . . .	DIVINE PROVIDENCE.	L. J. . . .	LAST JUDGMENT.—L. J. <i>contin.</i> , LAST JUDGMENT CONTINUED.
C. L. . . .	CONJUGIAL LOVE.	I. S. B. . .	NATURE OF INFLUX BETWEEN SOUL AND BODY.
E. U. . . .	EARTHS IN THE UNIVERSE.	W. H. . . .	CONCERNING THE WHITE HORSE, <i>Rev. xix.</i>
D. L. . . .	DIVINE LOVE.	S. D. . . .	SPIRITUAL DIARY.*
D. W. . . .	DIVINE WISDOM.		
S. S. . . .	DOCTRINE CONCERNING THE SACRED SCRIPTURES.		

* It should be remarked, in respect to the quotations from the "*Spiritual Diary*," that this work is not considered the same authority as the other writings of Swedenborg, being a posthumous publication, without the author's sanction. It is evidently a record of his private spiritual experience as it occurred from day to day, and appears to be the first brief notes and groundwork, from which he afterwards constructed his more matured and authorized works. If there are errors in it, they are generally supposed to be corrected in his authorized publications. See another note respecting the *Diary*, *Compendium*, numbers 1139, 1140. It should be well remembered that the whole of the *Diary* was written *before the Last Judgment*, which may serve to explain some otherwise obscure passages in it.

STEREOTYPED AT THE
BOSTON STEREOTYPE FOUNDRY.

PREFACE.

AN attempt is here made to present a fuller account than any yet, of the Life and Writings of the most extraordinary man who has ever lived. He was a man who has evidently done as much, to say the least, to benefit humanity, though not yet appreciated because of the high sphere in which he labored, as any of the world's most illustrious benefactors. We are aware, when we speak thus, that we shall not gain credence in many a mind. Let truth and time, then, speak for themselves. Swedenborg is evidently the most *unknown* man of the world. There is more to learn, and less learned, of his voluminous and interminable wisdom, than the superficial, yea, than the scientific and philosophic of this world, are by any measure aware of. And it is a pleasing contemplation at this day, to see a manifestly popular and growing desire to know more of the great Philosopher and Seer of the latter ages, than can be found in Cyclopædian, Biographical, and Theological Dictionaries, most of which bear false witness against him and his doctrines. He is still regarded by many, as an insane visionary, or somnambulist dreamer; a very *learned* and *good* man, but deranged on the subject of Theology. Others, and their number is now largely increasing, are beginning to regard him as a man of true spiritual enlightenment, of enlarged ideas of God, of Nature, and of the Spiritual Spheres, but still far from correct in many of his principles and teachings. Still another class, though as yet but small, have a right appreciation of his noble genius and mission.

It is perhaps useless, to say in this Preface to a Life and Writings which will speak for themselves, that he is unquestionably the most transcendent human luminary that has ever yet shone upon our dark world. Even in *Science* and *Philosophy*, he nobly strode a century before his time; and his works evince, not of course without minor errors, an intuitional and decided anticipation of many of the more recent discoveries. He was a man, "take him for all in all," who was the most marvellously gifted of any of the sons of earth, both on the sides of nature and of spirit. He combined them both in his God-given grasp, and there can be no question, were it not for his theological character, by which many are yet held from his scientific works, that he would at this day take a foremost rank in some of the most abstruse departments of natural physics and philosophy. His discoveries and teachings in Geology, Mineralogy, Botany, Natural History, Animal and Human Physiology, Chemistry, Crystallography, Mathematics, Mechanics, Astronomy, and Natural Philosophy, show how deeply the world is indebted

to the labors of this "Great Humble Man," in whose works on these interesting subjects can be found the seeds or principles of all that is known of the Essences, Forms, Powers and Uses of Universal Matter; and how far he was in advance of Bacon, Leibnitz, Newton, La Place, Kepler, Herschel, Cuvier, or any other man, as a theorist and author; and at the same time perfectly free from all jealousies and animosities growing out of any of them, as to who should be the greatest in the Kingdoms of Nature. It may be said of him, most truly, that "he set one foot of the compass of truth in God, and with the other, swept all creation, both animate and inanimate." And this is particularly true, when we consider him as the Seer, Theologian, and Philosopher of spirit.

In the present work, we have aimed at a fuller presentation of him as a man of *Science* and *Philosophy*, than can be found in any other Biography; and this not only for the purpose of showing the perfectly irrational character of those charges against him as a mere visionary, void of a solid understanding, and how the world is mistaken in one of her greatest sons; but also for the purpose of showing how well prepared he was, in all the natural knowledge which man could then acquire, for that sacred office to which he was at last called, as the illuminated Teacher of the New Church.

But from the character of this Work, being more of a compilation than an original composition, we here make one acknowledgment for all, of indebtedness to the various Biographers of Swedenborg, especially to Wilkinson and Rich; also to various minor publications, such as the "Intellectual Repository," "New Jerusalem Magazine," and other works. We would gladly have given the usual credit, passage by passage, for the many extracts we have made; but as the first part of the work was made up before it was contemplated to publish it as a Prefix to this "Compendium" of his writings, it would be very difficult now to refer to the many sources, for the particular page of each publication quoted from. And as the extracts from the Biographies above referred to, involve so much that is drawn from a common source and from each other, particularly from the "Documents concerning the Life and Character of Swedenborg," therefore, for all sufficient purposes, we have chosen to give this general credit. But where long extracts occur, which are characterized by the author's peculiar mode of thinking, we have, nevertheless, with the exception of the first part above referred to, given the particular credit as usual.

COMPILER.
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