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SWEDENBORG AND HENRY JAMES.

BY WILLIAM H. KIMBALL ("THERON GRAY").

That the system of truth *involved* in the wonderful treatises of Emanuel Swedenborg covers a true doctrine of Creation, and is thus fundamental to all that can interest mortal man, is evident to me, and manifestly not less evident to certain others who have studied and rightly considered that system. Among those who have studied the great Seer with duly qualified affection and becoming intellectual force, the late Mr. Henry James may be counted foremost. Indeed, Mr. James has given such devoted zeal and royal vigor to the expositions he has made of Swedenborg, that others fall mostly into the shade, in comparison. And it is a question whether they do not, generally, more obscure than elucidate the master they wish to serve. Yet, the great purport of Swedenborg's thought as a comprehensive system, opening into all true *being*, *knowing*, and *doing*—opening into "the way, the truth, and the life" of Divine Mastery—remains almost uncomprehended and unsought, and earnest people run to and fro stretching their weary vision for more light. Why, in view of the broad insight of the master and the remarkable genius and power of the pupil, do those commanding truths to which both were so constantly pledged remain unimpressed upon the intellectual force of to-day,

(c) The actual realization of the true man depends on a spiritual activity, on the part of man.

(d) This activity is conditioned upon knowledge.

(e) The object of this knowledge is "the will of God," which itself is nothing other than the law of absolute or perfected being, or of the most perfect realization of the spiritual nature.

(f) Man's activity supported by the activity of God himself; man, therefore, a co-laborer with God.

(g) Man finds the "dwelling-place" of his true self in God.

(h) That will alone is free which wills the true self, or which wills itself in God.

(i) Man is "saved," or made "perfect man," "in Christ Jesus," and not merely *by* him. His redemption is a spiritual, and not a merely mechanical process.

Christian ethics not quietistic.

LECTURE VIII.

Comparative Philosophic Content of Christianity.

Religion "of and for intelligence."

In what sense the like is true in regard to the works of artistic and political genius.

Religion as the living apprehension of that which philosophy aims to comprehend.

Faith as "abbreviated knowledge."

Indispensable value, for philosophy, of the data contained in the "Christian consciousness;" together with remarks on the question whether philosophy can exist without the data which religion furnishes.

"Self-consciousness" as the principle or standard of measurement for the "philosophic content" of all "religions."

Christianity as the absolute religion.

DR. McCOSH'S PROGRAMME OF A PHILOSOPHIC SERIES.

[The following circular, issued by Messrs. Scribner's Sons, of New York, announces a series of valuable contributions to Philosophy. Their scope is defined by Dr. McCosh in what follows.—Ed.]

For the last thirty years I have been taking my part in the philosophic discussions of the age. I have a few things yet to say before I willingly leave the arena. These have long occupied my thoughts, and they relate to thrilling topics of the day on which many are anxious to have light thrown. In order to bring my views before the thinking public, I start *A Philosophic Series*, to consist of small volumes of about sixty pages each, in stout paper, at fifty cents per volume, and issued quarterly, and each embracing an exposition complete in itself of one theme. I begin with

I. *The Criteria of Diverse Kinds of Truth as opposed to Agnosticism, being a Treatise of Applied Logic.*—This will confront me with the leading philosophic heresy of the day, which is working secretly where it does not appear above ground, and undermining some of our most precious faiths. It has been shown again and again that Agnosticism is suicidal. It is an evident contradiction to affirm that we know that we can know

nothing. But when we have done all this we have only strengthened the position of Agnosticism which holds that all truth is contradictory. Without entering into a wrestling-match with a spectre, I have set before the mind the truth which is seen in its own light. It has again and again been shown that we have no one absolute criterion of all truth. I have allowed this and approached the subject in a different way, and I show that we have now satisfactory criteria of the diverse kinds of truth which we are required to believe. The little treatise, which can be read in a few hours, is intended to give assurance to thinking minds, especially young men, in this age of unsettled opinion. It may also be used as a text-book in our upper schools. It may be followed by

II. *On the Nature of Causation in Relation to the lately discovered Doctrine of the Conservation of Energy or the Persistence of Force.*—It is a fact that most scientific men now acknowledge that they do not know what to make of the doctrine of Causation. The old doctrine is as true as ever that every effect implies a cause, but it requires to be modified and explained anew in conformity with recent science.

III. *On what Development can do and what it cannot do.*—Religious people in the present day do not very well know what to make of Development. Irreligious people are turning it to the worst of purposes, making it supersede the power of God. Surely some good may be done by explaining what is meant by Development, which is just a form of causation, which can do much, but cannot do everything.

IV. *A Criticism of the Philosophy of Kant, specifying its Truths and its Errors.*—Kantism is the most influential philosophy of the day both in Europe and America. Kant has established a body of most important philosophic truth, but, without meaning it, he has allowed principles which are fitted to undermine our knowledge and the reality of things.

V. *A Criticism of Herbert Spencer's Philosophy as culminated in his Ethics.*—Mr. Spencer is the most powerful speculative thinker of our day, and we now see the full philosophic and practical issue of the principles which he has been developing for many years in eight or ten volumes. It is surely desirable to have these principles thoroughly sifted.

But I have proposed enough till such time as I find that my project is to be countenanced by the friends of a sober philosophy.

JAMES McCOSH.

**** NOTICE.**—Orders for *THE CRITERIA OF DIVERSE KINDS OF TRUTH* (ready Oct. 12, 1882), and subscriptions for the entire series, will be received by

CHARLES SCRIBNER'S SONS,
743 and 745 BROADWAY, NEW YORK.