

THE NEW PHILOSOPHY

VOL. LXX

JULY-SEPTEMBER, 1967

No. 3

TRANSACTIONS

OF THE

SEVENTIETH ANNUAL MEETING

OF THE

SWEDENBORG SCIENTIFIC ASSOCIATION

The Seventieth Annual Meeting of the Swedenborg Scientific Association was held at the Civic and Social Club, Bryn Athyn, Pennsylvania, on Sunday, May 21, 1967. The meeting was called to order at 8:00 p.m. by the President, Mr. Donald C. Fitzpatrick, Jr.

The minutes of the last annual meeting were adopted as printed in the *NEW PHILOSOPHY* of July-September, 1966.

The chairman announced the appointment of Mr. William R. Cooper as Committee on the Roll. Mr. Cooper later reported an attendance of 34 members and 27 guests.

The chairman asked Mr. Charles S. Cole, Jr. to take the chair and to give his report as Nominating Committee. Mr. Cole presented the following slate, which he had previously sent out in a circular to the members:

For President: Mr. Donald C. Fitzpatrick, Jr.

For Members of the Board of Directors:

Rev. Elmo C. Acton	Dr. Hugo Lj. Odhner
Mr. Lennart O. Alfelt	Mr. Joel Pitcairn
Mr. E. Boyd Asplundh	Mr. Kenneth Rose
Rev. W. Cairns Henderson	Mr. Tomas H. Spiers
Miss Morna Hyatt	

No further nominations having been received before the deadline set by the Board, a motion was passed that the secretary cast a unanimous ballot for the nominees. Mr. Fitzpatrick welcomed Rev. Elmo C. Acton to the Board in the knowledge that he will make a real contribution to the uses of the association. Mr. Fitzpatrick also noted that the chairman of the nominating committee had not nominated himself. Mr. Cole's energy, ideas, and financial support would be sorely missed next year unless the board finds a way to assure his presence at its meetings.

The treasurer reported that dues are running behind, but some large donors have contributed so that income has exceeded outgo.

The secretary read the Report of the Board of Directors.

The Report of the Editor noted a definite improvement in the amount of material coming in.

Reports from the Chapter in Glenview and from the New Philosophy Group in Toronto were read.

The Annual Address was delivered by Professor Edward F. Allen, who spoke on "The History of the Concept of Free Will."

In the discussion following the address Mr. Fitzpatrick thanked the speaker and noted that the topic could form a focus for the whole history of philosophy. It touches on much that is prominent in man's thinking today. Freedom is the goal—politically, civilly, and morally—in every area of human life and interest.

Rev. W. Cairns Henderson congratulated Professor Allen on the thorough if admittedly incomplete survey. A theologian is concerned with the problem of reconciling the omnipotence of God with the fact that not all men are saved. Augustine seems to have introduced determinism into Christianity in order to combat the heresy of Pelagius, who had emphasized free will and human responsibility to an extreme. A poll of contemporary theologians on the subject of free will would probably produce more "yes" than "no" votes. Barth's conclusion is probably the least satisfactory—that sin cannot be overcome until confessed but cannot be confessed until overcome. Bailey has concluded that a believer acts freely but only when he acts from God. The problem today is to reconcile human freedom with deterministic theories. Men reject theological determinism but accept mechanistic determinism. Pollard has suggested some possible lines of approach to this problem. We New Church men must

recognize that problems exist, and not take refuge in a "faith alone" attitude. We should attempt to think them through in the light of the Writings.

Miss Lyris Hyatt questioned Professor Allen's placing of Chaucer among those against free will. His "Parson's Tale" would seem to indicate the opposite position.

Professor E. Bruce Glenn asked for the source of the quotation, "All reason is against free will, and all experience is for it."* He pointed out that in some senses this is true. The reasoner can always find another cause behind a cause. The man of experience may be unable to find a reason why a man has done what he has done, but he may believe in God and His mercy. A Protestant thinks of God's grace, by which he often means God's whim. A New Church man believes in God's mercy. God in His mercy has given man a part in his own salvation. Jonathan Edwards in *The Freedom of the Will* concludes that there is no free will. The new determinism rampant today pictures man as tossed on a stormy sea with no laws of order—a situation pictured by Aristophanes over 2000 years ago.

Mr. Glenn replied to Miss Hyatt's question by saying that Chaucer showed himself against free will in *Troilus and Criseyde*. Those who are against free will take refuge in irony. Those who believe in it write tragedy. Tragedy is the great declaration in literature that God permits man to be free for his own sake.

Professor Allen repeated the line from *Troilus and Criseyde*, "All that comes, comes by necessity." He concluded the discussion by saying that the history of the use of the term "will" would make an excellent paper. In this connection he referred the audience to Swedenborg's *A Philosopher's Notebook* on the subject of Augustine, which shows Augustine to be more open to the idea of free will than the address would indicate.

The meeting adjourned at 9:50 p.m.

Respectfully submitted,

MORNA HYATT, *Secretary*

* Professor Allen later located this in Samuel Johnson.

TREASURER'S REPORT

for year ending April 30, 1967

BALANCE—April 30, 1966 \$8746.48*

Plus Receipts 1966/67

Dues	\$ 227.95**
Subscription Fees	34.00**
Contributions	1764.00
Book Sales	188.40
Interest	312.56

2526.91

Less Expenditures 1966/67

NEW PHILOSOPHY (4 issues)	\$1611.66
Office Expense	64.76
Book Purchases	33.55

1709.97

BALANCE—April 30, 1967

\$9563.42

BOOK SALES

Animal Kingdom	2 Sets
Generation	5
Letters & Memorials	4 Sets
Ontology	13
Senses	4
Psychologica	5
Psychological Transactions	1
Rational Psychology	24
Concordance to <i>Rational Psychology</i>	1
Retardation of the Earth	6
Economy of the Animal Kingdom	1
NEW PHILOSOPHY (back issues)	22

Average Circulation of NEW PHILOSOPHY for 1966 was 384.

* Corrected Balance.

** These totals do not represent a full year's collections, as billing did not begin until after publication of the final 1966 issue of the NEW PHILOSOPHY in early April.

REPORT OF THE BOARD OF DIRECTORS

Since the last annual meeting, the board of directors has held four meetings: on May 8 and October 18, 1966, and on March 21 and May 21, 1967.

At the meeting of May 8, 1966, the following officers were elected:

Vice-President: Mr. Charles S. Cole, Jr.
Secretary: Miss Morna Hyatt
Treasurer: Mr. E. Boyd Asplundh
Editor: Mr. Edward F. Allen

The Fibre and *Philosopher's Notebook* have been put on microfilm so that reprints may be ordered at any time in any quantity.

Swedenborg's *Selected Sentences* will appear in print in English for the first time. It will comprise the entire January issue of the NEW PHILOSOPHY, and reprints will be made up in booklet form.

Work on translating *The Brain* has been discontinued until a translator with spare time is available. The Committee on Translations has been discharged.

The task of bringing the index of the NEW PHILOSOPHY up to date is also waiting for a worker.

The following suggestions were received from a member:

1. Holding an SSA meeting or social at General Assemblies.
2. Holding the Annual Meeting adjacent to the Nineteenth of June so that more visitors could attend.
3. Permitting voting by proxy.

The board favored voting by proxy and holding a meeting at the 1970 General Assembly, but felt that a meeting around June 19 would not be favored by the majority of members.

Routine business was considered. The Board expressed special thanks to Mr. Wilfred H. Howard for his work aimed at promoting interest in Swedenborg's philosophical works.

Respectfully submitted,

MORNA HYATT, *Secretary*

CHAPTER REPORTS

GLENVIEW

The Rev. Alfred Acton, the leader of our philosophy class, has asked me to write a report of our studies during the last seven months. I can say that we have continued Odhner's "Principles of the New Philosophy," meeting at members' homes once a week. Except for a few unavoidable breaks the meetings have been quite regular. In this enterprising New Church community, with so many essential uses to perform, many find it too difficult to crown their efforts with the study of the most profound and all-encompassing philosophy on which the human mind has ever meditated. The six or eight who do assemble form, we trust, an earthly accompaniment for those departed spirits who retain their love of philosophic studies.

As for the Immanuel Church Society itself I can report that it is now suffering from growing pains.

Sincerely yours,

ROWLAND TRIMBLE

TORONTO

Due to the exigencies of a remarkably full calendar in Toronto, the New Philosophy Group has been able to meet only four times since September, with a fifth meeting planned for the end of May. Attendance has averaged ten. We have been reading in Dr. Odhner's book, *Creation*, with special attention to some of the references given. Discussion has extended to a great variety of topics, from the limbus and the shape of time to the meaning of the term "common sense" and the character of the English!

Our final meeting will consider (after supper) the problems raised by those such as Jeane Dixon who claim to know the future, in evident contradiction to the laws of Divine Providence (cf. DP 178, 179). We have specially invited to this meeting all in the Toronto Society who are interested in discussing this and other aspects of so-called extra-sensory perception.

DANIEL GOODENOUGH, JR.

OFFICERS OF THE ASSOCIATION

At a meeting of the Board of Directors following the annual meeting on May 21, 1967, the following officers were re-elected.

Vice-President: Mr. Charles S. Cole, Jr.

Secretary: Miss Morna Hyatt

Treasurer: Mr. E. Boyd Asplundh

Editor: Mr. Edward F. Allen

MORNA HYATT, *Secretary*

 REPORT OF THE EDITOR

The January issue of the NEW PHILOSOPHY is at the printer. It has progressed through correction of the galley sheets. The copy for the April issue is collected and now being marked for the printer.

Although we are behind in publishing schedule, there has been in the last few years a noticeable improvement in the quantity of available material. The frustration some of us felt for a few years in trying to collect *enough* copy to go to press has been largely removed and at the present moment the Editor is behind in getting ready for publication material that is at hand.

It is instructive to list here the 1967 prospects.

Jan. Issue Devoted to publication of *Selected Sentences* by Swedenborg. This is the first appearance of this work in English.

April Issue A paper on the mind by Susan Arrington Allen. Several contributions by Lennart O. Alfelt and his co-workers in Swedenborgiana. It is hoped that reports by this group will continue.

July Issue Annual Reports and Annual Address.

Oct. Issue A paper by Bishop de Charms given on Swedenborg's birthday, 1967. A paper by a professional psychologist correlating case histories in mental cases with teachings about associate spirits. And a paper by the Rev. W. Cairns Henderson—"I Think: Therefore I am? The Nature of Thought."

A long study on biological evolution with correlated references from the Writings is on hand—for a future issue.

I believe that it is proper to make some remarks pertinent to the general conditions in our environment related to "research." If original and scholarly articles are to be available for a journal such as ours, they must be produced either by an individual with initiative or with institutional support. Today among scholars there is an increasing clamor for research support. It would be a thing to wonder at indeed if there is in fact any research that arises from individual initiative alone.

Nevertheless it is individual initiative upon which the editor of the NEW PHILOSOPHY must depend, not only for the bulk of its material but also for editorial assistance to see issues through the press. Those of you who read our journal should know this, and as a consequence you will no doubt be patient with our lateness. Also those of you who have submitted material may not always hear from the editor as soon as you would like.

Throughout its history the work of the association has in no way been supported financially—that is, all research, writing and editorial work must be done on a volunteer basis. The NEW PHILOSOPHY itself reflects the moods and interests as well as the private individual research efforts of its contributors and editors. This has been going on without interruption now for 67 years. A modification of this is possible where people engaged in professional work can supply related material associated with that work.

While the stated purposes of the association are general guide lines, often it is possible to get out an issue of the journal only because material somewhat remotely related is available rather than because material is explicitly prepared to satisfy the expressed purposes.

During Dr. Acton's editorship the journal was the instrument by which many of his translations originally got into print. Now the hope is that philosophical studies will develop constructively under the growing challenges of contemporary philosophy.

Last fall Professor Cole gave a description of his freshman course in philosophy in the Academy to the other philosophy teachers and some of the religion teachers. I was surprised at the number of references he had to the NEW PHILOSOPHY.

While depending to a large extent on the Academy, the editor keeps in mind the broader base upon which the NEW PHILOSOPHY rests so far as source of material is concerned. Two articles this

year and two reprints last year are from sources not only outside the Academy but in three cases from outside any branch of the New Church.

The climate of opinion among philosophers today is beginning to show that operationalistic and positivistic tendencies have arrived at a dead end. Naturalistic humanism is not as unquestionably favored as it was 25 years ago. People are now writing who imply in their works "degrees" in mind and in creation. Every now and then a respectable place is given revelation in philosophical discourses. The general climate in which we work, I believe, is improving. But the challenge to potential New Church scholarship to "do homework" must be met if the purposes of the NEW PHILOSOPHY are to continue to be pursued.

I wish to express again this year as in the past thanks to the editorial board: Lennart O. Alfelt, Donald C. Fitzpatrick, Jr., and Kenneth Rose, for their valuable work in seeing through the press the issues of the NEW PHILOSOPHY from the time copy is collected.

This year I wish especially to thank Miss Beryl Briscoe for her editing work in the preparation of Swedenborg's *Selected Sentences*, translated by Dr. Alfred Acton. Miss Briscoe is also seeing the work through press as the January, 1967, issue of the NEW PHILOSOPHY.

EDWARD F. ALLEN

A HISTORY OF THE CONCEPT OF FREE WILL

EDWARD F. ALLEN

I. INTRODUCTION—HERACLITUS

John Wright, Bishop of Pittsburgh, in a foreword to a three-volume text on philosophy, tells a story about Gertrude Stein when she was dying. According to the story:

. . . she wearily asked the friends clustered about her bed: *What is the answer?* No one replied; no theologian was present. *In that case,* she insisted, *what is the question?* The silence remained unbroken; philosophy, too, was without a representative.¹

¹ Jesse A. Mann and Gerald F. Kreyche, ed., *Reflections on Man* (New York: Harcourt, Brace & World, Inc., 1966), p. viii.