

The New Philosophy.

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

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The Teachings of Swedenborg's Theological Works, on Anatomical and Physiological Subjects.

A Review of an Important Manuscript of the late Rev. Samuel Howard Worcester, recently placed in the hands of the editor of THE NEW PHILOSOPHY, by his son, Rev. Samuel Worcester, M. D.

IN this work Dr. Worcester has collected from Swedenborg's Theological Works all the passages bearing on Anatomy and Physiology, giving the references and summarizing the teaching, at the same time comparing it with modern writers and with Swedenborg's own Anatomical and Physiological works. The editor desires to call attention to the great value of this work and to the appeal on another page for contributions and subscriptions for its publication.

The occasion which led to the writing of the treatise we now notice was Huxley's address before the British Association, at Belfast, August 25th, 1874. Huxley quotes Descartes' teaching concerning the Animal Spirits and the Memory. Mr. Worcester says:

"When I read these remarks of Huxley's my mind was of course turned to the teaching of Swedenborg on these subjects. We have been told that Swedenborg was a student of Descartes. How much did he learn from him? How far were Swedenborg's views concerning the Brain and Nervous System in harmony with those of Descartes? And if modern physiology, which is acknowledging indebtedness to Descartes, sweeps away his theory of the animal spirits, substituting for it mere molecular change, what must be the attitude of scientific investigators to the physiological teachings of Swedenborg? And if Swedenborg taught on these subjects what cannot now be accepted by scientists, are such teachings confined to the works published or written before his illumination, or are they also found in his theological works, even those published by him? If they are in the theological works, it is plain that they must necessarily become matters of study and criticism; for it is to be presumed that many who are educated in the New Church will give their attention to every branch of natural science; and also that those who are well taught in the science of the day, and holding its views, will have their

attention turned to the theological writings of Swedenborg. In the not distant future, far more than in the past, these questions must come up for consideration and for answer. How shall we treat them? If there is opposition, real or apparent, between Swedenborg's teachings in his theological works and the doctrines of modern science, it must be met. We must try to learn the truth and hold to it. And if Swedenborg, after his illumination, held views on anatomical and physiological subjects not in harmony with those of the present day, are these found only in the records of his earlier experience and study, which he left unpublished; or may they be found in his published works throughout? And are they introduced casually, merely in the way of illustration, so that they might easily be separated from the doctrinal teachings of his works; or are they made the basis, the ground work, on which rest his explanations of spiritual truths. And are they given as truths made known or confirmed by revelation from on high?"

"With such questions in mind, not fully and definitely answered, the subject was presented in November, 1874, for the consideration of the ministers of the Massachusetts Association. It has since been made a matter of more careful study."

Dr. Worcester first carefully examined the writings of Descartes, especially noting his teaching concerning the animal spirit. "Next, all of Swedenborg's theological works were examined, including those not published by himself. All of their statements on anatomical and physiological subjects were carefully noted, references to every statement being preserved. It is probable that some passages were overlooked; but it is believed that the paper that is now to follow will be found to contain his teachings, with no important omission. Most that now follows is given in the very words of our common translations of Swedenborg; in a few instances what are believed to be correc-

tions in the translation have been made ; in many cases, for the sake of brevity, the language has been changed slightly."

"When all that Swedenborg has said concerning the several organs of the human body has been thus presented to view, the relation of his teachings to those of modern science will be briefly shown, and a few reflections will be offered."

Following these statements concerning the questions in his mind from which he collated the teaching of Swedenborg on these subjects, some general principles concerning the forces acting within the body and without it are given, also on the nature and influx of life.

The subjects in general which are treated of in the body of the work are the brain, nerves, animal spirits, the relation of the brain to the will and understanding, the heart and lungs together with their functions and motions, the senses, muscles, the alimentary canal, including the stomach, glands, intestines, the liver, pancreas, spleen, kidneys, etc. Also the generative organs and their functions. The formation of the foetus in the womb. In fact the whole field of anatomy and physiology is covered by these quotations and references.

Swedenborg was unsurpassed in his knowledge of these subjects as a natural student and investigator. In addition to this knowledge, in the theological works, he claims to obtain information from heaven itself by which he received interior light on these subjects, and the treatise now under consideration possesses peculiar value from this fact, as it is the only treatise on the subject which brings together the instruction given by Swedenborg in his theological works. Of the value and nature of this instruction, he says :

"The Angels well know, from similar things in heaven, that there are such things in the human body, yea, innumerable others, which, if described, no man living in the body would be capable of understanding ; for the angels exquisitely perceive all points, even the most particular, and know whether they are true ; which I can testify from manifest experience. These things which are so intricate to human minds, are to the angels only general, and, as they call them, puerile ; and they wonder that they do not fall into the understanding of every one, as they now dictate, for they guide my thoughts to write these things. Moreover the states of spirits and angels, together with all their varieties, can in no wise be understood without a knowledge of the human body, etc."—(S. D., I, l. n. 1145½.)

"And now for Swedenborg's special opportunities to learn the truth."

"There are," he says, "forces acting from with-

out, which are natural, and in themselves not alive ; and there are forces acting from within, in themselves alive ; which keep each organ in its connection, and cause it to live, and this according to the form, such as is given it for use. That the case is really thus, few can believe, by reason that few are acquainted with what is spiritual and what is natural, and still fewer know how these are distinct from each other, also what correspondence is, and what influx, and that what is spiritual, when it flows into the organical forms of the body, presents living operations such as appear ; and that without such influx and correspondence not even the most minute particle of the body could have life and be moved. In respect to this, I have been informed by living experience, not only that heaven in general flows in, but also societies in particular ; likewise what the societies are, and of what quality ; what flows into this and that organ of the body, and into this and that member thereof ; and further, that it is not one society only which flows into each organ or member, but several, and that in each society also there are several," etc. "It was also shown to me to the life what societies they are, and of what quality, and how those flow in and act which constitute the province of the face and flow into the muscles of the forehead, of the cheeks, of the chin and of the neck, and how they communicate with each other. In order that this might be presented to the life, it was allowed them to draw an effigy of a face in various methods, by influx. In like manner it was shown me what societies, and of what quality flow into the lips, into the tongue, into the eyes, and into the ears ; and it was also given me to discourse with them, and thus to be fully instructed. Hence also it may appear, that all who come into heaven are organs or members of the Grand Man."—A. C., 3628, 3629.

Thus Swedenborg not only possessed the knowledge of anatomy and physiology which he had acquired as a man of science, but in addition to this, he received instruction from heaven, by which he acquired new and more interior knowledge of human anatomy and physiology, by which he gave the real nature of these subjects as viewed from the spiritual side. These knowledges also form an important part of his philosophical and theological system, being used not only as illustrations and comparisons, but they also serve as a foundation for them, being in exact correspondence therewith. Hence we may see that the treatise under consideration is of exceeding great value, because it gives the interior life and soul of human anatomy and physiology.

In this article we can only notice some of the conclusions made by Dr. Worcester. He says :

"When Swedenborg began to write his theological works, the results of the labors of the great masters in anatomical research had become a common fund. Descartes had added important suggestions, to some extent drawn from experiment and confirmed by it, concerning the nervous system and the muscles. Harvey had demonstrated the Circulation of the Blood. Leuwenhock had pursued his studies with the microscope with untiring zeal. Swedenborg himself had used the scalpel with no unskillful hand, until he had found it well to lay it aside because he feared lest, enamored with his own discoveries, he should be unfitted for those higher fields of study which he had chosen for himself, rather let us say, for which he was chosen. All this means to the New Churchman that, in the Lord's Providence a mighty work had been going on, that there should be a proper scientific place among men for the heavenly truths which were to be given for His New Church; and that the fields were now ripening for the harvest."

"Comparison of Swedenborg's scientific works with the works of those who preceded him, and with the works of his contemporaries, shows that he took nothing from them, blindly, but that, with his eyes open to the light, he welcomed the truth as it poured in on every side."

"We find that Swedenborg taught some things which are not in accordance with the views that prevail at the present day, and very many things that are not now known to science. That in some things his teachings seem further removed from science than from the views held by the learned of his day; while in others, as has been said, the science of our day is in complete accord with teachings of Swedenborg that differed widely from the science of his day."

We find that where Swedenborg's teachings dif-

fer widely from the views of physiologists of our day, there is in almost all cases great diversity of view among themselves. We find views on anatomical subjects and far more on physiological, differing from those that are now generally entertained, in works which Swedenborg wrote at all periods, from the date of his illumination to the time of his death."

"We find marked similarity between Swedenborg's teachings in his theological works, on anatomical and physiological subjects, and the earlier teachings of his scientific works. In some cases, the similarity almost amounts to identity, even in the language used. But some things contained in his earlier works, which modern research has apparently demonstrated to be erroneous, we do not find in the theological works. And other things, declared in the theological writings to have been made known to him from heaven, are not found in the earlier writings, but are now held as recognized scientific truths."

"On many particulars, Swedenborg claimed to have had direct instruction from heaven. On these subjects, as on all others treated of in his theological works, believing him to have been a divinely commissioned teacher, I accept what is taught, and trustfully wait for men of science to make new experiments and new discoveries, and to correct their views as they show themselves erroneous; till at last spiritual truths will have their perfect God-given clothing of natural truth. And we need have no fear of the research of honest men of science. The results of their labors will show in the future as they have shown in the past, that 'the earth will help the woman!' To natural truth it is given to look into the holy of holies, though not to enter it; for the truth of nature and the truth of revelation, however separate, are never at variance."—*Economy of the Animal Kingdom*, p. 217. JOHN WHITEHEAD.

SWEDENBORG AND EVOLUTION.

II.—The Evolution of Living Forms.

THE question arises, what does Swedenborg teach concerning the origin of living forms? Does he agree with the modern evolutionist that all living forms were evolved from protoplasm through a series of changes, higher forms being evolved from lower, man from monkey, etc.

In the *Principia* little is said of the origin of animals and plants. We find there this statement. "Had not the perpetual spring surrounded the earth, the earth could never in its various vicissitudes have received such a variety of *seeds*, nor

for so long a time beyond the age of infancy have prolonged its existence, after having received life as it were in the womb of its mother. Hence a perpetual spring was the most efficacious and almost the only means by which the generation of things could have been promoted. It was commanded at the creation of the world that the *soil* should bring forth its *seeds*; the *seed* its *germs* and tender shoots; the *sea* its *fishes* and the *earth* its *animals*. Not to mention other thing which indicate that the Almighty produced and perfected the

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world by the use media, which we may from reason presume to have been those innumerable vicissitudes and that perpetual spring by which alone the various objects of the world could have been brought into being. And how wonderful are those operations of nature by which the earth brings forth her seeds, and which not only expand into shrubs and flowers and herbs, but also continually renovate themselves! How wonderful is nature also in the animal kingdom? So that although perpetual spring began gradually to leave the earth and to recede to a considerable distance, although winters and unequal autumns succeeded, yet all things continued their life the same as when under a constant vernal temperature. Here let us pause with astonishment! Let us admire and adore that Infinite Providence who has set before us such wonderful manifestations of His Wisdom, and to whose unceasing care everything bears such palpable testimony."—p. 361-2 vol. II.

In the Worship and Love of God we find more distinct teaching on this subject. He says:

"This virgin and new born earth furnished with so becoming an aspect now represented a kind of new egg, but which was laden with as many small eggs collected at its surface, or small seeds of its future triple kingdom, viz: the mineral, the vegetable and the animal. These seeds or beginnings lay as yet unseparated in their rudiments, one folded up in another, namely: the vegetable kingdom in the mineral kingdom, which was to be the matrix; and in the vegetable kingdom, which was to serve as a nurse or nourisher, the animal kingdom; for each afterward was to come forth distinctly from their coverings. Thus the present contained the past, and what was to come lay concealed in each, for one thing involved another in a continual series," etc.—p. 29.

"There was a time therefore when the vegetable offsprings first of all burst forth from the seeds

wherein they were repositied; and when the animals themselves, both those which swim and fly, and also those which creep and walk, were unfolded from their first wombs and eggs, and were afterward nourished with the sweetest milk emanating from the florid bosom of her who gave them birth, as from a pap, and were brought even to that age when they were able to provide for themselves. This without the favor of heaven itself could never have been brought into an effect, which was again to be an efficient cause of so many infinite effects, for without that favor the produced offsprings, at their first birth would have exhaled their new souls. Therefore the Divine Providence so arranged and directed the orders of things, that there was a succession of powers, as of causes, continually joined together, and mutually embracing each other, to perpetuate the effects which they produce."—p. 34.

"It was a most constant law that each thing might perpetuate from itself the birth which it had received."—p. 37-38.

Thus we see that Swedenborg here teaches that the earth first produced seeds and from these seeds vegetables of all kinds were produced, each from its own seed and producing only its own kind. In the Divine Love and Wisdom he presents the same idea where it is written:

"The first production from these earthy matters, while they were still new and in their simple state was the production of seed; the first conatus therein could not be any other."—D. L. W., 312.

In the Worship and Love of God Swedenborg next unfolds his idea of the origin of animals which he derives from the bosom of corresponding vegetables. We quote a few passages:

"First, therefore, were produced animalculae of a more ignoble stock, and afterward of a more illustrious one, exactly in the same order in which nature propagated her vegetable progeny.—p. 43.

"Next came forth the winged tribe, prior indeed by nature, because more noble, but posterior in birth—to the above volatiles and twice born progeny. To this winged tribe the earliest shrubs, or the offspring of middle spring, pregnant with leaves and juices gave their birth, which afterward hatched the seeds of their own proper stock."—p. 45.

In a similar manner all quadrupeds, fishes and finally man are produced from eggs formed in the bosom of some vegetable; but when produced he teaches that they each produced their own kind.

In the theological works we find reference to the production of animals. Thus in T. C. R. it is written in the Chapter on Creation. An angel appeared to Swedenborg and said:

"I will now show you how animals and vegetables of every kind were produced by God":

(Then follows a description of the instantaneous appearance of animals and vegetables of various kinds, after which the angel states that the things seen are correspondences of their affections and thoughts, and then says):

"Such things in our world are created by God instantaneously, according to the affections of the angels; but in your world they were created in like manner in the beginning, but it was provided that they should be perpetually renewed by generations one from another and that creation should be so continued. . . . To this the angel added: Relate these things which you have seen and heard to the inhabitants of your world, because hitherto they have been in entire ignorance concerning the spiritual world; and without some knowledge of it no one can know or ever guess that creation is continual in our world, and that in yours it was similar to this while the universe was created by God."—T. C. R., 78.

From these and many other statements of Swedenborg, too numerous to mention, we conclude that he did not teach that the sun and planets were originally derived from a diffused nebulous mass

of matter, but that the sun of the natural world was produced from the Spiritual Sun, also from the natural sun as a centre were produced the matters, which, being thrown off, were at length aggregated together and formed the earths or planets. These in their beginnings were at first in a nebulous or vaporous condition, then molten, and at length solidified in globes. The revolutions and motions of the planets were not derived from the revolution of the nebula, but were produced by the action of the sun on them through the ethers.

The origin of life on the earth in its varied forms was not by the production of protoplasm through some chance congregation of mechanical or chemical activities, but by the Divine Influx of life from the Lord, producing first, seeds in the earth, and from them plants according to their kinds, from which have been produced all the varied productions of the vegetable kingdoms, according to the law of Genesis, each producing after its kind. In a similar manner life from the Lord flowed into nature, producing the different species of animal life which, when produced, were endowed with the capacity of producing their own kind. This is the doctrine taught by Swedenborg, both in his scientific and theological works.

OUTSIDE PRESSURES.

II.—Chemical Compound.

THE following are the "constituent items" of what is commonly known as chemical compound. Every chemical compound is built up, of one, two, or all three of them.

1st. Inert Particles, of the several series and degree; without circumgyratory spheres, or accompanying elementary vortices of relatively finer degree; i. e., inert particles *per se*.

2nd. Relatively inert particles themselves in a rotary motion and surrounded by circumgyrating-spheres of a relatively fine aura, and of relative magnitude.

3rd. Elementary units *per se*; in their several, successive, series and degree.

RELATIVELY INERT PARTICLES WITH CIRCUMGYRATORY SPHERES.

These circumgyratory spheres, or elementary vortices about rotating particles, are of a minuteness of diameter corresponding to the extreme minuteness of their central body.

Whenever two such particles are brought into sufficiently close proximity for their surrounding spheres to come into touch, the moving spirals of the minute spherulic vortices will interlock at their

poles, even as magnetic spheres or vortices interlock in the conjunction of magnets; and the two central particles will appear suddenly and powerfully to cohere.

When its constituent particles are associated by polar-interlock of their circumgyratory spheres, there will probably appear in the resultant compound indications of a definitely axillary arrangement as to structural plan; distinct determination as to lines of intra-integral force; and marked planes of greater and less cohesion: also, so far as the magnetic or interplanetary aura may enter into the result, a true polarity.

ELEMENTARY UNITS *PER SE*.

So far as these enter into molecular, or chemical compound, it should be noted, certainly as concerns the first three elementaries, that besides the motion of their constituent particles among themselves; and their own motions as a unit, rotatory, and orbital; they have also a continual motion of alternate expansion and contraction,—a sort of respiratory motion. A. K., No. 392, a. b. E. A. K., Part I, No. 306.

This would give a like vibrant alternation in the

range of their "field," or "sphere of influence": whether in their "proper selves" or in any circumgyratory spheres or vortices of other and finer elementaries with which they might themselves be surrounded. Since, other things being equal, the diameter of the vortex varies as the diameter of its "central body."

The varying characteristics of the elementary units of successive degrees as to form, motion, size, and potency of component elements, require to be here kept distinctly in mind as factors in the result. Especially this, that units of the First and Second Auras, or 1st and 2nd Elementaries, themselves, in their own form, possess poles and polar-cones; and may thus be adjoined not by apposition only but by polar-interlocking after the manner of the larger, the volumetric, "magnetic" vortices or spheres. These elementary vortices, (perpetually interlocked, perpetually kept in motion; a perpetual, flexible, flowing instrument and "first ordination" on the plane of nature, of "the spiritual" which carries the structural ideas and ideals, organic types and morphological plans into "the material") constitute thus the very inner "Elementary" framework of the Animal and the Human biologic protoplasms.

And when it is considered that if the Natural Point be, as a unit estimated as I—in the circumference of a Third-Ether unit there are probably ten billion Natural Points, (to figure roughly from Swedenborg's basis of computation)—it is seen what a scope of possibility is here afforded for complex and distinct diversities of intra-molecular structure in protoplasmic particles scarcely within microscopical apprehension. Thus covering the immense possible range of the invisible structural-mechanism of life, which great Biologists, such as Foster and Sanderson, argue in protoplasm. As, for instance, where the latter in his address on Biology, before the British Association in 1889, says of protoplasm: "Every appreciable difference of structure corresponds to a difference of function"; and further considering the case of plurality of function with apparent unity of structure, adds, that still, "Living material acts, by virtue of its structure; provided that we allow the term to be used in a sense that carries it beyond the limits of anatomical investigation, i. e., beyond the knowledge which can be attained either by the scalpel or the microscope."

INERT PARTICLES *PER SE*.

1st. Inert particles in combination with the lower Elementaries, enter into the molecular structure of inorganic chemical compounds.

2nd. Third Elementaries, or the Elementary units of the Third Aura, the Ether, together with inert particles of their own degree of fineness, con-

stitute the flowing ordinative and metabolizing framework, or intimate structure, of vegetable protoplasm, or that protoplasm which "functionates" between the inorganic and the animate kingdoms, while inorganic compounds—the above first-mentioned—ordinated and "swung" by it, furnish the firmer, more ultimately-materialized characteristics of vegetable form, when placed and co-ordinated into a more exterior enveloping-framework.

3rd. The 1st and 2nd Elementaries, or Elementary units of the First and Second Auras, together with inert particles of their own superior fineness, ordinated into a corresponding vital metabolizing framework, constitute the "active factors" properly characteristic of organic chemical compound, or the molecular structure of the two higher, the animate, protoplasms.

Thus boldly stated—the existence of the series of relatively active-and-passive forces, or auras, in nature, together with the possibilities and constructive values of inertia "as substantiated in the series of most ultimately passive, or relatively inert, particles; and this intra-molecular union, in organic chemical compound, of Elementary units belonging to the higher members of that series of active forces with inert particles of suitable series and size, is the great basis, in Macrocosmic Providence and Fact, of that two-foldness in the constitution of protoplasm, which the mind of modern investigation is beginning to reason toward: as, for instance, where Sanderson says that more and more "protoplasm, understanding by the term the visible and tangible presentation to our senses of living material," comes, to the trained thinker, to "consist of two things, of framework and of content," going on to characterize the framework as a metabolizing framework, or "acting part," with which resides the permanence of form; and the content as an "acted-on-part," relatively dead, and "labile,"—that is, in a state of metabolism or chemical transformation.

Just possibly also it suggests by inference a macrocosmic reason why, not only for the fact that vegetables existed upon earth prior to animals, but animals prior to man—that through the vicissitudes of composition and decomposition of vegetable life and decay, abundant store of variety of inert particles suitable for ordination by means of the Elementary units of the Second Aura into the inner molecular structure of the characteristic formative-protoplasm of animals, might be prepared, and by like process, through animal life, its "metabolisms" and decay, like store of still finer and more "suitable" particles for ordination by means of the First Aura into the formative Human protoplasm, which respective formative-protoplasms are the respective spirituous fluids—animal, and human.*

L. P. MERCER.

* For macrocosmic source of inert particles, see study to follow later.

NOTES.

Rev. John Whitehead has resigned his position as president of Urbana University and is open to a call elsewhere. He will be pleased to open a correspondence with Societies desiring the services of a pastor, and for the present may be addressed at Urbana, Ohio.

During the months of July and August THE NEW PHILOSOPHY will be suspended. In the fall, double numbers will be issued to make up the space.

In this number we give a notice of a manuscript left by the late Rev. Samuel Howard Worcester, entitled *The Teachings of Swedenborg's Theological Works, on Anatomical and Physiological Subjects*. The manuscript consists of eighty-six type written pages, and embraces all the teaching of the Theological Works of Swedenborg in a concise form, with the references. It will make a pamphlet of nearly fifty pages. The value of this work to all students of Swedenborg's science is very great, as it brings together, in one general view, the teaching on these subjects scattered throughout the Writings. As a means of bringing before scientific men Swedenborg's teaching on Anatomy and Physiology, in which his illumination from heaven gives light on the deeper problems in Physiology, this work will be extremely valuable. Such a work will dispel the unfounded medical prejudices that have gathered around Swedenborg's name on account of his claims of illumination from heaven. We believe the time is rapidly approaching when his teachings will be considered in a truly scientific spirit; and when his teachings are confirmed by science, it will open the way to an affirmative consideration of his theological teaching by men of science. We desire to place this work within the reach of all, and to distribute it as widely as possible as a tract to men of science. We therefore appeal to our friends and patrons for contributions and subscriptions for this purpose, and offer the work for the sum of twenty-five cents per copy. As soon as a sufficient sum is received the work will be printed and sent out. For all contributions received a corresponding number of copies will be given, or sent out to scientific men. We hope our friends will respond immediately, that the work may be printed and distributed this summer. All subscriptions and contributions should be addressed to Rev. John Whitehead, Urbana, Ohio.

Kantstudien, published by Dr. Hans Vaihinger, professor of philosophy at the University of Halle, Germany, contains in the June number a notice of THE NEW PHILOSOPHY, with the titles of the fol-

lowing articles which have appeared to date: "Swedenborg's Philosophy, The Distinctness and Necessity of Swedenborg's Scientific System, Darwin's Facts illustrating Swedenborg's Philosophy, Physiological Light, The Origin of Matter, Three Discrete Kinds of Substance, The Philosophy of Education, Psychology without a Psyche, Swedenborg's Corpuscular Philosophy."

Under the title of Kant and Swedenborg, there is a notice of "THE NEW PHILOSOPHY, a journal devoted to the exposition of the philosophy presented in the scientific, philosophical and theological works of Emanuel Swedenborg." Also "The New Church Messenger and New Church Review," with notices of articles by "A. Edmnds on Time and Space, Hints given by Swedenborg to Kant." "Swedenborg and the Nebular Hypothesis. I. Priority to Kant and Others, by Th. F. Wright. II. The Judgment of the Astronomer Nyren, translated by F. Sewall." "Kant and Swedenborg on Cognition, by Rev. F. Sewall."

TESTIMONY OF PROF. KANT

To the unquestionable reality of Swedenborg's intercourse with the Spiritual World. In a letter to Madame Charlotte de Knoblock, dated August 10, 1758:

"I would not have deprived myself so long of the honor and pleasure of obeying the request of a lady, who is the ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform myself thoroughly concerning the subject of your request. Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it may appear that an erroneous opinion had induced me to credit the various relations concerning it without careful examination. I am not aware that anybody has ever perceived in me an inclination to the marvellous, or a weakness approaching to credulity. So much is certain, that, notwithstanding all the narrations of apparitions, and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with the rule of sound reason to incline to the negative side; not as if I had imagined such a case to be impossible, although we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead, or in the darkness of night. This is the position in which my mind stood for a long time, until the accounts of Swedenborg came to my notice."

TESTIMONY OF KANT—(CONTINUED.)

Here Kant refers to the account of the Queen of Sweden, and then continues the account of his investigations :

" In the mean time I made the acquaintance of an English gentleman who spent the last summer at this place, whom, relying on the friendship we had formed, I commissioned, as he was going to Stockholm, to make particular inquiries respecting the miraculous gift which M. de Swedenborg is said to possess. In his first letter, he states, that the most respectable people in Stockholm declare, that the singular transaction alluded to had happened in the manner you have heard described. He had not then had an interview with Swedenborg, but hoped soon to embrace the opportunity ; although he found it difficult to persuade himself that all could be true which the most reasonable persons of the city asserted, respecting his communication with the spiritual world. But his succeeding letters were quite of a different purport. He had not only spoken with Swedenborg, but had also visited him at his house ; and he is now in the greatest astonishment respecting such a remarkable case. Swedenborg is a reasonable, polite, and openhearted man : he also is a man of learning ; and my friend has promised to send me some of his writings in a short time. He told this gentleman, without reserve, that God had accorded to him the remarkable gift of communicating with departed souls at his pleasure. In proof of this he appealed to certain known facts. As he was reminded of my letter, he said that he was aware he had received it, and that he would already have answered it, had he not intended to make the whole of this singular affair public to the eyes of the world. He should proceed to London in the month of May this year, where he would publish a book, in which the answer to my letter, as to every point, might be met with.

" In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and the person who related them to me had the opportunity of investigating them at the very place where they occurred, I will narrate to you the two following occurrences."

These instances are Madame Harteville and the lost receipt, and the fire in Stockholm, after which Kant concludes the letter in the following words :

" What can be brought forward against the authenticity of this occurrence? My friend who wrote this to me has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Gottenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information ; as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence. I am, with profound reverence, etc.,

EMANUEL KANT."

Koenigsberg, August 10, 1758.

Works of Emanuel Swedenborg.

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