

History of Creation n. 10, written in 1745, a few months after he had received his commission as Revelator.

Is it not rationally conceivable that a Tree of Life was created solely as a means for the creation of man? a Tree whose fruit was capable of receiving that spark of life which is the human soul?

Such a mode of creation is not contrary to the law which teaches that influx is according to reception, as is the theory that human seed was implanted in an animal womb. Animals are forms of affection, and they can give birth only to similar forms of affection. But the members of the vegetable kingdom are forms not of affection but of use (*D.L.W.* n. 61², *Div. Wis.* xii, 5), their use being the sustenance of the animal kingdom. Animals, being living forms of affection, can give birth only to forms of the same affection, but vegetables, being forms of uses, can give birth to that which will serve all affections.

It has been objected that the fruit of the vegetable kingdom cannot possibly serve as the womb for animal and still less for human life, for it lacks the necessary heat. The objection is a sound objection, and it is because of this that I have suggested the creation of a Tree of Life whose sole purpose was to bear a fruit designed to serve as a womb for human life.

However, as I said, the origin of man may ever remain obscure to us, and perhaps we can but conjecture. But our own ignorance or obscurity should not drive us to the adoption of theories without due consideration as to whether they are in harmony with the principles laid down in the Writings.

REVIEWS

THE SERMON ON THE MOUNT, by Richard H. Teed. Acacia Press, Melbourne. Pp. 89. Cloth, 7s 6d.

This is a series of sermons preached by Mr. Teed when he was Pastor of the New Church Society in Melbourne, Australia. Its publication is due to a desire by the Members of the Melbourne Society to commemorate his ministry of twenty-five years with the Society. Mr. Teed has now retired from active work in the ministry of the New Church.

The work contains twelve sermons, which in clear and simple language treat of all the subjects contained in the Sermon on the Mount.

EMANUEL SWEDENBORG; DRÖMBOKEN, Wahlström o. Widstrand. Stockholm, 1952. Pp. 78. Price Kr. 4: 75.

This is the fourth Swedish edition of Swedenborg's *Journal of Dreams*. Until 1858, the existence of this work was entirely unknown save to a single man, a Lector at Västerås, R. Scheringsson, into whose possession it had come—but when or how, we know not. Lector Scheringsson died in 1849, but no examination of his library appears to have been made until 1858 when the Royal Library of Stockholm received a communication, presumably from the heir, offering the manuscript for sale.

The Library accepted the offer, and the next year the work was published by G. E. Klemming, then an Amanuensis in the Library and afterwards Chief Librarian. The writing, which is difficult to read, especially in crossed-off passages—all of which are included in the printed edition—was painstakingly deciphered by G. E. Klemming with the assistance of his fellow Amanuensis, F. A. Dahlgren—a man especially expert in deciphering handwriting. Its "singular contents," says Klemming in his Introduction, "which might easily come into strife with the law concerning freedom of the press, did not permit the spreading of the book in unchanged condition, to the general public, and, in consequence, it is now communicated to enlightened thinkers and to those interested in the matter. In order not to exceed one hundred copies, we had stopped at ninety-nine, all of which are numbered."

The edition is meticulously exact, not only as regards punctuation and spelling, but also as regards abbreviations and crossed-off and substituted words.

The ninety-nine copies thus published were evidently not enough to satisfy the demand, for in the following year, 1860, Fru Ehrenborg, a devoted member of the New Church, published a second edition. This followed the original edition with the utmost exactitude, but it included also "Reflections" by Fru Ehrenborg, and furthermore was supplemented by the Swedish text of certain passages in the *Spiritual Diary* which the Editor of the Latin edition had been unable to read.

In 1924, a third edition was published under the editorship of Knut Barr, a warm admirer of Swedenborg, though not a member of the New Church. This edition follows very exactly the Klemming text except that in one or two places, in an edition intended as it is for popular circulation, "it was considered proper to exclude some few lines which might needlessly awaken the opposition of a large circle."

All Klemming's critical notes are included and, in addition, the Editor has added many illuminating notes of his own—all published as footnotes and not in an appendix. Knut Barr has also added an extensive account of discussions as to Swedenborg's state of mind, after which follows a brief biography of Swedenborg.

And now comes a fourth edition, under the editorship of Erik Wahlund. This may be called a popular edition, as in it the Editor has modernized the spelling and the "barbarous punctuation." He has also omitted some of Klemming's notes, but, as in Barr's edition, he has added notes translating all the Latin words used by Swedenborg. Unlike Barr's edition, however, he has not omitted a single word of the original.

LA DOTTRINA SULLA SACRA SCRITTURA, by Emanuele Swedenborg. Roma, Casa Editrice "Atanor." 204 pages, price 900 lira (about \$1.70).

We are here presented with an Italian translation of the *Doctrine of the Sacred Scripture*. The translation is by Dr. Giorgio E. Ferrari, and is published under the collective title "Lecture Swedenborgiane" or "Swedenborg Readings."

It is indeed very fortunate for the New Church that a scholar of Dr. Ferrari's accomplishments should have taken the astounding amount of pains to present to the Italian reading public a most complete edition of this kind. What men did, like Hindmarsh in England, Immanuel Tafel in Germany, Le Boys des Guays in France, this Dr. Ferrari, following Professor Loreto Scocia, is now accomplishing in Italy.

The Italian text is modern and fluent. The translator, well aware of the fact that New Church thinking is something entirely new for the Italian manner of thinking, has introduced, in a Critical Appendix, Notes in which any points which might appear obscure to an Italian reader are explained.

Of especial value to the student is a further body of references in which the various themes touched upon in the *Sacred Scripture* are treated of at some length. These references are: First, to other parts of the Writings; second, to collateral Italian New-Church literature, such as Prof. Scocia's writings; third, to collateral works in other languages.

There is also a Glossary in which theological terms used in the present work are explained, and an Alphabetic Index. In addition there is a list of the Bible passages cited in the work, and, finally, a list of publications available in Italian.

Dr. Ferrari, Librarian of the State Library in Venice, has done a very excellent service to the New Church in Italy and, generally, to the Lord's New Church. Any student of Swedenborg who can read Italian should avail himself of this excellent translation.

PAUL HARTLEY

THE SWEDENBORG EPIC. *The Life and Works of Emanuel Swedenborg.* By Cyriel Odhner Sigstedt. Bookman Associates: New York, 1952. Cloth, pp. 517; price \$4.50.

"Epic" is defined as a long poem that tells of the adventures of one or more heroes and is written in a dignified, majestic style. When the reader has finished reading *The Swedenborg Epic*, he will agree with the fitness of the title, as the book shows Swedenborg to have been truly heroic in his adventures both on earth and in the spiritual world. The style too is dignified and even poetic in many places.

The book holds the reader's interest from the first chapter to the last. Indeed, interest steadily mounts and reaches a climax in the simple, impressive account of Swedenborg's tranquil death with the unfinished manuscript "An Invitation to the New Church" on the table beside his bed.

In a "Foreword," the Author says that "the present work does not attempt to interpret Swedenborg's life, but rather to tell the story of it as it unfolds itself from the epic of events." Her "effort has been to present Swedenborg as he appeared to his contemporaries and, as nearly as such a thing is possible, autobiographically." The effort has been eminently successful. Moreover, the many summaries of Swedenborg's principal books give a satisfying interpretation of his life. Only a believer in the Divine Revelation made by him, and one thoroughly acquainted with his pre-theological

works and the documents relating to him could have written this "Epic." Mrs. Sigstedt's many years of association in the work of Alfred Stroh who devoted his life to collecting and listing documents pertaining to Swedenborg's life; her opportunities for consulting original documents; her knowledge of Swedish; the assistance freely given her by the many persons named in the "Foreword"; have enabled her to produce this magnificent biography worthy of so great a man.

The text, which is fully documented, is divided into three parts: I. Investigations of Nature (1688-1734). II. The Search for the Soul (1735-1744). III. The Kingdom of God (1745-1772). An "Epilog" on the "Immortal and Mortal Remains" of Swedenborg tells of the last honors paid him by the Swedish Government, by the donation of the magnificent granite sarcophagus wherein his remains now lie in Upsala Cathedral.

While the book will be of particular interest to members of the New Church, yet it should also interest others, for it is not only a biography of Swedenborg, but it also summarises and interprets his doctrines, both philosophical and theological.

In short, this biography is so complete and entertaining that it is impossible to give a just review of it in a short space. We strongly urge every one to read it; and whoever does so will treasure it as a rich storehouse of facts about a truly great man, and with pearls of wisdom extracted from his teachings.

F. E. GYLLENHAAL

PASCAL: HIS LIFE AND WORKS, by Jean Mesnard. Foreword by Ronald Knox; pp. xvi + 210. Philosophical Library, Inc., New York, 1952. Price \$3.75.

Readers of the NEW PHILOSOPHY will be interested in knowing something of Blaise Pascal (1623-1662 A.D.) who in his short life of thirty-nine years entered so many different occupations. Aside from his writings in physics and on religious and moral thoughts, he had, as Mesnard says, "the temperament of a man of action, a love for grandiose undertakings; he carried out spectacular experiments, tried to exploit his calculating machine commercially, had a share in the project for draining the Poitou marshes, formed a project of his own for the education of a prince, established in Paris a carriage service at a fare of five sous," etc.

What is more interesting for readers of the NEW PHILOSOPHY is the fact that he was one of those typical of that age who could live with both science and religion. Our readers may raise a questioning eyebrow to the statement by Knox: "And what other 'religious genius' in all history is there, whose name would have been written among the Immortals even if he had never written a word, never entertained a thought, on the subject of religion."

A large part of this book is devoted to the *Provincial Letters* which deal with Pascal's relation to the Jansenist organization of Port-Royal in connection with its theological controversies with the mother church in Rome.

When we try to orient Pascal in philosophy, the picture becomes very confused. Mesnard summarizes his philosophical consideration of God by saying: "Religion cannot offer us a proof that God exists, of the sort that will constrain all minds; but neither is it possible to discover a proof of the sort that will constrain all minds that God does *not* exist." As a consequence, "We have arrived at a point where the odds are equal for and against the Christian Religion . . . we have got to 'bet' for or against the existence of God. To abstain from making a choice is really betting against God. . . . Let us put our money on God. . . ." Again Mesnard relates Pascal's considerations of reason to religion, by saying: "But man should not use his reason in attempts to demonstrate the existence of God. It is not possible to prove God's existence directly. . . . Just as Jesus Christ came to earth as a Mediator to reveal God to us, so it is by way of this Mediator that we must go to God."

Unfortunately this is not the end. Pascal has become too much the user of reason to subjugate it at once. For a little later we read: "But if the mediation of Jesus Christ opens for us the path toward God, what are the relationships between man and God going to be? Man in his finitude would not know how to communicate in any way with the Infinite."

Is this the end then for us? Not at all! For the mind is still free to see that it is not reason *alone* that dictates, it is not *necessary* arguments that give to it religion, but it is reason which confirms the things of revelation. It is by understanding this simple truth that man can come to know that God exists.

EDWARD F. ALLEN