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THE SWEDENBORG LIBRARY.

PART I.

THE  
MEMORABILIA  
OF  
SWEDENBORG:

OR  
MEMORABLE RELATIONS  
OF  
THINGS SEEN AND HEARD  
IN  
HEAVEN AND HELL.

WITH AN INTRODUCTION  
BY GEORGE BUSH.

NEW YORK:  
JOHN ALLEN, 139 NASSAU STREET.  
BOSTON: OTIS CLAPP, 12 SCHOOL STREET.

1846.

## SWEDENBORG'S

### SPIRITUAL DIARY.

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It was announced from the commencement of the present undertaking, that the SPIRITUAL DIARY of Swedenborg would be published in periodical form, as soon as the translation, now in progress in England, was completed and received in this country. My impression then was, that the entire work, consisting of five separate parts, which may be embraced in four vols., of about 500 pages each, was designed to be issued successively by the English translator; and this it was my purpose to republish from that copy. As, however, it seemed scarcely consistent with Christian equity, though sanctioned by every-day usage, that the labors of another, simply from the fact of his being a resident of a foreign country, should be appropriated without remuneration, I wrote to Mr. Smithson (the translator), proposing terms that should give him an interest in the contemplated reprint. To this he very generously responded, that as he had not undertaken the task of translation and publication with any view to gain, he had no objections to its immediate re-issue in this country. At the same time, as two or three hundred copies of the English edition had been already ordered on this side the water, and as it was chiefly on the strength of these orders that he had determined to go on with the enterprise, he intimated that if they should be countermanded, in consequence of a cheaper issue of the work with us, it might possibly lead to some personal embarrassment, which he would gladly avoid.

Under these circumstances he suggested the plan of co-operation which is detailed in the following extract from his letter:

"I never intended to translate and print more than one or two vols. at the most, because I knew that my other numerous duties connected with the ministry and other avocations of a literary character, would prevent my getting on with that speed which would satisfy the public, and especially our brethren in America. Now, in order that we may co-operate together in bringing out the 'Diary,' permit me to advise that you commence translating and printing at the third vol., or at No. 3428, where Dr. Tafel first began printing it in Latin. This part of the work to the end is, I think, the most interesting, and contains the greatest amount of new matter, since there are many particulars respecting the *Last Judgment* which are quite new, and very important to be known; whereas the first and second vols. contain little that is absolutely new: a person well read in the author will readily call to mind most of the ideas. Most of that which he states respecting the planets, and also respecting the correspondence of different parts of the body to the *Grand Man*, occurs in the first two vols., and nearly all, the substance of which you have already printed in your 2d No. from the 'Arc. Cel.,' and the 'Heaven and Hell,' likewise occurs. I think you will at once admit that it is by no means necessary that the 'Diary' be published consecutively, beginning at the commencement. The subjects for the most part having no relation to each other, you may as well commence your issue at 3428, or further on at the commencement of the year 1757, where he begins to describe the details of the Last Judgment, which are far more numerous and particular than in the small work which the author himself published on that subject. At 5239 the author gives a date ('Hoc ultimis diebus anni 1756') when that awful catastrophe commenced, to which we must attribute

Request of  
Mrs. James Huntley Campbell  
2-16-1932

## CORRESPONDENCES

AND

### REPRESENTATIVES IN HEAVEN.

(CONTINUED.)

#### PREFATORY REMARKS.

The general principle on which the representative phenomena of the other life are founded, has already been somewhat fully developed. We have seen that it refers itself to certain great psychological laws of our being, and that it involves an intimate relation to the doctrine of Correspondence, as the key to the connection between the spiritual and the material world. The principle is one of most extended application, and affords, among other things, a clew to the spiritual sense of the Word, of which we shall treat in a subsequent number, and show that this sense, instead of being arbitrary and capricious, is built upon the most fixed and stable laws of the universe, and that the charge of *fancifulness* stands good against every other. But at present we design to exhibit the principle in farther application to the scenery of the spiritual world. This, we have said, is *representative*, and the import of the term has been sufficiently explained. Though it embraces the *forms* of material objects, yet their essence is spiritual, and they appear and disappear instantaneously, according to the changes of mental state in which they originate.

In the hope of imparting to the reader a more systematic view of the *rationale* of the entire theme, particularly as founded upon the doctrine of Correspondences, we shall adduce in this connection an extract from De Guay's "Letters to a Man of the World" (Let. XII.), in which this feature of Swedenborg's teachings is very felicitously presented.

"By these few examples you can see that the spiritual and the natural make one by correspondence, as the anterior and the posterior, or as the efficient cause and the effect: or again as the cause principal which belongs to the thought and will of man, and the cause instrumental which belongs to his language and action.

"I have taken these examples from what passes in man, that you may easily comprehend what we are to understand by correspondence, and the influx which manifests it; but the correspondence of the natural and spiritual is general; it not only has place in all that which constitutes man, but it also exists in all that constitutes the universe, and is a result of the influx of the spiritual universe into the natural. Moreover, it is a consequence of the principles which I have previously explained, and which you have admitted. Every natural object, including in it an analogous spiritual object, the spiritual is always in activity, and its action being the influx of which we are now speaking, it results that all the objects of the natural universe are correspondences.

"The knowledge of these correspondences constituted in ancient times a science; it

was even the science of sciences, for it was the key to all knowledges; but it was gradually corrupted by men, and at last entirely lost. From this corruption arose the symbols of the eastern nations and the hieroglyphics of the Egyptians, and all the mythologies. This science is at length restored to the world, and may now be studied in the writings of Swedenborg. When hereafter we shall examine the doctrines of Christianity, you will easily be convinced that the sacred Scriptures are filled with correspondences, and that this science of sciences dispels all the apparent contradictions which have led our contemporaries to doubt their holiness, and even to deny it.

"As there is correspondence between all things of the natural universe and all those of the spiritual, and the spirit of man being a little spiritual universe, it results that there is also a correspondence between all the objects of the natural world, and all the thoughts and the affections of man, for it is his affections and thoughts which constitute his spirit. I cannot give you now the name of all these correspondences; this would not be the place; but it is indispensable to the understanding of what follows to present you at first with some of them.

"*The earth* in general corresponds to man; its different productions, which serve for the nourishment of men, correspond to different kinds of goods and truths, the solid aliments to various kinds of goods, and the liquid to various kinds of truths. *A house* corresponds to the will and the understanding, which constitute the human mind; by house we here understand all that serves for lodging or retreat, the palace as well as the hut. *Garments* correspond to truths or falses according to the substance, color and form which they present. *Animals* correspond to the affections; those which are useful and gentle to good affections; those which are hurtful and bad to evil affections: gentle and beautiful *birds* to intellectual truths; those which are ferocious and ugly to falses: *fishes* to the scientifics which derive their origin from things sensual; *reptiles* to corporeal and sensual pleasures; and *noxious insects* to falsities which proceed from the senses. *Trees and shrubs* correspond to different kinds of knowledges; and *herbs* and *grass* correspond to various kinds of scientific truths. *Gold* corresponds to celestial good, *silver* to spiritual truth, *brass* to natural good, *iron* to natural truth, *stones* to sensual truths, *precious stones* to spiritual truths. With these few correspondences you will easily be able to follow the discussion.

"As a spirit is really a man, and the earth is the correspondence of man, this spirit finds himself upon an earth; as he has a will and an understanding, he dwells in a house; as he is imbued with truths and falses, he has garments; but the nature of this earth, as to its fertility and aspect, depends upon the general state of this spirit; the grandeur and beauty of the house are in relation to the state of his will and understanding; the substance, the color and form of his garments depend upon the mixtures of his truths and falses. Lastly, as this spirit possesses affections and thoughts and a multitude of things which are the consequences of them, he sees in his horizon and around him objects of the three kingdoms, and products of industry; but the nature of these objects and these products depends upon the state of his affections and thoughts.

"The representative theatre of the state of this spirit cannot resemble in an absolute manner that of any other spirit, for, in the whole universe of beings, there are no two that completely resemble each other; nevertheless, diversity in unity, being a general law of creation, everything tends to unity; to attain this everything is arranged into groups, and it is by means of harmonious relations that the different groups are formed. Now, if there are not two men, nor consequently two spirits, who resemble each other in an absolute manner, at least there exist, in a greater or less number, those whose affections and thoughts present among them many resemblances, and have, so to speak, a kind of neighborhood. The representative theatres of the states of these spirits having consequently analogous relations between them, they find themselves, so to speak, neighbors one of another, or to express it more exactly, they constitute one country of the spiritual world, which is

common to them, and are only distinguished from one another by slight differences, and by the particular habitation of each spirit: and these habitations exist more or less near to one another, according as the affections and thoughts of spirits have more or less similitude between them. Thence result united masses of which the villages, towns and cities of greater or less extent are composed, which are spread over the earth of our spiritual world.

"Observe, moreover, that if, in this natural world, our affections and thoughts are not exclusively fixed upon things, but are also determined to persons, it must be the same in the spiritual world. There, when the affections and thoughts are fixed upon religious, moral, political or civil matters, they are manifested visibly by spiritual objects which are the correspondences of them; but when they are fixed upon other spirits, they are immediately present, though their proper habitation may be in the most remote part of the spiritual world. And this is easily conceived, since affection and thought know no distance. Have you an intimate friend beyond the seas, at Philadelphia, for example? If you think of him, you see him, you speak to him; and if he does not hear you, if he does not answer your questions, it is only because you are both in a material world, and space and time oppose your communication of ideas; but abstract matter, put away space and time, and you are in the presence of your friend; he then hears you and you enter into conversation. It is thus that it should be, and really is, in the spiritual world, since space and time are there replaced by states of affection and thought; states which are manifested only in an appearance of space and time.

"You see, from this, that spirits do not live separately but in society, although the spiritual world is for every spirit the exterior manifestation of what is contained in him. The affections and thoughts are what every spirit has within him, and these are a consequence of those which he had in our world; the latter are never entirely effaced, but are only removed from his memory, so that occasionally they are reproduced. The life of man is not interrupted by his passage from this world into another; it is continued, and his memory then is in all its vigor; for there is not a single action of his life nor a single idea which may not be recalled. If man, after becoming a spirit, had no recollection of his life in the world, he would be deprived of his individuality, and consequently of immortality, because it would not be *he* who would exist; it would be really *another being* in his place."

All this gives a very correct idea of the general subject of Correspondence. It appears, however, from what follows, and from various other portions of the disclosures, that besides these self-mirrored effigies of every spirit's inner world, which spring forth independent of his volition, there are also representative creations, of boundless variety, originating in the will of the inhabitants of heaven and of hell. As if we in this world possessed the power of giving an objective existence to the creatures of our imagination, they in that world are enabled at pleasure to project outwardly the phantasies of their minds, which have all the effect upon others of the most *bonâ fide* realities. In doing this it seems that they are empowered to hold the light of the spiritual world under their control, so as to modify its colors into numberless variegations adapted to set forth, in symbolic devices, the interior ideas or emotions which they wish to impart.\* These creations are all ordered on the principle of Correspondence, the import of which is intuitively perceived by those to whom they are addressed. It is thus, in a peculiar manner, that the angels of the highest heaven communicate with those of a lower grade. As the speech of the higher order is ineffable to those of the lower, intercourse can only be held by means of correspondences and representative forms. Something like this is familiar to us in this

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\* "Once spirits discoursed with me by mere visual representations, such as flame of various colors, luminous appearances, clouds ascending and descending, different kinds of small houses, and stages, vessels, persons differently clothed, and several other things which were all significant, from which alone their meaning might be collected."—*A. C.*, 1764.



world. A father, wishing to impart some important moral truth to his child, instead of doing it as he would to an equal, in a rational or argumentative way, resorts to a fable or allegory, which is a kind of imaging of the abstract idea that he aims to present in a method level to the capacity of the child. In this manner he descends, as it were, from a superior sphere to the plane of the little learner's understanding, and makes his thought intelligible. But he may be said to descend on the ladder of Correspondence. No statement or illustration, however, can do so much justice to the subject as Swedenborg's own language.

1. What correspondences are, and what representations, may appear from what has been said and shown above, viz., that between those things which are of the light of heaven, and of the light of the world, there are correspondences, and that those which exist in the things, which are of the light of the world, are representations, but what the light of heaven is, and what is its quality, cannot so well be known to man, because man is in those things which are of the light of the world; and as far as he is in these, so far those things, which are in the light of heaven, appear to him as darkness, and as nothing: these two lights are what make all the intelligence of man, life flowing in: the imagination of man consists solely of forms and species of such things as have been admitted by bodily vision, wonderfully varied, and so to speak, modified; but his interior imagination, or thought, consists solely of forms and species of such things as have been admitted by the mind's vision, still more wonderfully varied, and so to speak, modified; the things which thence exist, are in themselves inanimate, but they become animated by an influx of life from the Lord.

2. Besides these lights, there are also heats, which likewise are from two fountains, the heat of heaven from its sun, which is the Lord, and the heat of the world from its sun, which is the luminary seen by our eyes; the heat of heaven manifests itself to the internal man by spiritual loves and affections, whereas the heat of the world manifests itself to the external man by natural loves and affections; the former heat causes the life of the internal man, but the latter the life of the external man; for without love and affection man cannot live at all: between these two heats also there are correspondences: these heats become loves and affections by influx of life from the Lord, and hence they appear to man as if they were not heats, but still they are; for unless man derived heat thence, both as to the internal and as to the external man, he would fall down dead in a moment: this may be evident to any one from this, that as much as man is inflamed by love, so much he grows warm, and as much as love recedes, so much he grows torpid: it is this heat, from which the will of man lives, and it is the light above spoken of, from which is his understanding.

3. In another life these lights, and also these heats, appear to the life; the angels live in the light of heaven, and also in the heat above mentioned; from the light they have intelligence, and from the heat they have the affection of good; for the lights, which appear before their external sight, are in their origin from the divine wisdom of the Lord, and the heats which are also perceived by them, are from the divine love of the Lord; wherefore as much as spirits and angels are in the intelligence of truth, and in the affection of good, so much they are nearer to the Lord.

4. To that light there is an opposite darkness, and to that heat there is an opposite cold; in these the infernals live; their darkness is from the falses in which they are, and their cold is from evils; and the more remote they are from truths, so much greater is their darkness, and the more remote they are from good, so much greater is their cold. When it is given to look into the hells, where such infernals are, there appears a dark mist in which they dwell; and when any exhalation issues forth thence, there are perceived infatuations exhaling from falses, and hatreds from evils. There is also granted them at times a lumen, but it is as a fatuous lumen, and even this is extinguished to them, and becomes darkness, as soon as they look into the light of truth; there is also granted them at times a warmth, but it is as the warmth of a filthy bath, and even this is changed into cold to them, as soon as they perceive anything of good. A certain one was let into that dark mist, where the infernals are, that he might know how the case was with those who were there; but he was protected of the Lord by angels; speaking from thence with me he said, that there was so great a rage of insanity against good and truth, and especially against the Lord, that he was amazed that it could possibly be resisted, for that they breathed nothing else but hatreds, revenges, and murders, with such violence, that they wished to destroy all in the universe; wherefore unless this rage was continually repelled by the Lord, the whole human race would perish.

5. Inasmuch as representations in another life cannot exist but by discriminations of light and shade, it is to be known, that all light, consequently all intelligence and wisdom, is from the Lord; and that all shade, consequently all insanity and folly, is from the proprium appertaining to man, to spirit, and to angel; from these two origins flow forth and are derived all variegations which are of light and shade in another life.

6. All the discourse of spirits and of angels is also effected by representatives; for they exhibit by wonderful variations of light and shade, whatever they are thinking, in a living manner before the internal and at the same time the external sight of him with whom they speak, and insinuate it by suitable changes of the state of the affections: the representations, which exist in such discourse, are not similar to those spoken of above, but are quick and instantaneous, together with the ideas which are of their discourse: they are as when something is described in a long series, whilst at the same time it is exhibited in an image to the sight; for, what is wonderful, spiritual things themselves, of whatsoever kind, may be representatively exhibited by species of images, which are incomprehensible to man, in which are inwardly things which pertain to the perception of truth, and still more interiorly things which pertain to the perception of good: such things are also in man, for man is a spirit clothed with a body; as may appear from this, that all speech perceived by the ear, when it ascends towards the interiors, passes into ideas not unlike the ideas of sight, and from these into intellectual ideas, and thus becomes a perception of the sense of the expressions; whoever rightly reflects upon these things, may thence know that there is in himself a spirit, which is his internal man, and also that he has such speech after the separation of the body, because he is in the same during his life in the world, although it does not appear to him that he is in it, by reason of the obscurity, yea, the darkness, which terrestrial, corporeal, and worldly things induce.

7. The discourse of the angels of the interior heaven is still more beautifully and pleasantly representative, but the ideas, which are representatively formed, are not expressible by words, and if they should be expressed by any, they would exceed not only the apprehension, but also the belief; spiritual things, which are of truth, are expressed by modifications of heavenly light, in which are affections, which are wonderfully varied by methods indefinite; and celestial things, which are of good, are expressed by variations of celestial flame or heat; thus they move all the affections. Into this interior speech man also comes after the separation of the body, but only he who is in spiritual good, that is, in the good of faith, or what is the same, in charity towards the neighbor, during his life in the world; for inwardly he has that speech in himself, although he is ignorant of it.

8. But the speech of the angels of the still interior or third heaven, though it be also representative, is yet such, as to be inconceivable by any idea, consequently to be undescrivable. This idea is also inwardly in man, but in him who is in celestial love, that is, in love to the Lord, and after the separation of the body he comes into it, as if born into it, although nothing of it, as was said, could be comprehended by him under any idea, during his life in the body. In short, by representatives adjoined to ideas, speech becomes as it were alive; least of all with man, because he is in the discourse of words; but more so with the angels of the first heaven; still more with the angels of the second heaven; and most of all with the angels of the third heaven, for these are most nearly in the life of the Lord; whatever is from the Lord, is in itself alive.

9. Hence it may appear, that there are interior orders of speech or discourse, but still such, that one exists from another in order, and that one is in another by order; the speech of man is known as to its quality, and also his thought, from which that speech flows, the analytical contents of which are such, that they can never be explored. The speech of good spirits or angels of the first heaven, and the thought from which it flows, is interior and contains in it things still more wonderful and inexplorable: the speech of the angels of the second heaven, and the thought from which again that flows, is still interior, containing in it things still more perfect and ineffable: but the speech of the angels of the third heaven, and the thought from which again it flows, is inmost, containing in it things altogether ineffable: and although all these kinds of speech are such, that they appear different from each other, nevertheless they are one, inasmuch as one forms another, and one is in another, but what exists in an exterior is representative of an interior. Man cannot believe this, because his thoughts are confined to worldly and corporeal things, and therefore he supposes that the interior things with him are nothing, when yet they are everything, and exterior things, that is, worldly and corporeal things, in which he places everything, are respectively scarce anything.

10. That I might know these things, and for certain, it has been given by the divine mercy of the Lord, now for several years, almost continually to speak with spirits and angels, and with spirits or angels of the first heaven, in their own proper speech; also at times with angels of the second heaven in their speech; but the speech of the angels of the third heaven has only appeared to me as a radiation of light, in which there was perception from the flame of good that was in it.



**11.** I have heard the angels speaking concerning human minds, and concerning their thought, and the speech thence; they compared them to the external form of man, which exists and subsists from the innumerable forms which are within, as from the brains, the marrows, the lungs, the heart, the liver, the pancreas, the spleen, the stomach, and the intestines, besides several other forms, as those which pertain to generation in both sexes; and from the innumerable muscles encompassing these organs, and lastly from the integuments; and that all these are woven together from vessels and fibres, and indeed from vessels and fibres within vessels and fibres, from which are ducts and lesser forms; thus existing from things innumerable; all which nevertheless conspire, each in its own mode, to the composition of the external form, in which nothing appears of the things that are within; to this form, viz., the external, they compared human minds, and the thoughts thereof and the speech thence; whereas they compared angelic minds to those things which are within, which are respectively indefinite, and also incomprehensible: they compared also the faculty of thinking to the faculty of the viscera of acting according to the form of the fibres, saying that the faculty was not of the fibres, but of the life in the fibres, as the faculty of thinking is not of the mind, but of life from the Lord flowing into it. Such comparisons, when made by the angels, are also at the same time exhibited by representatives, whereby the interior forms above spoken of are presented visibly and intellectually, as to the smallest incomprehensible parts, and this in a moment; but comparisons by things spiritual and celestial, such as are made amongst the celestial angels, immensely exceed in beauty of wisdom the comparisons made by things natural.

**12.** There were spirits from another earth with me for a considerable time; when I related to them the wisdom of our globe, how amongst the sciences the possession of which is called erudition, there are also analyticals, employed as a means of exploring the things pertaining to the mind and its thoughts, and that these are called metaphysics and logic, but that men have advanced little beyond terms, and certain versatile rules; and that they dispute concerning these terms, as what form is, what substance, what the mind, and what the soul; and that by those common versatile rules they dispute sharply about truths; it was then perceived by them, that such things take away all sense and understanding of a thing, when the mind is confined to them as terms, and thinks on such subjects by artificial rules; they said, that such things were only little black clouds which obstruct the intellectual sight, and that they draw down the understanding into the dust: they added that with them it is not so, but that they have clearer ideas in consequence of being unacquainted with such things: it was also given to see how wise they were; they represented the human mind in a surprising manner, as a celestial form, and its affections as spheres of activity agreeable thereto, and this so skilfully that they were commended by the angels; they represented also in what manner the Lord bends those affections, which in themselves are not delightful, into such as are delightful; some of the learned of our earth were present, nor could they in the least comprehend, although they had philosophically discoursed much on such subjects, in the life of the body: those spirits, when they perceived their thoughts, that they confined themselves to terms merely,

and were inclined to dispute on every point whether it was so, called such things feculent froth.

**13.** To show more plainly the nature of representatives, it is permitted to adduce one further instance : I heard several angels of the interior heaven, who together or in consort formed a representative ; the spirits about me could not perceive it, except from a certain influx of interior affection ; it was a choir, in which those several, together thought the same thing, and spake the same thing ; by representations they formed a golden crown with diamonds around the head of the Lord ; which was effected at the same time by quick series of representations, such as are of thought and speech ; and what is wonderful, although there were many, still they all thought and spake as one, thus they all represented as one, and this because none was desirous to act at all from himself, still less to preside over the rest, and lead the choir, for whoever does this, is of himself dissociated instantly ; but they suffered themselves to be led mutually by each other, thus all in singular and in general by the Lord ; all the good, who come into another life, are brought into such harmonious agreements : afterwards were heard several choirs, which exhibited various things representatively, and although there were several choirs, and several in each choir, still they acted as one, for from the form of things various there resulted a one, in which was the beautiful celestial. Thus the universal heaven, which consists of myriads of myriads, can act as one, in consequence of being in mutual love, for thus they suffer themselves to be led of the Lord ; and what is wonderful, the greater their numbers are, that is, the greater the number of the myriads which constitute heaven, so much the more distinctly and perfectly all and single things are done ; this is the case also, as the angels are of a more interior heaven, for all perfection increases towards interiors.—*A. C.*, 3337–3350.

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#### THAT THE UNIVERSAL HEAVEN IN ONE COMPLEX RESEMBLES ONE MAN.

[In regard to the nature and phenomena of the celestial scenery, still farther developments will be given in subsequent numbers. At present we come to the consideration of the Form in which the collective heaven exists. This, according to Swedenborg, is the Human Form. In other words, heaven constitutes a Grand Man. In conceiving, however, of heaven under this aspect, it is important to bear constantly in mind, that to a spiritual idea Form and Shape are not synonymous terms. It is perhaps impossible to think of Shape without its involving elements which irresistibly refer themselves to impressions derived solely from the natural world, and from the information of the outward senses. The shape or configuration of a visible object naturally implies its relation to certain portions of space, which constitute its boundaries. We think of it as something subject to linear measurement, and of which the sight and the touch may take adequate cognizance ; and there is no doubt that the word Form, in popular parlance, often conveys the same idea. But the true philosophical sense is different, for we can speak of

the *Form* of a government, or of a social polity of any kind, while we should never think of applying the word *Shape* in such a connection. Nay, we can say that a government has, in a certain sense, a human form, inasmuch as it is easy to perceive a distinct correspondence or analogy between the head, or ruling power of such a government, and the head in the human organism; and also between the various subordinate functional powers and provinces of each. The conformity in this respect would undoubtedly strike one more strongly than it would if we should suppose the geographical territory occupied by a nation to be marked out and defined, on a gigantic scale, after the fashion of a man. The idea of the human form of a community would be in the one case sensuous, in the other spiritual. Now it is unquestionable, that in point of fact the members of every social body do constitute a unity which may properly be termed human. Every individual has a certain definite relation to the whole. The action of the whole is the joint action of all the parts, and the identity of the whole is the identity of the parts; and so far as a man is truly a man, in his individual capacity, so far he imparts his humanity to the formation of the humanity of the whole. The case is the same as in that of the human body, in which everything, even the minutest particle, conspires to the general function of the whole. Indeed, the sublime philosophy of Swedenborg presents this as the great law of all aggregate organized forms in the universe. They are made up of correspondent *leasts*. The tongue is composed of an infinity of little tongues—the liver of little livers—the stomach of little stomachs—and so throughout. Thus, too, in crystallizations; every larger mass, of whatever form, whether triangular, hexagonal, or cylindrical, is found to be composed of countless smaller parts of precisely the same figure.

Let this principle be applied to the constitution of heaven. Man is a man rather from his internal than his external. He is social from his internal attributes still more than from his external; and as it is the internal part of his being which survives death, he enters the spiritual world in the full exercise of all the leading properties and propensities of his nature. He finds himself there, as here, in association. Without losing his individuality, his life is merged in the general life of the whole, and the very same intellectual laws which go in the present world to construct a collective unity from the individual parts, operate there also with equal force. Moral and mental affinities draw into unison those spirits whose distinguishing characteristics adapt them to represent respectively the several grand functions of the human economy. Those who are dominantly in intelligence and wisdom naturally correspond to the head, those who are in affection to the heart, those who are in keen perception to the senses, and so throughout the whole extent of the structure. There is obviously no reason why, if one part of the human system should be thus represented, the whole should not be. And how does this differ in essential verity from the teaching of the Apostle, Eph. iv. 16, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying itself in love." And again, Col. ii. 19, "Not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Here is the recognition of the church in the human *form*, but certainly not in the human *shape*. The spiritual idea is easily attached to the words, and we have only to carry this idea to the celestial sphere in order to conceive somewhat correctly of the Grand Man of heaven. It is a view of the subject which arises necessarily from the fact, that man exists as a man in the other world, and that by the very law of his being he cannot but exist as a part of a great whole, and in a definite relation to that whole. Every individual man in heaven is to the collective humanity there assembled what every distinct part or particle of the human body is to the entire corporeity. As every organized social body in the present world is inevitably wrought into a human form, in the sense above explained, so from the same cause the same effect results in the world of souls. It cannot possibly be otherwise, unless the distinctive properties of man as man

are destroyed by death; and he that supposes this, must of necessity suppose that God makes play-things of the highest attributes of the highest creature in this sublunary sphere. Towards this conceit we have neither fellowship nor toleration. We believe that God created man for eternal ends, and that this purpose can only be attained by preserving inviolate the grand distinguishing laws of his intellectual and moral nature.

But we reiterate the intimation given above, that heaven does not exist in the physical *shape* of man, nor is ever seen by the angels, as a whole, even in the *form* of a man. "The angels do not see heaven, in the whole complex, in such a form, for the whole heaven doth not fall under the view of any angel, but they occasionally see remote societies, which consist of many thousands of angels as one in such a form; and from such a society, as from a part, they conclude concerning the whole." In like manner the telescope may discover a cluster of stars in the firmament, which appears to the naked eye as one. It is only, then, in this ideal conception that the Celestial Humanity ever appears in actual corresponding form, and it is thus that Swedenborg's language is to be understood in the following sentence, occurring in one of the ensuing paragraphs: "Inasmuch as the whole heaven resembles one man, and likewise is a divine spiritual man in the greatest form, *even in figure*, therefore heaven is distinguished into members and parts, as man is." The original word here is "effigies," *effigy*. This is a word which he frequently employs to denote the spiritual representative objects which appear in the other life, and which are in fact a projection of the interior thoughts and feelings of the angels. The idea conveyed by it in this connection is, that so far as heaven, viewed as a whole, can be resolved, in the conception of celestial spirits, into an embodied form, that form is human. Such a conception, in his diction, is an *effigy*, and it is only in such an *effigy* that the Grand Man ever *actually* exhibits the human form. In like manner when we speak of a civil polity existing in a human form, the mind is undoubtedly prone, in the exercise of its imaginative faculty, to bring before it a mental embodiment approximating to such a form, while at the same time the reason recognizes the resemblance as lying in something of which *shape* cannot be predicated. Its *effigy* is its mental conception.

We may presume, then, that a sufficient ground for the main asserted fact of the present disclosure has been laid in the considerations above adduced. The universal heaven exists in the interior form of a Grand Man, because it is composed of a countless multitude of individual men, each of whom, from the very necessities of his being, is a constituent part of a stupendous whole, from the life of which his own cannot by any possibility be sundered without its instant extinction. The vital conjunction of every individual spirit with the totality of spiritual existence, is as indispensable as the vital conjunction of every particle of the human body with the whole. We may approach to a conviction of this by the bare effect of imagining ourselves for a moment to be utterly dis severed from all extraneous being. The very conception is anguish; and even the thought of being *but one* in the universe with God, though at peace with him, brings with it a feeling of ineffable diminution of bliss. What a single drop of water would be without the ocean, man would be without a fellow. But happily such conceptions are gratuitous: The life of creatures is *inter-pendent*. Each man is "bound up in the bundle of life," whether abiding on earth or in heaven. By the law of reciprocal dependence the humanity of each must conspire to the aggregate humanity of the whole, and for the very same reason that all the separate parts of our being here go to constitute the integrity of an earthly man, do the separate portions of the celestial humanity go to constitute the integrity of a grand celestial man. For the same reason, too, that we each possess higher and lower faculties here, must the Grand Man possess them there also. As there is a province of the head, the heart, the members here, a similar province in each respect must exist there also; for the material structures in this world are the mere outward elaborations of internal plastic principles, which constitute our essential humanity, and which must equally constitute it, in its collective form, in another world.

In what follows from Swedenborg it will be seen, that the Grand Man in heaven bears an important relation, by correspondence, to the individual man on earth. Spirits pertaining, for instance, to the province of the head in the former come by influx into more immediate connection with this province in the latter; and so of every other part. This depends, it is true, upon the great asserted principle of the intimate and indissoluble connection between the spiritual and the natural world. Material formations are nothing without the spiritual essences which live in and mould them. Man's body without his spirit is a mere dead carcase, which forthwith moulders to dust. But his spirit belongs to the spiritual world, and must necessarily be in perpetual and vital conjunction with that world. It lives by unceasing influx from that higher sphere, and as every portion of the material man is an outbirth from the corresponding spiritual, so this spiritual itself is but a reflex, on a small scale here, of what exists and operates on a large scale in heaven. But we waive the expansion of the argument, and leave it to Swedenborg himself to fill up the outline we have so imperfectly sketched.]

1. That heaven in the whole complex resembles one man, is an arcanum not yet known in the world; but in the heavens it is very well known. To know that, and the specific and particular things concerning it, is the chief of the intelligence of the angels there: on that also depend many more things, which, without that as their common principle, would not enter distinctly and clearly into the ideas of their mind. Because they know that all the heavens, together with their societies, resemble one man, therefore also they call heaven **THE GREATEST AND THE DIVINE MAN**; *divine* from this, that the Divine of the Lord makes heaven.

2. That celestial and spiritual things are arranged and conjoined into that form and into that image, those cannot perceive who have not a just idea concerning spiritual and celestial things: they think that the terrestrial and material things, which compose the ultimate of man, make him, and that without these man is not man. But let them know that man is not man from those things, but from this, that he can understand truth and will good; these are the spiritual and celestial things which make man. Man also knows, that every one is a man such as he is to the understanding and the will: and he may also know, that his terrestrial body is formed to serve them in the world, and to perform uses conformably to them in the ultimate sphere of nature. Therefore also the body acts not of itself, but is actuated altogether in obedience to the dictates of the understanding and the will, insomuch, that whatever man thinks, he speaks with the tongue and mouth, and whatever he wills, he does with the body and members; so that it is the understanding and will that does, and the body does nothing of itself. Hence it is manifest, that the things of the understanding and will make man; and that they are in a similar form, because they act into the most minute particulars of the body, as an internal into an external: man therefore from them is called an internal and spiritual man. Such a man, in the greatest and most perfect form, is heaven.

3. Such is the idea of the angels concerning man: wherefore they never attend to those things which man does with the body, but to the will from which the body does them: this they call the man himself; and the understanding, so far as it acts in unity with the will.

4. The angels indeed do not see heaven in the whole complex in such a form, for the whole heaven does not fall into the view of any angel; but they

sometimes see remote societies, which consist of many thousands of angels, as one in such a form; and from a society, as from a part, they conclude as to the whole, which is heaven. For in the most perfect form the wholes are as the parts, and the parts as the wholes; the distinction is only as between similar things greater and less. Hence they say, that the whole heaven is such in the sight of the Lord, because the Divine from the inmost and supreme sees all things.

5. Because heaven is such, therefore also it is ruled by the Lord as one man, and thence as a one: for it is known, that although man consists of an innumerable variety of things, as well in the whole as in part,—*in the whole*, of members, organs, and viscera,—*in part*, of series of fibres, nerves, and blood-vessels, thus of members within members, and of parts within parts, yet still man, when he acts, acts as one. Such also is heaven under the auspices and guidance of the Lord.

6. That so many various things in man act as one, is because there is not anything there which does not do something for the common weal, and perform a use. The whole performs use to its parts, and the parts perform use to the whole, for the whole is from the parts, and the parts constitute the whole: wherefore they provide for each other, they have respect to each other, and are conjoined in such a form, that all and each have reference to the whole and its good. Hence it is that they act as one. Similar are the consociations in the heavens; they are conjoined there according to uses in a similar form; wherefore those who do not perform use to the whole, are cast out of heaven, because they are things heterogeneous. To perform use, is to will well to others for the sake of the common good; and not to perform use, is to will well to others, not for the sake of the common good, but for the sake of self. The latter are those who love themselves above all things; but the former are those who love the Lord above all things. Hence it is, that those who are in heaven act as one, but this not from themselves, but from the Lord; for they regard Him as the only One from whom [all things are], and his kingdom as the whole, which is to be regarded. This is meant by the words of the Lord, "Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you," Matt. vi. 33. To seek his righteousness, is [to seek] his good. They who in the world love the good of their country more than their own, and the good of their neighbor as their own, are those who in the other life love and seek the kingdom of the Lord, for there the kingdom of the Lord is in the place of their country: and they who love to do good to others, not for the sake of themselves, but for the sake of good, love the neighbor; for there good is the neighbor. All those who are such, are in the *Greatest Man*, that is heaven.

7. Because the whole heaven resembles one man, and also is a divine spiritual man in the greatest form, even in figure, therefore heaven is distinguished into members and parts, as a man, and they are also named in like manner. The angels also know in what member one society is, and in what another is; and they say, that this society is in the member or some province of the head, that in the member or some province of the breast, that in the member or some province of the loins, and so on. In general, the supreme or third heaven forms the head as far as the neck; the middle or second heaven forms the



breast as far as the loins and knees ; the ultimate or first heaven forms the feet as far as the soles, and also the arms as far as the fingers ; for the arms and hands are ultimates of man, although at the sides. Hence again it is manifest, why there are three heavens.

8. The spirits who are below heaven, wonder very much when they hear and see that heaven is below as well as above : for they are in a similar faith and opinion with men in the world, that heaven is nowhere else than above ; for they do not know that the situation of the heavens is as the situation of the members, organs and viscera in man, of which some are above and some below ; and that it is as the situation of the parts in each member, organ, and viscus, of which some are within and some without. Hence they confuse themselves concerning heaven.

9. These things have been stated concerning heaven as the Greatest Man, because without this previous knowledge, the things which follow concerning heaven cannot be at all comprehended ; nor can any distinct idea be had concerning the form of heaven, concerning the conjunction of the Lord with heaven, concerning the conjunction of heaven with man, nor concerning the influx of the spiritual world into the natural, and not any at all concerning correspondence : yet these subjects are to be treated of in order in what now follows ; wherefore to give light upon them this has been premised.—*H. & H.*, 59—67.

#### CONCERNING THE CORRESPONDENCE OF ALL MAN'S ORGANS AND MEMBERS, BOTH INTERIOR AND EXTERIOR, WITH THE GRAND MAN, WHICH IS HEAVEN.

1. It is now allowed to relate and describe things wonderful which, so far as I know, have not as yet been known to any one, nor even entered into the mind of any one, namely, that the universal heaven is so formed as to correspond to the Lord, his divine human ; and that man is so formed, as to correspond to heaven in regard to all and single things in him, and by heaven to the Lord ; this is a great mystery which is now to be revealed, and of which we shall treat here and at the close of the subsequent chapters.

2. It is from this ground that it has been occasionally said above, in speaking of heaven and angelic societies, that they belonged to some province of the body, as to that of the head, or of the breast, or of the abdomen, or of some member or organ therein ; and this by reason of the correspondence here spoken of.

3. That such a correspondence exists, is a thing most perfectly known in another life, not only to the angels, but also to spirits, and even to the wicked ; the angels thence know the most secret things which are in man, and the most secret things which are in the world, and in its universal nature ; this was often manifest to me also from this, that when I spake of any part of man, they not only knew all the structure of that part, its manner of acting and use, but likewise innumerable things besides, more than man is capable of explor-

ing, yea, of understanding, and this in their order and in their series, from intuition into the heavenly order which they followed, to which the order of that part corresponded : thus, because they are in principles, they thence know the things which are from them.

4. It is a general rule that nothing can exist and subsist from itself, but from another, that is, by another, and that nothing can be kept in form except from another, that is, by another, as is manifest from all and single things in nature : that the human body from without is kept in form by the atmospheres, is known, and unless it were also kept in form from within by some acting or living force, it would fall to pieces in a moment ; everything unconnected with what is prior to itself, and by things prior with the First, instantly perishes : that the greatest man, or influx thence, is that prior by which man as to all and single things in him, is connected with the First, that is, with the Lord, will be manifest from what follows.

5. There are in the human body two (parts or principles), which are the fountains of all its motion, and also of all external or mere bodily action and sensation, viz., the heart and the lungs ; these two correspond in such a manner to the greatest man or heaven of the Lord, that the celestial angels therein constitute one kingdom, and the spiritual another kingdom, for the Lord's kingdom is celestial and spiritual ; the celestial kingdom consists of those who are in love to the Lord, the spiritual kingdom of those who are in charity towards the neighbor ; the heart and its kingdom in man corresponds to the celestial angels, the lungs and their kingdom correspond to the spiritual ; they also flow into the things pertaining to the heart and lungs, insomuch that such things exist and subsist by influx thence.

6. The greatest man in respect to man is the universal heaven of the Lord, but the greatest man in a supreme sense is the Lord alone, for heaven is from him, and all things therein correspond to him. Inasmuch as the human race, by the life of evil and the persuasions of the false thence, became altogether perverse, and inasmuch as then the inferiors with man began to have rule over the superiors, or his naturals over his spirituals, so that Jehovah, or the Lord, could no longer flow in through the greatest man, that is, heaven, and reduce them into order, thence there was a necessity for the Lord's coming into the world, that hereby he might put on the human, and make it divine, and by it might restore order, so that the universal heaven might have relation to him as the only man, and might correspond to him alone, those being rejected who were in evil and thence in the false, beneath the feet, thus out of the greatest man ; hence they who are in the heavens are said to be in the Lord, yea, in his body, for the Lord is the all of heaven, wherein all and each share by distribution their provinces and offices.

7. Hence it is that in another life all societies, how many soever they are, keep their situation constant in respect to the Lord, who appears as a sun to the universal heaven ; and what is wonderful, and can scarce be credited by any one, because not apprehended, is, that the societies there keep the same situation in respect to each individual, wherever he may be, and however he may turn himself and move about ; as for instance, the societies which appear on the right, are continually to his right, and those which appear on the left are continually to his left, although he changes his direction as to face and

body; this also it has been given me frequently to observe by a turn of the body: hence it is evident, that the form of heaven is such, as to have a constant reference to the greatest man in respect to the Lord; and that all the angels are not only with the Lord, but in the Lord; or what is the same, that the Lord is with them, and in them; otherwise this circumstance could not exist.

8. Hence all situations in heaven are determined respectively to the human body, according to points of direction from it, that is, to the right, to the left, forwards, and backwards, in whatever position, as also according to planes, as to the plane of the head, and of its parts, as the forehead, the temples, the eyes, and the ears; to the plane of the body, as to the plane of the shoulders, the breast, the abdomen, the loins, the knees, the feet, and the soles of the feet; likewise above the head, and beneath the soles of the feet, in every inclination; to the back also, from the hinder part of the head downwards: it is known from the situation what the societies are, and to what provinces of man's organs and members they belong, and this in all cases infallibly; but more so from their genius and character as to affections.

9. The hells, which are very numerous, have also a constant situation, so that from the situation alone it may be known which they are, and of what quality; with their situation the case is similar; all things beneath man are in planes in every direction under the soles of the feet: some thence appear also above the head, and dispersed in other places, but it is not that they have their situation there, for it is a persuasive phantasy which illudes, and appears to have a situation which it has not.\*

10. All, both they who are in heaven and they who are in hell, appear erect, with the head upwards and the feet downwards, nevertheless in themselves, and according to angelic vision, they are in another position, viz., they who are in heaven are with the head towards the Lord, who is the sun there, and thus the common centre, from whom is all position and situation; whereas the infernals, when viewed by the angels, are with the head downwards and the feet upwards, thus in a position opposite, and also oblique; for to the infernals, that is beneath which to the celestials is above, and that is above which to the celestials is beneath. Hence it is in some degree manifest, how heaven

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\* "That place, change of place, and distance, in the other life, are also fallacies, may appear from this, that spirits, by means of phantasies, may in a moment be translated on high, yea, to an extreme height, and likewise at the same instant into the deep; also as it were from one end of the universe to the other: yea, sorceresses and magicians, in the other life, by phantasies induce others to believe, that whilst they are in one place, they are also at the same time in another, or in several places, thus as it were feigning presence everywhere. They who, during the bodily life, have aspired at high things, and they who have been deceitful, often appear above the head, when yet they are in hell beneath the feet: as soon as they are deprived of their aspiring imaginations, they fall into their hell, as has been shewn me. This is not an appearance, but is a fallacy: for, as stated above, there are two species of changes of place, viz., that all spirits and angels constantly keep their situation, is an appearance; and that they appear in one place when yet their situation is not there, is a fallacy.

"Souls and spirits, to whom there has not yet been allotted a fixed situation in the Grand Man, are conveyed to divers places, now in one direction, now in another; now they are seen on one side, now on another side; now above, and now another while beneath. These are called wandering souls or spirits, and are compared to fluids in the human body, which, rising from the stomach, sometimes proceed into the head, sometimes to other parts, being translated hither and thither: so it is with these spirits before they come to the situation designated, and which is conformable to their common or general state. It is their states which are thus changed and are erratic."—A. C. 1380.—192.

may as it were make one with hell, or how they may together resemble a one in situation and position.

**11.** One morning I was in fellowship with angelic spirits, who acted in unity of thought and speech according to custom ; this penetrated also towards hell, into which it was continued, insomuch that they appeared as it were to act in unity with the infernals ; but the reason was, that the good and truth which was with the angels, was changed by a wonderful turn into the evil and false with the infernals, and this by degrees as it flowed down, where hell acted in unity by persuasions of the false and by lusts of evil ; the hells, notwithstanding they are out of the grand man, are nevertheless in such a manner reduced as it were into one, and thereby kept in order, according to which are their consociations ; thus the Lord from his divine rules also the hells.

**12.** It was observed, that they who are in the heavens are in a serene aura of light, as the light of morning and of mid-day even verging to evening, in like manner that they are in heat, as of spring, of summer, and of autumn ; whereas they who are in hell are in an atmosphere gross, cloudy, and dark, and are also in cold : it was observed, that between these in general there is an equilibrium ; also, that in proportion as the angels are in love, charity, and faith thence, in the same proportion they are in an aura of light and of vernal heat ; and in proportion as the infernals are in hatred, and thence in the false, in the same proportion they are in darkness and in cold ; light in another life, as was said above, has in it intelligence, heat has in it love, darkness insanity, and cold hatred.

**13.** All men, in the universal world, have a situation either in the greatest man, that is, in heaven, or out of that man in hell, as to their souls, or what is the same, as to the spirit which is to live after the body's decease : man does not know this during his life in the world, but still he is there, and he is thence ruled : all are in heaven according to the good of love and the truth of faith thence, and in hell according to the evil of hatred and the false thence.—*A. C.*, 3624–27, 3635, 3637–44.

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## SWEDENBORG'S SPIRITUAL DIARY.

the wonderful revolutions and changes which have taken place during the last sixty years in the natural world, and which every year are becoming portentous to the old state of things, especially in Europe and Asia,—and no doubt in your own interesting country also; especially in relation to the mental horizon, and the various changes in quick succession to which it is subject.

"Now should you feel disposed to adopt this advice, I will bring the subject prominently forward in our Magazine (of which I am the editor), and I have no doubt that an extensive sale of your issue will be effected in this country, which sale would not be counteracted by a reprint. At the same time, I beg it will be understood, that I have no objection whatever to the reprint of my translation so soon as the volume arrives in America. Should, however, a portion of it be printed first in small numbers, those numbers would arrive in this country before the volume might be completed, and my subscribers would consequently be impatient and demur. Should the above proposition meet with your consent and approval, I shall be rejoiced; as a co-operator in the translation of the 'Diary' is much required."

In accordance with this suggestion I have determined to commence at once the translation and publication of the part of the Diary indicated by Mr. Smithson. I find, upon perusal, that, in point of interest and importance, it fully sustains the character he has given it. It will be an invaluable addition to the treasures already possessed in these illuminated writings, many portions of which will receive new light from the disclosures it contains of the laws and phenomena of the spiritual world. The passages which have occasioned misgivings in the minds of many as to the effect of the Diary upon the interests of the New Church are extremely few, while the amount of new and striking revelation is very great.

I have also concluded to incorporate the Diary in the pages of the Library as constituting Part II. I do this upon the presumption, warranted by the letters already received, that nearly every subscriber who takes the one would wish to take the other also. The trouble and delay of procuring a new list of subscribers will thus be avoided.

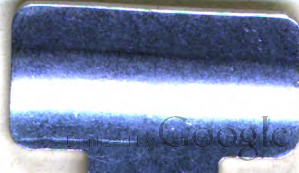
Should the enterprise be adequately sustained, the entire series of vols. of the Diary will be eventually republished; and though the portion translated by Mr. Smithson is really the first of the series, yet when the whole is completed the vols. can be bound in the regular order. The portion, however, upon which I commence was the first published by Dr. Tafel.

The Nos. pertaining to the first and second parts of the Library will be published alternately, yet numbered onwards in continuous series, in order to avoid confusion. As these Nos. are indicated only on the cover, they will not affect the body of the work when completed. All collateral matter, like the Lecture in reply to Mr. Emerson, will be headed "Extra," and will constitute a third department, which may be eventually bound up by itself. The requisite title-pages, indexes, &c., will be furnished at the close of each volume.

In conclusion I have only to say, that while thankful for the support thus far rendered to the "Swedenborg Library," it yet falls far short of affording anything like an adequate encouragement to the labors of an editor who proposes to devote his whole time and energy to the work. I find myself, therefore, under the imperative necessity of invoking all possible aid and effort on the part of the present subscribers to enable me to carry out the plan on which the Library was commenced and has been hitherto conducted. If each individual of the number would kindly charge himself with the responsibility of adding another name to his own, the object will be accomplished.

G. B.

*New York, March 1 1846.*







## NOTICE.

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It is proposed to issue the "SWEDENBORG LIBRARY" in serial portions of sixteen pages each, in the general style of the present, to be sold at *six and a quarter cents per No.* The contents will embrace the extensive range of interesting subjects relative to the Spiritual World indicated in the Introduction, together with many others bearing more or less directly on the general theme. Double numbers, at *twelve and a half cents*, will occasionally be published, whenever it seems desirable not to break the continuity of the narrative. Thirty-two numbers will form a good sized volume of 512 pages.

Subscriptions will be taken by the publisher for the whole or any part, to be paid in advance. To persons remitting one dollar, sixteen numbers will be sent by mail, after which subscriptions can be received for another half volume.—The numbers will be published at intervals of two or three weeks, each one containing on the cover the announcement of the subject of the next.

It is presumed that the series will eventually include the reprint entire of most or all of the minor works, unfolding the *doctrinal* character of the system, which as it rests upon the same authority as that of the revelations—to wit, a divine illumination—is entitled to the same respect. If the truth of the "Memorabilia" be admitted, the conclusion that Swedenborg's writings contain *an authentic republication of the true doctrines of Christianity*, cannot be avoided. If they are not true, it will be seen that they present a problem, the solution of which on the ground of conscious or unconscious imposture, affords the reflecting mind no relief.

The Publisher ventures to express the hope, that all those who may approve the plan and execution of the work, will use such efforts as their interest may dictate towards increasing the list of subscribers.

JOHN ALLEN

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*The subject of the next Number will be*

CONJUGAL RELATION IN THE OTHER LIFE.