

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.

URBANA, OHIO, APRIL, 1893.

No. 4.

SWEDENBORG AND EVOLUTION.

I THE EVOLUTION OF THE SOLAR SYSTEM.

THE doctrine of Evolution is often endorsed by New Churchmen in a general way, which gives an impression that Swedenborg taught principles in agreement with the doctrine of Evolution as now held in the scientific world. In this paper we propose to investigate his teaching on the origin of worlds, and the origin of living forms; which views may be classed under the general terms The Nebular Hypothesis and Evolution.

I THE NEBULAR HYPOTHESIS.

The *Nebular Theory* of the origin of the Solar System is generally ascribed to La Place, who first published it in 1796. In his theory the origin of the system is derived from a diffused nebulous gas, which, by contraction left successive rings of matter revolving in an orbit. These rings condensed forming planets, and the central mass formed the Sun. In this theory the sun derives its origin from the mass of diffused nebulous matter by a process of contraction, which really makes the centre derive its origin from the circumference.

Let us turn to Swedenborg's teaching on this subject. Previous to La Place, Kant put forth a theory very similar to that of La Place in the year 1755, but Swedenborg published his views in the *Principia* in 1734, and in the *Worship and Love of God* in 1745.

In the *Principia* he presents the doctrine of the Sun as the centre and origin from which were thrown off the substances which finally condensed into planets. In a short paper it would be impossible to give a full exposition of the teachings of the *Principia* concerning the origin of the elements of the world, therefore we will endeavor to give only a general idea of his teachings of The Universal Solar and Planetary Chaos and its separation into planets and satellites. He conceives the Sun as the active centre; from this are produced matters which are thrown off and surround it, forming as it were a crust or enveloping medium. He then says: —

"This crustaceous matter, being endowed with a continual gyratory motion round the sun, in the course of time removes itself farther and farther

from the active space; and in so removing itself occupies a larger circle of space, and consequently becomes gradually attenuated, till it can no longer contiguously cohere, but bursts in some part or other." Vol. II p. 261.

And again he says:

"This solar crust, being somewhere disrupted on the admission of the vortical volume, collapses upon itself; and this toward the Zodiacal circle of the vortex; or conformably to the situation and motion of the elementary particles; so that it surrounds the sun like a belt or broad circle; that this belt which is formed by the collapse of the crustaceous expanse, gyrates in a similar manner; removes itself to a farther distance; and by its removal becomes attenuated till it bursts, and forms into larger and smaller globes; that is to say, planets, and satellites of various dimensions, but of a spherical figure." Vol. II p. 262.

"Hence it follows, that these bodies, separated into globes,—direct their course into the vortical current according to their magnitude and weight; that they continue more and more to elongate their distance from the sun, until they arrive at their destined periphery or orbit in the solar vortex, where they are in equilibrium with the volume of the vortex." P. 263.

Swedenborg, to illustrate these points more fully and clearly. introduces a series of plates showing, (1) the sun encompassed by a ring of matter, (2) this ring enlarging from the internal pressure, (3) the ring broken, (4), its collapse into separate bodies, (5), (6), (7), (8), The different bodies thus formed gradually thrown off to various distances according to their density," pp. 264-269.

We cannot here enter into the course of reasoning which Swedenborg uses to support his position, suffice it to say that here as in other places he supports his opinion with weighty arguments drawn from reason, science and philosophy.

From the *Worsip and Love of God* published 1745 we quote as follows:

"Let us then first contemplate the earth in its birth, or in its egg, and afterward in its infancy and progress to maturity; let us afterwards follow her

several states and periods, which if they coincide with those things which are presented to our view in the mirrors of universal nature, will be so many satisfactory proofs, which, being next transposed from the place of consequents into the place of antecedents, by an inverted order, will confirm the origin itself from its own series."

"There was therefore a time like no time, when the sun being in a state of pregnancy, carried in his womb the bodies of his own universe, and when, being delivered, he emitted them into the regions of air; for if they were derived from the sun, as a parent, it is manifest that they must have burst forth from his fruitful womb. Nevertheless, it was impossible that he could carry in his burning focus, and afterward bring forth, such heavy and inert productions, and therefore such burdens must have been the ultimate effects of his *exhalation*, and of the powers thence flowing and efficient. Hence it follows, that the sun primitively was overspread with *effluvia* excited and hatched by his real irradiation, and flowing together in abundance and in every direction to him, as an asylum and only harbor of rest; and that from those *fluids*, in process of time *condensed*, there existed a surrounding *nebulous expanse*, or a mass like the white of an egg, which, with the *sun* included within it, would resemble the GREAT EGG OF THE UNIVERSE; also that the surface of this egg could at length derive a crust, or a kind of a shell, in consequence of the rays being intercepted, and their influence shut up, which crust the sun, when the time of parturition was at hand, by his inward heat and agitation would burst, and would thereby hatch a numerous offspring, equal in number to the globes visible in his universe, which still look up to him as a parent." P. 22.

"On the bursting of this immense repository there sprung forth large masses, equal in number to the planets visible in this universe, and resembling, our earth but which being yet without form, and not balanced in any ether, pressed upon the great border of their parent." P. 24.

"But presently the sun—filled the neighboring, and presently the more remote distances, with auras, and thus with spaces; hence arose ether, which being diffused around the sun, and at the same time around the masses which encompass him wrapped the latter as it were in swaddling clothes or spires and encompassed them with spheres suited to the nobility of each; in the circumferences of their spheres he placed a vertical point, which he drew into perpetual orbs, and from them produced a central gyration, in which the mass was involved."—p. 24.

"Hence it came to pass that those bodies, being as yet *fluids* and as it were *molten*, assumed an orbicular form from the concurrence of so many centripetal

forces. These now became orbs, and as it were of no weight, because in centres, and *being conveyed and put in rotation by the circumambient ether*, at first they began to creep and make progress round the sun, and presently like little children, to dance, and by quick and short circuits to make a commencement of years and a rotation of days, and thus to enter upon their periods."—p. 25.

Thus we see that Swedenborg ascribes the origin of the planets to the sun, which first produced a *nebulous fluid mass* surrounding the sun, which mass was eventually disrupted and produced the planets, which, beginning their revolutions in circuits near the sun, eventually arrived at their destined orbits, the cause of their revolutions being the active forces of the sun exerted through the auras and ethers. What he says regarding the progression of the earth will illustrate that of all the planets.

"Thus (he says,) there was a time when it moved over the disk of the sun like a spot, and afterward there was a time when it revolved in the orbit in which the planet at this day revolves which is nearest the sun; and next in that occupied by the beautiful star which announces in the morning the sun's rising, and in the evening his setting. Thus there was no space from the centre to its present circumference, which it did not once occupy and circumscribe."—p. 30.

These quotations are sufficient to show that Swedenborg's view of the origin of the Solar System as set forth in his scientific works is radically different from that of La Place and the modern evolutionists. He begins from the centre and proceeds to the circumference, whereas the latter proceed in the opposite direction.

In the theological works similar teachings are given, as may be seen from T. C. R., published 1771, in the relation concerning the Centre and the Expanse. He narrates a conversation which took place in the spiritual world, from which we quote:

"Afterwards we conversed with him about the second 'Whether the *expanse be of the centre*, or whether the centre be of the expanse'; he said: 'I know that before the sun there was something, and this everywhere in the expanse; and that this from itself flowed into order: thus into the centre.' But then we again addressed him from an indignant zeal, and said, 'Friend you are insane,'—what can be more insane than that the centre is from the expanse? By your centre we understand the *sun* and by your expanse we understand the *universe*, and thus that the universe existed without the sun. Does not the sun make nature and all its properties, which depend on the light and heat proceeding from the sun through the atmospheres? Where were these things before? But whence they are we will say in the discussion which is to follow. Are not

the atmospheres and all things which are upon the earth as surfaces, and the sun their centre? What are all these things without the sun? Can they subsist a moment? Then what were all these things before the sun? Could they have existed? Is not subsistence perpetual existence? Since therefore the subsistence of all things of nature is from the sun, it follows that the existence of all things is so too." T. C. R. 35.

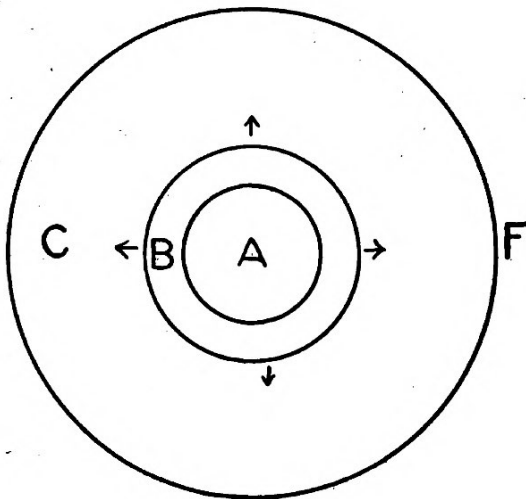
The course of reasoning thus followed is more

fully elaborated in the passage here referred to, but we have quoted sufficient of it to show that the spirit with whom he spoke held a view similar to the nebular theorists, and that Swedenborg and the angel who accompanied him warmly rejected that idea and showed that the sun is the origin and centre of the universe. Again Swedenborg teaches that the spiritual and natural worlds were created by means of their two suns, and that without a knowledge of this fact an understanding of the nature of creation cannot be attained. J. W.

A Diagrammatic Summary of the Principia.

IN this article I have only attempted to aid the reader in forming some general idea of Swedenborg's cosmogony. The important element of motion has been for the time ignored, but I hope that the subjoined diagrams may pave the way for it. For greater convenience I have used the same letters for each substance or atmosphere in all three diagrams. I have here ignored the first steps in Swedenborg's theory, since they are not within the reach of diagrams, and they have already been treated in the columns of this paper. Suffice it to say that with Swedenborg all things begin from the Infinite.

DIAGRAM I

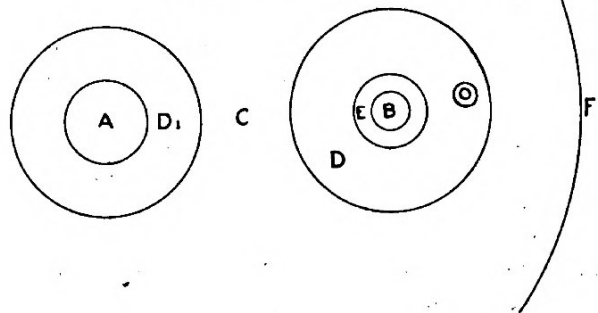


Let us suppose A, (Diagram I.) to be an active or solar centre formed of particles of the highest natural degrees of substance, in a state of free motion. This activity is set up in an expanse or atmosphere (F) called by Swedenborg "the first or most universal aura," which fills all interstellar space, and is subtler by two degrees than ether. Through the pressure exerted around this vortical centre and by means of the active force there present, a second aura (C) was produced expanding outward on all sides from its point of origin. This Swedenborg calls the "magnetic aura." As it expands, however, the centripetal force to which it is subjected increases the weight upon the particles of this aura proximate to A, and as when air is reduced into a liquid state, a new kind of particle or finite, a liquid in an eminent sense, is produced, between the aura

and the centre, as at B. We have now an active centre A, shut in by a finite B, and surrounded by its own proper atmosphere (C). How these three concentric circles remind us of a common New Church illustration of the Trinity, nor is the coincidence accidental, if either of Swedenborg's systems be true. The first of nature is as the First of all things.

The sheath B now acts as a solid or at least ponderable body revolving around an axis. Under the centrifugal force by which it is thus influenced, and being composed of freely fluent particles, its substance collects slowly around the equator, and at length it ruptures at the poles, massing as an equatorial ring. The same process continuing, this ring steadily attenuates, and, rupturing, divides into as many fragments as there are planetary bodies. Small portions, however, says Swedenborg, fell outward and imprisoning volumes of the aura, formed bubble-like bodies, which subsequently became planetary satellites or moons. Still others, he says, fell inward enclosing solar actives, and forming the original sun spots:

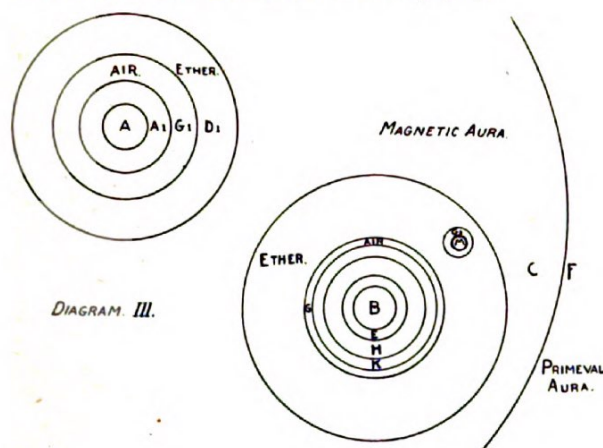
DIAGRAM II



At A, in diagram II., I have represented the sun liberated from its sheath, and at B the earth. All of this solar brood of planets, soon after their formation, began to move outward from their parent in spiral gyres, but we will only concern ourselves with the subsequent history of one of these, our own.

Under the influence of solar radiation, now set free, a new process began to take place. The core of finites which formed the nucleus of our planet united with the particles of the first or primeval aura to form a new atmosphere (D). This is ether.

Each particle of this consists of a volume of fourth finites or passives from B enclosing relatively active particles of first aura (F). Ether seems to be the bond of union within planetary systems, as the Magnetic Aura within solar systems. It appears to bind the satellites (M) to the main or planetary mass. It may be surmized also, though the Principia does not directly state this, that the sun envelopes his own body with an ethereal covering (D).



And now the same process by which a sheath was formed about the solar centre from the Magnetic Aura is repeated upon the passive nucleus (B). The ether spreads out, its lower particles are compressed around the surface of (B) and a new finite or degree results (E).

The processes which gave birth to ether are here again repeated. These new particles (E) unite with particles of the primeval aura (F) and with those of the lower aura (C) giving rise to the atmosphere G, which is air. And this spreads outward, compresses its own particles, and produces what Swedenborg calls the pure material finite (H) or water. Finally at K we have the results of a process similar to that which produced ether and air, but one which any of us may observe. Water uniting with ether produces a sort of culminating atmosphere, watery vapor, without which life on our earth would be impossible in its present form. At the same time we may imagine solar airs (G,) such as are suited to an active body to have been developed around the sun. The moon meantime, which floats in the ethereal vortex around our planet, and to the formation of which vortex it probably contributed, took on, I think we may fairly presume, an attenuated air (G₂) suited to its own nature, but unlike our air it does not appear to have been developed to the stage where water resulted. This lunar evolution is not however taken up in the Principia.

And now for a few general remarks: I have already called attention to the resemblance between the beginning of material creation and our illustrations of the beginning of all things. We have to notice next that this is an evolution which descends from

higher,—or indeed the Highest,—to lower instead, as with Laplace, of a creation in which certain elements change their mutual relations along the same plane. It might be represented by the vertical line in contrast to the horizontal. Again there is a perfect co-ordination and subordination of all things, in Swedenborg's system from highest to lowest. The higher atmospheres are more subtle and more active; the lower comparatively gross and inert. Within the lowest is our aqueous globe. Turning to the degrees of substance in our earth we find them to be three, a significant number, at the start, and still more so when we observe that the more interior is the higher. Surfaces indicated by the heavy lines are where grosser things originate. If I may push the correspondence with Swedenborg's own theological statements a little further, taking the degrees or substances of our earth in a perverted sense, in the sense of "down," "into the earth" we find the lowest degree of the diagram to represent a perversion of the highest, i. e. it is formed of particles higher and prior in origin than those that surround it. One might take B, E, H to stand for Swedenborg's three heavens, and the auras D, G, K to stand for his three hells. B, E, H are passive or inert substances, but D, G, K the same exteriorly have within each particle *actives* of higher planes. The synchronous laying down of degrees of atmospheres on the one side and degrees of passives on the other from a middle region reminds one of the successive development of planes between the soul and body of man. It is here too, that all other processes of creation begin. In striking contrast to the Nebular Hypotheses of Laplace and others, Swedenborg's solar and planetary centres are substantially distinct.

This theory coincides with Swedenborg's later statements in *Divine Love and Wisdom* that the inert substances of our globe are the terminations of the atmospheres. If you follow the exposition carefully you will see that B (in all diagrams) is the termination of the atmosphere C, or the Magnetic Aura, E the termination of D, the ether, and H the termination of G the air. The more one studies this theory of natural creation in comparison with Swedenborg's later doctrines, the more astonishingly does the parallelism between them come out. The same diagrams might be used to illustrate spiritual and natural processes. Finally every "New Churchman" must be left free to accept Swedenborg's teachings in his own way, but I cannot help asking him to reflect whether it is more logical to put together a theory of the natural universe and a theory of the spiritual universe from the same author or from the theories of different ones, more logical to put two systems together which agree or correspond or two which disagree and do not correspond.

JOHN R. SWANTON.

THE PHILOSOPHY OF EDUCATION.

III.—DOCTRINE IN EDUCATION.

IN a former paper we have treated of the Word of God in Education, showing that Knowledge from the Word must be acquired to develop the spiritual part of man. Each plane of the human mind needs its own appropriate knowledges to develop it aright, and to be well balanced and harmoniously developed one must be instructed in the Knowledges needful in developing every degree or plane of the human mind and life. It is most reasonable to suppose that much attention should be given to the development of the spiritual plane, since it is on that plane man will live to eternity; the knowledges and experience on the natural plane being only for the implantation of the spiritual, and to serve as a foundation for it after it is formed. Since the Word is given as the means of implanting what is spiritual and cultivating it, this must also be understood. Hence we see the need of doctrine by means of which the Word may be rightly understood.

The Word itself as the means of exercising the spiritual faculties, may be compared with nature which is the field in which the natural faculties are to be exercised. Each of these planes needs a guiding principle to direct the faculties in their exercise. On the plane of nature we need a true science to direct the thoughts and to interpret the phenomena presented to the senses. A true science opens up nature to the perception of its harmonies, and dispels the fallacies and appearances, showing the real truth at the bottom of all phenomena. But a false science involves the subjects with which it deals in obscurity and contradiction. Nature itself as the product of the Divine Hand is harmonious, but it needs to be properly understood, and the hidden wisdom brought forth by the aid of true science without which we could view only the surface of things, the deeper things being hidden from view. So likewise there is a corresponding need of true doctrine to show forth the harmonies and beauties of the Divine Word, and to draw out the hidden wisdom that is everywhere concealed beneath the appearance of the letter, for "The letter killeth, but the spirit giveth life." Doctrine serves to the Word what science serves to nature, true doctrine like true science brings forth the living treasures of the Word, and presents them in a form to be grasped by the understanding of man; but false doctrine like false science looks only at the surface, and takes appearances and fallacies and confirms them, whence arise obscurities and contradictions.

The Word itself however like nature is perfect as it came from the hand of the Creator; contradictions and inharmonious things being in the interpretation not in the Word itself. From these things it may appear how important and necessary it is to have

true doctrine, and how dangerous it is to have false doctrine, either in the plane of the Word, or in the plane of nature. We will here quote a few passages from the Writings of Swedenborg to show the nature and use of doctrine in the development of of man's spiritual nature and faculties.

"The reason everything of the doctrine of good and truth is from the Divine Human is that *the Lord is doctrine itself*; for everything of doctrine proceeds for Him, and everything of doctrine treats of Him; for everything of doctrine treats of the good of love and the truth of faith; and these things are from the Lord; wherefore the Lord is not only in them but is them both. Hence it is evident that the doctrine which treats of good and truth, treats of the Lord alone, and that it proceeds from His Divine Human. Nothing whatever of doctrine can proceed from the Divine Itself, except through the Divine Human, that is through the Word. A. C. 5321.

"As to the doctrine which now follows, it also is from heaven, because it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same thing as the doctrine which is in heaven, for in heaven as on the earth there is doctrine from the Word. Hence it is evident what is meant by the Holy City, New Jerusalem, descending from God out of heaven. But I will come to the doctrine itself which is for the New Church, and which because it has been revealed to me out of heaven, is called the Heavenly Doctrine; for to give this is the purpose of this work. H. D. 7.

"Hence it is evident that they who read the Word without doctrine, or who do not procure for themselves doctrine from the Word, are in obscurity about every truth, and their mind is unsettled and uncertain, prone to errors, and ready for heresies. For to them the Word is like a candlestick without a light, and in the shade they see as it were many things, yet they really see scarcely anything for *doctrine is the only lamp*," S. S. 52.

"The reason why the Word is not only understood by means of doctrine, but also as it were shines by means of it, is that the Word without doctrine is not understood, and is like a candlestick without a light. Therefore the Word is understood by means of doctrine, and is then like a candlestick with a lighted lamp. Man then sees more than he had seen before; and also understands those things which before he had not understood. That the Word is seen from doctrine and is also explained according to it is witnessed by experience in the Christian World—consequently falsities from false doctrine, and truths from true doctrine, hence it is evident that true doctrine is like a lamp in the darkness

and a finger post on the road. Doctrine, however, is not only to be drawn from the sense of the letter of the Word, but is also to be confirmed thereby, for, if it is not confirmed thereby, the truth of doctrine appears as if only the intelligence of man were in it, and not the Divine Wisdom of the Lord, and thus doctrine would be like a house in the air. S. S. 54.

"It is a law of the Divine Providence that man should be led and taught by means of the Word, doctrine, and preachings from it, and this in all appearance as by himself. D. P. 154.

"Who does not know that the church is not the church without doctrine? and doctrine must teach how man is to think about God and from God. and how he is to do from God and with God; wherefore doctrine must be from truths" A. R. 97.

"The church is according to its doctrine, but still doctrine does not established the church, *but the soundness and purity of the doctrine. consequently the understanding of the Word.*" T. C. R. 245.

"No one can understand the Word without doctrine.—No one can fight against evils and falsities, and dissipate them without doctrine from the Word,—Without doctrine from the Word no one can become spiritual within the church where the Word is.—Doctrine cannot be procured from any other source than the Word, and not by any others than those who are in enlightenment from the Lord,—All things of doctrine are to be confirmed by means of the sense of the letter of the Word. A. E. 356.

Many other things might be quoted showing the nature and use of doctrine in the spiritual development of man. True doctrine opens the mind to receive the spiritual influences of heaven, but false doctrine closes it. As truths develop the mind, so falsities clog and retard its development on the spiritual and on the natural plane. Hence we may sound the warning note, that because at the present day, in the popular mind a distinct aversion exists against the study of doctrine, this is not to be our guiding star, because this has been caused by the prevalence of false doctrines, which have filled the theological plane with irrational dogmas, and imposed on the Word of God meanings never contained therein. These falsities indeed must be rejected before spiritual progress can be made; but nevertheless it is only by means of true doctrine in its place that spiritual development can take place. Hence it should be manifest that in any system of education which is intended to develop the spiritual as well as the natural faculties, which is intended to make one a man of heaven as well as a man of the world, the doctrine of truth from the Word is of the greatest importance, and cannot be left out without destroying the very heart and soul of true education.

J. WHITEHEAD.

THE NEW PHILOSOPHY.

REV. JOHN WHITEHEAD, EDITOR AND PUBLISHER.

—PUBLISHED MONTHLY.—

Entered at the Postoffice at Urbana, Ohio, as Second Class Matter.

TERMS:

One Dollar per annum, payable in advance. Special rate for ten or more copies on application.

Address all communications and remittances to REV. JOHN WHITEHEAD, 211 Dewey Avenue, Urbana, Ohio.

Publication Office: THE URBANA TIMES CITIZEN OFFICE.

AGENTS FOR ENGLAND.

New Church Depot, 18 Corporation street, Manchester.

James Speirs, 1 Bloomsbury street, London.

Academy Book Room, Burton Road Brixton, London, S. W.

SWEDENBORG SCIENTIFIC ASSOCIATION.

Program of the Second Annual Meeting

To be held in New York, Thursday and Friday, April 13 and 14, 1899, in the rooms of the American Swedenborg Printing and Publishing Society, No. 3 West Twenty-ninth Street.

Thursday, 10 A. M. Meeting of the Board of Directors.

10:30. Meeting of the Association, calling of roll, reading of minutes, and reports as follows:

Reports of the Secretaries.

Report of the Treasurer.

Report of the Board of Directors, Mr. Edmond Congar Brown, Secretary.

Report of the Committee to Edit the Principia, the Rev. Frank Sewall Chairman.

Report of Committee to Edit the "Economy of the Animal Kingdom", Dr. Edward Cranch, Chairman.

Report of Committee to Transcribe, Translate and Edit the "Lesser Principia", Mr. John R. Swanton, Chairman.

Report of the Editor of the new edition of "The Soul: or Rational Psychology".

Report of Committee on "Scientific Statements in the Theological Writings of Swedenborg", the Rev. Adolph Roeder, Chairman.

Report of Committee on Ways and Means, Dr. F. A. Boericke, Chairman.

12 M. The President's Annual Address.

Communications from the Auxiliary Societies:

The Principia Club of Philadelphia.

The New Philosophy Club of Chicago.

2 P. M. Consideration of Reports and New Business.

At convenient times during the meeting the following papers will be read and discussed.

"The Law of Evolution", the Rev. W. F. Pendleton, of Huntingdon Valley, Pa.

"The Importance of Swedenborg's Doctrine to Physiology and Psychology", the Rev. L. P. Mercer, of Chicago.

"Wherein do the Nebular Hypotheses of Kant, La Place and Swedenborg Differ?" Dr. Riborg Mann, of the University of Chicago.

"Swedenborg's Earlier Scientific Treatises in Swedish", the Prof. C. Th. Odhner, of Huntingdon Valley, Pa.

7 P. M. The Annual Dinner of the Association, to be followed by brief addresses. Tickets at \$1.00 each, may be had during the day of Dr. Riborg Mann, of the Committee.

Friday, 10 A. M. Election of Officers, action on Reports and other business.

Reports and communications and volunteer papers are to be sent in by April 10th to Mr. Edmond Congar Brown, 132 Nassau Street, New York. Secretary of the Board of Directors.

By order of the Board of Directors.

EDMOND CONGAR BROWN, Secretary.

NOTES.

In the excellent summary of science progress contained in the Literary Digest, we find an article on "The Claims for Liquid Air," which is of interest to the philosophy of science, on account of the claim of Mr. Tripler, the inventor of the mechanism for liquefying air, that with three gallons of liquid air used in his machine, he can produce ten gallons of liquid air. This claim seems to be of the nature of perpetual motion. Scientific men generally are skeptical of this claim, and await the demonstration of it in a public test. If the claim is substantiated it will effect a great revolution in modern industrial life, by the substitution of liquid air for coal and steam, besides wonderfully cheapening the products of manufacture.

Besides the industrial effects, the liquefaction of air and of all gasses has an intense interest in the philosophy of matter. All visible and solid form of matter originate from liquid and gaseous forms, the visible from the invisible. As we ascend from the solid to the liquid and gaseous we come to forms possessing vastly more power. Is it reasonable to suppose that the gaseous is the highest form of these substances that are known in the forms of gas, liquid and solid? We know that there are higher forms of matter such as ether, and it is highly probable from even a rational point of view that the gaseous form of matter is a product of one still higher.

All the modern facts and discoveries in the plane

of matter confirm the philosophical propositions of Swedenborg, that there is an ascent by discrete degrees from the ultimates of nature to the Infinite Divine Being, who is substantial, and the origin of all substances and matters.

We ascend from the solid and visible to the invisible and intangible, and as we ascend we come to more powerful forces; and force cannot be exerted except by a substantial entity. These discrete degrees of matter, and of substance are entirely different in their qualities and properties. From the qualities and properties of one form or degree no theoretical conclusion can be made as to the properties in another degree, as may be illustrated by the properties possessed by air in its gaseous as compared with its liquid or solid forms. This general principle however is abundantly verified, that as we ascend we come to higher, more perfect, and more powerful forms and forces.

In our investigations of the forms and forces of matter, we begin at the bottom round of the ladder. We are looking from effects to causes, and when from effects visible and tangible we come to forms and forces invisible and intangible to the senses, we cannot in a rational philosophy again descend to a lower degree as the cause of this higher form of matter and of force. We must of necessity continue to ascend by degrees to the first form of force, which is in the highest degree.

Modern discoveries in the realm of science must ere long compel rational men to look to more interior causes for the first origin of matter and of life. Not to the clash of dead worlds as the cause of nebulae, but to the higher forms of matter, and this necessity of recognizing the invisible and intangible things of nature as the causes of all outward forms may lead at length, at least on the part of some, to the recognition of the Spiritual world and of spiritual substances and causes in the production of matter and of living forms.

In the past Swedenborg has been buried beneath the ignorance and prejudice of an age dominated by false theology on the one hand, and by materialism on the other. From this sepulchre, as it were, he will soon arise and appeal with renewed brilliancy to those minds which are open to the illuminating light of a rational and spiritual philosophy. Judging from many signs of the times, the day seems not far distant, when his principles will be welcomed as the only means to elevate a material philosophy out of its tomb, and resurrect it to a new and spiritual life, in which it can recongnize its Lord and God as the source of all natural forms and forces.

The Marquis de Thomé on Swedenborg.

IN the Journal Encyclopedique of Sept. 1st, 1785. The Marquis de Thomé speaks of Swedenborg's great philosophical and mineralogical work as follows:—

“There are in the whole of this work many more new truths, more physical, mathematical, astronomical, mechanical, chemical, mineralogical knowledge, than would be required to constitute the reputation of common men. Accordingly as soon as it appeared, it obtained for its author so high a renown, that the Academy of Stockholm was eager to invite him to become one of its members. This production of Swedish philosophy, having since that time maintained its rank throughout Europe, the most celebrated men have not disdained to draw from it, and to aid themselves by it in their labors; some of them have had the weakness to array themselves with the peacock's feathers without acknowledging the obligation. On reading, in the first volume, p. 387, the paragraph entitled *De Chao*, etc., and p. 438, the *De progressionem telluris*, it will be seen how much M. le Comte de Buffon was in the wrong in saying, in his discourse on the formation of the planets, that nothing had ever been written on that subject; and it will undoubtedly be regretted that the French Pliny did not avail himself of the intelligence of the academician of Stockholm, who, yielding to him in no respect in regard to style, is infinitely his superior in every other respect. It will be sufficient also to run over this first volume, to be no longer astonished at the discoveries of M. Lavoisier, Swedenborg having shown thereby that the earth and the waters were not to be regarded as elements, nor elements as simple substances.” The Marquis shows that the theory of the loadstone, given by Swedenborg, is demonstrated by experience, by geometry, and by reasoning. He afterwards enumerates the other works of the learned Swede; then welcoming, in spite of the skepticism of the age, the religious writings of the new apostle he expresses himself in these terms:

“What shall be said, after this, of his theological treatises, where the greatest secrets are revealed without emblems and without allegories; where the science of correspondences, lost for nearly two thousand years, and of which the Egyptian hieroglyphics were only monuments and useless relics, is at last restored to us? I will say that the reading of them can alone give an idea of them; that the more we reflect on the new and fruitful ideas brought together in these works; the more we apply them to nature, to one's self, to everything which may be the object of our thoughts and of our affections; the more the truth shines in on them, the more we are forced to render homage to the intelligence which has produced them, and to acknowledge in them the impress of more than human wisdom.” New Jerusalem Magazine Vol. XII, 1839 p. 310.

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