

THE NEW PHILOSOPHY.

THE NEW PHILOSOPHY is a quarterly magazine devoted to the exposition of the scientific and philosophical principles contained in the works of Emanuel Swedenborg, and as the organ of the Swedenborg Scientific Association it will be the means of promulgating the uses undertaken by that body. The magazine will contain essays on Science and Philosophy; instalments of some of Swedenborg's Scientific works; and the transactions of the Association.

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The Swedenborg Scientific Association.

This Association was organized on May 27th, 1898, for the following purposes :

- I. The preservation, translation, publication and distribution of the Scientific and Philosophical works of Emanuel Swedenborg.
- II. The promotion of the principles taught in these works, having in view likewise their relation to the science and philosophy of the present day.

Those wishing to become members will please send their applications with the annual membership fee, One Dollar, to the Treasurer, Carl Hj. Asplundh, Huntingdon Valley, Pa.

The NEW PHILOSOPHY will be furnished to members of the Association at Fifty Cents per annum.

THE NEW PHILOSOPHY.

VOL. IV.

JULY, 1901.

No. 3.

SWEDENBORG SCIENTIFIC ASSOCIATION.

FOURTH ANNUAL MEETING.

THE Fourth Annual Meeting of the Swedenborg Scientific Association, held at the rooms of the American Swedenborg Printing and Publishing Society, New York, Monday, May 27th, and Tuesday, May 28th, 1901.

FIRST SESSION.

MONDAY, May 27, 2:30 P. M.

193. The meeting was called to order by the President, the Rev. Frank Sewall.

194. The minutes of the last annual meeting, being in print, their reading was dispensed with.

195. The Chair appointed Mr. Carl Hj. Asplundh and the Rev. W. L. Gladish a Committee on the Roll, who subsequently reported the following members and visitors in attendance on the sessions of the Association:—

MEMBERS.

Brockton, Mass., Rev. H. Clinton Hay; *Brooklyn, N. Y.*, Dr. Louis C. Ager, Mr. R. S. Fischer, Rev. R. H. Keep, Mrs. Bernard Peters; *Chicago, Ill.*, Rev. Lewis P. Mercer; *Chillicothe, O.*, Miss Carrie Sproat; *Contoocook, N. H.*, Rev. J. B. Spiers; *Detroit, Mich.*, Rev. E. J. E. Schreck; *Fryeburgh, Me.*, Rev. B. N. Stone; *Huntingdon Valley, Pa.*, Rev. Alfred Acton, Mr. Carl Hj. Asplundh, Mr. Wm. B. Caldwell, Mr. F. S.

Hughes, Rev. C. Th. Odhner, Rev. W. F. Pendleton, Miss Luelle Pendleton, Miss Venita Pendleton, Mr. John Pitcairn, Rev. George G. Starkey, Mr. Alfred H. Stroh, Mr. John A. Wells; *Indianapolis, Ind.*, Rev. Willis L. Gladish; *New York*, Mr. Walter C. Childs, Mr. L. S. Smyth; *North Cambridge, Mass.*, Rev. Lewis F. Hite; *Orange, N. J.*, Rev. J. S. David; *Philadelphia, Pa.*, Rev. Emil R. Cronlund; *Roxbury, Mass.*, Rev. Hiram Vrooman; *Waltham, Mass.*, Rev. John Whitehead; *Washington, D. C.*, Rev. Frank Sewall.

VISITORS.

Snodland, England, Rev. and Mrs. Arthur Faraday; *Abington, Mass.*, Miss Effie Faxon, Rev. T. S. Harris; *Baltimore, Md.*, Rev. James Taylor; *Bath, Me.*, Rev. George Henry Dole; *Boston, Mass.*, Rev. Emanuel F. Goerwitz, Rev. James Reed; *Brooklyn, N. Y.*, Mr. Raymond Cranch, Mrs. R. S. Fischer, Rev. Louis G. Hoeck, Mr. Samuel A. Klein; *Buffalo, N. Y.*, Rev. F. A. Gustafson; *Cambridge, Mass.*, Rev. A. F. Frost, Mr. J. R. Hunter, Mr. H. C. Small, Rev. J. E. Werren, Mr. W. E. Ziegler; *Chillicothe, O.*, Miss Emma Sproat; *Cincinnati, O.*, Miss Emily Martin; *Cleveland, O.*, Rev. M. G. Browne; *Huntingdon Valley, Pa.*, Miss Maria C. Hogan, the Misses Jane, Alice and Lucy Potts; *Lakewood, O.*, Miss Anna Wagar; *LaPorte, Ind.*, Rev. E. D. Daniels; *Milano, Tex.*, Rev. R. B. Francisco; *New York, N. Y.*, Mr. Anton Sellner; *Orange, N. J.*, Mrs. J. S. David; *Philadelphia, Pa.*, Rev. W. H. Alden, Mrs. Edgar Parker, Mr. John W. Stockwell, Jr.; *Toronto, Canada*, Rev. and Mrs. F. L. Higgins; *Yarmouthport, Mass.*, Rev. W. H. Mayhew; *Yonkers, N. Y.*, Mrs. W. C. Childs, Miss Eliza Mitchell; Miss Bertha Whitten.

196. On motion of Mr. Schreck, the Rev. Arthur Faraday, of Snodland, Kent, England, was invited to participate in the deliberations of the meeting.

197. The report of the Board of Directors was read by the Secretary of the Board, the Rev. C. Th. Odhner, and, on motion, was accepted. [See p. 78.]

198. Supplementary to the report of the Board of Directors the reports of the Committees on the *Principia* and the *Lesser Principia* were read, and, on motion, were accepted. [See p. 83.]

199. The report of the Secretary of the Association was read and, on motion, was accepted. [See p. 79.]

200. The report of the Treasurer was read. [See p. 79.]

201. On motion, the Treasurer's report was accepted and an Auditing Committee ordered.

202. The Chairman appointed Messrs. Wells and Caldwell such a committee.

203. As the report of the Committee on the *Principia* appears to indicate that delay in the work was attributable to the English Committee, Mr. Faraday explained that the gentlemen in question were very busy men.

204. Mr. R. S. Fischer, late of Glasgow, Scotland, was invited to participate in the deliberations of the meeting, and later joined the Association.

205. Mr. Sewall continued the consideration of the *Principia* Committee report, explaining that very little delay in the publication of that work will follow the return of the manuscript after revision by the English Committee.

206. The Committee on the *Animal Kingdom* having made no formal report, Mr. Stroh stated that Mr. Doering, whom he was assisting, had completed revising the first three chapters and that these were ready to be sent to Dr. Farrington. The corrections are noted in the margin of a printed copy of the old translation.

207. The report of the Editorial Board was read and, on motion, accepted. [See p. 82.]

208. A letter by Bishop Pendleton to the President advising him that he could not be present at the meeting this evening, and that he had not prepared the paper announced in the program, but was ready to read another on the "Distinction Between Swedenborg's Science and the Writings," was read.

209. A letter by Madame Chevrier to the President indicating the interest in Swedenborg's Science and Philosophy taken in France, and propounding some questions in regard to Swedenborg's science, was read.

210. On motion, Mme. Chevrier's letter was referred to Miss Lillian Beekman.

211. The report of the "Principia Club" of Philadelphia was read. [See p. 83.]

212. The report of the "Swedenborg Philosophy Club" of Chicago was read. [See p. 84.]

213. Mr. Asplundh's "Call and Plan for the Publishing of the Swedenborg Scientific Manuscripts" referred to in the report of the Board of Directors was read and placed before the meeting for consideration. [See p. 85.]

214. Mr. Acton moved the adoption of the following preamble and resolution :

Whereas, The Swedenborg Scientific Association has heard with great interest the plan proposed by Mr. Asplundh for the publication of those scientific and philosophical works of Swedenborg which have not yet been published.

Resolved, That Mr. Asplundh's paper be referred to the Board of Directors, with the recommendation that the plan therein outlined be favorably considered and such action be taken as the Board may deem advisable.

After discussion by Messrs. Stroh, Mercer, Whitehead, Odhner, Starkey, Faraday, Fischer, Acton, Sewall and Asplundh the motion was carried unanimously.

215. After a brief recess the President delivered his Annual Address. [See p. 71.]

216. Mr. Stroh moved that the President appoint a committee to nominate officers for the ensuing year, the committee to report on Tuesday morning.

217. The Chair appointed Messrs. Whitehead, Starkey and Hite.

218. Mr. Asplundh read comments received from various people in reply to the circular sent out by the Executive Committee.

219. On motion adjourned until 8 o'clock this evening.

SECOND SESSION.

MONDAY, May 27, 1901, 8:00 P. M.

220. The meeting was called to order by the President.

221. A communication by the Rev. Samuel Beswick, C. E., to the President with reference to a paper touching on the subject of the paper by Miss Lillian Beekman appointed to be read during the meeting was read.

222. The question of the time and place of the next annual meeting of the Association was placed before the meeting by the President, and after discussion by Messrs. Odhner, Whitehead and Pitcairn it was

Resolved, That the time and place of the next meeting be and they hereby are referred to the President and the Secretary of the Association, with full power.

223. The paper of the evening was then presented by Prof. Odhner, "The Doctrine of Spontaneous Generation Compared With the Theory of the Creation of Man in the *Worship and Love of God*."

224. Discussed by Messrs. Schreck, Mercer, Acton, Sewall, Hughes and Stroh, several of the speakers questioning the conclusions of the author, while all appreciated the thorough presentation of Swedenborg's teachings on the subject.

225. Moved to adjourn to 9:30 A. M. tomorrow morning.

THIRD SESSION.

TUESDAY, May 28, 10:00 A. M.

226. The minutes of yesterday's sessions were read and approved.

227. The committee to nominate officers reported the names of the present incumbents, with the addition of three alternative names to those of the present Board of Directors:

For President—Rev. Frank Sewall.

For Secretary—Rev. E. J. E. Schreck.

For Treasurer—Mr. C. Hj. Asplundh.

For Additional Members of the Board of Directors—Rev. A. Acton, Dr. H. Farrington, Rev. W. L. Gladish, Dr. Riborg Mann, Rev. L. P. Mercer, Rev. C. Th. Odhner, Dr. J. R. Swanton, Dr. E. A. Whiston, Rev. J. Whitehead.

Rev. H. C. Hay, Mr. John Pitcairn, Dr. Edward Cranch.

228. On motion the report was accepted, and it was decided to proceed to election.

229. Messrs. Stroh and Vrooman were appointed tellers.

230. The following gentlemen were nominated from the floor: Mr. Paul Synnestvedt, the Rev. John S. Saul, the Rev. Reginald W. Brown, the Rev. Charles E. Doering.

231. Mr. Pitcairn respectfully declined the honor of the nomi-

nation by the committee, as his business engagements prevented his attending to a director's duties.

232. The Committee on the Roll made a further report.

233. The Auditing Committee desiring further time, the auditors were, on motion, instructed to report to the Secretary after adjournment. [See p. 81.]

234. The tellers reported the following result of the balloting:

President—Rev. Frank Sewall, 19.

Secretary—Rev. E. J. E. Schreck, 19.

Treasurer—Mr. Carl Hj. Asplundh, 19.

Board of Directors—Rev. L. P. Mercer, 19; Prof. Riborg Mann, 19; Rev. C. Th. Odhner, 18; Rev. John Whitehead, 17; Dr. Harvey Farrington, 17; Rev. Alfred Acton, 16; Rev. Willis L. Gladish, 13; Dr. John R. Swanton, 13; Rev. Lewis F. Hite, 8, and others scattering.

235. Mr. Whitehead moved that those nominees having received the highest number of votes be considered elected as officers of the Association. Carried unanimously, and the gentlemen named above were declared elected.

236. After a short recess Bishop Pendleton read his paper on the "Distinction Between Swedenborg's Science and the Writings." [See p. 89.]

237. On motion of Mr. Mercer discussion of the paper was postponed to allow of the reading of other papers assigned to the morning.

238. Mr. Mercer introduced and read Miss Lilian Beekman's paper on "The Identification of Hydrogen and Third Finities, With Scientific Verification of Swedenborg's Postulate."

239. Mr. Stroh read a paper on "The Value of Swedenborg's Science and Philosophy Illustrated By a Comparison of His Theories of Light and Colors With Those of Newton."

240. The completed roll was read.

241. The minutes of the morning session were read and approved.

242. On motion adjourned, subject to call by the President and Secretary.

PRESIDENT'S ANNUAL ADDRESS.

At the close of the third year of our organization we are still unable to announce as the result of our labours the re-publication—with the exception of the work on *The Soul*—of any of the large works of Swedenborg now out of print,—in whose revision, to this end, we have been engaged. The Reports of the several editing committees show, however, that the preparation of the new edition of the *Animal Kingdom*, of the *Principia*, and also the first transcription and translation of the *Lesser Principia* are going steadily forward.

In the translation also of the treatise "On the Senses," constituting Part IV. of the *Animal Kingdom*, a substantial beginning has been made, the numbers extending to 51 having appeared in our quarterly Bulletin, *The New Philosophy*.

The first English translation of Swedenborg's "Notes relating to the Larger Principia," transcribed and translated from the photo-lithographed copy of the original manuscript in Swedenborg's Journal of Travels in the year 1733, published in *The New Philosophy* for October, 1900, is another contribution of unquestionable importance, touching as these notes do the fundamental question of Swedenborg's own conception of the "point" as the first beginning of the finite or of nature, and also the relation of geometry to metaphysics, or, as Swedenborg states it in No. 7 of these Notes, the relation of the "point" to an "ens" and showing, if nothing more, that this "point" or "ens" is by no means identical with nothing, but is rather the egg or seed from which the whole geometric world is produced. (*New Philosophy*, Vol. III., p. 138.)

While the delay in bringing out republications of Swedenborg's Scientific Works may seem disappointing to those of us who were ambitious to signalize our society's organization by the speedy accomplishment of a conspicuous work, there can be no serious cause for regret on this account so long as the work of preparation is progressing in competent hands; and there are possible compensations for the delay in the increased interest in, and appreciation of the true value of, those works, which the

other labours of our Association and the circulation of our quarterly Bulletin cannot fail to bring about. By these latter means, when the republication volumes do appear they will meet an expectant demand and an intelligent interest which would not have been roused otherwise.

For the first time we have our quarterly Bulletin, *The New Philosophy*, established, with a regular list of subscribers, and a circulation reaching a considerable number of scientific students and institutions. We find on the present mailing lists twenty-five of the most important libraries in this country and in England, and forty-seven professors and eminent scientists in this country and abroad. The encouragement of this circulation will be a direct means of extending the demand for, and the usefulness of, the Scientific and Philosophical Works of Swedenborg, when these shall be ready for publication.

Meanwhile the serious studies carried on by Miss Beekman in *The New Philosophy*, on the "Mechanism of the Brain in relation to the Sleeping and Wakeful States," published in the January and July numbers, would seem to serve an important use in bringing the principles taught in a wide range of Swedenborg's works, to bear on problems that immediately interest the psychologists of today: and the brochure on "Spectrum Analysis and the Principles of Swedenborg," by the same painstaking and brilliant writer, is perhaps the most thorough attempt made since Clissold's Introduction to the *Principia*, to bring the principles of that work into touch with the most recent developments of physical science relating to light, color and undulation. It is worthy of note that in this treatise use has been made of Swedenborg's hitherto buried work—the *Lesser Principia*—a work now brought to light through the labour of our Association, and frequently referred to by Miss Beekman in her untiring researches.

Other papers of value and showing in a practical way the "relation of Swedenborg's works to the Science and Philosophy of the present day,"—to quote from the second use defined in our articles of organization,—have been published from time to time in our Bulletin, which we cannot here more particularly mention.

But I can hardly omit to mention, in addition to the new translations from Swedenborg produced during the last year, and the special studies published in the Bulletin and elsewhere, as above enumerated,—the somewhat extended discussion, in the Principia Club of Philadelphia, of the general subject of the “Credibility and Value of Swedenborg’s Scientific Writings.” However divergent the views of the distinguished leaders in the debate, there can be no doubt of the timeliness and need of just this kind of discussion; for now more than ever is it essential that students of Swedenborg should arrive at as clear a view as possible of the relative attitude of the scientific and the theological writings of our author; and in no better way can such a clearance of view be attained than in the perfectly free array of arguments from diverse points of view, especially when presented in the admirable spirit of courtesy and fairness which has everywhere characterized this debate.

Without presuming to enter here at any length upon this discussion, it may be permissible to offer a few words of suggestion which may help to bring the seemingly diverse views into a more harmonious unity. The discussion brings to light two factors in Swedenborg’s writing, which in some way have to be brought into an intelligible relation. These factors are not merely, as might first be thought, the particular scientific data mentioned in the two classes of the writings—such for instance as the data regarding the process by which matter was first created—whether by pressure from the higher atmosphere, or by the evolutions of a vortex in the infinite through the first ens and point; but the contending factors are rather the two planes of knowing on which these data are discussed by Swedenborg,—the plane of pure science and rational philosophy on the one hand, with all the freedom of investigation and conclusion that this implies, and on the other hand, the plane of the revealed truth of angelic wisdom, the *sapientia angelica*—in whose light was written the doctrine of creation in the work on the *Divine Love and Wisdom*. That there is a discrete degree between those two planes of knowing no one will deny, and there must be an equally unanimous agreement that these degrees of knowledge should not be rendered continuous by be-

ing confounded with or merged one into the other: the science must remain science; the rational faculty must retain all its freedom; the light of revealed truth must shine with its absolute clearness and undeviating authority. What we are necessarily concerned about is, not the rendering identical the two orders of statements, and thus bringing down the absolute authority of divine truth into the more or less ephemeral findings of human science, but rather the preserving between the two entirely discrete orders of truths the relation of correspondence and the end of use. Those knowledges which are true on the two discrete planes will correspond like body to soul, and the facts in the plane of science will be useful to those of revealed knowledge in illustration and in application to the uses of life.

To explain a little more definitely this position, I will venture to call to mind the statements made, in the *Divine Love and Wisdom*—regarding the creation of the world by receding and condensing atmospheres, first, Divine, then spiritual, and finally natural,—the process of *creation as seen from the standpoint of the angelic wisdom*,—or from that of a spiritual center of vision. On the other hand the views and science of creation as presented in the *Principia* we must regard as the same subject as seen from the standpoint of the human senses and the human reason, as these have been disciplined by mechanics and geometry.

It was through these gates of geometry and mechanics that Swedenborg entered upon his studies of the universe and his search for the Soul. We have his own teaching that the plane thus formed rationally and freely in his mind became the receptacle of the spiritual principles which enabled him to combine two worlds, instead of one only, in his philosophy; but I do not know that anywhere he has attempted to uproot, so to speak, a principle of spiritual truth and transplant it into the plane of sensuous science, to be there a certain immovable and unwieldy factor to embarrass free investigation; nor that he has anywhere uprooted a fact of sensuous science and transplanted that into the plane of spiritual revelation, however frequently he may adduce from the plane of natural science facts, or phenomena assumed as such, which may serve as illustrations and examples of spiritual principles in action.

Perhaps a word of caution may be useful here as to what we are to regard as spiritual science, or as science on the spiritual plane: whether, that is, all that is revealed from "things seen and heard" by mere intromission into the spiritual world, is to be regarded as for that reason divine truth or even spiritual truth, in the same sense as that which was discovered to Swedenborg "by the Lord alone while reading the Word," namely, the truths of the internal sense of the Word. The consideration of this distinction becomes important when we come to discuss the authority of any truth as revealed, in distinction from truths as scientifically or experimentally learned. How far, in other words, do even the theological writings contain knowledges acquired and truths formulated purely through human experience and the senses of the spiritual body, in addition to those truths of doctrine revealed or communicated to Swedenborg "by no spirit or angel whatever, but by the Lord alone?"

The distinction we have drawn between the knowledges acquired in the two discrete planes of the mind is one everywhere recognized by Swedenborg. Not only does he in the appendix to Part III of the *Principia* contend for the "freedom of philosophizing," but especially in his work *De Charitate* does he emphasize this independent action of the two planes of the mind; as where he speaks of charity in the soldier, as descending from the spiritual plane of the prayer to God before the battle, into the natural plane of courage and zeal for victory over the enemy, when engaged in the actual conflict. While the lower mind acts consciously, the interior mind with its ends of charity and use acts unconsciously, or in a certain quiescence, to enable the lower to act freely and of itself. The whole moral and spiritual law of the universe rests upon this action and reaction between the two planes of the mind entirely discrete and independent in their conscious action and yet bound together by the law of correspondence as well as by an influx of the internal into the external degrees according to the receptive forms of these.

It is this doctrine of the discreteness of these degrees of knowing in the human mind that has suggested the thought whether we may not regard the teaching in the *Angelic Wisdom*

regarding the creation of the natural world, as a synthesis of spiritual principles wholly above the plane of human experience but barely touching the plane of nature in the single general statement of the arising of material substance out of the remotest atmospheres proceeding from the Divine: whereas the *Principia* is an analytic process, based upon geometry, experience and mechanics, whereby the mind endeavors to mount up from things known to things unknown, from the seen to the unseen, from things of the senses to things of the spirit, and so from a science of visibles and ponderables to formulate a science of the invisibles and imponderables. This science shall reach, however, in its endeavour, only so far as to the emergence of the first finite creation out of the infinite, or to that vortical motion in the infinite to which, as seen from the standpoint of earth's geometry, and not from angelic wisdom, there is to be given the name of the mathematical points—the egg or seed of the physical universe.

The suggestion of these two tendencies, the one downward from the Divine into nature, as described in the *Angelic Wisdom*, the other upward from nature to the Divine, as described in the *Principia* and meeting in the first ens of material creation,—is even conveyed in No. 7 of Swedenborg's own notes to the *Principia*, as translated by the Rev. Reginald W. Brown, in the October number of *The New Philosophy*, p. 143, in reading which we should be careful to assign to the term "metaphysics" that Aristotelian meaning which Swedenborg undoubtedly had in mind—namely, as pertaining to the world above or beyond the physical world, thus the *meta ta physika*. It is here as near an equivalent of the term "spiritual" as Swedenborg could at that time command. He says:

If we consider the attributes of a simple ens, it is such that it enjoys only one limit; it is not limited or finited, but unlimited or unfinited; it is that from which composite or limited things proceed; it is that which cannot be geometrically resolved; it is that which cannot proceed beyond metaphysics [i. e., farther downward into matter].

Still, if such an ens is said to be produced from the infinite, and to be pure motion from the infinite, in this way geometry also approaches and seems to desire to assign to it a certain existence and figure by means of motion: both sciences therefore [i. e., geometry, the science of nature, and metaphysics, the science of spirit] have their place in the investiga-

tion of this ens: it acknowledges both at the same time, since in the point there is something which is such that from it, but by means of motion, finites may proceed; or it is such that finites may be finally resolved into it.—*Swedenborg's Notes Relating to the Larger Principia*, n. 7. Metaphysically concerning the Point.—*The New Philosophy*, Vol. III, p. 143.

Is it not possible to see that the same fixed matter which is described in *Divine Love and Wisdom*, n. 302, as "substance at rest" and as the result of the compression and consequent inertness of the atmosphere proceeding from the Divine, is traceable analytically and geometrically back through the series of elementaries, actives and finites to that first "ens" or point into which all finites may be resolved and which is itself the "pure motion from the infinite and is infinite?"

It would seem, therefore, to be a misconception of Swedenborg's method as a philosopher, to allow the invasion of the terms or concepts of physical science into the realm of spiritual truth for any other use than purely as symbols and representatives. The compression of spiritual into natural atmospheres, as described in the *Divine Love and Wisdom*, is not strictly either a doctrine of spiritual or of physical science: it is the nearest *representation* of the great truth of spiritual creation that *can be made* in terms of *physical science*. It is therefore symbolic rather than literal science. If we would have the process on its scientific side interpreted in purely scientific terms, although by the *a priori* method, we shall find this done in the *Principia*. It is only by this discrimination between Swedenborg's use of scientific terms as symbolic of spiritual processes and his use of them as actual processes on the natural plane, that we can avoid the dangerous error of placing Swedenborg among the mystics, like Jacob Boehme and Paracelsus, and destroying that discrete degree between the natural and spiritual planes of truth and of knowing which it is everywhere Swedenborg's earnest purpose to maintain. And this is the more important as we value Swedenborg's science and philosophy as claiming rightfully a vital place in the thought of the present age. For as religion, in its highest mission, presents to man's moral view the world of love; and as philosophy presents to his intellect the world as idea; so science, that youthful and bold interpreter of

the world, so lately born, has for its mission to interpret to man the world as use. And as uses are but ends in effect, the philosophy that can embrace in itself both effects and ends without detriment to the completeness of either will prove the true interpreter.

FRANK SEWALL.

REPORTS OF OFFICERS AND COMMITTEES.

REPORT OF THE BOARD OF DIRECTORS.

THE Board of Directors of the Swedenborg Scientific Association submits the following report of its actions during the past year:

1. Since the last annual meeting of the Association the Board has met twice,—on April 20, 1900, and on May 27, 1901.

2. At the first meeting Prof. Odhner was elected Chairman of the Board, in place of Mr. E. C. Brown, resigned. At the same meeting an Executive Committee was elected, consisting of Rev. L. P. Mercer, Chairman; C. Th. Odhner, Secretary; C. Hj. Asplundh, Dr. R. Mann, and Dr. E. A. Whiston. Dr. Whiston subsequently declined the election and Rev. E. J. E. Schreck was appointed in his place.

3. This Executive Committee has supervised the work of the Association during the year, and its actions have been confirmed by the Board.

4. The Board has accepted the offer of the Rev. J. Whitehead to transfer to the Association the journal formerly published by him, and *The New Philosophy*, accordingly, has been published as the official organ of the Association since July, 1900, under the charge of Rev. L. P. Mercer, Dr. R. Mann, and Dr. H. Farrington as an Editorial Board. The report of the Board follows below:

5. The Treasurer of the Association has published a circular inviting all persons interested to join the Association and to subscribe to *The New Philosophy*. The invitation has had gratifying results, as may be seen from the subjoined report of the Treasurer.

6. At the recent meeting of the Board the Treasurer, Mr. C. Hj. Asplundh, was appointed Business Manager of *The New Philosophy*.

7. Reports, indicating progress in the work, have been received from the chairmen of the committees on the new edition of the *Principia*, and on the translation of the *Lesser Principia*, and are presented below. No report, however, has been received from the Committee on the Revision of *The Animal Kingdom*.

8. Prof. E. S. Price has been appointed chairman of a committee on the translation of Swedenborg's work, *De Sensibus*,—the beginning of which has appeared in *The New Philosophy*, and Prof. Odhner has been

appointed chairman of a committee on the translation into English of Swedenborg's early scientific treatises, which were written in Swedish.

9. The Board has listened with approval to a proposition and plan of the Treasurer for the publication, by the Swedenborg Scientific Association, of the Scientific Manuscripts of Swedenborg, which still remain unpublished in Stockholm, and earnestly recommends the same for favorable action by the Association. The proposition will be presented by the Secretary.

Respectfully submitted,

C. TH. ODHNER,
Secretary.

REPORT OF THE SECRETARY.

THE minutes and reports of the last annual meeting of the Association have been published in the July issue of *The New Philosophy*.

Since our last annual meeting four members of the Association have passed into the Spiritual World: Mr. A. J. Auchterlonie, Mr. G. Woolworth Colton, Mr. C. C. Parsons, Rev. John Worcester.

Mr. N. H. Spofford, of Milton, Mass., has resigned.

A revision of the roll of members, in accordance with the resolution in minute 160, shows a present membership of 140—of whom 91 have been added since the last meeting.

E. J. E. SCHRECK,
Secretary.

REPORT OF THE TREASURER.

To the President and Members of the Swedenborg Scientific Association:—

IN presenting the annual report, the Treasurer thinks it may be useful to give more information concerning his department than mere figures convey.

As will be noticed from the subjoined figures, the balance at the beginning of the year was \$137.10, being the accumulation during the first two years of membership fees, which were then \$2.00 per annum. During this time the expenses were only \$28.99, owing to no definite uses involving expense having been undertaken.

At the last annual meeting it was decided to reduce the annual dues to \$1.00; to accept *The New Philosophy* as the organ of the Association, and to make the subscription price 50 cents to members and \$1.00 to non-members. The first number of the magazine published under the auspices of the Association was that for July of last year, but since the January and April numbers had been devoted to the minutes of the Association's first and second annual meetings it was agreed to pay for these also out of the treasury. As the cost of those two issues was

\$190.00, with only \$137.00 available to meet it, the Association thus came at once into debt.

The July number, which contained the minutes of the third annual meeting, was published at an expense of \$112.34, increasing the debt to over \$300.00.

Against these liabilities considerable resources were expected from the subscribers to *The New Philosophy*, as its mail-list contained 460 addresses. Of these, however, about 100 were marked free, or exchanges, reducing the number of then prospective paying subscribers to about 360.

A circular was sent out to these addresses on the 15th of September, 1900, asking the recipients to meet their subscriptions and also inviting non-members to join the Association.

The returns to this circular not being satisfactory, another was sent out on October 20, accompanied by a bill. This brought in funds, not only in way of subscription and dues, but also some special contributions, sufficient to enable us to continue the journal.

From among replies received from supposed paying subscribers to whom bills had been rendered, about sixty-five stated that they had never subscribed, indignation being expressed by some at having received bills. Over 150 more have made no reply, and they probably cannot be counted as *bona fide* subscribers.

During the year about 25 new subscribers have been added, making the present paid subscription list 173, of which 104, being members, received the journal at 50 cents, while 69 pay the full price of \$1.00.

As a result of inquiries in the direction of reducing the cost of publication the place of publication was transferred from Boston to Lancaster, Pa., where the last three issues have been printed at considerable reduction of cost, as is shown in the report.

Much time has been devoted to increasing the membership of the Association, with the result that 91 members have been added during the year, making our present roll 140.

Of the earlier members four have died and two have resigned.

The present financial status of the Swedenborg Scientific Association is as follows:

Cash on hand,	\$8.27
Unpaid membership fees for 1899,	12.00
Unpaid membership fees for 1900,	13.00
Unpaid membership fees for 1901,	65.00
Unpaid subscriptions to <i>The New Philosophy</i> , not counting those not yet heard from,	51.00
	\$149.27
<i>Less Accounts Due—</i>	
30 reams of paper for April issue,	30.00
	\$119.27
Net total assets,	

This amount is, however, only approximate, as the membership fees may not all be collectible, owing to the proviso in minute 160 of the third annual meeting, which enables members to cease paying dues and to withdraw as members without any notice.

This prevents the Treasurer from accurately estimating the resources of the Association, and it is hoped that a resolution will be passed at this meeting making the members responsible for dues until a written resignation has been sent to the Secretary of the Association.

Yours respectfully,

CARL HJ. ASPLUNDH,
Treasurer.

TREASURER'S FINANCIAL REPORT.

May 27th, 1901.

RECEIPTS.

Balance from former Treasurer,		\$137 10
Subscriptions to <i>The New Philosophy</i> ,	\$199 30	
Membership Fees,	195 00	
Special Contributions,	42 50	
	<hr/>	436 80
		<hr/>
		\$573 90

EXPENSES.

1900. <i>The New Philosophy</i> .		
January issue, Printing of, paid to Rev. J. Whitehead, less subscriptions received by him, ..	45 50	
Mail List, paid to Mass. New Church Union, ..	16 00	
April issue, Printing of, 48 pages, paid to Mass. New Church Union,	94 82	
Composition Cancelled,	14 97	
July issue, Printing of, 48 pages, paid to Mass. New Church Union,	112 34	
Electro Heading,	50	
October issue. Printing of, paid to <i>The Examiner</i> , Lancaster, Pa.,	47 53	
Paper from Mass. New Church Union,	8 83	
1901.		
January issue, Printing of, paid to <i>The Examiner</i> , Lancaster, Pa.,	44 13	
Paper and Cover Paper,	9 75	
April issue, Printing of, Extra Edition of 2,500 Copies, 56 pages,	76 81	
Cover Paper,	8 40	
Mailing,	2 80	
	<hr/>	
Amounts carried forward,	\$482 38	\$573 90

Amounts brought forward,	\$482 38	\$573 90
GENERAL EXPENSES.		
Copying Minutes of Third Annual Meeting,.....	\$11 16	
Circular setting forth the uses of the Association and Application Blanks,	22 31	
Postage,	20 81	
Manila Envelopes for mailing <i>The New Philosophy</i> ,.	4 95	
Typewritten Circulars,	5 25	
Stationery: Bill—and Letter Heads and Envelopes,.	15 60	
Telegrams, Expressage,	1 67	
Account Books,	1 50	
		505 63
		—
Balance on hand,		\$8 27

CARL HJ. ASPLUNDH,
Treasurer.

Examined and found correct.

JOHN A. WELLS,	}	<i>Auditing Committee.</i>
W. B. CALDWELL,		

REPORT OF THE EDITORIAL BOARD.

IN reporting for the Editorial Board on the conduct of *The New Philosophy* the managing editor feels that an apology is due to the editors as well as to the Association. The Association took possession of *The New Philosophy* in the middle of a volume and assumed responsibility for the publication of the entire volume, with no funds in hand, at the beginning of the summer vacation, when collections were almost impossible. After the July number of Volume III, containing the journal of proceedings and some of the papers of the last meeting, the Massachusetts New Church Union refused to continue the work of publishing, after harassing delays; and the October number had to be issued from a new publishing house long after it was due. This arrangement of the order of issue, and the consequent want of time to secure meetings or consultation of the Editorial Board, left the managing editor no alternative but to assume responsibility for the make-up of the magazine. The several editors have furnished material for the Editorial Department; but they have not been consulted as they should have been, and are to be exonerated from any responsibility for lack of judgment in the matter admitted. No praise is too high for the efficiency displayed by the Treasurer of the Association in the very creditable appearance of the magazine; and thanks are due to members of the Association in Huntingdon Valley for assistance in proof-reading and editing, rendered necessary by the great distance of the editors from the office of publication.

The translation of Part 4 of *The Animal Kingdom*, "On the Senses," kindly furnished by Prof. Enoch S. Price, A. M., has not been copy-

righted, but it has been agreed with him that the translation furnished *The New Philosophy* will not be republished by the Association without his consent, in order to secure him against any alteration or use of his work, in his name or otherwise, without his approval.

Respectfully submitted for the Board,

L. P. MERCER,
Managing Editor.

REPORT OF THE COMMITTEE TO EDIT THE "PRINCIPIA."

THE Committee to Edit the *Principia* have to report that the revision of the translation of the first volume by the American members of the committee has been completed, and the notes have been sent in MS. to Messrs. Tansley and Rendell, the members of the committee in England, for their review, alterations or approval. This will require yet some time. In the opinion of Professor Mann the second volume will not require so frequent alterations as the first, and as this may consist chiefly of securing a uniformity of terminology where this has been fixed in the first volume, it is thought the revision of the second volume can be made in comparatively short time. Meanwhile the progress of the work is waiting entirely on the labours of the English members of the committee.

FRANK SEWALL,
ENOCH S. PRICE.

REPORT OF THE COMMITTEE ON THE "LESSER PRINCIPIA."

Rev. F. Sewall, President:—

I am not able at this time to make any report other than that the work of translating the *Lesser Principia* is progressing. The transcription of the MS. was delivered to me last Christmas, and up to the present about 35 out of 300 MS. pp. have been translated.

ALFRED ACTON.

COMMUNICATIONS.

REPORT OF THE PRINCIPIA CLUB OF PHILADELPHIA.

To the Swedenborg Scientific Association:—

DURING the past year the club has had 13 meetings. It continued the program inaugurated last year and mentioned in our last report, viz., the consideration of Swedenborg's scientific and philosophical works.

Mr. Reginald Brown gave an account of the *Lesser Principia*, com-

paring it with the larger work. His review made all desirous of having the work placed before the public at as early a date as possible. Following him Mr. Acton, who had just completed a translation of the *Ontology*, gave the club the benefit of his study by defining the nature of the work, with an explanation of the use of some of Swedenborg's terms.

Professor Vinet then read, at two successive meetings, papers on the *Principles of Chemistry*, taking the position that, although that work contained much that was of value to a student, it yet contained much that has since been proved to be false. His criticisms called forth considerable discussion, which was not confined to the mere consideration of the *Chemistry*, but was extended to the more general subject, viz., the Credibility of Swedenborg's Science. On this subject Mr. Pendleton read a very able and exhaustive paper, and he was followed by another paper by Prof. Vinet on "Invisibles, Element and Fire," as he understood those terms to be used by Swedenborg. Mr. Potts agreed with Prof. Vinet's criticisms, and even went further and attacked Swedenborg's theory of creation, as presented in the *Principia*. His remarks called forth replies from Mr. Dering and Mr. Synnstedt, as well as another paper by Mr. Pendleton on the Scientific Works of Swedenborg in their relation to the Writings.

At the last meeting Mr. Stroh, no doubt stimulated by the attacks made on Swedenborg's teachings on the nature of fire, read a very interesting and instructive essay on that subject, dealing with the gradual development of the theory of fire, as it is now commonly accepted, and thus giving what was known of that subject at the time of Swedenborg, together with Swedenborg's position as it is brought out in all of his (scientific) works from his earliest to his latest, showing their substantial agreement, and that Swedenborg discovered much that has since been attributed to modern scientists, many of whose discoveries go to confirm Swedenborg's theory.

While these discussions concerning the credibility of Swedenborg's science were in progress the Chairman of the Club, the Rev. J. F. Potts, recognizing that he stood practically alone in his position in regard to the Scientific Works of Swedenborg, resigned his position as chairman and member of the club, and since then the Vice-Chairman, Rev. O. H. Synnstedt, has acted as Chairman.

C. E. DERING,

Sec'y of Principia Club of Philadelphia.

REPORT OF THE SWEDENBORG PHILOSOPHY CLUB.

THE Swedenborg Philosophy Club during the past winter has taken the first steps towards a systematic study of Swedenborg's Scientific Works. *The Economy of the Animal Kingdom* was chosen as the treatise best suited for an introductory study, as it treats chiefly of those broad, fundamental principles which govern, not only in human micro-

cosm, but the world at large. The President of the Club, who is also Director of Study, assigns at each meeting a certain number of pages for home study and thought. The members thus come to the next meeting with some knowledge of the subject in hand, and better prepared to discuss the text, as it is reviewed sentence by sentence. Prof. Mann brings forward explanatory facts and confirmations from the domain of physical and allied sciences, the medical men present elucidative data from modern anatomy and physiology, while others emphasize points which have been of particular interest to them, or ask questions. Progress is not very rapid, not more than one chapter having been covered thus far, but the method adopted has proved itself exceedingly interesting and instructive.

Owing to the press of other duties on the part of the officers, the meetings were reluctantly discontinued in March, but the work will be resumed next fall and pushed forward with renewed vigor.

HARVEY FARRINGTON, M. D.,

Secretary.

CHICAGO, ILL., May 20, 1901.

A CALL AND PLAN FOR THE PUBLISHING OF THE SWEDENBORG SCIENTIFIC MANUSCRIPTS.

DURING the past year it has become evident that in order to further develop the Science of Swedenborg, it is necessary that the still unpublished manuscripts of Swedenborg, now preserved in Stockholm, be made available, and I therefore venture to suggest that this important work be taken up by the Swedenborg Scientific Association.

According to Dr. R. L. Tafel's *Documents* and others there appear to be about 2,500 pages of these manuscripts which have not yet been reproduced, and their contents are therefore sealed to the world.

While it would be desirable to have all of these manuscripts reproduced at an early date, it may not be possible to meet the expense of the entire work at once; it would be necessary to select the most important and commence with these. This can be decided on by the committee, of which I will speak later. For the purpose of our estimates I have taken the first four codices, amounting to 1,400 pages.

The MSS. are:—

Codex 81, 299 pages, A Treatise on the Magnet.

Codex 84, 363 pages, Different Processes for Separating Silver and Gold.

Codex 86, 164 pages, Mathematical Papers.

Codex 37, 263 pages, which contains definitions of Metallurgy, Mining, Chemistry, Botany, Anatomy, and Ontology, together with extracts from Cicero, Plautus, Florus, and Wolf.

Codex 82, 329 pages, containing a Treatise on Sulphur and Pyrites, concerning the different methods of obtaining the former, with chemical experiments.

Codex 83, 343 pages, containing a Treatise on Common Salt, concerning the different methods of obtaining it.

Codex 85, 446 pages, treating of the methods of extracting and manufacturing Vitriol.

While the reproduction of these manuscripts by the Phototyping process would be most desirable, it seems out of question on account of the expense, and it is generally believed that the careful copying of these manuscripts would answer the present purpose—especially on the line I have thought this matter could be pursued, namely, to have a manuscript copy made by a skilled copyist, well versed in Latin. To verify the work I would suggest that two other persons should compare the copy with the manuscripts, and if doubtful places occur, submit such places to a third person equally well versed in Latin, for consultation.

From an approximate estimate for copying, which I have obtained from Sweden, it appears that this part of the work would cost about 35 cents a page. As one copy, however, would be of little use but to one person, it would be necessary to reproduce this copy by some duplicating process in order to have the works accessible to more than one. On looking over this field I have found that the only satisfactory way to put the work within reach of several would be in the printed form. This would at first seem an expense beyond our reach, especially as Latin is generally more expensive to type-set than English, but I have been fortunate in having found a printer who is fully acquainted with Latin and able to set it up as fast as English.

I have obtained his estimate, and upon careful calculation of all expenses, which I am prepared to submit, I believe that the proposed Codices of Swedenborg's Scientific Manuscripts can be transferred into two octavo volumes, of about 400 pages each, printed in clear legible 10 point type, on good paper and well-bound, in an edition of 500 copies, at a total expense of \$1,600.

As it is one of the first uses of the Swedenborg Scientific Association to preserve and publish the Scientific and Philosophic Works of Swedenborg, I propose that this body undertake this work at an early date. If it should be generally agreed that the Association should do this work, I beg to call attention to the fact that, according to the report of the Committee of Conference With the London Swedenborg Society, published in *The New Philosophy* for July, 1900, page 102, there is an agreement that the Swedenborg Society in London will pay half the cost of publishing the *Principia*, and we have reason to believe that this agreement can be extended to include any other of Swedenborg's scientific works.

If the Swedenborg Society is willing to carry out this agreement, for which we would of course give them one-half of the edition, or 250 copies when completed, it would be for this Association to raise the other half of the entire amount, or \$800.

As the General Convention of the New Jerusalem and the Academy

of the New Church will naturally be interested in this work, I would suggest that each of these bodies be asked to contribute a third of the amount, the remaining third to be paid out of the treasury of the Swedenborg Scientific Association.

I further propose that the Association invite individuals to subscribe to this work, and in order to encourage subscriptions each subscriber of at least \$2.00 be entitled to a complete bound set of the proposed work when finished.

If it should not be found feasible to raise the entire amount of money proposed for publishing the two volumes containing the manuscripts, I would suggest that the scheme be not abandoned, but that the Association at once set about procuring a handwritten copy of the manuscripts, and that the printing be undertaken as fast as the funds are forthcoming. In order to secure the means for doing a work of this kind, it is important to make a beginning, and if the Association will undertake this work without delay, the Academy of the New Church has authorized me to state that it is willing to co-operate with its quota, or \$267 (supposing that the Swedenborg Society of London engages in this project to the extent of one-half of the entire expense).

If my plans are accepted by the Association I would suggest that a committee of three be appointed, to include the President, to take entire charge of this work, and to address a communication on the subject to the General Convention at its coming session, and also a communication to the Swedenborg Society, with authority to begin the work if, and as soon as, the conditions warrant.

Yours respectfully,

CARL HJ. ASPLUNDH.

OFFICERS AND COMMITTEES FOR 1901-1902.

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Secretary—Rev. Eugene J. E. Schreck, Cor. Cass Ave. and High St., Detroit, Mich.

Treasurer—Mr. Carl Hj. Asplundh, Huntingdon Valley, Pa.

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Dr. Harvey Farrington, 808 Steinway Hall, Chicago, Ill.; Rev. Alfred Acton, Huntingdon Valley, Pa.; Rev. Willis L. Gladish, 2123 N. Pennsylvania St., Indianapolis, Ind.; Dr. John R. Swanton, Masset, Queen Charlotte Islands, British Columbia; Rev. Lewis F. Hite, 1 Avon Place, No. Cambridge, Mass.

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Rev. Frank Sewall, *Editor-in-Chief*; Dr. Riborg Mann, Rev. Enoch S. Price, Rev. C. Th. Odhner.

COMMITTEE ON A NEW EDITION OF THE ANIMAL KINGDOM.

Rev. C. E. Døring, Harvey Farrington, M. D., Mr. Alf. H. Stroh.

COMMITTEE ON THE TRANSCRIPTION AND TRANSLATION OF THE
LESSER PRINCIPIA.

Rev. Alfred Acton, *Chairman*.

COMMITTEE ON THE TRANSLATION OF THE WORK ON THE
SENSES.

Rev. Enoch S. Price, *Chairman*.

COMMITTEE ON THE TRANSLATION OF SWEDENBORG'S EARLY
SWEDISH SCIENTIFIC TREATISES.

Rev. C. Th. Odhner, Rev. Emil Cronlund.

COMMITTEE ON THE PUBLICATION OF SWEDENBORG'S SCIENTIFIC
MANUSCRIPTS.

Rev. Frank Sewall, Rev. Alfred Acton, Mr. Carl Hj. Asplundh.

THE SCIENTIFIC WORKS OF SWEDENBORG AND
THE WRITINGS.*

ALL Newchurchmen know that the works of Swedenborg usually classed as philosophic or scientific, cannot be placed in the same category with the Writings. The former treat of Nature and its laws, the latter of the spiritual world and the spiritual truths of the Word of God. The former are addressed to men of science and all interested in a deep study of natural laws; the latter speak to all men, especially to those who are to be formed into a New Church. The former are addressed to the natural understanding and the natural reason,—to a reason that is affirmative to spiritual light; the latter are addressed to the understanding of spiritual things and also to faith. The former the author presents as his own, and begs the reader to point out the error if he finds it, and modestly and humbly submits his views to the consideration of the learned world; the latter speak with authority given with the most solemn assertion that there is in them nothing of the writer's own, nothing except that which is from God out of heaven. The former make no claim to the title of revelation; the latter exhibit the claim of an immediate revelation from God. The former are the views of a highly enlightened philosopher, being unconsciously prepared to be the instrument of the Lord's coming; the latter stand forth as that very Coming itself to establish the New Church.

Since there are these striking distinctions between the two sets of works, both from the pen of the same man,—since the one is an immediate revelation from God¹ and the other is not,—and yet we are taught that the other is a system of natural truth²—and as such must be of great value to the New Church,—it would

*Read before the Principia Club of Philadelphia, and also at the annual meeting of the Swedenborg Scientific Association, May 28th, 1901.

[Reprinted from *New Church Life*.]

¹ *Heaven and Hell*, n. 1. ² *Influx*, n. 20.

seem therefore to be a matter of great importance to obtain a clear idea of the distinction between the first set of works and the second, and of the relation of the one to the other.

That the relation of natural truth to spiritual truth is one of subordination and service is plain; but let us endeavor to see, if we can, what this relation of subordination is, for if we minify or magnify that which in its nature is subordinate, in either case injury is done to that which is higher or supreme. To magnify natural truth beyond its place and sphere of use would be to injure the Revelation which it is intended to serve and illustrate; and to minify or undervalue it would tend to take away the foundations upon which spiritual truth rests with man. Such a foundation for spiritual things is the natural truth contained in the philosophy of Emanuel Swedenborg.

In a broad sense all truth in the world among men is natural truth. This truth is the Word in its natural sense; for all truth, even natural truth, is in the Word and from the Word, even though men know it not. The Christian Church was introduced into this natural truth of the Word, and Swedenborg as a philosopher was led into the very center of it. He saw clearly where others saw dimly, because he more than others saw the God of the Word, the source and origin of all truth. With him we see the hand of Providence guiding and leading, saving and protecting him from the falsifications and perversions which marred the work of other men, lifting him above the materialism which saturated the work of the philosophers of the Christian world, giving his philosophy a value to the New Church surpassing that of any other man who ever wrote or wrought in the field of nature or of human life. What, then, is the place of this great philosophical system of Swedenborg?

First let it be observed that there are in general two kinds of revelation, two kinds of influx, two kinds of inspiration; one that is immediate from God, the other that is mediate through angels, spirits and men. God speaks immediately from Himself, and also mediately or through successive human instrumentalities. The former is what is usually termed Revelation, and is the infallible speech of God; the latter is also revelation, but is fallible because through fallible human instruments; for nothing is self-derived;

even falsity is not from man but through man from hell, as truth is not from man but through man from heaven.³

The Theology of the New Church is indeed given through the medium of a man, but not through the mediation of angels and spirits to this man; it came immediately from God to him and through him to the world.⁴ No angel wished nor spirit dared to speak to him and by him in the Revelation which was given. But this is not the case with the writings of men, nor with the writing of Swedenborg previous to the period of his spiritual illumination. All men who have written and taught, whether in the realm of spiritual or in that of natural truth, including Swedenborg, have done so from mediate inspiration, and what they have taught, so far as it is true, may be called mediate revelation, given through the mediation of angels and spirits, with whom the man is associated while writing, and by whom he is inspired. Such is the character of the teaching of the priesthood. No priest speaks by immediate inspiration from God, but he does speak by a kind of mediate inspiration; and what he speaks is according to the quality or kind of consociation in which he is as to his spirit in the other world; and what he utters by mouth or by pen is to be valued according to its truth, or according to its agreement with the standards of truth fixed and established by immediate Revelation. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (*Isaiah* viii., 20).

³ That revelation is also mediate may be seen from the following numbers: *Arcana Cælestia*, 5121, 8694, 8780, 10355, 10384. Compare also 9103, 9905.

That mediate influx is influx by angels and spirits see *Heaven and Hell*, n. 297, 600; *Arcana*, 6063, 6307, 9682, 9683; *Divine Love and Wisdom*, n. 249.

That this is what is meant by the illustration of the Holy Spirit, see *Divine Love and Wisdom*, n. 150; *Arcana*, n. 9818.

That there is mediate inspiration, or inspiration by good spirits and angels, see *Arcana*, 50, 904; *Heaven and Hell*, n. 391. That men are also inspired by evil spirits, see *Arcana*, n. 2338, 10309.

That the Lord inspires every man, see *Arcana*, n. 5952, 8354, 10182; *True Christian Religion*, n. 457, 539; *Apocalypse Explained*, n. 825; *Heaven and Hell*, n. 517.

⁴ *Divine Providence*, n. 135; *True Christian Religion*, 779; *Apoc. Explained*, 1183; *Heaven and Hell*, 1.

What then is the differentiation, if differentiation there be, between the previous or early work of Swedenborg and that of other men? The differentiation is to be found in the general fact of his preparation by the Lord from his youth for the office of Revelator, and by virtue of this fact, in his more intimate consociation with the angels of heaven than other men whereby he could be made the medium of a system of natural truth such as was not possible with men who were not in the line of such preparation, and who could therefore have no such interior angelic consociation. For every man is what he is by virtue of his spiritual consociation, and is prepared by the Lord for his use, by the angels or spirits who are with him, and the greater the use to be performed the more intimate and complete will be the consociation, in the work itself and in the preparation for the work. This consideration alone, while it does not divest the philosophy of Swedenborg of its mediate character, is still sufficient to differentiate it from the work of other men; and the Newchurchman, with such a thought in his mind, will expect to find in Swedenborg's philosophy a system of natural truth superior to that which has come from the pen of any other man.

This is not a matter of theory but of experience, and I invite any Newchurchman who has not done so, to enter with an open mind into an examination of this great system; and I predict that he will find what is here said, to be fully substantiated; and he will be amazed,—perhaps at the commanding genius of the man, or perhaps at the wonderful Providence that was guiding and leading him.

Preparation is introduction into societies in the spiritual world, in order that man may become inspired for the use which he is to perform; and the greater the use the more intimate is the introduction and the consociation resulting therefrom. That Swedenborg had a more intimate consociation with the angels than other men, long before the actual opening of his spiritual sight, cannot well be doubted by Newchurchmen; nor can it be doubted that this was necessary for the sake of his preparation for the great work which was to come. But let us consider more fully the subject of his preparation.

In the last number of the work on *Influx* we have the following teaching:—

I was once asked how from being a philosopher I became a theologian. I answered, In the same manner as that in which fishermen were made disciples and apostles by the Lord; and that I also from my earliest youth have been a spiritual fisherman. This being heard it was asked, What is a spiritual fisherman? I replied that a fisherman, in the Word in its spiritual sense, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner. . . . On hearing these things my questioner raised his voice and said, Now I am able to understand why the Lord called and chose fishermen to be His disciples, and therefore I do not wonder that He has also chosen you, since, as you have said, you have been from early youth a fisherman, in the spiritual sense, that is, an investigator of natural truths; that you have become an investigator of spiritual truths is because these are founded on the former. . . . Besides, what theologian among Christians does not study philosophy before he is inaugurated a theologian? Whence does he otherwise have intelligence? (*Influx* 20.)

From this number we learn in general that the study of philosophy is the true preparation for the study of theology; that for this reason Swedenborg was a philosopher before he became a theologian; that philosophy is natural truth upon which spiritual truth is founded, and that therefore Swedenborg was led even from his early youth to the study of philosophy or natural truth; that he was not only a student but a teacher of it; that a true spiritual fisherman has a two-fold office, he is first a student and teacher of natural truth, and thereby he is prepared to become a student and teacher of spiritual truth; that the teaching of natural truth and the teaching of spiritual truth are so closely related that they are put under one idea in the term "spiritual fisherman," and are represented by the single term "fisherman" in the Word, and are also represented in the fact that the disciples of the Lord were fishermen before they were chosen to be His apostles. We learn also in general from the teaching in this number, that true philosophy is the means to spiritual intelligence; and finally that the truth of Swedenborg's theology, or the truth of Revelation in the Writings, is founded upon the truth of his philosophy, or upon the natural truth which he acquired as a student of the laws of nature. And therefore the conclusion is as it were forced upon us, that Swedenborg's philosophy is a system of natural truth, essential to his own preparation for the office of Revelator, assuming thus a position of momentous import to the spiritual fishermen of the New Church, outlining to them the means by which they are to be prepared to become true fishers of men.

In Swedenborg's letter to Oetinger the same line of instruction is given, as follows:—

Query: Why from being a philosopher I have been chosen? Answer: The cause of this has been that the spiritual things which have been revealed at the present day may be taught and understood naturally and rationally; for spiritual truths have a correspondence with natural truths, because in these they terminate and upon these they rest. . . . For this reason I was introduced by the Lord first into the natural sciences, and thus prepared; and indeed from the year 1710 to 1744, when heaven was opened to me. Every one also is led by means of natural things to spiritual things; for man is born natural, by education he is made moral, and afterwards by regeneration from the Lord he becomes spiritual. The Lord has granted me besides to love truths in a spiritual manner, that is, to love them not for the sake of honor nor for the sake of gain, but for the sake of the truths themselves; for he who loves truths for the sake of truth, sees them from the Lord, because the Lord is the Way and the Truth (*John* xiv., 6); but he who loves them for the sake of honor and gain, sees them from himself; and seeing from one's self is equivalent to seeing falsities. (*Document* 232.)

From this letter we learn that he, a philosopher, and teacher of natural truth, was chosen in order that the things revealed might be taught and understood naturally and rationally, that is, because natural and rational truth, which is the same as philosophic truth, is necessary to prepare the understanding to receive spiritual truth, since in the New Church the understanding is to be admitted into the mysteries of faith; it was therefore necessary that a man should be prepared with a well-formed understanding, an understanding formed by natural and rational truths, or philosophic truth, in order that the spiritual truth of revelation might be accommodated to the thought of men, and also because as he says, "spiritual truths have a correspondence with natural truths, because in these they terminate and upon these they rest." And we learn that the Lord Himself was leading him from his early youth, and preparing him; for he says, "For this reason," that is, in order that spiritual truths may be taught and understood naturally and rationally; and because spiritual truths have a correspondence with natural truths—"For this reason I was introduced by the Lord into the natural sciences, and thus prepared." We learn also from this letter that every man is led by things natural and moral to spiritual things, which suggests the remark that Swedenborg was not only led by them, as every man, but was also led to teach them, in order that he might be fully prepared; that is, he was led to study and teach, not only natural

philosophy but also mental and moral philosophy in the course of his preparation. He was led first to study and teach the laws of nature in general, then those laws as exhibited in the human body; and after this, in the work on *The Soul*, he writes a treatise on mental and moral philosophy; and finally he expounds the spiritual-natural sense of the Word of God—beginning in the *Worship and Love of God* and concluding in the *Adversaria*. When the *Adversaria* was completed he was then as a vessel ready to receive immediate Revelation from God. But let us return for a moment to the letter.

He discloses to Oetinger another feature of his preparation that is most important, "The Lord has granted me to love truths in a spiritual manner, that is, to love them not for the sake of honor nor for the sake of gain, but for the sake of truths themselves." This unselfish love of truth is manifest throughout his scientific works, and no one in reading them can fail to notice it. This exhibits an element in his preparation even more essential than the formation of a right understanding by means of natural or philosophic truth; or rather, a right understanding, and thus a true preparation could not have been formed and made without this most essential quality, the love of truth for the sake of truth. "For," as he says, "he who loves truths for the sake of truth, sees them from the Lord . . . but he who loves them for the sake of honor and gain, sees them from himself; and seeing from one's self is equivalent to seeing falsities." Now Swedenborg in writing the works that preceded the opening of his spiritual sight, either saw truths from himself or he saw them from the Lord. If he saw them from himself then they are insidiously false, and lead to evil; but if he saw them from the Lord, then he saw truths which led and prepared him to see and know the Lord. If he saw truths from himself, he falsified those truths, and therefore he was not *prepared*. But this leads to absurdity, and in fact the question answers itself, or Swedenborg himself answers it, when we learn from him that he was led even from his early youth to see truths from the Lord, and that he who sees truths from himself sees falsities, that is, falsifies the truths. All this means as plainly as words can express it, that there is no essential error in Swedenborg's philosophic system, and that he who sees such error there sees it from an error in his own mind, which prevents him from entering interiorly into the thought of Swedenborg. Or per-

haps we should say that the "errors" are not errors but limitations, either in Swedenborg or in the reader,—most probably the latter. Concerning the limitations of Swedenborg as a teacher of natural truth, I have spoken in a former paper. An "error," as that term has been applied in this Club, means a falsity that leads to harm, injury or evil, if adopted and applied; such errors are supposed to be in Swedenborg's system of philosophy; when yet the fact is, if error be removed from the mind of the reader, he will then not see error in Swedenborg's philosophy, but occasionally perhaps a shadow, that disappears as a dissolving view when looked at in the light of his general principles.

Swedenborg tells us in a number of places that he was prepared by the Lord from his early youth for his great office. In the *Adversaria* he says:—

What the acts of my life have involved I have been taught afterwards as to some of them, yea, as to many of them, from which I could at length clearly see that the tenor of the Divine Providence has ruled the acts of my life from youth itself, and thus has governed, so that I have at length arrived at this end, [namely] that I could thus understand through the knowledges of natural things, and could thus, of the Divine Mercy of God Messiah, serve as an instrument for opening the things which lie inmostly concealed in the Word of God Messiah. (*Adv.* II., 839.)

In this passage we learn that not only did the Divine Providence rule the acts of his life from his youth, but that this was in order that he might be prepared through the *knowledges of natural things* to serve as an instrument for opening the inmost things of the Word of God. He had now come to see and acknowledge what was the Divine purpose in his studies of natural things, in his work as a teacher of natural truth, namely, that by means of the knowledges of natural truth he might be prepared to serve as an instrument in laying open the spiritual truth of the Divine Word.

To the Landgrave of Hesse Darmstadt he writes:—

The Lord our Savior foretold that He would come again into the world and institute a New Church. He predicted this in *Revelation* xxi. and xxii., and also in several places in the Gospels. But as He can not come again into the world in person it was necessary that He should do it by means of a man, who should not only receive the doctrine of that Church by his understanding but also publish it by means of the press; and as the Lord had prepared me for this from my childhood He manifested Himself in person before me, His servant, and sent me to do this work. (*Document* 246.)

We have also the following teaching in the Writings:—"All

things of my past life have been governed by the Lord." (S. D., 3177.)

Again:—

For this reason it has pleased the Lord to prepare me from my earliest youth to perceive the Word; and He introduced me into the spiritual world, and illustrated me more nearly with the light of His Word. Hence it is evident that this is more than all miracles (*Invitation to the New Church*, n. 55). [The reason given is that he might be prepared to teach the truths of the Church from the Word.]

Some evil spirits once ascended from below and addressed him in a grave tone, saying—

Why did your Lord reveal these secrets which you have just enumerated, in a long series, to you who are a layman, and not to some of the clergy? To which I answered that this was according to the good pleasure of the Lord, who prepared me for this office from my earliest youth. But yet I will ask you in return, Why did the Lord, when He was in the world, choose fishermen for His disciples, and not some of the lawyers, scribes, priests, or rabbis? Discuss this among yourselves and conclude from judgment, and you will discover the reason. On hearing these words a murmur was made, and after this, silence" (*True Christian Religion*, n. 850).

Even while writing his scientific works Swedenborg was led to see that the work he was doing was but a preparation for a greater work which was to come, as we see from a statement quoted by Dr. R. L. Tafel, who in introducing it says: "That Swedenborg's philosophical studies were one of the principal means by which he was prepared for the perception of spiritual truths is stated in Part III. of the *Regnum Animale*, which he was then, September 30, 1744, seeing through the press." (*Document*, 208, II., 140.) Dr. Tafel then quotes the passage as follows:—

This signified that what I had written there with God's help was of such a nature that it would lead me on still further, and that I should see still more glorious things [See also Document 209, p. 208. This was the signification of a dream in which some one appeared to him and said, "I do not know where you live"].

In fact before his spiritual sight was opened, while he was still writing his scientific works, he received constant intimations of his preparation for a great work to come, by means of a remarkable series of visions and dreams, concerning which we have a full record in Tafel's *Documents*. He speaks of these dreams in *Spiritual Diary*, n. 2951, as follows:—

Before my mind was opened so that I could converse with spirits, I had

dreams during several years, by which I was informed of the things concerning which I was writing. [Conf. *Spiritual Diary*, n. 3177.]

In the same work he says: "What I have learned from representations and visions is from the Lord alone." (*S. D.*, 1647; Conf. Doc., 209, p. 189, n. 116.)

From these passages we learn that the intimations he was receiving were from the Lord Himself, and had reference not only to the work which was to come, but to the work which he was then doing, that is, the work in which he was expounding the philosophy of nature. Concerning this he speaks further, in *Spiritual Diary*, n. 2951:—

Before my mind was opened so that I could converse with spirits, and thus be persuaded by living experience, there existed with me for several years such evidences that I now wonder I could remain all the while unconvinced of the Lord's government by the means of spirits. During several years not only had I dreams by which I was informed concerning those things which I was writing, but I experienced also while writing certain changes of state, there being a certain extraordinary light in the things which were written. Afterward I had many visions with closed eyes, and light was given me in a marvellous manner. There was also an influx from spirits, as manifest to the sense as if it had been into the senses of the body; there were infestations in various ways by evil spirits when I was in temptations; and afterwards when writing anything to which the spirits had an aversion I was almost possessed by them, so as to feel something like a tremor. Fiery lights were seen and conversations heard in the early mornings, beside many other things; until at last a spirit spoke a few words to me when I was greatly astonished at his perceiving my thoughts. I was afterwards greatly astonished that I could converse with spirits; as the spirits were that I should wonder. (*S. D.*, 2951.)

Now there are several things in this remarkable passage worthy of your serious attention, in connection with the subject that is before us,—the subject of the value to the New Church, of Swedenborg's philosophy. We note first the teaching that the Lord, even in this early period, was with him, governing and leading, but that it was at this time a *mediate* leading, that is, a leading through spirits, concerning which I have already spoken. This is shown in the heading of the article,—“That man is with difficulty persuaded that he is ruled through spirits;” and he wonders that he was not earlier convinced of the Lord's government through spirits; which evidently means that he now wonders that he did not see earlier that he was being led and prepared by the Lord through spirits for the work which was to follow. The spirits were evidently good spirits, and perhaps angels; for after saying that there

was an influx of spirits, he adds that there were also infestations from evil spirits. He also says that—"When writing anything to which the spirits had an aversion I was almost possessed by them so as to feel something like a tremor." You will note also that he speaks of seeing fiery lights, and that he heard spirits conversing together in the early morning, and that at last one spoke to him. Finally I would call your attention to the statement that there was a certain extraordinary light in the things which were written, and that "light was given me in a certain miraculous manner."

It is this "extraordinary light" in his scientific works that we have been endeavoring to set before you. Some of us have seen this light, and the light is good, and we would have others see it; and we humbly bow before this light, for we see in it the hand of Providence preparing this great man for his great work; we see in it the genuine laws of nature, given by the Lord to Swedenborg through the mediation of spirits and angels, such as could not be given save to this one man, but given to him and through him that the New Church might have a natural philosophy of its own, to save it from the materialism of modern science. Not only Swedenborg but all Newchurchmen are to have the benefit of this "extraordinary light."

Swedenborg wonders that he had not perceived earlier that he was being led by the Lord through spirits, for he could now look and see that evidences of it were abundant, had he been able to read them aright. Evidences appear in the number we have just quoted, and other evidences are spoken of elsewhere; one in particular is important in this connection, namely, the fact that he had internal respiration from his childhood. It is well known from the Doctrines that the existence of internal respiration is an evidence of intimate association with spirits and angels; and it is also evident that any one who has internal respiration is in superior light, for he respire with the angels, and his thought is in correspondence with their thought. Swedenborg having internal respiration from his childhood, must have had a spiritual-natural light in his mind; and we are prepared to understand why it is that what he wrote, even as a philosopher, shines with an "extraordinary light." But let us hear him on the subject of his internal respiration. In the *Spiritual Diary*, n. 3464, he says:—

I was first accustomed so to respire in early childhood, when saying my morning and evening prayers, and sometimes afterwards, when I was ex-

aming the concordance of the lungs and the heart; and especially when I was writing from my mind the things which have been published. For a number of years I continually observed that there was a tacit respiration, scarcely sensible, concerning which it was afterward given me to think, and then to write. Thus during many years, from my early childhood, I was introduced into such respiration, most especially through intense speculation, in which the respiration is quiescent; no otherwise is the intense speculation of truth possible. Afterward, when heaven was opened to me and I was able to speak with spirits, I sometimes scarcely breathed at all, for the space of an hour, only drawing in enough air to keep up the process of thinking. Thus I have been introduced by the Lord into interior respiration.

This passage in the *Spiritual Diary* bears the date of October 4th, 1748, about one year before the first volume of the *Arcana Cœlestia* was published. It is plain, therefore, that the reference in the number just quoted is to his scientific works, in the writing of which he says that he had internal respiration,—“when writing from my mind the things that have been published,”—and he mentions in particular his study of the heart and lungs. He adds that after heaven was opened to him he was able to enter more fully into the exercise of the faculty of internal respiration, into which he had been “introduced by the Lord” from his early childhood.

In connection with this passage from the *Diary* must be read what he says about his early childhood in a letter to Doctor Beyer:—

From my youth to my tenth year I was constantly engaged in thought upon God, salvation, and the spiritual ills (*passiones spirituales*) of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbor; also that God gives faith to every one, but that those only receive it who practice that love. I knew of no other faith at that time, than that God is the Creator and Preserver of nature, that He imparts understanding and a good disposition to men, and several other things that follow thence. I knew nothing at that time of that learned faith which teaches that God the Father imputes the righteousness of His Son to whomsoever He will, and at such times as He chooses, even to those who have not repented and have not reformed their lives. And had I heard of such a faith it would have been then, as it is now, above my comprehension. (*Document* 243.)

The fact that he had internal respiration from his childhood, and that in this early period he was in constant thought on spiritual things, so that when he spoke it caused his parents to wonder and

think that angels must be speaking through his mouth, exhibits clearly to view that he was even from this early period of his life in intimate consociation with good spirits and angels, and that by their mediate operation and influence the Lord was imparting to him a spiritual-natural light, superior to that of other men, and a light that we should naturally expect the man to have who was to be prepared to be the instrument of the Lord's Second Coming into the world. How could it be otherwise?

And we may not doubt that the Divine Love was drawing ever nearer and nearer to this man, adapting and fitting his mind through the medium of spirits and angels, that it might finally manifest itself to him in the fulness of Divine Light and through him to all men, with saving efficacy and power.

Now what do all these things mean,—the internal respiration, the visions, the remarkable dreams, the signs, the fiery lights, and other things of a similar character taking place before his spiritual illumination? They certainly mean something. They do not mean a direct and immediate Revelation from God, for heaven was not yet actually opened to him, without which there is no immediate revelation. They do not mean that what he wrote in this earlier period is to be accepted as infallible, for there is no such claim in anything he has said in them or about them. They do not mean that his philosophy is to be accepted without understanding and viewed without the light of Revelation to see whether it agrees therewith,—for its agreement with Revelation is its characteristic feature. But they do mean that there is a light more than ordinary in what he wrote before, as he himself says; they mean that he was intimately associated with the source of light in the spiritual world, the heaven of angels, in which light and from it he was able to see a light in nature which could not be seen by others, except through his eyes.

But our judgment on this subject is not to be formed by visions and dreams, by miracles and signs; these are of use in the way of confirmation, in establishing the fact of an intimate consociation with angels and spirits, in proving the mediate character of his early teaching; but the truth of his system shines in its own light, and bears in its bosom its own evidence of verity to a mind enlightened by Revelation; and to this light we appeal with hope and confidence in the ultimate result, believing that the candid and

reflecting mind will upon investigation be satisfied and convinced of the exceeding great value of the philosophy of Swedenborg to the members of the New Church.

And now we would say a word on the relation between the natural science that appears in the Writings and the natural science of Swedenborg's scientific works. We would observe first that the natural science in the Writings,—considered as to its outward form or literal statement,—is not spiritual truth, is not Theology, but it is natural truth confirmatory of spiritual truth. This natural truth was selected by the Revelator from the science current in the world, with which he was familiar, or from the science of his own earlier works. The Revelator frequently quotes the generals of his own science to confirm the truth of Revelation. This establishes their truth; for natural truth being confirmatory of spiritual truth, is by virtue of that fact true on its own plane. Natural truth confirms spiritual truth because it is in correspondence with it; and that which corresponds is true because it corresponds. Such is the nature of the scientific truth quoted in the Writings; it is true because it confirms spiritual truth, and corresponds with it. The natural science which appears in the Writings is therefore authoritative to the New Church; for its use in the Writings gives it a Divine confirmation.

It would clearly follow, therefore, that the natural science in the Writings, considered as science, is not given as anything new, and is therefore not given, or intended to be given, as a new Revelation of scientific truth. It is not new, because Swedenborg had taught it before; some of it was known to men of science; and sometimes he introduces natural truth that is common and familiar to all. The end and object of the Writings is not to reveal scientific but spiritual truth; but for the sake of a clearer understanding of spiritual truth, natural truth, which was already known, is introduced to illustrate and confirm. Natural truth was so selected by the Revelator in the Divine Light in which he then was, and for this reason there can be no question of its truth. It is necessary to call attention to this, because the effort is made to show that the science of the Writings is something new, revealed from heaven by the Lord in His Second Coming, unknown before even to Swedenborg; when yet the fact is, he merely uses the natural truth he already knew to give form and body to the

spiritual truth of Revelation; and earlier in his life he was introduced by the Lord into the natural sciences, partly for the reason that he might have at hand an abundant store of the knowledges of natural things, for this purpose. The fact that he so uses scientific and philosophic truth in the Writings, does not make that truth a new revelation but merely establishes the fact that it is *natural truth*, corresponding with spiritual truth and therefore confirmatory of it.

To make a distinction between the science of the Writings—considered as science—and the science of Swedenborg's earlier works, is to make a distinction that does not exist, except the distinction between generals and their particulars. The generals are in the Writings; the particulars of those generals are to be found in the scientific works of Swedenborg. The generals include the particulars, and if the generals are true the particulars are also true; that is to say, if the science in the Writings is true, the science of Swedenborg's earlier works is also true; they stand or fall together. The distinction therefore between the science of the former and the science of the latter,—as if they were something separate and apart from each other,—is a distinction made without a knowledge of the facts.

With this view of the science taught in the Writings and its proper place and relation with the science Swedenborg taught before, there is no danger of exalting his science beyond its true position of subordination to spiritual truth, there is no danger of making it a new, an infallible, a Divine Revelation. But if the natural or scientific truth which appears in the Writings be regarded in its outward form as a Divine Revelation of natural truth hitherto unknown to Swedenborg and to the world, we are in reality driven to the necessity of regarding the natural truth of Swedenborg's scientific works as a part of the new Revelation, as a part of those works which are the Coming of the Lord to the world,—instead of being merely a preparation for that Coming. The science in the Writings and the science in Swedenborg's philosophy, is one, regarded as science; and the position that the former is a new revelation and the latter humanly self-derived, cannot be successfully maintained.

The philosophic and scientific truth which Swedenborg introduces into the Writings, therefore, is not to be regarded in and

by itself as an immediate Revelation from God, but is introduced for the sake of a clearer exposition and confirmation of the spiritual truth which is given by immediate Revelation, and by virtue of this use its truth is established, becoming thus on its plane an essential part of those works which are called by us the Writings of the New Church.

And now we present as a final conclusion, that Emanuel Swedenborg stands before us in a two-fold office, that of a Revelator and that of a teacher of natural truth. Both offices are for the New Church; the one for its spiritual faith and life, as the medium of an immediate Revelation from the Lord, as the instrument of His Second Coming into the world, the other office for its scientific thought, its higher education, as a preparation of the mind of our youth for the understanding of spiritual things, guarding them from the materialism of modern science, and as the means provided by which the wonderful discoveries of modern science are to be reduced into order for the New Church, the means by which the vessels of Egypt are to be made subservient to the uses of Israel.

Swedenborg was prepared for both these offices under the Divine auspices, under the leadings of Providence. For his first office he was prepared by means of the use which he performed for his native country as Assessor of Mines. To perfect himself for this office it was necessary for him to study the natural sciences, both in the writings of men and in the laboratory of nature. And the evidence is complete that he did this in a most satisfactory manner.

For his second,—his great office, he was prepared by means of the first, as he himself testifies. His second office is recognized in the New Church, for this recognition—with all that it carries with it—is that which makes a man a Newchurchman. His first office is as yet but partially recognized, for the immense value to the New Church of his scientific teaching is as yet but little seen or known. But the evidences are not lacking that a number in the New Church are beginning to see that Swedenborg as a man of science, as a philosopher, as a teacher of natural truth, occupies a place that is unique among men, and that the value and worth of his system of philosophic and scientific truth is unapproached and unapproachable by the teaching of any other man, from the dawn of history to the present time.

W. F. PENDLETON.