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No. 3

TRANSACTIONS

OF THE

SEVENTY-EIGHTH ANNUAL MEETING

OF THE

SWEDENBORG SCIENTIFIC ASSOCIATION

The seventy-eighth annual meeting of the Swedenborg Scientific Association was held in Pendleton Hall, Bryn Athyn, Pennsylvania, on Monday, April 21, 1975. The meeting was called to order at 8:00 p.m. by the president, Prof. Edward F. Allen. 33 members and 28 guests were present.

The minutes of the seventy-seventh annual meeting were accepted as printed in the July-September, 1974, issue of **THE NEW PHILOSOPHY**.

Mr. Charles S. Cole, Jr., chairman of the nominating committee, nominated the following for members of the Board:

Rt. Rev. Elmo C. Acton
Michael A. Brown
William H. Clifford III
Charles S. Cole, Jr.
Donald C. Fitzpatrick, Jr.

Rev. Daniel W. Goodenough
Joel Pitcairn
Jerome V. Sellner
Paul J. Simonetti
Tomas H. Spiers

The following were elected by ballot:

Rt. Rev. Elmo C. Acton
Michael A. Brown
Charles S. Cole, Jr.
Donald C. Fitzpatrick, Jr.
Rev. Daniel W. Goodenough

Joel Pitcairn
Jerome V. Sellner
Paul J. Simonetti
Tomas H. Spiers

There being no other candidate for president, Professor Allen was declared re-elected.

The president welcomed a number of members and guests from a distance. He announced that the treasurer's report would be published after the end of the fiscal year. A motion was made and carried to approve the treasurer's report for the previous year as printed in the July-September, 1974, issue of THE NEW PHILOSOPHY.

The report of the Board of Directors was presented by the secretary and was accepted.

The editor's report was accepted with thanks.

Mr. Curtis Glenn read excerpts from an article, "Is there an Ether?" (*Industrial Research*, November 15, 1974) and commented on new developments that would tend to vindicate Swedenborg's theory of the ether.

The president then called on the Rev. Robert S. Junge, who delivered an address, "Comparison, Analogy, and Real Correspondence." (See p. 264)

Discussion and questions followed the address. Professor Allen asked whether the term *real correspondences* was from the Writings. On receiving an affirmative answer, he noted that Swedenborg began to use the word *correspondence* very early in the *Economy*, but was he there suggesting anything like a real correspondence? Mr. Junge had said that a real correspondence could come only from revelation because it is a relation to something in the spiritual world. However, there are places in the philosophical works where Swedenborg comes very close to suggesting real correspondence. When he is trying to explain discrete degrees, he uses correspondence as a predicate of discrete degrees. The relation between things in one degree and another is beginning to approach a real or true correspondence. He gives examples of correspondences, but mentions that avarice has no correspondence. He does not say no *spiritual* correspondence, but this is implied because he says there is nothing there for it to correspond to.

Prof. Allen drew a comparison between a *radical metaphor*, as the term is used in the world, and a *real correspondence*, which might be called a *radical correspondence*. A radical metaphor is a metaphor that cannot be reduced to a simile, and therefore it says something that cannot be said in any other way. There are such radical metaphors in the Writings—interior and exterior,

superior and inferior, for instance. One author (Wheelwright) uses the example, "He is a pig." This is not a radical metaphor because it can be reduced. One can say "He eats like a pig," or "is dirty like a pig." On the other hand the New Church expression, "God is Love," cannot be reduced. One cannot say, "God is like love." "God is Love" is a radical metaphor. It goes far beyond correspondence. Mathematics is radical when it expresses something that cannot be expressed in any other way. In quantum mechanics and relativity there are things that can be expressed only mathematically. A poem is radical when it says that which could not be said another way.

Prof. Allen said he felt that analogy is the weak sister of metaphor. When someone says "analogy" he always finds himself waiting for it to break down. He asked whether the speaker agreed that this is characteristic of analogies.

Mr. Curtis Glenn emphasized Prof. Allen's point about mathematics, pointing out that people who speak different languages can all understand mathematics.

Prof. Allen added that if it is radical mathematics, it cannot be reduced to prose. People say, "A picture is worth a thousand words." If you cannot describe a picture in a thousand or a million words, it is a radical picture.

Mr. Junge said he realized that although he had not asked many questions in his paper, the topic was full of questions in his mind. One of the points he was trying to make is that pondering analogies is a function of the natural rational—contemplation and wrestling, struggling to find order, coming up against the fact that the analogy only goes so far before breaking down, against the fact that analogy does not prove, and yet it keeps returning you to the basic open question. One passage, probably in *Rational Psychology*, indicates that this struggle seems actually to activate or open the mind to spiritual influx. It seems to be part of the very process of preparing the mind to make a choice whether the answer will be simply experience or whether it will involve accepting what is spiritual.

Mr. Sanfrid Odhner asked Mr. Junge if he agreed that in cases where specific guidance concerning a passage from the Word is not given in the Writings, most efforts at exegesis build analogies from correspondences that are known. Thus analogy becomes a highly speculative thing. One attempts to find in life some process

similar to some natural process described in the letter of the Word, so that analogy is a thinking process from below. It must be checked against a standard.

Prof. Charles S. Cole, Jr. spoke from the standpoint of a teacher. He is trying to make use of the sciences in consciously cooperating (if this is not too arrogant) with the Lord in the process of opening or developing the mind. Mr. Junge had brought to his attention a most heartening view of what New Church teachers ought to be trying to do in their specialized fields. In presenting knowledge to the young mind, the effort of any good teacher is always to help the student come to his own discovery of truth within these knowledges. To a New Church scientist the opportunity is ready-made to employ the correspondences, analogies, metaphors, similarities, and comparisons that occur in the Writings—to employ these to enliven and make more significant the knowledges which science makes available. The organization of these knowledges is a challenge which is accepted and carried out by any scientist whether he is a religious person or not, but that organization does not always lead to the perception of truth. Sometimes it leads in the other direction, to falsities. This is known to others than New Churchmen.

We have the opportunity to make use of what the Writings have given us in such vast abundance in the way of comparison, correspondence, and analogy. In teaching about the human body, it is almost a necessity to think in analogical terms when considering the form of the organs and the processes that occur in the body. Physiology can hardly be taught without employing analogies. This can be seen in textbooks prepared for secular use. The textbook most widely used in nursing schools in the English-speaking world employs analogies and correspondences in many different ways in order to teach physiology effectively. One finds that the teaching of the science of physiology, and the leading of the young mind to learn how to organize knowledges, are enhanced by making the effort to see spiritual truth within natural truth. Rather than detract from the effectiveness of the science which we teach, it makes it more significant as science. In addition it enables us to cooperate with the Lord in doing that wonderful thing, opening the mind to the sight of truth and eventually to the influx of affection, by means of which the Lord can regenerate man.

A scientist, by keeping his mind open to the great questions that Mr. Junge referred to, can find far greater satisfaction in his own personal struggle for understanding. There are many examples of this in secular writing available to us now, written by investigators who are not particularly religious people. An example is a group who are attempting to find out how the molecular processes that lead to life came to be developed. Before evolution in the Darwinian sense could take place, molecules had to be organized in a more and more complex manner. The cooperating scientists investigating this molecular organization make great use of the Second Law of Thermodynamics, which says in effect that everything in nature tends to run down. Unless there is some push in the other direction, alarm clocks always run down. We have to keep winding them up. In contrast, living things do not run down. They wind themselves up until they die, and then they again run down.

What happened in the interval before life began to be self-replicating? The explanation has been attempted by scientists. Often they do what Mr. Junge points out is the temptation of those who think in natural terms. They narrow their view and restrict their consideration to secondary causes, not looking for spiritual causes, higher influences, first or final causes. They try to do away with these and to persuade their students to concentrate on material things, on effects only. And yet when they try this, the questions they are considering are always distressingly open. A perceptive person can see where the difficulty lies. Mr. Cole recalled one such person at a conference who pointed out the importance of looking at the unanswered questions, questions of purpose, questions of the possible source of the more and more complex arrangements that seemed to be arising spontaneously. This man suggested that it might be well for scientists to stop once in a while and think that *maybe* there is a purpose behind things. We ought not to close our minds to this. New Churchmen, not only from duty but from their keen interest, are bound to do this. Like some other productions that Mr. Junge has brought to our attention, the present topic is one of the most important that scholars and teachers in this Church can consider, and Mr. Cole said he intended to make extensive use of it.

Prof. E. Bruce Glenn said that, like Professor Allen, he has always been suspicious of analogies. He used to require his

freshman composition students to write analogies so that he could show them how wrong they were. He believes that the difference between analogy and metaphor on the one hand and correspondence on the other is that the latter is an organic relationship, which is another way of saying a natural relationship or a *real* relationship between the spiritual and natural world, whereas analogy or metaphor is always arbitrary. Mr. Glenn's question, a more specific form of Mr. Allen's question, referred to two numbers cited by Mr. Junge that had to do with the assumption that everything in the Word is correspondential. Mr. Glenn had previously understood that this is not so, that much in the Word is only representational. A man like David represents the Lord but could not correspond to the Lord. Mr. Glenn was puzzled by the two passages that seemed to state strongly that everything in the Word is correspondential.

Mr. Junge replied that the two statements would have to be reconciled. People do represent even though internally they are evil. The passages that say that everything is correspondential are apparently speaking about the prophetic and historical parts of the Word. Historic *actions* or representative *actions* as an entity, an ultimate in their own right, can, he thinks, correspond. For example, when David slew Goliath, it is possible that while as a *man* he was *representing* the Lord, his *actions* may actually have *corresponded*. This is an attempt at reconciling.

Mr. Sanfrid Odhner agreed that this made sense. David's spiritual state could hardly correspond to something spiritual but his actions very easily could.

Mr. Christopher Bown said he was somewhat confused. The Writings seem to use the term *analogy* in two senses, and the philosophical works also use it in two senses. In the one sense it is a real relationship between things. The *Economy* almost defines correspondence in terms of analogy. The same is the case in the *Hieroglyphic Key*, the *Five Senses*, *The Word Explained*, and the Writings themselves. A number in *Divine Love and Wisdom* says that all creation is an analogue, or that all parts of creation are an analogue. This is independent of one's mind or of what relationships one wishes to see. On the other hand there are those passages that talk about analogical thought. Are comparisons and analogies the same thing? Analogies are in some cases referring to correspondences.

The word *analogy* comes from the Greek root, to see the ratio or relationship between things. This is a key aspect of the concept of analogy, both in the philosophical works and in the Writings. It is the relationship between things that can be considered in a continuous series or in a similar series. For example, in the second Transaction in the *Economy* there is a discussion of God as a sun, the Moral Sun of life and wisdom. It says that this is a comparison, that it illustrates but does not demonstrate. This is taken up again in the *Hieroglyphic Key* and also in the Writings. In a real sense, however, this is a correspondence, a true correspondence. Thus it is difficult to see a distinction between analogy and correspondence.

An *Arcana* number speaks of analogical thought as seeing the relationships between things. We are more familiar with analogies on a horizontal plane, as in comparative anatomy where we see analogies between distinct things on the same plane. It seems, on the other hand, that when the Writings talk about analogical thought, they are more often than not talking about relationships between discrete degrees. Mr. Bown thanked Mr. Junge for his speech. He has realized that one of the greatest struggles in Swedenborg's preparation was to try to find how to explain interior thought in natural language. The key answer was through analogies and correspondences. People should be more aware of the metaphors, analogies, and correspondences in the Writings themselves.

Mr. Arne Bau-Madsen remarked that in a large number of passages the Writings say that the persons and stories in the Word are representative but the words are significative. We have to distinguish between these two.

Mr. Junge responded that part of our difficulty is that the Writings, while most of the time consistent in their usage of terms, sometimes throw in what *seem* to be random and completely nondefinitive usage. The teaching that words *signify* does help a little in trying to see how the Writings can say that everything in the Word corresponds. They would also say that everything in the Word *signifies* or has *significations* or is *significative*. There seems to be a set of parallel teachings.

In reference to a question, Mr. Junge said that part of the answer is the assumption that Swedenborg made concerning the soul, the assumption that was the basis for his quest—his assump-

tion of order and harmony. His attitude in every analogical argument was to leave it open, to open it up to the idea of first cause. He seems to have had this attitude from the very beginning of his philosophical work all the way through. This keeps the analogy a living thing, keeps it from becoming dead. And yet, even though Swedenborg was reaching for it and sometimes glimpsed it, we cannot say that the doctrine of correspondence was full-blown in the pretheological works. There was something missing concerning that organic relationship that Dean Glenn spoke about.

Mr. Stephen Cole spoke about the matter of representatives not being correspondences. There is certainly a distinction between a true correspondence and a mere representative, the latter existing where internals do not agree with externals. There is a helpful distinction in the *Rational Psychology* where it talks about language and words. Swedenborg has the idea of a natural language in which words have some internal corresponding to the external. He calls that a correspondence. He also talks about the words, which we have so many of today, that are not true correspondences but which would seem to be in the category of representatives, with the external not agreeing. He called these *acquired correspondences*. In the *Rational Psychology* he uses correspondences for both kinds of thing, and it seems that in the *Writings* this may be true also in some places, although in other places they make a distinction between true correspondences and representatives.

Mr. Stephen Cole had a question related to Mr. Bown's comment about comparisons often being analogies on the same plane, whereas analogies may be between things in discrete degrees, as is true of correspondences as well. The question was, what direction is analogy? Mr. Cole said he understood that correspondence is from the thing above, from the spiritual, into the natural thing. An example is the correspondence of love and wisdom with the heart and lungs as treated in *Divine Love and Wisdom*. It speaks first about love and wisdom and then about the heart and lungs.* It illustrates and confirms from the heart and lungs. It also seems possible to go the other way—to look at the heart and lungs and say, What does this tell me about love and wisdom? A clearer and more familiar example might be thinking of the Lord, first from Person to Essence and then hopefully

changing to thinking from Essence to Person. There seems to be a change of direction. If correspondence is thinking from higher to lower, where does analogy fit in? Is this question relevant to the discussion of analogy? Is it higher to lower? Lower to higher? Both?

Mr. Junge said he could speak to this question but did not know any answer. One of the confusing things is that even in the very example of the heart and lungs, the Writings call it an analogy as well as calling it in most cases a correspondence. He agreed to the idea of correspondence being a cause and effect relationship between things in discrete degrees. It is quite clear that comparison, analogy, and similitude are at times used in the Writings to describe discrete-degree relationships. Mr. Junge believes that analogy is a function of the natural rational, an activity of the mind on the one plane, the natural plane, and seeing relationships there. This is the way it seems to be used in a few passages in the Writings and extensively in the philosophical works. In striving to see relationships on that plane, the mind comes up against what appears to be harmony and order. It is confronted with the question, What causes that order? In seeing more and more of these relationships, it is constantly being asked to make a decision. Does this order have a First Cause or not? Is it merely an analogy, or is there a real correspondence here, a cause and effect, something that is causing the analogy to exist?

President Allen closed the meeting with the promise that the paper would be published and would be used in the teaching of philosophy, but not for the reasons that had been discussed, which had mainly to do with the difference between terms and words. Certainly when Swedenborg began to use correspondence in the early parts of the philosophical works, he used it as one would unwittingly use it in everyday language. It was just a word. But there came a time even in the philosophical works when he made a conscious use of the word in a way that differed from the ordinary everyday meaning. It then became a *term*. As an example of the difference between a term and a word Prof. Allen cited the opening number of *Divine Love and Wisdom* which states that man knows that there is love but does not know what love is. It then proceeds to give instances of the way in which love is used in ordinary everyday life. Love is here a word, but

in the *title* of that work, love is a term. This paper will be used in philosophy classes because of the way the rational is brought in and the relationship between the two rationals.

Respectfully submitted,

MORNA HYATT, *Secretary*

REPORT OF THE BOARD OF DIRECTORS

Since the last annual meeting, the Board of Directors has held five meetings: on April 20, May 1, and October 15, 1974, and on March 18 and April 21, 1975.

At the meeting of April 20, 1974, the following officers were 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

At the other meetings the following topics were discussed and, where appropriate, acted upon:

Material for THE NEW PHILOSOPHY and editorial policies.

Program and arrangements for the annual meeting.

How, with the high cost of publishing, to keep Swedenborg's philosophical works available. Out-of-print works will be sent to University Microfilms, and paper reproductions will be obtainable from there. A committee has been appointed looking toward the republishing of the more important works.

Support of summer study projects. A general policy and specific applications were approved.

How to stimulate interest in the uses of the Association.

Following a suggestion from a member, Mr. Michael Brown organized a brief program for the Academy College students.

Arrangements for a special meeting to hear Dr. Poss, an astronomy professor from Temple University who has made a study of *Earths in the Universe*.

An informal account of Mr. Alfelt's recent visit to England and Sweden.

Business matters and philosophical topics.

Respectfully submitted,

MORNA HYATT, *Secretary*

EDITOR'S REPORT

In one sense the last year was rather uneventful so far as the running of THE NEW PHILOSOPHY is concerned. The price of printing went up as expected, we received an adequate number of literary contributions, and as in previous years, the Editorial Board, consisting of Messrs. E. Boyd Asplundh, Donald C. Fitzpatrick, Jr., and Kenneth Rose, has been of great help in preparing the material and seeing the magazine through the press.

Yet in a more subtle sense, I believe the posthumous publication last year of two studies by Dr. H. L. Odhner signalled the close of an era in Swedenborg studies which had lasted some two hundred years. This long time span was characterized by the collection, translation, and publishing of Swedenborgiana, by abstraction and systematization in a general way of principles and doctrines from Swedenborg's works. It was a time of basic, pioneering work.

A new era of Swedenborg studies seems to be at hand although as yet perhaps not clearly defined or delineated. Our circumstances remind one somewhat of Swedenborg's situation when he had finished the *Economy* series. Up to then his studies had been characterized by an intensive quest for knowledges, by the organization and systematization of these, and by the formulation of physical and philosophical principles and doctrines. Armed with these tools he could now enter into the *Animal Kingdom* series which involved a restudy of many of the areas he had already covered but now from a new outlook and to a greater depth and detail.

Although there are definite signs of an approaching new era of Swedenborg study, the realization will not come without purposeful effort. One thing is certain: we have a foundation whereupon to build, we have the philosophical and theological works of Swedenborg, translated and published, we have the pioneering studies of past scholars, and we live in an age of great scientific effort toward an understanding of the workings of creation. If we make this background our own we are in a unique position to begin a restudy of Swedenborg's works from a mature and elevated viewpoint which does not deny the Lord's special leading and purpose with Swedenborg's life and work, nor deprive the man Swedenborg of the affection and honor his person and works command. Such renewed studies would put us solidly into the

realization of the second purpose of this association. It is, therefore, hoped that in the coming years THE NEW PHILOSOPHY can in a constructive way contribute to the creation of an affectional and intellectual climate which inspires studies of the many-faceted aspects of Swedenborg's works viewed both internally and in relation to our world today.

LENNART O. ALFELT

TREASURER'S REPORT

for year ending April 30, 1975

	BALANCE April 30, 1974	\$18,125.04
<i>Plus Receipts 1974/75</i>		
Dues	\$1,005.40	
Subscriptions	160.05	
Contributions	1,391.00	
Book Sales	686.77*	
Dividends & Interest	1,968.72	
	<hr/>	
	\$5,211.94	
<i>Less Expense 1974/75</i>		
NEW PHILOSOPHY (4 Issues)	\$3,317.08	
Research	3,181.31**	
Legal	550.00***	
Book purchase & binding	464.20	
Misc. Office Expense	27.80	
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	\$7,540.39	
	BALANCE April 30, 1975	\$15,796.59

* Includes \$623.48 received on account of books sold for the association by the General Church Book Center during 1973/74. At April 30, 1975, the Book Center had not turned over 1974/75 receipts.

** Formerly shown as Editorial Expense, this item represents payments for translation work and reimbursements to the Academy of the New Church for salaries paid for work done on behalf of the association.

*** This nonrecurring expense was incurred in determining the status of the association under the laws relating to private foundations.

BOOK SALES 1974/75

Animal Kingdom, Vol. I	1
Vols. I & II	8 Sets
Dock & Dam	1
Economy of the Animal Kingdom, Vols. I & II	14 Sets
Fibre	2
Generation	1
Letters & Memorials, Vol. I	4
Vols. I & II	13 Sets
Mechanical Inventions	1
Ontology	20
Philosopher's Notebook	1
Psychologica	12
Psychological Transactions	24
Rational Psychology	38
Retardation of the Earth	11
Senses	2
Scientific & Philosophic Treatises, Pt. I, Fascicle 1	1
deCharms, Lectures on the Philosophy of the Principia ..	4
Odhner, The Human Mind	30
Swedenborg's System of Degrees	1
NEW PHILOSOPHY, back issues	10

E. BOYD ASPLUNDH, *Treasurer*

REPORT OF GLENVIEW PHILOSOPHY GROUP

The meetings of our "Philosophy Class" have been fairly regular for nine months of the year. With the Rev. Alfred Acton as leader, we are able to grasp, within our limitations, the scholarly studies published in THE NEW PHILOSOPHY. Our attendance is about 5 (2 of them ordained ministers!) and one of them of the fair sex, heretofore quite unusual!

May 7, 1975

ROWLAND TRIMBLE