Ignis elementarem, una cum nova Camini Inventione ; 3. Methodus nova inveniendi Longitudines Locorum terra ma­rique ope Lunæ ; 4. Modus construendi Receptacula Nava­lia, vulgo en Dockybynadder ; 5. Nova Constructio Aggeris Aquatici ; 6. Modus explorandi Virtutes Navigiorum ; and at Leipzig and Hamburg, 7. Miscellanea Observata circa Res Naturales, præsertim Mineralia, Ignem, et Montium Strata.

This journey was made, and these tracts published, in the compass of a year and a half ; and perhaps there has not been another man, Linnæus excepted, who has done so much in so short a time. After his return in 1722, Swe­denborg divided his time so equally between the duties of his office and his private studies, that in 1733 he finished his grand work, entitled “ Opera Philosophica et Minera­lia,” and had it printed under his own direction in 1734, partly at Dresden, and partly at Leipzig. During the same year he also went to inspect the mines of Austria and Hun­gary. This work is divided into three volumes folio. The title of the first is “ Principia Rerum Naturalium, sive no­vorum Tentaminum Phænomena Mundi dementaris philo­sophice explicandi of the second, “ Regnum Subterra­neum, sive Minerale de Ferro and the third, “ Regnum Subterraneum, sive Minerale de Cupro, et Orichalco.” The whole is written with great strength of judgment ; and the work is ornamented with plates to facilitate the comprehen­sion of the text.

In the year 1729 he was enrolled among the members of thc Society of Sciences at Upsala, and was, probably about the same time, made a fellow of the Royal Academy of Sciences at Stockholm ; nor were strangers less willing than his own countrymen to acknowledge the greatness of his merit. Wolfius, with many other learned foreigners, was eager to court his correspondence. The Academy of St Petersburg sent him, on the 17th of December 1734, a diploma of association as a correspondent member; and soon afterwards the editors of the *Aeta Bruditorum,* pub­lished at Leipzig, recognised in his works some acceptable contributions to useful knowledge.

By many persons the approbation of learned academies would have been highly valued, but by Baron Swedenborg it was considered as of very little importance. “ Whatever of worldly honour and advantage may appear to be in the things before mentioned, I hold them,” says he, “ but as mat­ters of low estimation, when compared to the honour of that holy 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 ; und this privilege has con­tinued with me to this day. From that time I began to print and publish various unknown *Arcana,* which 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.”@@1

We shall not affront the understandings of our readers by making, upon this account of the baron’s *call,* such re­flections as every person of a sound mind will make for himself ; but it is rather remarkable, that a man who had devoted the better part of his life to the study of such sci­ences as generally fortify the mind against the delusions of fanaticism, and who had even excelled in those sciences, should have fallen into such a reverie as this. After this extraordinary call, Swedenborg dedicated himself wholly to the great work which, he supposed, was assigned him, study­ing diligently the word of God, and from time to time pub­lishing to his fellow-creatures such important information as was made known to him concerning another world.

Among his various discoveries concerning thc spiritual world, one is, that it exists not in space. “ Of this,” says he, “ I was convinced, because I could there see Africans and Indians very near me, although they are so many miles distant here on earth ; nay, that I could be made present with the inhabitants of other planets in our system, and also with the inhabitants of planets that are in otherworlds, and revolve about other suns. By virtue of such presence, (*i*. *e.* without real space), not of place, I have conversed with apostles, departed popes, emperors, and kings ; with the late reformers of the church, Luther, Calvin, and Melanchthon, and with others from distant countries.”@@2 Notwithstanding the want of space in the spiritual world, he tells us, “ that after death a man is so little changed that he even does not know but he is living in the present world ; that he eats and drinks, and even enjoys conjugal delight, as in this world ; that the resemblance between the two worlds is so great, that in the spiritual world there are cities, with pa­laces and houses, and also writings and books, employments and merchandises ; that there are gold, silver, and precious stones there.” In a word,” he says, “ there is in the spiri­tual world all and every tiling that there is in the natural world, but that in heaven such things are in an infinitely more perfect state.”

Such was his zeal in the propagation of these whimsical and sometimes sensual doctrines, that he frequently left his native country to visit distant cities, particularly London and Amsterdam, where all his theological works were print­ed at great expense, and with little prospect or probabi­lity of a reimbursement. “ Wherever he resided when on his travels, he was,” says one of his admirers, “ a mere soli­tary, and almost inaccessible, though in his own country of a free and open behaviour. He affected no honour, but declined it ; pursued no worldly interest, but spent his time in travelling and printing, in order to communicate instruc­tion and benefit to mankind. He had nothing of the pre­cise in his manner, nothing of melancholy in his temper, and nothing in the least bordering on enthusiasm in his con­versation or writings." This is too much. We believe he was an inoffensive visionary ; of his conversation we cannot judge ; but the specimens that we have given of his writ­ings are frantic enthusiasm. He died at London, March 29th, in the year 1772 ; and after lying in state, his remains were deposited in a vault at the Swedish church, near Rad- cliff-Highway.

The theological works of Baron Swedenborg are nume­rous, and all or most of them have been translated from Latin into English. A society has been formed in Lon­don for the express purpose of printing and circulating them. Though his followers do not appear to have been numerous during his life, they increased since his death ; and a small sect still subsists in England, which derives its origin from him, and is called *the New Jerusalem church.* The discriminating tenets of this sect seem to be the fol­lowing : “ Holding the doctrine of one God, they maintain that this one God is no other than Jesus Christ, and that he always existed in a human form ; that for the sake of redeeming the world, he took upon himself a proper human or material body, but not a human soul ; that this redemp­tion consists in bringing the hells or evil spirits into sub­jection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church ; that without such redemption no man could be saved, nor could the angels retain their state of integrity ; that their redemp­tion was effected by means of trials, temptations, or con­flicts with evils spirits ; and that the last of them, by which Christ glorified his humanity, perfecting the union of his divine with his human nature, was the passion of the cross. Though they maintain that there is but one God and one

@@@' Short Account of the Honourable E. Swedenborg.

@@@s Swedenborg's Universal Theology, vol. i. p. 87.