

# The New Philosophy.

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

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## An Illustration of Discrete Degrees From Le Conte.

WE have frequently treated of Discrete Degrees, on account of the importance of this subject in understanding Creation and all the deeper subjects of philosophy. In Le Conte's "Evolution and its Relation to Religious Thought," we find a very clear and rational presentation of the distinct nature of two degrees, the natural and spiritual, or what is the same of the difference between mind and matter, and we here give extracts from the chapter on the "Relation of Man to Nature," that our readers may have before them this author's views of the essential difference between mind and matter. He says :

"From the psychical point of view it is simply impossible to exaggerate the wideness of the gap that separates man from even the highest animals.

"In recent times, physiology has made great and, to many, startling advances in the direction of connecting mental phenomena with brain-changes. Now suppose all this, and even much more, be done in the way of associating, both in degrees and in kind, mental changes with brain changes. What then? 'Why,' say the materialists, 'we thereby identify *mind* with *matter*, mental forces with material forces. Thought, emotion, consciousness and will become products of the brain, in the same sense as bile is the product of the liver, or urea a product of the kidneys.'"

"Such is, in brief, the argument. Now the answer. We may do all we have and much more. We may push our knowledge in this direction as far as the boldest imagination can reach, and even then we are no nearer the solution of this mystery of the relation of brain changes and mental changes than we are now. Even then it would be impossible for us to conceive *how* brain changes produce mental changes or *vice versa*. Physical changes in sense organs, transmitted along nerve fibres, determine changes in brain substance. So much is intelligible. *But now there appear — how, it is impossible to imagine — consciousness, thought, emotion, etc. — phenomena of an entirely different order, belonging to an entirely different world.* So different, that it is impossible to imagine the na-

ture of the nexus between, or to construe the one in terms of the other. Brain-cells are agitated and thought appears; Aladdin's lamp is rubbed, and the genie appears. There is just as much intelligible casual relation between the two sets of phenomena in the one case as in the other."

"Now, this mystery is not in the nature of those which disappear under the light of knowledge. . . Even to a perfect science, the relation of brain-changes to mental states would be as great a mystery as now. It would even come out in stronger relief, because so many other apparent mysteries would disappear. *Like the essential nature of matter or the ultimate cause of force, this relation lies evidently beyond the domain of science. It requires some other kind of knowledge than human to understand it.*"

"But the materialists insist so much on the identity of brain-physiology with psychology, that even at the risk of tediousness we will multiply illustrations in order, if possible, to make this point still clearer. Suppose, then, we exposed the brain of a living man in a state of intense activity. Suppose, further, that our senses were absolutely perfect, so that we could see every change, of whatever sort, taking place in the brain substance. What would we see? Obviously nothing but molecular changes, physical and chemical; for to the outside observer there is absolutely nothing else to see. But the subject sees nothing of all this. His experiences are of a different order, viz: consciousness, thought, emotions, etc. Viewed from the *outside* there is—there can be—nothing but motions; viewed from the *inside*, nothing but thought, etc.—from the one side, only *physical* phenomena; from the other side, only *psychical* phenomena. Is it not plain that, from the very nature of the case, it must ever be so? Certain vibrations of brain molecules, certain oxidations with the formation of carbonic acid, water, and urea on the one side, and there appear on the other sensations, consciousness, thoughts, desires, volitions."

"But some will object. There is nothing specially strange and unique in all this, for the same mystery underlies the essential nature of all kinds

of force and matter, and therefore all phenomena. True enough, but with this difference: Physical and chemical forces and phenomena are indeed incomprehensible in their essential nature; but once accept their existence, and all their different forms are mutually convertible, construable in terms of each other and all in terms of motion. But it is impossible by any stretch of the imagination to thus construe mental forces and mental phenomena. It may, indeed, be impossible to conceive *how came* the plane of material existence, but, standing on that plane, all phenomena fall into intelligible order. But there is another plane above this one, having no intelligible relation with it. We must climb up and stand on this before its phenomena fall into intelligible order. In a word, material

forces and phenomena are, indeed, a mystery, but only of the *first order*. But mental and moral forces and phenomena are a mystery even from the standpoint of the other, and are therefore a mystery of the *second order*—a mystery within a mystery." p. 286-292.

We quote thus fully from Le Conte to present his clear and lucid explanation of the difference between mind and matter, between Spirit and body, which is a beautiful illustration of Swedenborg's doctrine of discrete degrees. Swedenborg, however also dispels the mystery of both kinds by his doctrine of the origin of matter from a higher degree and by his doctrine of correspondences which show the relationship that exists between the higher and lower degrees.

## Swedenborg's Corpuscular Philosophy in Brief.

DR. TAFEL, in "The Documents Concerning Swedenborg," gives the date of this as written in 1740. It occupies but one page folio of his MS. He says: "This is a most important summary of the corpuscular theory propounded by the author in the 'Principles of Chemistry,' and in the 'Principia.' He states here clearly the number of the atmospheres, and specifies the particles which enter into the composition of the several metals and salts. At the end he makes this memorable statement: 'Haec vera sunt quia signum habes—these things are true, because I have the sign.'" Vol. II, p. 920.

We are indebted to Mr. Goerwitz, Prof. C. Vinet, Prof. Riborg Mann, and Mr. John Swanton, for the following Latin transcription from the Photolithograph MSS. and translation. The paper is very important as presenting in a brief and clear form Swedenborg's theory of the origin of the atmospheres and substances of the earth.

*Philosophia Corpuscularis in Compendio.* 1. Est substantia prima mundi, cum cæteris ei similibus in ordine. 2. Est activitas ejus substantiæ, unde ignis. 3. Sunt auræ mundi, quatuor, quæ sibi succedunt. Hæ particulæ sunt determinantes rerum, et propria mundi circumflui

Ex his per determinationem generantur fluida spirituosæ dicta. 1. Ut fluidum spirituosum humanum ex aura prima, 2. fluidum spirituosum animale ex aura secunda. 3. Ex æthere fonte, unde insecta: hæc sunt determinantes primæ regni animalis.

Terrestres particulæ: 1. particulæ omnium minimæ rotundæ ex compressione auræ primæ, unde substantia principalis auri, 2. particulæ minores rotundæ ex compressione auræ secundæ, quæ est materia reliquorum metallorum, 3. globuli rotundi inertes, qui sunt constituentes aquarum, 4. Ipsi globuli per se inertes aquæ. Hæ sunt determinantes terrestres suo ordine, et sunt inertes. [Determinantes terrestres alterius speciei sunt. 1. Minima triangula et quadrata formata inter interstitia globulorum primitivorum aquæ; unde salia volatilia. 2. Majora triangula et quadrata formata inter globula aquæ, per interpositionem primiti-

*Corpuscular Philosophy in Brief.* 1. There is a first substance of the universe with others similar to it in order. 2. There is an activity of this substance, whence is fire. 3. There are four auras of the universe which succeed one another. The particles [composing these] are determinants of all things and properties of the circumfluent universe.

From these by determination are generated the so-called spirituous fluids: 1. a human spirituous fluid from the first aura, 2. an animal spirituous fluid from the second aura, 3. from the ether one is formed, whence insects [derive their existence]: these are the first determinants of the animal kingdom.

Terrestrial particles: 1. the smallest round particles of all from compression of the first aura, whence is the main substance of gold, 2. smaller round particles [that is, smaller than the following] from compression of the second aura, whence is the substance of the remaining metals, 3. inert round globules which are constituents of water [globules], 4. water globules themselves inert *per se*. These are terrestrial determinants in their proper order and are inert.

Terrestrial determinants of another kind are: 1. the smallest tetrahedral and cubic forms, formed in the interstices of the primeval water globules, whence are volatile salts, 2. larger tetrahedral and

vorum aquæ : quæ sunt partes salium communium, nitrorum, acidorum, alcalium. 3. Sunt ipsæ massæ ab iis formatae : hæc sunt angulares proinde inertes, et determinantes omnium.

Subdeterminantes sunt : 1. Olea diversi generis. 2. Spiritus diversi generis, quæ confluunt ex particulis salinis minutissimis vel volatilibus una cum primitivis aquis, quæ superficiem constituent, interiora occupante ætherè.

His mediis conflantur diversissimi generis salia fixa, essentialia, sulphurea, quorum formam, numerum, describere, omnem paginam implet. Quæ sic *determinata* queunt nuncupari.

Præcipue existunt per chymicam naturalem, et mediante regno vegetabili, in quo formantur bullulæ diversi generis similes, per quas ab una ad alteram ab usque radice ad cacumen datur transitus ; quæ bullulæ minores et majores, vel vesicæ sic determinantur ab æthere incluso, imo aere incluso, et circum repentibus salinis sic factis, cum meatidis et ductibus ab uno ad alterum, sed hoc prolixum foret.

Usque tamen ab his determinantibus mediis subdeterminantibus infiniti numeri compositiones formari queunt : præcipue in regno vegetabili ; sic bullulæ vel vesicæ tandem fixatae, raptæ evolante aura, vel aliter compressæ, dant succos essentielles, et omnem illum saporem in succis, etc. *Hæc vera sunt quia signum habeo.*

cubic forms, formed between the water globules by the interposition of the primeval water : these form parts of common salts, nitres, acids, alkalies, 3. masses themselves [or crystals] are formed from these : these are angular hence inert and determinants of all things.

Subdeterminates are : 1. oils of different kinds, 2. spirit of different kinds, which come together from the most minute or volatile particles of salt together with primeval water [globules], which constitute the surface, ether occupying the interior.

By these means are formed [literally, blown together] salts of very different kinds, fixed, essential, sulphurous, to describe the form and number of those which could be mentioned as having thus determined into form would fill the whole page.

Especially do they exist through the chemistry of nature, and by means of the vegetable kingdom, in which are formed similar bullulæ of diverse kinds, by which from one to another, from the root even to the summit, a passage is given ; these lesser and greater bullulæ or vesicles are thus determined by the enclosed ether, yea also by the enclosed air, and by the creeping salty cells thus made, with their passages and ducts from one to another, but this would be too prolix.

And so from these determinants by means of subdeterminants an infinite number of compositions can be formed ; especially in the vegetable kingdom ; thus these bullulæ or vesicles at length are fixed and broken in pieces, their enclosed aura having escaped or being otherwise compressed, produce essential saps, and all the odors in those saps. *These things are true, for I have the sign.* Swedenborg's Photolith. Mss., Vol. VI, p. 318.

## THE LESSER PRINCIPIA.

(Concluded from last Month.)

89. *Particle of the sixth kind.* The matter of the second kind acts in the fifth particles in the same manner as in the first particles, and urges them into a surface, and so forms a new particle, which is called the particle of the sixth kind.

90. The particles of the sixth kind, although they are of different magnitude at the beginning, nevertheless become equal when they constitute one volume.

91. The particles of the sixth kind are larger than those of the third, but they can be compressed until they become of the same magnitude.

92. That the motion of these is likewise spiral. That they also have two poles, by which the subtile matter, or that of the second kind flows in and out.

93. That the particles of the sixth kind leave many things in common with those of the third.

94. That in the interstices of these particles of the sixth kind, flow those of the fourth kind, together with the subtile matter.

95. That the vortices consisting of subtile matter can with difficulty preserve themselves in

this state around the particles of the fourth kind as also around those of the sixth.

96. That the particle of the sixth kind has its poles and polar cones by which the subtile matter flows in and out, just as has the particle of the third kind.

97. That the particles of the sixth kind preserve their polar position and come in contact with each other in circles parallel to the ecliptic. But that the interstitial particles or those of the fourth kind cannot do the same if the greater particles or those of the sixth kind are in motion.

98. That the interstitial particles or those of the fourth kind, cannot be easily borne toward the poles of the sixth particles.

99. That the particles of the sixth kind cannot be conjoined about the poles.

100. That the vortex of our earth consists principally of this kind of particles.

101. That the vortex of our earth was gradually removed through a certain gyre, and afterwards through the circle of a certain ecliptic, away from the sun to the distance which it now holds.

# THE NEW PHILOSOPHY.

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102. That this volume gradually receding from the sun, is as to its extreme parts moved spirally, and consequently from poles.
103. That motion about a centre or the motion of any central globe is according to the equator.
104. That the motion at the beginning of creation was swifter than subsequently, and consequently that years and days passed by more quickly; but that the motion of the vortex of the earth is now stated and fixed, so that it cannot be changed except by a willing God.
105. That the motion is swifter the more remote it is from the centre or from the earth; still one gyre around the superficies may be being completed during the same time that many are being completed around the centre.
106. That in the given motion from the periphery to the centre, there arises a certain vortex, the flux of whose particles seeks the centre; thence arises centripetence in our vortex.
107. That on account of this motion and centripetency the particles in this vortex assume various elementary qualities.
108. That the sixth particles are incumbent upon each other in the vortex, and gradually is caused a great pressure toward the centre.
109. The radii, which in the vortex are called perpendicular, do not go in a straight, but in a curved line.
110. That the gyration of the terrestrial vortex can more justly be called rest than motion.
111. That through the poles flows a substance consisting of sixth and fourth particles, by which any lack of that substance around the earth is supplied.
112. That in the beginning of creation the pressure was far greater around the equator than at the present day, and that the water consequently betook itself toward the poles, where it was deeper at that time.
113. That the fourth particles which flow amongst those of the sixth kind are also compressed by the centripetence in the vortex, as the sixth particles themselves.
114. A quick tremulation traverses the superficies of the third, fourth and sixth particles, but with a difference as to celerity in each kind of particle.
115. A tremulation can be produced amongst many points together in one surface, whether they cohere or are distant from one another, and still the tremulation so produced can be regular.
116. That the subtile substance enclosed re-acts, and thus the tremulation gradually diminishes.
117. Undulation is a greater degree of tremulation together with a motion of the centre.
118. There arises from the motion of the sun a certain undulation in the great solar vortex, as also in the vortices of the planets.
119. That the third, fourth and sixth particles are most apt to receive undulatory motion and communicate it to those adjacent.
120. An element which has been struck or is in undulatory motion does not undulate through its whole course, but only in that place where it has an opening or where there is nothing in the way which may equally resist the pressure of undulation.
121. In the vicinity of the origin of motion, there is some undulatory motion, but after that there is nothing but pressure which extends itself again into undulatory motion where the pressure ends.
122. There are greater and lesser undulations, or different degrees of undulation.
123. The difference of undulatory pressure is proportionate to the distances.
124. If the undulatory pressure is extended according to the universal pressure of the vortex, it seems to be increased by reason of the differences of the volumes into which it extends.
125. That undulatory pressure differs from the general pressure of the elements.
126. Undulatory motion is immediately terminated by an opposing object, and cannot proceed through it, except it proceed directly through its pores; undulatory pressure is reflected at the angle of incidence from an opposing object, through which it cannot regularly pass.
127. That many thousands of such undulatory pressures may exist in one volume, and one not be an impediment to another, but that each pressure exhibits its undulation when occasion is offered.
128. That from solid bodies if they be of regular form, particles may be variously reflected.
129. Regularity of the pores in opposing bodies, effects that undulation be transmitted; irregularity

on the other hand effects that it be compressed and vanish.

130. That this undulatory pressure is the cause of sight, light and colors.

131. That undulatory pressure is in those particles which are smaller and flow between the greater elementary particles, but that nevertheless it is increased in the degree that the greater elementary particles interflow.

132. If the undulation be reflected by any object and tend in another direction, the eye can still not perceive otherwise than that it comes to it in a straight line; that the sight is therefore greatly but naturally deceived by this pressure.

133. A body existing in an element of smaller particles, is enlarged if viewed by an eye existing in an element of larger particles and the enlargement is according to the difference of the particles intervening, and vice versa.

134. A body placed in water or in any other liquid is less elevated when the eye and the object are placed in a perpendicular line, more when the eye and the object are in some other line which is oblique.

135. Great pressure or undulation in the fourth particles causes little pressure or undulation in the sixth particles, and vice versa, little pressure or undulation in the sixth particles causes great pressure and undulation in the fourth particles.

136. Little pressure or undulation in the fourth particles causes only a tremulation in the sixth particle; or a tremulation arising in the sixth particles causes undulation in the fourth.

137. A tremulation amongst the particles of the fourth kind cannot produce any tremulation in a particle of the sixth kind.

138. *The particle of the seventh kind.* The surface of a particle of the sixth kind may by reason of pressure betake itself toward the centre and form a globule in the centre and so be reduced smaller and smaller; whence arises the particle of the seventh kind.

139. The compressed particle can be again dilated and the globule of the centre either as to the whole or as to part again betake itself to the periphery.

140. That a volume consisting of particles of the seventh kind becomes heavier in the degree in which the particles are compressed; also that on account of the difference in gravity and magnitude different qualities are presented.

141. *The particle of the eighth kind.* A particle of the seventh kind can be compressed to such a degree that it is nothing but a globule, that is, it can be compressed into a mere globule, which is small in respect to the particles of the sixth kind

as also of the seventh; whence arises the particle of the eighth kind.

142. When a particle of the seventh kind is compressed into a globule or particle of the eighth kind, which takes place about the centre of the earth, amongst such globules remain enclosed particles of the fourth kind.

143. *The particle of the ninth kind or air.* From the motion of the particles of the fourth kind amongst the particles of the eighth kind arises a bulla, which constitutes a new particle called the particle of the ninth kind, which is the same as the particle of the air.

145. Although the particle of air may be compressed and by compression become less and less, still it remains round and impels its motion in the same degree amongst the particles equally compressed.

146. The surface of air is moved interruptedly by the interior particles of the fourth kind, but regularly by the adjacent particles, according to the circle of the equator. There is also in air a two-fold motion.

147. If a particle of the ninth kind be compressed, the compressed surface faces toward the interiors, and is convoluted into new but smaller particles by the enclosed matter of the fourth kind.

148. These new enclosed particles arising from the superficial substance of the air are borne at one time toward the centre and at another near the surface, in proportion to the alternate motion of the particle of air.

149. When air is dilated these enclosed particles also dilate and disperse, receding toward the dilated surface of the air; all do not disperse except the particle of air be expanded to the full degree of their pressure.

150. Since the air is pressed according to its column, its particles are therefore more expanded in a superior than in an inferior point of the atmosphere, but still there may be particles of air much expanded in the inferior region of the atmosphere and these pressed by the column of air from above, with the same force by which the adjacent particles are contracted with much pressure, and vice versa.

151. If the particles of the ninth kind be too much expanded its superficies may burst; but the freed and severed superficial substance is dispersed in the surfaces of other particles of the same kind.

152. There may be particles of the ninth kind in the middle and in the lowest region, differing as to gravity as well as to magnitude, but nevertheless in course of time they become equal as well as to gravity and as to dimension,

153. The inequality of figure in the vortex of the earth arising from the unequal pressure of the circumfluent matter causes an unequal motion of the moon, flux and reflux of the sea, also varieties in the air, and its tempests.

154. The particles of the ninth kind are pressed by undulation in the same manner as the particles of the sixth and seventh kinds.

155. In the degree in which the particles of the ninth kind are the more compressed in that degree the more slowly they undulate.

156. In the particles of the ninth kind there is much elasticity, as also an aptitude to a certain tremulation.

157. Little tremulation in the particles of the ninth kind causes some, yet little tremulation in the particles of the sixth and seventh kinds, and great undulation in the particles of the third and fourth kinds; and vice versa.

158. The undulatory pressure of the particles of the ninth kind is reflected.

159. There is also refraction amongst these particles of the ninth kind, but it is hardly observable.

160. *Particle of the tenth kind.* If the particle of the ninth kind be so compressed that the greatest part of the surface passes away into the new inclosed small particles so that the enclosed substance of the fourth kind is as to the greatest part occupied by them, then there arises a new particle, which is called the particle of the tenth kind, and is the same as water.

161. The particles which are inclosed in this particle of the tenth kind are expanded in a different manner from the particles of the fourth kind, the nearer they are to the centre the more compressed they are; and vice versa.

162. The particles of the tenth kind can be compressed no further.

163. In the creation of these particles the earth seems to have been nothing but an ocean, but at length after various changes, dissolutions, motions and compressions of the particles, a certain funda-

ment arose, and the waters and the ocean were partly surrounded by a crust.

164. By means of rest and of too much pressure of the particles of the tenth kind they may be broken up.

165. The position of the elementary particles, as also those of the tenth kind, is such that one particle may pass through the interstice of four others, below, above and at the sides, and be moved interruptedly.

166. The fluidity of these particles of the tenth kind depends upon the fluidity of the matter of the seventh and fourth kinds which is circumfluent.

167. Particles in this position press according to their altitude.

168. These particles in whatever altitude they are pressed equally on every side as well upwards as downwards, according to their distance from the surface.

169. The pressure of the particles is according to the base and according to the altitude, whatever the base may be whether large or small, or whatsoever the abundance of the superincumbent particles.

170. If the matter of the fourth and seventh kind flows abundantly through these particles under consideration or those of the tenth kind, then they are expanded again into a certain bullule or new particle which is called a particle of the eleventh kind or vapor, which has enclosed within it the matter of the seventh and fourth kinds but without air.

171. Vapor or the particle of the eleventh kind may be compressed and expanded and its surface rendered crasser and thinner.

172. A volume of particles of the eleventh kind, or of vapor, possesses a very great force of expansion.

173. There is also another kind of bulla which has no force of expansion.

174. A volume of elementary particles tends to urge particles of all kinds, even though they be of irregular form, into certain bullules, if only they are rendered separate and fluid.

REGNOLD W. BROWN, Translator.

## NOTES.

### CREATION FROM POINTS.

We have received the following question :

"What is meant by the *natural* point, and how does it differ from the *geometrical* point? If it is the same, is predication concerning it the same as predication about nothing?"

*Answer* :—It must be evident that the first origin of things must be something substantial, and not

something having neither length, breadth, nor thickness, which is the geometrical point. In the True Christian Religion, Swedenborg teaches that

"Since God is *Esse*, He is also Substance. . . . God is the Only the Very and the first Substance and Form. . . . In like manner angels and men are substances and forms, created and organized for receiving the Divine, flowing into them through

heaven. . . . 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 men, 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.

In the theological works of Swedenborg, the old idea of creation from nothing is thoroughly ventilated and rejected as utterly absurd. It is equally absurd to suppose that anything can be produced from a geometrical point and line, for the movement of such a point would be the movement of no substantial entity. The only question therefore to decide is whether Swedenborg in the above passage included his own theory of creation from the Natural point or not. It is evident that in the corpuscular philosophy printed in another part of this paper, Swedenborg derives all things from a first substance. This was written in 1740. The *Principia* was published in 1734.

Does he in this work make his "first natural point," the same as the geometrical point? In treating of this subject, his first sentence declares that: "No rational and intelligent philosopher can deny that the first *ens* was produced from the Infinite, as well as the rest in succession." And again: "Thus does rational philosophy acknowledge some first *ens* produced from the Infinite, and some simple as the origin of entities not simple. This first *ens*, or this simple, we here call the 'Natural Point.'" *Principia*, p. 46-48. Here it is clear that this first *ens* Swedenborg derives from the Infinite, but we must remember that in the theological Writings he teaches that the subject of Creation cannot be understood without certain knowledges concerning the Spiritual World, the Spiritual Sun, etc. See T. C. R., 75. We believe, that wonderful as was Swedenborg's grasp of the philosophical principles of Creation before his Spiritual illumination, he was not fully able to bridge the chasm between God and the first substances of nature, and whilst in his philosophy he ascribed the first *ens* to the Infinite, he was not fully able to define its nature. Hence whilst he looked up to the Infinite as its origin, he nevertheless drops into the idea which he condemns in T. C. R., 20, given above. In describing this "Natural 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 Zeno." p. 52-3.

Although in defining this first natural point or beginning of natural substance there is necessarily some obscurity in the *Principia* from lack of those knowledges which could be derived only from the spiritual world by revelation, this obscurity does not vitiate the philosophical development of the series of formative processes from the first natural substance to the last. If we define Swedenborg's First Natural Point to mean the spiritual substance, from which the first natural substance is formed, and substitute this idea for the mathematical point, we shall give clearness of thought, where before there was obscurity from lack of the necessary knowledges. What we need is to make the connection with the Divine by supplying the additional knowledges revealed in the theological works, by which this philosophy of Creation will be completed. We are aware that some of our readers and able writers may take issue with us in this position, and we shall be glad to give them space for any varying view of the subject.

J. WHITEHEAD.

#### ANNUAL MEETING OF THE SWEDENBORG SCIENTIFIC ASSOCIATION.

The annual meeting of the Swedenborg Scientific Association will be held at the rooms of the American Swedenborg Printing and Publishing Society, No. 3 West Twenty-ninth street, in the city of New York, on Thursday and Friday, April 13th and 14th, 1899. The morning session will begin at 10 o'clock. The regular business will include the hearing of reports from the Secretaries, the Treasurer, the Board of Directors, and the following committees, and action thereon: The Committee on "Lesser Principia," Mr. John R. Swanton, chairman; the Committee to transcribe and edit the new edition of the "*Principia*," the Rev. Frank Sewall, chairman; the Committee to edit the new edition of the "*Animal Kingdom*," Dr. Edward Cranch, chairman; the Editor of the new edition of "*The Soul*"; the Committee on publication and conference with the London Swedenborg Society, Prof. Riborg Mann, chairman; the Committee on "Scientific Statements in the Theological Writings," Rev. Adolph Roeder, chairman, and other committees; also from the auxiliary societies, the "Swedenborg Philosophy Club" of Chicago, the "Principia Club" of Philadelphia, and others.

It is expected that the President will present a brief annual address in the Thursday morning session, and that during the afternoon and evening sessions three essays, by writers approved by the Board of Directors, through the Committee on Program, will be presented and discussed. Other papers will be heard as opportunity offers, and notice of such should be sent at once to the undersigned. Provision will be made for a banquet in which the Association may join with its invited guests, at a convenient time during the session. Full particulars will be furnished in the April number of THE NEW PHILOSOPHY.

By order of the Board of Directors.

EDMOND CONGAR BROWN,

Secretary of the Board.

132 Nassau Street, New York City.

## SWEDENBORG'S INFLUENCE ON KANT.

The New Church Messenger of February 1st makes the following statement in its editorial columns: "From a letter recently received by the Rev. Frank Sewall from Prof. Vailinger, editor of the 'Kantstudien' of the University of Halle, Germany, it appears that the question of Swedenborg's influence upon Kant has assumed the importance of a recognized department of philosophical research, having at its head the distinguished professor and privy councillor, Heinze, of Leipsic University. Prof. Vailinger writes to acknowledge the receipt of the recent essay in the Review, on 'Kant and Swedenborg on Cognition,' and to request that a copy be sent 'to Prof. Heinze, at Leipsic, who has especially in charge the subject of Kant-Swedenborg.' Prof. Vailinger calls attention to his own observations at considerable length in his large Kant-Kommentar, Vol. 2, 1892, to the matter of Swedenborg's influence over Kant. Like all such inquiries there is sure to be in it more or less of a mixing up of the ideas of Modern Spiri- sism with the profounder questions of spiritual principles of philosophy. The idea that Swedenborg converted Kant into a believer in the modern 'spiritist medium' is rejected by Prof. Vailinger with scorn. That Swedenborg's doctrine of the 'two worlds,' and of the world of real things or 'things in themselves' as the inner spiritual world, did not only influence Kant, but entered largely into his later and profounder reasonings thus learned, the professor does not hesitate to grant."

The New Church Review for October contains an article on Kant and Swedenborg on Cognition, in which the influence of Swedenborg on Kant's philosophy is shown. In proof of Kant's reception of Swedenborg's doctrine of two worlds, a Spiritual and a Natural, the author, Rev. Frank Sewall, quotes, among other things, the following from Kant:

"The thoughts of Swedenborg are in this connection (that is, with regard to the two worlds) very sublime. He says the spiritual world constitutes an especially real universe; this is the intelligible world, *mundus intelligibilis*, which must be distinguished from the sensible world, *mundus sensibilis*."

"Prof. Vailinger, in reviewing Du Preil's work, further says in *Archiv für Geschichte der Philosophie*, 1891, p. 721-723":

"What cannot be denied and what constantly strikes the more careful reader on Kant in the ante-critical period, is that he gladly entertained Swedenborg's ideas."

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