

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, whatsoever 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.

REGINALD W. BROWN, Translator,

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## 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 Spiritism 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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