

A HISTORY OF THE SWEDENBORG SCIENTIFIC ASSOCIATION*

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In the *New Jerusalem Journal*, 1792, page 401, is an article signed “Omicron” in which the writer advises New Church people to study the science and philosophy of Swedenborg as a preparation of their minds to understand more fully the teachings of the Writings, even as the investigation and study of natural truth prepared the mind of Swedenborg to receive and give the Revelation to the world; and he proposed that the *Economy of the Animal Kingdom* and *The Animal Kingdom* be translated for the English reader. But he received no response or encouragement; yet, between then and 1828, three of the smaller philosophical works—*The Infinite*, the *Hieroglyphic Key*, and the *Worship and Love of God*, Parts I and II—were translated and published. In 1828, Dr. Atlee translated *The Principia*, but his effort to have it published failed. Between the years 1827 and 1837, favorable comments on some of the physiological works appeared in the public prints.

Then, from 1840 to 1852, there was great activity, in translating and publishing, by a group of men connected with the Swedenborg Society of London. The works translated and published by them were: *The Animal Kingdom* (1843–4), *Economy of the Animal Kingdom* (1845), *The Principia* (1846), *Posthumous Tracts* (1847), *Chemistry* (1847), *Heiroglyphic Key* (1847), *The Infinite* (1847), *Generation* (1852). The number of translated pages amounted to 3,820.

* Reprinted from *The New Philosophy* 35 (July 1932): 82–96.

† The Reverend Charles Emil Doering (1871–1957) was born on a farm in Ontario, Canada, son of Henry Doering, Sr., a Prussian immigrant. He graduated from the Academy of the New Church College, now the Bryn Athyn College of the New Church, in 1893, and two years later from the Theological School in 1895. In 1897 he was one of five ministers who, under the leadership of Bishop W.F. Pendleton, made the General Church of the New Jerusalem a reality. Dr. Doering served in many capacities for the General Church and Academy. Noteworthy in the context of the history of the SSA is that in 1900 he was made Professor of Mathematics and Swedenborg’s Science and Philosophy in the schools of the Academy. For more details see “Memorial Address for Charles Emil Doering” by Rev. William Whitehead, *New Church Life* (April 1957), pp. 172–177.

After the publishing of the work *Generation* there was a lull, and the next activity, inspired by Bishop Benade, was that of the preservation of MSS, which was undertaken by the General Convention under the supervision of Dr. R. L. Tafel, and the ten folio volumes he produced are a monument to his industry and learning.

Following their publication, there is renewed interest in the philosophical works, and the decade of the eighties finds *The Soul or Rational Psychology* translated by Dr. Sewall, the *Ontology* by the Rev. Cabell, the first and second volumes of *The Brain* by Dr. R. L. Tafel, and, a little later, the *Diseases of the Fibre* by Dr. C. L. Olds, published in the pages of *New Church Life*.

But all the publications of the Swedenborg Society, with the exception of the *Economy of the Animal Kingdom*, the *Worship and Love of God*, parts I and II, and *The Infinite*, were out of print and only rarely attainable at second hand in 1897, when there was a new spontaneous interest throughout the Church in the study of Swedenborg's philosophy. The Swedenborg Scientific Association is the result of this revived interest. It manifested itself in a number of ways, principally in the form of contributions to New Church periodicals of the time grappling with the problems of science and attacking the accepted theories of the day; also, in 1897, in the appointment by the General Convention of a committee to cooperate with the London Swedenborg Society in publishing *The Principia*; and, in March, 1898, in the publishing, by the Rev. John Whitehead, of a magazine called "*The New Philosophy*, — A journal devoted to the exposition of the philosophy presented in the scientific, philosophical and theological works of Emanuel Swedenborg."

This interest and revival at once brought out the fact that many of Swedenborg's scientific works had never been translated, that some which had been published and translated were out of print, and that many of them were still lying in MSS; so that, it was seen that if these works were to be studied, they would have to be made accessible. In a communication published in various New Church magazines in April, 1898, the Rev. Frank Sewall, D.D., says in part:

Recognizing the fact that it is unworthy of a true appreciation of Swedenborg's teachings to allow his great philosophic and scientific

writings to remain unpublished or to pass out of print, a number of persons, both of the ministry and laity, including scientific scholars and professors, and connected with both the Academy of the New Church and the General Convention, have expressed a wish that there might be organized, independently of nationality or of any of the existing ecclesiastical bodies of the Church, a "Swedenborg Scientific Association," having for its object, "the translation and publication of the scientific and philosophic writings of Swedenborg, and the study and discussion of the principles laid down therein." It is thought that upon the broad basis of this important use, many would gladly unite in cordial cooperation, who have for various reasons acted apart in their ecclesiastical affiliations; that our brethren in England will respond, and that the Church in every section will feel the benefit of this reunion and will rejoice in the work it may be enabled to perform. (*New Church Messenger* April 1898)

Dr. Sewall then invited expression of opinion on his suggestion and, if affirmative, as to the time and place of holding a meeting to effect such a formation.

As a result of the published and private responses, Dr. Sewall issued a call, dated Washington, April 27, 1898, for such a meeting to be held in the City of New York, May 27, 1898, and he published this call in the *New Church* papers. Thirty-seven persons from fourteen different localities responded to the call and met in four sessions on the 27th and 28th of May, 1898. However, the time was not all spent in organization but mostly in reading and discussing papers that were prepared on subjects relating to Swedenborg's philosophy. The formal organization took relatively a small part of the time of the sessions as the constitution adopted was simple. The object as stated was: First, to preserve, translate, publish, and distribute the scientific and philosophic works of Emanuel Swedenborg. Second, to promote the principles taught in those works, having in view, likewise, their relation to the science and philosophy of the present day. The association lost no time in getting to work, for committees were appointed to edit the *Principia*, and the *Economy of the Animal Kingdom*, and to transcribe, translate, and edit the *Lesser Principia*; as well as one on scientific statements in the theological Writings of Swedenborg, and another to inform the General Convention, which, as has been noted, had appointed a com-

mittee the previous year. That body, on receiving the communication at its meeting in June, 1898, “unanimously voted to turn over the whole of this work to the newly formed association, recognizing the fact that this work belonged more properly to a scientific organization than to one formed distinctly for religious purposes.”

In reviewing the work of the association I have adopted the plan of presenting what has been accomplished in each of the objects mentioned in the constitution, taking them in their order.

The first object of the association is the preservation, translation, and publication of the scientific and philosophical works of Emanuel Swedenborg. This is an essential preliminary of the second object’s accomplishment, viz. the promotion of the principles taught in Swedenborg’s works.

The first object, however, really divides into two heads: first, the preservation of the MSS, and second, the translation and publication.

PRESERVATION OF THE MSS

In 1901 (*The New Philosophy*, Vol. IV, p. 84), Mr. C. Hj. Asplundh presented a plan for copying hitherto unpublished MSS, with a view to making them available for publication. The original MSS, he noted, were contained in seven codices in the Royal Academy of Sciences in Stockholm, and amounted to about twenty-five hundred pages. The plan was heartily endorsed by the association and steps were taken to fulfill it. The proposition was laid before the General Convention and the Academy of the New Church, who each contributed three hundred dollars toward it, and the work was begun. Subsequently, the Rotch Trustees contributed a hundred dollars for the same purpose. Dr. Acton, in writing of the faithfulness of the copying, says (in *The New Philosophy*, January, 1916) :

In Miss Greta Ekelof, the Assistant Librarian in the Royal Academy of Sciences, the Association secured a copyist of the highest ability. Moreover, most of Miss Ekelof’s work was subsequently compared with the original by Mr. A. Stroh who carefully noted the minutest points of the manuscripts copied. The whole work of copying was completed in the spring of 1903, when the committee in charge reported to the Associa-

tion that the copying had included eleven of Swedenborg's MSS, comprising twenty-seven hundred and fifty pages.

All these copies are in the custody of the literary editor in Bryn Athyn, but at that time only one work was sent to America, viz. *De Sale*, and its publication was at once undertaken but was not completed until 1910.

In 1923, just twenty-two years after the inauguration of the copying, Dr. Acton, as a result of his investigations, presented to the association the need of further copying.

He referred particularly to Codex 88, which constitutes Swedenborg's Scientific Note Book and consists of 715 pages; 251 1/2 pages were photolithographed by Dr. R. L. Tafel in the third volume of photolithographed MSS, and part of the remaining pages were copied in the above-mentioned twenty-seven hundred and fifty pages, but the work was not completed.

Dr. Acton was commissioned to see what could be done, and in his report to the association the following year, he gives the results of his inquiries. He found that a copyist could not be procured in Stockholm, but Dr. Bergstedt, the Librarian of the Royal Academy, mentioned that the MSS could be photostated at Upsala. Dr. Acton gave details of costs (*The New Philosophy*, Vol. XXVII, p. 270 and also how the cost might be lessened if the photostated copies secured were duplicated here, so that copies could be had by other bodies of the Church. He also presented a table of scientific works, the MSS of which are in the Royal Academy of Sciences, and recommended that the reproduction be undertaken. The association approved of the recommendation. Funds were solicited and generously contributed, so that the work was undertaken; and now all of Swedenborg's scientific and philosophical MSS, amounting to 5,457 pages, are reproduced. These have been duplicated in four copies, of which one was subscribed for by the New-Church Theological School, one by the Academy of the New Church, and one was presented to the Royal Academy of Sciences. With the completion of the photostating, the first object of the association—to preserve the scientific and philosophical MSS—was fulfilled, for permanent facsimile photostat copies of all these MSS (making twenty-six volumes in all) are deposited in three libraries, besides those in the keeping of the association. It is not claiming too much to say that the Swedenborg Scientific Association alone could do this work; for while

many New Church people throughout the different Church bodies wished to see everything of Swedenborg's preserved, yet the various Church bodies and publishing houses devoted their energies to the preservation of the theological works, and some refused to include the scientific and philosophical works in their plan for phototyping; consequently these works were omitted when the bodies phototyped the theological MSS. Furthermore, while in the first undertaking of MS preservation, Dr. Tafel included many pages of the scientific and philosophical MSS in the ten photolithographed volumes, yet frequently, these were excerpts from MSS and not always in sequence.

I cannot, however, leave this without expressing the great appreciation, and I am sure I do so for the whole association, of the indefatigable labors of Dr. Acton and the hearty cooperation of Dr. Bergstedt and officials of the Royal Academy, and of those of Upsala University, whose interest in the work and cooperative help made it possible to be done.

TRANSLATION AND PUBLICATION

The first fruits of the new translations appeared in the *The New Philosophy*, 1899, when Professor R. W. Brown translated the contents of the *Lesser Principia* from the Photolithograph MSS. These contents may be considered as a brief summary of that work, and give one a view of the whole.

Then came the *Corpuscular Philosophy in Brief*, translated by Dr. John R. Swanton and others. This work, of only one MS page folio, was also translated from the photolithographed MSS, Dr. R. L. Tafel, in his *Documents Concerning Swedenborg*, says: "This is a most important summary of the corpuscular theory propounded by the author in the *Principles of Chemistry* and in the *Principia*." At the end of the MS is the remarkable statement: "These things are true because I have the sign." At the second annual meeting of the association, the question of publishing the proceedings of the association was discussed, and, after considering a number of suggestions, the matter was referred to the Board of Directors who appointed a committee to communicate with the owner and editor of *The New Philosophy*. The results of the negotiations were evidently satisfactory to the association, for an editorial note in the October issue which contains

an account of the proceedings of the third annual meeting in 1900 tells us that *The New Philosophy* will henceforth be published by the association. With its acquisition, the association had an outlet not only for the publication of its transactions and original studies but also for translations of the works of Swedenborg, either in whole if they were small, or serially if they were large.

In the October issue of that year (1900) also appeared the first installment of the translation, by Prof. E. S. Price, of the work on the senses, or Part III of *The Animal Kingdom*, which was continued in small installments until July 1912 when it was completed.

The policy of the association has been to hold all the type of translations appearing in *The New Philosophy*, in order to republish in book form when the installments are completed; and so *The Five Senses* appeared as a book of 388 pages, under its own cover, in 1914

In 1903, the association instituted the policy of more fully devoting the pages of *The New Philosophy* to the printing of new translations and later this was further emphasised. As a result of this policy, a number of smaller treatises from the photolithographed MSS were translated and published in a series of numbers of *The New Philosophy* and later published separately as a *Summary of the Principia*, 60 pp., in 1904, and *Scientific and Philosophical Treatises*, in three fascicles, appearing in 1905, 1906 and 1908, and containing seventeen different treatises, altogether amounting to 185 pages.

In 1907, the association printed a zincotype reproduction of the *Catalogue of Swedenborg's Library* (16 pages), a pamphlet which has proved of great value to students of Swedenborg's philosophy in respect to the scientific data by which that philosophy was confirmed by its author.

In 1909, the association began publishing in *The New Philosophy* a translation by Dr. Acton of the work on *The Fibre*, or Transaction III of the *Economy of the Animal Kingdom*. Installments of this work appeared regularly for six years, when it was completed.

The first fifty-seven numbers of the MS are missing, but as these consist of quotations from the anatomists which are referred to in the body of the work, Dr. Acton, with much research and labor, was able to supply them, and they are therefore printed in the edition of the work which was published in book form in 1918. Including these quotations, with preface

and index, the work comprises 467 pages. Of this work, Dr. Wilkinson, in his introduction to the Latin edition which was published in 1847, says:

Swedenborg's clear-sighted induction penetrates the secret places of the Animal Kingdom; he illumines all things with rational light, he cherishes them with a heat, i.e., a love that is truly human; and to the newly awakened and reverential thought, he offers the whole organism as a work worthy indeed of a Great Deity. He again joins soul to body and reconciles and restores the power of the higher over the lower, i.e., of the spiritual over the natural. Thus our organic body, formerly a mere subject of anatomy, is given to us, and especially to our mind, as animated anew. With him we have risen from the grave and the corpses of an effete science to the living light and the pleasures of a Divine philosophy; and firmly established in faith, we await with joy still more enlightened days.

A less ambitious publication by the association, but nonetheless of great interest, is Swedenborg's description of a flying machine, which was translated and published in 1910 in a pamphlet of fifteen pages, and which has attracted some notice in the aeronautical world.

No sooner had Dr. Acton completed the installments of his translation of *The Fibre* than he began publishing a new translation of the *Posthumous Tracts*, which was originally published by the Swedenborg Society in 1847 and twice reprinted in Boston, but which now had been out of print for some years. To the works included in the *Posthumous Tracts*, Dr. Acton added three others, "Faith in Christ," "The Hieroglyphic Key," and "Correspondences and Representations," and gave the title, *Psychological Transactions* to the whole work when it was printed in book form in 1920.

While the "Psychological Transactions" were still running serially in *The New Philosophy*, and before they were put in book form, Dr. Acton, in October 1918, began printing a translation of the hitherto unpublished work on the brain, a translation which has been running in installments of varying lengths ever since, with the exception of the year when Dr. Acton was in Europe. This is one of the major works of Swedenborg, and originally consisted of 1,482 pages, but there are now only 1,098 pages of MS which are preserved in photolithograph. The part that has already appeared in *The New Philosophy* would make a work of 330 pages.

In 1920, and for a number of years following, until 1928, there appeared translations of excerpts by Swedenborg from the philosophers under the caption of "A Philosopher's Note Book," also translated by Dr. Acton. These were published in book form, with indexes, so as to make the work and its references readily accessible to the student.

This work, presents for the first time the philosophical background for Swedenborg's far-reaching studies. It contains copious extracts on such subjects as Creation, the Soul, Immortality, etc., culled with discriminating discernment from the most renowned of ancient and contemporaneous thinkers; also passages from Scripture, which only Swedenborg would have detected as bearing on philosophy. It is not only of interest to students of Swedenborg but could also serve as an auxiliary textbook in the history of philosophy, giving a comprehensive view of philosophical thought on the most profound subjects—the Nature of God, Providence and Predestination, the Intercourse between the Soul and Body, etc. In addition, it contains Swedenborg's first studies in Scriptural Correspondences and Representatives made in 1744; also religious reflections and brief expositions of Scripture including the Lord's Prayer. (*The New Philosophy*, cover page, 1932)

While Dr. Acton was furnishing translations to *The New Philosophy* and afterwards editing these translations in book form, he found time in 1923 to translate, edit, and publish that part of Codex 88 which deals with Swedenborg's psychological notes. This work is published, with the Latin on one page and the translation on the other, under the title *Psychologica*. In a review of it, after speaking of the thorough scholarly work done by Dr. Acton, Dr. Iungerich says:

The value of this little work is that of connecting the series of entities of the *Principia* with the inmost membranes and essences of the human body. (*The New Philosophy*, July, 1923)

[O]r, as stated in the preface of the work: "The student is offered the means of entering still more fully into an understanding of the connection be-

tween the elements or bloods of the universe and the bloods or elements of the human body.”

The above-mentioned translations comprise about two thousand pages in all. In addition, we have *De Sale*, 167 pages, which was not translated. But this by no means tells the whole story of the activity of the association in its translation work. For the labors of the committee, appointed at the first meeting, on a new edition of the *Principia*, bore fruit in 1913 when the London Swedenborg Society published two volumes, which included the Summary of the *Principia* and the hitherto unpublished Lesser *Principia*. Not that the committee of the association did the translating, although they collaborated, but that their activity in securing subscriptions contributed to its being done.

Another publication, by the Massachusetts New Church Union in 1899, was a translation from the Swedish, by the Rev. C. Th. Odhner, of the work *On Tremulation*. This work gives the first inkling of that profound philosophy which distinguishes Swedenborg. Previously it had been available only in the photolithographed copy.

Two years later, there was published under the same auspices a new translation, by Dr. Acton, of the little work *Ontology*.

To Dr. Acton is also due the translation of the *History of Creation* (56 pages), published by the Academy Book Room in 1913. This edition is now out of print but is contained in Volume I of *The Word Explained*. In 1912, the association, by the aid of subscriptions, made possible a new translation by Dr. Acton of the work on *Generation* which had been for some time out of print. It was published by Boericke and Tafel under the patronage of Dr. Boericke, the Vice-President of the association. The new edition contains plates for reference, selected by the doctor from the anatomists referred to in the work, and a more complete index than the first translation. The first edition of this new translation became exhausted in 1927 when the association joined with the Academy Book Room—to which Dr. Boericke had given the plates—in publishing a second edition of this translation, with the Academy Book Room imprint; but the association paid for one-half the cost of the edition and owns one-half the stock.

Another work undertaken early in the life of the association was the *Worship and Love of God*. Parts I and II of this work had been available to the English reader, these parts having been published in Latin by Swedenborg

himself and translated in 1816 by the Rev. John Clowes and again in 1885 by the Rev. Thos. Murray. As to Part III, Swedenborg had commenced the printing of this, but it was not completed. The proof sheets of the commencement of this part, therefore, together with the MS continuation, had never been translated or published in any form, and it was the hope of the association to publish a new edition which would include this new material. A new translation was, therefore, at once undertaken under the auspices of the association by Alfred Stroh. Interruptions, however, greatly delayed its completion, so that it was not until more than fifteen years after the work was first undertaken that it was completed by Dr. Sewall and made available to the English reader through the generosity of the Rotch Trustees who furnished the money for its publication to the Massachusetts New Church Union. This edition also includes the marginal notes made by Swedenborg on a copy of Part 1 and which had never before been published.

There is one other work that was published due to the impulse of the association; for at its initial meeting a resolution was passed offering the assistance of this association to the translator and editor of *The Soul or Rational Psychology*. The President of the association, Dr. Frank Sewall, was the translator and editor, and he reported that the publishers were ready to proceed with the printing, a revised edition appearing the following year, that is, in 1900.

Before leaving the section on the publication of translations, mention should be made of the work: "Swedenborg and his Scientific Reviewers," appearing serially in *The New Philosophy* since 1929. While these series are not a translation of Swedenborg's philosophical works, they are a translation of the contemporary reviews and give us a picture of what the thought of Swedenborg's own day was of his philosophy.

Contrary to the current opinion of Swedenborg's standing as a scientist and philosopher among men of his own day, these reviews show that while there existed high regard and respect for the man and a great appreciation of his practical works such as those on iron and copper, yet of his philosophy there was as much lack of understanding as there is today. The reviewers themselves confessed this lack, though they were very fair and mostly gave a synopsis of the works in Swedenborg's own language.

That they did not grasp Swedenborg's philosophy is evidenced in the *Bibliothèque Raisonnée des Ouvrages de Savans de l'Europe*, where the reviewer of Part I of the *Economy of the Animal Kingdom*, referring to Swedenborg's desire to arrive at a knowledge of the soul, says: "But the darkness is too great for us to expect to see it dissipated." The soul's work, he continues, "is carried on in an inaccessible place, and he who would insist on penetrating thither would thereby risk being dazzled and even losing his sight."

Swedenborg's comment on this review is noted in *A Philosopher's Note Book* (p. 503) which, while brief, is illuminating: "Concerning the things which men write concerning Extensibility, Simplicity, etc.; and they reason in front of the threshold. From what is written in the *Bibliothèque Raisonnée*."

Mr. Odhner, in an historical sketch deposited in the Academy Library, thought that the world ignored Swedenborg's philosophical works, for he says: "It seems that it was his mineralogy that attracted the chief notice. Of the higher and far more important system of cosmology we find not a word of praise or blame, a depressing evidence of the shallowness of literati and savants" (Unpublished MS on "History of Swedenborg's Science," p. 5). Contrary to Mr. Odhner's opinion, Dr. Acton's researches and his translations of the current philosophical reviews show that Swedenborg's philosophical works were not ignored, but that they were not understood. The learned, then as now, stood without the threshold and failed to enter in to see the glories of the structure and its contents.

To what has already been stated in regard to the activity of the association in publishing and securing publications, a word must be added about the works edited by Mr. Stroh and published by the Royal Academy of Sciences of Stockholm—works whose publication is due very largely to the activity of the association, represented by Mr. Stroh. As a result of his sojourn in Stockholm, in 1907 the Royal Academy of Sciences instituted its superb edition of *Opera Omnia of Swedenborg* in original texts. Thus far three volumes of this series have been published, and for these the Association collected subscriptions amounting to \$578.

The plan, as conceived, was to publish all of Swedenborg's scientific and philosophical works in the original, in a beautiful edition; but with the death of Mr. Stroh, the work came to a standstill.

While the work of translating has not gone on as rapidly as with the men of the Swedenborg Society in the "forties," yet it has progressed as rapidly as is consistent with the careful and exact checking of all references that is manifest in all Dr. Acton's work. This necessarily has slowed the work, but, nevertheless, there are now available in new translations and in revisions, approximately forty-five hundred pages, which, added to what is still procurable of the older translations, brings the number of pages available to the English reader to a little over fifty-five hundred pages. But there is a great deal yet to be done.

The Animal Kingdom (1120 pages) and *Chemistry* (241 pages) are out of print and even more difficult to get now than they were thirty-four years ago when the association was organized. The first volume of the Tafel translation of *The Brain* is also out of print; 3,002 pages of photostat MSS still remain to be translated; and, besides, sundry small articles written prior to 1721, including those appearing in the *Daedalus Hyperboreus*. To these should be added the works *On Iron* and *On Copper*, constituting volumes II and III of *Opera Philosophica*, and amounting to 920 pages, and about one-quarter of "Swedenborg and his Scientific Reviewers."

All these works will occupy our translators for many years to come. Let us turn our attention to the second object of the association, viz.: "To promote the principles taught in these works." One of the ways by which this was done was the encouragement of its members in Chicago and in Huntingdon Valley (now Bryn Athyn) to complete their organizations of philosophy clubs formed for the study, investigation, and discussion of Swedenborg's science and philosophy. Later, clubs were formed in Pittsburgh and Urbana for the same purpose.

A number of studies read before the members at these clubs were published in *The New Philosophy*; and one of them was of such a nature that it gave quite a new outlook on Swedenborg's philosophy. I refer to the principle enunciated by the Rev. L. P. Mercers in his "Principia Studies, the Natural Point and the First Aura." In the opening paragraph he says: "At this day all preliminary studies of Swedenborg's Philosophy must take account of his theological teachings and be interpreted in the light of his whole doctrine. . . . The investigation and grasp of the whole doctrine, however, is a philosophical process and involves a conception, not only of what the author may be supposed to have understood at the time, but of

what he understands at any time. It becomes more and more evident at every step of the investigation that, whatever the processes of the development of his philosophy, and however unconscious he may have been at any stage of the unity and scope of its plan, there is nevertheless a unity so complete as to argue a Divine synthesis throughout. Indeed, one is almost compelled to conclude that Swedenborg saw the end from the beginning even to the outlines of the Infinite and that his philosophical development and introduction into the spiritual were only the successive processes of utilization of what he had conceived as a doctrine of God, man, and nature."

The principle of interpreting Swedenborg's philosophy in the light of the Writings was, I think, new and differed from the commonly accepted one, which was to interpret him from the light of the theories and ideas and terms of his predecessors and contemporaries. Valuable as such studies are, it would seem only reasonable to judge an author by himself, that is, by noting how he applied his principles, formulated in the earlier works, to the subjects discussed in his later works, and the interpretation he there gives to his earlier ideas and concepts. Under the inspiration of Mr. Mercer, Miss Beekman began her studies of Swedenborg's philosophy with the purpose of correlating the teachings there with those of the Writings. A number of her studies were published as contributions to *The New Philosophy*, and then, in 1907, the Academy Book Room published her work *Swedenborg's Cosmology*, a work in which the effort is to correlate the *Principia* idea of creation with the teaching of the Writings on that subject. This was followed in 1912 by a small work, *The Kingdom of the Divine Proceeding*, which enlarged the ideas of creation given in the *Cosmology*. In the same year was begun the publication of a series of physiological papers which ran serially through many numbers of *The New Philosophy* and were then put into book form, in 1917, by the association, under the title of *The Return Kingdom of the Divine Proceeding*. This work is a similar effort at correlation of the physiological philosophical works and the Writings. All these works have vitally influenced the study of Swedenborg's philosophy.

In 1922 the association published a brochure on "The Origin of Man," by Dr. Acton. This work is an analysis of various theories on that subject, and, in general, supports the principle enunciated in the *Worship and Love*

of God. *The New Philosophy*, however, has been the main medium of furthering the second object of the association, and while, for some time, its pages have been devoted largely to translations, yet, it is the storehouse of many studies of Swedenborg's philosophy, as well as the repository of the reports and addresses of the Annual Meetings; but there is not time to note the many valuable contributions therein contained. Suffice it to note that while the policy has been to publish the translations as rapidly as possible, and since this precluded the editor from seeking literary contributions, nevertheless, the pages have been open to receive them when offered. It may be of interest to note that *The New Philosophy* from 1900—when it became the organ of the association—to date, makes a series of thirty-one volumes containing 5,216 pages plus 38 pages of indexes.

All this copying, reproducing MSS in facsimile, printing books, and publishing *The New Philosophy* has cost money, and the association has not any endowment. Its dues and subscriptions are not even sufficient to pay for *The New Philosophy*, and yet the money has been supplied as the need appeared. Providence has put it into the hearts of men to have a vision of the use that this work will contribute to the Church, and they have generously supported it.

It appeared at one time that we would receive an endowment, and with that expectation it was thought wise to incorporate which was done in Philadelphia in 1906 in order that the association should be in a position to receive and administer funds received from bequests. However, the expectation of that time did not materialize, although later we did receive four hundred and fifty dollars from the estate of Miss Hogan which was devoted to the work of publication.

We are still living in hopes, however, as Mrs. McKallip of Pittsburgh willed ten thousand dollars to the Swedenborg Scientific Association after the death of her sister, and other persons who, meanwhile, have the use of the income. While this is probably a long time in the future, I mention it at this time in order that it may be put on record, for hitherto there has been no mention of the fact in our Transactions. □

RELIGION AND SCIENCE

From Swedenborg to Chaotic Dynamics

Gregory L. Baker

“Conventional wisdom suggests that science and religion are unrelated and often in conflict. Yet, both areas contribute to the totality of human knowledge. In *Religion and Science* Gregory L. Baker examines this relationship from both his own experience as a physicist and his religious faith—based upon the theological writings of Emanuel Swedenborg, the eighteenth-century scientist, philosopher, and theologian.

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The Solomon Press

1992

ISBN 0-934623-09-0. 165 pp. Paper. \$9.95

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