

The New Philosophy.

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

Vol. II.

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No. 1.

DEGREES OF PHILOSOPHY.

IN former numbers of THE NEW PHILOSOPHY we have treated of the doctrine of discrete degrees, showing that there are higher and lower substances and forms distinctly different from each other, one above another, reaching from the lowest material of earth to the highest spiritual substance, above which is the Divine Itself. In general there are three substantial entities, viz: (1) God Himself who is Divine Substance, the origin of all lower forms and substances; (2) Spiritual substance of which angelic beings and spirits as well as human minds are organized, such substances constituting a spiritual world; (3) Material substance of which human bodies are organized, such substances in their aggregate constituting the material universe. We have shown that the lower derives its origin from the higher, and this from the highest. The highest also flows into the middle and thence into the lowest, sustaining and preserving all things in the order of their creation. There is therefore a trinal series of existing substances, God, Spirit and Matter, the highest forms of spiritual and material substances being moulded into the image of the Divine in angelic and human forms, and in angelic and human minds.

The origin of all lower forms, forces, and substances is from the higher, and through these from the highest. These three discrete degrees are related to each other as end, cause, and effect. The material world is the world of effects, the spiritual world is the world of causes, and God Himself is the source itself of the causes and effects. Philosophy also may be of three degrees, according as it is formed from a lower or higher view. When formed merely from the examination of causes from the material side alone, it becomes a material philosophy; when formed from a knowledge of the spiritual world and its laws it is a spiritual philosophy; but when formed from a knowledge of ends, causes, and effects; that is from a true knowledge of God, spirit, and matter it is a Divine Philosophy which is known only to God, and to men so far as God reveals it.

From what has now been said we may see that the philosophy of the scientist is defective when he seeks for all causes in the plane of nature only, excluding God and spirit from any influence in the world of nature and of mind. Swedenborg in the work on Con-

jugal Love shows that Philosophy varies in its quality according to the quality of men. He there says, page 130:

"There are with man science, intelligence and wisdom. Science is of knowledges, intelligence is of reason, and wisdom is of the life. Wisdom regarded in its fulness is at the same time of knowledges, of reason and of life. Knowledges precede, reason is formed by them, and wisdom by both, and then when he lives rationally according to the truths which are knowledges. Wisdom, therefore, relates both to reason and life at the same time, and it is being made wisdom when it is of reason and thence of life; but it is wisdom when it is made of the life and thence of reason. The most ancient people in this world acknowledged no other wisdom than the *wisdom of life*, this was the wisdom of those who were formerly called SOPHI; but the ancient people who came after those most ancient people acknowledged the *wisdom of reason* for wisdom, and these were called PHILOSOPHERS; but at this day many call even knowledge wisdom, for the learned, the erudite, and even those who merely know, are called wise; thus wisdom has slid down from its mountain top to its valley. But something shall be said concerning wisdom in its rise, progress, and thence in its full state. The things relating to the Church, which are called spiritual reside in the inmost things with man; those things which are of public affairs, and are called civil affairs, hold a place below them; and those things which are of *science, experience and art*, and are called natural, form their seat. The reason why those things which are of the Church and are called spiritual, reside in the inmosts with man, is because they conjoin themselves with heaven, and through heaven with the Lord, for no other things enter from the Lord through heaven with man. The reason why those things which are of public affairs, which are called civil affairs, hold a place below spiritual things is because they conjoin themselves with the world, for they are of the world, for they are statutes, laws, and rules which bind men so that a Society and State may be composed of them in a well connected order. The reason why the things which are of science, experience and art, and are called natural make the seat or basis, is because they conjoin them-

selves closely with the five senses of the body, and these are the ultimates or lowest things upon which the interior things which are of the mind, and the inmosts which are of the soul, as it were, sit or rest. Now, because those things which are of the Church, and are called spiritual, reside in the inmosts, and the things which reside in the inmosts make the head, and the following things under them, which are called civil affairs, make the body, and the ultimates, which are called natural, make the feet, it is manifest that when these three follow in their own order, man is a perfect man; for they then inflow in a similar manner, as those things which are of the head inflow into the body and through the body into the feet; thus spiritual things into civil things, and through civil into natural. Now, because spiritual things are in the light of heaven, it is manifest that by their light they illuminate the following things in order, and with their heat, which is love, they animate them, and *when this takes place man has wisdom.*" C. L., 130.

On the other hand, if spiritual principles are ignored or rejected, then civil and scientific principles are like a body and feet without a head; wisdom is rejected, the principles capable of enlightening the subject are cast out, and the rational faculty becomes lost in the mazes of fallacious reasoning, or in the fallacies of the senses. At the present day philosophy is still in the shades of the dark valley of materialistic speculation, nor can it be again lifted up except by the Divine, Spiritual and Natural philosophy contained in the Writings of Swedenborg; for these alone present to the world that ladder of Divine and human philosophy that reaches from earth to heaven, on which the thoughts and affections of angels and men can ascend from earth to heaven in the analytical search for causes, and can descend from heaven to earth in the tracing of causes to effects from God, through heaven, to earth.

Philosophy must ascend to the level of the cause, otherwise it will err in its explanations of effects. If

a cause is in the spiritual world or in the Divine, as are all the real origins of matter and of life, and philosophy looks for their cause on the plane of nature alone, the explanations will only obscure the subject and darken the intellectual faculty. Philosophy, however can ascend to the higher plane only by means of the doctrine of discrete degrees, and this can not be found in any philosophical system except that of Swedenborg. This doctrine is the ladder by which our minds may be lifted from the world of effects to the world of causes, and yet its value is as yet scarcely appreciated by most New Churchmen, and not at all by others.

Swedenborg as a natural philosopher is worthy of great admiration, on account of the deep and far-reaching principles which he propounds and applies in the solution of the many problems that he discusses. As a spiritual philosopher he calls forth a still deeper admiration, on account of the clear and rational explanations that he gives, by which the deepest problems of human life and existence are made plain and evident even to unlearned minds. But the full force and truth of the system are not realized, until we see that it is a Divine system of truth, a philosophy not of human invention or discovery, but revealed by the Divine Being Himself from His Word; and by the principles thereof all things proceeding from God, either by Creation or by revelation, are brought into harmony and agreement. In all other systems the problems of deepest concern to human minds are left unsolved, pushed back, it may be, a few steps from the mere evidence of the senses, but at best they are left in doubt and darkness, with a sense of the impossibility of a final solution. On the other hand, the New Church solution gives rest, peace, and satisfaction to the mind, and at the same time gives a rational insight into the mode in which the causes operate to produce the effects. For this reason this system of theology and philosophy satisfy the mind which thoroughly masters its teachings.

Principia Studies. II--Solar Vortices.

Read before the Swedenborg Philosophy Club of Chicago, December 3, 1898.

THAT outline which the Principia gives of the motion by which the finite universe was created has been traced from the Natural Point to the first Aura, in a preceding paper read before this Society.

At the beginning of the first creative scene and operation there was postulated the Infinite in Himself existing, with a purpose to create a universe of Finite and determinate forms?

At the end of His first scene of Creation, there was The Infinite in his own being, and there was also an extense of a homogeneous medium of first

elementary particles—supremely elastic, supremely vital, supremely in motion in its leasts and compounded-leasts, supremely in a conatus of motion toward the human form and ends and uses—but with all these motions and cycles of motion held in the bonds of perfect equilibrium, which are bonds no flying point breaks, because their very curve and tie is the free determination and compliance of its own activity under the existent “equiliberated conditions.”

This extense of first or interstellar Aura in each elementary particle of which the pre-existing na-

tural points and the antecedent finites innumerable as the thoughts of men are all included and involved, is prior to the formation of Solar-Vortices by the establishment of solar centers or centers of motion in "volume and mass." It is existent throughout the Universe; in fact it is the Universe. It is in inconceivable motion in its ordered units or leasts and leasts of leasts, since its simples are motion itself. It is also in a supreme motion as a whole. Yet since this motion as a whole affects all the units alike, and by no means alters their mutual relation, it is to them as if it did not exist.

Possibly this might answer as an illustrated instance of the "Motion of the Whole," referred to:

Already the production of natural points has been in your hearing likened to the production of the envelope of a nucleated cell from the nucleus by means of motion—as indeed it is so produced—the natural point being likened to the visible finite envelope, the invisible Infinite to its nucleus. Conceive now these nucleated cells, to which the natural points were likened, as certain some of the cells of a brain, remembering Swedenborg's assertion that not only each cortical least of the brain, but also the brain as a whole, has a motion of its own. Then, as in the brain is the motion of the cortical cells or primitive brain units to the motion of the brain as a whole, so probably is the motion of the natural points and their immediate composites, the units of the first Aura, to the motion of the first Aura as a whole; which motion as a whole afterwards swings all the numberless starry systems with its own flow and tendency, in a spiral gyration, as the reciprocal animations of the brain as a whole are a spiral wringing and unwringing. Only it must be remembered the spirations of the brain are spirations "with a string to them"; for they are bound and tied to one locality and space in the skull, by the bond and limitation of their own finitedness; but the Universal Aura gyres free, to the Infinite Will, in the Infinite Being and thought of God.

From the Infinite Will, then, finiting the natural point, or first simple of creation, as an immediate envelope and touch and finger of Himself, down to the composition of the first Aura, is one *series* in its firsts and lasts. For the Infinite alone, is always in Himself a simultaneous whole of possibility. While the possibilities of the finite Universe come forth in successive series and cycles, order and degrees, of circumferenciating, determining, *limbating* motions. Yet the second series is nothing save from and through, the first series, as the first series has nothing and is nothing save from and through the natural point. For universal nature Swedenborg defines as "a motive force diversely modified," and all motion and the entire

expanse of nature is derived from the natural point; yet, with difference of form, according to the diverse orbits, and cycles of its compositing motion, there is difference of result.

This first series of successive derivations from the natural points—or successive determinations of forces beginning in and springing from the living, conscious, provident, potent Will of the Infinite, existing as the "nucleus center" of the natural point from which it derives its conatus and actuating power—having now attained the "rest of equilibrium" in the production of first elementaries or units of the first Aura, the first series proper rests and closes in that first Aura and is complete from premise to conclusion in its own series and degree, unique and discreet. Being in equilibrium it will produce no further composites, or determinations further individuating the conatus of its forces, until the introduction of some contingency which shall, among other things, disturb that equilibrium and unlock its proper or constituent potencies for new arrangement.

Yet the production of further finites does go on. The further composite determinations and individuations of forces does continue; for here is the visible world about us and we in it, and this story Swedenborg tells in the *Principia* is the history of the making of a world down to its ultimate elements. However, this production does not go on in the same way, after the same manner and mode, that it did before.

The 3rd Finite, next in order as Swedenborg gives them after the 1st and 2nd Finites, entering as components into the units of the 1st Aura, are themselves produced in a manner entirely different from the manner in which those 1st and 2nd Finites were produced; for the previous Finites were produced by free confluence of their motions under the originative condition of abundance of production of the natural points—or the free bounty of God. But that creative bounty apparently reached fullness and complement in the equilibrium of the 1st Aura, for Swedenborg states that the 3rd Finites do not arise by free confluence of motion of antecedent Finites or Elementaries, brought about by the production of Natural Points, 1st and 2nd Finites, and 1st Elementaries in greater series and abundance. On the contrary they arise from the compression of 1st Elementary particles, and the cause of that compression is the action and pressure of one upon the other by means of a motion proceeding from some large active center. "This pressure," Swedenborg says, "cannot exist except in a Vortex or volume in motion."

From the great compression of the 1st Elementary particles the motion of the central actives is obliterated, so that they lapse into the circumfer-

ence, and the whole particle is reduced to a homogenous passivity. From these originate the 3rd Finites, which differ from the 1st and 2nd Finites in dimensions and celerity, and which, flowing together into a circumference with the Actives of the 1st and 2nd Finites as a center, form the 2nd Elementary particles, or units of the 2nd Aura.

Here, evidently, between the production of the 1st and 2nd Finites and 1st Elementary particles, and the production of 3rd Finites, a new contingency has been introduced—that of a Vortical motion in great volumes or masses. From this motion arises the composition of the 2nd Aura, which is the strictly Interplanetary Aura; the Aura of the Spirituous Fluid of animals; and as the beginning of the lordship of the environment, the force of circumstance, it is becoming it should belong to the spirituous fluid, or first determinate of the organism of animals, whom environment shapes almost helplessly, so that they are necessarily stamped to its very limitation and figure, within and without, for their inmost life principle and beginning is of it; and there is nothing in them higher than environment considered in both aspects, spiritual and natural; nothing prior to environment and thus dominant over environment; because the very principle which enters into, disposes and makes environment, is their own inner constructive principle, therefore they and their environment are of a piece. With this 2nd or interplanetary Aura is the true beginning of Time and Space, for this is the Magnetic Aura, which presents the 1st series of sensuous phenomena.

By compression of its units, terrestrial particles result which are the determinants of all the metals save gold. This is, I suppose, the motion of its compressed or massed particles within themselves—such motion as is left to them—since some motion always is, because the natural point is in them as the simple of their composite, and they themselves are made by motion, according to motion and of motion. Such motion, therefore, as remains in them, forms the determining, ordinating network of motion, which, when infilled in its interstices, produces that material manifestation of their activity which we call metals.

This establishment of a Solar Center, and the subsequent formation of a Solar Vortex introduces then that additional contingency which unlocks the stored powers of the 1st Elementaries by breaking the seal of equilibration set upon them, evolving certain possibilities involved in them, and combining and recombining others under altered conditions and according to another formula. Thus it is at once the prepared completion and fulfillment of the 1st Series and the beginning of a new series; the means of utilizing or unfolding the po-

tency stored in the 1st Series; a carrying of the compositing impulse of its forces to more ultimate individuations of their determination; and thus a carrying of the creative process nearer to the end and conclusion of its final use and purpose. This motion of the Solar Vortex, or motion in volume, thus stands as that "intermediate" which is the 3rd or Intermediate term seen in every full series, and of which as a general law the motion of the lungs in the body affords a suggestive organic illustration.

There are three centers of motion in the body. Two of these construct the body; a third, which appears subsequently to the others, into which both their motions enter, and yet the motion of which is distinctly its own, opens, introduces into, and realizes, a new series of life and the individuations of life; unlocks and evolves the potencies which the preceding centers of motion involved in, the bodily structure, and individuates the life force. These three centers of motion, structurally expressed, are Brain, Heart and Lungs. This is the "Series Body."

Instance of another full series, the "Series Man"—in the unfolding of which there are likewise three terms: Spirituous Fluid, Body, Intellectual Mind. The Spirituous Fluid, or soul in the body, is the first term; the Body, or animus, in the bodily sensations and stored sensations, is the last term. The Intellectual Mind or rational brain is the intermediate term—the activity of which comes to manifestation later—evolving, individuating and fixing.

These illustrations give hint and suggestion of the place in a series of that third or Intermediate term existent in every full series, and providentially planned for from the beginning, yet the last to come forth to manifest action; give hint and illustration also of its office and service in the whole Creative Will; and by a certain analogy show the place in the Series Aura or Series Elemental, held by the motion of the Solar Vortex, and how it fulfills or carries to ultimate conclusion, actual effect, the end prepared for from the beginning.

Of this establishment of great Centers of Motion in volume and mass;—of the formation in the expanse of the 1st Aura, and vast Solar Vortices;—and of the composition of the 2nd Aura;—The production of the sun's photosphere; the composition of the circle of the 4th Finites and its breaking up; and the shaping of its parts into world masses; of the gyring sweep of our own world outward toward its equilibrated poise and place; and how as it went it wove about itself from its own substance a spheric robe of ether, and an inner robe of air, and a close girdle of many waters; and garmented thus in bridal fitness for the reception of life, came to its own home in the flowing orbits of space.

Of these things as incidents in the history of the formation of our own Solar Vortex, as well as the Cosmic Basis of

the Correlation of forces ;
the Conservation of Energy ; and a
certain Economic Equivalence as a whole,
to which chemic Valance answers in leasts—

within a fixed sphere or boundary ; and what that boundary is, and how the line of its circumference is drawn, of these things a study of the 2nd series or great second scene of Creation will properly treat.

The 1st Aura (or a homogenous medium of 1st Elementary particles existent throughout the entire universe) being postulated, conceive now certain revolving Solar Centers or centers of Vortical Motion *en masse*, set up in it.

Each revolving Solar Center will manifestly be in a perpetual energetic endeavor to draw into its own movement and revolution the entire medium in which it operates, as if it desired to make of all space one own and only vast Vortical flow, of which itself would be Solar Center of movement. And as manifestly, of the universally appropriative desire, each Solar Center in the Universe will be able to effect only just so much as its individual self is capable, or "preponderant" for—a larger center, or one moving with greater momentum, inevitably setting up in the universal medium a larger whirl-pool than a center of lighter weight, or slower motion, can. This revolving Solar Center once permanently established, the Solar Vortex once begun, the expanding whirl-pool motion will spread out, wider and wider, until it reaches an exact balance and equilibrium between the central active power and the inertia of the great medium, filling the expanses of space, in which it moves and acts. (Which is certainly not a vacuum, since it is made of first elementaries, in which exists in their order the antecedent Finites and pre-existent points, numerous as the souls of men to everlasting ages, to say nothing of the Actives of the natural point which everywhere exist in space, forever preclude vacuum.) Nor without motion, since the natural points are the all in all of every derivative composite, and as Motion itself, communicate motion, and are its perpetual spring, in all precedent forces ; and thus in leasts, the first Aura is everywhere motion itself. Yet, as respects the volume of the urgent motion of the expanding Solar Vortex, acting upon and in it, it is, as it were, inert. Thus, then, at length that expanding motion reaches an end and boundary and equilibrated circumference ; attaining which, it is perfected, and thereafter, with allowance for varying viscosity, the Solar Center and its Vortex move as

one sphere, through the stellar spaces, rolling outward

"Like a wheel
In even motion by the Love impelled
That moves the sun in heaven and all the stars,"

and within that great circumference, within that revolving volume gathered-up of the interstellar air, into a spheric whorl and dance, there will be, (because the substance of the 1st Aura is absolutely indestructible, and its force is imperishable, since it is made of the Natural Points and the Infinite backs the Natural Point, and all its movement and construction) within that great circumference and boundary then of the Solar Vortex, there will be perpetually maintained a correlative interplay of forces, together with a conservative balance of static energy ; and a certain economic equivalence of its matter as a whole, to which the chemic valance bounded and ordered, in and by, the various elementary units, are an answering image in leasts.

In the Solar Vortex, then, there is added to the individual activity and freedom of motion of the 1st Elementary Vorticles, the movement and momentum of an immense vortical flow *en masse*, of a vast body of these individual vorticles together.

In the establishment and maintenance, therefore, of every such Solar Vortex or swift whirlpool in the relatively quiet and inert Universal Medium, three marked conditions will occur.

There will be formed a middle belt of particles in a high state of compression, produced by the push and swing, the outward-bound tendency and crowd and pressure, of such a swift Vortical flow and movement set up in the relative inertia and quiet of the surrounding universal element.

In this belt, and by means of the high state of compression thus produced, which furnishes the prepared-for "contingent circumstance," 1st Elementaries are plastically moulded into 3rd Finites ; from 3rd Finites as a circumference with Actives of the 1st and 2nd Finites as a Center, are composed 2nd Elementary particles, and the 2nd or Interplanetary Aura takes its rise.

Then, within this belt of compression, more immediately about the revolving center of motion, there is formed a central rarified space. For, as in the establishment of this Vortical flow, it is the very volume of the 1st Elementaries themselves which is compelled into motion, and as about its center of motion there is a great centrifugal momentum and pressure, it is the very Elementaries themselves which are carried onward and outward by it, and crowded in among the adjacent particles before the latter can get away or be drawn into like movement. Therefore, there are soon fewer elementary particles within a given circle about

the actively revolving center than there were before—and Swedenborg says, “as in their greatest degree of compression, the 1st Elementary particles are changed into 3rd Finites, in the greatest degree of expansion, 1st Elementary particles are dissipated into their component actives,” which component actives are those of the 1st and 2nd Finites.

Thus, coincidentally with the belt of compression, in the forming Solar Vortex, there will also be formed immediately about the center of revolution a spheric space of actives of the 1st and 2nd Finites (a condition which Swedenborg says obtained) and this spheric space of actives of the 1st and 2nd Finites will itself be powerfully active according to its inherent quality.

In addition to the belt of compression, and the central space of actives, there is also an outmost circle or sphere in which the motion dies away and comes to limit and end in the surrounding expanse of the Universe of space.

The great sweep and sphere of the 2nd or Interplanetary Aura, and its central space of actives, having been produced, by the combined action of this active space, and the great vortical revolution; the 2nd elementary particles nearest the central Solar space are themselves compressed, lose their Elementary character and originate 4th Finites.

These 4th Finites are the virgin stuff and mass from which the planets are made.

In doing all this, the sweep and swing of the volume of motion acts like a great sorting hand, taking matter from one place, putting it into another, shaping and reshaping and fashioning new forms.

These 4th Finites originating thus from the compression of the 2nd elementaries near the active Solar space formed a thin sphere or crust about it, and this immense crust—like a great shore beaten upon by the inner sea of actives—revolving about the sun, in the course of time removed farther and farther from the active space, and becoming more attenuated, finally burst, through the impetus and expanse of its own motion, into fragments. These fragments coalescing into globular masses, were the first form of the planets, and being caught up in the great stream and swirl of cosmic event—the vast flow of the interplanetary Aura—were swept onward and outward by its circling motion, till each reached that place, where, for it, all forces were equilibrated, and it swung free, in its own orbit forever.

During the course of that journey of planetary or earth masses from the Solar Center to their individual circumferences of motion, the 3rd Aura or ether, the 4th Aura or Air, and Water, were successively composited, forming great enveloping

spheres about each planetary mass as about our own. The method of their formation was this:

As the earth mass was swept along the revolving torrent of motion, it was by this means carried out of the belt of greatest compression in the Solar Vortex, to a circle of comparative release and freedom, in which the 4th Finites, of which the Primitive earth mass was composed, were now first enabled, and began to pass off at their surface, (as from a body of water, vapor arises), into the adjacent space, where, having now sufficient freedom of movement among themselves, they flowed according to their nature under the circumstances into new circumferences, and by convolution into new particles internally containing a small volume of the 1st Elementaries, formed the 3rd Elementaries, which are the unit of the 3rd Aura or Ether.

The phenomena of the Ether are Heat, Light, and Electricity. From it, vegetables derive their individuality and coherence; from it also is the Spirituous Fluid whence insects derive their life.

This 3rd Aura or Ether forms a sphere extending to a considerable distance around the earth, until an equilibrium was established between the resistance of the Interplanetary Aura and the impetus of the producing force.

The 5th Finite originated from the 4th Finites at a considerable distance from the sun, in the place where they are able to unfold and mutually Finite themselves into larger figures and according to their free conatus.

From these 5th Finites as a circumference, with 1st and 2nd elementaries as a center, were composited the 4th Elementary particles which are the Units or Least of the Air, to which belong the phenomena of sound.

From this history of the origin of ether and air alike from the 4th Finites under not dissimilar conditions, it will be seen that there is an especial similarity between their component units. Therefore, it is that their harmonic ratios are similar; what tune the one plays, the other will dance to; and “whatever the eye perceives in the ether, of this the ear is percipient in the air.”

The particle of water is a particle of air reduced by compression to a spherule containing contiguous spherules within it.

The 5th Elementary, Aqueous vapor, which is the first visible Elementary, is perfectly similar to a particle of air. It encloses within itself a small volume of Ether, however. It cannot be properly called Elementary. It is incapable of actuating itself. Thus it is the first purely natural Finite.

In the Aqueous vapor is latent the whole of our visible and invisible world, from the first Simple to the last Elementary. In it, therefore, the Elementary Series closes, and comes to ultimate rest.

If during the formation of a Solar Vortex we could stand afar off, in the "clear serene" of the 1st Aura, and have a birdseye view of the process, this, according to the doctrine of the Principia, is what we would see; Away and away in the distance would appear a little twisting whirl, a white cloudiness, such, perhaps as you see beginning in the transparent stuff of egg when genial heat has given due scope and expansion to its vital principles of motion, and the first thread is being drawn from the distaff to weave a fabric of recipient forms.

This far-off whirl of white cloudiness would rapidly expand as we watched it,—widening and widening until it was like a great sphere of mist, revolving about one center.

And as it widened, at the heart of it a certain luminousness would appear, and grow to a great brightness and glow,—all veiled about and softened by the gyring sphere around it.

But when that sphere has reached a certain limit and completion this inner light would begin to veil and dim,—as if an opaqueness came between, until for a long time no light could be seen.

Then it would appear as if something suddenly broke around that far center:—and the light would shine out again clearer than ever; but across it at intervals would pass certain shadows.

As we looked and peered more closely, we would see these shadows to be great masses of something;—coming nearer and nearer as they swung about with the revolutions of that great misty sphere on the soft bosom of which they are borne.

And when they had come near enough, we would see filaments, apparently of their own substance, unravelling from their surfaces and weaving about each, an individual sphere of denser mist;—and presently within that sphere another denser still;—and with that, again another.

And these spheres would afterward accompany and cling to their own mass, inseparable from it wherever it went;—until at length each, having apparently attained its place and poise and figure in the circling dance, went no more either backward or forward;—but continued to gyrate there with even motion.

With this the second scene and series of Creation was brought to conclusion.

LILLIAN BEEKMAN.

THE BIBLE IN EDUCATION.

"Whatever means we may take to ascertain the cause of differences in the civilizations of the world, whether it may be in the study of past generations or of the present, the conclusion is inevitable that the real growth and elevation of a people keep pace with the spiritual ideas or the religion of that people. If this is true, and if it is also true that education is a preparation for life, there must

follow the conviction that religion in some form ought to have an important place as a ruling, controlling force in education. By religion is here meant in its broad sense the uplifting knowledge of man's relation to God and a conscious expression of that relation in human life. This idea of religion includes morality, but does not end with it. As an element of character it is essentially spiritual as opposed to natural and helps to build up any life, whatever the belief may be. The essential superiority of any life dominated by religion as thus defined must be acknowledged over that life which is entirely divorced from it, and what is true of life is equally true of education.

The religion, then, of any civilization must form an essential feature of the education which is a preparation for that civilization. The religion of the Mohammedan civilization must characterize the education of that civilization. The same is true of the civilization of Buddhists, of Jews and of Christians. If our claims of superiority of civilization have any basis of justice, they rest upon the fact that the dominating religious principle in our civilization is of a higher order than that of any other civilizations. Yet what an inconsistency there is between our theory that the end of education is a preparation for the demands of a civilization whose corner stone is the truth revealed in our Christian Bible, and our practice in carefully excluding from the schools all reference to that Bible, even to its history or to the stories which it contains. Other histories and other sacred writings may have a place, and an important place, in the schools, but the stories contained in our Bible, if they are acquired at all, must be acquired in other ways and by other means than those provided by the schools. The Greek and Roman myths are read and told to the children until they are household tales, while those of the Hebrew are carefully shunned.—From "The Bible in Education," by John T. Prince, in the Educational Review.

NOTES.

"Those who do not conceive the creation of the universe and all things therein by continual mediations from the First, cannot but build unconnected hypotheses disjointed from their causes, which, when examined by a mind that looks interiorly into things, appear not like houses, but like heaps of rubbish." D. L. W., 303.

The discovery of the gas etherion is one of the most important of the past year, and marks a decided advance in the knowledge of gases. Charles F. Brush, of Cleveland, is the discoverer. Etherion approaches to the nature of ether in its qualities, hence its name. It is a thousand times as light as hydrogen, and its conductivity in a pure state is a thousand times as great as that of hydrogen. The extreme lightness of this gas is a strong confirmation of the theory of Swedenborg that there are degrees of ascent in which we arrive at more minute forms from which lower forms are compounded.

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The New Philosophy for 1899.

WITH this month we begin a new volume, that our issue may correspond with the calendar year. The subscriptions which began with number one will not expire until March.

THE NEW PHILOSOPHY has been sustained during the past year in two ways, *first* by contributions of friends, who accepted our offer of a reduced rate of subscription for free distribution to persons outside of the New Church; by which means the philosophical system of Swedenborg could be brought to the attention of persons not before acquainted with it, except perhaps in a vague and general way. Through the generosity and co-operation of friends in this country and in Great Britain, copies of THE NEW PHILOSOPHY have been regularly sent to several hundred public libraries, and also to an equal number of leading men of science in this country and in Great Britain. This work has already borne fruit, as is manifest from letters in our possession, which show that THE NEW PHILOSOPHY is occupying an important field in making known the New Church truths along lines hitherto untouched. This work can be greatly extended at a very moderate cost, if our friends will co-operate with us. We have the names and addresses of the leading men of science, and the leading educators of this country, and we ask of our friends and readers to aid us in extending our mailing list in this direction, which they can do by special contributions for this purpose. *Second*, by our subscription list, which is made up from all parts of the Church, and from a number outside of the New Church, who have in various ways learned of its publication. It has been a source of great pleasure to us to find such a widely extended reception of THE NEW PHILOSOPHY, which in its first inception was published with little expectation of meeting a wide response in the form of an interest in the deeper things of the philosophy of Swedenborg. In the Divine Love and Wisdom, p 284, the contents of that work are given as treating of God, of the Spiritual and Natural Suns, of Degrees, and of the

Creation of the Universe by God, and Swedenborg adds: "These subjects are treated of because the angels have lamented before the Lord, that when they look into the world they see nothing but darkness, and among men no knowledge of God, of heaven, and of the creation of nature upon which their wisdom might rest."

It has been our desire to make THE NEW PHILOSOPHY a means of spreading this knowledge of Creation among men, and we rejoice that in so brief a time it has aided in stimulating, in so many minds, a desire of understanding this subject. We hope that through this instrumentality some of the darkness in human minds may be dissipated, and that thereby also the lamentation of the angels may be turned into rejoicing; but this change can be made only by making known the truth, and this can be effected only by providing the means through subscriptions and contributions. We desire also to express our appreciation of the labor of the writers for our columns; and we promise an increased interest and development of our chosen field of work, following from the ever increasing study and interest that is now being manifested.

THE NEW PHILOSOPHY will continue to be published at one dollar per year. Persons desiring to aid in its free distribution are invited to send us contributions for the purpose. We will also again offer a reduced rate for clubs of ten or more.

During the past year we have widely circulated the paper, and already its subscribers come from many parts of the world. It is our desire to increase both its size and circulation, and our efforts will be limited only by the nature of the response that is made to this appeal

"That substances or matters, like those on the earth, were produced from the sun by its atmospheres, is affirmed by all who think that there are perpetual intermediations from the first to the last; and that nothing can exist but from a prior self, and at length from the First; and the First is the sun of the Spiritual world, and the First of that sun is God Man or the Lord." D. L. W., 303.

"Now as the atmospheres are the prior things by which that sun presents itself in ultimates, and as those prior things continually decrease in activity and expansion to ultimates, it follows, that when their activity and expansion cease in ultimates, they become substances and matters like those on the earth; which retain from the atmospheres, whence they originated, an effort and endeavor to produce uses." D. L. W., 303.

"It should be known that each degree is made distinct from the others by coverings of its own, and that all the degrees together are made distinct by means of a general covering; also that this general covering communicates with interiors and inmosts in their order. From this there is conjunction of all and unanimous action." D. L. W., 194.

THE PHILOSOPHY OF EDUCATION.

I.—ENDS AND PURPOSES.

THE work of education is one of the most important of human employments. In its widest sense it includes the instruction of adults as well as children, in spiritual as well as in natural things, and in this sense it is the most important of all uses, because it not only prepares for a good and useful life in this world, but it also prepares for eternal life in heaven.

In every age education has received much attention, but its nature and quality has ever been according to the ideas and ends of the people themselves. When war was the chief purpose of nations, the boys and youth were trained and educated with the purpose of making them hardy, strong and skilful in the use of the weapons of war. When business and money making have been the ruling motives of families and nations, the education and training have taken a form corresponding with this quality. So also in other directions, the quality, nature and purposes of a people are reflected in the education of the young. When any great change takes place in human society by the reception of new ideas, whether they be spiritual, social, or civil, the education of the children of that people soon becomes affected by the change. The reason for this is evident. All the affections and purposes of parents centre in their children, and when any states become fixed in the national life of a people, they will mould the course of education into agreement with themselves. An intensely religious people will impress its ideas on the young in its educational work, a people of materialistic tendencies will likewise mould the minds of the young into agreement with its state.

Since the nature and ruling motives of people modify the education of the children, it is undoubtedly true that a deeper study of human nature and of the Divine Word in its adaptation to human needs and wants, will bring forth important principles which will modify and perfect the educational work of the present day. The study of psychology at this day is receiving much attention because of its application to the problems of education. So also in the development of the philosophy of the New Church, it has been seen that this also has its application to the questions of education, and as this is a New Philosophy derived from the principles of the Divine Word, and which is also in harmony with reason and science, it is evident that this philosophy must produce a New Education which will harmonize the best features of all previous systems and perfect them, forming a New

Education superior to them all, in fulfilment of the prophecy "Behold I make all things New."

In bringing forth these principles and applying them to the solution of educational problems, we will first of all inquire, what should be the end and aim of education? The answer to this question will give us the point of view from which we ought to consider the subject. We have shown in various articles in THE NEW PHILOSOPHY that there are discrete degrees of substances, and that the human mind is organized of spiritual substances, and the human body of natural substances. There are also degrees in each plane, and a true development of human nature must provide for the cultivation of all these planes, and this can be done systematically and perfectly only as we know of these degrees, and understand and acquire the means by which these degrees are developed and perfected. The physical body has its laws of health which must be observed; the food suitable to its nourishment must be obtained and appropriated. The body must be suitably exercised in order that it may grow in stature and acquire skill and strength. It is similar with the human mind. It is organized of higher or spiritual substances. Each degree has its appropriate food and exercise, which, when supplied, nourish and develop it; but when lacking, its capacities remain dormant; but if unsuitable food and exercise is given, the mind and its functions are injured. The spirit needs a higher wisdom than the body for the direction of its culture, because it serves a higher use, and its organism endures to eternity; but its cultivation and development is frequently directed by those who are entirely ignorant of its nature. When this is the case, injury or defective development must surely result.

In the work on the Last Judgment, we read, concerning the nature of man and his creation, as follows:

"The human race is the basis on which heaven is founded. This is because man was created last, and that which is last created is the basis of all that precedes. Creation commenced from the supreme or inmost, because from the Divine; and proceeded to ultimates or extremes, and then first subsisted. The ultimate of creation is the natural world, including the terraqueous globe, with all things on it. When these were finished, *then man was created, and into him were collated all things of Divine order from first to last; into his inmost were collated all those things of that order which are primary; and into his ultimates those things which are ultimate; so that man was made Divine order in form; hence it is that all things in man*

and with man, are both from heaven and from the world; *those of his mind from heaven, and those of his body from the world; for the things of heaven inflow into his thoughts and affections, and dispose them, (that is, arrange them), according to reception by his spirit, and the things of the world inflow into his sensations and pleasures, and dispose them according to reception in his body, but still in accommodation to their agreement with the thoughts and affections of his spirit.* . . . From the above order of creation it may appear, that such is the binding chain of connection from first to last, that all things together make one, in which the prior cannot be separated from the posterior, (just as the cause cannot be separated from the effect); and that thus the spiritual world cannot be separated from the natural, nor the natural world from the spiritual, nor the angelic heaven from the human race, nor the human race from the angelic heaven; wherefore it is provided by the Lord, that each shall afford a mutual assistance to the other, that is the angelic heaven to the human race, and the human race to the angelic heaven." L. J., 6.

According to the order of Creation, the spiritual and the natural sides of man were intended to be developed harmoniously; each was designed to serve a use to the other. Neither, when taken alone, can perform the use intended. In man were collected all things of divine order from firsts to lasts, and through him Creation returns to the Creator whence it originated. If man's development took place like the growth of a tree or of a mere animal, rigidly following a certain type over which he exercised no control, there would be no possibility of any deviation from the order of God's law impressed on him from Creation, and according to which the Creator originally designed him. But man was created with free will, so he can, to a certain extent and degree, control and direct his own development. He can co-operate with the Divine Order and follow it; or he can oppose the divine order and pervert it. Thus, in L. J., No. 10, it is written:

"It is indeed possible that the human race on one earth may perish, which comes to pass when they separate themselves from the Divine, for then man no longer has spiritual life, but only natural, like that of beasts; and when man is such no society can be formed, and held bound by laws, since without the influx of heaven, and thus without the Divine government, men would become insane and rush unchecked into every wickedness, the one against the other."

It is therefore possible for a man to depart from the order for which he was created, and when men generally act contrary to this order, there is danger of the destruction of the human race by the result-

ing evils. The Lord, however, guards against the evil increasing to such an extent that it will involve a general destruction. The tendency of evil is toward its own destruction; but the Lord guards and protects the good and provides for its final triumph.

Since there is a possibility of the growth and development of evil, which is contrary to the divine order of creation, it is one of the function of education to guard against the increase and growth of evil, as well as to promote the development of positive good.

Since there are degrees of the human mind and life, there must be the provision of the means for the development of all these planes of humanity in a true education, and there must be a balancing of their needs, lest one be developed at the expense of the other.

THE END OF CREATION.

The great end or purpose for which man was created is "the kingdom of heaven, wherein the Divine may dwell with angels and men." E.U., 4. "He who has been instructed in Divine Order, may moreover understand, that man was created to become an angel, because in him is the ultimate of order, *in which ultimate, whatever belongs to celestial and angelic wisdom may be formed, renewed and multiplied.* Divine order never subsists in the mediate so as to form anything there without an ultimate, for it is not in its own fulness and perfection there, but proceeds to an ultimate; and when it is in its own ultimate, it then forms, and also by mediates there collated, renews and produces itself farther, which is brought about by procreations; wherefore the seminary of heaven is in the ultimate." L. J., 20.

The work of development not only of the physical but of the spiritual man, must be begun in this world. We cannot devote our energies wholly to material development, and expect after death to do the work of developing the soul. In this life and by a life here the mind must be formed in the body, and after death it can be built up on those lines of development only. As the chief end in Creation was the eternal life of man in heaven, and as the temporal and limited life here is only the preparation for that, we may see also that the chief end in all the work of education should be eternal life, not merely physical and worldly life. The principal end is heaven and heavenly life; the instrumental end is the body and the world in which the soul resides, and by the right use of which the mind is developed. All things of the natural world are mediate ends to promote the chief end, which is heaven. This we may see from the following:

"All things Created from the Lord are uses; they

are uses in the order, degree, and respect in which they have relation to man, and through man to the Lord from Whom they are."

"The end of the creation of the universe clearly shows what use is. The end of the creation of the universe is the existence of the angelic heaven; and as the angelic heaven is the end, man also or the human race is the end, since heaven is from it. From which it follows that all created things are mediate ends, and that these are uses in that order, degree and respect in which they have relation to man, and through man to the Lord."

"Inasmuch as the end of creation is an angelic heaven out of the human race, and thus the human race itself, all other created things are mediate ends, and these as having relation to man, with a view to his conjunction with the Lord, refer themselves to these three things in him, *his body, his rational, and his spiritual*. For man cannot be conjoined with the Lord unless he be spiritual, nor can he be spiritual unless he be rational, nor can he be rational unless his body be in a sound state. These three are like a house, the body like the foundation; the rational like the superstructure, the spiritual like those things which are in the house, and conjunction with the Lord like dwelling in it. From this can be seen in what order, degree, and respect uses (which are the mediate ends of creation) have relation to man, namely:

- (1) for sustaining his body,
- (2) for perfecting his rational,
- (3) for receiving what is spiritual from the Lord." D. L. W. 327-330.

These three divisions of man's nature the rational, and the spiritual faculties show us clearly what are the ends by which the work of education must be directed. The body is the foundation on which the superstructure rests. It is an old adage that a sound mind must have a sound body on which to rest. There must be a true foundation. As the superstructure is to be eternal, and its upbuilding in right forms and order depend largely upon the development of a healthy body, we see the importance in the educational series, of the proper care and development of the human body. This work of care for the body begins with the very work of its formation before birth, and continues throughout life. In the age of infancy, proper care with suitable nourishment and training will go very far toward laying the foundation of a healthy system and one capable of hard work either physical or mental. But ignorance, carelessness, and neglect, frequently sow the seeds of disease, weakness, and even of death. "The *uses for sustaining the body* relate to its nourishment, its clothing, its habitation, its recreation and enjoyment, its protection and the preservation of its

state." See D. L. W. 331. In considering the subject of education therefore the subject of the body and its development will need to be carefully studied and provided for, in order that the superstructure of the mind may have a firm foundation on which it may rest, and a perfect instrument through which it may operate, and above all that the work of constructing and upbuilding the immortal soul within may proceed under the most perfect and favorable conditions.

The education of the rational faculty. On the body as a foundation rests the higher human faculties. By means of the five senses of the body we gain a knowledge of the world, and acquire the sense of pleasure and delight from it. But these knowledges must be arranged in order, that they may serve as means of developing the rational faculty, by which we ascend from mere sense impressions and delights to a view of the connection and relation of things and their causes. In D. L. W. 332 we read: "*The uses for perfecting the rational* are all things that give instruction about the subjects above-mentioned, and are called sciences and branches of study, pertaining to the natural, economical, civil and moral affairs, which are learned by the aid of parents and teachers, or from books, or from intercourse with others, or by reflection on these subjects by oneself. These things perfect the rational so far as they are uses in a higher degree, and they are permanent so far as they are applied to life." It will be noticed that all things of the world have a relationship to the body, and serve of use to it in a nearer or more remote manner; for the uses of nourishment, clothing, habitation, etc. The material of the world serves of use to the material body, being on the same plane, and the body can be developed only by means of the things on its own plane. But the rational faculty is developed by means of the sciences and knowledges pertaining to natural and worldly things. From this it may be seen that the things of the world serve of use to the body and to the soul or mind, to the body by the actual use of the things themselves, and to the mind by the knowledge of the qualities, properties, relationships and causes of the things of nature and of human affairs. Thus the rational faculty is perfected by the interior things of nature. Education therefore in order to progress on true lines must be founded on the facts of nature; but these facts must be arranged in the form of true science and instruction, by which the things of nature will be directed to the formation of right conceptions of the relation of things, and not be misdirected by fallacies and appearances.

The education of the spiritual faculties. Right education not only includes the training of the body

and of the rational mind, but it also includes the right education of the spiritual faculties or of the spiritual mind. As the spiritual, the rational, and the body are compared to a house, its superstructure, and the things which are in the house, and the dwelling in the house to conjunction with the Lord, it may be seen that the most important things of education are not those pertaining to the body or even to the rational mind, thus not material things and sciences, important and necessary as these are, but the things pertaining to the development of the spiritual mind and to conjunction with the Lord; because these are as it were the soul of the rational faculty and the body. There are also certain things by means of which the spiritual side of man is cultivated and developed. Thus for instance we read in D. L. W. 333: "The uses for receiving the spiritual from the Lord, are all things that belong to religion and to worship therefrom; thus all things *that teach the acknowledgement and knowledge of God, and the knowledge and acknowledgement of good and truth, and thus eternal life, which are acquired in the same way as other learning, from parents, teachers, discourses, and books, and especially by applying to life what is learned, and in the Christian world, by doctrines and discourses from the Word, and through the Word from the Lord.* These uses in their whole extent may be classified under the same heads as the uses of the body are, as nourishment, clothing, habitation, recreation and enjoyment, protection and preservation of state, if only these are applied to the soul, nutrition to goods of love, clothing to truths of wisdom, habitation to heaven, recreation and enjoyment to felicity of life and heavenly joy, protection to safety from infesting evils, and preservation of state to eternal life. All these things are given by the Lord according to the acknowledgment that all bodily things are also from the Lord, and that a man is only as a servant and house-steward appointed over the goods of his Lord."

From these things it may be seen that the soul of man is the real man, it is organized in a spiritual human form, and it has those things which feed, clothe and protect it; in fact it is a human organism in a higher form, which must be developed in a manner corresponding with that of the body, and the means for developing it are the goods and truths of the Word and the church which organize the soul into a true form, as the things of the material world organize his body.

It is also possible to distort and pervert the spiritual organism by false ideas and evil things, and therefore we may have a wrong education of the soul, by feeding it with distorted ideas of God, by denials of His existence, by the presentation of wrong ideals and motives, and by false conceptions of the nature of spiritual life. We may cultivate and develop the spiritual nature, or we may distort and pervert it through ignorance of its nature and its proper food and nourishment, or through vicious and evil principles and training. It is therefore of greatest importance that the educator of children and youth should have a true knowledge of the soul and its nature,

and of the means by which it may be cultivated and developed. It is also certain that, as the child has a threefold nature the development of which is the work of the educator, he should be in the greatest freedom to apply this knowledge in the most practical manner, and in such a way as to secure the best results. As the real end of education is eternal life, and both the body and the rational are only subordinate means to promote this end, which may be interfered with or destroyed by wrong means, it seems most reasonable to conclude that in a perfect system of education the lower would be kept in correspondence with the higher, by providing that the higher wisdom should at least supervise the lower to the extent of having the power of preserving all three degrees in harmony and correspondence. At least it seems necessary, in view of the principles adduced, to review and thoroughly consider the wisdom of placing the principal work of education outside the control and influence of theology and religion.

In the past history of the world, human development has, for the most part, been one sided, and therefore imperfect. It has in many ages been directed solely to physical ends. When religion has controlled its movements, it has divorced education from reason and science, and oftentimes from true bodily development, as when monasticism taught to abandon the world and its pleasures. When philosophy has held the control, religion and theology and, frequently the facts of nature have been set aside, the result being a theoretical education producing a false rationality. Now however in these days a materialistic science is controlling education to the exclusion of theology and religion, and whilst a solid substructure of worldly facts may be acquired, agnosticism or ignorance of higher principles will not promote the best results in the development of the spiritual faculties of man.

The true philosophy of education will harmoniously cultivate all these planes of humanity, viz: the spiritual, the rational, and the physical. Not the spiritual alone makes the best education, for this is a castle in the air, a house without a foundation. Not the rational alone without the spiritual and the natural, for this is a visionary or theoretical set of imaginary notions, without a foundation in fact; nor yet a physical education alone without the spiritual and rational, for this is the mere cultivation of brute forces and powers, without the elevating and refining influences of reason and religion. Education must not abnegate the uses of worldly things, nor deny or reject their pleasures and delights. Education must not reject the rational investigations and conclusions of a true science and philosophy, nor must it reject the principles of theology which show the purposes and ends which all lower things subserve in the Divine Ends from which they were created and made. All these must be brought together, systematized, harmonized, and reduced into a system working in unison for the development of all the planes of human life, spiritual, rational, and physical. This work THE NEW PHILOSOPHY contemplates, and will accomplish, when it is applied in a wise manner.

JOHN WHITEHEAD.