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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.

Vol. 1.

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No. 1.

PROSPECTUS.

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, 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 division, 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 teach-

ing 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 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.

The field of thought covered by Swedenborg's science and philosophy is very wide, and as our space at present is limited, we have determined to devote our space for a time chiefly to that part bearing on the creation of the Universe and Creation of Life, which subjects are usually included in the Nebular Hypothesis and Evolution.

Besides papers bearing on these subjects, reviews of books and magazine articles will appear. We also desire to collect data bearing on the question of the origin of life, spontaneous generation, &c., and we ask our readers to send us references to books in which instances of spontaneous generation are given, or instances coming under their own observation which seem to point in that direction, as for instance where forest fires have devastated tracts of land and other species of trees have sprung up; the appearance of large numbers of frogs after a shower, and other like phenomena. We desire to collect as many testimonies on this subject as possible.

In supporting and extending the circulation of the paper we look chiefly to those who have already some acquaintance with and knowledge of the New Church and of Swedenborg's principles. 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

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rate (see page 8) ; 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, as may be seen in another article in this number. We believe that the time is at hand when a more full knowledge of these things is necessary to the welfare of the New Church itself. 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.

Swedenborg's Philosophy.

Swedenborg as a writer on science and philosophy was widely and favorably known in the first half of the eighteenth century. When, however, from being a philosopher he became a theologian, the feeling and prejudice aroused by his teachings reacted upon his reputation as a philosopher, and soon his scientific and philosophical works were relegated to obscurity. In these works, however, we find the most remarkable series of investigations into the interior causes of things ever presented to the world. Sixty years before Laplace produced the Nebular Hypothesis, Swedenborg presented a similar theory, yet whilst similar in its general features, it is really opposite, because Laplace derives the origin of things from the circumference, but Swedenborg begins from the centre.

Many discoveries in the region of sciences, supposed to have been made in the present century, are found in the Writings of Swedenborg. The vibratory nature of light, heat, electricity and other forces are clearly presented in these works. He gives heat, light, and electricity as different vibratory motions of the ether. He has advanced one step further in his analysis of nature than even our modern scientific men, and teaches of an atmosphere still higher and purer than the ether, the vibratory motions of which produce magnetism and gravitation. In fact all force is merely the vibration of some substance acted upon by one or other of the three atmospheres.

In his investigation of nature, Swedenborg was actuated by an intense desire to find the inmost causes of things. He began by thoroughly studying the sciences of the physical world. At this period of his career he wrote on mechanical, mathematical, physical, chemical and astronomical subjects. The crowning work of this series was his "Principia Rerum Naturalium," usually

termed the Principia, in which he gives a philosophical explanation of the elementary world. In this work Swedenborg not only gives most profound views of the origin of the Universe, but also, in all his analysis and reasoning, he shows the connection of all things in a connected series of causes and effects from firsts to lasts. In this work we find his doctrine of the three atmospheres, the vibratory nature of heat, light, electricity, magnetism, etc. He gives the causes of the rotation of the planets, the declination and variation of the magnetic needle, the real nature of magnetism, not only worked out theoretically, but supported by many interesting experiments.

In all the course of his reasoning Swedenborg continually elevates the mind to the Infinite Divine Being, as the source and origin of all things, not by an arbitrary assertion of the fact, but by a series of ascents or steps through successive degrees of substances, the higher being purer, finer and more full of power and activity than the next lower, because nearer to the source of power; but nowhere does he depart from the idea of the substantial nature of the thing of which he is treating. The higher order of substances are real things, the vibration of which produces all motion and power manifested in the lower forms. With him the sun is the centre and origin of all material forms and forces, from which all things are produced by discrete degrees of purity from above down. In this he is opposed to the theory of Laplace which derives the origin of all things, all motions and forms from a diffused nebular mass of matter. The superior reasonableness of Swedenborg's position may be seen, when we consider that he derives the origin of things from a source of infinite power and wisdom, whereas Laplace derives their origin from a source which is lifeless and dead, possessing neither wisdom nor power.

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After thoroughly investigating the lowest plane of nature, in which mechanical, physical and chemical laws hold sway; he entered upon the investigation of the phenomena, nature, and origin of life, and of the soul. In order to gain a right understanding of this subject, he began the investigation of the human body; and in the course of this study he wrote four great works, namely, *The Economy of the Animal Kingdom*; *The Animal Kingdom*; *The Generative Organs*, and *The Brain*; besides a number of smaller works.

In these works, Swedenborg thoroughly investigates the nature of the human body and the functions and uses of its organs and viscera. He unfolds the most interior and secret operations of the brain, the functions of its parts and ventricles. He assigns uses and functions to parts of the body that modern investigators do not even yet know the use of, and these conclusions he arrives at by a lucid reasoning process based on the form; position, and connection of the parts. Here again, as in inanimate nature he teaches that there are higher or more interior structures of the body than are acknowledged by physiologists; a purer blood; and an animal spirit, which is the interior life of the fibres and nerves. By this investigation Swedenborg gained a wonderful knowledge and understanding of the human system, so that in the realm of nature, both animate and inanimate, especially in its most perfect form in man, he possessed a broad foundation for still higher investigations which were to follow. He learned by these studies, that all things are connected by cause and effect. The lower derives its impulses and energies from a higher, not by arbitrary gift; but by the influx of the powers of higher substances into the lower substances.

On this foundation of facts, and on the understanding of their connection and nature both animate and inanimate, he now began to build a more exalted structure, entering upon the subjects of Psychology, and the relation of the Soul and Body, Ontology, and similar subjects.

It was at the close of this period of his work that his spiritual sight was opened, and he was intruded into the spiritual world as to his spirit. Previous to this time Swedenborg had investigated the realm of natural causes, especially directing his energies toward the investigation of the causes and origin of things. His method of work was to gather all the facts of observation, using the accumulated facts and experiments of the best observers; on these he based his rational deductions and conclusions. By a process of analytical reasoning he ascended through a successive chain of natural causes, until he came as it were to the door of the higher realm of spirit. At first being ignor-

ant of the existence of that world, which is the world of causes from which all natural things derive their first origin; he could not reason out nor discover these more interior origins of natural things; but could only ascribe, in a general way, their origin to God. Just here he found the limit placed to the investigations of reason unaided by revelation. It is precisely the same limitation which men of science and philosophers find at the present day.

Swedenborg's labors, to this time, were the labors of a man of science and a philosopher investigating from the side of nature into the origin of matter and of life, and their phenomena. He differed indeed from other scientific men in the method and means of investigation; since he ascended by degrees above sensual appearances, approaching nearer and nearer to the Divine through discrete degrees of substances, which are more and more pure in their ascent toward the infinite perfection of God. Whereas investigators usually look for causes to external conditions, and to things possessing less and less of power and perfection, and less of wisdom, until they reach that which has the least power and ability. This is regarded as the origin and creator of all things even to the highest.

At this period of Swedenborg's career the world of causes was opened to him. This was effected not by his superior intellectual ability forcing an entrance into that world; but by Revelation, as he claims, and as we believe. In this last period, his writings were of a theological nature; yet among these, we find some which give the very principles and facts which complete and supplement the facts and reasonings that he had previously given. Among other things he lays down the general principles needed in the explanation of natural phenomena and existences. He says in the *True Christian Religion*, 75:

“No one, however, can form a just idea concerning the creation of the universe, unless the understanding be brought into a state of perception by certain universal knowledges being premised, such as the following :

I. There are two worlds, a spiritual world for angels and spirits, and a natural world for men.

II. In each world there is a sun, and the sun of the spiritual world is pure love from Jehovah God, who is in the midst of it; and from that sun proceed heat and light, the heat thence proceeding being in its essence love, and the light thence proceeding being in its essence wisdom; and these two affect the will and understanding of man, the heat his will and the light his understanding; but the sun of the natural world is pure fire, and therefore the heat and light thence proceeding are dead,

and serve as clothing and aids to spiritual heat and light, by which they may pass to man.

III. And, further, those two things which proceed from the sun of the spiritual world, and thence all the things which exist there by means of them, are substantial, and are called spiritual; and the two similar things which proceed from the sun of the natural world, and thence all the things which exist here by means of them are material and are called natural.

IV. In each world there are three degrees, which are called degrees of height, and thence three regions according to which the angelic heavens are arranged, and according to which human minds also are arranged, which thus correspond to the three angelic heavens; and other things are arranged in like manner both here and there.

V. There is a correspondence between the things which are in the spiritual world and the things which are in the natural world.

VI. There is an order into which all and everything of both worlds were created.

VII. An idea concerning these things ought by all means to be first obtained; and unless this is done the human mind from mere ignorance concerning them easily falls into the idea of the creation of the universe by nature, and says only from the authority of the church that nature was created by God; but because it knows not how, if it inquires into it more interiorly, it falls headlong into naturalism which denies God."—T. C. R., 75.

A perfect philosophy must take into consideration all the conditions and causes. Swedenborg's system, as completed by the knowledges gained from the spiritual world, is the only one which brings all these things into harmonious relation-

ship and order, connecting all things, from highest to lowest, into a chain of causes and effects, from God Himself, through the spiritual into the natural world to the lowest things of nature.

If we investigate nature alone, and ascribe all effects therein to causes which are found on the material plane only, and deny or reject all interior origins of matter and of life, we shall become materialists. This tendency is shown in the prevailing doctrines concerning the origin of the solar system, and the origin of living organisms. In the nebular hypothesis as at present held, the system is traced to a diffused nebulous mass of gas or vapor; and in the evolution theory all organized forms of life are traced back to protoplasm, which in some unaccountable way originated from inanimate nature through mechanical or other merely natural forces. If any thought is given to God as the Creator of Nature, and some scientists devoutly believe in Him as Creator, they are utterly at sea in regard to the mode of His operation, which leaves their minds as much in the dark, as did the old theory that God made the world out of nothing by simply saying let it be, and it came to pass.

Swedenborg's system gives light on these dark problems, and it is to the elucidation of the principles bearing on these questions that "The New Philosophy" will direct its efforts. We believe that in Swedenborg's works new light will be found, to solve every difficult question that arises in modern investigations. Whilst believing in the truth of this system, we claim no infallible knowledge of it, and welcome all contributions to our columns that are written in the spirit of investigation and with a desire to attain to a knowledge of the real truth itself.

JOHN WHITEHEAD.

The Distinctness and Necessity of Swedenborg's Scientific System.

To show the importance of Swedenborg's scientific writings to "New Church" people, and illustrate the absolute difference between his whole system and those current at the present day, I cannot do better than compare his ideas of creation with those which were started by Laplace, Werner and Hutton.

Laplace is well known as the scientist whose name stands most prominently connected with our "nebular hypothesis," while Werner and Hutton, his contemporaries, headed respectively the neptunian and the plutonic theories of matter. Werner taught that water was the great medium in forming substance such as crystals; Hutton that it was fire. These two agencies, water and fire, have in-

deed played most important parts in philosophies and theories of nature from very ancient times, nor is the contest yet ended. Geology has accepted water as the chief agent in recent geological history. But before a certain time in the indefinite past, everything is still yielded over to the reign of Pluto. Then the earth coming from the sun in a molten condition gradually cooled off, the metallic gasses which then formed its atmospheres were precipitated upon it, and, as the superabundant heat was radiated forth, a crust slowly developed. Not till a much later time did Neptune attain the sovereignty. Thus we seem to owe the earliest chapters of our modern geological theories to Laplace, the middle ones to Hutton, and the last to Werner. Of these three men, only Werner approximates Swe-

denborg, while Laplace and Hutton are entirely antagonistic to him.

For "molten substances" and precipitations of metallic vapor have absolutely no place in Swedenborg's system. Water and fire have each a distinct and essential part to play, but no such part as modern theories assign to them. In the sun he teaches we have "pure fire" descended by degrees from the Divine Love of God; in the planetary bodies, as originally constituted, water descended by degrees from the Divine Truth of God. It is for these reasons, and no others, that he declares fire "corresponds" to love and water to truth. And just as Divine Love and Divine Wisdom are equal, though utterly different, attributes of One God, so we should expect to find, and we do find, that the solar and planetary bodies are equal but utterly different constituents of the solar universe. No planet is or ever was a piece of sun thrown out into space and "cooled down." No sun is or ever will be cooled down into a planetary body.

Let no one then suppose, when he hears that Swedenborg was the first propounder of the nebular hypothesis, that there is anything in common between his system and that of Laplace. Laplace makes no distinction in substance between planets and suns. Laplace begins creation at the circumference—on which point consult T. C. R., 35—and not at the center; Laplace makes "molten materials" the original substance of our earth. In short, there is not one single point of absolute agreement between him and Swedenborg. To illustrate this further, I will place the two systems side by side. The presentation of Laplace's system is taken from Young's "General Astronomy," 1889, arts. 909-913:

LAPLACE.

(a.) He supposed that at some past time which may be taken as the starting point of our system's history (though it is not to be considered as the *beginning of the existence of the substance of which our system is composed*.) the matter now collected in the sun and planets was in the form of a *nebula*.

(b.) This nebula was a *cloud of intensely heated gas*, perhaps hotter, as he supposed, than the sun is now.

(c.) This nebula, under the action of its own gravi-

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(a.) He declared that in the beginning substances were emitted by God from Himself which were of two orders, actives and passives. These descended as distinct and coequal substances, taking their natures from God's Divine Love and Divine Wisdom respectively, until, becoming constantly grosser they reached the plane of the natural world. There the actives formed our solar centers, while the passives at first formed a distinct sheath or surrounding to those centers. This was the "primordial chaos" or "first egg of the universe."

(b.) The active centre was "pure fire," the sheath distinctly different. Heat is a predicate that cannot be applied to this crust in any such sense as we commonly understand heat.

(c.) The solar centre was globular in the beginning

tation, assumed an approximately globular form with a rotation around an axis. As to this movement of rotation, it appears to be necessary to account for it by supposing that the different portions of the nebula, before the time which has been taken as the starting point, had motions of their own. Then, unless these motions happened to be balanced in the most perfect and improbable manner, a motion of rotation would set in of itself as the nebula contracted, just as water whirls in a basin when drawn off by an orifice in the bottom.

The velocity of this rotation would become continually swifter as the volume of the nebula diminished, the "so-called" "moment of momentum" remaining necessarily unchanged.

(d.) In consequence of this rotation, the mass, instead of remaining spherical, would become much flattened at the poles, and as the rotation went on and the motion became accelerated, the time would come when the centrifugal force at the equator of the nebula would become equal to gravity, and "rings of nebulous matter" would be *abandoned* (not thrown off,) resembling the rings of Saturn, which, indeed, suggested this feature of the theory.

(e.) A ring would revolve for a while as a whole, but in time would *break*, and the material would *collect into a single globe*.

Laplace supposed that the ring would revolve as if it were solid, the outer edge, therefore, moving more swiftly than the inner. If this was so the mass formed from the collection of the matter of the ruptured ring *would necessarily rotate in the same direction* as the ring had revolved.

LAPLACE.

(f.) The planet thus formed would continue to revolve around the central mass, and might itself in turn abandon rings which might break, and so furnish it with a retinue of satellites.

being held in the shape by the atmospheres previously created, viz., the spiritual atmospheres and the magnetic aura. It had three motions, an axillary motion, a motion like that on the earth which produces the precession of the equinoxes, and translation.

God from whom comes all things is motion itself being omnipresent, and motion decreases from him. Solar motions were then implanted from God through the spiritual world. Rest is predicable of the lowest or angular substances, and that relatively.

The velocity of *solar* motions is unchangeable.

(d.) Under the influence of rotation the crust of passives ruptured at the poles and gathered in a ring around the solar equator. This ring, under the influence of its axillary rotation, moved outwards attenuating as it went.

(e.) Finally this ring broke into as many portions as there are planets.

The rotation every of planet is caused and constantly maintained by the vortical motions of that atmosphere which surrounds each solar system. This atmosphere Swedenborg calls the magnetic aura.

SWEDENBORG.

(f.) Part of the primordial solar crust in rupturing fell outwards, enclosing portions of the solar atmosphere, and thereby forming satellites.

MODIFICATIONS OF LAPLACE'S THEORY.

(The small letters indicate the articles of the original theory to which reference is made.)

(b.) It is not probable that the original nebula could have been *at a temperature* even nearly as high as the present temperature of the sun. The process of condensation of a gaseous cloud from loss of heat by radiation would cause the temperature to *rise*, according to the remarkable and almost paradoxical law of Lane, until the mass had begun to liquify or solidify. And it appears probable that

the original nebula, instead of being *purely gaseous*, was rather a *cloud of dust* than a *fire-mist*: i. e., that it was made up of finely divided particles of solid or liquid matter, each particle enveloped in a mantle of permanent gass. Such a nebula in condensing would *rise* in temperature at first as if purely gaseous, so that its central mass, after a time, would reach the solar stage of temperature, the solid and liquid particles melting and vaporizing as the mass grew hotter. At a subsequent stage, when yet more of the original energy of the mass had been dissipated by radiation, the temperature of the bodies which were formed from, and within, the nebula would fall again.

(d.) As regards the manner in which the planetary bodies were probably liberated from the parent mass, it seems to be very doubtful whether the matter accumulated at the equator of the rotating mass would usually separate itself as a ring. If a plastic mass in swift rotation is not absolutely homogeneous and symmetrical, it is more likely to become distorted by a lump formed somewhere on its equator, which lump may be finally detached and circulated around its primary. The formation of a *ring*, though possible, would seem likely to be only a rare occurrence.

La Place seems to have believed, also, that the outer rings must necessarily have been abandoned first, and the others in regular succession, so that the *outer* planets are much the older. It seems, however, quite possible, and even probable, that several of the planets may be of about the same age, more than one ring having been liberated at the same time, or several planets having been formed from different zones of the same ring.

(e.) In the case where a ring was formed, it is practically certain that it could not have revolved as a solar sheet, i. e., with the same angular velocity for all the particles, and with the outer portions, therefore, moving more swiftly than the inner. If, for instance, the matter which now constitutes the earth were ever distributed to form a ring occupying anything like half the distance from Venus to Mars, it must have been of a tenuity comparable only to that of a comet. The separate particles of such a ring could have had very little control over each other, and must have moved substantially as independent bodies; the other ones, like remoter planets, making their circuits in longer periods and moving *more slowly* than those near the inner edge of the ring.

COMMENTS ON THE MODIFICATIONS.

(b.) According to Swedenborg, "cold" and "dust" are terms applicable alone to things so far removed from that Supreme Being who is Life itself that nothing could ever be evolved from them.

The idea of temperature, again, cannot be applied to the "first substances" of Swedenborg, for it involves an idea drawn from experience too far removed from celestial subjects. Again, he declares that, since the sun is a natural expression of the Divine Love, which is infinite, it can lose nothing by radiation. Finally, planets are not cooled off pieces of sun, and there never was an "age of fire" upon them.

(d and e.) To these modifications it may be sufficient to say that Swedenborg teaches that the planets were formed from a ring, but with him the ring was homogeneous, and distinctly different from the solar core. From this one ring all the planetary bodies were produced.

Let us now append the logical deductions from these two systems :

LAPLACE.

Future Prospects.—Looking forward towards the future, it is easy to conclude also that at its present rate of radiation and contraction the sun must within 5,000,000, or 10,000,000 years, become so dense that the conditions of its constitution will be radically changed, and to such an extent that life on the earth, as we know life would probably be impossible. If nothing intervenes to reverse the course of things, the sun must at last solidify and become a dark, rigid globe, frozen and lifeless among its family of planets, at least, this is the necessary consequence of what now seems to science to be the true account of its present activity and the story of its life.

Young's General Astronomy Art. 923.

SWEDENBORG.

Since the energy of our sun is derived from God through the spiritual world, and since that God is Life Itself, the natural sun will never grow cold, its energy will never be used up, and nothing that exists can ever become lifeless. In fact life will rather increase than decrease as man for whom these worlds were created opens his mind to receive more and more of that Life, while external conditions such as climate, the productivity of the earth, etc., will ameliorate, conformably to that reception until, at last, an angelic order reigns upon the globe.

But these things will be obscure to him who reasons from natural light alone.

These two results come logically from the postulates with which they start. Swedenborg begins from a God who is Life Eternal, and he ends with life eternal; Laplace from nature which is dead, and he ends with death. Yet at the present time, so-called "followers of Swedenborg" are more conversant with the latter system than with the former. Nor need we go far to seek the cause. Examine the appended list of Swedenborg's *writings*.

I. First treatises. 1717-1718.	The Causes of Things, Nature of Fire and Colors. Treatise on Higher Mathematics. Anatomy, showing our living and moving force to consist of tremulations.	Present condition of works.
	Two or three treatises on tides, the motions of the planets, etc.	In Mss. and Photolith.
		In the Swedish original.
II. The mineral plane developed. Molecular Theory of Material Substances. 1720-1723.	The Beginnings of Natural Things (Lesser Principia).	Photolith.
	Principles of Chemistry (really one work with the above).	Engls Translation.

	Miscellaneous Observations Respecting the Physical Sciences.	Out of print.
	The Genuine Treatment of Metals.	Ms.
III. Evolution of the Natural Universe and "The Nebular Hypothesis."	The Magnet and its Qualities.	Ms.
	The Motion of the Elements in General.	Photolith.
	Papers Referring to the Principles of Nature.	Photolith.
1722 1734.	Principia.	English Trans. (Out of print.)
	Sketch of a Philosophical Argument on the Infinite.	English Trans. (Out of print.)
	Epitome of the Principia.	Photolith.
III. Disclosure of the Secrets of the Human Organism.	Economy of the Animal Kingdom.	English Trans. (Out of print.)
	Animal Kingdom.	English Trans. (Out of print.)
	The Brain.	English Trans. (Not completed.)
	Treatises on the Brain	Photolith and Ms.
	Treatises on the Red Blood, etc.	English Trans. (Out of print.)
	Swammerdam's Book of Nature Reviewed.	Photolith.
	Treatises on Muscles, etc.	Photolith.
IV. Psychology.	Introduction to Rational Psychology (two parts.)	Latin Edition. (Out of print.)
	Rational Psychology.	Third part being translated.
	On Sense.	Eng. Edition. (Out of print.)
		Latin Edition. (Out of print.)
V. The Scientific System or Explanation of the Natural Universe brought together and Confirmed.	The Worship and Love of God.	Eng. Edition. (Out of print.)
VI. Spiritual Scientific Basis laid for the Spiritual Celestial Writings.	Adversaria.	Latin Edition. (Out of print.)
	Indices and Notes.	Mss. Photolith and Latin Editions.
* * *	* * *	* * *
VII. His Basal knowledge is here used to explain the Biblical accounts of Creation and the early Spiritual History of Man.	The Celestial Arcana. (Arcana Celestia.)	
VIII.	Writings following upon this or drawn from it.	
IX.	Works of the Last Judgment.	
X. Spiritual History of the Present and Future.	The Apocalypse. Explained.	
XI.	Doctrinal Writings for the Future Church.	Nearly all of these are published and translated in scores of editions into many languages.
XII. Systems of the Universe seen from and Confirmed from the Celestial plane.	Divine Love and Wisdom. Intercourse between the Soul and the Body.	
XIII.	The Apocalypse Revealed.	
XIV.	Doctrinal Writings for the Future Church.	
XV. Grand Summary of the New Faith which is to be the first TRUE Christian Religion.	The True Christian Religion.	
	Coronis (the Crown.)	

and Celestial Truths of the Word and of Heaven, and to show how they fit in with those of earth.

But, unfortunately, so-called "Swedenborgians" or "New Church people" have divided this system where I have placed the stars, and have left no scientific basis upon which to rest their faith. For it must be kept clearly in mind that Swedenborg always premises his scientific system in his later works. Unless this system is employed there can be no understanding of Swedenborg, except, indeed, that little which filters in through the obscure channels of one's own inner perception. But if one begins to study Swedenborg's system more deeply he will attempt to use modern scientific theories, such as that of Laplace, instead of those which he ought to have derived from Swedenborg's earlier writings. As a result there is disorder and decline.

This is because no natural philosophy which does not recognize the great law of discrete degrees can ever mingle with the science of Swedenborg without destroying it. On this point he speaks as follows :

"Without a knowledge of these degrees nothing can be known concerning the difference between the three heavens, nor the difference between the love and wisdom of the angels there, nor the difference between the heat and light in which they are, nor the difference between the atmospheres, which surround and contain them. Moreover, without a knowledge of these degrees, nothing can be known concerning the difference of the internal faculties of the mind in men ; therefore neither anything concerning their state as to reformation and regeneration ; nor of the difference of the exterior faculties, which are of the body, as well of angels as men ; and nothing at all of the difference between spiritual and natural, and therefore nothing of correspondance ; yea, nothing of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts ; nor of the difference between the forms of the vegetable kingdom, and between the materials which compose the mineral kingdom. From these considerations it may appear that they who are ignorant of degrees cannot from judgment see causes ; they only see effects, and judge of causes from them, which is done for the most part from induction continuous with effects ; when, nevertheless, causes do not produce effects by continuity, but discretely ; for a cause is one thing, an effect another ; there is a difference as between prior and posterior, or as between the thing forming and the thing formed."—Divine Love and Wisdom, 185.

In the face of this assertion, I hold that a New Churchman must, in his search for causes, regrad

The work thus advanced regularly from the mineral kingdom and the natural substances of the external world, through the body and mind of man, until Swedenborg's intromission into the spiritual world. Here in the Adversaria he shows the scientific side of the Word as explained by his previous writings, the truth of which is, at the same time, confirmed. From that basis, which is *always* premised, he now proceeds to unlock the Spiritual

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that scientist as the most trustworthy who has a knowledge of degrees. If so, Swedenborg can alone be trusted, for he alone built his science upon degrees. And any one, whether a New Churchman or not, who desires to know Swedenborg thoroughly, should by all means begin his studies where Swedenborg himself began.

JOHN SWANTON.

The Angelic Idea Concerning Creation.

“The angelic idea concerning the universe created from the Lord is as follows: That God is the centre, and that He is a Man; and unless God was a Man, creation would not have been possible, and that the Lord from eternity is that God.

Concerning Creation: That the Lord from eternity or God, through His Divine Proceeding, created the universe and all things there; and because the Divine Proceeding is also life itself, that all things were created from life and by life. Also, that the first Divine Proceeding is what appears before the angels as a sun. This sun before their eyes appears fiery and flaming, which appearance exists because the Divine Proceeding is the Divine Love and the Divine Wisdom, the appearance of which is such afar off. They added, that the Divine Proceeding is what the ancients effigied by golden or lucid pure circles around the head of God, and which modern painters still retain from the ancient idea. They said that from that sun, as a great centre, proceed circles, one after another and one from another even to the last, where their end is subsisting in rest. Also, that those circles, of which one is from another and one after another, appearing extended into what is broad and into what is long, are spiritual atmospheres, which the light and heat from their sun fill, and by which they propagate themselves to the last circle. Also, that in the last, by means of those atmospheres, and afterward by means of the natural atmospheres which are from the sun of the world, the creation of the earth was effected, and upon it all things which are for use, which creation is afterwards continued by generations from seeds in wombs or in

eggs. Those angels who knew that the universe so created was a continuous work from the Creator even to ultimates, and that as being a continuous work, it, as one connected whole, depended on, was actuated and governed by the Lord, who is its common centre, said that the First Proceeding was continued even to the lasts by discrete degrees, altogether as an end through causes into effects; or as something producing and its products in a continued series. Also, that the continuation was not only in, but also around, from the First, and thence from every prior into every posterior, even to the postreme; and that thus the First, and from it the posterior things, co-exist in their order in the postreme or last. From this continuity, as a one, they have an idea of the Lord that He is all in all, that He is omnipotent, omnipresent and omniscient, that He is infinite and eternal; and also an idea what the order is, according to which the Lord, by His Divine Love and His Divine Wisdom, arranges, provides and governs all things.

It was asked, Whence then is hell? They said, from the freedom of man, without which man would not be man; that man from that freedom broke the continuity in himself, which, being broken, separation was effected, and the continuity, which was in him from creation, became as a chain or linked work, which falls to pieces through the breaking and plucking asunder of the links above, and afterward hangs from small threads. Separation or breaking was effected, and is effected, by the denial of God.”—*Swedenborg*.

Swedenborg's work entitled “*Principia Rerum Naturalium Sivi Novorum Tentaminum Phaenomena Mundi Elementaris Philosophice Explicandi*,” or “The Principia or The First Principles of Natural Things, being New Attempts toward a Philosophical Explanation of the Elementary World,” was first published by Swedenborg in the Latin language in the year 1734, and a translation into English was published in London in 1846. Both these editions are out of print and are very difficult to obtain.

A committee of The General Convention of the New Church has been appointed to procure subscriptions for a new edition of this work. The committee consists of Rev. Frank Sewall chairman, Rev. John Whitehead, Rev. H. C. Hay, John R. Swanton and Riborg Mann. The work has progressed far enough to make certain the success of the effort to procure a new edition. The preparation of the work for publication was referred to the Class on Science and Philosophy of the Council of Ministers. We hope in the near future to be able to give more full particulars in regard to the terms of subscription, date of issue, and other particulars.