

THE NEW PHILOSOPHY

VOL. LVII

OCTOBER, 1954

No. 4

PROLOGUE TO SWEDENBORG'S ANIMAL KINGDOM

1. Nothing whatever is more to be desired, or more delightful than the light of truth; for it is the source of wisdom. When the mind is harassed with obscurity, distracted by doubts, rendered torpid or saddened by ignorance or falsities, and truth emerges as from a dark abyss, it shines forth instantaneously, like the sun dispersing mists and vapors, or like the dawn repelling the shades of darkness. For truths in the intellect or rational mind are analogous to lights and rays in ocular vision; falsities that have the appearance of truth are analogous to unreal or phosphoric lights; doubts, to clouds and shadows; and ignorance itself is thick darkness and the image of night: thus one thing is represented in another.

2. The faculty of apprehending the goodness of all forms, consequently also the secret delights of truth, is inherent and as it were connate in our senses, both external and internal. The ear, although untutored, apprehends, and in some degree feels, the measures, the harmony, and the melody of tunes; for the mind is straightway affected in a corresponding manner: the eye spontaneously apprehends the beauties of nature, and the graceful and harmonic connections between different objects: the tongue apprehends the agreeable qualities of viands and wines; and the nostrils, the fragrances of various odors. So the rational mind, that is, the intellect, unhesitatingly distinguishes the truths of things, and the forms consonant to the order of nature—at once to the nature of the universe, and to that of the intellect itself; for they sweetly soothe and please, and call forth deeply hidden affections; wherefore, whenever a truth shines forth, the mind exults and rejoices—a proof that a certain superior mind or soul (which imparts to its mind, that is, to our rational faculty, a faculty inferior and subject

to it, the power of perceiving, thinking, judging, and deciding) at such times becomes kindlier, more free, as if liberated from chains, more active, more present in its influence, and closer in its correspondence. For the soul, which flows with its light into the sphere of the intellectual mind, has order and truth in it, and thus, by virtue of its very nature, it feels, approves, and indicates, in a certain universal manner, the presence of whatever is congruous or harmonic. What appears thus connate, is, however, an affection only, not a particular idea; since all particular ideas are learnt and formed by way of the senses and their organs.

3. To rightly constituted minds, truths are not only pleasing but also ineffably delightful, containing in them, as it were, the charms of all the loves and graces. This they derive from their very form, that is, from the determination and consent of particular things or corresponding ideas; for a truth is never absolutely single or simple, although after its formation, and the coalescence of its parts, it may appear to be so: on the contrary, a truth is a fitting combination of an infinity of other truths, that is, of an infinity of distinct ideas and notions. A truth is a conclusion and a judgment resulting from the orderly disposition of many things. Furthermore, all harmony is of such a nature that when particulars or ratios are properly placed according to it, they become united, and form a unity; as in the case of symbolic or algebraic equations, where many terms or numbers are connected together by signs, but which, although divisible into many when regarded in their own series, or combination of series, are nevertheless represented as single and simple. This is equally the case with the forms of all things in the universe; which, because they are compounds resulting from an infinity of other things, properly subordinated and coordinated, are therefore real beings of which attributes, qualities, modes and mutations may be predicted. Such are truths; and the more numerous the truths that form the one truth, and the more constant and certain, the greater is the brilliance, the beauty, and the loveliness of the light of that truth which they form.

4. Hence it is evident, that one truth is never opened without an infinity of other truths being also opened: inasmuch as the one is the conclusion of all the others; and further, that the conclusion—thus derived from the others—is not a truth except relatively to those numberless truths which constitute, that is, form and determine it. Thus a truth, to be such, must not be true in itself simply,

or in the conclusion alone, but in those things and their connection from which the conclusion is derived: whence every circumstance and every different modification varies the thing itself. Howbeit, I admit the existence of absolutely constant and immutable truths, both natural and moral, and pre-eminently, of spiritual truths; indeed, of all those that are in harmony with the perfect order of the universe. But in the animal kingdom—in man considered as a microcosm—there are as many different kinds of order, and as many different states, as there are subjects and human minds variously approximating to, or receding from, the order of the universe; for human minds are the objects into which order and truth flow, and the subjects by which the influx is received. Hence the multitude of dubious, uncertain, and shifting opinions on every subject: whereby knowledge is confused, the will perplexed, and our minds are brought into suspense respecting the plainest truths, and induced to contend with each other respecting them: thus truth is endangered; for it is placed in jeopardy whenever it is made a subject of contention. The consequence is that the truths in the rational mind do not deserve to be called truths, but principles only, as, indeed, it is usual to call them.

5. I have set out, indeed, by speaking respecting truths, but this is a subject sufficient to fill a volume; nor does it belong to this place to consider what truth is, but rather, how we should investigate it. This must be our present business and labor.

6. There are two usually received ways or methods for discovering truths; the synthetic and the analytic. The synthetic commences from principles and causes, and passes therefrom to phenomena and effects; thus proceeding from the prior to the posterior, from simple to compounds, from superior to inferior, from interior to exterior; or, what amounts to the same thing, from a universal to singulars, consequently to experience, to confirm prior things. The analytic method, on the other hand, rises from phenomena and effects to causes, and evolves from them principles; consequently evolves universals from the experience of singulars, interior things from the exterior, simples from compounds, in a word, the prior from the posterior. Thus analysis as a method of proceeding is the inverse of synthesis.

7. Synthesis, which begins its thread of reasons from causes and principles, and evolves and unwinds it until it reaches the effects of the causes, and the phenomena resulting from the principles,

assumes some particular principle familiar and favorable to the intellect as formed by previous ideas ; and however susceptible this principle may be of doubt or controversy, synthesis seizes it as a truth and lays it down ; and thus presumed, defines and disengages it, and confirms it, first rationally, next empirically. Should anything adverse appear, synthesis polishes away, represses and removes it, until at length the truth can come upon the stage, naked at first, but afterwards bedecked and ornamented ; exactly in imitation of the inverse method of analysis, which is called also the *regula falsi*, or rule of false position. And synthesis, in reality, is nothing but a poor, precocious, and vague analysis ; it gives out nothing more than what has crept into the intellect, and among the intellectual ideas, by way of the senses from a few phenomena of experience, without any general bond to connect them ; and for the most part in the first impetuosity of the judgment. The hasty conceptions thus formed at the mind's first glance, are termed opinions, conjectures, hypotheses ; whence come systems.

8. This has been the received and established method for ages past, from the very infancy of philosophy through its later and maturer development ; and now also it endures and flourishes by the favor of our contemporaries, being adopted exclusively even at the present day in reasonings on the causes of things, which are naturally abstruse and profound. It is also pleasing and wonderfully accommodated, and in a manner akin to human minds ; it enables each mind to indulge its own tastes, to favor its own state, and to assent to an order, whose laws are proclaimed as truths, n. 4. And we are very easily impelled and carried away into ideal games of this kind, inasmuch as they are races of our thoughts from assumed starting places to the very goals we desire to reach. This also pimps to self-love and self-glory, for as nothing properly belongs to us but the produce of our own minds, when these have conceived anything, and supported it by plausibilities, we suppose we have divined the pure reality, opened the true Delphos or heaven itself, unlocked oracles which the genius of our predecessors never penetrated, and, in a word, earned an indisputable palm of victory. But those who commence with this species of scholastic exercitation, that is, who set out relying on mere reasoning, not fortified by the sure patronage of experience, will never, as I think, attain the goal ; for they begin from the goal, and hurry to the starting place ; thus they bend their course outwards instead

of inwards, contrary to the order which the nature of the human mind prescribes for the discovery of the occult and unknown.

9. But granting, for argument's sake, that any of the chiefs or rulers of the learned world, commencing from synthesis, may have perhaps taken the false for the true, but with the intention of afterwards eliciting from it purer truths, by means of analysis, or the rule of false position, and of correcting, perfecting, and polishing it, like the sculptor working the rude marble: Tell me then, I pray, which of them has thus followed the rules of analysis? Which of them afterwards has wrought and corrected the visions and appearances he imbibed and predetermined, perhaps in the very dawn of thought, and which were adverse to the truth? Instead of this, have not they all, as experience shows, sought the confirmation of the false, and not of the true? For while the will is directed to the false, it is constantly detained in those things also that confirm it, or are conformable to it. Hence the presumption becomes more and more confirmed by plausible arguments, until at last it has the same power of persuasion as the truth itself. For whenever affirmative reasoning is applied to a preconception, an infinity of particulars, all voting the same way, fly to its assistance—both the decrees of ratiocinative philosophy, and the phenomena of the world, laid hold of in the fallacious light of the senses. Indeed, there is nothing but may form a constituent part in different series of reasonings, if not directly, at least obliquely; as a single particle of salt may form an ingredient in an infinity of savors, and a single color in an infinity of pictures: and one thing may be engrafted on another, as branch upon branch; thus the legitimate upon the spurious: so that falsehood assumes the form of truth and the measure of the fiction increases by meditation. At length, when the phantom is led forth upon the theatre of what is called the learned world, multitudes run to it, passionately admire it, favor and applaud it; nay, numerous connoisseurs embellish it with paint and new decorations, so that it looks like a phantom no longer, but like a beautiful Venus, or a Delphian virgin. Whatever is now poured from its mouth, you are to regard as the voice of destiny, or the response of an oracle. But all things have their day; among the rest, the produce of the human faculties—particularly those misshapen offspring, the monsters of hypothesis. They are conceived, they are born, they grow to maturity, they grow old, at last they die. But from the ashes of each, new ones rise; and every

hydra-head that is lopped off by the youthful Hercules produces hundreds of others: whence spectres of similar brood prevail for ages, and, like enchantresses, distract the human mind perennially. Hence errors, mental obscurity, fallacies, and strife; civil wars between body and the soul; scholastic contentions about straws and trifles; the flight and exile of truths; and stupor and thick darkness in those very things where the light is most brilliant: and this to such an extent that the very altars and their sacred fire are contaminated; which is the reason why the philosophy of the human mind is solemnly proscribed in the divine records. All these things flow from that single source—we mean, from the habit and the propensity of reasoning synthetically.

10. The power of divining true principles by the mind alone, and of descending therefrom in the path of certainty, through their consequences, to posterior things, belongs exclusively to higher beings and powers; to spirits, angels, and the Omniscient Himself, who indeed inhabit the brightest light, and dwell in essential truth and wisdom. They see all things, in one complex, as at once beneath them and within them: they view the last things from the first, the lowest from the highest, the outermost from the innermost; in a word, all the circumferences from the centre; consequently, the very effects of the world, from their causes. Not so human minds, which derive from the senses, or absorb through the senses, all the materials which they have to reason upon. For we are born in dense ignorance; in process of time organs are opened for us, and ways prepared, and images themselves are sublimated, until they become ideas, and at length reasons; which when connected into series, are brought under the inspection of the reasoning power. Thus by slow degrees only, judgment is developed and reason displayed. This then is man's only way of attaining truths, so long as his soul lives in the body. Can you tell me by synthesis or *a priori*, before seeing the viscera or examining the interior parts, what is contained within the animal body? Can you predict that it contains the liver, the mesentery, the kidneys, the heart, the arteries, and an infinity of other things; still less that they are connected together in one way, and in no other? Must you not rather, like a blind man afflicted with cataract and suffusion, present to yourself ludicrous imaginations, and dream dreams, at which you yourself, when you shall have looked into them, must ultimately either blush or laugh? But alas! we are

so puffed up with self-conceit that we seem to ourselves to be, not in the outmost, but in the inmost; to be standing, not on the earth, but in the sky; and in no faint or uncertain light, but in the brightest radiance; nay, in heaven itself, whence we descend before we ascend, and where we even build our airy palaces; not knowing that our very height must aggravate the peril of our fall. This, as we before said, is the cause and the source of the insanities of the human mind. So much for synthesis, now for analysis.

11. Analysis commences its web of ratiocination from the facts, effects, and phenomena which have entered through the bodily senses, and mounts to causes, and causes of causes; that is, to the simple principles of the mind; and thus unwinds the thread of the web. In the first place it searches for certain and evident materials, and collecting them from all quarters heaps them together, and again selecting them from the heap, reduces them skillfully into order. Furthermore, it imbibes all the sciences wherewith nature has assisted the human mind, and not in memory only, but in heart, and learns them for the sake of their application. Enriched with, as it were, these treasures, and aided thereby, the mind girds herself to her task, and begins to work and to build. If the monument she is essaying to construct may be compared with a palace, a mansion, or a pyramid, she may be said now to lay the foundation first, then to raise the walls, and surrounding the edifice with ladders and scaffolds, gradually to carry it to the roof or summit. Whatever is now wanting to complete the fitness and coherence of the whole—as posts, rails, gates, tiles, and the like—is superadded afterwards. Thus the mind, keeping along the path of analysis, founds and rears her palace, not in the air, or in an atmosphere too high for her, which is not her element, and where there is no support, still less foundation, but on the solid ground.

12. This is the only way to principles and truths—to high and almost to heavenly things—and no other appears to be open to us earth-born men; yet truly it is a most toilsome and extensive one, if we enter into it, that is, of exploring all the truths which form the one truth, and of connecting them together, or concatenating them, in one general bond. In this case evidently we must lay the broadest foundation—we must compare all things together carefully, and embrace them in one design. We must also make ourselves thoroughly masters of all the sciences, doctrines, and arts, which the work will require for its completion: nay, from those

already known, we must generate and discover others: for by these means the work is constructed, and the mind led directly to the summit. In a word, we must cultivate acquaintance with all the muses. To these requisites we must add an innate love of truth, an eager desire of exploring it, a delight in finding it, and a natural gift and faculty of meditating thoughtfully and distinctly, and of connecting reasons together acutely: also of recalling the mind from the senses, from the lusts of the body, the enticements of the world, and its cares—all of which things are distracting forces—and of keeping it in its own higher sphere, until it has summed up its reasons, and carried its thoughts to their conclusion. In proportion as by these means we ascend to truths, in the same proportion truths descend to us. Above all things it behoves the mind to be pure, and to respect universal ends, as the happiness of the human race, and thereby the glory of God: truth is then infused into our minds from its heaven; whence as from its proper fountain it all emanates. “Plato used frequently to say”—so the philosopher relates—“that when his soul was engaged in contemplation, he seemed to enjoy the supreme good, and incredible delight: that he was in a manner fixed in astonishment, acknowledging himself as a part of a higher world, and as feeling his own immortality with the greatest assurance and light: at length, that his understanding, wearied with this contemplation, relapsed into fantasy, and that he became sorrowful as the light decreased. That again leaving the body, and returning to the former state, he found the soul abounding with light, and this light now flowing into the body.” And again, “The soul, freed as it were from the body, ascends and is enlightened; descending again, it is obscured, but it is afterwards purified and reascends.” But this may perhaps appear like a mere fable to those who have not experienced it.

13. When at length, under the conduct of such an analysis, we have been carried up to the principles of things, we may then properly for the first time commence, or rather return, from principles, and put them forth, as of sufficient authority, by a clear and intelligible definition: for the mind now looks around the whole world as from a mirror, and contemplates all things in a universal manner. Ladders are constructed, and steps interposed, whereby we may equally descend and ascend. These ladders are so many concatenated series of truths, by which we are enabled to steer our course, or to go and return, whithersoever it pleases us. But these

very truths, explored by this means, if we must confess it, nevertheless remain still intermixed and entangled with ignorance and twilight shades, being, therefore, after all, only appearances of truths; for the mind is never absolutely purified from the fallacies of the senses, it is never removed from them or placed beyond them, during its conjunction with the body.

14. I have now, therefore, ventured to attempt this method of discovering truths, at present deeply hidden under a veil of hypotheses. And the proper time has arrived; for a rich store of experience is at hand; an accumulated heap sufficient to enable us to build a palace; a luxuriant field where our sickles may reap an abundant harvest; a table where we may enjoy the most sumptuous banquets. Nor do I think we ought to wait any longer, lest haply experimental knowledge should be overtaken by age, night, and oblivion; and the arts and sciences be carried to the tomb; for unless I mistake the signs of the times, the world's destinies are tending thitherwards. The following then is a summary of my intended work.

I intend to examine, physically and philosophically, the whole anatomy of the body; of all its viscera, abdominal and thoracic; of the genital members of both sexes; and of the organs of the five senses. Likewise,

The anatomy of all parts of the cerebrum, cerebellum, medulla oblongata and medulla spinalis.

Afterwards, the cortical substance of the two brains; and their medullary fibre; also the nervous fibre of the body; and the muscular fibre; and the causes of the forces and motion of the whole organism: Diseases, moreover; those of the head particularly, or which proceed by defluxion from the cerebrum.

I purpose afterwards to give an introduction to Rational Psychology, consisting of certain new doctrines, through the assistance of which we may be conducted, from the material organism of the body, to a knowledge of the soul, which is immaterial: these are, the Doctrine of Forms: the Doctrine of Order and Degrees: also, the Doctrine of Series and Society: the Doctrine of Influx: the Doctrine of Correspondence and Representation: lastly, the Doctrine of Modification.

From these doctrines I come to the Rational Psychology itself; which will comprise the subjects of action, of external and internal sense, of imagination and memory, also of the affections of the

animus. Of the intellect, that is, of thought and of the will, and of the affections of the rational mind; also, of instinct.

Lastly, of the soul; and of its state in the body, its intercourse affection, and immortality; and of its state when the body dies. The work to conclude with a Concordance of Systems.

15. From this summary or plan, the reader may see that the end I propose to myself in the work, is a knowledge of the soul; since this knowledge will constitute the crown of my studies. This then my labors intend, and thither they aim. For the soul resides and acts in the principles, not of the body only, but also of the universal world; inasmuch as it is the supreme essence, form, substance, and force of the microcosm; and appoints, establishes, and governs the order thereof, of itself and by its own nature; consequently, it is in the sphere of truths. For these reasons, the soul has engaged the profound attention of nearly all human minds, ever since the infancy of philosophy; and still holds them in suspense, division, and perplexity. But as yet, her mode of being and her nature are almost absolutely unknown; and such is the general state of doubt and hesitation as to preclude all distinct thinking. This has given rise to so many obscure guesses on the subject—it has caused so many clouds to collect round it—that all hope of discovery is nearly at an end. In order, therefore, to follow up the investigation, and to solve the difficulty, I have chosen to approach by the analytic way; and I think I am the first who has taken this course professedly.

16. To accomplish this grand end I enter the circus, designing to consider and examine thoroughly the whole world or microcosm which the soul inhabits; for I think it is in vain to seek her anywhere but in her own kingdom. Tell me, where else can she be found, than in that system to which she is adjoined and injoined, and where she is represented, and momentarily exhibits herself to contemplation? The body is her image, resemblance, and type; she is the model, the idea, the head, that is, the soul of the body. Thus she is represented in the body, as in a mirror. I am, therefore, resolved to examine carefully the whole anatomy of her body, from the heel to the head, and from part to part; and for the sake of a closer approach, to examine her very brain, where she has disposed her first organs; lastly, the fibres also, and the other purer organic forms, and the forces and modes thence resulting.

17. But since it is impossible to climb or leap from the organic,

physical, and material world—I mean, the body—immediately to the soul, of which neither matter nor any of the adjuncts of matter are predictable (for spirit is above the comprehensible modes of nature, and in that region where the significations of physical things perish); hence it was necessary to lay down new ways by which I might be led to her, and thus gain access to her palace; in other words, to discover, disengage, and bring forth, by the most intense application and study, certain new doctrines for my guidance, which are (as my plan shows) the doctrines of forms, of order and degrees, of series and society, of communication and influx, of correspondence and representation, and of modification; these it is my intention to present in a single volume, under the title of *An Introduction to Rational Psychology*.

18. When this task is accomplished, I am then admitted as it were by common consent to the soul, who, sitting like a queen in her throne of state—the body—dispenses laws and governs all things by her good pleasure, but yet by order and by truth. This will be the crown of my toils, when I shall have completed my course in this most spacious arena. But in olden time, before any racer could merit the crown, he was commanded to run seven times round the goal, which also I have determined here to do.

19. Not very long since, I published the *Economy of the Animal Kingdom*, a work divided into distinct treatises, but treating only of the blood, the arteries, and the heart, and of the motion of the brain and the cortical substance thereof; and before traversing the whole field in detail, I made a rapid passage to the soul, and put forth a prodromus respecting it. But on considering the matter more deeply, I found that I had directed my course thither both too hastily and too fast—after having explored the blood only and its peculiar organs. I took the step, impelled by an ardent desire for knowledge. But as the soul acts in the supreme and innermost things, and does not come forth until all her swathings have been successively unfolded, I am therefore determined to allow myself no respite until I have run through the whole field to the very goal—until I have traversed the universal animal kingdom, to the soul. Thus I hope that, by bending my course inwards continually, I shall open all the doors that lead to her, and at length contemplate the soul herself; by the divine permission.

20. But I know it will be whispered in my ear by many of the most accomplished philosophers of the day, that it is vain and use-

less to enter the recesses and interiors of the human body, with a view to arriving at the soul, inasmuch as the very things which are far below her, and objects of ocular vision, as the organic parts of the body, their modes, sensations, and actions, are not only obscure to our sight, but are even fallacious under close scrutiny and investigation. Moreover, the human intellect cannot penetrate or know itself even; how then should it penetrate the soul, which inhabits a still higher or superior region? for those things that are superior, inhabit a light inaccessible to the inferior; and if we rashly approach it too nearly, designing to enter it, we shall either cover ourselves with shade, as when the eye gazes on the sun, or perish outright like a garment thrown into the flames of an altar. Add to this, that the idea that might apprehend the soul, and the speech that might express her, are both wanting; for nothing that is adequate to body and matter, is adequate to the soul; she is neither corporeal nor material; consequently, she is entirely above that species of intelligence which receives its notions by means of the forms, predicates, and adjuncts of matter—as is the case with the human intellect; and expresses them by the same means—as is the case with human speech. Whence possibly it may be inferred, that it is unprofitable, and absolutely foolish, for any one to attempt ascending thither. But these arguments may properly be met by a few opposite ones. Inasmuch as the soul is the model, the idea, the first form, the substance, the force and the principle of her organic body, and of all its forces and powers; or, what amounts to the same thing, as the organic body is the image and type of its soul, formed and principled to the whole nature of the soul's efficiency, it follows, that the one is represented in the other, if not exactly, yet quite sufficiently to the life; and that an idea of the soul is suggested to the mind by elevating the forms of singulars, and extracting from them a higher meaning, and by analogies and eminences, as will be seen in our doctrines of forms, of order and degrees, of correspondences and representations, &c. Thus, by the body, we are instructed respecting the soul; by the soul, respecting the body; and by both, respecting the truth of the whole: and in this way we are led to an ample knowledge of the animal kingdom.

21. I shall again suppose an objection made, to the effect that the human mind appears to be interdicted from prying into those things which transcend or exceed the present state; consequently,

into the soul, which guards the threshold of a sacred temple with three recesses; for the way to celestial, spiritual, and divine things, leads to the soul, through the soul, and from the soul. The reason of the interdiction is, that all those things which transcend our present state, are matters for faith and not for intellect: as for instance, that the soul exists, that it is a spiritual essence, that it is intimately united to the body; that it is affected by the rational mind according to the state and influx of the active principles thereof; that when freed from its chains, it will possess immortal life, and either be happy in the assembly and kingdom of the blessed, or unhappy and accursed in a hellish and demoniac region; not to mention other things of similar import. The province of reason or intellect consists exclusively in considering and inquiring what is reasonable, profitable, and becoming in society, or in the civil and moral world; and what is proper to be done in the kingdoms below it, the animal, the vegetable, and the mineral. Let the intellect be contented with this its lot, and not aspire to higher things, which, inasmuch as they are sanctuaries and matters of revelation, exist to faith only. Furthermore, faith is banished as soon as ever the intellectual power endeavors to open the doors to its mysteries; for the intellect most commonly abolishes all faith in divine things; and what is received by the intellect is not received by faith, that is to say, not by such a faith as elevates us above ourselves. And those who are inspired by a divine faith, completely despise the assistance of confirmatory arguments; perhaps they will laugh at this very book of mine—for where there is faith, what need is there of demonstration; as where there is sight, what need is there to talk of light. Thus faith is above all demonstration, because it is above all the philosophy of the human mind.

22. I grant this; nor would I persuade any one who comprehends these high truths by faith to attempt to comprehend them by his intellect: let him abstain from my books. Whoso believes revelation implicitly, without consulting the intellect, is the happiest of mortals, the nearest to heaven, and at once a native of both worlds. But these pages of mine are written with a view to those only who never believe anything but what they can receive with the intellect; consequently, who boldly invalidate and are fain to deny the existence of all supereminent things, sublimer than themselves, as the soul itself, and what follows therefrom—its life, immortality, heaven, &c., &c. These things, perhaps, since such per-

sons do not perceive them, they reject, classing them among empty phrases, *entia rationis*, phantasms, trifles, fables, conceits, and self-delusions; and consequently they honor and worship nature, the world and themselves; in other respects, they compare themselves to brutes, and think that they shall die in the same manner as brutes, and their souls exhale and evaporate; thus they rush fearlessly into wickedness. For these persons only I am anxious; and as I said before, for them I indite, and to them I dedicate my work. For when I shall have demonstrated truths themselves by the analytic method, I hope that those debasing shadows, or material clouds, which darken the sacred temple of the mind, will be dispersed: and thus at last, under the favor of God, who is the sun of wisdom, that an access will be opened, and a way laid down, to faith. My ardent desire and zeal for this end, is what urges and animates me.

23. Let us then gird up our loins for the work. Experience is at our side with a full horn of plenty. The nine virgins are present also, adorned with the riches of nearly two thousand years: I mean, all the sciences, by whose abundance, powers, and patronage, the work is constructed. The sciences are indeterminate and of no profit or advantage, unless they be applied and made subservient to uses. What is a knowledge of numbers, ratios, figures, and forms, in arithmetic and geometry, apart from its benefits in civil life? What are the philosophical sciences, with their predicates, qualities, modes, and accidents, without they have reference to reality? All things, at the present day, stand provided and prepared, and await the light. The ship is in the harbor; the sails are swelling; the east wind blows; let us weigh anchor, and put forth to sea.