

# THE NEW PHILOSOPHY

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VOL. LXXV

JULY-SEPTEMBER, 1972

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No. 3

## TRANSACTIONS

OF THE

SEVENTY-FIFTH ANNUAL MEETING

OF THE

SWEDENBORG SCIENTIFIC ASSOCIATION

The Seventy-Fifth Annual Meeting of the Swedenborg Scientific Association was held in the auditorium of Pendleton Hall, Bryn Athyn, Pennsylvania, on Wednesday, May 3, 1972. The meeting was called to order at 8:15 p.m. by the President, Mr. Donald C. Fitzpatrick, Jr.

The minutes of the Seventy-Fourth Annual Meeting were accepted as printed in the July-September, 1971, issue of the *NEW PHILOSOPHY*.

Mr. Kenneth Rose, Committee on the Roll, later reported an attendance of 35 members and 36 guests.

Mr. Lennart O. Alfelt, Chairman of the Nominating Committee, presented the following slate:

*For President:*

Edward F. Allen

*For Members of the Board of Directors:*

Rt. Rev. Elmo C. Acton

Lennart O. Alfelt

Erland J. Brock

Charles S. Cole, Jr.

Donald C. Fitzpatrick, Jr.

Rev. Daniel W. Goodenough, Jr.

Rev. W. Cairns Henderson

Joel Pitcairn

Tomas H. Spiers

There being no further nominations, the proposed slate was declared unanimously elected.

The Treasurer presented a summary of his report. In response to a question from Mr. Michael Brown about whether it was expected that the support of research and translation mentioned would be continued, Mr. Fitzpatrick explained that Mr. Paul E. Funk last summer translated Descartes' *Principia*, parts of which had hitherto not been translated into English. (However, a translation has since been published.) Mr. Funk will continue with this work this summer. Mr. Stephen Gladish was also supported in a research project in Swedenborg's Philosophical Works. The Board is seeking to promote this type of thing, and has received contributions for the purpose.

The Report of the Board of Directors was presented by the Secretary.

The Editor read his Report. Mr. Fitzpatrick pointed out that Mr. Alfelt had been too modest as to his own role in seeking out and developing material for the NEW PHILOSOPHY.

Mr. Fitzpatrick presented two bound volumes of the NEW PHILOSOPHY to Professor Allen, saying that they represented a complete set which was being prepared for him. Each volume would have his name on the cover, and the first volume was to be inscribed with a message of appreciation for his contributions to the Association as scholar, editor, and president for many years. Mr. Fitzpatrick paid tribute to Professor Allen as embodying the purposes of the Swedenborg Scientific Association in keeping alive and fostering in others a spirit of inquiry and research and by devoting his own life to the study of Swedenborg's Works, to promoting the principles taught in them, and to developing with himself and others an understanding of the relation of these principles to the science and philosophy of the present day.

Mr. Cole then expressed appreciation to Mr. Fitzpatrick, saying it was easy to say appreciative things of one who has served the Swedenborg Scientific Association and the Academy in so many ways, as administrator, scholar, and literary man. Mr. Cole noted that in this age many are too much impressed by science in an ignorant way. Others are scornful. Mr. Fitzpatrick is one of the unusual non-scientific men who is able to appreciate the real significance of science without exaggerating it. It is unusual for a non-scientist to be so conversant with the contributions of science to New Church thought. Mr. Cole extended to Mr. Fitz-

patrick the thanks of all members for steering the Association through the years of his presidency and for enhancing its uses.

Mr. Fitzpatrick responded that it had been a delight to serve the Swedenborg Scientific Association. He hoped that things had been moving in the right direction and appreciated the support he had received. He then called on Professor Allen to present his address on a question that has been asked through the ages, "What is Man?"

During the discussion following the address, Mr. Goodenough emphasized the point that what distinguished man from beast is freedom. What distinguished man from man is his use of that freedom.

Mr. Brian Keith asked for a clarification of "the inviolate" in relation to the soul and free choice as treated in the pre-Theological Works. Professor Allen replied that he does not believe in a "Pottsonian" approach to the Philosophical Works. It may be all right to look up a word from the Writings in the Potts Concordance and give equal importance to each use of the word, but this method does not apply in the Philosophical Works. He is not sure he has put his finger on the true inviolate. The inviolate he *has* put his finger on is the minimal inviolate. This is the ability to act in freedom according to reason. He called this minimal because it shows how low down the Lord reaches in order to give man the opportunity to start on the road to reformation—low down, that is, in a minimal sense. The inviolate may also refer to something which is structural, cosmological: that is, to the soul of the *Economy*. Professor Allen expects that in the Theological Works, the soul is also inviolate.

Mr. Michael A. Brown said there were many nuggets throughout this address, and he thought perhaps there would be a summary at the end, although he realized this was hardly possible. He wondered to what extent the topic could be summed up by the statement in the address that the most important part of being is *becoming*. Professor Allen responded that he did not go along with people who say there is something good in everything. This statement is either so trite that it does not say anything, or else it is false. He does not see why we should say it in either case. Nevertheless, when a philosophical position becomes widely enough accepted, there must be something there that someone has seen.

He referred as an example to Existentialism. It is, of course impossible really to define Existentialism, but one of the factors that has been emphasized by certain Existentialists is the *activity* of man. Rather than being a static affair, man is in the process of becoming. The Father of Existentialism, Kierkegaard, had studied to be a Lutheran minister and then refused ordination. His problem was with the nature of Christianity. Kierkegaard said that in Copenhagen at that time it was easy enough to be a Christian. As a matter of fact, it was difficult not to be a Christian. (Mr. Allen cited an incident showing a similar situation in Bryn Athyn, where it was probably easier to be a member of the General Church than not to be a member.) Kierkegaard said, the problem is not *being* Christian but *becoming* Christian. This is a continual process.

We can't think of man as something that is finished, like somebody in a Wax Museum. A man who is *becoming* a man is a real man. There is something about a human baby that makes him a man. He is not a man yet, but we would not confuse him with an animal. There is something as to his essence and as to his standing forth that distinguishes him.

Mr. Brock said that Professor Allen in his paper had taken the only possible course in trying to give an idea of what man is—that is, to present man from many different perspectives. An analogous situation would be trying to answer the question, "What is the earth?" The answer would have to include many perspectives: geochemical, physical, geological, etc. Each would contribute to the idea. Mr. Brock appreciated the various perspectives that had been presented in the paper. He reflected that in the beginning God created man, in His own Image, but it has become fashionable for man to try to re-create himself and to modify others into an image designed by himself. Professor Allen responded that there were yet other perspectives—for example, the historical approach, comparing ideas of man from the Most Ancient and Ancient times up through the Humanists and their self-centered man to our own times and the psychological man, with the present emphasis on the unconscious and on the idea that man is not responsible. Socrates tried to find the essence of man and asked what is the virtue of man. When Professor Allen was a boy, they still talked about the "virtuous woman." If you were to ask Socrates to define a virtuous woman, he would have said, the virtuous woman is the woman who knows. If you were to

ask someone in the 19th Century, you would get a different answer. This is an example of different perspectives. It is interesting that today some people are trying to make out of anthropology a subject that will really deal with man.

Mr. Fitzpatrick thanked the speaker, saying that he had presented some things to think about and remarking that it is interesting to think of what a child goes through in developing a concept of what man is from all the many things a man can be. We never really know the answer even in relation to one man. This is probably one of the most fascinating and one of the most open-ended questions.

In concluding the evening Professor Allen elaborated on the word, "function," which is one-third of the man, along with his love and wisdom, comparing it and contrasting it with *use*. He referred to the fact that this was the 75th Anniversary of the Association. Twenty-five years before, the Swedenborg Scientific Association presented to Bishop Alfred Acton a matching set of copies of the books that he himself had translated. Professor Allen had been pondering on the question, "What is the use of philosophy?" This led him to ask, "What did Alfred Acton do with his life?" It dawned on him that whatever else Alfred Acton did, the keynote was to make Swedenborg known—through his translations and through his prefaces to them. (Professor Allen has gathered together all these prefaces, and they would make a valuable book. All that would need to be done before publishing them is to cut out some duplication.) Then he considered what Dr. Hugo Odhner has done. Dr. Odhner began by trying to relate the Philosophical Works to the Writings. This grew to be quite a study. But if one compares his recently published revisions of the *Human Mind* and the *Principles of the New Philosophy* with their first versions one sees a tremendous shift over to the Writings. In some places there is no reference at all to the Philosophical Works. In looking at the work of these men, one is evaluating and recognizing *use*. The recognition of the use of another person is an elevating thing. It is something that modern man can experience that is related to the spiritual.

The meeting adjourned at 10:00 p.m.

Respectfully submitted,

MORNA HYATT, *Secretary*

## REPORT OF THE BOARD OF DIRECTORS

Since the last Annual Meeting, the Board of Directors has held four meetings: on May 5 and October 12, 1971, and on March 21 and May 3, 1972.

At the meeting of May 5, 1971, the following officers were reelected:

<i>Vice President:</i>	Mr. Charles S. Cole, Jr.
<i>Secretary:</i>	Miss Morna Hyatt
<i>Treasurer:</i>	Mr. E. Boyd Asplundh
<i>Editor:</i>	Mr. Lennart O. Alfelt

The Association supported a summer research undertaking by Mr. Stephen G. Gladish and the translation of Descartes' *Principia* (part of which had not been previously translated into English so far as we knew) by Mr. Paul E. Funk.

Other matters discussed by the Board were:

Binding the *Economy* and *Psychological Transactions*.

Reproducing the *Journal of Dreams*.

How to develop a climate for research and study.

Material for the NEW PHILOSOPHY.

Support of a project initiated by Rev. Claude Presland and Rev. Björn Boyesen, making a photographic record of places in Sweden associated with Swedenborg.

Support of computerizing the *Arcana*.

Plans for the Annual Meeting.

Mr. E. Boyd Asplundh was welcomed as a new member of the Editorial Board.

Respectfully submitted,

MORNA HYATT, *Secretary*

## EDITOR'S REPORT

In my report to you at the annual meeting last year I mentioned that at the time we had what seemed a realistic hope of catching up with the publication of the *NEW PHILOSOPHY* by the end of that year. In retrospect we may well reflect that in some concepts of hope there seems to be an element of wishful thinking and unreality. Be that as it may, the fact remains that we did not catch up in 1971 and today we are still three issues behind in spite of having published four issues since the last annual meeting. Nevertheless, today there is, I believe, a sounder basis for hope among us on the editorial staff. Copy for the three issues in arrears were sent to the printer a few weeks ago and galley proofs for two issues have been received and are presently being corrected. It looks, therefore, as though the month of June this year will be the month in which the *NEW PHILOSOPHY* finally catches up to its regular publishing schedule.

Much of the credit for this happy state of affairs goes to the members of the Editorial Board, Messrs. Donald C. Fitzpatrick, Jr. and Kenneth Rose, who have served for several years, and Mr. E. Boyd Asplundh, who recently joined the Board. They have been of considerable help to the Editor in decision making and in preparing the material for the press. Their support is much appreciated.

This is the seventy-fifth year of the *NEW PHILOSOPHY*. In looking back briefly we feel a sense of gratitude to the many students in the past who through the pages of the *NEW PHILOSOPHY* have disseminated a precious store of knowledges which in places sparkle like jewels set in a matrix of the love of wisdom and use. It is a privilege for us to enter into their work, but more importantly, it entails responsibility on our part not only to know and understand what the past has left us, but also to build further, to re-examine and interpret the principles taught in the works of Emanuel Swedenborg in relation to our own time and lives. Only in this way can eternal principles affect us and we may then be willing to let ourselves be led by these principles as we come to see them.

LENNART O. ALFELT

## OFFICERS OF THE ASSOCIATION

At a meeting of the Board of Directors following the annual meeting on May 3, 1972, the following officers were re-elected:

<i>Vice President</i>	Mr. Charles S. Cole, Jr.
<i>Secretary:</i>	Miss Morna Hyatt
<i>Treasurer:</i>	Mr. E. Boyd Asplundh
<i>Editor:</i>	Mr. Lennart O. Alfelt
	MORNA HYATT, <i>Secretary</i>

## TREASURER'S REPORT

for year ending April 30, 1972

BALANCE April 30, 1971	\$ 7223.10
<i>Plus Receipts 1971/72</i>	
Dues .....	\$ 663.70
Subscription Fees .....	81.33
Contributions .....	921.00
Book Sales .....	815.85
Dividends .....	1241.00
Interest .....	226.24
	<hr/>
	3949.12
<i>Less Expenses 1971/72</i>	
NEW PHILOSOPHY (4 issues) .....	\$2667.36
Editorial Expense .....	3508.50*
Misc. Office Expense .....	208.45
Printing and Binding .....	1000.36
Tax .....	70.69
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	7455.36
BALANCE April 30, 1972	\$19,563.33**

\* This sum includes a grant for summer studies made with funds contributed for such purpose. Also included is payment for translation work done during the summer of 1971.

\*\* This cash balance includes the proceeds of the sale of securities previously held but not included in the balance figures. The Association still holds 534 shares of Gulf Oil Corporation Common Stock.

## BOOK SALES

Animal Kingdom, vols. I & II .....	18 sets
vol. I .....	1
Economy of the Animal Kingdom, vols. I & II .....	11 sets
Fibre .....	1
Generation .....	11
Letters and Memorials, vols. I & II .....	12 sets
vol. II .....	2
Mechanical Inventions .....	4
Ontology .....	54
Philosopher's Note Book .....	7
Prologue .....	7
Psychologica .....	1
Psychological Transactions .....	19
Rational Psychology .....	37
Rational Psychology & Concordance .....	13 sets
Retardation of the Earth .....	8
De Sale Communi .....	2
Senses .....	2
Scientific & Philosophical Treatises, Part I .....	2
Part II .....	2
Selected Sentences .....	4
Human Mind .....	16
Lectures on Philosophy .....	8
Principles of the New Philosophy .....	64
Swedenborg as an Anatomist .....	5
Swedenborg as a Geologist .....	2
Swedenborg's System of Degrees .....	7
NEW PHILOSOPHY, back issues .....	23
complete set .....	1