

# ADDRESSES AT THE ANNUAL MEETING OF THE SWEDENBORG SCIENTIFIC ASSOCIATION: THE PAST, THE PRESENT, THE FUTURE

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## Part I: The Past

### LOOKING BACK: A GLIMPSE AT THE FIRST 50 YEARS OF THE SSA

Dan A. Synnестvedt

The Swedenborg Scientific Association (SSA) was formed on May 27, 1898 in New York city. A Convention minister who was sympathetic toward the Academy, Rev. Frank Sewall, gave the opening address. The aims of the association were two: first, to preserve, translate, publish, and distribute the scientific and philosophical works of Swedenborg; second, to promote the principles taught in these works having in view their relation to the science and philosophy of the present day. The SSA quickly set about the tasks necessary to achieve the first goal. They began revising works such as the *Rational Psychology* and the *Principia*, and they began translating works such as the *Lesser Principia*. As for the second aim, the founders encouraged the “home study” of Swedenborg’s philosophy and science through small clubs in cities such as Philadelphia and Chicago. In this manner they hoped to promote their principles to people in the New Church, and, by publishing *The New Philosophy* (henceforth TNP), to people in scientific circles generally.

There has always been debate about the status and usefulness of the pre-theological works vis à vis the Writings. This issue, along with others (such as the nature of spiritual substance, scientific “mistakes” in the Writings, and the reliability of the *Principia*’s cosmological theory) continued to surface throughout the history of the association. It may interest this audience to know that President Sewall tackled this issue directly:

Our object, then, in republishing the science and philosophy of Swedenborg is not to merely present an array of already well known or obsolete data with Swedenborg’s name attached, nor to awe the scientific

world with dictates bearing a supernatural authority. On the general principles taught by Swedenborg we may say that infallibility does not attach to any statement of phenomenal science; sensuous knowledge is not given by revelation; nor can any knowledge of nature be regarded as final and exhaustive.

On the other hand what does constitute a real and positive contribution to science and philosophy to be found in Swedenborg and nowhere else, and there what does justify this movement of our Association to restore his science and philosophy to the knowledge of the learned world is this: The use that Swedenborg has made of the vast range of facts at his disposal and the use as indicated by him to be made of the still more vast range at our disposal, to which Swedenborg's principles will equally apply, in constructing a theory of the universe in which all that which is verified in science, all that which is rationally concluded in philosophy, and all that which is revealed in Christian theology shall be found to be in mutual harmony and mutual corroboration. (TNP, April 1900, p. 41)

Rev. Sewall passed away in 1915 and Rev. Lewis F. Hite was elected President. In honor of Sewall, *The New Philosophy* carried his translation of some minor poems of Swedenborg. Lewis Hite had taken philosophy courses in Germany under Windleband and, upon returning to America, he accepted a call to the Chair of Philosophy at the New Church Theological School in Cambridge, Mass (TNP, July 1945, p. 211). In his annual address for 1916, President Hite reviewed the SSA's progress. In just 18 years it had produced new editions of *The Principia*, *The Infinite*, *The Economy of the Animal Kingdom*, *The Rational Psychology*, *Worship and Love of God*, *The Ontology* and *Generation*. They were also busy transcribing, photolithographing, and translating Swedenborg's scientific manuscripts in physics, physiology, and psychology. Hite notes with approval, the work of Alfred H. Stroh in promulgating a competent knowledge of Swedenborg's place in the history of philosophy, as well as the work of Miss Lilian Beekman. In a certain issue of *The New Philosophy*, Alfred Stroh, who had been going to Sweden since 1902 to work on the Royal Academy of Sciences edition of Swedenborg's works, reports that contributions to support his work in Sweden have been quickly spent because of rising

prices and fluctuations in the exchange rate. Do you know the year and the cause of the economic difficulties? The year was 1917 and the cause was the First World War (TNP, July 1917, p. 75).

During the Roaring Twenties, Professor Alfred Acton gave a talk on the "Origin of Man" in which he considered four theories: 1. The Fiat Theory; 2. The Protoplasmic or Evolutionary Theory; 3. Creation through the Medium of the Animal Kingdom; and 4. The Worship and Love of God Theory, namely, the birth of man by means of the impregnation of ova through the vegetable kingdom, which became known as the Arboreal Theory (TNP 1921, p. 35). At the Annual Meeting in 1923, E. E. Iungerich read a paper on "The Propagation of Bees," and *The New Philosophy* published Swedenborg's little essay on "The Government of Bees." In the discussion that followed the paper, a M. Vinet said that Swedenborg's idea as presented in the paper was really a theory and not a fact. M. Vinet, the minutes note, "is a practical apiculturist" and he pointed out "in some detail" the numerous important facts respecting the economy of the hive which were entirely unknown in Swedenborg's day (TNP, 1923, p. 78).

About 8 months after the crash of Wall St. on Black Friday in 1929, the SSA held its annual meeting beginning at 8:00 pm. At this meeting Dr. Acton gave an address on "Substance and Matter," after which a lively discussion followed as to the nature of spiritual substance, the causes of spiritual phenomena, the limbus, and the relative nature of time and space in the spiritual world. The meeting did not adjourn until 10:30!

Here are some interesting quotations from a Presidential Address: first, "Swedenborg's historical position has been too little appreciated and emphasized in view of its importance for any proper understanding of his meaning." On the other hand, here is the second quotation: "Some have attempted to treat Swedenborg as the product of his age, locality, and heredity." Does this debate sound familiar? When were these statements made? These are the opening lines of Rev. Lewis Hite's address given to the association in 1932. As a philosopher, I like this one in particular because it is about Swedenborg's relation to Plato and Aristotle. Swedenborg's collection of quotations from leading philosophers and scientists, along with his commentary, had been published by the SSA as *The Philosopher's Note Book*. Hite concludes that Swedenborg read Plato very widely. Hite counts over 200 extracts from 18 of the Platonic dia-

logues accepted as genuine, and from several which are considered dubious (TNP, July 1932, pp. 76–7). He also states that “Swedenborg’s estimate of philosophy has been misconceived and misrepresented. His disparaging remarks about a certain class of philosophers and certain kinds of philosophy have been made to apply to philosophy in general” (Ibid.). I regret to inform you tonight that this misconception and misrepresentation persists 66 years later. (I’ll let President Baker draw his own conclusions about the effectiveness of presidential addresses upon the beliefs of Swedenborgians.)

In a little note by the editor, Dr. Acton reports that the membership of the Association had fallen from 191 to 169, and that of these members, over one third were in arrears for their dues! He says that by the action of the Board of Directors, the policy of the SSA with regard to unpaid dues has changed. The policy they adopted let all members in arrears retain their membership by payment merely for the current dues without reference to dues for former years. “The change is especially appropriate at this time when financial distress is so universal...” (TNP July, 1935, p. 71). What year was it? 1935. It was also in 1935 that Rev. R.W. Brown became President of the SSA.

In the decade of the Thirties the editor of *The New Philosophy* reports growing protest against the claims of the doctrine of evolution. Dr. Action writes,

Their menace has become so apparent that it has aroused opposition in many quarters, and in England, this opposition has led to the formation of a society called “The Evolution Protest Movement.” This Society is not opposed to the study of Evolution, and still less to the prosecution of scientific research in the field of biology. Its aim is to oppose the proclaiming of Evolution as *a demonstrated fact of science*, and “to make vocal the mass of scientific evidence hitherto largely suppressed as inimical to the evolutionary theory.” (TNP, April 1936, p. 163; emphasis in original)

Interestingly, the battle over evolution is not over, at least in the U.S. Over the past few years, Phillip E. Johnson, Professor of Law at the University of California, Berkeley, has published two books through

InterVarsity Press that have caught people's attention. One is entitled *Darwin On Trial* and the other *Defeating Darwinism by Opening Minds*.

In December of 1937, Dr. Leonard Tafel was elected President to fill the unexpired term of the late Rev. Brown.

See if you can tell what year the following news was printed: "The New Philosophy has received a 'Manifesto' issued by the General Conference in accordance with a resolution adopted at its Annual Meeting in Manchester..." "The calamities now oppressing mankind, especially the lusts of dominion and aggression let loose in so many lands, are the results of evil living and false teaching." "In these days of trial, the Lord has not left us comfortless, but has given His 'two witnesses' (Rev. xi. 3) to point the way of salvation" (TNP, Oct. 1940, p. 354). A year and one half later, Dr. Acton writes in the January 1942 editorial notes as follows:

Timely when it was delivered, the article by the Rev. Alfred Wynne Acton on Swedenborg's political activities is just as timely now, especially for readers in the United States, where much thought has been aroused concerning, not only potential enemies from without, but also the infiltration of ideas destructive of that liberty which is so greatly prized by free citizens. (TNP Jan. 1942, p. 129)

Here the editor is referring to an article in that issue entitled "Swedenborg in the House of Nobles." In 1943 this was followed by an address given to the Association by Dr. William Whitehead entitled "Swedenborg's Contribution to Political Philosophy" (TNP Oct. 1943, p. 365).

At the annual meeting in May 1946, Prof. Edward F. Allen became President of the SSA and Dr. Leonard Tafel was thanked for his valuable work in acting as a medium of contact between the General Convention and the General Church (TNP July 1946, p. 338).

Finally, here are some highlights from the 50th anniversary celebration for the SSA held in 1948. Between the business meeting, which was held in the afternoon, and the banquet, which began at 7:00 pm, association members enjoyed tea in the old Academy Library while inspecting the fine collection of Swedenborgiana. The Toastmaster for the banquet was Dr. Hugo Odhner, and addresses were given by Dr. C.E. Doering, Bishop

Action, and Bishop Willard Pendleton (TNP July 1948, p. 196). President Edward Allen also read a testimonial to Dr. Acton thanking him for his 39 years of service to the association. He, along with other members of the SSA, had published works such as the *Cerebrum*, *Psychological Transactions*, *The Fibre*, *Psychologica*, *Mechanical Inventions*, and *A New System of Reckoning*. I will close with this quotation from the minutes of that celebration taken by the secretary Wilfred Howard (who was secretary to the SSA for 37 years):

“The meeting was unusually delightful, in that it brought to all not only a sense of satisfaction in the past achievements of the Association, but also a new sense of the importance of the work yet to be done” (TNP July 1948, p. 200).

## Part II: The Present<sup>†</sup>

Gregory L Baker

We might characterize the present state of the Swedenborg Scientific Association as one of change and reevaluation. During the latter part of the leadership of Prof. Charles Cole, it became apparent to him that we needed to do something about our financial base. He proposed the building of an endowment for the publication of Swedenborg’s pre-theological works and other books on Swedenborgian thought. As you now know we have reached our target and beyond thanks to the generosity of members, friends, and the Glencairn foundation, and to the phenomenal performance of the stock market. We are now back in the publication business and are currently preparing Norman Newton’s work, *The Listening Thread: the Cosmology of Emanuel Swedenborg*, and Swedenborg’s *Rational Psychology* and *Philosopher’s Notebook* for publication. It is very exciting to be back working at one of our fundamental uses!

We have introduced several other small but significant changes. One such change is the establishment of the *SSA Newsletter* that is published on an occasional basis, but often enough to keep the membership informed of

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<sup>†</sup> The following is based upon a tape recording of informal remarks made by Dr. Gregory Baker, president of the SSA, during the 1998 annual meeting.

the board's activities and provide a stronger sense of connection with the work of the Association. The *Newsletter* is very capably published and edited by Dr. Kristin King. Another change is the creation of the position of "publisher"; one who is responsible for getting all of our books through production and properly marketed. This responsibility extends to our journal *The New Philosophy* as well. Dr. Erland Brock has willingly taken on this job and brings his characteristic energy and enthusiasm to this rather large task.

With much hard work from Dr. Brock we have just completed a move for all our book stock from one part of the old Academy library to another part of that same building. Unfortunately, this new home is only temporary and we are currently discussing other possibilities with the Academy, who have historically been our space provider. (If anyone has a large, air-conditioned basement, that would do just as well!)

The success of fund raising for the Charles S. Cole Publication Endowment Fund and the ongoing success of the annual appeal has led to some unforeseen developments in tax reporting. With this level of donation we found it necessary to go to a whole new level of involvement, even though as a tax exempt organization we actually pay no taxes. Nevertheless the state and federal government barraged our treasurer Dr. Bedford with much paper and occasional warnings. As most of us can understand, this was both confusing and disturbing. We were fortunate to obtain emergency help from Mr. Leslie Alden, a chartered accountant. He quickly dealt with all agencies and smoothed all problems. We are grateful for his efficient and cheerful help.

The many tasks that board committees undertake for the association, are as follows:

The Publication Committee—chaired by Rev. Dr. William Woofenden—does the "intellectual" work of publication by reading new manuscripts, developing prefaces and other materials, and presenting the publications for board approval.

*The New Philosophy* editorial board working with editor Dr. Brock, accepts and edits articles for the journal.

The Events and Special Functions Committee—under the direction of the Rev. Alfred Acton—organized the annual dinner meeting and several

presentations, and would be responsible for such special tasks as the organization of a booth at an assembly.

The Budget Committee—chaired by Dr. James Pendleton, is responsible for the development and monitoring of the annual budget.

The Investment Committee—directed by Dr. Grant Doering with help from Mr. Reade Genzlinger—monitors the investment of the association.

The Fund Raising Committee—chaired by Dr. Gregory Baker—oversees the annual appeal and special drives as, for example, for the CSC fund.

The Nominating Committee—headed by Mrs. Sanfrid (Aubrey) Odhner—develops the slate for election at the annual meeting.

I would especially like to acknowledge some outstanding efforts by several people. This is a dangerous venture in that there are many hard workers for the association who are not recognized. But I feel that the following people deserve special recognition. These people are:

Dr. Brock for his tireless efforts on behalf of the association. Erland provides much of the glue that keeps us together and moving ahead.

Dr. Bedford who has had an especially challenging couple of years as treasurer both in his dealings with the tax people, and in successful efforts to computerize the finances of the association.

Dr. Doering who, as vice-president, has provided me with much valuable advice and support in the work of the association; and finally,

Mrs. Edward (Kirsten) Gyllenhaal, who as our only regular employee, does invaluable work in billing, record keeping, formatting the journal and books and seeing them through the press.

All these people and many others have made it possible for the SSA to approach our one hundredth year with confidence. Thank you.

**Part III: The Future\***

Allen J. Bedford

I am happy have the opportunity to speak to you this evening regarding my own view of the future of the Swedenborg Scientific Association. The value of looking to the past, the present, and the future of an organization is in assessing where we have been, where we are, and where we are going. In “taking stock” of our direction, we may decide that it’s time to change course, or we may decide to hold “steady as she goes.” Personally, I feel the waters we have just been through have been rough. We nearly landed ourselves on the jagged rocks of bankruptcy, but managed to avoid a fatal collision by receiving a gentle yet strong wind of support from our contributors who came to our rescue when we made clear our need for a small endowment. We are still catching our breath from a close scrape with calamity, and I wonder if we have taken a good look at the compass. Glad to have survived, we may take a while to realign ourselves, gather momentum and continue our purposes. All we have managed to publish over the last three years is our journal *The New Philosophy* and the *SSA Newsletter*.

I remember a board meeting nearly three years ago when, in my treasurer’s report, I announced to the board that we had essentially no money left in our accounts, and that we might have to cease all operations. I won’t soon forget the blank looks I saw around the table. We began a discussion of the implications of our going “belly up.” We figured the journal would be missed, but we quickly decided the loss of Swedenborg’s pre-theological works would be the most harmful outcome of our disappearance. We said to each other “We are the sole publishers of the pre-theological works.” In some sense that statement was a battle cry, something akin to Shakespeare’s “Once more unto the breach, dear friends, once more!” (Henry V, Act III sc. 1). We had a reason to find a way to preserve our organization. And that clear role got us through our hard times.

Last summer, recognizing that the SSA would benefit from examining it’s reason to exist, Dr. Erland Brock, our publisher and editor of *The New*

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\* This talk has been modified to be more suitable as written rather than spoken material.

*Philosophy* drafted a mission statement based on the SSA's charter and his work in the Association. In this statement we see the SSA has roles to play in addition to publication of the pre-theological works. His mission statement reads:

The mission of the Swedenborg Scientific Association is: to publish the pre-theological works of Emanuel Swedenborg; to make known the ideas contained therein through available media; to sponsor research into these works, both as to their relationship to the cultural environment of the 18<sup>th</sup> and following centuries, and to the development of Swedenborg's ideas as preparation for his role as revelator; and to publish collateral literature that supports the above.

Publication is an important component of this mission statement, but it is not the only component. Other parts are:

Make known the ideas contained therein.  
Sponsor research into the pre-theological works.  
Publish collateral literature.

Clearly we have several purposes for existing that go beyond publishing the pre-theological works, but, at least in my mind, it was the need for the pre-theological works that got us through those hard times two to three years ago. Today the Swedenborg Foundation is presenting the SSA with a new challenge. With no ill intent at all, they have begun a process that threatens our role as the sole publishers of Swedenborg's pre-theological works.

The Swedenborg Foundation has announced that it will undertake a major new publication effort and produce a Library Edition of Swedenborg's works. The SSA's own Rev. Dr. Jonathan Rose has a leading role in that effort as Series Editor. The Library Edition will consist of four phases. Phase one is the published theological works, phase two the unpublished theological works, phase three the pre-theological works, and phase four letters and memorabilia. Phase three puts the SSA out of a job!

The current estimate is that phase three will take place in about twenty years, which means the SSA still has a reason to exist for the next two decades, reprinting and perhaps revising books that have sold out (and there are quite a few).

I am glad we didn't know about the Foundation's initiative three years ago or we might have simply decided to disband. The next time we face dark days we will need to have a wider vision of our role in the world. We need to modify the emphasis of our mission to reflect the Foundation's project. What essential role can we play? While I don't believe we can find a primary role as clear and as accomplishable as *preserving* Swedenborg's pre-theological works, I do believe we have many other possible ways to benefit the world. Here are some examples:

1. An important role for the SSA is to continue publication of the society's journal, *The New Philosophy*. This journal can continue to serve those interested in, and contributing to, Swedenborgian scholarship.
2. The SSA can act as a living library of individuals well read in Swedenborg's theological and pre-theological works, and trained in some current field.

What is a living library and what does it do? A living library is a collection of individuals who can serve as human resources for those interested in studying a body of knowledge. A living library gives knowledge vitality and passes it on from human being to human being. I believe it to be necessary. A body of knowledge preserved in books is, while preserved only, dead. A living library can be lost in one generation if the information is not passed on, but a written library can also be lost in one generation if we forget how to read. In a less extreme condition we may still be able to read, but may not value written information well enough to read it. (How much reading of journals such as *Intellectual Repository* or *Words for the New Church* is done today?) If the information is not in a human mind it might as well not exist at all.

3. Another role the SSA can play is in the generation of new knowledge resulting from the application of New Church doctrine to current issues in the sciences and humanities, or in studying the relationship

between the pre-theological and theological works of Emanuel Swedenborg.

The SSA can sponsor thought-provoking research into the implications of modern ideas and discoveries in the light of the second coming of the Lord. Does the modern mental construct of an atom, for example, change the way we view anything in the “Writings?” The relationship between Swedenborg’s pre-theological and theological works surely holds many gems of insight into the mechanism and purpose of revelation. I have begun a study of *The Economy of the Animal Kingdom* and, like many before me, I have been struck by the correlation between this work and the later theological works. The pre-theological works are an important aspect of Swedenborg’s literary output and clearly have a role in the special revelation Swedenborg received. This is not to say the pre-theological works are “inspired” in the same way *Arcana Coelestia* is. But the pre-theological works give context to the theological works, and this context, I am convinced, helps us understand what God is saying to us in revelation. I sincerely believe that this area of inquiry has been barely opened in New Church scholarship. Does the SSA have a role to play in the pursuit of knowledge? I think we do.

4. Last on this particular list, the SSA can follow Swedenborg’s own example and combine religion and science in our thinking.

Let me give a simple example of this last point. I teach biochemistry and molecular biology at Bryn Athyn College of the New Church. When I teach in these areas I sometimes have a feeling of being on sacred ground. Molecular biology and biochemistry can lead one to feel a tremendous appreciation for the gift of life.

Our bodies are chemical reactors that simultaneously manage thousands upon thousands of chemical transformations. Several hundred of these transformations have been described as metabolic “pathways” in the body, and have been “mapped” out. Textbooks in biochemistry contain intricate diagrams describing these pathways and the interconnections between various chemical intermediates. The diagrams can be mind-boggling. Students and faculty alike can stand in awe of these simplified

diagrams for hours puzzling out how one chemical is transformed into another. Our knowledge of biochemical pathways is enormous today, but is just a shadow of the complete picture that takes place in our bodies.

Without functioning as a chemical reactor, we would be unable to extract energy from our environment or construct any of the molecules of which we are made. The dinner we are about to eat, for example, will activate several biochemical pathways. Our bodies will make marvelous use of the foodstuffs we consume. Many unknown reactions will take place as you hear this or that report this evening. Unknown to us, vitamins will be extracted, sugars converted to amino acids, proteins built, DNA repaired, and fat stored for future use.

Swedenborg provides us with an example of how we might combine scientific and theological thinking in our lives. To Swedenborg, all natural facts were clues to the spiritual world. The SSA can help develop this theme. As we come to understand the workings of the world we are also gaining insight concerning how God creates and sustains. When I pause to reflect on what my body is doing I find myself awestruck by the fabric and mechanisms of my being. Science further demonstrates what the psalmist realized ages ago: "I will praise You; for I am fearfully and wonderfully made" (Ps. 139:14). I think this process benefits us by reaffirming the value of our existence and helps rededicate us to God's calling, to do what we are told in the Psalms: "Teach us to number our days, / That we may apply our hearts to wisdom" (Ps. 90:12). Our bodies are clearly the most precious of all natural materials. Yet this most precious natural substance is often undervalued. Do we treat ourselves as well as we would treat one hundred million dollars? Do we invest ourselves as prudently? Do we work as hard at increasing our value?

In the classroom I observe students feeling that sense of awe as they realize some of the chemical wonders within the mysteries of our physiological workings. In some form or another students often ask questions regarding our ability to manipulate these workings now that we know about them. I see this question as a human response to information. Once we learn something, what are we to do with it? Especially when dealing with a human body, we often face the question, "Is it a sacred duty or a defilement to intervene technologically with the natural workings of the

body?" A human response to science is to ask "What are we supposed to do with this gift?" How do we answer a question like that? I think we find an answer in the parable of the talents. But before getting to that, let's expand our question to include Swedenborg's pre-theological works (carefully preserved by the Swedenborg Scientific Association and other entities). What are we to do with these books? Perhaps we can generalize both questions into one: What are we to do with information?

Teaching of heaven, the Lord said in Matthew:

It is like a man going abroad, who called his servants and entrusted his capital to them; to one he gave five bags of gold, to another two, to another one, each according to his ability. Then he left the country. The man who had the five bags went at once and employed them in business, and made a profit of five bags, and the man who had the two made two. But the man who had been given one bag of gold went off and dug a hole in the ground, and hid his master's money. A long time afterwards their master returned, and proceeded to settle accounts with them. The man who had been given the five bags of gold came and produced the five he had made: "Master," he said, "you left five bags with me; look, I have made five more." "Well done, good and faithful servant!" said the master. "You have proved trustworthy in a small matter; I will now put you in charge of something big. Come and share your master's joy." [The man given two bags and made two more was treated identically.] Then the man who had been given one bag came and said: "Master, I knew you to be a hard man: you reap where you have not sown, you gather where you have not scattered; so I was afraid, and I went and hid your gold in the ground. Here it is—you have what belongs to you." "You worthless, lazy servant!" said the master. "You knew, did you, that I reap where I have not sown, and gather where I have not scattered? Then you ought to have put my money on deposit, and on my return I should have got it back with interest. Take the bag of gold from him, and give it to the one with the ten bags. For everyone who has will be given more, til he has enough to spare; and everyone who has nothing will forfeit even what he has. (Matthew 25: 14–29. *The Oxford Study Bible*.)

In other words, we are to recognize the value of our gifts and trade with them to increase their worth. Information comes to us not to be buried, but to be used, to be traded with, to increase. In learning more about our bodies we gain abilities in correcting malfunctions and enabling ourselves and our neighbors to experience God's gifts more completely: we can help the blind see, the deaf hear, the paralyzed feel and move, the diseased heal. In learning more about the contents and context of the pre-theological writings of Emanuel Swedenborg we can approach the rational revelation of the second coming more closely. Perhaps we can come to experience how God talks to us today, how God uses our knowledge and philosophy to bring us into His light, heat and blessing. In the second coming we have a form of revelation like none before it. It is a revelation that *uses* the natural mind instead of superseding it. Swedenborg's pre-theological works show us the author's mind; the same mind that was active during the penning of the theological works. In coming to understand how God made use of Swedenborg's natural mind perhaps we can begin to see how God makes use of our natural minds in our own personal communion with our Maker.

The Swedenborg Foundation's Library Edition may remove our fall back position as sole publisher of the pre-theological works. But losing this frees the Swedenborg Scientific Association to devote its energy and resources to *using* the pre-theological works, rather than simply preserving them. In using these gifts, these five bags of gold, the SSA may earn the commendation: "Well done good and faithful servant!" □

