

and that there is a distinctness between series and degrees (1 Econ. 580-87, etc.).

For rationalistic philosophy, the concept of "clearness and distinctness" itself is a criterion of truth and certainty; that is, it is a first principle of epistemology. For Swedenborg's philosophy, however, which is not so much concerned with epistemology as such, "distinctness" (which includes "clearness") is an essential of thought, not an "a priori" principle. This thought by itself sets up no criteria of truth. Such criteria come about at a later state in the individual man's development through the opening of his rational, which is above thought.

And so it is in other respects, that while Swedenborg uses the philosophical language of his day, which was the language of the rationalistic school, his philosophical ideas involved in this language are quite different.

E. F. A.

NOTES BY THE EDITOR

The Fifty-seventh Annual Meeting of the Swedenborg Scientific Association will be held at Bryn Athyn, Pennsylvania, on Wednesday, May 19, in the auditorium of Benade Hall at 8:00 p.m., D.S.T. After the usual business has been transacted, Professor Eldric S. Klein will give an address on "Swedenborg's Journey of 1733." It is hoped that reports on their activities during the past year will be received from local Chapters of the Association.

In *The Enigma of the Hereafter* (Philosophical Library Inc., New York, 1952), Dr. Paul Siwek, a professor at Fordham University, says: "Among those who are supposed to have enjoyed the signal privilege of remembering their former lives is Swedenborg. But we do not intend to discuss his case at length. Swedenborg, as Gilbert Baillet plainly proves in an extensive study of his case, was, from the psychic point of view, seriously ill; he was suffering from persistent hallucinations. Were not his so-called memories of former existences a part of these?" (pp. 53, 54). The professor has evidently obtained at secondhand this piece of misinformation, which shows an abyssmal ignorance of Swedenborg and his teaching, for he does not cite Baillet as his authority but

refers the reader to "K. O. Schmidt, *op. cit.*, p. 44ff." Such chain dissemination of misinformation is no less uncommon than it is to be deplored, and one can only ponder the enigma of a learned writer speaking with such magnificent assurance on a matter in which he is so incompetent.

An article which appears in this issue refers to the previous editor as asking whether THE NEW PHILOSOPHY will enter its proper field as the organ for the systematic study and exposition of the principles in Swedenborg's philosophy. The answer lies with those who are capable of making the magazine such an organ; but we do not feel that they are to be found entirely among those who are engaged in developing New Church education. There is need also for studies in the application of those principles. The membership of the New Church today contains a wealth of specialized knowledge in various professional and technical fields, and literary contributions of value can be made by men who are prepared to survey their fields in the light of Swedenborg's philosophy and publish the results.

BOOK REVIEW

SCIENCE AND HUMANISM: Physics in Our Time. By Erwin Schrödinger. Cambridge University Press. Cloth, pp. 67; price, \$1.75.

This small book raises many questions in the mind of a reader of the works of Swedenborg. Like many other recent books written by scientists for laymen, it expresses a deep unrest among the scientists of today. Fifty years ago the scientist was secure in his belief that matter was fundamental: that it behaved according to fixed laws as a result of forces in the surroundings. He was confident that while as yet he did not know all the laws, still they were knowable. Further research would bring him step by step nearer to a complete understanding of the operation of nature.

However, there were certain problems—paradoxes seen by the Greeks—which still lurked in the background to embarrass the more thoughtful. Moreover it turned out that further research did not always result in greater clarity in understanding nature's laws, but sometimes in greater confusion.