

SWEDENBORG'S SCIENTIFIC PREPARATION FOR HIS MISSION AS REVELATOR¹¹⁶

The Rev. Glendower C. Ottley¹¹⁷

It is the oft-repeated teaching of the Heavenly Doctrines that the first is in all the series, even as the end is in the cause and in the effect—a statement so philosophically true as to admit of no doubt whatever in the mind of a rational being.

Now this principle applies to Swedenborg's Science and Philosophy; they are both based on an absolute recognition of the Divine from first to last. In the first chapter of his great work—*The Principia*—which treats of the macrocosm, he makes a statement on this point, which is as unequivocal as it is truly worthy of his marvelous philosophical mind. He says:—

True philosophy and contempt of the Deity are two opposites. Veneration for the Infinite Being can never be separated from philosophy; for he who fancies himself wise, whilst his wisdom does not teach him to acknowledge a Divine and Infinite Being—that is, he who thinks he can have any wisdom without a knowledge and veneration of the Deity, has not even a particle of wisdom (ch. i. 4).

Starting, therefore, with this belief, Swedenborg approached the sciences from a standpoint which was as new as it was unique. This is made quite clear by the opening words of the Second Chapter of the *Principia*, where he treats of the first Natural Point and “its existence from the Infinite”

No rational and intelligent philosopher (he exclaims) can deny that the first *ens* was produced from the Infinite, as well as the rest in succession, or all the parts of which the world is composed. For the world cannot derive its being from itself, because it is finite and consists of parts: neither can these parts derive their being from themselves, because these, also, are finite, and consist of their parts: nor again can these latter, for the same reason. In short, nothing that is finite can exist from itself, that is, without a cause to bring it into existence. There must

116. Published 1911, presumably in England.

117. Ernest Glendower Goghill Ottley was born in 1852, in Vellore, Vellore District, Tamil Nadu, India. He was the son of Major General Coghill Glendower Ottley (1805–1889) and Mary Ann Ottley (previously Hesleyer, nee Marchant) (1853–1933). He was a Civil Servant. He married Violet Victoria Felicia Montefiore on Jan 14, 1886 in Manchester, England. They had 6 children. He lived in Jersey for a number of years. He died aged 69–70 years, Jan. 17, 1922 in Richmond, Surrey, England.

SWEDENBORG'S SCIENTIFIC PREPARATION FOR HIS MISSION

also be a cause why it was finited in this or that manner, and in no other; or why it acquired one particular limit, in preference to another. In other words, nothing can exist without a cause, except the Infinite. The Infinite alone exists without a cause or from itself; nor does it consist of parts. Thus the ultimate cause of things terminates or begins in the Infinite—that is, in Him who exists of Himself and who consists not of parts; so that from Him finite things must have proceeded. What is finite, therefore, takes its origin from what is infinite as an effect from its cause. . . .

If, now, this underlying and fundamental principle of Swedenborg's Science and Philosophy be well borne in mind, the reader will at once enter sympathetically into the object or scope of the *Principia*,—which is stated in a luminous manner by its learned translator—the Rev. Augustus Clissold, the translator also of the *Economy of the Animal Kingdom*

The object of the *Principia* (says Mr Clissold) is to trace out a *true system of the world*, and in so doing the author has distributed his subject into three Parts. The First Part treats of the origin and laws of motion and is mostly devoted to the consideration of its first principles, . . . their existence being traced from a first natural point [whose existence is from the Infinite] down to the formation of a solar vortex, and afterwards from the solar vortex to the successive constitution of the elements of the three kingdoms of nature. . . . In the Second Part the author applies this theory of vortical motion to the phenomena of magnetism, by which on the one hand he endeavours to test the truth of his principles, and on the other by application of the principles to explain the phenomena of magnetism. . . . In the Third Part, the author applies the same principles of motion to cosmogony, including the origination of the planetary bodies from the Sun, and their vortical revolutions until they arrived at their present orbit . . . ; so that the entire *Principia* aims to establish a true theory of vortices, founded upon a true system of corpuscular philosophy. . . . In this work, then, the author . . . accounts, on a *single* principle, for the properties of atoms as of universes. . . .

Now wherein, at the outset, do the true principles of science, as laid down in the *Principia*, and which are applied more fully and interiorly in the anatomical and physiological works of Swedenborg, differ from those of other distinguished philosophers—Bacon, for instance? The difference lies in the fact that Bacon “desires,” as Dr Garth Wilkinson says,

unassisted by philosophical doctrines, to scale the heights of nature, hoping that one correct induction piled upon another, will enable him at length to arrive at the apex of the pyramid. . . . Swedenborg *alone* has propounded a science constituted of principles which, as it were spontaneously, are physical in the physical universe and philosophical in the mind of man, and from which we may pass and re-pass from the one into the other, so as to contemplate the *end* of creation in connection with the means and *vice versa*.

Now what are those “philosophical doctrines” to which Dr Wilkinson is referring in so pointed a manner, and which are so intimately bound up with Swedenborg’s Science and Philosophy? They are, as stated by him, in his eloquent “Prologue” to the *Animal Kingdom* (see p. 10), the “Doctrine of Order and Degrees,” of which, even so far back as 1717, he became fully conscious; the “Doctrine of Forms”; the “Doctrine of Modification”; the “Doctrine of Series and Society”; the “Doctrine of Communication and Influx,” which is to be met with in the *Principia*, published in 1734. To these wonderful “doctrines,” which, he informs us, he “discovered, disengaged and brought forth by the most intense application and study /’ and which accompanied him at every step or stage of his analysis (see *A. K.* 17), he finally added the “Doctrine of Correspondence and Representation.” This particular “Doctrine”—as Dr R. L. Tafel, one of his most competent and trustworthy exponents, has truly said constitutes the “crowning doctrine of his analytic career”—was elaborated in 1741.

With the publication, however, of the *Principia*, Swedenborg’s macro-cosmic investigations were brought to a successful end.

Shortly afterwards, he entered upon higher studies—the examination of the structure of man. In other words, as a true philosopher, and in accordance with his own sublime principles, or “doctrines,” he proceeds from the “general” to the “particular” in the domain of creation; that is, from the macrocosm to the microcosm. It is, indeed, while prosecuting his labours in the latter domain that he gives a striking proof of the wonderful results flowing from the rigorous application of those “new doctrines” which he had laid down for his “guidance” in his studies and investigations as a man of science and as a philosopher (*A. K.* 17).

One is tempted to ask, *en passant*, how did Swedenborg—even at this period of his extraordinary life, when he lays no claim to that spiritual or Divine illumination which he subsequently enjoyed—succeed in elaborating

SWEDENBORG'S SCIENTIFIC PREPARATION FOR HIS MISSION

for himself these “new doctrines “which the science or philosophy of his day did not even remotely suggest. No answer can be framed to this question except on the hypothesis that he was even then, unknowingly to himself, being quietly and steadily led to see, as if by a species of Divine intuition, some of those interior, *spiritual* principles which were essential to the working out of his unique system. The statement he made to a clerical friend would seem to justify the conclusion?:—

I was first introduced *by the Lord* into the *natural sciences* and thus prepared. This happened from the year 1710 to 1744, when heaven was opened to me (Letter to (Etinger; *Documents concerning Swedenborg*, no. 232).

There is, however, abundant evidence of the closest connection between his scientific and philosophic works, the earlier ones having been clearly written for the sake of those that subsequently followed.

The “new doctrines “which had yielded such brilliant results in his early scientific works, were applied by him, on even a more extensive and profound scale, in *The Economy of the Animal Kingdom* and *The Animal Kingdom*.

In speaking of the scope of the *Animal Kingdom* (which a former President of the Royal College of Surgeons—the late Dr J. H. Greene—said was the “*only system of physiology extant*)¹¹⁸ Swedenborg says:—

The end I propose to myself in this present work is a knowledge of the *soul*, since this knowledge will constitute the crown of my studies. This then my labours intend, and thither they aim. For the soul resides and acts in the beginnings, 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.

The question now arises: how could he, as a physiologist, expect to succeed in attaining to a knowledge of a “substance “—the “soul”—so completely removed from the range or influence of the senses, when *all* other physiologists had altogether failed to reach so sublime a goal?

118. On this point Dr Wilkinson is still more empathic. He says: “It will one day be known of him that he is indeed the founder of human physiology as distinct from general *animal organology*. He is not only the founder, but has yet no successors; for the very conception of *human physiology* is not given in the scientific mind.”

Swedenborg gives the needed information himself. In the opening pages of the *Animal Kingdom* he expresses himself as follows, when dwelling upon “The Tongue”:—

The nature of a member or organ is known from its *use*. The *use* determines what the organ is in itself, or in its own form; what it is in series with other organs which are contiguous to it and surround it; and which continuously precede and continuously follow it: and what it is, in order, with those that are above and below, or prior and posterior to it. All these and their uses indicate the nature of the organ under investigation. The *use* and *end* are the first things that manifest themselves; for the end is, in a manner, all in all in every stage of the progress from first to last; the *very soul* of the thing. Thus, all things that belong to the body and that act as parts of the body, vividly *represent* and manifest the soul.

By applying such a “new doctrine”—a *Divine Doctrine*, indeed, as Swedenborg was able to see when heaven was subsequently opened to him and when, for the first time, he became fully conscious of how miraculously his scientific and philosophic studies and investigations had been watched over for an altogether unique end—the giving of a Divine Revelation in a *rational* form—he unlocked or explained some of the abstrusest facts and functions of the organs of the human body. This fact was fully recognized in the pages of a medical Journal, published in 1844—called *The London Forceps*. The reviewer expresses his unbounded admiration for the theories and “doctrines” unfolded in the *Animal Kingdom* in these words.—

The philosophical unity of the work is astonishing, and serves to unlock the abstrusest organs, such as the spleen, thymus gland, super-renal capsules and other parts upon which Swedenborg has dilated with an analytic efficacy which the moderns have not *even* approached, and of which the ancients afforded scarcely an indication. . . . Of the doctrine of Series, since called by the less appropriate term “homology” he has afforded the most singular illustrations, not confining himself to the laws of series in the solids, but boldly pushing it into the domain of the fluids, and this with an energy of purpose, and a strength of conception and execution, such as is rarely shown by any nine men in these degenerate days.

SWEDENBORG'S SCIENTIFIC PREPARATION FOR HIS MISSION

Elsewhere in his review the same writer says:—

The book (*The Animal Kingdom*) is a perfect mine of principles, far exceeding in intellectual wealth, and surpassing in elevation, the finest efforts of Lord Bacon's genius.

The *Economy of the Animal Kingdom* and the *Animal Kingdom*, with all their wealth of principles, were, however, only to lead up to a special treatise or work on *The Brain*, which may fairly claim to be, even at this day, the only work in the world which professes to treat of the organ of the mind on an altogether new and unparalleled plan or principle.

This remarkable work, after being preserved in manuscript for one hundred and forty years in Sweden, was brought to light by the late Dr R. L. Tafel, and consists, at present, of two volumes published during the life-time of its distinguished translator and annotator.

The first volume treats of *The Cerebrum and its Parts* and was published in 1882. In speaking of its extraordinary scientific merits, Dr Tafel says:—

Swedenborg's theory of the brain must appear in the eyes of the candid observer hardly less than miraculous; for not only has he *anticipated nearly all the important discoveries* made since his time in the science of the brain and of the nervous system; but under the *guidance of those rational doctrines* which he employed in order to wrest their secrets from the facts on these subjects, he also exhibits in broad daylight the functions of such obscure bodies as the pineal gland, the infundibulum, and the pituitary gland.

It was, however, at the Annual Meeting of the Swedenborg Society in 1882, that the late Dr Garth Wilkinson, the Chairman on the occasion referred to, drew particular attention to its wonderful scope, in language which was as Baconian in its philosophic ring as it was calculated to invite inquiry of any scientific mind not hopelessly steeped in, or biased by, the materialism rampant in the nineteenth century. After the lapse of twenty-nine years one passage, in particular, is well worthy of perusal, in which Dr Wilkinson bears eloquent testimony to the power of these "new doctrines" which had enabled Swedenborg to prosecute his labours with such success in a field in which, even after one hundred and fifty years, he has no equal or compeer at this day.

The work (he says) is a round and complete theory of the forms and functions of the human brain. Now such a theory is very nearly a doctrine: if it grows up to entire certainty, it is then a doctrine; as it increases in certainty it becomes doctrinal more and more; and the pellucidity of it becomes an eye in the head of science through which the real universe, then a very *new* universe, is seen. Swedenborg's theory involves the motion of the brain correspondent to the motion of the lungs, and the motion of the lungs as the universal physical and mechanical attraction of life into the body. It involves the *motion of the highest substances the cortical substances*, according to the life of the highest faculties of the man. It, therefore, involves the determinate and most orderly motion of all the fluids in the brain, from the principles of motion to the very ends of the same. His work is, according to the anatomy of the brain, a geography of the rivers of bodily and embodied life, a definite geography. So much for a brief word on his theory. It is *embodied, embrained motion*; and brain spirits and nerve juices moved, moved into the body, and constituting its momentaneous life.

But above theory comes our old heaven-descended friend, Religious Doctrine. Doctrine again, and for ever again *Doctrine is the ever-potent father of Swedenborg's theory*. The doctrine, namely, that there is a God, who is a Creator, and that God is the Author of the human soul. And that He made the living soul to be creative in its own finite sphere. And further, that the soul, in order to embody itself, under God immanent, made the brain, which is thus the Anthropoplasm of the human frame upon earth. The brain, from its first principles, conceived, through the Divine Wisdom by the Soul in it, all the details of its own form, fitting it to be the abode of the mind in all its faculties. The principles are the engineers of the causes, and the causes are the engineers of the effects or realized ends. So that in brain substance you have the body given, just as in a Stephenson you have the steam-engine given. But *all is from the soul*; because not protoplasm, but anthropoplasm, and, if I may coin a word, pneumatoplasm and angeloplasm, are being pleaded here. The soul also, which makes the brain mechanic, inventive, contriving for itself, imprints upon it with the form of motion also the power; and in an order and determination stupendous like the galaxies of heaven, it commands a universal motion as the pulse and radiance of a universal life. And as there can be no motion without a corresponding and adequate something moved, there are fluids which are so eminent and so

SWEDENBORG'S SCIENTIFIC PREPARATION FOR HIS MISSION

ordinate that they can be embrained and ensouled, and give life to the avenues of the brain, to the body and the blood.

Well, this is all doctrine, and can never be destroyed; and it opens up theory: and thereby *Swedenborg has entered the palace of the soul in the body.*

His way is a sublime illustration of his axiom, "Thought from the eye shuts up the intellect, but thought from the intellect opens the eye." In his case, intellect with God, the soul, and eternity shining as a sun in every part of it.

As Dr Wilkinson foresaw at the very meeting at which this admirable Address was delivered, the first volume on the *Brain* attracted the notice of the scientific world shortly after its publication. In a Journal entitled *Brain: a Journal of Neurology*, and edited by some of the most eminent medical men in England, it was sympathetically reviewed by Dr A. Rabagliati. The following opening words of the review will show the deep impression its perusal had left on the mind of the writer:—

This is without doubt one of the most remarkable books we have seen, and perhaps, to a great extent, on that very account, it is a very difficult task to criticize or review it. The distinguished author lives in history more as the founder of a form of religious thought than as a scientific man It is a new experience to find him figuring as a writer of a work on the human brain, and still more curious to discover that, although that work has lain by for nearly a century and a half, it is now not only not valueless, but it appears actually to have *anticipated some of the most modern discoveries in the region of its subject-matter.*

How true this is, Dr Rabagliati proceeds to show in detail:—

1. Swedenborg taught that the motion of the brain is coincident with respiration, *not* with pulsation. The origination of this view is now universally . . . attributed to J. D. Daniel Schlichting, a physician of Amsterdam who wrote in 1750; but Swedenborg wrote in 1741 and 1744. . . .

2. Swedenborg held that the respiratory motion of the brain and lungs extends to the extremities of the body. This discovery is generally attributed to Dr Piegu who wrote in 1846.

3. Swedenborg taught that the anterior part of the cerebrum is the seat of the intellect. This is precisely the view adopted by modern science. . . .

Dr Rabagliati then draws attention to a remarkable statement made by Swedenborg on the basis of “analogy” *alone*, which *modern science one hundred and thirty years later* showed to be a fact !

4. Swedenborg held that the active parts of the brain are the cortical substance and that “the brain is made up of as many similar forms and natures as it has discrete cortical parts.” And further, that “the cortical substance is so connected with the minute vessels of the brain, that you would believe that the cortical glands derive their origin from the vessels.” Swedenborg *did not say he had seen this structure*, but, *reasoning from analogy*, he felt certain of his position that “the cortical glands hang down, and sprout forth from the sides and coatings of the producing and generating arteries, scarcely otherwise than as grapes and berries are wont to hang down.” Dr Bevan Lewis writing in 1877 . . . [offers] a remarkable corroboration of the truth of Swedenborg’s statement.

Would it be possible to adduce a more striking instance of the marvelous outcome of the application of those “new doctrines” which Swedenborg had discovered and disengaged by the most intense application and study,” and which, as the fact alluded to above testifies, he so boldly applied in the most complex and wonderful region of the human body—the brain ?

But there is still another remarkable discovery of Swedenborg’s which remains unconfirmed by modern science and which has far-reaching consequences in the domain of human physiology.

Dr Rabagliati says:—

Although Swedenborg taught that the movement of the brain was synchronous with that of respiration, he *also* held that it is *independent* of it.

Now on what grounds is the theory propounded by Swedenborg one hundred and fifty years ago, and which has the fullest support in his theological works for profound and spiritual reasons, still called in question by modern science? On the grounds that the “anatomical relations of the *cerebrum* to the other encephalic centres demonstrate that it is *not* one of the essential or fundamental portions of the nervous system, but a *superadded*

SWEDENBORG'S SCIENTIFIC PREPARATION FOR HIS MISSION

organ receiving all its impulses to action from the parts below, and operating upon the body at large through them" (*Human Physiology*, by Dr Carpenter, sec. 568). The view here taken by Dr Carpenter, and which fully represents the general attitude of modern physiologists with respect to the *causes* of the movement of the brain, is based, of course, on investigations made in the bodies of animals—their brain and nervous system.

As in the *lower* animals (says Dr Tafel) a great portion of the power of the cerebrum and cerebellum is *transcribed into the corpora quadrigemina and into the spinal marrow*, it is assumed that ⁶⁶ such also is, and *must be*, the case in man!"

Swedenborg's theory of the "independent" motion of the brain is based on an opposite view of man—viz. that he is *not* like any other animal—high or low in the scale of existence—but has a higher and more complex nervous system because he *alone* is endowed with rational faculties which necessitate a more perfect organized medium—a *human* brain—for the display of those priceless mental gifts which are shared by no animal in creation.¹¹⁹

While applying, however, so rigorously in the domain of the brain those sublime and far-reaching "new doctrines" which had enabled him to elicit or discover a fact of the highest importance, but which the science of the day, as yet, shows no sign of endorsing, Swedenborg has practically *restored* by the publication, in particular, of his last and crowning physiological work, the knowledge of a "spirituous fluid" to which he frequently refers in his earlier scientific works, and which, according to him, plays a very important part in the human economy. For in the chapter on the "Composition and Essence of the Blood" in the *Economy of the Animal Kingdom* he says:—

There is a certain fluid of the highest degree of purity, called by some the animal spirit, which enters into the red blood as a principal substance and which constitutes its vital essence.

119. The immense gulf which separates man, as regards the size of his brain, from the most highly organized animal, is well pointed out by the late Professor Williamson in a lecture delivered at Manchester some years ago. He says: "The largest gorilla has a brain of about 34 inches of cubic capacity; but this magnitude is exceptional; generally speaking, the brain of the gorilla has from 30 to 32 inches of cubic capacity. The brain of the highest form of intellectual man has about 114 inches of cubic capacity. Between these two extremes there is an *enormous difference*." If so, how can we logically or scientifically deduce from an investigation of the functions of the *lower* form of brain what must be the functions of the immensely *superior* organ in the human subject with its concomitant nervous system?

In a subsequent chapter on the “Arteries and Veins” he shows, in his characteristic luminous manner, how the “cortical spherules . . . divide the blood, exclude the new spirituous fluid and transfuse it into the fibres, nerves and vessels” (Vol. I., p. 144, n. 177).

It is satisfactory to note that, at least, one eminent exponent of modern science—the distinguished reviewer of the work on the brain—should see the force of this teaching; for as Dr Rabagliati adds:—

We confess to have had *our conceptions much cleared* in this particular by a perusal of the book.

Now to what logical conclusion do such striking facts as we have been passing in review, lead? Obviously to the following, that, (1) not only does a wonderful solidarity run through Swedenborg’s scientific and philosophic works, but (2) that the true principles of science which they set forth were intended to be an *organic part of the system of spiritual truth then about to be revealed* from God out of heaven. Indeed, Swedenborg himself adopted a course which does not appear to sanction any other inference. For instance, in a purely theological work—the *Apocalypse Explained*—all the physiological and anatomical confirmations are drawn by him directly from the *Animal Kingdom*. If we refer to the Latin-English Edition of the *Apocalypse Explained* we shall find in the section called “Divine Love,” V., the following footnote of the learned editor:—

Nearly all that is here said concerning the trachea and larynx is a *direct quotation* from the author’s *Animal Kingdom*, Vol. II., pages 48, 94, 120.

On this vital point, however, we have—apart from the highly significant fact referred to—Swedenborg’s own emphatic testimony that the science of his day could *not* serve as a plane for the truths of Divine Revelation. The reason of this he sets forth in the following striking passage which was written during the period of his Divine illumination:—

The science or the wisdom of the present day is such that it *cannot serve as a plane for spiritual truths*, much less for celestial truths . . . For, at the present day, whatever is taught by the sciences respecting the natural causes of phenomena, as of those which occur in the human body in connection with the senses, and similar things, and likewise whatever is deduced respecting the knowledge of the soul and of other like things, is *full of false hypotheses*, in which not a *single*

SWEDENBORG'S SCIENTIFIC PREPARATION FOR HIS MISSION

truth comes to sight; yea, by them the way is even closed up in such a manner that it is impossible for the thoughts of men to extend beyond the grossest parts of nature, wherefore spiritual and celestial things are regarded as nothing. While the plane into which spiritual truths descend is such, they are of necessity kept back, and do not penetrate; for no natural truth receives and continues, and thus confirms them, but either altogether repels them, or perverts them into the opposite (S. D. 249).

Although considerably more than a century has elapsed since these words were written, how far has the march of science diverged from those lines on which, in Swedenborg's day, it led to such disastrous results? According to the most brilliant and gifted of the exponents of his science—the late Dr Garth Wilkinson—that march—despite delusive appearances to the contrary—has been towards greater error and fallacy than ever before,—a fact which, he avers, causes now a “plenary repugnancy” between Swedenborg's science and philosophy and modern science, so far as its theories or hypotheses are concerned.

By the relation in which Swedenborg's philosophy stands 'to the science of the day (says Dr Wilkinson), it can be seen that there is no direct relation between the two, but *plenary repugnancy*. For the one is order, the other is *chaos*: the one is concentration, the other is infinite division; the one enlarges its limits in that *interior world* where creation exists in all its spiritual amplitude, the other loses its limits, and its distinct life along with them, in the great vacuities of space and time; the one is a rod and staff giving the mind a practical support in the exploration of Nature's fields, the other is a *mist of hypotheses crawling along the ground and making every step uncertain and perilous*¹²⁰

If that be so—and no more competent authority than Dr Wilkinson can be quoted—is it not clear that it is only by the application of such true

120. The above was written fifty years ago; but in writing to me as late as 1895 with respect to the deplorable materialistic tendency of modern science Dr Wilkinson expressed himself as follows:—

“Have you ever noticed that Swedenborg says—I think in the preface to his *Economy*—that if, in and after his day, the organic sciences are not elevated by *Doctrinal Truths*, these important branches will lapse into confusion and chaos. Now they have *not* been so caught up into a Divine atmosphere, and so they have *fallen into dust and ashes*. And the dust and ashes are so captivating to the dustman that they are regarded by the learned Haeckel as material palaces holding the august essence of ¹ causation.’ Human nature is obliged to be proud of what it has, when the product is of its own making. The whole evolution flight is, to me, so great an absurdity, that I know it cannot last; but meanwhile it destroys the human mind and creates superstition in the public.”

principles or “new doctrines” as are unfolded in Swedenborg’s scientific and philosophic works, that modern science can be regenerated, as it were, and the “highway” between “Egypt, Assyria and Israel”—the Scientific, the Rational and the Spiritual—be opened up and man brought back to a state in which heaven-revealed truths will guide, govern and lead his thoughts, and no longer the senses with their attendant fallacies and allurements which, in the past, have destroyed so many Churches and plunged mankind—even at this day of so-called “progress”—in darkness so great that the very “idea of a “personal “God, from a scientific point of view, is openly and unequivocally said to be “inconceivable “as well as man’s ability to believe in Him:—

To speak in plain terms (says a distinguished astronomer—Richard Proctor), so far as *Science* is concerned, the idea of a personal God is *inconceivable*, as are all the attributes which religion recognizes in such a Being (*Our Place among Infinities*, p. 2). □