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LIFE ON OTHER PLANETS

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SWEDENBORG SCIENTIFIC ASSOCIATION
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Swedenborg on Life in Other Planets

BY FRANK SEWALL, A. M., D. D.

I. THE CONFLICTING TESTIMONY OF SCIENCE.

The progress of inductive, or, what is called scientific knowledge, is from the known to the unknown; understanding here by the "known" that which is known by the senses or communicated to the mind from without. To these sensations, in order that they may become *knowledges*, there is added something of judgment and reason from the mind within, and so these two factors are involved in every advancement in human intelligence, viz., experience and reason.

It is experience by sensation that enables us to see that the sun is risen, and that the sky is full of stars, some brighter than others, but all very much alike in apparent size and seemingly set in the same concave surface of the heavens. It is reason and calculation that enables us to know that the sun has not risen, but that we have dipped down in our point of vision, and that the stars in the heavens are immense suns with their own revolving planets, and some so vastly larger than others and removed from others by such millions of miles as to make the figures expressing their size and distance quite beyond our power to conceive.

In the progress of the science of astronomy reason and calculation have had so vast a part over the bare display revealed to the eye that it seems almost more a grand mental creation than anything handled by our five senses. Indeed, one of our greatest triumphs in all the history of known learning was the discovery of the planet Neptune merely by the force of calculation; that is, by the conclusion drawn by the observers of certain disturbances of the orbit of the planet Uranus, that there must be some powerful attracting body

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near by, and that that body must be in a certain position fixable by mathematical calculation, even though the body should be invisible. The calculations being made and the search undertaken, the planet Neptune was found, indeed, just where and fulfilling just what functions the purely ideal processes of the mind had pointed out.

One of the great, and, perhaps, the most fascinating of mysteries remaining for science to solve, or, at least, to aim at solving, is that as to the existence of life, and especially of intelligent animal and human life, upon the planets other than our own. Much has been learned by means of the spectrum analysis, or the study of the composition of the rays of light reflected or emitted from various bodies through the spectrum—as to the composition of the solar and stellar bodies: as that our sun and the fixed stars of the heavens are bodies of fire or incandescent gases, at least so far as their visible surfaces are concerned; and that the planets constituting the several earths of each solar system or universe are existing in various states of fluidity or solidity, and in various degrees of heat or of cold, and surrounded with various atmospheric conditions so that the question has arisen whether it is possible that some of these planets can be the home of human beings—at least, of such beings as ourselves. Whatever we may know as to the gaseous or the solid ingredients of the various planets, we must know experimentally or sensually, only through our sight, and this takes in only what is revealed on the outside of the body. It is not necessarily the body itself that we see, but what is reflected from the atmospheric or gaseous belt surrounding the body. Thus the magnificent planet Jupiter has been described by the astronomers as being in such a red hot and incandescent condition that it would be impossible for human beings to live upon it; but this is a judgment only as to the superficial appearance of this great planet. Then come the modifying reflections as to the cause of this appearance. Thus the astronomer Proctor finds it difficult to imagine that so grand an orb has been created for no special purpose other than merely to be looked at; and he concludes that its real sphere may be much smaller than the apparent size of its disc,—an extensive cloud-laden atmosphere forming the disc

that was a measure; and so a great difficulty is removed in considering the habitable nature of this planet. Dr. Whewell held that the belts of Jupiter are lines of clouds, and that masses of clouds would be raised by a watery sphere. He asks whether the surface of Jupiter itself may not be entirely watery, and, indeed, converted into ice. On the contrary, Mr. Proctor's fire theory would conclude that the actual globe of Jupiter was red hot; and now in turn comes the sensible suggestion of T. Norman Lockyer, that the planet Jupiter is surrounded by an atmosphere so densely laden with clouds that of the actual planet itself we know nothing. "If we suppose," he says, "that the apparent volume of Jupiter and similarly of Saturn is made up of a large shell of cloudy atmospheres and a kernel of planet within, there is no reason why the density of the real Jupiter and of the real Saturn should vary very much from that of the Earth and Mars." And this would save us from both the water planet and the red hot theory. "Moreover a large shell of cloudy atmosphere is precisely what our own planet was most probably enveloped in, in one of the early stages of its history."

"Whatever difference, therefore, may exist in Jupiter, either in physical constitution or condition from that of our own earth, it is no argument against it being inhabited, but only against its being inhabitable by races like the races upon our earth."* Sir John Herschel, speaking of the diverse intensities of gravity in Jupiter, Saturn, Mars, the Earth, and the Moon, says:

"Under the various combinations of elements so important to life as these, what immense diversity must we not admit in the conclusions of that great problem—the maintenance of animal and intellectual existence and happiness which seems—so far as we can judge from what we see around us in our own planet and by the way in which every corner of it is *crowded with living beings*—to form an unceasing and worthy object for the exercise of that benevolence and wisdom which presides

*For the citations from the earlier authorities the author is indebted to the work of the Rev. Augustus Clissold, M. A., entitled *The Divine Order of the Universe*; see p. 105, et al.

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over all."—*Outlines of Astronomy*, Art. 508. Professor Miller, of the Royal Astronomical Society, observes:

"At Jupiter there will be no possible changes of seasons at all; day and night will last everywhere just twelve hours; every region will be temperate; the climate a universal and perpetual spring."

With regard to Saturn, Proctor remarks: "When we consider the analogy of our planet it seems impossible to doubt that Saturn is inhabited by living creatures of some sort. We may conclude that Saturn is uninhabitable by such creatures as exist upon earth; but there seems to be no reason for supposing that so far as these relations alone are concerned, the planet may not be the abode of living beings as high in the scale of creation as any which live upon our globe. We see that differences exist within the confines of our own earth which render particular countries absolutely uninhabitable by particular races; but, on the other hand, these countries *are not uninhabited* or even less fully peopled with living creatures than seemingly more fortunate abodes." As regards our own satellite, the Moon, notwithstanding Dr. Whewell's interpretation of the telescopic appearances being against the Moon's being inhabited, Sir William Herschel pleaded for its habitability. Proctor asserts that it would be rash to dogmatize about it so little do we know or can know. Sir John Herschel denies that there are any atmospheric conditions rendering life there impossible, and Sir David Brewster maintains explicitly that the moon exhibits such proofs of an atmosphere that we have a new ground from analogy for believing that she either has inhabitants or is in a state of preparation for receiving them. Finally, in our citation of authorities, Professor Miller declares that the plurality of words is not a question for the man of science, but rather for the philosopher and the natural theologian. It belongs, he says, to the Religion of Astronomy, not to its Romance.

As regards the planets Mars and Venus, whose orbs are nearest our own, the lively investigations being carried on by the astronomers of our own days looking to not only a proof of their being inhabited, but to a possible mode of communication with the inhabitants, all go to declare the question of the

habitability of the planets to be an open one for science as well as for the imagination, and to render the subject of the existence of life on those bodies and the character of their inhabitants a perfectly legitimate one for discussion in a scientific association.

It is quite true that there are scientists to-day who will stultify science by their insistence that a dead universe is all that is exhibited to the eyes and intelligence of the inhabitants of our comparatively very insignificant body. I say "stultify" their science because such a doctrine stands directly opposed to the principles of evolution which regard the human as that plane of life toward which all creation struggles upward; and further, because it deprives the universe of a reason for being and a unity of purpose, according to which, or on the supposition of which alone can any "functionating"—which means the fulfillment of an appointed use or purpose—in any part of the existing world be assumed.

Wide sweeping, as is the denial of planetary life by some of the authorities of to-day, they are all met by the equally confident assertion recently attributed to the astronomer in charge of the U. S. Naval Observatory at Mare Island, "That there is not a planet in the heavens that is not inhabited."

Even so eminent an authority as Svante Arrhenius, the distinguished Swedish scientist, now lecturing before learned bodies in America, who is the editor of one of the volumes of the scientific writings of Swedenborg now being issued by the Royal Swedish Academy of Sciences, and who pays very high tribute to Swedenborg as the anticipator of many very important scientific doctrines—while he has spoken of the high temperature of the planet Mercury being such as could support no life, and of Jupiter and Saturn as having "no atmosphere such as the inhabitants of our globe would appreciate," still, in view of the wonderful adaptation of human beings even to the opposite extremes of our earthly temperature, and of the dispute of the scientists as to what we really know of the surface of the actual planets themselves as distinct from the sphere that we can see by our telescope, we may venture the assumption that even this high authority can hardly be said to have spoken the final word as to the possibility of

human life even on those planets named by him. For the theory set forth by Arrhenius himself in his book published a few years ago on the beginnings of life in this our planet distinctly calls for the pre-existence of life on some of the other planets. This book, entitled "Worlds in the Making," treats of the formation of the separate planets and of the suns of the universe as a whole, without stepping beyond the plane of purely physical phenomena; and it gives Swedenborg his due place in the history of the solar vortices, dating Swedenborg's promulgation of the nebular hypothesis in 1734, thus long before its announcement either by Kant or Laplace; and what is of interest in this discussion, Arrhenius here announces his theory, which he calls *Panspermia*, and which holds that the entire interstellar space is filled with germs of life thrown off from suns or planets in some great collision or combustion, and that these germs, planted by meteoric or other means, have served to introduce the animal and vegetable species into the many existing worlds. If we bear in mind Swedenborg's distinct mention of the difference between the physical organization of these other planetary inhabitants and that of the occupants of our earth, we can see that even the conclusions mentioned by Arrhenius may not be regarded as necessarily restrictive of human life in some form; and that life germs sent off in "great combustions" may find a development in atmospheric and temperature conditions quite unlike those with which we are familiar here.

The astronomer Serviss in his work on "Other Worlds" represents Mercury, Venus, Mars as having a hard, solid surface, and so differing from Jupiter, which presents to sight no solid crust, and which, therefore, "*perhaps*" has no solid nucleus at the center; although he (Serviss) has to admit also that "since the telescope is unable to penetrate the cloudy envelope we can only guess at the actual constitution of the interior of Jupiter's globe." And he adds, that "it has been suggested that deep under the clouds of the great planet there may be a comparatively small solid globe, *even a habitable world*, closed round by a firmament all its own, whose vault raised some 40,000 miles above the surface of the planet appears as an unbroken dome." (p. 176.)



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Further, in speaking of the planet Saturn, Serviss says, "Saturn does not appear, with our present knowledge, to hold out encouragement to those who would regard it as the abode of living creatures *except such* as pure imagination could describe." This exception sounds large, but really it is small, so far as depriving Saturn of inhabitants is concerned; for changed natural conditions will necessarily imply changed bodily constitution, sense faculties, breathing, muscular power, etc., and these, of course, if not actually seen must be *imagined*. If we take away from scientific description of the universe, all those parts which are beyond our sense's vision—all that which "imagination can alone describe"—there would be very little left for science itself to look at!

Finally, to quote the still more recent and notable utterances: Percival Lowell in his book on *Mars and Its Canals*, published in 1906, declares his assurance that plant life exists on Mars, and that it is what explains the dark marking seen on the planet. "And the ground for suspecting a flora leads us to suspect a fauna as well."

"All that we know of the physical state of the planet points to the possibility of both vegetable and animal life existing there; and furthermore, that this life should be of a relatively high order is possible." (p. 359.)

"That Mars is inhabited by beings of some sort or other we may consider as certain as it is uncertain what those beings may be." (376.) Probably a "necessarily intelligent and non-bellicose community," because living in mutual dependence and under a unity of order.

Further, in his "Mars as the Abode of Life," 1908, Professor Lowell says: "Martian conditions make for intelligence of a high order. Intercommunication is obligatory with them. It is all land, no seas, and the struggle for existence is great and requires intelligence to cope with circumstances. . . . Their bodies it is hard to know, the last thing we are likely to know of them. We may learn much more of their mind as embodied in their works. And after all is not that the more pregnant knowledge of the two?" (p. 211.)

Still as a sad example of a science with no basis of unity in a principle of the end, and consequently a mere mass of

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drifting, purposeless, hypotheses we read in the same author of the fate of Mars: "Life is nearly its end! It will dry up. Time will snuff it out. The planet will roll a dead world through space, its evolutionary career forever ended!"

II. SWEDENBORG'S TESTIMONY.

It was indeed as an inductive philosopher that Swedenborg reasoned from the known fact that this earth is inhabited, and from the demand of reason that it was created for a purpose, this being none other than the desire of the Creator, for the satisfaction of his own love, to make a race of happy immortal beings, to the surmise that the other planets of our system, and of all solar systems, must be likewise inhabited. The probabilities of reason and analogy surely all lie that way, and, as we have seen, there are no final facts of science standing over against them. But beyond knowing something of the composition of other planets and even the possibility of their being inhabited, the great and far more interesting question, as Professor Lowell has said, remains as to the character, the life and customs of the inhabitants. The spectrum can tell us of the composition of the sun, and mathematics can tell us of the position and courses of the planets, but neither of these can tell us of the mental and spiritual life of those who live there. To know them there must be something more than telescopes and figures. There must be communication between mind and mind. Such communication at the present day avails itself of means which once would have been regarded as miraculous. No clumsy ship is needed now to bring intelligence across the ocean from the other hemisphere; we do not have even to erect high towers and use some giant lenses to depict some loftily displayed figures on the other side; much more quickly and easily and silently the electric wave brings the message, distance is almost annihilated, and through the wireless telegraph mind speaks to mind almost as if on waves of thought itself. And now that there are waves of thought by which in a vast mental world or universe of souls there are currents directed back and forth regardless of material distances or other obstacles, seems to be the conclusion of the students of psychic phenomena; and so every prejudice, scientific

and metaphysical, seems to be removed which may have stood in the way of our acceptance as entirely in the range of possibility, the statement of Swedenborg at the beginning of his work on "*The Earths in the Universe and Their Inhabitants, and Their Spirits and Angels: described from what has been heard and seen.*"

Swedenborg says: "By the divine mercy of the Lord the interiors, which are of my spirit, are opened in me by which I can converse with spirits and angels, not only with those who are near our earth but with those who are near other earths. Therefore, because I had a desire to know of those on other earths and to learn the nature of these bodies and the character of their inhabitants, it was granted to me by the Lord to converse and have intercourse with spirits and angels who had come from other earths, with some for a day, with some for a week, with some for months. From them I have received information respecting the earths from and near which they are, the modes of life, customs and worship of the inhabitants, besides various other particulars of interest, which, having come to my knowledge in this way, I can describe as things which I have heard and seen. It is to be observed that all spirits and angels are from the human race, and that they are near their respective earths and are acquainted with what is upon them, and further, that a man may be instructed by them if his interiors are opened so as to be able to speak and be in company with them, for man in his essence is a spirit and is with spirits as to his interiors."

Such, now, is the perfectly rational and highly simple and intelligible mode of communication by which Swedenborg claims to have obtained his intelligence regarding the inhabitants of other planets. His work has not been without interest to the astronomers. Proctor, the author of "*Other Worlds Than Ours,*" devoted a series of articles to its examination in the *Belgravia Magazine* in the year 1876, in which he brings forward the objection that Swedenborg if he had an actual knowledge of the planets would have mentioned Uranus and Neptune even before the latter had been discovered and named, and he would have said something of planets even beyond the path of Neptune.

The objection is typical of that class of scientific investigators who wonder that all minds are not absorbed in their own line of investigation, and that some can be interested in other things. The objection falls to the ground entirely when we reflect, first, that Swedenborg *does* give us an account of several planets or earths besides those named in our astronomies —*which may have included* both Neptune, Uranus and those of other systems beyond our own, and we may reasonably ask how could Swedenborg distinctly name certain spirits as “from Neptune” when as yet there was no Neptune so-called in all the astronomies!

Swedenborg lays down as a law of spiritual migration and approach in the spiritual world that these are according to states of desire and of thought. It is desire that prompts the motion, it is thought that makes the presence. It would be manifestly impossible to be drawn by thought into nearness to a special society of spirits of which there was as yet no thought in the mind.

We have now removed, I believe, the scientific barriers to our conceiving as possible the existence of human life upon the planets. But there remain other prejudices to be removed before we can judge upon their own merits the descriptions which Swedenborg gives of that life.

One is, the thought that Swedenborg’s knowledge would imply his actually having visited the planets in the body while living in this world, which would be nothing short of a miracle. This objection is removed when we find that Swedenborg nowhere claims any such bodily transportation to the planets which he describes, and that his speaking of going to them or being near them distinctly refers to his visiting the company of the spirits of those who had dwelt upon these remote planets, which spiritual meeting or communicating, according to well known psychic laws, can take place regardless of actual distance or space, even while the appearance of spatial distances is preserved. Swedenborg’s traveling far away to visit very distant planets means indeed a very real experience of *spiritual* change, which bears every appearance of *spatial* transportation; for whether in this world or the other our minds can possibly only think and experience under condi-

tions of seeming time and space, that is, of succession and extension; but the real conditions there are determined by spiritual state and not by physical nearness or remoteness. We speak here of the "long way" from ignorance to knowledge—the long road to travel from states of unbelief and doubt to states of spiritual faith and certainty; the way is real and the road *is* long, but not to be measured by the surveyor's chain or by the hours of travel registered on the clock's face.

Again, if we arrive with Swedenborg at last on the promised border, and are ready to be introduced to these interesting newly discovered people, we must be content with what our guide permits us to see, for we are only seeing through his vision, and *he may be interested in looking up traits and customs* which are quite different from what our curiosity would seek out. It is the "shoemaker at his last" in every case. A hair dresser or milliner inquiring about a planet's inhabitants would be almost sure to ask other questions than would the manufacturer of mowing or thrashing machines* or the publisher of books and newspapers. Swedenborg's inquiries were directed to those phases of life which were of the deepest, most vital interest to him; the mental quality, the neighborly disposition, the ideals and chief objects of living, the regard for God and eternity; these are what Swedenborg inquired about; and we must not be disappointed if he did not tell us about the minutæ of politics, or trade, or fashion, or invention. In the spiritual world, where all this traveling and visiting on Swedenborg's part took place, we must remember that external things take on appearances according to the state of the beholder, the thoughts already in his mind; and so what is dim and uncertain may at first assume the appearance of cloudiness and obscurity, and especially what is unlike the ordinary human appearance or behavior may be difficult to describe in terms familiar to ourselves as built on our earthly experience only. Let us now take up our journey.

Swedenborg's work on the *Earths in the Universe* is divided into two parts. The first treats of the earths or planets in our own Solar system; the second of certain earths outside of our

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system in that part of the Universe called the Starry Heaven
—*Coelum Astriferum*.

In writing of his visit to one of the earths in the universe he says that it was "further distant" from our earth than one previously mentioned, and he describes the going as of a "long journey;" and on his arrival he says he did not see the earth itself but only the spirits from that earth. He again speaks of the fourth and fifth "earth of the starry heavens" visited by him, as lying "far beyond our own solar system." Quite in agreement with the variety and the adaptation of the inhabitants to the various physical conditions of the several planets, we read of the spirits of one of the earths visited as being unwilling to think anything about the body or anything material, and that they consequently appear in the *sight of other spirits not in a distinct human form* but in a cloudy shape interspersed with fair human tints of color. They said that the men of their earth make no account of their bodies but only of the spirit in the body, knowing that the spirit will live forever but the body will perish. This little interview is sufficient to show that in Swedenborg's inquiry and interest the main thing regarding these other worlds was not whether they could afford a comfortable home for just such creatures as we are, but whether their life was human and devoted to human aims. These same spirits were shown, through Swedenborg's eyes, some magnificent palaces, such as those of kings and princes on our earth. But the spirits made light of them, calling them marble images, and described the more beautiful buildings of their own, being their sacred temples, built not of stone but of wood. When they were told that these, too, were material objects they replied that they were not earthly but heavenly, because in looking at them they had not an earthly but a heavenly idea; believing, too, that after death they should see like objects in heaven." (150.)

Our time will admit of but a glimpse at the treasury of beautiful and deeply interesting revelation which this wonderful book of planetary travel affords. Swedenborg describes in some detail the spirits of Mercury, of Jupiter, of Mars, of Venus, and of the Moon.

Of the inhabitants of the Moon he says, their stature, ap-

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pearance and voices are peculiar as belonging to a race adapted to entirely different physical conditions from ours. Of MERCURY he says that its inhabitants are profoundly interested in learning the interiors of things. They search into the thoughts and memory of those they speak with. They say they have no interest in things material and earthly, but only in things that are "real." They say they have no inclination to look at the sheath but at things unsheathed, thus at interior things. Their memory is of things, not of the material images of things. The whole account given of these Mercurians forms a most interesting psychological study full of illuminating suggestions regarding the nature of our own minds and thinking.

The longest account is that of the majestic and splendid planet JUPITER whose inhabitants he describes as of a celestial genius resembling in customs, appearances and religion those of that earliest or Most Ancient Church on this earth, which is symbolically described in the Scriptures as the Garden of Eden and known in mythology as the Golden Age. Their faces are fair and beautiful, sincerity and modesty shine forth from them; the lips are prominent because their language is effected chiefly by motions of the face and especially of the mouth. They find that food most savory to them which is the most wholesome. The spirits of Jupiter do not find those of our earth congenial; we are too gross and take too much pride in mere external or affected wisdom. The conflict of personal spheres which is very perceptible in this world is much more powerful there. All spirits and angels, according to Swedenborg, have their respective attitudes and functions in the Grand Man, or that vast organization of all regenerating spirits which is formed, according to the Divine Creative idea, into the Image of God, the true Infinite and Perfect Man. The inhabitants of Jupiter have relation, in this great social physiology and psychology, to the *imaginative principle of thought*, and so to states of *interior activity*. But the spirits of our earth have relation to the various functions of the surface of the body; and when these have the control the action of interior thought is disturbed or suppressed. Hence this antagonism between the spirits of

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Earth and of Jupiter. The Jovians, as these inhabitants of Jupiter may be called, make wisdom to consist of thinking well and justly on everything occurring in life. Of such sciences as we have on earth they know nothing, nor have they a desire to know; they call them shadows, and compare them to clouds which come between them and the sun. They were led to this idea of earthly science by certain spirits who came among them boasting of their wisdom. This wisdom, it seems, consisted chiefly in things of memory, the knowledge of Hebrew, Greek and Latin, remarkable things of the learned world, in criticism, in bare experimental facts and in terms chiefly philosophical, not using these as means leading to wisdom, but making wisdom to consist exclusively in the terms themselves.

"The worship of the Jovian spirits consists in acknowledging our Lord as the Supreme who governs heaven and earth. Him they call the only Lord, and because they acknowledge and worship Him during their life in the body, they seek Him after death, and find Him. He is the same as our Lord. They say that He reveals to them how they are to live and how to believe. They do not know that their only Lord was born a man on earth; this, they say, it does not concern them to know; but only that He is Man and governs the universe. When I informed them that on earth He is named Jesus Christ, and that Christ means the "anointed" or "King," and that Jesus means "Saviour," they said they do not worship Him as a King because a King is wise in worldly things; but they worship Him as the Saviour. Some of these spirits were with me while I read the xii. chapter of John relating to the Lord's love and His glorification. Hearing this they were filled with a holy influence, and declared that all these things were true. They informed me that they have no holy days, but that every morning at sunrise and evening at sunset they offer holy worship to the only Lord in their tents, and also, after their manner, sing sacred songs."

The spirits from MARS are spoken of as of a very high spiritual type. Their speech is by a kind of interior breathing and by expression in the face and eyes. They regard it as wicked to think one thing and speak another. These Martian spirits, we are told, have their situation in the organization of the Grand

Man as between the intellect and will, consequently, as *thought from affection* and as *affection from thought*. They are most tenderly conscientious, taking care lest the lust of gain and the lust of dominion creep in and tempt them to deprive others of their possessions. Every one there lives contented with his own good, and with his own honor, namely, the honor of being regarded as just and as a lover of his neighbor. In worship they acknowledge and worship our Lord, saying He is the only God, and governs both heaven and the natural world; that everything good is from Him, and that He leads them; and that He often appears on their earth amongst them. This appearance, we are taught elsewhere, is by the deity assuming the form and presence of an angel, just as such appearances of God to men on earth are described in our Old Testament. The Martians are vegetarians, and clothe themselves with fibres from the bark of certain trees. They know how to make fluid fires, which afford them light in the evening.

A physical peculiarity of the planet SATURN is mentioned in the statement that the great ring which appears from our earth to rise above the horizon of that planet and vary its relations does not appear to the inhabitants as a ring but only as a snow white substance in the heavens reaching out in various directions. The Saturnians live divided into families, every family apart; the man and wife with their children. They have little solicitude about food and raiment, feeding on fruits and pulse, and being slightly clothed with a coarse skin or coat, which keeps out the cold. They have no care for the body except for its life, which is the permanent thing, and for the service of God. Hence they care not for the body at death, but cast it forth or cover it with the branches of the forest trees. In the Grand Man these spirits of Saturn have their place in the middle sense between the natural and the spiritual man; but in that sense receding from the natural and acceding to the spiritual. "Thus they seem to be transported back and forth into heaven and below." This interaction of the spiritual and natural mind is illustrated by our life in this world where the spiritual may flow down into the natural and lift it up, but the natural of itself cannot flow into

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the spiritual. But when man is in a state of faith and thence in the spiritual life, then the spiritual mind flows down into the natural mind and thinks there; and from such thinking the man's life is lifted from the corporeal and material into the realization of spiritual things.

In the planet VENUS there are said to be two kinds of inhabitants, the mild and human and the savage and almost brutal. These latter are said to be on the side that looks toward our earth. Swedenborg did not converse with these, but only learned through the angels of their character. They are avaricious, greatly delighting in their spoil, and of gigantic stature. But these also can be saved, passing through terrible states of vastation and despair, even to extreme suffering. It was said that they in their earth had believed in a great Creator without a mediator; but when they are saved then they are instructed that the Lord alone is God, Saviour and Mediator. "I have seen some of them," says Swedenborg, "after they have passed through extreme suffering, taken up into heaven; and when they were received there I have been made sensible of such a tenderness of joy from them as drew tears from my eyes." The psychological function assigned to these spirits of Venus in the Grand Man is the *Memory of things material*, agreeing with the memory of things immaterial, which latter, is assigned to the spirits of Mercury. The power of these material images of the memory, their tremendous force for good and for bad is fitly personated in these strange gigantic figures as here depicted.

Finally, as we have seen, the position of our own planet in this great human economy of the universe is that of the outmost sensuous and corporeal plane of the mind corresponding to the skin, the outmost covering of our bodies and the recipient of the common sensations of an outer world. It is in these extreme planes of life that man could fall lowest into evil and sin, and hence it was *this our earth* that was chosen by the Lord as the world where He should put on human nature, and so, entering into all the evils even to the lowest that have beset mankind, could fight here in his combats with the hells tempting Him, not only the battle of our humanity, *but of the human race in all worlds in all spheres!* Here, too,—an achievement

coincident with that of redemption by incarnation in our flesh on this earth,—the Word could be written, preserved, multiplied by the printing press, made manifest to all nations on the earth, to all gentiles and so, through spiritual communication, to all spirits and angels from other earths. So it is that in our planet the eternal “Word was made flesh and dwelt among men;” and its lines have gone forth into all the *earth*, its words into the end of the *world*. (Ps. xix:4.) It is this crowning doctrine showing the intrinsic reason of the divine Incarnation here and not elsewhere, a reason grounded in the very organic form of the entire universe of worlds and in the doctrine of their respective relations and functions,—here it is that Swedenborg’s work on “The Earths in the Universe” becomes not only what was called above the religion of astronomy, but the theology of astronomy, or that aspect of the universe of God’s creation that alone is consistent with the belief in God as beneficent and as having a final purpose of good and of blessing in everything that He has made. For to quote in conclusion the summary of the argument set forth by Swedenborg in the beginning of this work:

“Any one who rightly weighs these facts—the immensity of the starry heavens with their innumerable stars, each of which is a sun like our own in the centre of its own system (of planets or earths), must conclude that so immense a whole must have been the means to an end, which end is a heavenly kingdom in which the Divine Being may dwell with angels and men. For the visible universe or heaven resplendent with an innumerable multitude of stars which are so many suns, is nothing more than a means for the existence of earths and of human beings from whom a heavenly kingdom may be formed. A means so immense for so great an end was not produced for only one race of men, and for a heaven formed from them on one earth only.

“It is to be observed that the Lord acknowledges and receives all of whatever earth they be who acknowledge and worship God in the human form, since God in the human form is the Lord; and as the Lord appears to inhabitants in the earths in an angelic form, therefore, when the spirits and angels from these earths are informed by those of our earth that God is

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actually Man, they receive that Word, acknowledge it and rejoice that it is so."

Such, then, is the voice of praise and worship which, could our earthly ears perceive, is still that which the "morning stars" are still singing together in adoration of this mighty and beneficent Creator, and of which the inspired Psalmist on our own planet was enabled to say: "The heavens declare the glory of God; the firmament knoweth His handiwork; day unto day uttereth speech; night unto night declareth knowledge.

"There is no speech nor language where their voice is not heard!"

Washington, D. C., U. S. A., May, 1911.

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