

The New Philosophy.

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The Relation of Swedenborg's Scientific to His Theological Writings.

An Essay, Introductory to the New Edition, about to appear, of Swedenborg's Work, "The Soul ; or, Rational Psychology"

PREFATORY NOTICE.

The work, *De Anima*, etc., "The Soul ; or, Rational Psychology," is included in Part VII of the great series entitled "The Animal Kingdom, Considered Anatomically, Physically and Philosophically." It was first published in Latin, by Dr. J. F. I. Tafel, in Tübingen, 1849, and in an English translation with introduction and notes, by the New Church Board of Publication in New York in 1887. The work has had the remarkable good fortune in a few years to find its first edition exhausted, although published at the relatively high price of \$3.00. This edition was a handsome octavo of nearly 400 pages, furnished with an exhaustive index. Since the volume has been out of print there has been a constant, if not large, demand for it, and it is now, in view of the newly aroused interest in Swedenborg's science and philosophy, proposed to bring out a second edition, probably at a reduced price, and in a style uniform with that of the other works to be published under the auspices of the Swedenborg Scientific Association.

Few if any of the modern works on psychology have a greater claim on the attention of thoughtful students than this remarkable work, in which many of the best results of the so-called "New Psychology" of the laboratory are anticipated in all their physiological significance, while there is the constant maintenance of the true discrete separation of these planes of observation from the inner planes of spirit, consciousness and life. The position of "Vitalism" versus "Chemico-Physics" was exhibited in this work by Swedenborg a century and a half ago, with the result of a harmonious correspondence which unites the two planes in a system more complete, practical and satisfactory than any work of either school which present writers have produced. Instead of being antiquated it is pre-eminently the practical psychology for students and teachers of the present day. If we are not mistaken its proper environment and field of influence will be found in the present and future more than in the past stages of this science.

THE TRANSLATOR AND EDITOR.

AN INTRODUCTORY ESSAY, ON SCIENCE AND THEOLOGY IN THE WRITINGS OF SWEDENBORG.

The one animating desire and aim manifest throughout all the scientific and philosophical writings of Swedenborg, may be described in brief as his "Search for the Soul."

This is indicated in the frequent fragmentary treatises on the Soul occurring so frequently throughout the series of his works, and is manifest in the projected scheme of his works outlined in his prologue to the *Regnum Animale*. It there forms the last of the great series. The subject is to be approached slowly, by arduous steps; reverently and in awe of its sublimity, but with eager and never flagging desire.

This desire was executed to the extent of the scientific and philosophic resources of human knowledge in the "*De Anima, or Rational Psychology*,"—the work on "The Soul" with which Swedenborg concluded his great career as a scientist and summed up the results of his labours in the fields of natural, physiological and psychological science.

In this search for the soul we find what we may call the key to the genetic development of all of Swedenborg's system. I say development, because this implies a unity in what precedes and follows, and a shaping of final results by certain interior ends, even though these be unconsciously entertained. The process is like that of nature, which, itself unconscious, conceals the most profound, definite and unerring purpose. To know the nature of spirit and its relation to matter,—but especially through, first "a knowledge of the soul and of its intercourse with the body," was the two-fold object of his constant search.

If we now regard the "body" in the light of the larger body, the natural world, and the "soul" as meaning the larger soul, the spiritual world, the "knowledge of the soul and its intercourse with the body" becomes identical with that of the spiritual world, and its relation to the natural world, and this occupies a leading place in his theological writings.

Where did Swedenborg seek this knowledge of

the soul? In the soul's own realm; the Soul-Kingdom, *Regnum Animale*: In the living, not dead, human body: In the kingdom of uses as exhibited in the beautiful order, harmony and activities of the human anatomy and physiology.

The Animal Kingdom meant to him the kingdom of the Anima, the realm over which the soul presides as Queen. The relation of this soul to its body or its own kingdom and world was what Swedenborg sought to know. The knowledge which he attained was that which pre-eminently qualified his mind to be the recipient of the great knowledge of the true nature of spirit and the relation of the spiritual to the natural world.

When we consider what a stupendous role this whole doctrine of the human form and the Grand Man is called upon to perform in the revealed knowledges of the heavens, of the spiritual order prevailing there, and even in the doctrine of the Divine Humanity itself, we begin to realize the providential significance of these scientific treatises, and see in what basic relations these sciences stand to the whole realm of spiritual doctrine. And since the body can only be studied in its own environment, or as a part of a great extended body which is the entire elemental universe, therefore to this ultimate basis of all extended Swedenborg's exhaustive survey and the grasp of his mighty system, as witnessed in the work on Chemistry (1721) and the Principia (1734).

The doctrine of Correspondence was derived by Swedenborg, first naturally, that is as a science; it was a deduction of his own reasoning regarding the elemental relations of the universe; a part of his own philosophy, as was the doctrine of Order, Series, Degrees and Modifications on which it rests.—[See *An. King.* II. 50, 51, 250.]

This is unmistakably apparent from his own statement and from the repeated applications of and references to, these sciences in his *Animal Kingdom* and elsewhere, especially in his introduction to the *Rational Psychology* and in the work itself.

The doctrine of Correspondence became manifest to Swedenborg in his search for the mode of the soul's intercourse with the body. It was here, right in the human soul's own province, in the relation of our souls to our bodies, that Swedenborg found the key which should solve the problem of the ages and open our minds to a truly heavenly knowledge of the relation of the spiritual to the natural worlds, of spirit to matter, of earth to heaven, of the Written Word to the eternal and essential truth, and of man to God.

Correspondence in its first sense meant to Swedenborg the correspondence of the body to all surrounding spheres, and thence of the soul within to the surrounding body.

The history of the doctrine of Correspondence carries us back to the origin of philosophy among the Greeks, and especially brings into prominent notice the relation of Swedenborg and Aristotle. The his-

toric antecedents of the doctrine of the Influx or the Intercourse of the Soul and Body Swedenborg himself has outlined in several of his theological works, especially in his little but wonderful work on Influx; or the *Intercourse of Soul and Body*, "*De Commercio*," etc.

Swedenborg, as no other writer, deserves the proud title of the Aristotle of modern philosophy; and yet while himself assigning to Aristotle the highest place in all the line of great teachers, calling him the "prince of philosophers," and by the almost endearing title of "our philosopher," he does not hesitate to differ from him on the important question of the intercourse of mind and matter, on philosophic grounds, and later from the standpoint of revealed knowledge. The three systems of Psychology which had chiefly occupied the learned world before his time were represented by the three philosophers seen by Swedenborg in the spiritual world as related in the work of *Influx*, viz: Aristotle, Descartes and Leibnitz. These three systems sought to explain the relation of mind and matter, that is to solve the one great problem which as we have said Swedenborg had set before himself, and to the solution of which the whole philosophical series of his works is devoted. These three systems are known as those of

I: Physical Influx.

II: Occasional or Spiritual Influx.

III: Pre-established Harmony.

These three Swedenborg sought to reconcile by extracting and combining the gist of truth in each, and the resultant doctrine he named the Doctrine of Correspondence, the doctrine which rests upon the equally philosophical and scientific doctrines of Series, Orders, Degrees and Modifications. Correspondence as seen in the plane of nature, is the mutual adaption of inner and outer, higher and lower, grosser or more subtle spheres or bodies, so that there may be reception and communication and transference of motions without commingling or confusion of bodies. It is, therefore, the name we give to that kind of intercourse which may exist between things necessarily and and perpetually discrete. It is that intercourse which is not material influx but the mode or avenue of the influx of force. It is intercourse by contiguity, and not by continuity or confusion of substance.

Such a correspondence in nature is the relation of the wave of ether and its spiral motion to the eye as the organ of vision; then of the eye to the sensory fibre within; then of the sensory fibre to the cortical gland; of the cortical gland to the inner common sensory; then of the common sensory to the imagination; of the imagination to the intellectory; of the intellectory to the Soul; of the Soul to God. *By correspondence the inner may affect the outer without commingling or becoming one with it. By correspondence things totally different in degree or substance, are nevertheless so adapted that motions in the tremulous vibrations in one may be continued through*

the other and so cause and effect be made possible by contiguity, since the prolongation of effect or its retrocession on its own plane never converts it into its own cause.

This doctrine of correspondence learned by Swedenborg from the human body and its relation to the soul was afterwards applied by him to all things material and spiritual, and thus to the natural and spiritual worlds.

If this be true, what then is revealed in Swedenborg's writings, or what is there that is not after all the outcome of purely human reasoning and philosophy? Does it therefore follow that what Swedenborg has delivered in his theological writings as a divinely revealed science is after all reducible to a purely natural and scientific knowledge, seeing that in the Doctrine of Degrees and of Correspondence as set forth in the philosophical works, Swedenborg laid no claim to any supernatural illumination as their source, and yet on these doctrines rests the whole scheme of the spiritual metaphysics embraced in his theological works? The answer to this question is of the greatest importance, involving as it does the whole subject of the relation of Swedenborg's Scientific and Philosophical to his Theological writings.

We think it possible to formulate an answer in these words. It is not the knowledge of Correspondence that is supernatural or revealed, but the knowledge of the things that correspond; it is not the knowledge of Discrete Degrees that is supernatural or revealed, but the knowledge of the things that compose those degrees.

That the knowledge of Degrees was a "philosophical" knowledge see A. K. 10, 11, 133; II, 333.

Swedenborg thus speaks of Correspondence after his illumination. In A. C. 4523 he states that:

"The ear corresponds to the air and to sound; the eye is formed correspondently to the modifications of the ether and light; and all the organs and viscera correspond to the things which are in nature."

In A. C. 5131.—"There is a correspondence of sensuous things with natural ones; of material things with spiritual ones; of spiritual with celestial ones; of celestial things with the Lord; there is a succession of correspondence from the Divine down to the ultimate Natural. It is known from philosophy (!) that the end is the first of the cause and the cause is the first of the effect.

"The effect must correspond to the cause and the cause must correspond to the end, and as they correspond, the end can be in the cause and actuate it, and the cause can be in the effect and actuate it; consequently the end through the cause can actuate the effect. Everything in man and nature is successive like cause and effect, and when they thus correspond to each other they act as one." Compare this doctrine with the scientific statements on the "Intercourse of the Soul with the Body," in the work on "The Soul" Chap. XII.

At the close of the philosophical period of Swedenborg's writings, the soul, like an undiscovered continent, remained, it is true, still hidden from his view, but the great ship that was to carry the bold navigator thither was built and with supreme human skill by his marvelous mind, secretly guided by the Divine hand; on that ship of the sublime Science of Correspondence, by the favoring winds of heaven he was carried to the great new world of spiritual substance and spiritual life; thence by the same vehicle he has made intelligible to us this new and interesting country and enabled us to read the deep arcana, hitherto hidden but now revealed, which lie equally in all things of nature and in all things of the Word of God.

That the relation of the scientific to the theological systems is genetic or that of an orderly growth and development is perhaps the most wonderful of all the aspects of Swedenborg's teachings. It is the most perfect illustration and corroboration of his wonderful doctrine of Discrete Degrees. His science is not theological; his theology is not scientific; and yet they are related by a perfect correspondence. So far was he opposed to any *a priori* system of science, that is to a science constructed to suit or prop up some prospective theory of philosophy, that he would not trust to his own experiments in natural science but used those instead of other accepted authorities of his time. His inductions were his own; he pursued his search according to the "thread of reason"—(secundum duces Intellectum sen pilum rationis" Adv.: I. p. 7.) and reverently shrank from giving the name of divine revelation to any of these results of his own investigations. That his science was not only not built with the conscious intention of furnishing a substructure to his theology, but was in some particulars in actual conflict with the later teaching from revelation, *in those realms where it transcended nature and presumed to construct a system of spiritual science, is evident from what the work on the Soul teaches regarding the condition of the Soul after death; as, that it has no particular form but may assume any form; [See "The Soul or Rational Psychology; No. 521, 522] that it may take wings and fly as a bird or assume any other shape suited to its imperial and sovereign desire, being free from all limitations of nature or natural heredity. Notice also what he says in this work about the final consummation of the world and the purging fires which shall finally sever the soul from the last entanglements of the body. These are instances where the science undertook to be prophetic. That these predictions were regarded by Swedenborg himself as outside the realm of pure science, and thus as forming no part of his own system as a science, is evident from his remark in No. 524 of the same work, "that we shall probably laugh in the other world at the guesses we have here indulged in about the future state of the soul." Had he been the usual sort of*

natural philosopher he would have insisted on having his subsequent theological system harmonize with these predictions. Not so in the case of a veritable seer. When the curtain fell revealing to his vision the real spiritual world, the world which is the inner or spiritual world of this human world of ours, he saw the soul in its truly human aspects, and entirely relieved of those habiliments which it has inherited from pagan philosophers and mediæval schoolmen. *Man after death is a spirit in perfect human form*, he says, such as it had in this world. The "end of the world" he tells us now, when speaking as the inspired interpreter of the holy Word, is the consummation of an age of human experience introductory to a new spiritual dispensation among mankind. This blank contradiction to his own statements, written within a space of, say, five years is convincing proof that whatever relation exists between his scientific and theological writings it is a strictly natural and not a contrived or purposed one. Swedenborg neither constructed a science with a view to building thereon a theology nor did he adapt his theology to a previously constructed science. Each system stands in its own plane; and the agreement between them is that of the correspondence which is between things of natural growth, i. e. the agreement of truth appearing in several planes of divine order. As the science is not theological so the theology is not scientific. The science rests on its basis of reason and experiment; the theology on its basis of revelation in the Word: the two do not agree by fusion; but they do agree by the correspondences that exists between discrete degrees in divine order.

The result of this agreement is that the warfare between science and religious faith is at an end, as it

never could have been except for this final and wonderful provision of Divine Providence. In the natural course of things as they tended except for this, theology had got so out of touch with science that men who loved natural truth and sought for a deeper knowledge of the wonders of nature were almost driven to the rejection of revealed religion. The only recourse for theology was to lose itself in politics or in sociology or occultism and so in the guise of purely natural science still keep its hold on the attention of men if even meanwhile it was losing their reverence and their respect. At the same time science might be posing as the sacred vestal in the temple of truth and claim to be the only object of real reverence or worship still left to man. In Swedenborg the normal order and the complete trine of mental life is restored. Science, Philosophy, Theology; the study of effects, of causes, of ends; each of these finds itself unhindered by the cramping of any human system, and at the same time placed in a purely harmonious relation to the other two. The secret of universality has been reached, by which principles of the utmost simplicity and clearness open paths of application to an infinity of details. The earth remains the solid tangible and durable old earth as of old, but it glows with a new light and beauty when seen through Swedenborg's lens *sub specie æternitatis*. Heaven, the "mundus intelligibilis" of Kant's *Inaugural Dissertation*, is not an unhuman and unreal world, it is only the one world "seen with another vision." Earth, Spirit, God are to these respective planes of knowledge and faith the distinct but harmonious elements of the trinal unity of the One.

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Principia Studies. . I--The Natural Point and First Aura.

Read before the Swedenborg Philosophy Club, of Chicago, Nov. 5, 1898.

At this day, all preliminary studies of Swedenborg's Philosophy must take account of his theological teachings and be interpreted in the light of his whole doctrine. Scientific investigations, whether conducted under the guidance of his doctrine, or analyzed and grouped for the purpose of illustrating and confirming the doctrine, must be carried on in a scientific spirit which is impartially inductive and characterized by a supreme regard for fact, not doctrine. The investigation and grasp of the whole doctrine, however, is a philosophic process, and involves a conception of not only what the author may be supposed to have understood at the time, but of what he understood at any time. It becomes more and more evident at every step of the investigation that, whatever the processes of the development of his philosophy, and however unconscious he may have been at any

stage of the unity and scope of its plan, there is, nevertheless, a unity so complete as to argue a Divine syntheses throughout. Indeed, one is almost compelled to conclude that Swedenborg saw his end from the beginning, even to the outlines of the Infinite, and his philosophical development and intromission into the spiritual, were only the successive processes of utilization of what he had conceived as a doctrine of God, man, nature.

Dr. R. L. Tafel, in his "Science and Philosophy" (Part III), in "Words for the New Church," No. VI, gives the very helpful classification of Swedenborg's work, prior to his illumination, as those devoted to the study of the Macrocosm and the Microcosm. Prior to 1734, or the production of the Principia, the author's attention was mainly given to the material or outer world. These works constitute the distinctively

scientific stage of his writings. "The Animal Kingdom, considered anatomically, physically and philosophically," is a study of the world within, the "Soul's Kingdom." The "Principia," treating as it does, of the elementary world and the process of creation from the first ens, or natural point, through the auras, and planetary systems, to the earthly paradise, while it would seem at first glance to belong to the objective stage, yet really forms the transition from the macrocosmic to the microcosmic studies of our author. Of this we may be assured, by his own assertion in the Animal Kingdom, Part III, "The sensations cannot be explored without examining the atmospheres, for the one subject is most intimately connected with the other. . . . These things have been discussed in my Principia, where the forms of the particles of each atmosphere are treated of and delineated. (1) These things were written for the present purpose (i. e., the analysis of the mechanism of the eye). (2) Now comes the application." (Rev. Frank Sewall, "Drama of Creation," *New Church Review*, Chicago, 1882, p. 174.)

One is struck, in the study of the doctrine of the "Principia," concerning the Natural Point and the development of the First Aura, with the unifying sweep of the conception, as if, in the transition from the macrocosmic to the microcosmic studies, he perceived the necessity for a generalization of the movements of the Divine in creation which should cover the emulative processes in the natural world, the corresponding movements in the world of man, which originate in, are operated by, and realize the activities of the Love and Wisdom of the Divine Human of the Lord. And one is reminded, in the very fundamental doctrine of the "Principia," namely: that everything of the created universe is formed by motion, according to motion, and for motion, of the very supreme doctrine of the theological writings, namely: that the Holy Spirit is the activity of Divine Love and Wisdom proceeding from the Divine Human of the Lord according to the gyres of the successive atmospheres and the receptacles of motion in created subjects.

The motion by which things are formed is the argument of the Principia.

The motion according to which things are formed is the argument of the Animal Kingdom.

The motion for which things are formed is the argument of the Theological Works.

This unity of the whole doctrine, philosophical and theological, makes especially important the teaching concerning that first "determining" or "finiting" motion of the Infinite which constitutes the "formative simple" of the natural universe, called the first ens, the simple or the natural point.

Such a beginning was indispensable to Swedenborg as a philosopher. He never dreamed of the derivation of the universe from anything but the Infinite, or from anything but what is in the Infinite, which is life, which is activity, whence is motion. Therefore, using

the idea of the mathematical point, he conceives the "natural point," "produced by motion from the Infinite." (Principia, Chap. 2, Sec. 4.) The production is immediate, and always is immediate in production, and thus constitutes a medium between the Infinite and the finite (Principia, Chap. 2, Sec. 10-11.) It is thus a "Janus" with two faces looking towards the Infinite and the finite, and with respect to its existence may be said to participate of the nature of both. (Principia, Chap. 2, Sec. 10.)

Its multitude fills the created universe, or what would be all space if there were any space, but space cannot as yet be predicated of it.

How to conceive of it will to our thought in space and time remain a problem. Not certainly as a precipitate from the Infinite, for the Infinite is in it, and so to say, a part of it; but perhaps rather as a nucleated cell, nucleus and envelope, the activity of the nucleus being the Infinite and the envelope developed by motion and composites of motion thence.

At all events it must be conceived as posited by a total creative act, where space is to be, without space. It is pure and total motion, and a pure motion is a very conatus to motion. (Principia, Chap. 2, Sec. 12-13.)

"Although in no respect compounded," "this point has in itself something analogous to what exists in things limited. Therefore, a certain idea of form as circumferential (or orbital) motion ought to enter into every definition or image of the natural point, although the natural point itself constitutes the pure-beginning point of finite existence" (Principia, Chap. 2, Sec. 11.)

Thus here, even in the natural point, there is the first idea of the working principle of the corpuscular philosophy. The whole creation of the finite universe is a perpetual formation of circumferences, finited envelopes, about an Infinite nucleus. Thus, all things, finite, in simple and composite, are bullulæ, and bullulæ of bullulæ—leasts, volumes, and wholes.

Is the production of the natural point mediately through the spiritual world or immediately from the Infinite? Probably immediately from the Infinite (or the activity of spiritual sun) to produce a new creative activity in emulation of the creative activity in the Spiritual world from that sun. A suggestive reason for this interpretation will appear when we come to consider the successive development of the auras; but it may be said, in passing, that as there are in the doctrine of "Divine Love and Wisdom" three degrees in the spiritual world, and three degrees in the natural world, and as there is, prior to these, a creative belt around the spiritual sun, from whence are the three degrees of the spiritual world, so the natural point and the first aura from it transcends the natural sun and three degrees or atmospheres thence, and would seem to be the presence of the Infinite in

nature, and under the spiritual world, even as He also is above it.

Consider now the motion of the point. Its conatus or pure tendency to motion is to a spiral.

"In the spiral figure mechanics sees concentrated all its capabilities." (Principia, Chapter 4, Section 18.)

From spiral motion arises axillary motion, rotatory motion, and local motion. The latter, local motion, arises if there be full liberty in space and no impeding contact and it tends to perpetual surfaces. (Principia, Chap. 2, Sec. 22.)

The natural point in freedom of local motion, moving perpetually in spirals and spirals of spirals, according to its conatus moving in one orbit, is the natural point active.*

These natural points active are not only the initiations of all the derivative composites by which the natural universe is built up, but the natural point active is also everywhere present in the derivative universe, precluding vacuum. (Principia, Chap. 5, Sec. 6.) And acting at the same time everywhere upon the surfaces of each elementary particle, it preserves equilibrium. (Principia, Chap. 6, Sec. 5.) From the multitudinous natural points active, by means of motion among themselves, is produced the first composite or simple substance of the world. It is called the first finite or substantial, and is that of which all composites are aggregates.

As to its origin: When the natural points are in sufficient series and abundance, there follows a mutual conditionment of motion among the free vortices of the natural points, whereby they are compelled to coalesce their motion into a common motion (or common orbit) for them all. (Principia, Chap. 3, Sec. 16.) This is the first finite.

The second finite originates from the first finite. The effective contingent is that the first finite shall be in series and abundance, sufficient for mutual contact and pressure—thus mutual conditionment of motion. (Principia, Chap. 4, Sec. 5.) It is of similar figure to the first finite, but less perfect. Similar in situation, figure, and centre of gravity; celerity less.

The actives of the first finite and the figure of the confluent second finites, as co-existents, together form the first elementary. The actives of the first finite occupy its centre, the second finites its circumfer-

*The natural point active was illustrated by a curious and interesting spiral of spring wire, forming a "golden lotus," and showing not only an orbit of spiral motion, but how the whole orbit, filled with natural points, becomes an elementary unit, and how it behaves under contact and pressure, referred to later on in this paper.

ence;* and the second finites, from this circumferential conjunction with central actives, to form thus a new unit, are called passive. With the production of the first elementaries the creative series comes to the rest of an attained equilibrium. The natural point, the finites, the resultant elementary; this is the trine, and the trine complete, the series ends for the beginning of a new series. The development of the third and fourth finites and elementaries, thus the creation and ordering of the sidereal heavens and earths, is a new series, characterized by a distinct creation, all by means of the natural point operating in the first aura. The series now under consideration—the natural point, the finites, the resultant elementaries—is a series complete, resting in attained equilibrium, and belonging to the first aura, pre-existent to the creation of suns and constituting the inmost aura of the natural universe, and corresponding to the "heaven of human internals" above the heavens in the spiritual world.

The first elementaries are the units or leasts of the first aura. This is the universal aura from which is all gravity. It is intersidereal, filling the whole space of the starry heavens, which as yet are not, but are to be; and later, in the creative scheme, poising and swinging the innumerable starry systems, among which our own, the sun and his planets, the axis of which system is the stretched milky way, is itself but one unit.

The first aura is the atmosphere of the universe. (A. K., Part 2, Sec. 312.)

The first aura is the veriest form of the forces of the universe, and the qualities of the lower auras can be ascribed to it only by eminence. (A. K., Part 2, Sec. 166.)

From the first aura is generated, by determination, the human spirituous fluid. (Corpuscular Philosophy, brief.)

The spirituous fluid is the eminent organic substance of the soul. (A. K., part 2, Sec. 303.)

The first aura is the co-operant and mediant of the principle of motion in the soul. (A. K., Part 2, Sec. 270.)

The first aura is thus in a perpetually "humanizing" flow, or endeavour and conatus towards that flow, and determination of the currents of its forces. This humanizing flow it has from the Infinite Man; and the conatus to the human it impresses upon the supreme forces and motions of the universe; and gathers all up in the successive formation and ordination of the microcosm.

Remembering once more the steps in the series,

*The "golden lotus," or spring-wire perpetual spiral, above referred to, being submitted to pressure from contact on all sides, forms an inner circle within the outer. A cross section of this figure being intended in Swedenborg's drawing, Principia, Part 1, Chap. 5, Sec. 27, Fig. 6; also Part 2, Chap. 1, Figure 8.

and the trine present : The Infinite in Himself existing, and from Himself the natural point produced, the formation of the finites and the first elementaries constituting an extense of a homogeneous medium, supremely elastic, vital, in conatus of motion towards the human form, and all these motions, and motions of motions held in equilibrium by the natural point, not only within but without. In the first aura, therefore, the first series has reached its immediate conclusion ; and from premise to conclusion it is one series, unique, sui generis. The thread of creation has been drawn and woven into such a pattern ; and in complete series, it is held in equilibrium. All this is prior to the formation of solar vortices by establishment of solar centres, or centres of motion in volume and mass. The infinite has produced from Himself an aura with which, being in immediate nexus with it within and without in all its parts by the universal natural point, he can build, by variations and limitations of motion, the macrocosm and the microcosm, or the soul in her kingdom in God's own immediate kingdom of universal nature

It is impossible to take up further, at this time, the development of the doctrine in the formation of solar vortices, formation of suns and earths, and the successive atmospheres in and by which these are formed and held in equilibrium ; but I am emboldened from this study of the natural point and first aura to suggest two conclusions of great moment to all our thinking :

The first is, that since the solar vortices are formed in the first aura with which the Infinite is in immediate nexus by the universal natural point, therefore, all thought of a great central sun is to be put away. There is no central sun but the Spiritual Sun, which is central to both universes, and by which the Lord rules and disposes in both, and is Himself the First and the Last

The second is, that the first aura is the plane of the limbus, which transcends suns, and corresponds in nature to the plane of the "inmost" in the spiritual world, and is the medium of the divine immediacy in inmosts and outmosts. If this conclusion be true, it explains a multitude of things in the Writings which have usually been thought unintelligible, and corrects a good many notions about creation, and influx, which have heretofore been hastily assumed.

Chicago, Ill.

L. P. MERCER.

THE "SCIENTIFIC WRITINGS."

It may be interesting to those who have not access to catalogues of Swedenborg's earlier writings to have such a list inserted in THE NEW PHILOSOPHY. Instead of appending them in chronological order, however, I will first give a list of those which deal with his philosophics—scientific system. These, as they are given by Dr. R. L. Tafel, in his "Documents Concerning Swedenborg" are as follows. The numbers refer to those in Dr. Tafel's catalogue :

- 10)—1717—The Causes of Things. 4 pp. 4to. Photolith.
 14)—1717—The Nature of Fire and Colors. 6 pp. folio. Photolith. (in Swedish.)
 16)—1718—Geometrical and Algebraical Matters. (A treatise on higher mathematics.) 169 pp. 4to. Photolith.
 18)—1718—On the Motion and Station of the Earth and Planets. 4 pp. 12mo. Swedish.
 21)1719—Anatomy Showing our Moving and Living Force to Consist of Tremulations. 48 pp., 4to. Photolith (in Swedish.)
 23)—1720—First Principles of Natural Things. (Lesser Principia. 560 pp. 4to. Photolith.
 24)—1721 A Forerunner (Prodomus) of the First Principles of Natural Things ("Principles of Chemistry") 189 pp., 16mo. Latin and English.
 31)—1712—Miscellaneous Observations on Natural Things. Parts 1-3. 230 pp., 16mo. Latin and English.
 37)—1722—The Magnet and its Qualities. 299 pp. 4to. Ms.
 39)—1721-1733—The Motion of the Elements in General. 5 pp., 4to. Photolith.
 49)—1724-1733—Papers Referring to the Principles of Nature. 13 pp., 4to. Photolith.
 41)—1721-1733—The Mechanism of the Soul and Body. 16 pp., 4to. Photolith.
 42)—1724-1733—Comparison of Wolff's Ontology and Cosmology with our "Principia" 40 pp., 4to. Photolith.
 43)—1724-1733—Observations on the Human Body. 6 pp., 4to. Photolith.
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As well as the rest of those treatises combined under the general term of *Adversaria*. The treatise on Creation, catalogued as 80, begins its title *In Nomine Domini*, so that to the ingenuous uninitiated it might be supposed to have some importance. If there are some persons to whom the last treatises have no importance the student of Swedenborg's earlier writings will know what to do with them.

In general, I think the above list will explain itself. Where not otherwise specified the work will be understood to be in Latin. In photolithographing I believe that the number of pages has been sometimes increased and sometimes diminished. Finally, I want to beg pardon for any errors which have crept into the above list, either in giving the status of a work properly or in interpreting its nature. At best, the above catalogue will but give an indistinct idea of the subjects treated, for it is a characteristic of Swedenborg's writings that one can seldom prophecy just what is included under a given title. I will defer the consideration of Swedenborg's other early writings until another time.

J. R. SWANTON.

Swedenborg Scientific Association.

Progress is reported in all the departments of editorial work assigned to the respective committees by the Board of Directors. The revision of the work "De Anima" *On the Soul* is completed and the printing of the new edition will be undertaken at once, or as soon as an understanding is reached with the London Swedenborg Society as to uniform size and binding of all the works in the new edition. The transcription of the "Lesser Principia" from the photo-lithographic MSS. is progressing rapidly in all branches, so that it is hoped the entire work in the legible transcription, will be ready by the time the Association holds its next annual meeting. The translation of the *Prin-*

cipia in the London edition is now undergoing careful revision. The preparation of the entire work will necessarily require considerable time. The Auxiliary Clubs in Chicago and Huntington Valley are doing excellent work in awakening an intelligent appreciation of and interest in the philosophic writings as instrumental to a spiritual rational principle in both science and theology.

F. S.

NEW YORK, November 18, 1898.

EDITOR NEW PHILOSOPHY :

Please allow me to correct a recently published statement with regard to the Committee on Transcription, Translation and Editing of the Lesser Principia. The chairman of the committee is Mr. John R. Swanton, not Rev. Lewis F. Hite.

EDMOND CONGAR BROWN.

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The New Philosophy.

A Journal devoted to the exposition of the philosophy presented in the scientific, philosophical and theological works of Emanuel Swedenborg.

THE NEW EDUCATION.

EVERY radical change in the principles of religion, of philosophy, or of science has also led to similar modifications in the substance and methods of education. This principle may be abundantly confirmed from the facts of history. Every new form of philosophy in Ancient Greece produced its corresponding schools. The Christian Church soon founded schools in which its principles were taught.

On the revival of learning in the Middle Ages, when the writings of the Ancient Greek Philosophers became more widely known, corresponding changes were produced in the subjects of study in the universities. Another change took place after the Reformation. In modern times, by the development in modern science, a corresponding modification in substance and methods of instruction in the schools and universities has taken place.

One of the greatest changes that has been made in modern times has been the almost complete divorce of theology and religion from education. This is one of the cardinal principles at the very foundation of our public school system. So firmly has this principle become established in the public mind, that to doubt its wisdom or question its utility seems to most persons almost a crime. A great many causes have led to this result. The struggle for civil freedom against ecclesiastical oppression has led to the exclusion of the church from civil affairs, and when the civil authorities took up the work of education, it naturally excluded ecclesiastical influences from its work. Likewise science had its conflict with theology, and when it triumphed over the irrational doctrines of former ages, it likewise excluded theology from its domain. When science secured its due place in the curriculum of education its influence was added to that of the civil power to exclude religion or theology from a part in public educational work. Thus at the present day it has come to pass in a large degree, that the church is excluded from any part or influence in the educational work of the land, and what has thus become established, is thought by the great majority to be right. Nevertheless there are many thoughtful and conscientious people who feel that this tendency to divorce the church from all the concerns and work of daily life, and especially from education, is a grave error that leads to evil results.

If all previous developments of theology and philosophy have essentially modified the substance and form of education, we may enquire what influence will the Spiritual and Rational Philosophy of

Swedenborg have on educational work? The influence of this philosophy on all things is foretold in the Apocalypse in speaking of the Lord's Second Coming, where it is said, "Behold I make all things New." So a new education must be developed from this new appearing of the Lord in Divine Truth accommodated to the rational and spiritual mind. The truths of this Philosophy teach the nature of the Divine Being in a new light. They show the existence of two worlds, a spiritual and a natural world. They show that man is organized of the substances of both worlds. His soul or spirit of spiritual substances being organized in the human form, with powers of thought, affection, will, perception, sensation and action in that world, into which he consciously comes at the death of the material body; and which while he still lives here is the animating, organizing and governing power directing all his actions on the natural plane of life. His body is organized of the materials of the natural world, the body is subject to the laws governing matter and these laws are intimately connected and interrelated. These transcendent truths necessitate a new education as the means by which they can be firmly established in the minds of the young.

Already their influence in this direction has been shown in the feeble beginnings of New Church Education. When the New Church was first organized in England an effort in this direction was made, and schools for this purpose have been organized there. In America the Urbana University was founded in 1850. Later The New Church School at Waltham was founded. The Convention Theological School was organized at a later date, and in 1876 the Academy of the New Church was organized, which has established a central school in Philadelphia and local schools in various parts of the country. Attempts to organize other schools have been made at various times, showing the tendency of the church in this direction. At the last meeting of the General Convention a report favorable to New Church Education was unanimously adopted and resolutions were passed asking the New Church to more largely endow, support and patronize the Urbana University and the New Church School at Waltham.

All these movements indicate that the spirit and tendency of the New Philosophy is in the direction of a New Education, as the instrumental means by which it may gain a place in the life and affections of the young, by which they may be led into the life which leadeth to heaven, through a life of use in the world.

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I.—THE ENDOWMENT AND SUSTAINING FUNDS.

At the meeting of the Board of Trustees of Urbana University, held June 16th, a committee on the Endowment and Sustaining funds was appointed to solicit contributions to these funds for the purpose of extending and perfecting the uses of the University. In view of the near approach of the semi-centennial of the founding of the University, it has been decided to make an appeal to the New Church for an increase of the endowment fund of the University, in order that the institution may enlarge and perfect its uses. On March 7th, 1850, the University was chartered by the Ohio Legislature, with the power "to grant and confer all the usual and honorary degrees, which are granted by colleges and universities." The corner stone of the building was laid June 19th, 1851, and the school building was opened for use Sept. 1, 1854, although the school had been in operation previously in temporary quarters. During most of its history of nearly fifty years, the University has given a full college course, besides carrying on preparatory, grammar, and primary schools. At present, owing to the extension of College requirements in recent years and to the lack of funds to meet these requirements, the University gives only a partial course in College work. It conducts a Kindergarten, a Primary and a Grammar School, a Collegiate Course, which prepares for entrance to any College, and it gives from one to two years of College work. It is desirable that the original intention of its founders be carried out, and that the present work be perfected and developed. The committee, therefore, issues this appeal for contributions to the Endowment Fund, as a semi-centennial offering to the University, that it may become a more efficient means of performing the work of New Church education. The General Convention, by unanimous vote, has commended this use to the New Church, and we now confidently appeal to it for its cooperation. The principal of this fund will be kept intact, the interest alone being used for the support of the work.

There is at present urgent need of additional means for making repairs, improvements and extensions to our work. We therefore appeal for contributions to the Sustaining Fund, that these improvements may be made and that the uses of the University may be perfected.

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THE NEW PHILOSOPHY.

THE NEW PHILOSOPHY is intended as a medium for bringing before the public the philosophical system of Emanuel Swedenborg. This system in its full extent embraces three divisions, namely, (1) a knowledge of the inanimate world based on observation, and on reasoning from the facts gained thereby; (2) a knowledge of living forms gained by observation and rational deductions; (3) a knowledge of the soul and life of these living forms, and of the interior spiritual substances from which all natural substances derive their origin, and above all a knowledge of the Divine Being Himself together with the laws governing His relation to the universe, which knowledge is gained by revelation from the Lord. These three are one like soul, rational mind, and body; nor can they be divided without injury to the system.

Swedenborg's works may be classified according to these divisions, yet it is manifest that they are but successive steps from the lowest round of the ladder, from Nature to God. A thorough knowledge of nature was first sought by him, beginning with mathematical, mechanical, physical and other laws, ascending gradually by degrees to the problems of living forms; then treating of man both as to his physical body and his mental qualities. At length, being lifted as to his spirit into the realm of spiritual causes, to him was then revealed an entire world of causes. The laws, phenomena, and rationale of this being explored and expounded as systematically and scientifically as he had previously done with nature. The relation of this higher world to the lower is also clearly shown. This exploration of the higher realm of spirit he declares could be effected only under the Lord's auspices and guidance, and by revelation from Him, and by this means he gives those principles of philosophy and science which are necessary to understand the deeper problems with which scientists and philosophers attempt to deal. These principles, together with his system given in his earlier works, we propose to present in our paper.

We are aware that this claim of Swedenborg has closed the minds of many even against his scientific and philosophical works. It may operate with others in the same way; but yet there are those who will consider his teachings, when they understand that he never asks a belief in his teaching except so far as it commends itself to one's reason and perception. If his explanations give clearer light on those difficult problems that are fundamental to science, philosophy, and religion, why should they not be received on account of their reasonableness? And why should prejudice close the mind against the consideration of his system?

The theological works of Swedenborg embrace three classes of works: *first*, exposition of the internal sense of the Word, in which he unfolds,

from the letter of Scripture, the laws relating to the soul and spiritual life of man; *second*, the doctrinal, in which he presents in rational form the true doctrines of religion in contrast with the prevalent doctrines; *third*, spiritual philosophical doctrines, in which the nature and origin of life, the nature of the spiritual world, its relation to the natural world, the mode of creation, the origin of life and forms, the doctrine of degrees, and many similar principles are unfolded.

The philosophical and scientific works of Swedenborg are based on the facts and experiments in the plane of nature from which causes are deduced by rational processes, and this philosophy makes a firm basis and foundation for his spiritual philosophy.

The principle which we have adopted to govern the conduct of the paper, is to leave each writer free to express his conception of the truth in his own way, and leave him responsible for it. Negative or antagonistic articles will not be excluded when space can be given, on the principle that discussion brings a subject into clearer light; but all discussion must be to the point and impersonal.

As our means increase through subscriptions and other aids we shall enlarge its size and increase its circulation. To our patrons we beg to make the following suggestion: that New Church Societies and organizations subscribe for a number of copies for their members, which will be given at a reduced rate (see last page); also, that societies and individuals subscribe for a number of copies, to be sent to scientific men, educators and libraries in their neighborhood. By this means Swedenborg's system will be brought to the attention of thoughtful men throughout the country. The more fully we receive the co-operation of the members of the New Church, in this regard, the more widely will our usefulness extend.

Many investigators of Swedenborg's philosophical system have received great benefits therefrom. This testimony has come from eminent men of science, philosophers and theologians outside of the organized New Church. Through the writings and teachings of these men a beneficial influence has gone forth into the world. This influence we desire to extend as widely as possible, by keeping the knowledge and thought of Swedenborg's system before the public view. In the New Church itself a large part of his scientific work is almost entirely unknown, because not available in public form. We believe that the time is at hand when a more full knowledge of these things is necessary to the welfare of the Church and the world. They are needed in the plane of natural science to give those principles which make a connection between nature and God, and show that all things are in a connected series, and are under the government of the Lord, even to the least particulars.

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