

complete, there is not so much light, but a great degree of heat. That heat depends upon the relative completeness of combustion may be seen from the Bunsen burner.

Besides flames produced by the combination of hydrogen and carbon and many other substances, with oxygen, there are others produced by the combustion of hydrogen and antimony in chlorine, and of strips of copper in sulphur vapor.

The state of investigation at the present time in the field which has been examined in this article is a most interesting one, and when the methods of analysis and the appliances in use today shall have been still further perfected the investigator may expect to determine by experiment the accuracy of the numerous positions which have hitherto been advanced by scientists and philosophers as probable theories and hypotheses.

ALFRED H. STROH.

NOTE AND COMMENT.

Owing to the limited space at our disposal, two of the reviews under this head have been carried over from last April. The fact that this issue and the preceding both exceed the number of pages that have been regularly provided for sufficiently indicates the constraint under which the magazine is laboring.

The following note was received from the Secretary of the Association too late for publication in July.

"The original Swedish of Swedenborg's earliest poem (see minute 263 of proceedings of Swedenborg Scientific Association) will shortly appear in *Morning Light*. Mr. Hyde writes that all other particulars will be found in his Bibliography of Swedenborg's works, which he hopes to complete in the near future."

In accordance with this promise the original was published in *Morning Light* for July 26.

A translation of a lecture delivered before the Seventy-third Session of German Scientists and Physicians in Hamburg, by Dr. Max Neuburger, of Vienna, a translation of which was also read at the last annual meeting of the Swedenborg Scientific Association (see minute 319 in *The New Philosophy* for October, 1902), was published in *The New Church Messenger*, August 13 last. In the issue of that paper for August 27 the following information was added:

"Dr. Max Neuburger, Privat-docent of the Vienna University and editor of the Vienna Journal of Medicine, the author of the address

on Swedenborg's "Animal Kingdom" before a medical convention at Hamburg, which was read by Mr. Odhner before the Swedenborg Scientific Association, and which was translated for the Messenger for the issue of August 13th, has expressed a lively interest in the Association, and announces his desire to translate Swedenborg's work on "The Brain" into German. The Association will gladly further him to the extent of its power, in his purpose thus to introduce the philosophy of Swedenborg to the knowledge of the German scientists."

Swedenborg's Ontology:—After an interval following the publication of Swedenborg's treatise on Tremulation, the scholarship of the Academy of the New Church, and the publication department of the Massachusetts New-Church Union, have again combined to present to the world a tasteful and scholarly opuscle of Swedenborg's philosophical writings. This, the second English edition of the *Ontology*,* is practically a new translation, and has many valuable features which the first edition lacked.

The preface (xvi pages) gives a full and interesting description and history of the treatise, and of its Latin and English editions. A copious index and the numbering of paragraphs make the treatise easy of reference, while helpful footnotes and critical notes at the end attest the thoroughness with which the editor and translator has addressed himself to this labor of love. In every respect this little dictionary of philosophical terms has been made as inviting and useful as possible, and we heartily congratulate both the translator and editor, and the publishers on the result of their work.

Where so much is done from a disinterested affection for the advancement of philosophy, it seems ungenerous to criticise, yet we cannot dismiss the wish that in the publication of these little treatises the ultimate gathering of them together in permanent book-form were contemplated, and provision made therefor by a size of page uniform with the standard English edition of Swedenborg's philosophical works.

The plan of this little treatise is similar to that employed in a number of Swedenborg's philosophical works. He first brings together what eminent specialists have written on the subject in hand, digests it, and then, with such help as he may derive from them and under the guidance of new and luminous principles, he makes his own reflections and conclusions and casts them into form.

In this treatise Swedenborg has laid the thinkers of the three most enlightened nations of Europe under tribute. He quotes mainly from Scipio, Dupleix, a French statesman and philosopher (1569-1661);

**Ontology; or The Signification of Philosophical Terms.* By Emanuel Swedenborg. Translated and edited by Alfred Acton, Professor of Theology in the Academy of the New Church. Boston: Massachusetts New-Church Union. 16 Arlington street, 1901. Pp. xviii, 60. Price, 50 cents.

Robert Baron, a learned Scotch minister and philosopher (1593-1639), and Christian Wolff, the German philosopher (1699-1754).

Swedenborg's resultant definitions are valuable for their intrinsic worth, for their bearing upon his use of terms in subsequent works, and for their foreshadowing of definitions which he gives in his theological writings.

He treats here of Form and Formal Cause; Figure; Organ, Structure; State, Change of State; Substance; Matter, the Material; Extent, Extension; The Continuous; The Contiguous, Part; Body, Corporeal Things; Essence, Essentials; Attribute: Predicate; Subject; Affection; Accidents, Contingents; Modes, Modifications.

The treatise is not complete; some of the subjects being fragmentary.

E. J. E. S.

The Philosophy of Swedenborg. *A Paper read before the New Church Doctrinal Union in the Hall of the Church of the New Jerusalem, Queen's Park, Glasgow, March 10, 1902. By the Rev. Oswald Chambers, Tutor of Philosophy, Dunoon College, Kirn, N. B.*

This little pamphlet, put forth by the Scottish New Church Evidence Society, is remarkable in being the work of one who has a professional acquaintance with philosophy, but who is outside the membership of the New Church. From this point of view it is of special interest; and it is of value as a testimonial from the ranks of professional philosophers.

The author reflects the great admiration for the man which is shown in the utterances of Coleridge and Emerson, but it is gratifying to note the absence of the tone of critical superiority which these men often assume.

The usual recognition of Swedenborg's attainments as a scientist is given without stint or qualification; and his system of philosophy is presented as unique and wonderful in its completeness and in its sufficiency to lay open the whole truth of the universe. In these aspects, the lecture gives great satisfaction to the Swedenborgian.

Our present purpose, however, is to consider it as an attempt to treat Swedenborg as a philosopher, and to judge as to how far it would serve to recommend his philosophy to the profession. It is obvious, in the opening sentences, that Swedenborg stands as a unique, uncomprehended personality, whose life and thought transcended the ordinary range of human experience. His intromission into the spiritual world is a part of the mystery of man, and must be accepted as a fact, but which remains unexplained, if not inexplicable. But the author's special philosophic interest lies in the fact that he sees in him a unique, transcendental principle at work, which he mastered and which yielded all the results of his vast and marvellous system. When we look a little closer for the philosophic expression of the principle, we find that it is the doctrine of *Trines*, the concepts of *End, Cause and Effect*. In short, the author

sees in the doctrine of *degrees* and *influx* the essence and the epitome of Swedenborg's philosophy.

It would lead us too far into Metaphysics and into the field of history to attempt a criticism of the author's philosophical standpoint, or of his treatment of the philosophical significance of Swedenborg's doctrine of degrees. It is enough to remark that the Kantian conception of thing-in-itself, a mere figment of common sense realism, is useless and pernicious as a principle of interpretation; and that likewise the concepts of *End*, *Cause* and *Effect*, while of great and positive philosophical value, need to be passed through the alembic of critical reflection and cleared of all mechanical and materialistic assumptions and associations. On this ground the author's metaphysics must be judged inadequate, if not misleading and delusive. For example, the assertion, the most interesting from the philosophical point of view in the paper, that a knowledge of degrees gives us a knowledge of things-in-themselves, is a delusive and insignificant prediction. As a matter of fact, the author simply goes on to summarize Swedenborg's doctrine and does not seem to be aware of the necessity of interpreting it and applying it. All that we have in the end is a large and complicated abstract scheme, a complete hierarchy of concepts of a certain order, but no insight and no explanation. Instead, we have glowing predictions.

The paper would probably be serviceable to the general reader in promoting a favorable attitude towards Swedenborg, but it would be a mistake to place it in the hands of a serious student of philosophy with the expectation of securing his attention and inducing him to look to Swedenborg for the solution of fundamental problems.

Nevertheless the dominant sentiment of the paper that Swedenborg is unjustly neglected by professional students of philosophy, and that he will one day have recognition, is amply justifiable and forcibly expressed.

L. F. H.

Swedenborg's Doctrine of End, Cause and Effect:—The reference to Swedenborg's doctrine of End, Cause and Effect, in the notice of Mr. Chambers' paper, calls for further comment.

In the interests of philosophy, we need not so much a mere statement of the doctrine, however complete, although this of course would have its own importance, but as students and expositors we need to go on to the unfinished task of interpretation and application. A few words in this direction may indicate more precisely the nature of this task.

The doctrine asserts that "In every created thing, both greatest and least, there are End, Cause and Effect." (D. L. and W., No. 154.)

We may take "thing" here to be any object which we regard as having a definite, separate existence. A pebble on the beach, an atom, an organic cell, a plant, an animal, a planet, a sun, the cloud, the wind, water, sky, heat, light, a feeling, a thought, a spirit, the material world, the spiritual world, the whole finite universe would be examples. Now select any one of these and apply the doctrine. Take the pebble. No

“thing” in the list has a more obstinate separate existence for our ordinary experience. In this pebble, then, there are End, Cause and Effect. In other words, it is the fulfillment of a purpose and the product of mental life. We see at once that such a statement transforms our ordinary conception of the pebble, and we must disabuse our minds of the idea that it exists as an independent, identical, self-sufficient object. Even its geological history and its mechanical properties require this much. But we have to go further and transcend both geological history and mechanical theory.

A little critical reflection makes it impossible for us to conceive the pebble as the absolute, independent, material body we ordinarily take it to be, i. e., a thing-in-itself of common sense realism. It must be transformed and viewed as a product of spirit, created, in part, at least, in and by the act of seeing it. So transformed, we can then regard it as the outcome of a process of self-representation and self-realization. It represents and realizes an end which is a definite state of Love. In other words, the pebble is the concrete individual existence of a certain quality of Love. It is Love defined, formed, expressed, and made a concrete individual.

We hold, therefore, that Swedenborg's doctrine of End, Cause and Effect must be interpreted in terms of his doctrine of Love.

Everything is an End realized, because it is a product of Love, the definite, concrete, individual existence of Love.

Everything has its cause in the self-representative, self-realizing activity of Love.

Everything is an Effect, because everything is the result of a process of choice, volition, organization and expression.

It is in this direction that we are to look for the developments of the New Philosophy.

L. F. H.

“Tendencies in German Life and Thought since 1870”:—An essay of rare value and interest to those who believe in the new philosophy, is that of Professor George Simmel, of the University of Berlin, on “Tendencies in German Life and Thought since 1870,” translated by W. D. Briggs, Ph. D., of the Western Reserve University, of Ohio, and appearing in the February and March numbers of the *International Monthly*. The essayist gives a searching analysis of the recent movements in educational, social, philosophic and religious life in Germany, describing what we would know as the woman movement, also the relations of the Catholic and Protestant creeds, the changes in industrial and labor interests, and, what is of chief importance, the great reaction the higher scientific thought is undergoing in regard to the spiritual element in knowledge and in morals.

“Natural science and in a great degree, also, philosophy, during the last few decades, have been materialistic; that is to say, they were not only convinced that all material processes must be explained through the assumption of purely material causes, to the total exclusion of all

that were spiritual or transcendental, but also that the phenomena of consciousness were, at bottom, nothing more than complicated mechanical processes that took place in the cortex of our brain. This most extreme externalization of that which is most spiritual, however, was finally thoroughly refuted by means of two ideas. First by this, that there was discovered the absolute inconceivability of the notion that a spiritual process should be the result of a material process. If it were that, then it must also itself be a material process; for, by the very assumption of materialism itself, physical processes can beget only physical processes. But to assert that ideas, desires, feelings are material processes in the brain, that is a way of speaking that can convey a meaning to no one."

"It is perceived that the scientific conception of the world itself rests upon a spiritualist and metaphysical basis; it not only mirrors the external, objective existence of material things, but it is a product of the human power to form ideas of things, and is dependent upon the inner laws of this power; it is guided and organized according to the changing demands of thought; it rests everywhere upon assumptions that cannot be proved, that can only be believed; it employs everywhere the enigmatical notions of time, space, matter, effect, feeling, life and countless others, which are far beyond all calculations, and yet constitute the indispensable union and explanation of our relatively very slight and fragmentary real experiences.

"And, secondly, even the knowledge of nature accumulated in this way, with the assistance of so much that lies outside of experience, does not afford a satisfactory, complete and unified picture of being, can tell us nothing of the origin of things in general, nor of the origin of life, nor of the ultimate essence of the mind."

"Far beyond the domain of science rests the whole standard of values, particularly the ethical and aesthetic, which draw the lines of distinction in our world-picture and distribute the emphasis in a way that is thoroughly incomprehensible on the basis of mere natural law. In consequence of our having come to this, the need of great generalization, uniform points of view, all-embracing philosophic ideas, has in wide scientific circles made itself felt above that of disconnected empirical investigations."

"From the apparently merely empirical and objective observation of material things the mind has now been led to consider the inner conditions, in the absence of which neither empiricism nor an object can exist at all. To its other duty, however, our philosophy has not shown itself equal; it has not brought into existence, on the basis of modern experimental sciences, a new theory of life. The great synthesis that shall unite all the currents of existence as known to us into consistent ideas, that shall convert all external reality into spiritual values, and satisfy all the needs of the spirit with the result of knowledge.—this great synthesis we still await."

F. S.