

ism receptive of life from God, which flows in by an internal way. The soul is the active, living, and substantial organism using the body as an instrumental means for acquiring a knowledge of external things extant in nature. These knowledges so acquired are not a mere unorganized mass, but by this inflowing life are systematized, arranged, and incorporated into the organism of the mind, being used to further and promote its development in a manner corresponding with the reception and appropriation of food by the body.

The Word itself is a Divine psychology when viewed as to its internal sense as unfolded in the Writings of Swedenborg. Here we learn the true nature of the human mind, of its formation and development from earliest infancy to the last of life on earth, and further of its state after death. Here we may learn of the laws of human development, and of the things which are appropriate and useful as food for the mind in its various ages. Moreover we also learn of the things which are injurious to its life and growth, and which must be eliminated from its structure in order to attain to a full realization of the Lord's design and purpose in creating man. No treatment of the subject of psychology is worthy of so exalted and noble a subject which is not directed by a knowledge of discrete degrees ;

for this doctrine is as it were the ladder of ascent by which we can be elevated to the plane of the soul itself, and perceive it in its relationship to the things of nature.

It is not our purpose to speak disparagingly of the labors of men of science in this field of work. They are doing a great and important work in the accumulation of facts bearing on this subject ; but at present these facts are arranged in systems and theories which do not agree with truth itself, and before they can be seen in their true light, they must be viewed from the acknowledgement that the soul is the real man, existing in a sphere higher than the material world, with its conditions of time and space. In this view the body is an instrumental means by which the soul can be present and operate in nature without at the same time being subject to and limited by its laws. Psychology is not a branch of physiology, even as the soul is not a part of the body ; but yet the body, as being the perfect instrument through which the soul operates, serves as a representative of the soul and its organism ; but when the science of psychology is reduced to a mass of experimental facts and observations arrayed under a materialistic theory of nerve and brain action alone, it is a body without a soul.

## THE PHILOSOPHY OF EDUCATION.

### II.—The Word of God in Education.

IN THE NEW PHILOSOPHY, Discrete Degrees have been treated of, showing that there are discrete degrees of substances in a descending series, from God to the lowest things of nature. Man also is organized of these substances, his body, bone, muscle, nerve tissue, etc., from the materials of nature, and his mind, spirit or soul of the substances of the spiritual world, which is a discrete degree above nature. These substances of the mind are in a human form, but more perfect than the body, and subject to higher or spiritual laws. The human mind is therefore a complex organism, and for its correct formation a knowledge of its degrees and nature is necessary. As educators are engaged in the work of upbuilding the mind, in order to do this work intelligently, it is necessary to know both the nature of the mind, and also the things that will build it aright, before the work of education can be carried on successfully. In the philosophy of Swedenborg we shall find that broad and comprehensive knowledge which will serve as a guiding star through this vast field of human activity and knowledge. In general the development of the human mind and life is briefly shown

in the following passage from the *Arcana Celestia* :

“ With every man there are two parts, the will and the understanding—the will is the primary part, the understanding is the secondary. . . The will with man is formed by the Lord from infancy to boyhood, which is effected by the implantation of innocence and charity toward parents, nurses, infants of similar age, and by many things which man does not know, which are celestial things. Unless those celestial things were first insinuated in man whilst he is an infant and a boy, he could never become a man. *Thus is formed the first plane.* But because man is not man, unless he is also endowed with understanding, the will alone does not make man, but the understanding with the will, and the understanding cannot be formed except by knowledges and cognitions, wherefore he is to be imbued with these from boyhood, *thus is formed the second plane.* When the intellectual part is instructed in knowledges and cognitions, especially in the cognitions of truth and good, then first man can be regenerated ; and when he is being regenerated, truths and goods are implanted by the Lord by means of cognitions in-

to his celestial things which had been given to him by the Lord from infancy, so that his intellectual things may make one with his celestial things. When the Lord thus conjoins these things, he is gifted with charity, from which he begins to act as a principle of conscience. He thus first receives new life, and this by degrees. The light of this life is called wisdom, which then takes the first place and is exalted above intelligence—*thus is formed the third plane*. When man becomes such in the life of the body, he is continually perfected in the other life. Thence it may appear what the light of intelligence is, and what is the light of wisdom.”—A. C., 1555.

In order that man in his development may be led to the final end, which is eternal life, two classes of knowledge must be acquired, namely: knowledges concerning the world and life in the world, and knowledges concerning heaven and heavenly life. These also must be communicated in each age mentioned above, namely: in infancy, childhood and youth and adult age. The knowledges concerning the world form the basis and foundation, but the knowledges concerning heaven are the essence and life which vivify the lower. We will here treat of the knowledges concerning heaven and heavenly life and show their importance and value in a true education.

In treating of the Lord’s development as a child, Swedenborg in the *Arcana Celestia*, says:

“The Lord was instructed as another man in boyhood. . . . His external man could not otherwise be reduced to correspondence and agreement with the internal man than by cognitions. The external man is corporeal and sensual, nor can it receive anything spiritual except as cognitions are implanted in ground, celestial things can have their recipient vessels in these. *But the cognitions should be from the Word*. Cognitions from the Word are such that they are open from the Lord Himself; for the Word itself is from the Lord through heaven, and in each and everything of it there is the life of the Lord, although it does not appear in the external form. Thence it may appear that *the Lord in his boyhood did not wish to imbue any other cognitions than those of the Word*, which was open to Him, as was said from Jehovah His Father, with Whom He was united and became One; and this the more, because there is nothing said in the Word, which in its inmosts does not regard Him, and which does not first come from Him. For the Human Essence was only an additament to His Divine which was from eternity.”—A. C., 1462.

We quote this to show the supreme value of knowledges from the Word. In them is the life of the Lord, for the Word in the letter is an external

form or vessel in which more and more interior things of the Divine Wisdom and Life are contained, in this respect it being like nature itself, for in each thing which appears before the eye, many particulars are contained. On account of this quality of the Word, the Lord wished to imbue or implant in his mind and life only these knowledges, for they contained the very Divine Wisdom Itself, and therefore their acquisition is of the greatest importance to us also.

The knowledge of things from the Word should be taught in all ages of man, but in a form adapted to the state. Even in the age of infancy it is of great use in laying the foundation for his future development. This may appear from the following:

“In the course of man’s regeneration, he is led of the Lord at first as an infant, afterward as a child, next as a young man, and lastly as an adult. The truths which he learns as an infant child, are altogether external and corporeal, for as yet he is unable to apprehend interior truths, those truths are no other than knowledges of such things, as contain in their inmost principle things Divine; for there are knowledges of things which do not contain anything Divine in their inmost principle, and there are knowledges which do contain. The knowledges which do contain what is Divine, are such that they can admit interior truths more and more, successively and in order; whereas the knowledges which do not contain what is Divine are such that they do not admit but reject such interior truths; for the knowledges of good and truth external and corporeal are like ground, which according to its quality admits seeds of such and such a nature, and no other, bringing to maturity one kind of seeds, and suffocating another. The knowledges, which contain in their inmost principle what is Divine, admit in them truth and good both spiritual and celestial, possessing this capacity by virtue of the Divine principle which is within, and which disposes them thereto; but the knowledges, which do not contain in them what is Divine, admit only what is false and evil, such being their nature. . . . Those which contain what is Divine and thus are admmissive of genuine goods, such as are the knowledges with infant children who are afterward regenerated, are in general such as are contained *in the historical parts of the Word*, as in what is said therein of paradise, of the first man, of the tree of life in the midst of paradise, and of the tree of science, where the deceiving serpent was. These are knowledges which contain in them what is Divine, and admit into them goods and truths spiritual and celestial, because they represent and signify those goods and truths. Such knowledges are also contained in the other historical parts of the Word, as in what

is said of the tabernacle, and of the temple, and of the construction of each. In like manner in what is said of the garments of Aaron and of his sons; also of the feasts of tabernacles, of the first fruits of harvest, and of unleavened bread, and of other things. *When these knowledges are known and thought of by an infant child, then the attendant angels think of the Divine things which they represent and signify; and inasmuch as the angels are affected therewith, their affection is communicated, and causes the delight and pleasure which the child experiences therein, and prepares the mind to receive genuine truths and goods.*—A. C., 3665.

This shows to us that there are two classes of knowledges, one living and the other dead. The living contain what is Divine, but the dead knowledges do not contain what is Divine. Living knowledges are from the Word, because in this there is Divine Life. In the period of infancy these living knowledges are from the historical parts of the Word, those which are in the form of story, or history. Whether constructed history as in the first chapters of Genesis, or in real history such as dates from the time of Abram. Did space permit we could adduce a great amount of testimony from the various works of Swedenborg to show the value of the Word in the implantation of remains, or of states of life, which afterward serve as the very foundation of the spiritual life and character. The Word gives living knowledge, and here is a valuable suggestion to the mother, the nurse, the kindergartner, to make these stories the central object of their work. In the amusement and education of infant children, the stories of the Word, beautiful and fascinating as they are in the external form alone, are yet passed by, for the purpose of taking up fairy stories, some of them objectionable in their form and nature, yet the stories of the Word are the only ones that are vessels for the reception of the Divine. Hence we may see that a system of education which makes no use of these stories is not perfect, for it omits from the infant's life the most potent influence for good. All the states of life implanted in man, even those developed in his earliest infancy, remain even to eternity, and serve as means for developing all succeeding states. According to the nature of the early development will be the quality of the succeeding life. These early impressions, the delight and pleasure in hearing the Word, though it be to them but a story, is stored up and becomes a means of implanting, in adult age, delight in the heavenly principles to which it corresponds. It also serves a purpose to the heavens themselves, aiding in their development, as may be seen from the following:

“It may seem a paradox, nevertheless it is most

true, that the angels have a clearer and fuller understanding of the internal sense of the Word, when it is read by little boys and girls than when it is read by grown up persons who are not principled in faith from charity. The reason is, as I have been informed, because little children are in a state of mutual love and innocence, consequently their receptive vessels are extremely tender and almost of a celestial nature, so as to be pure faculties of reception, which therefore are capable of being disposed by the Lord for the purpose, although this does not come to their perception, except by a certain sensation of delight suitable to their state and genius. The angels say, the Word of the Lord is a dead letter, but *it is vivified by the Lord, in the reader*, according to the faculty of each individual, and that it becomes alive according to his life of charity and state of innocence, which takes place with endless variety.”—A. C., 1776.

In addition to the usefulness of the Word to infants, in the succeeding age of childhood, the knowledges of truth from the Word are the inmost of all the knowledges which can be acquired. The necessity of teaching these knowledges systematically may be seen from the internal sense of the twelfth chapter of Genesis, as unfolded by Swedenborg. Throughout this chapter it treats of the Lord, in his boyhood, being instructed in the science of knowledges; and as we have already seen, the knowledges from the Word were by Him deemed the most important. From this series we learn that instruction in knowledges is necessary for the upbuilding of the mind, and this is as necessary for the development of his spiritual part as for his natural. “Without knowledges previously acquired, man is not capable of forming a single idea of thought. The ideas of thought are grounded upon those things which are impressed on the memory by the objects and perceptions of sense; wherefore knowledges are the vessels of things spiritual, and affections, proceeding from bodily pleasures of a good quality, are the vessels of things celestial.”—A. C., 1435.

“Knowledges are the means which open the way to behold things celestial and spiritual; by knowledges the way is opened for the internal man to flow into the external in which are contained the recipient vessels, which are as many in number as are the knowledges of good and truth with which it is furnished, into these, as their vessels, celestial things enter by influx.”—A. C., 1458.

“Knowledges are learned and implanted in the memory, according to influx of the internal man.”—A. C., 1460.

“The science of knowledges is thus circumstanced, that the deeper the subjects which are presented to view, so much the more ardently they

who cultivate that science desire to understand them, and when they are told of things celestial and Divine their desire increases. . . The science of knowledges is only as something instrumental for the sake of use, viz: that knowledges may serve as vessels for the reception of things celestial and spiritual; and when they are thus serviceable, they then first begin to be of use, and receive their delight from use. It may appear to every attentive observer, that the science of knowledges is designed in itself for no other end, than that man may become rational, and thereby spiritual, and at length celestial, and that by means of knowledges the external man may be adjoined to the internal; when this is the case, then man is principled in use, for the internal man regards nothing but use. It is with a view to this end that the Lord insinuates also the delight which is perceived by children and young persons in learning the sciences. But when man begins to place his delight in mere science or knowledge, he is then influenced by corporeal lust, and in proportion as he is so influenced, or places his delight in mere science, he removes himself from what is celestial, and his scientifics become closed toward the Lord, and are rendered material; but in proportion as scientifics are acquired with a view to use, whether for the sake of human society, or the Lord's Church on earth, or His kingdom in heaven, and, more especially, for the Lord's sake, they are more opened toward the Lord, and become spiritual; wherefore also the angels, who are principled in the science of all knowledges, and that in such a manner, that scarce a thousandth part can be unfolded to man's apprehension, yet esteem knowledges as nothing in comparison with use."—A. C., 1472

"In this chapter are also contained these ar- cana, viz: how the Lord was instructed by his Father according to all order, and thus how his external man was conjoined to the internal; that is, how his external man in like manuer as the in-

ternal, was made divine, by which, as to each essence, he was Jehovah. This was effected by knowledges, as by means or mediums. Without knowledges, as by means or mediums, the external man cannot even become man."—A. C., 1475.

"Everyone should prepare the way for God, that is, should prepare himself for reception, and this should be done by means of knowledges. . . . Knowledges are the means by which man may ascend and know the Divine Esse. . . . Man has free will, and the faculty of procuring for himself knowledges, and as he procures them for himself from the Word, by means of the understanding, he thus prepares a way by which God may descend, and elevate him."—T. C. R., 24.

In order to develop the mind in any direction, knowledges are necessary, and these in infancy and childhood come only by an external way, and chiefly through instruction. Thence it may appear that spiritual development can take place only in proportion as suitable knowledges are acquired. In former times it was believed that God, in some miraculous manner, made man new in an instant of time, without any effort on his part; but in the light of the philosophy revealed through Swedenborg, this notion is seen to be erroneous, and that God works on the spiritual plane in a manner corresponding with that on the natural, and that order, harmony, and connected sequence is necessary to any spiritual progress. This being the case, and the acquisition of knowledge being the means, it may be seen that the work of implanting this knowledge from the Word is an essential element in any true educational system. That system which provides for its most perfect communication, in harmony with other needful and essential subjects of study, in the end, will be the most successful, because it will be in the fullest co-operation with the Lord's end in creating man, namely in forming a heaven from the human race.

JOHN WHITEHEAD.

## THE LESSER PRINCIPIA.

### Contents.\*

1. A philosophical argument concerning the first principles of natural things.
2. That the infinite, as also the finite motion of the first natural point, produces a line, a surface and a body.
3. That the motion of the first natural point is through circles.
4. That the motion of the natural point is through a circular spire, that is through a spiral line, whence arises a figure or the first particle.
5. When the natural point flows spirally through a sphere, a space arises around the poles, into which this point does not enter.
6. That an equator may also come into consideration around this fluxion of the natural point.
7. The line which cuts at right angles all these spiral lines, forms a certain ratio of an ecliptic, and this ecliptic has a certain fixed node or conjunction with the equator.
8. That the transference of the point through