

The New Philosophy.

A Journal devoted to the exposition of the philosophy presented in the scientific, philosophical and theological works of Emanuel Swedenborg.

Vol. 1.

URBANA, OHIO, AUGUST, 1898.

No. 6.

IMPORTANCE OF THE KNOWLEDGE OF CREATION.

SWEDENBORG in *The Divine Love and Wisdom*, n. 284, says :

"The first part of this work treats of God ; that He is Divine Love and Divine Wisdom, and that He is Life, also that he is Substance and Form which is the real and sole esse. The second part treats of the spiritual sun and its world, and of the natural sun and its world ; and that the universe with all things therein was created from God by means of these two suns. The third part treats of the degrees in which are each and all things that are created. This fourth part will now treat of the creation of the universe by God. *These subjects are treated of because the angels have lamented before the Lord, that when they look into the world they see nothing but darkness, and among men no knowledge of God, of Heaven, and of the creation of nature upon which their wisdom might rest.*"

According to the teachings of Swedenborg, the Divine Wisdom finds receptive vessels in the minds of angels and of men. These three should be reciprocally conjoined. It was only on the seventh day that God rested, which means he spiritually rests, when man has become a full recipient of the Lord's love and wisdom. But whilst his mind is a chaos of ignorance, then the Lord continually labors to impart to that mind the illuminating rays of His Wisdom and the warming beams of His Love. In the ignorance of man the Lord cannot find a resting place. Ignorance is not a proper footstool for the Lord's Wisdom to rest upon.

To show the importance of the doctrine or idea of Creation, the Divine Word opens with an account of it. The first sentence says : "In the beginning God created the heavens and the earth." The reason for this is evident from A. C. 6879, in which is explained Jehovah's message to Moses.

"And God said to Moses, this signifies the first instruction. . . The first principle of the church is the knowledge that God is, and that He is to be worshipped. *His first quality which ought to be known is that He created the universe, and that the created universe subsists from Him.*"

This knowledge that God created the universe has indeed existed in all churches, but it has not existed in them in a rational form. The idea which has existed of creation by God has been that of an arbitrary act of God, Who, by simply speaking, called forth into existence all things out of nothing. The conception of God thence arising has been that He is an arbitrary Being, operating like a despotic monarch, doing whatever he wills, and that He may will anything, however inconsistent it may be with reason and law. And as God has been conceived of in this manner, the whole of theology thence derived has partaken of this arbitrary, irrational quality. Religion has hitherto been adapted to the human race in a childlike condition ; but now, by the new developments of this age, the rational faculty is being opened, especially by means of natural science. So also a more rational state of the natural mind needs a more rational theology and philosophy to explain the deeper causes and nature of things ; showing that order, law, and rational sequence and connection reign in all things.

The very Wisdom of God needs this rational reception by man and angel. The wisdom of the angels needs this human wisdom, as its resting place. Thence it may be seen that the striving of the philosopher to gain an interior and true conception of the origin of nature and of matter is an important work, whereby the Lord is endeavoring to lead him to produce a more solid foundation on which can rest the wisdom of God and of angels. As a material palace or house cannot exist without a suitable foundation, so likewise the heavenly wisdom must find corresponding knowledges in the minds of men. It is therefore no idle waste of energy for men to study these deeper problems of *material origin*, the origin of matter, but is rather one of the most important works that men can do, in making a foundation in the human mind receptive of heavenly influences, by which he may likewise become an image and likeness of God.

THE ORIGIN OF MATTER.

MATTER CREATED OR ETERNAL.

THERE can be but two views of the origin of matter. It must either be eternal, or it must have been created. At the present time many investigators of nature favor the idea that matter is eternal. Many who believe in the existence of God, and who are professing Christians favor this view. On the other hand those who believe in a special creation, and take a literal view of the first chapter of Genesis, believe that God created matter and all its forms out of nothing; as it is stated in the Confession of Faith. "It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning to create or make of nothing, the world and all things therein, whether visible or invisible, in the space of six days, and all very good." The difficulty of understanding how something could be created out of nothing is brushed aside by the statement that God is omnipotent, that to Him all things are possible, and therefore it is said He could create the material universe out of nothing. This reply removes the rational faculty from the consideration of the subject, and requires the acceptance of the statement from a blind unreasoning faith. This is most repugnant to the rational man, because the creation of something out of nothing seems a manifest absurdity, altogether contrary to reason; and moreover the scientific mind glories in its privilege of subjecting all questions to the searching scrutiny of reason. As viewed from the side of science the creationist's position seems extremely weak, and not deserving of a second thought. It is not to be wondered at therefore that the scientists view is rapidly gaining favor, and the opposite view is as rapidly losing ground in this rationalistic age of the world.

NEBULAR CONDITION OF MATTER.

The geologist, chemist, and astronomer during the last two centuries, have pushed back the analysis of matter to what appear to be its primitive forms. Under their searching gaze the solid earth disappears from view, and all the solid substance of the earth is declared to come originally from a gaseous nebula. Science proves experimentally that all solids come originally from gases. It proves that all gases can be reduced to the liquid and to the solid form, by means of pressure and cold or by combination with other elements. We have in the nebular hypothesis the reduction of all matter in suns and planets to an extremely tenuous con-

dition. The solid earth and the active sun, according to this theory originally came from nebulous matter diffused through an enormous extent of space.

PRE-NEBULAR CONDITION OF MATTER.

The human mind however is not content to accept this as the primal state of matter, and as its first origin. Many of our most prominent scientists regard the nebula as only an early stage of the condition of matter, but by no means its first. The nebula is not now regarded as the *first cause*. Croll in "Stellar Evolution" says:

"The nebular theory starts with the assumption that all the materials composing the solar system once existed in a state of extreme tenuity and diffusion, filling far more than the entire space included within the orbit of the most remote planet. It begins with this diffused nebulous mass tending slowly, under the influence of gravitation toward a state of aggregation. Beyond this point the received nebular hypothesis does not extend. It will be observed that the theory here begins in the middle of a process. It begins with the assumption of a mass in the act of condensing under the influence of gravity. *It offers no explanation of the origin of the mass, or how it came to be in this attenuated state, or in what condition it existed before the materials began to draw together.* These are, however, inquiries which naturally force themselves on our attention. If the nebular theory be a true theory of the origin of the solar system, then this nebulous mass must have an antecedent history, and we cannot help feeling the instinctive desire of tracing the chain of causation farther back. The mind presses toward an absolute beginning. It is the goal to which it aspires, and no amount of failure will ever deter it from renewing its efforts. Of recent years a considerable amount of attention has been devoted to inquiries in this direction; nearly all of which, it is true, has necessarily been of a speculative and hypothetical character. But hypothesis, as Mr. Lockyer remarks is the life blood of investigation."

VIEWS OF SCIENTISTS.

In this work on "Stellar Evolution" Croll quotes the opinions and theories of a number of leading men of science on the pre-nebular condition of matter. To one interested in Swedenborg's teachings these views are very fascinating reading. They show a desire to grasp the very first origin and condition of matter. There is a general agreement that there was a pre-nebular condition of mat-

ter; also that in this state our chemical elements did not exist, but a more primal set of elements, possibly only two or at least a few in number. Beyond this there is a wide divergence of opinion. This pre nebular condition is called "cosmical dust," "world stuff," "fire mist," and other names indicating a primal condition of matter from which the present known elements originated. This primal matter is supposed to have been diffused through universal space, which is said to be infinite in extent. Some suppose the "world stuff" to be cold, others that it possesses an intense heat. In its primal state it contained all the force that has ever existed in the universe either in the form of heat or of motion. Some suppose that ether is this substance. Others deny the existence of the ether, and believe that matter exists in a finely divided condition throughout space, and this serves as a medium of transmitting light.

Croll says :

"The researches of Prout, Newlands, Mendelejeff, Meyer, Dumas, Clarke, Lockyer, Crookes, Brodie, Hunt, Graham, Deville, Berthelot, Stoney, Reynolds, Carnelley, Mills and others clearly show, I think, that the very matter forming this nebulous mass passed through a long anterior process of evolution. And not only the matter, but the very elements themselves constituting the matter, were evolved out of some prior condition of substance." p. 107.

He quotes Crookes :

"In the primal stage of the universe before matter, as we now find it, was formed from the protyle, all was in an ultra gaseous state, at a temperature inconceivably hotter than anything now existing in the visible universe; so high, indeed, that the chemical atoms could not yet have been formed, being still far above their dissociation point."—p. 108.

And again :

"It was, according to Mr. Crookes, when this gaseous mass cooled down, so as to permit of its becoming converted into solid matter, that condensation into a sun could take place."—p. 108.

He says also that,

"Dr. Stoney, like Mr. Crookes, considers that the chemical elements are subject to decay. That they are not only generated but destroyed—that they are subject not only to evolution but dissolution. He believes that the generative process probably takes place only at, or beyond, the confines of the universe, and the destructive process at the centres of overgrow stars, which is the position of the lowest potential. Dr. Stoney thinks that this extinction of the chemical elements in the centre of a star is a cause which limits its size and prevents its overgrowth."—p. 102.

CENTRE OR CIRCUMFERENCE PRIMARY?

These writers evidently think that the centre of the sun and stars is the coolest place in the universe, and that out in illimitable space as far distant as possible from a star is the place of the greatest heat. Surely here we have theory carried to its greatest absurdity. The general position of all the writers, whilst interesting as an evidence of the desire to reach the primary analysis, is a good illustration of the desire to make the circumference the origin of the centre, and not the centre the origin of the circumference as illustrated in T. C. R. 35.

IMPACT THEORY.

Croll's own conclusions are interesting in two respects, one being the fact that he believes in the creation of matter by God, and the other that in his attempt to solve the question of the primal form of matter, after ascending to its pre-gaseous condition, he drops down to the ultimate solid form as anterior to that. In closing the work, after showing some of the difficulties in the generally accepted theory, he says :

"The impact theory completely removes the difficulty, for according to it the evolutionary process can, on purely scientific grounds, be traced back to an absolute beginning in time. If huge solid masses moving through space were the original condition of the universe, then, in so far as either philosophy or science can demonstrate to the contrary, it might have been in this condition from all eternity. We are therefore not called upon to account for this primitive condition of things. Now it is evident, unless a collision should take place, the universe would remain in this condition forever. Without a collision there could be no change, no work performed, and absolutely no loss or gain of energy, and therefore no process of evolution. The first collision would be the absolute commencement of evolution—the beginning of the process of the development of the universe. Evolution would, in this case, have its absolute beginning in time, and consequently was not eternal. If, on the other hand, we assume, what is far more in harmony with physics, meta-physics and common sense, that *the universe was created in time*, we are still led to the same result as to an absolute commencement of evolution. In both cases we reach a point beyond which there can be no legitimate inquiry; no further question which the scientists can reasonably ask."

"We have no grounds to conclude that there is anything eternal, except God, Time, and Space. But if time and space be subjective as Kant supposes, and not modes pertaining to the existence of things in themselves, then God alone was uncreated, and of Him and to Him are all things."—pp. 111-112.

It will be noticed that Croll, after following matter back to its pre-nebular condition, which is antecedent to the chemical elements, drops back to "huge solid masses" of matter "moving through space." These solid masses however can be analyzed back to a pre-nebular condition if they be composed of elements similar to the solid matter now existing, so that he also is traveling in a circle in his analysis. Nor does he explain how God produced these enormous masses and gave them their initial velocity.

NO KNOWLEDGE OF DISCRETE DEGREES.

An examination of the pre-nebular theories of matter collected in this book shows that the great guiding principle of discrete degrees is absent. Thence in seeking for the great first cause they remain on the material plane, and ascribe to that plane qualities pertaining only to the *Infinite*. They do not show the origin of heat and force, but they suppose them to be eternally co-existent with matter in the form of motion, and that the whole universe was left to evolve itself by chance without further divine government.

SWEDENBORG IN ADVANCE OF MODERN SCIENCE.

To one familiar with Swedenborg's scientific writings, it is manifest that a century and a half ago he advanced far beyond the present position of the most recent scientific theories in his investigation of the origin of matter; and yet we can see in the trend of their investigations a reaching out for something which he clearly grasped and explained.

We will first present those views of Swedenborg which, as a scientist and philosopher, he gave forth on the origin of matter.

FIRST ENS FROM THE INFINITE.

Chapter II of the *Principia* has the following title :

"A philosophical argument concerning the first simple from which the world, with its natural things, originated—that is, concerning the first natural point, and its existence from the Infinite."

Under this general heading, among other things, he says :

"No rational and intelligent philosopher can deny that the first *ens* (existence) 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; 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 also be a cause why it is finited in this or

that manner, and in no other; or why it acquired one particular limit, in preference to another. . . . Whatsoever of a finite nature was produced, could not be finited by itself; nothing finite can exist by itself, because it must needs be finited before it exist, and if so, it must be finited by something else; whence it follows that a finite must necessarily exist by that which has the power of finiting it, and which of itself is infinite." p. 46-7.

THE FIRST NATURAL POINT.

Regarding this first *ens*, he makes the following statements or propositions :

1. "Its origin is from the Infinite."
2. "Geometry itself also acknowledges a certain simple and first *ens* of its existence, which is called its own or mathematical point."
3. "This point is a simple *ens*, and indeed so very simple that nothing can be more so, because what is simple admits of no degrees."
4. "Since this point has only one limit, it follows that it is the first *ens* and seed of things finited."
5. "Nevertheless, this point is a kind of medium between what is infinite and what is finite."
6. "This point is produced immediately from the infinite."
7. "This natural point is purely motion in the universal infinite; and consequently it is pure and total motion, a motion which cannot be conceived of according to any laws of geometry."
8. "This motion presupposes nothing substantial, by which it may be said to exist."
9. "That this point cannot be conceived of as having any extension; that it is without parts, and consequently indivisible."

THE MOTION OF THE FIRST ENS.

Concerning the first *ens* he says that it must have the most perfect motion, and says this motion "must be of a spiral figure, which is the most perfect of all figures," and of this he says :

"I say, then, from the mechanism and geometry of the internal spiral motion there arises a kind of axillary motion, afterwards a progressive motion, of all the spiral circles round their poles; and lastly, from the axillary and progressive motion, if there be full liberty, and no impediment in contact with it, another or local motion in agreement with the former, and, indeed, tending into perpetual surfaces. . . . Geometry, therefore, and mechanism, in relation both to the parts and to the whole of a body, and also in relation to the world itself, consists in this, that the first figure of motion, state, and conatus, is spiral; and that by virtue of such a figure there succeed a motion of the whole composite, or an axillary motion; a motion of its parts, or a progressive motion; and lastly, from or

by virtue of these, a local motion. Such is the sum of our whole work and its principles; and such the cause of all the parts and compositions in our mechanical world." *Principia*, p. 46-71.

THE ORIGIN OF ALL MOTION AND FORCE.

In these brief extracts we cannot present the course of reasoning by which he arrives at these conclusions, but must refer the reader to the work itself. What we wish particularly to emphasize is that Swedenborg derives the first *ens* from the Infinite; and that this *ens* possesses a most perfect motion, which is the origin of all motions in the natural universe. If we examine the last quotation we shall find that this first particle has a motion perfectly corresponding with that of the sun itself. The motions of the greater originate from those of the smaller. Thus, there is a spiral motion of the first *ens*, producing a figure which has also an axillary motion, and a progressive motion. We find that the sun itself is in motion, its particles move in spirals, as may be seen from the edges of sun spots. It has an axillary motion, and a local motion, which also is probably a perpetual spiral in its vast orbit. The planets have similar motions, except so far as they are limited by being solid. They have axillary motions and orbital motions. Thus we see a tendency of all masses to the same motions as this primary particle.

In this conception of the primary particle, possessing a most perfect motion, which is in fact the origin of all motion and force in the universe, Swedenborg anticipates and excels the modern scientists, who ascribe a most intense heat activity to the "world stuff," "cosmical dust," "fire mist," or "protyle," as it is variously called. In this motion of his first *ens* we can rationally see the origin of the motion of sun, planets, and of molecular, electrical, light and heat motion, and from its form we can see the origin of all forms. This primary motion is of a higher order or degree than heat, and is capable of producing lower forms of motion, for from its motion all forms of natural activity originate.

THREE ATMOSPHERES.

We cannot here take the reader through the course of reasoning by which he expounds the genesis of these lower forms and motions. We will here present only the great generalization clearly set forth in his philosophy, and which is in harmony with all that is known in modern science. The first or primary forms of matter, possessing this intense and innermost form of activity were not diffused universally throughout space, as some modern scientists suppose, but were formed in centres, which centres are suns. These centres themselves take the motions of their primary par-

ticles, thus there were produced three universal motions of the great bodies. Three universal atmospheres were also produced, which act as media by which the activities of the centre are communicated to the circumferences. These atmospheres he calls aura, ether, and air.

The aura is the highest atmosphere. It is the most perfect, and is capable of receiving the purest motions and of propagating them. In general this atmosphere is the means of propagating magnetic force and gravitation. The ether is a lower atmosphere, its particles are produced from the particles of the aura by aggregation and conglobation, but being coarser, its activity is not as powerful nor as intense. The activity of this atmosphere is manifested as heat, light, and electricity. The air, the atmosphere of earth, is the lowest. These atmospheres are not continuous one into another, but are discrete, and are a perfect illustration of what he terms discrete degrees, like end, cause, and effect. By these atmospheres the centre or sun communicates its activity to the lowest forms or condensations in the solid earths.

ALL FORCES DERIVED FROM THE FIRST.

We will not dwell on these derivative forms and activities, but turn again to the general thought of the origin of matter. We have seen that Swedenborg in the *Principia* calls the first *ens* the "first natural point." We will quote further concerning this point. He says:

"With respect to the essential of the first simple, I maintain that this natural point is the same as the mathematical point, or the Point of Zenon. . . . Since, therefore, both geometry and the world are derived from the same origin, the same seed, and the same parent, we must conclude that they both proceed from the same point; the difference consisting in this, that the latter point, or that of the world, is called the natural point, while the former, or that of geometry, is called the mathematical point." *Principia*, p. 51.

Before proceeding to the consideration of this conception of the origin of matter, I will recall the general results of his deductions from the qualities of motion assigned to this first *ens*. It accounts for the motions of the sun, and for its intense activity. The productions from it are three atmospheres through which this centre not only produced all things, but, after producing them, rules and sustains them, imparting continually all their activities, earth motions, magnetic, electric, and all other phenomena. Thus, by his philosophical conception, he accounts for all forms of force through the vibratory motion of these three atmospheres.

Now let us turn to the nature of the first *ens*. By philosophical analysis he ascends step by step

ward the infinite, and as he ascends he comes to more perfect forms, by which the Infinite communicates of His Power to the universe. Surely this is a noble conception. Yet, we must not forget that, according to his own teaching in his later or theological writings, a natural philosopher cannot, on account of the lack of certain knowledges, arrive at the real origin of many things, and among others, he cannot find the real origin of matter. Swedenborg ascended the steps of the ladder of causation to the great dividing line between matter and spirit, but beyond this by natural reasoning alone he could not go. Let us turn to his teaching on this very subject.

NATURAL PHILOSOPHY NOT ADEQUATE.

He says, in *The True Christian Religion* :

“Unless an idea be formed of God, that He is the *first substance and form*, and of His form that it is the Very Human, the minds of men would readily imbibe idle fancies, like spectres, concerning God Himself, the origin of man, and the creation of the world ; of God they would conceive no other notion than as of the nature of the universe in its firsts, thus of the expanse of the universe, or as of emptiness or nothing ; of the origin of man as of the conflux of the elements into such a form by chance ; *of the creation of the world, that the origin of its substances and forms is from points, then from geometrical lines, which, because they are of no predication, are therefore in themselves not anything.* With such persons, everything of the church is like the Styx, or the darkness of Tartarus.” T. C. R., 20.

REPUDIATES CREATION FROM POINTS.

Here Swedenborg distinctly repudiates the doctrine of creation from *points*. At first thought it would seem as though this repudiation carried with it the whole magnificent structure erected in his *Principia*. This, however, is not the case, for his system of philosophy therein presented is not only a beautiful and harmonious explanation of The Doctrine of the Universe, but in general it is in agreement with all his teachings, both philosophical and theological. What Swedenborg does in his theological works is to step to the other side of the veil, and supply from that side the facts and philosophy concerning the origin of matter which it is impossible to supply from the side of nature alone. In doing this, however, he is careful to tell us that this supplementary teaching, philosophical and rational though it be, is not something of his own discovery and production, but was revealed to him by the Divine Being for the use of men. The test of acceptance on our part, however, is simply and solely its rationality, and its agreement with nature and with revelation.

TWO WORLDS, SPIRITUAL AND NATURAL

What, then, does Swedenborg teach in his theological works of the origin of matter? He teaches that :

“No one, however, can form a just idea concerning the creation of the universe, unless the understanding be brought into a state of perception by certain universal knowledges being premised, such as the following :

I. There are two worlds, a spiritual world for angels and spirits, and a natural world for men.

II. In each world there is a sun, and the sun of the spiritual world is pure love from Jehovah God, who is in the midst of it ; and from that sun proceed heat and light, the heat thence proceeding, being in its essence love, and the light thence proceeding being in its essence wisdom ; and these two affect the will and understanding of man, the heat his will and the light his understanding ; but the sun of the natural world is pure fire, and therefore the heat and light thence proceeding are dead, and serve as clothing and aids to spiritual heat and light, by which they may pass to man.

III. And, further, those two things which proceed from the sun of the spiritual world, and thence all the things which exist there by means of them are substantial, and are called spiritual ; and the two similar things which proceed from the sun of the natural world, and thence all the things which exist here by means of them are material and are called natural.

IV. In each world there are three degrees, which are called degrees of height, and thence three regions according to which the angelic heavens are arranged, and according to which human minds also are arranged, which thus correspond to the three angelic heavens ; and other things are arranged in like manner both here and there.

V. There is a correspondence between the things which are in the spiritual world and the things which are in the natural world.

VI. There is an order into which all and everything of both worlds were created.

VII. An idea concerning these things ought by all means to be first obtained ; and unless this is done the human mind from mere ignorance concerning them easily falls into the idea of the creation of the universe by nature, and says only from the authority of the church that nature was created by God ; but because it knows not how, if it inquires into it more interiorly, it falls headlong into naturalism which denies God.”—T. C. R., 75.

By natural reason alone no one would ever discover or think of the existence of a spiritual world, of a spiritual sun, and of spiritual substance distinct from natural substance. Thence a natural

philosophy alone could not learn the laws governing such things, nor ascribe to matter a purely spiritual origin. Thence it may be seen that if such is its origin the knowledge of it comes clearly within the function of revelation. When Swedenborg was intromitted as to his spirit into the spiritual world, the nature and laws of that world and its relation to the natural world were revealed to him. Then, also, the origin of matter. The idea of creation from points he distinctly repudiates, because there is no substance in that conception, and now the real origin of all natural substance is revealed to him as being formed from spiritual substance. But when that first natural *ens* is thus produced we can conceive of it possessing the motion ascribed to it by Swedenborg in his Principia, and follow from that its successive productions.

SPIRITUAL ORIGIN OF MATTER.

On the production of matter we will give the following quotations bearing on the subject.

In the Angelic Idea of the Creation of the Universe, he says :

“God is the Centre. . . . By His Divine Proceeding He created the Universe, and all things there . . . This Divine Proceeding appears as a Sun in the spiritual world. From that Sun, as a great centre, proceed circles or spiritual atmospheres one from another, which the light and heat of that sun fill. . . . And at length earths there. . . . Lastly, by means of those atmospheres, and then by means of the natural atmospheres which are from the sun of the world, the earth was created and upon it all things which are for use.”

GOD SUBSTANTIAL. CREATION FROM HIMSELF.

The ruling principle of Swedenborg is that God is the Centre, that He is Substantial, and that He created the universe, not out of nothing, but from Himself; first, spiritual substance, and from it natural substance.

In True Christian Religion, n. 24, he says :

“Jehovah God, out of His sun, not only produced the spiritual world, and all the spiritual things of it, which are innumerable and substantial, but He also produced the natural world, and all the natural things of it, which are also innumerable but material.”

Material things, he teaches, were not created directly by God, but mediately out of substances existing in the spiritual world. Thence we may see that the first *ens* of material substance is a form produced from spiritual substance. He says :

“Substantials are the beginning of materials.” C. L., 328.

“The substantial is the primitive of the material.” T. C. R., 79.

“The distinction between spiritual and natural is not as between more and less pure. The natural can never by any subtilization approximate to the spiritual, so as to become the same; for the distinction is such as between prior and posterior, between which no finite ratio is given; for the prior is in the posterior, as the cause in its effect; and the posterior is from the prior, as the effect from its cause. . . . The things in the spiritual world are substantial and not material; and substantial things are the beginnings of material things. *What is matter but the aggregation of substances?*” T. C. R., 280.

“Pure love, from which all things in the spiritual world exist, is immaterial; but pure fire, by which all things exist mediately in the natural world, is material; thence it is, that all things which exist in the spiritual world are from their origin spiritual, and all things which exist in the natural world are from their secondary origin material.” A. E., 1218.

Swedenborg calls the substance of the spiritual world spiritual and substantial, to distinguish it from the substance of the natural world, which he calls natural and material; and all material substances are produced in their most interior forms by aggregations and conglorations of spiritual substances. In fact, he lays down as a general principle that all lower orders or degrees are produced in this way.

HOW HIGHER DEGREES PRODUCE LOWER.

“Derivations in the lower degrees are only compositions, or, more properly, conformations of the singulars and particulars of the superior degrees successively, with such additions from purer nature, and then from grosser, as can serve for containing vessels; which vessels being dissolved, the singulars and particulars of the interior degrees, which were formed together therein, return to the next superior degree.” A. C., 5114.

Thus, Swedenborg teaches that material things originate from spiritual substance. This substance, however, is highly organized. Thence it will appear that the first material *ens* is not a simple substance, as is generally supposed, but is a complex form containing many things. This, he also teaches in the Divine Love and Wisdom, where he says :

“Some contend that there can be a substance so simple as not to be a form from lesser forms, and out of that substance, accumulated into masses, substantiated or composite things arise, and finally substances called material. But there can be no such absolutely simple substances. For what is substance without form? It is that of which nothing can be predicated; and out of mere being, of which nothing can be predicated, no process of

THE NEW PHILOSOPHY.

REV. JOHN WHITEHEAD, EDITOR AND PUBLISHER.

— PUBLISHED MONTHLY. —

Entered at the Postoffice at Urbana, Ohio, as Second Class Matter.

TERMS:

One Dollar per annum, payable in advance. Special rate for ten or more copies, Fifty Cents each.

Address all communications and remittances to REV. JOHN WHITEHEAD, 506 South Main street, Urbana, Ohio.

Publication Office: THE URBANA TIMES CITIZEN OFFICE.

AGENTS FOR ENGLAND.

New Church Depot, 18 Corporation street, Manchester.

James Speirs, 1 Bloomsbury street, London.

Academy Book Room, Burton Road Brixton, London, S. W.

heaping up can make anything. *That there are things innumerable in the first created substances of all things, that is, in things most minute and simple, will be seen in what follows where forms are treated of.*" n. 229.

"Natural things," he says, "are material, and these have come forth and subsist from spiritual things, as the posterior from the prior, or the exterior from the interior." Canons, God IV, 8.

We have already shown that Swedenborg teaches that God is the origin of all things, and that He is Substantial. In the True Christian Religion, he says :

"The One God is Substance Itself and Form Itself, and angels and men are substances and forms from Him, since God is Esse. He is also substance, for an esse, unless it be a substance, is only an ideal entity ; for substance is a subsisting entity ; and whoever is a substance is also a form, for substance, unless it be a form, is an ideal entity ; wherefore both can be predicated of God, but so that He is the Only, the Very, and the First Substance and Form." p. 20.

NATURE FROM GOD, BUT NOT GOD.

Although God is Divine Substance in a Divine Human Form, and created the universe from Himself and not out of nothing, yet the created substances are from God, but they are not a part of God. On this point we will quote :

"From those things which are said concerning Creation, in my works, it is evident that God first finited His infinity, by substances emitted from himself, from which existed His proximate encompassing sphere, which makes the sun of the spiritual world ; and that afterward, by means of that sun, He perfected other encompassing spheres, even to the last, which consists of things quiescent ; and

that thus by means of degrees, He made the world finite more and more. These things are adduced in order that human reason may be satisfied, which does not rest unless it see the cause." T. R. C., 33.

For further information on this subject, see D. L. W., 290 to 295, and references there given.

FUNDAMENTAL CONCEPTIONS OF PHILOSOPHY.

From what has now been said it may be seen that there are three things necessary to a right conception of the true nature of existences, namely : there are three discrete degrees of substance entirely distinct from each other, and yet one derived from another. These are : (1) God as Divine Substance, Infinite in qualities and perfection. (2) Spiritual substance, produced or created from God, yet not God, eminently transcending in perfection material forms and yet being their first origin. (3) Natural or material substance existing in the outward or material world. These three degrees of substance, one from another and one depending on another, are the foundation of all forms. Divine substance is the substructure of the form of God, spiritual substance is the substructure of the form of the mind, soul or spirit, and of the spiritual world, and matter is the substructure of all things in nature. These are all real existences ; a true idea of each is essential to a right conception of each plane. Unless God be a Divine Substantial Being, He does not exist. Unless we conceive of Him as such, we cannot form an idea of Him. It is the same of spiritual substance, forms and organisms. The spiritual world is a real world, its objects are substantial, it is governed by its laws which are spiritual, and not natural, as Drummond says in his work, "Natural Law in the Spiritual World." The natural or material world is also a real world, not ideal, and its substances have a real existence from God, not being dependent on the ideas of man for their existence, as the idealists teach.

A knowledge of these three discrete kinds of substance gives a universal conception of the nature of all existence. By a knowledge of them and of their inter-relationship, and of the origin of the lower from the higher, a key is given by which we may acquire an understanding of all the intricate problems of philosophy, and a guide to lead us through their mazes to a clear, rational conception thereof. In the writings of Emanuel Swedenborg, theological and philosophical, we find unfolded a most rational, consistent, and beautiful exposition of all these deep and vital problems of existence. This system of truth sheds a clear light on cosmical theories and shows a rational mode of origin from God of matter and its forces.

JOHN WHITEHEAD.