

number of stars to be in excess of 50 billion billions, which would probably place the number of planets at at least 300 billion billions, on the basis of six planets to each sun.

So we can see that it was necessary for Swedenborg to learn of life on other planets, but that the reason he learned of this was not to deliver scientific data to men on earth—for he apparently did not learn of the specific number of planets. Because of this, we should not be too hasty in trying to claim scientific knowledge from the Writings, but should use them as our Lord intended, so that we might see Him and thereby fulfill His purpose in our creation.

To sum up, there are three important uses in our study of the pre-theological works: to learn of Swedenborg's Latin style, to learn of the definitions of terms used by Swedenborg, and to learn of the natural facts which Swedenborg accepted as truths.

Let me return to the analogy of the pen and the alphabet for one final consideration. It is not essential in our knowledge of a written passage to know exactly what instrument was used, or even the alphabet used. Knowledge of the instrument may explain certain problems we have in making out certain letters, but even if we do skip a letter or two we will probably understand what has been written. Also, if we cannot read the alphabet in which the writing occurs, we may well be able to get someone to read it to us. What is important is that some among us have a knowledge of both of these things and that we can trust them to explain faithfully to us what they know.

The study of the pre-theological works and their relationship to the Writings requires special skills and a special devotion. It is a study for the few, but we who do not undertake this study should be most appreciative of the work others do on our behalf. We should respect their particular devotion and encourage them in their studies.

A VISIT TO EUROPE

During a visit to Europe in the summer of 1964, I was able to visit with people who are interested in the same sort of things as are the members of the Swedenborg Scientific Association, namely the study and application of the Writings and philosophical works of Emanuel Swedenborg.

Mrs. Allen and I visited and took part in the Forty-Ninth British Assembly in London, July 17-19, and the New Church Summer School in Harlow, July 28-Aug. 8. These are of course directly related to the General Church of the New Jerusalem.

However, there were three other visits I wish to report on that might be of interest to others as well as to members of the General Church.

THE NEW CHURCH CLUB

In London there is a group called The New Church Club whose membership consists of New Church men living in and near London who meet once a month or so to hear talks and discuss topics—usually of a philosophical nature.

The President of this club is the Rev. Donald Rose, who is Pastor of Michael Church (General Church) in London.

I addressed the meeting of the club on July 16th on the subject, "Motions in the Particles of Modern Physics." Much of the material used in this address appears in the Philosophical Notes for this issue of *NEW PHILOSOPHY*. The meeting was held in the Wynter Room at Swedenborg House, which is the home of the Swedenborg Society, Inc. There were twenty-eight in attendance.

THE SWEDENBORG SOCIETY

I want to say something about the Swedenborg Society in London. Several of the works regularly offered for sale by the Swedenborg Scientific Association are actually published by the Swedenborg Society, notably the Tansley and Rendell edition of the *Principia* and the Wilkinson edition of *The Infinite*.

While I was in London on August 15th, Mr. Stanley Wainscot of the Society kindly showed me through Swedenborg House. Besides a library in what is called the Wynter Room, there are a public book room where works by Swedenborg are for sale together with current collateral works, a storage room, a mailing room for wrapping books to be sent all over the world, and studies and work rooms where Mr. Wainscot, Miss M. G. Waters, and Miss I. G. Briscoe carry on their daily work for the Society. Not to be forgotten is "The Hall," where not only Society meetings but also church services of local church groups are held. It was in this room that the Forty-Ninth British Assembly of the General Church was held. During the evening Mrs. Allen and I were

guests at the home of Mr. and Mrs. Stanley Wainscot for dinner and a very pleasant visit.

The Society was founded February 26th, 1810. Representative of its modest position as to worldly goods throughout its history is the following paragraph about the organization as it was just 100 years ago.

In 1863, when Henry Butter, of Spelling Book fame, was Chairman, the Committee drew the attention of members to the inadequacy of the funds "in view of the very wide field of usefulness that invites its labours. It must be remembered that the Society is in no degree self-sustaining, it is not a commercial establishment but purely a charitable institution. It derives no profit (from the sale of its works) and scarcely gets its own back into the Treasury. The benefit is to the Church and the world in the wider circulation of the Writings."

(Freda G. Griffith, "The Swedenborg Society 1810-1960")

Nevertheless the Society continues to perform its task, publishing works by Swedenborg not only in new English translations but also in the original Latin, and in several other languages. One of the most notable of its publications as an aid to students of Swedenborg is *The Swedenborg Concordance* by Potts.

Following the adjournment of the Assembly, Mrs. Allen and I were the guests of Mr. and Mrs. R. H. Griffith for several days at their home in Ashby-De-La-Zouch. Col. Griffith is a past President and is now a member of the Council of the Swedenborg Society. Dr. Freda G. Griffith is the Secretary of the Society, which post she has filled since 1933. For part of this time (1955-1963) she served jointly with Mr. A. A. Drummond but she is now again doing the job alone, since Mr. Drummond was elected President.

This is not the place to describe the wonderful time we had with the Griffiths, visiting Oxford and historic places in Derby and the country north of Leicestershire. However, I want to mention one event we attended, and that was The Tenth Annual Speech Day of the Ivanhoe Secondary School and Community College of Ashby-De-La-Zouch, because in addition to Dr. Freda Griffith's many interests in and uses to the Society, she also serves as Chairman of the Governors of this school in Ashby.

Fortunately the Griffiths were able to visit the United States and Canada later in the year. While they were in Bryn Athyn an extraordinary meeting of the Swedenborg Society was held in the Choir Hall of the Bryn Athyn Cathedral on Oct. 25, 1964.

At this meeting Col. Griffith and Dr. Griffith each spoke explaining separate aspects of the nature and uses of the Society in the translation, publication, and distribution of works written by Emanuel Swedenborg. Then the Griffiths announced that because of his constant work over many years representing the interests of the Society in America, especially in Bryn Athyn, the Council of the Society had elected Mr. William R. Cooper an Honorary Life Member of the Society. Mr. Cooper was then presented with a certificate as evidence of this honor.

The meeting was closed by some remarks I made as the representative of the Swedenborg Scientific Association. Among these remarks were the following :

Although there are only a few members in our church, they have assumed the responsibility for *many* uses—not only those of publishing and encouraging studies of the Writings and philosophical works of Emanuel Swedenborg—as illustrated by the uses of the London Swedenborg Society and the Swedenborg Scientific Association—but this same small number of people have assumed many other responsibilities as well. . . .

As you know, among the many uses that happen to be centered here in Bryn Athyn are those which the S.S.A. tries to carry forward. And it is the wish of my colleagues in the work of that Association that I express from them thanks to you in the Swedenborg Society for the uses which you carry forth, with the sincere hope that your success in that respect will grow in the future.

Let me call to your attention two booklets by Dr. Freda Griffith on the Swedenborg Society that are available gratis by writing to

Swedenborg Society, Inc.
20/21 Bloomsbury Way
London, W.C.1.

The Swedenborg Society: Past and Present, 1948, 22 pp.

The Swedenborg Society: 1810-1960, 1960, 67 pp.

Also the Society distributes a booklet that is useful to New Church men who visit London and are interested in walking along the streets Swedenborg walked and visiting the locations where Swedenborg lived and worked at times when he visited London during the eighteenth century. I refer to

A New Churchman's Guide to London, compiled by
The Rev. Dennis Duckworth. 26 pp. mimeograph.

The booklet consists of descriptions of walks along three routes. Unfortunately time and war have cooperated to erase almost all of

the buildings that might be of interest in association with Swedenborg.

However, even to be able to visit "the sites" can give one a thrill. The booklet also includes a section "The Church in Modern London" where one can read of the locations and names of "Societies" in London since about the middle of the nineteenth century.

SWEDENBORG WETENSCHAPPELIJKE VERENIGING

(Swedenborg Scientific Society, The Hague, Holland)

In an open letter of May 1962 it was announced that the above named organization had been formed. Included in the letter was the following:

The purposes of the Society, as stated in Article 3 of the Statutes to be submitted for Royal approval, are:

"1. To promote a knowledge of the scientific, philosophic and theological writings of Emanuel Swedenborg.

"2. To examine and collect scientific and philosophic material which is confirmatory of Divine Truth (cf. AC 6382-6).

"It is proposed, in accordance with these purposes:

"a) To establish a library of Swedenborg's writings in Dutch, English, German, French and Latin; of literature on ancient, contemporary and modern science and philosophy; of periodicals and publications by other organizations having similar purposes; and of other useful literature.

"b) To set up a book room for the sale of such books, etc.

"c) To sponsor lectures and publications for the furtherance of the purposes of the Society; and to prepare translations of Swedenborg's works."

The letter was over the signatures of Frank S. Rose, Chairman, Herman G. Engeltjes, J. D. Odhner, and D. Lupker.

The Oct., 1964, issue of the NEW PHILOSOPHY carried an article "God and Matter" by J. D. Odhner, which was an address to the Society.

On the tenth of August, 1964, Mrs. Allen and I were the guests of Mr. and Mrs. Arie Weber of The Hague. In the evening we attended a meeting at 167 Riouwstraat of the Swedenborg Wetenschappelijke Vereniging. I gave a talk on the motions of the particles of physics.

Most of those in attendance spoke English. However, Mr. Daniel Lupker and The Rev. J. D. Odhner interpolated in Dutch from my remarks as I went along. In addition Mr. Lupker had

previously translated my written remarks into Braille. The experience of hearing my words relayed in Dutch and watching them read in Braille was almost enough to make me forget at times the substance of what I had planned to say.

Unfortunately there was a certain sadness at this time in the Society due to the passing on the eighth of August of one of its founders, Herman Gerard Engeltjes. Since Mrs. Allen and I were staying in nearby Rotterdam during our visit in Holland, we were able to come back to The Hague for the funeral service of Mr. Engeltjes two days later on the twelfth. The Rev. Frank Rose came over from Colchester and he and the Rev. J. D. Odhner jointly conducted the service.

Communication directly with the group can be made through Mr. D. Lupker, Frederik Hendrikplein 43, The Hague, Holland. Representatives in the United States are Mr. Hugh Gyllenhaal and Mr. E. D. Hyatt.

E. F. A.

EDITORIAL NOTES

In this issue there is the seventh and final lecture of a series by Bishop George de Charms. These talks were originally prepared for the Educational Council of the General Church and were delivered during its 1963 meetings.

The first six of these lectures dealt specifically with matters drawn directly from the philosophical works, especially the *Principia*. They also included various interpretative comments by Bishop de Charms as well as some from studies by others—especially by members of the teaching staff of the Academy of the New Church who were active during the first half of this century. Several of our readers have reacted in different ways to these lectures, especially with regard to the interpretative remarks. This is as it should be. This is evidence that the subject treated is a penetrating one going beyond the plain indications of our sources of knowledge, whether revelation, philosophy, science, or the authority of scholars. The subject treated is a challenge to our scholarship. It is also a challenge to our prejudices and our beliefs. In fact, it is a challenge to us to discover the difference between prejudice and belief, and it is a further challenge to determine the basis in each case for prejudice and belief.