EDITORIAL NOTES

This issue has been long delayed for reasons beyond the Editor's control. It is hoped that the NEW PHILOSOPHY will soon appear on a more normal schedule once again.

The Editor has received a copy of *The Academy—A Portrait*, published by the Sons of the Academy, for review in the NEW PHILOSOPHY. He hopes to prepare a review from a somewhat novel point of view, that is from within. For many years he has felt a concern for the topics discussed in the *Portrait*. He does not consider those parts of the *Portrait* in which he had a hand, either as author or critic, as in any way complete.

Since these parts have been written, much has happened in his mind and also in the study of the philosophy of science generally that suggest many new reconstructions. The study of the history of science and its philosophy has appeared to an ever increasing extent in university curricula during the last ten or twelve years. During those years it has been added to many curricula where previously it did not have a place. This is also the period of time since the Editor and others made a first attempt to write philosophies of subject matter areas.

It would be interesting to have a prediction of what should be the next step beyond the *Portrait*.

In the meantime a copy of *The Academy—A Portrait* may be had from the Academy Book Room, Bryn Athyn, Pa. 19009. Price, $5.00.

The Editor has recently had reason to go over some matters dealing with the philosophy of education. There is a chapter on the curriculum in *The Academy—A Portrait* by Bishop Willard D. Pendleton.

This is treated of also in the last section of his booklet *Values and Objectives of New Church Education*. But this work treats of the subject more fully than does the chapter in the *Portrait* as it is preceded by four sections on man. Since any curriculum whatever is directed at man, it is necessary to know what is meant by man. Bishop Pendleton breaks this question down into four parts:

1. What is Man?
2. The Moral Man.
3. The Social Man.
4. The Spiritual Man.

As stated above these sections are then followed by the discussion in "The Curriculum."

Although the booklet is based upon lectures to the General Church Educational Council, which is primarily concerned with elementary education, the substance of the book is applicable to the higher levels of education and even to the continuing education of all who have finished formal education. This follows because what constituted the moral man, the social man, and the spiritual man, is the *man,* who through his own responsible freedom acting according to reason, is developing the attributes of morality, of sociability, and of spirituality. This is not only a lifelong task in this world, but also one reaching to eternity.

Values and Objectives of New Church Education by Willard D. Pendleton (Bryn Athyn: 1964) is available at the General Church Book Center, Bryn Athyn, Pa. 19009. Price, $.50.

While I am on the subject of books I want to comment on an edition of Swedenborg's *Divine Love and Wisdom,* issued by The Citadel Press, 222 Park Avenue South, New York 3, N. Y. The text is the same as the John C. Ager translation, published by Swedenborg Foundation in New York, N. Y.

However, the Citadel Press edition has two extra features that recommend it. It is one of those paperbacks whose binding is really good. One can open the pages flat without breaking the binding. The other feature is an Introduction taken from Helen Keller's book *My Religion.*

The *Divine Love and Wisdom* opens with the word, "Man knows that there is such a thing as love, but he does not know what love is."

Helen Keller comments,

> When the Lord dwelt upon earth visible to mortals, He declared that on the two commandments, Love of God and Love of the Neighbour, "hang all the Law and the Prophets."
>
> Yet for two thousand years, so-called believers have repeated "God is Love" without sensing the universe of truth contained in these three momen-

tous words or feeling their stimulating power. As a matter of fact, ever since men began seriously to philosophize about life, there has been a sinister silence on this noblest of all subjects. In the history of love as a doctrine is a revelation of the tragedy of how God verily comes to seek His own, and His own know Him not. (p. xvii)

Under what condition can man speak of a truth as true? In the work by Bishop Pendleton referred to above he says, in speaking of the laws of Divine order as taught in the Writings,

How do you know that these are true? There is only one answer to this: we know it because when revealed to the sight of the understanding these laws testify to what is good. (p. 42)

How do we regard Swedenborg's own statement that he is "The Servant of the Lord"? Is this not a piece of arrogance? Not if Swedenborg himself applied the above criterion of truth to his Writings. By seeing in them what is good he could see the truth which the Lord has caused him to write.

Helen Keller, on a somewhat lower level, yet still at a depth far beyond anything that any of us can pretend to understand with real deep sympathy, accepts a responsibility that might seem presumptuous.

What presumptions does a woman have who dares to tell those who have ears and eyes that are capable of hearing and seeing, how to speak and think of truth, of soul, of will, of state, of faith and other things when she herself has neither ears that hear nor eyes that see?

We read in the introduction,

Now Swedenborg had a multitude of similar difficulties in conveying his impressions as a seer to the matter-clogged, mirage-filled senses of his generation. Who knows—perhaps the limitations of the blind who have eyes and the deaf who have ears may yet be a means of carrying God's messages down into the darkest places of man's ignorance and insensibility. Without wishing to be the least bit presumptuous, I hope I may have some skill to use helpfully by experience of life in the dark, as Swedenborg used the experiences of two worlds which he said were granted him to elucidate the hidden meanings of the Old and New Testaments. It is a peculiar happiness to me to bear record of the potency of God's Love and its creature, man's love, which stand between me and utter isolation, and make my misfortunes a medium of help and goodwill to others. It is an ever-new sorrow to me to realize the tragedy of Swedenborg's opening words in the *Divine Love and Wisdom:* "Man knows that there is such a thing as love; but he does not know what love is." (p. xx)