The New Philosophy.

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

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TRUE PHILOSOPHY.

As surely as there is a Divine Being, there is a Divine philosophy. To anyone who believes in creation, and in a Divine Creator, it should not be difficult to perceive that there must be a Divine method of creation—a way in which creation was effected, and is sustained and perpetuated. In other words, that a vast system and series of causation must intervene between the Divine Creator and the visible things of His created universe. It should be equally evident, for it is distinctly implied, that such intervening system of causation, or successive series of Divine operation, does not lie all within the realm of visible and material things, but must ascend, from cause to cause, far above them—even up to Him from whom all things are.

If then there is, in fact a vast world of causes extending so far above and beyond this material and visible world of effects and their discernible physical causes, wherein are operating perpetually the active and living causes of these causes, it is plain that we cannot penetrate far into this region of causation by observations of phenomena that come within even the utmost reach of our senses, aided by whatsoever ingenious appliances; nor, with any certainty, by deductions and inferences from such observable phenomena; that, as was anciently written in Job, "we cannot by searching find out God." It is clear that by the keenest, most intelligent observation, and most penetrating research —great and many as are the wonders we discover, we do yet but scratch, as it were, the surface of things, while the whole unseen universe of inner causes and causes of causes lies quite beyond our search. From this outward, phenomenal side of things we scarcely come to the threshold of it. Even our inferences and deductions as to the more interior of the nearer causes that lie within the range of sensual observation and cognizance, are, as is well known by experience, liable to be mistaken and are often corrected by further discovery—while all that lies beyond, all the potent and wondrous workings in that vast interior region, and the methods of them, are only a subject of speculation; and the various ingenious efforts of men, by reasoning, to attain some conception of things in this higher realm, have appropriately been termed "speculative philosophy." But is it reasonable to believe that man is never to have certain knowledge of these things—of the true, the Divine philosophy—knowledge that would so enrich his understanding, and so exalt his conception of the beneficence and the unspeakable wisdom of Him who made and makes the universe, who orders its stupendous harmony, alike in things least and greatest, and with ineffable adaptation clothes His works everywhere in garments of exactly fitting and correspondent beauty? Man, the only being in the created universe endowed with capacity measurably to understand His wisdom, to appreciate His beneficence, and to reciprocate His love, is it believable that he is never to have certain knowledge of these things? They lie, indeed, beyond his unaided reach, so that he cannot by searching find them out—for that the finite cannot fathom the depths of the Infinite; but He whose wisdom, whose order, and whose harmonious method it is, certainly reveal it to man, according to the measure of his growing capacity to understand. There is no inherent impossibility in it; nor any inherent improbability, in view of the fact that, throughout human history He has, from time to time, revealed His ways and purposes to men, more and more, as they have advanced from the childhood towards the maturer manhood of the race. And such revelations have always been through the instrumentality of men. They could be no otherwise.

The world will one day come to know—as a few even now rejoice to know—that this Divine philosophy has already been revealed; and will be humble enough to sit at the feet of this revelation, and learn—of Him who is the Creator, about the Divine order and method, and the ends and uses of His Creation. This revelation was made just at the break of dawn—was, in fact, the ushering in of the dawn, of the new and marvellous age that has begun to come upon the world during the last hundred and more of years. The revelation is contained in the Writings of Emanuel Swedenborg. The claim is a stupendous one; and it ought not to be accepted by any man except upon clear rational conviction. It requires, and can have, no blind acceptance. The question, then, of course arises, How can we know that an asserted revelation, purporting to reach so profoundly into the depths of the unknown and otherwise unknownable, is true? The answer is, it proves itself. Such true and real philosophy—a Divine revelation of the inner causes order, relation, and purposes of things—would not only, in the nature of it, be consistent with and confirmed by all facts and actual knowledges within the scope of finite, intelligence, but would systematize and harmonize them all. And this, in fact, it does; and at the same time, and of course, sheds a clear, interior, steady light upon all things, which gives them unwonted significance, and makes the whole world to live anew.—From Rev. S. M. Warren's review of "Facts of Being."

THE VALUE OF SWEDENBORG'S CHEMISTRY.

Read at the Meeting of the Swedenborg Scientific Association.

THIS must necessarily be a brief paper; first, because it is to be read at a meeting, and on such occasions long papers are out of order; second, because only a fragment of Swedenborg's chemical theory is accessible; and third, because the library facilities in Chicago are not adequate to a careful study of the other chemical theories of that period.

There are, however, many points of similarity and difference between Swedenborg's standpoint and the scientific views both of those days and the present time that appear clearly on even a superficial study of the subject. To call attention to one or two of the more patent characteristics of the two systems is the object of the present paper.

I say advisedly two systems, because there is an absolute and total difference between Swedenborg's theory, on the one hand, and all other scientific hypotheses on the other. This difference is not of the same order as the differences between various current scientific systems. Thus, whether men believe that X rays are due to vibrations of the same nature as those of light, or are caused by the action of minute electrically charged particles driven by the electric spark from the negative electrode in the vacuum tube, makes no difference in their fundamental conceptions of light vibration, electrical discharge, ether, or matter. So with the various current and past theories of atoms. If with Democritus, Newton, and Dalton, we consider atoms as hard, indivisible, though finite, particles, we avoid the Sylla of infinite divisibility of matter, but run on to the Charybdis of finite particles with infinite properties. Or if with Boscovich we think of atoms as mere centers of force arbitrarily endowed with the ability to at one distance attract, at another repel, we avoid the Sylla and Charybdis mentioned above, only to be lured by the Syrens into so dreamy a state that we completely forget that matter has inertia which is not accounted for by any such conglomeration of centres of force.

All these theories are of the same nature. They all begin with matter and try to explain its inner construction from a consideration only of its outside properties, very much as if one should try to draw conclusions about the inside of an apple, say, merely from observing its outer characteristics. Swedenborg pursues a totally different course.

But let us turn to his work. The book known as the Principles of Chemistry is only a fragment. It begins with part eight and continues through part fourteen. After a short treatise on color the book closes with part twenty-five. The whole work exists, I believe, in manuscript in Stockholm and it should be one of the first duties of this Association to get it into readable form.

It is impossible from this fragment alone to gain any clear idea of the system of chemistry we are considering. Taken in connection with his Principia we can get a very fair idea of his fundamental conceptions.

The contents of the Principles of Chemistry are in brief as follows. Our author begins with a discussion of the various ways in which spheres can be piled together and calculates the ratio of full space to vacant space in each of the different arrangements. He then conceives his water particles, which he has shown in the Principia to be spherical, to be piled together in one or another of these orders, and the spaces between them filled with more solid matter, the constitution of which is also explained in the Principia. These conglomerations of particles are shaped to fit the various cavities between the water globules, and so their chemical qualities are determined not only by their inner make-up, but also by their outer shape.

Take for example common cooking salt. He conceives this very abundant and necessary article to be made up of salt particles of such shape as to exactly fit the cavities of the water particles when piled together in the quadrilateral pyramidal position. In this arrangement every sphere rests on four, one at each corner of a square, below it. He then shows that the geometry of the figure requires that in a salt crystal there be one of these salt particles to three of water. From this and other data taken from the Principia he calculates the specific gravity of the salt, the weight of salt in a saturated solution, the weight of water in rock salt, and other similar characteristics. His results in general agree with fact to within from ten per cent. to fifteen per cent. Scientific criticism would today look upon such discrepancies as fatal to the theory. This construction of salt, however, explains very well its crystal form and cleavage planes.

In the same way he takes up other salts, acids, oils and metals, but this one specimen will, I think, suffice to define our author's general conceptions. Thus we see: first, that he has adopted that very old notion that matter owes part, at any rate, of its properties to the shapes of the particles composing it; and second, that the different shapes of these particles are determined by the different

ways in which spheres can be piled one upon another.

The first of these notions formed a large part of the system of Descartes and Gassendi, and was also adopted by many of the old school chemists. Thus Lemery in his chemistry, published about 1670, says, "That acids consist of sharp pointed particles. I hope no one will dispute, seeing every one's experience doth demonstrate it: he needs but taste an acid to be satisfied of it, for it pricks the tongue like anything keen and finely cut." Hence the idea of shaped particles is not original with Swedenborg.

Moreover this way of thinking of particles is condemned by Sir Isaac Newton, when he says, (Optiks, p. 364): "The parts of all homogeneal hard bodies which fully touch each other, stick together very strongly, and for explaining how this is, some have invented hooked atoms, which is begging the question." For, he means to imply, how do the parts of the hooks stick together?

Remarking on this passage, Dr. Whewell, in his Philosophy of the Inductive Sciences, (Vol. I, p. 386) says: "The same remark is applicable to all hypotheses in which particles of a complex structure are assumed as the constituents of bodies, for while we suppose bodies and their known properties to result from mutual actions of those particles, we are compelled to suppose the parts of each particle to be held together by forces still more difficult to conceive, since they are disclosed only by the properties of those particles which are as yet unknown."

Had Dr. Whewell known and grasped Swedenborg's system of chemical philosophy, he would never have been able to write that, for, though Swedenborg assumes variously shaped complex particles to make up matter, he yet gives us a perfectly simple, clear, and intelligible explanation of how these particles of particles are held together.

As to the second point, that, too, was not given to the world first by Swedenborg. We find the same idea of piling up spheres in the works of Robt. Hooke, published in London in 1667 or over fifty years prior to the first publication of the treatise under consideration.

If, then, neither of the points brought out—and others might be added—are original to Swedenborg, why talk more of his chemical theory? or wherein lies its great value?

The value lies in his rare and wonderful conception of the primary atoms that go to make up the queerly shaped particles which unite to make up substance as we know it. It is his perfectly rational, clear, and simple explanation of the evolution of these primary particles from the infinite first cause, God, that makes his theory unique and causes it to excel all other hypotheses that have ever been advanced. He does not follow the general trend of scientific speculation and make gratuitous suppositions of inconceivable forces which spring from matter, but he assumes only an infinite first cause, God, and a law of development from him which we can recognize as yet operative in the creation of living beings today.

This law is, briefly stated, this: that creation on the finite plane is effected by the infinite God by means of the reciprocal action of a finite active and a finite passive. Every atom as conceived by Swedenborg consists of a united active and passive. Each is also an epitome of the solar system. The first active and passive are formed in an infinite structureless medium created immediately from and by the infinite. The properties of this medium as determined by Swedenborg on *apriori* grounds when considered from the finite point of view are identical with those of the medium which Lord Kelvin on *aposteriori* grounds found necessary to assume as the containant of his vortex atoms.

The first active and passive being thus formed, unite to form the first elementary. From these three, under the same laws, second and third grade elementary particles are formed up to the fifth, which is water vapor. Thus Swedenborg's particle of water vapor is highly complex. Each succeeding grade of elementary particle is nearly ten times as large as those of the grade preceding, so his first elementary is only a one hundred thousandth the size of the particle of water vapor.

These few bare statements from the theory may serve to bring out the point mentioned above, namely: There are only two assumptions in the theory, an infinite God and a law of actives and passives as we see it operating about us. This freedom from gratuitous hypothetical forces makes the entire system a unit, not only with itself but with the rest of the sciences. The same forces that hold atoms in molecules, bind molecules into masses, masses into planetary systems. To make this point most clear I cannot refrain from quoting again from Dr. Whewell's book (Vol. I, p. 387-394) to show by way of contrast how science of today fails utterly in this essential point. He says: "Yet the doctrine that chemical attraction and mechanical attraction are forces of the same kind has never, so far as I am aware, been worked out into a system of chemical theory; nor even applied with any distinctness as an explanation of any particular chemical phenomenon. Any such attempt, indeed, could only tend to bring more clearly into view the entire inadequacy of such a mode of explanation. For the leading phenomena of chemistry are all of such a nature that no me-

chanical combination can serve to express them, without an immense accumulation of additional hypotheses." And again: "For common mechanical attractions and repulsions, the force by which one body considered as a *whole* acts upon another external to it, are, as we have said, to be distinguished from those more intimate ties by which the *parts* of each body are held together. Now this difference is implied, if we compare the former relations, the attractions and repulsions, to alliances and wars between states, and the latter, the internal union of particles, to those bonds of affinity which connect the citizens of one state with another, and especially to the ties of family."

Those who are familiar with Swedenborg's theology, know that his doctrine of the grand man allows no distinction of quality between the ties that bind individuals into families, families into communities, communities into states, states into nations, nations into a world, and worlds into a universe. So in his atomic world there is no difference in quality between the forces that bind active and passive into particles, particles into masses, masses into worlds, and worlds into a universe.

To me this is a grand system. It puts life into things otherwise dead, in that it makes atoms almost living entities. It unifies physical science with biology, psychology, and theology. But above all it places infinite God at its centre and teaches us to properly revere and worship him, for, I quote from Swedenborg, "In proportion as we worship nature, and believe in her as the origin of natural things, in the same proportion we may become worshipers of the Deity; because out of the entirely perfect succession of things, modes, causes, contingents, we may experience deeper wonder over primitives than others can do in contemplating the whole field of derivatives."

RIBORG MANN.

From the Forty-eight Report of the Swedenborg Society of London.

The Rev. J. R. Rendell, B. A., of Accrington, moved as follows:—

In view of the fact that this Society in 1862 undertook to continue the work of the Swedenborg Association, and by resolution passed by its Annual Meeting in 1888 affirmed that the publication of Swedenborg's Philosophical and Scientific Works is one of the legitimate uses of the Swedenborg Society, and of there being a widely expressed wish both in this country and in the United States that these works should be reprinted, *Resolved*, That the Committee be instructed to put aside the sum realized from the sale of the publications presented by the Swedenborg Association, estimated at £300, to form a nucleus for a fund to be employed for the purpose of printing and publishing the Philosophical and Scientific Writings of Swedenborg, and that contributions be invited for that purpose, and that a separate account be kept of this fund, and devoted to the specific object of their publication. He showed that Swedenborg's science and philosophy were distinct from those of the present day. That while his facts were often inadequate, the principles which he had employed in his investigations were still valuable and ought to be known and studied by New Churchmen, if they would thoroughly understand his theological Writings. It was not too much to say that no living man was fully acquainted with Swedenborg's scientific and philosophical books, and it was a disgrace to us as an organization that they were not now accessible. He should like to see every work of Swedenborg's translated and published. That it was Swedenborg's was a sufficient reason, and he illustrated his progress through the things of Nature and his mental development up to the opening of his spiritual sight. The man who knew this best and could follow it intelligently, was the one who could best grasp in all its fulness the teaching of his theology. It was not only necessary to go to Nature, but to approach it from the right point of view; and Swedenborg as a student differed from the modern investigator in this important particular. There was also much in Swedenborg which we ought to know. Many practical problems of the day had, strange as it might seem, been dealt with in his *Dædalus Hyperborcus*. In America last year, he had found much interest shown in the issue of the scientific and philosophical works, and he had met also a number of New Church friends there of varied scientific attainments, who were in favour of it and who would, he was sure, be able to assist in the necessary editorial oversight. He was strongly in favour, therefore, not only of the re-publication of those which had formerly been issued, but of the translation and issue of the remainder, and of acting in connexion with the American Committee appointed to aid in this work.

In seconding the proposition, the Rev. W. A. Presland congratulated the meeting that it had been moved by one whose acquaintance with modern science, the Philosophical and Scientific Works

of Swedenborg, and the scientific brethren in America, enabled him to urge its claims upon them so powerfully. He might regard the preamble as firmly established, and confine his few words to the resolution itself, which dealt with the means proposed by the retiring Committee for giving effect to it.

Mr. Clowes Bayley then proposed the following amendment: "To omit all the words after 'instructed,' and to substitute the following words: 'To proceed with the publication of the Philosophical and Scientific Works of Emanuel Swedenborg as and when they may deem it desirable to do so, and to co-operate, if possible, with the friends of the New Church in America.'" Mr. Bayley said he took exception to the resolution because, although it appeared to authorize the printing of the Scientific and Philosophical Writings, it made this impracticable by limiting the grant for the purpose to £300, which was quite inadequate for the publishing of any one of Swedenborg's important works. True, it was suggested that this sum should be supplemented by an appeal to the members for subscriptions towards this especial object. How could the members be expected to subscribe without first seeing the scientific works? But this was impossible, because they were out of print, and a limited number only available, at prohibitive prices, as rare books. The originators of the resolution were desirous that the general funds of the Society should in the future, as in the past, be devoted exclusively to the issue of the Theological Writings. But our institution was stated to be "*for the printing and publishing of the Writings of Emanuel Swedenborg.*" Those Writings were theological, philosophical and scientific, and our duty was to print the latter as well as the former, although the former were undoubtedly the most important and should receive priority. There was a sound reason why the Society had hitherto neglected the issue of the scientific books—its funds were only sufficient to keep the theological works in print, to advertize and distribute them. Now, however, the case was different. During the past year a bequest of £4500 had become available, and there was now no valid reason why this neglected branch of our operations should not forthwith be undertaken, judiciously and to the extent that our funds would allow. In 1888 the Society passed a resolution at their annual meeting, after full discussion, declaring it to be within the province and the duty of the Society to publish the Scientific and Philosophical Works. The most learned men in the Society, such as Rev. Augustus Clissold, Rev. Dr. Tafel, Dr. Wilkinson and others, strongly advocated this policy, and had proved the sincerity of their convictions by translating the most important of the scientific works from the original Latin. By ignoring to print now that we had the necessary funds in hand, we were establishing a custom of excluding all but the Theological Writings; and as custom was the basis of much of the law of this country, we might by this persistence be depriving ourselves of the fundamental right to publish anything but theology. An enemy might at some future time contend that by long usage we had read the word "theological" into our title, and maintain that we had so defined its original meaning, and so give us trouble. We owe it as a just tribute to Swedenborg's memory to make known the comprehensiveness of his genius to the scientific world, which could only be done by making him known in his true character as a profound mathematician, a splendid logician, an original thinker, and a man of amazing research in the plane of their own faculties. This would invite respect, and, from appreciation of his scientific talents, induce scientists to read his theology. Swedenborg had declared that science and philosophy constituted the ultimate or basis upon which theology should rest, by which it should be illustrated and confirmed. We must not leave the Church in ignorance of this necessary basis. Some people contended that Swedenborg's scientific works were antiquated, and behind the times. The speaker quoted from Dr. Tafel and Dr. Wilkinson to show that Swedenborg in some respects could never be out of date, inasmuch as he recognized the Divine originator of both the spiritual and natural worlds, while ordinary scientists ignored the spiritual and Divine in Nature. Swedenborg declared that in his scientific preparation for his subsequent spiritual illumination he was "led by the Lord," which formed an additional reason why his adherents should be put in possession of his researches, that they might follow in his footsteps.

Rev. James Hyde, in seconding the amendment, said: As soon as the student of Swedenborg's Writings learns that Swedenborg was led by the Lord through scientific and philosophic studies up to his spiritual illumination, he goes in search of the scientific works. Referring to the Society's catalogue, he reads an attractive advertisement, only to find at the end that the works he wants are "out of print." To remove this difficulty from the sincere studen's path, the only thing the Society can do is to circulate them afresh. We must not forget that Swedenborg's scientific studies were as much under Divine Providence as his philosophic and subsequent theological studies were. He was led by the Lord, as he declares, through the sciences, and so prepared for his spiritual mission. Now, it is commonly supposed that a sharp line of demarcation divides Swedenborg's

scientific career from his spiritual mission. My own study of the Writings has led me to see that no such line exists. It must be remembered that Swedenborg's science is not the science of today. He is not concerned with the accumulation of what we call "scientific facts;" he is concerned with what may be called scientific *thought*—the principles deducible from the accepted facts. That this "science" did not cease at a special period of his career, will be evident from the fact that it finds a prominent place in the *Divine Love and Wisdom* and continues into the *True Christian Religion*. Morever, Swedenborg's investigation of philosophic questions was of a different kind from that of his own day. Here, again, the *thought* was the predominant feature rather than any physical fact. To illustrate, I recently compared Swedenborg's treatment of innate ideas with that in John Locke's *Essay on Human Understanding*. Locke's treatment may be described as materialistic as compared with Swedenborg's. While the former contends that we have no innate ideas, from natural phenomena, Swedenborg, in the *Principia*, shows that from man's spiritual constitution there can be no innate ideas. This same teaching, propounded before his full illumination spiritually, is not altered in the Writings given after that illumination.

Now the practical bearing of this contention is, that even the scientific works of Swedenborg treat of scientific *thought*. No one in the New Church quarrels with the scientific facts of today, but we reject the materialism, of the scientists' thought. It is the thought that gives the bias to the interpretation of the collected facts. Therefore we apprehend, that if the thought of scientific men can be turned from its materialism, we shall have done somewhat towards leading the men themselves to see spiritual truth.

I second the amendment, because it more fully asserts the right of this Society to give to New Church students the materials of a proper appreciation of the opening of Swedenborg's spiritual sight—*how* from a scientist he became a theologian. It, moreover, asserts the principle, which we need to see yet more emphasized, that Swedenborg's science has a true relation to his philosophy of religion. Are his scientific statements to be accepted as having any value or authority? Upon that question I hold definite opinions. But if we are to form judgments upon it, we must at least have the opportunity of studying his scientific works. In the execution of the work which the amendment contemplates, I believe we shall consult our best interests by hearty co-operation with our brethren in America.

Mr. Gardiner, Mr. Backhouse, Mr. Jobson, and Mr. Gilbey spoke in support of the motion; and Mr. Higham, Rev. J. Deans, and Mr. Rabone, in favour of the amendment.

The amendment was put from the chair and was carried, and also when put as a substantive motion.

NOTES.

REPORT OF THE MEETING OF THE MICHIGAN ASSOCIATION OF THE NEW CHURCH.

The annual meeting of the Michigan Association of the New Church was held in Detroit on October 1st and 2nd, and was pronounced by some of the oldest members as the best meeting of that Association ever held in Detroit. However that may be, certain it is that the attendance on the part of members and friends from a distance was extraordinarily large, and that much interest was shown in the proceedings, and that the Association looks forward hopefully to the future. It would, perhaps, be out of place in a periodical like THE NEW PHILOSOPHY to give a full account of the meeting, especially as we understand a complete report will be published in the New-Church Messenger. But there is one feature of such gatherings, and a special incident in this particular one, which with eminent propriety might be touched upon in these columns. Meetings of larger bodies of the Church are not merely for the transaction of business. A more important use which they subserve is the instruction on various topics given and received, and vital to the religious, intellectual, and spiritual growth of the Church and her members.

The spiritual instruction of the assembly was amply provided for by sermons by the presiding minter, the Rev. E. J. E. Schreck, on "The Establishment of the Church," by the Rev. M. G. Browne, of Cleveland, Ohio, on "Unity with God the True Atonement," and by the Rev. Willis L. Gladish, of Indianapolis, on "Respect for the Freedom of Others." But beside these, we had the uncommon privilege of listening to an address of a more scientific and philosophic nature, by the president of Urbana University, the Rev. John Whitehead, on "The Influence of Science on Theological Thought." It is unnecessary here to give an ab-

stract of the paper since it was understood that it would be published in THE NEW PHILOSOPHY.

The Hon. Geo. W. Thayer, of Grand Rapids, moved a vote of thanks to Mr. Whitehead for the clear, full, convincing and scholarly address, requesting that he offer it for publication in the New-Church Messenger and other periodicals where it would be welcomed. Mr. Thayer was evidently much in earnest and profoundly moved by the paper. His motion was seconded by Henry Wunsch, Esq. and others gave expression to the feelings called forth by the address, the sentiment prevailing that it ought to have a most extended circulation.

Not only did Mr. Whitehead convince his hearers of the great importance of science as a foundation for religion and theology, but his address performed a most notable use in furthering an appreciation of the educational work to which he has devoted himself, and which is represented in the Convention by the institution of which he is the President—the Urbana University.

We believe that it would be to the interest of the University to advance the cause of a rational insight into the needs and benefits of a truly New-Church public, where he is to visit other church meetings and deliver similar addresses.

When members of the Detroit Society meet since the meeting, Mr. Whitehead's address is spoken of most appreciatively and earnestly, the president of the Society, Mr. C. H. Meday, expressing his great pleasure that at least one minister of the New Church is devoting himself to studies that enable him to meet scientists on their own ground.

REV. E. J. E. SCHRECK.

[The address of Mr. Whitehead, mentioned above, will be published in the November number of THE NEW PHILOSOPHY. It will, in the meantime, be published in "The New Church Messenger." Extra copies of the paper will be furnished to persons desiring to circulate it, at the rate of ten copies for five cents, or fifty cents per hundred. They must be ordered before November 1st.]

NEW EDITION OF "THE SOUL; OR, RATIONAL PSYCHOLOGY."

BY EMAN. SWEDENBORG.

In preparation for a new edition of the work on "The Soul; or, Rational Psychology," (De Anima, etc.) in accordance with the action recently taken by the Board of Directors of the Swedenborg Scientific Association, the undersigned would respectfully request the members of the Association who possess copies of the first edition and also have access to the Latin of the "Tafel Edition" of 1849, to give, as far as possible, a critical examination to the translation in the present edition (of 1887) and to present to him any errata discovered, and suggestions of improvements in any feature of the work as now published, by letter as soon as convenient.

FRANK SEWALL,

Translator and editor of the first edition of "The Soul; or, Rational Psychology," published in 1887 and now out of print.

The Board of Directors of the Swedenborg Scientific Association has appointed the following committees:

To prepare a new edition of "The Economy of the Animal Kingdom"—Dr. Edward Cranch, chairman; Dr. J. B. S. King, Dr. Louis C. Ager, Dr. J. T. Kent, Prof. Thomas F. Moses, the Rev. E. J. E. Schreck, and the Rev. John Worcester.

To transcribe and edit an edition of the "Lesser Principia"—Rev. Lewis F. Hite, chairman; Mr. John R. Swanton, Rev. Louis H. Tafel, and Rev. Charles Doering.

On Publications and to confer with the Swedenborg Society of London—Messrs. Prof. Riborg Mann, chairman; G. W. Colton, Carl H. Asplundh, and Dr. T. F. Wright.

All of the above committees are given power to fill vacancies and to add to their numbers, their appointees being subject to confirmation by the Board.

A resolution has also been passed offering the assistance of this Association to the translator and editor of "The Soul; or, Rational Psychology."

The Board has also taken steps to communicate with all persons thought to be in sympathy with the objects of the Associatian and invite them to become members.

LETTER ON SPONTANEOUS GENERATION

WASHINGTON, August 26, 1898.

Your card of the 14th is received. I will endeavor to state certain facts bearing on spontaneous generation from memory. I have no written data to refer to.

In 1845-6 I lived in a house in the northwesterly part of the city of Marshall. We used well water. I had the well cleaned out and deepened a little. I think the well was sixteen feet deep. At that depth a soft limestone was reached. It was the rock that underlies the town. What the well digger brought up was sand from the disintegration of limestone. It was spread out at the mouth of the well. After a time, I can not say how long,—a few weeks I think,—that sand was covered with a tiny growth of a plant unlike any I was acquainted with. It was a small weed. I saw it daily and have some idea how it looked, but not very definite. I was very busy at the time in a newspaper, and did not give much attention to it. But I am sure it was unlike any plant in the garden or vicinity. I think it died out,—perhaps killed out by the common weeds of the garden. But my recollection is indefinite on this point.

Several persons noticed it; but I do not remem-

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ber who. My wife and I discussed it a little, and the seed, if any, must have come from the bottom of the well. And we did not see how that was possible.

Before the settlement of Marshall by white people there was a "meeting place" of Indians—I believe of several different tribes or clans,—on the south side of the Kalamazoo River, one and a half or two miles west of the present city. It was a cleared space of about an acre or two. It was only occasionaly occupied, (as I understand by the Indians. And sometimes white traders met Indians there.

The town of Marshall was "located," I believe, in 1831, as the county seat of Calhoun county. I became editor of the county paper in 1840. At that time Rev. Randall Hobart was a local preacher of the Methodist Episcopal church, and a carpenter—was a highly esteemed citizen of the place, one of the Christian men who have made the Methodist church loved and looked up to all along our Western frontier. I early made his acquaintance and served with him on the school board several years.

He was an early immigrant in Michigan, and was acquainted with this "meeting place" before any white settlements were formed or any farming began. The meeting place, he has often told me, was covered with the weeds and herbage common to the wild country. But in two years after the white settlers came the "meeting place" was covered thickly with white clover. No one planted any white clover seed there, for no one brought any such seed into that part of the country. It was not a crop raised by Michigan farmers. And there were not yet any lawns on which it might be desired, and no one, Mr. Hobart is sure, had ever before seen a white clover blossom in that county. It was a common saying in Michigan, at an early day, that where the pine forests were cleared away by the lumbermen, often, indeed usually, a growth of oak followed. And sometimes the young oaks came quite promptly.

A marked case of this kind occurred in Allegan county, in the early forties, or perhaps a little earlier. I did not see the tract before it was denuded of its pines, its—"forest primeval"—nor did I *examine* it after the oaks came up, though more than once passing the border of it. But I was familar with trustworthy people who knew the facts thoroughly. As soon as the pine timber was removed oaks sprang up in abundance, though no oaks grew there, or near there, before the pine was cleared off. From whence could acorns have come?

I do not remember any other cases which seem instances of spontaneous generation, but it is a common observation that on a "slashing" in "timber-lands" "fire-weed" comes up. These "slashings" are usually burnt over, and this plant springs up from the blackened ground; and this is probably why the settlers call it fire-weed. But I do not know that it is confined to tracts that have been burnt over.

So on "windfalls"—that is, tracts where the timber has been prostrated by cyclones — blackberry vines come up abundantly. And these windfalls were resorted to by early settlers for their supply of blackberries.

But these cases might be accounted for, because the seeds of blackberries and fire-weed might be easily distributed by birds. Acorns could not, so readily.

I thank you for copies of THE NEW PHILOSOPHY.

Affectionately your brother,

JABEZ FOX.

COMMENDATIONS OF THE NEW PHILOSOPHY.

CHICAGO, October 10, 1898.

Permit me to express my gratitude for your service to the New Church and the cause of philosophy in the publication of THE NEW PHILOSOPHY. It has been very serviceable in awakening the interest of my young people in the study of Swedenborg's Science and Philosophy, an awakening which I consider indispensible to the best preparation of an understanding of spiritual philosophy, and this in its turn absolutely necessary to any formative and useful influence upon the scientific thought of the day.

Very truly yours,

L. D. MERCER.

INDIANAPOLIS, IND., NOV. 10, 1898.

I hope the whole Church will uphold your hands in the work you have so much at heart. No more important work is being done for the Church at the present time than that of which THE NEW PHILOSOPHY is an exponent. True, the natural is of itself alone of no value relatively to the spiritual, but as a foundation for the spiritual the natural is of untold value. I am convinced that we have reached a stage in the establishment of the Church where the prevalance of spiritual truth is endangered until we have our spiritual truths founded upon a rational conception of nature and her laws. The science of the day is as wholly inadequate as is the prevalent theology. Our foundations must be made new if the new superstructure is to endure and be perfected. For this THE NEW PHILOSOPHY is working, and is doing good service. May it be prospered. Sincerely yours,

W. L. GLADISH.