

The
**NEW-CHURCH
MESSENGER**

January 9, 1954

LAYMEN'S NUMBER

The Seven Churches

Karl J. Bomhoff

Notes On The Trinity

John R. Swanton

He Had Crossed The Bar

David R. Murray

The Glorification's Object

Charles F. Higgins

The Practicing Psychologist

A New Feature

THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

MEMBER OF THE ASSOCIATED CHURCH PRESS

Published bi-weekly by The New Church Press, 108 Clark Street, Brooklyn, New York. Entered as second-class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

January 9, 1954

Vol. 174, No. 2 Whole No. 4618

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In This Number

This issue consists of articles and other contributions written almost entirely by lay members of the Church. The present number and last year's, bring to the fore that there is much doctrinal and literary ability among the laity, and it is desired further to encourage this. The editors are glad to consider all such contributions, especially from new writers, a number of manuscripts from whom shortly also will be appearing.

In Our Next Number

Our edition of January 23 will be devoted to commemorating the 266th anniversary of Swedenborg's birth, January 29, 1688. A number of hitherto little known pictures will be published, together with articles and special features of unusual interest. New subscriptions, together with requests for additional copies of this issue, will receive prompt attention.

A LAYMAN'S VIEW OF THE TRINITY; ORTHODOX VIEW NOT CONSISTENT WITH REVELATION OR REASON

by John R. Swanton, Ph.D.

ADMITTEDLY, this heading may cause some readers quickly to turn the page or even drop the paper, and if they persist they may likely confirm their first thought that the writer has no standing as a theologian, and the very slightest as an occasional intruder into the theological realm.

However, the browsing he has done on this subject has raised certain questions which he would like to set forth for any worth they may have or counter arguments they may call forth.

In the first place, the foundation of the doctrine of the Trinity was laid specifically by Christ's charge to His disciples after the resurrection as recorded in the last chapter of *Matthew*.

In the new revision of the Bible this is given as follows: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

All Three are constantly mentioned, of course, throughout the New Testament and seem to be brought together again after a fashion in the last verse of *I Corinthians*.

The word "person" was never, however, applied to the Trinity, severally, in apostolic times. According to McGiffert it was introduced through Sabellius whose beliefs were condemned as heretical and himself excommunicated by the bishop of Rome.

Although Swedenborgian beliefs frequently have been called Sabellian the accusation is entirely false because the trine in the Deity of which Swedenborg speaks are permanent elements, while Sabellius held that they are successive manifestations.

These manifestations, however, he called by the Greek word *prosopon* and when taken over into Latin this is *persona*. Afterwards, the term became current in orthodox Christian circles and in its nomenclature when it was taken into the so-called Athanasian Creed.

At the time when *persona* was adopted its primary significance was a mask of dramatic representation, not a person in our modern sense. Later the last mentioned usage became normal. Its employment in the doctrine of the Trinity is excused on the ground of the earlier meanings, but that is forgotten again and again by both theologians and laity in modern times.

A few days ago this writer happened to tune his radio in on an evangelist who was inculcating belief in the ministry of the Holy Spirit. To him it was an exact replica of a single human being, though of course superior. He was positive on that point, but could hardly have belonged to one of the higher echelons of theology. It was a shock also to find that one who had claims to such a position had stated that "in the Trinitarian conception God is a Society." Have we gone full circle back to polytheism?

But did Christ introduce the Father, Son, and Holy Spirit into the charge to His disciples in order to accent the diversity? He applies the singular word "name" and not the plural "names" to them collectively so was he not rather trying to emphasize their unity in himself?

In the first place we have the best of evidence that the Holy Spirit was not personal. The best case for a separate personality in the Holy Spirit is in the last chapters of the Gospel of *John* (14:16, 17, 25, 26; 15:26; 16:7-11, 13-15). Here the Holy Spirit or Counselor is spoken of as "he" but is also called the Spirit of Truth and is placed in such utter subjection to Christ that it is apparently on the level of a robot.

That it was not a separate person is proved beyond reasonable doubt, however, by Christ's words in this same Gospel after He had risen and had appeared to His disciples. We read that "he breathed on them, and said to them 'Receive the Holy Spirit.'" It was not a separate personality that He was breathing into them but a power of His own. His is the only personality in the case.

The distinction between "Father" and "Son" naturally appears greater because so long as Christ was in the world the two seemed to be objectively separated, but if the Holy Spirit, as we have seen, proves to be an attribute or manifestation, we may find that the differences between the other two may not have been greater. Indeed, unity between Father and Son is emphasized in a number of places in the Gospel of *John*.

In the last book of our Bible, *Revelation*, Christ is called "the lamb" and is spoken of repeatedly with God, but they occupy one throne. In the first chapter of this book God is called the Alpha and the Omega, but in the two last chapters where the work approaches its climax it is Jesus Christ who is Alpha and Omega. Can there be two distinct persons who are that?

Moreover, it would seem that the Two are brought together in intention in the last chapter of *Matthew* where the original trinitarian formula occurs. The entire message Jesus gave here is: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even to the end of the world."

Use of the singular word "name" has already been mentioned. The last verse refers undoubtedly to the ministry of the Holy Spirit and further confirms its identity as a manifestation of Christ. But if the first verse is to be taken in its apparent sense then the Father has either retired from any active

concern with the affairs of the world, like Saturn in classical mythology at the end of his rule, or he is simply like the Holy Spirit a level of the personality which is Christ, and Jesus Christ is Father, Son, and Holy Spirit.

This view is denominated "mystical" in an article on the "Trinity" in the *Century Dictionary*. We will leave it for the common sense of the reader to decide whether it is more mystical to conceive of the Divine Being as having a mentality consisting of several levels, as we know to be the case with ourselves who were created "in the image of God," or to attempt to visualize the dogma of "three persons and one God"?

The former conclusion derives strength from another quarter. According to the wording of *Matthew* above given, Christ directed His disciples to baptize all nations "in the name of the Father and of the Son and of the Holy Spirit," and this has become the usual Christian formula, but before this, or at least contemporary with it, baptism had

been in the name of Jesus Christ alone (*Acts* 2:38; 8:16; 10:48; 19:5).

According to the ordinary trinitarian interpretation, this would be incomplete or irregular, but according to New Church teachings there would be no real difference. Indeed, there would seem to be good reason for a return to baptism in Christ's name alone since the formula now used has been copied in effect for all sorts of occasions, has destroyed any proper sense of a unified Divine Being, and occasionally, as we have noted, resulted in a patent tritheism.

Curiously enough, the perversion has been brought about by the introduction of a term without apostolic sanction which seems to have been adopted from the writings of one condemned by orthodox Christianity and excommunicated.

(The author is too well known to our readers to require introduction. But it would seem to the editor, Doctor Swanton's opening paragraph is unjust to himself.)

MESSAGE TO THE CHURCHES

Karl J. Bomhoff

IN the 1st and 2nd chapter of *Revelation*, several verses begin with "He that hath an ear, let him hear what the spirit saith unto the churches." The meaning of this is that he who understands ought to obey what the truth of the Word teaches those who will be of the New Church, which is the New Jerusalem.

By "hearing" is meant both to perceive and to obey. A book like the Bible could end in no other way than with *Revelation*. Through revelation man is able to receive spiritual light from God.

Throughout the Scripture in the Old Testament, we have seen God Jehovah shielding His children against complete domination of their evils, and leading them just as fast as they were willing to follow, to a clearer and higher vision of what is good and true.

We have seen the Lord come to earth and take on the human wonder to lift mankind from the depths of falsity and evil into which it had fallen, and the Bible has given us a picture of the greatness of His work of salvation.

But, has the world learned all that it can know about Him, the Christ? Do we feel or believe that we know Him now as well as we ever can know Him? That we see and understand His truth today as we will always see it—that we are as near to Him as it will ever be possible to be?

In His gospel story the Lord came very close to men. He had come down to earth and had lived His life among them. He had come nearer to man's outer life than He had ever been before and He, with His own lips had taught the higher and more spiritual lessons of life. The record of this earth life was now written—that men of all generations to come might know Him as His disciples had known Him.

But the Bible could not have ended there, for the story of the Lord's progressive presence in man's life was not finished. He says in *John* 16:12: "I

have yet many things to say unto you but ye cannot bear them now." This is His beautiful promise that the time will come when we shall be able to know Him and to understand about Him and to love Him more, even than we do now, when we know that someday the Christ spirit shall be born in us.

The story of the Lord's presence with man is a never ending one and for this reason the Bible has to close with the Book of *Revelation*, also called the *Apocalypse*, which means in Greek "after the eclipse comes the Light." This is the Book that points forward.

Surely, we can and should look forward eagerly, for the Lord told us that He would come again, that He still had many things to tell us that men on earth at that time, and even now, could not comprehend.

We should keep our minds and hearts open for this new light ready to be among those who welcome it, when it does come, when everything is made new again, when we will be able to function in our finer spiritual vehicles.

The Bible story has shown us that men do not always understand the fulfillment of prophecy, even though they are looking for it. The Jews had built up in their minds such definite ideas of what the promised Messiah would be and would do; then, when He came in a different way—only a few recognized in Jesus Christ their looked-for Savior.

Prophecy can never be fully comprehended until it is fulfilled, but it is beautiful to have the prophecy to which we may look forward, and it is helpful to continue to study and meditate upon it in order to learn what its eternal meaning is.

It seems difficult to understand *Revelation* because it is prophecy—a lifting of the veil between us and the future, and giving us a little word picture of something that we have never really known. And yet, how this little understood vision fills and

has filled hearts with courage all through the passing centuries.

The closing chapters are these that we seem to understand best, but the whole Book gives us more than a picture of man's final state of life.

We would like it, if we could disregard most of the earlier passages and think only of the final realization of the Lord's purposes in our lives that are pictured in the closing chapters, which tell us about the New Jerusalem, the new Church; not any church or city in Palestine or elsewhere is meant.

The Bible, however could not be the Lord speaking to us of the future, if He had not also pointed out with loving purpose that before attaining this higher state of life, there will be experiences to go through that we have not known enough to anticipate. The unknown is also incomprehensible, but little as we understand *Revelation*, we can see, that it is pointing out always that something beautiful lies ahead, if we take the preparatory steps that are needed.

We are repeatedly told to overcome and to be willing to face the difficult task of changing our minds and hearts, our way of thinking, feeling and willing. The promise of *Revelation* lies ahead of all who are willing to go forward, earnestly desiring to give up the old way of life. The Lord pictures that Book what we shall experience as we advance, but through all the changes of the apocalyptic visions the Lord is always to be seen leading us steadily onward to a higher and greater spiritual attainment if only we are willing to go forward with Him. Helping inspiration comes from the Lord.

In the First Chapter of *Revelation* the Book that looks forward, we see Jesus in heaven. As Moses was permitted to talk with God on Mt. Sinai and to have glimpses of His glory, so the beloved John is permitted to have a glimpse of Jesus in His glorified state, while a prisoner in exile on the Isle of Pathmos. John was "in the spirit" on the Lord's Day and writes: "I heard a great voice as of a trumpet, Saying . . . 'What thou seest, write in a book and send it unto the seven churches.'"

One glimpse of the Lord in His glorified state is enough to cause even a man like John to fall as one dead at His feet, even when John was in his spiritual body. With the same tender touch Jesus used while in the flesh, He laid His right hand upon Him saying: "Fear not I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the thing which shall be hereafter."

We have to realize that everywhere in the Holy Scripture is a spiritual sense, within the natural sense of the letter, which is called the internal sense, and we cannot know what that spiritual sense of the Word is, unless we know what correspondence is.

The Most Ancient people before the "Flood," before Noah's time, and also the Ancient People after the "Flood" in a lesser degree, know more about correspondence than we know today. Later on the Ancient people made images of spiritual

things, worshipped false gods instead of the one God and one religion and one civilization after another went down.

Good was turned into evil and truth became falsified. Each and all things, even the most minute which are in the natural world, correspond to spiritual things and therefore signify them.

The hidden or mystical contents of the Word are no other than those of its internal or spiritual sense, which treat of the Lord, of the glorification of His human, of His kingdom and of the Church and not of the natural things which are in the world, as we may believe when we only judge according to the sense of the letter.

The names of cities, nations, mountains, animals, and so on, have a spiritual meaning. The prophetic writings are in many places unintelligible and therefore of no use without the internal sense. For many people, not only *Revelation*, but also a great part of the Bible is a sealed Book. In each and all things of the Word there is an internal sense, which does not appear in the sense of the letter, but is hidden in it as the soul in the body.

The spiritual sense of the whole first chapter of *Revelation* is, Swedenborg informs us: That this revelation is from the Lord Jesus Christ alone, and that it is received by those who will be in His New Church, which is the New Jerusalem, and acknowledge the Lord as the God of heaven and earth. The Lord is described as to the Word. He came to earth as long before predicted in the Old Testament, to reveal God to men and John's vision of Him, like unto the Son of man shows that in heaven it is Jesus glorified whom we shall see as God, when we, by a good life, come to heaven.

Through the Gospel story, Jesus Christ became one with the Father and said: "The Father is in me and I in him." He is one with Him and closer now to all men and angels, because of His incarnation in a physical body.

After the Crucifixion and the putting off of a natural body, Christ appeared among His disciples in the heavenly glorified body in which He will be seen again when the New Church Jerusalem is established upon earth as it is in heaven and when men are able to function in their higher spiritual mind and body.

Ahead of us all comes the time when we shall look even more earnestly into our own lives and shall test them more by the Lord's measure of righteousness than by our own ideas of excellence. This will be the hours of retrospection and judgment, a time when in the nearer presence of the Lord we shall see ourselves and our qualities of mind and heart in the brighter light of His truth.

What use we make of this clearer light when it comes, will be the deciding factor of our own future existence. He is the way and the Light of men, and we must walk in this Light and have fellowship one with another.

(This is Mr. Bomhoff's first contribution to our columns. A second part of his study is to follow. An earnest student of our teachings, and a graduate of Convention's Bible Study School, the author resides in Oceanside, Calif.)

Only Love Can Heal This

A HIGHLY respected Boston daily lately featured a dispatch from London which reported that the Archbishop of Canterbury had charged the Roman Catholic Church in England with intolerance and oppressiveness. The same newspaper also pointed to a recent statement by the general council of the Presbyterian Church in the U. S. A. as further evidence today of the bringing to the fore of issues between Protestants and Roman Catholics, quiescent for many years for "polite" reasons, but by no means dead. Most remarkable in this conservative newspaper's article was publication of some well grounded Protestant leaders' suspicions, in Washington, that "government officials seeking to protect their personnel from McCarthy attacks have increasingly resorted to the practice of employing Roman Catholics. . . . Inquiries failed to find a single Roman Catholic among officials dismissed at the State Department." The New Churchman becomes thoroughly aware from his teachings as to what and where the main beliefs, laws and disciplines of Roman Catholicism may lead. He opposes, as a matter of principle, authoritarianism in any guise, atheistic or ecclesiastical. Any concept of man other than that he has freedom of choice and exercise of reason in religious matters is abhorrent to him. And that the Church and State are yoked, or the Scriptures locked seems to any student of Swedenborg's teachings both anti-Christian and thoughtless. Thus, we of the New Church welcome any signs in Protestantism that indicate that such imposition though entrenched will no longer be tolerated even by orthodoxy, and that an uneasy truce or a cold war is not the course to be taken where the human spirit is concerned.—L. M.

The Secret of Life

IT COULD be no mere coincidence which caused three noted scientists the past week widely to be quoted on the subject of "the secret of life."

First we read in *Harper's* for October what Dr. Loren C. Eiseley, noted anthropologist, had to say on the subject. To quote him, "I would say . . . that it must be plain even to the most devoted materialist that the matter of which he speaks . . . may not be impossible, as Hardy said, 'but one mask of many worn by the Great Face behind.'"

At a recent meeting of the Montreal Neurological Institute, Dr. Wilder G. Penfield, its director, said in part: "For me, too, the soul is different. The mechanisms which we study may be called 'the seat of the soul,' if you like. That we can study. We deal with physiological actions, but our observations do not explain the nature of the spirit. It may be that the problem of the nature of consciousness will forever baffle scientists."

Among the best known of present day astronomers is Dr. Harlow Shapley. Writing in the November *Atlantic* Dr. Shapley is careful to define his basic

term: "life as we know it." And he limits the conditions necessary for its existence to a planet of a "suitable distance from the star, of near-circular orbit, of proper mass, salubrious atmosphere, and reasonable rotation period." Even though the odds are a trillion to one against other such planets existing, says he, there are still a hundred million potential life theaters. And he concludes: "We are not alone." But he still asks "the basic question—'Life, what is it and how did it start?'"

There is this ever-marginal contact with realities. We regard them as significant because the conclusions have come from thinkers. But as a practical matter they are of little importance in mankind's search for the answer to the eternal question. It is strange that only one recognized scientist ever has jeopardized his standing by pushing on beyond the Easley, Penfield, Shapley boundaries; but it is not so strange, considering the hazards to reputation, that after two centuries Swedenborg's findings in both science and religion are being so slowly accepted.—L. M.

Once In A Garden

Once there was a garden;
In it all things grew—
Kind thoughts, kind words and deeds,
And all things kind and true.

The owner of this garden
Might seem plain to you and me,
But was rich in inner beauty,
Which the wiser people see.

LOIS VIVIAN HINCKLEY
(Age 10)

Sunset Hour

Why fear life's coming eventime,
And sadly think of morning skies?
See once a desert sunset, and
Know evening's power to mesmerize!

ALICE HOEY SHAFFER

Church Calendar

		Altar Cloths
Jan.	10 — Third Sunday after Christmas	White
Jan.	17 — Fourth Sunday after Christmas	"
Jan.	24 — Fifth Sunday after Christmas	"
Jan.	31 — First Sunday before Transfiguration	"
Feb.	7 — Second Sunday before Transfiguration	"
Feb.	14 — The Transfiguration	"
Feb.	21 — First Sunday after Transfiguration	"
Feb.	28 — Second Sunday after Transfiguration	"
March	7 — First Sunday in Lent	Violet
March	14 — Second Sunday in Lent	"
March	21 — Third Sunday in Lent	"
March	28 — Fourth Sunday in Lent	"
April	4 — Passion Sunday	"
April	11 — Palm Sunday	"
April	16 — Good Friday	Black
April	18 — Easter Sunday	White

THE OBJECT OF THE GLORIFICATION

MAN'S REGENERATION is an image of the Lord's glorification, and is the subject of His labor from early childhood to the gradual growth and advancement to the Cross, and His glorification, and this theme runs through the whole scriptures from start to finish.

Man's gradual growth in regeneration forms a pathway him to follow to heaven. Yet he can never be saved by regeneration alone, but by the degree he is willing to be led through the steps provided by means of the Word. He must be taught the means of regeneration, also from the Word.

We all must realize that the so-called good derived from heredity, is really not good, but is prone to deceive; thus this so-called inherited good, is in reality evil.

Man's only good is from the Lord, and comes by appropriation, and by means of his remains, for every one has remains of childhood's good and innocence. This childhood's goodness must be developed and increased by appropriation from the Lord.

We are told in our Church writings that the "good of remains" and the "evils of heredity" are never mixed or mingled, but that the "good remains" are stored up for our use in cooperating with the Lord's influx in regeneration. However, the "good remains" may be defiled by the "hereditary evils," for every one inherits certain evils from his forebears. Both "evil inheritances" and "good remains" are always present, but the Lord puts the matter squarely before the subject of regeneration in these words—"Ye cannot serve both God and mammon." You must increase either the good that remains, or add to the evils inherited and acquired. "Ye cannot serve two masters."

If one decides to serve and add to the "good remains," the evil inheritances gradually will become weakened, as one or the other must become dominant, and drive out the other and reduce it to subjection.

If the good dominates in man he will develop a mind able to recognize truths, and practice them spiritually and materially, and he will no longer be "double minded" but will have a set purpose. This will be his "new beginning" and means that he has cooperated with the Lord.

Also, if the regenerating subject becomes "single minded" in this natural world, where man is able to repress his evils, and is good without duplicity, he will be among people of like spirituality in the spiritual world. Further, if he is regenerated to the degree of a love and life of good he is saved.

Even those ignorant of true religion,

if honest and naturally good, will still be good and will be taught truth in abundance.

Before the "fall" of man, when he was in his highest integrity, he had a single mind of good. He was not double minded, and had as I believe, a semi-spiritual body, and was able to

SURE AND EFFECTUAL DEFENSE

"Neither shall any man desire your land when you go up to appear before the Lord your God." (Ex. 34:24) These are words which assume a wonderful significance when they are understood spiritually and which as such are true, whereas they have been many times contradicted by facts when one interprets them literally.

In fact, who could imagine such an accomplishment: That is, the people of Israel, finding themselves reunited in the temple at Jerusalem on the occasion of the annual feasts, there resulted the disappearance from the hearts of neighboring nations all thoughts of envy or covetousness in consideration of their own country.

On the contrary, we know, and the story is there to confirm it, how often the enemies of the Jews had profited by the religious practices of the latter, and especially from their respect for the Sabbath, attacking them at those particular times and slaughtering them without any mercy. It was then they underwent some of their most terrible defeats.

But see what those words become in their spiritual sense. There, the land in question is that of the soul. Then, while we are in a state of worship (Jerusalem) no evil or inimical thought can enter our minds or assail us. We are secure because the Lord is present and protects us.

Entertain Orphanage

Kitchener's church school entertained the Kitchener - Waterloo Orphanage Dec. 22 at a Christmas party which included a motion picture, and a visit of course by Santa Claus.

New Scoutmaster

John Bohlken, who is stationed with the Western Sea Frontier Command, has been appointed scoutmaster of El Cerrito's (Calif.) Troop #96.

Mohammedanism Discussed

Elmwood's Sunday Evening Group, which has been studying various religious faiths, recently heard an interesting discussion of Mohammedanism by Damon Leavitt.

converse openly with angels, and as the writings teach, had internal breathing.
—CHARLES F. HIGGINS.

(Judge Higgins is an isolated member of the Cincinnati Society, residing at Covington, Ky., not far distant. Severely injured in a fire at his hunting camp sometime ago he still devotes much time to the introduction of Swedenborg's teachings.)

In other words, do you wish for a sure and effectual means of defending your soul against the domination of evil spirits, of envious thoughts or wicked desires? Cultivate a sense of the Lord's presence, render continual worship unto Him, and nourish yourself with the blessed truths of His Word.

And do not forget that if personal worship produces this effect, public worship and church services contribute to it also; their value and importance are no small thing.

No man will covet your "inner territory" while you are in church. No false or unworthy thoughts can invade you. On the contrary, your "borders" will be extended and the "neighboring nations" will be driven away.—ALFRED REGAMEY, Lausanne, Switz.

Wanted!

The Board of Missions Requires A New Secretary

With the withdrawal of the Rev. Leslie Marshall from most of his Convention activities, mainly on account of deteriorating health, the Board of Home & Foreign Missions will need a new secretary beginning Sept. 1, 1954. It will therefore consider applications from the clergy or laity, preferably of course from those with both administrative and clerical experience. It would also be an advantage to be familiar with the Church's mission work at home and abroad, and in any event to have a real interest in missions, and the extension of the New Church generally. Whether combined with other present church duties or not, this position, with the office assistance to be provided, would not require full time. The salary would be a minimum of \$1500.00. Apply to the president of the Board, the Rev. Paul Sperry, 3610 Veazey St., N. W., Washington, D. C., writing fully of experience, present duties and of what contact, if any, with mission work. All correspondence will be regarded as confidential.

DIVINE PROVIDENCE HAS ITS LAWS

BELIEF IN A DIVINE PROVIDENCE is a logical consequence of belief in God, for a Creator who has no interest in His creation nor control over it is unthinkable. Most Christians do have some belief in divine providence. When they are spared suffering, they thank God. When they suffer, they ask God why? In times of wide-spread suffering, however, belief in divine guidance, with many, is shaken.

Few of us stop to think that if there is a divine providence at all, it must be universal. God cannot guide one man's life and not another's, nor one event in a man's life and not all its events.

Why do we doubt the existence of a divine providence? One man says, "Nothing can happen 'by chance.'"

"I Shall Not Want"

THE surgeon was overworked, consequently irritable. An emergency had played havoc with the morning schedule. The atmosphere in the operating room reflected the doctor's tension.

The anaesthetist murmured assuringly to the dainty young woman on the operating table. "Breathe naturally and count slowly." She wondered if the lovely young girl, so relaxed and smiling, knew what a serious operation she was facing.

"I would rather say the *Twenty-third Psalm*, if you don't object," the patient said quietly.

The doctor's face reflected surprise and sudden interest. "Yes, say it. I need to hear it this morning, too."

The quiet of the operating room was broken only by the confident voice of the girl.

"The Lord is my shepherd; I shall not want." Peace and serenity suddenly was evident.

In that strange setting, nurses and surgeon listened to the beauty of that glorious old *Psalm* as if they had never heard it before.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff, they comfort me."

Her voice was growing lower; she spoke more slowly.

"Hold it!" the doctor said to the anaesthetist. "I want to hear all of it."

Her voice trailed off and then all was still. Misty-eyed, but apparently refreshed in spirit, the surgeon nodded and the operating room sprang into action, as the patient slipped into the etherized unknown, calm, serene and comforted.

—Bronson Hospital Bulletin,
Kalamazoo, Mich.

"God would not permit this loss to come to me." Another says, "God would not permit the wicked to prosper." Another "God would not let little babies die." Another, "God would tell us plainly what we ought to do."

Each looks for a divine providence which will run the world to suit him. It certainly is of the Lord's mercy that all our prayers are not granted. Can we imagine even one family in which each member could always have his own way?

We should be able to take a wider and deeper view than this of the problem of running a universe. We should expect God to have larger ends in view than the satisfaction of our momentary desires. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (*Isaiah 55:8-9*.)

In the world of nature all things cooperate in a marvelous order, fulfilling fixed laws, but in human life we have confusion and conflict. And we blame God. We do not stop to ask, "Why are men alone able to create disorder? What is the nature of man and the purpose of his creation? What ends has the Lord in view in permitting men so much latitude?"

In a book called "Angelic Wisdom Concerning the Divine Providence" Swedenborg answers these and many other questions. He points out that the divine providence is the government not only of the divine love but equally of the divine wisdom; that the divine providence has as its end a heaven from the human race, and that it looks in everything that it does to what is infinite and eternal.

Man is created to play his part not merely in the economy of this material world. If he were, he might be like the rocks or the plants, or at best like the animals, a creature endowed with governing instincts which he could not transcend.

Man indeed has his physical plane—subject to the laws of the natural world—which enables him to live for a time in this world. But he has also higher degrees of thought and affection, which make him capable of living in a world

of the spirit which is free from physical limitations, and of receiving and freely responding to the love and wisdom of his Creator. So the Lord establishes for man's spirit, laws deeper than His laws for nature.

Swedenborg states some of these laws. For example, he says: "It is a law of the divine providence that man should act from freedom in accordance with reason." (*Divine Providence* 71.) Freedom and rationality are the essentials of a human being. "The Lord preserves these two faculties in man inviolate and as sacred in the whole course of His divine providence." (*D. P.* 96.)

As a second law Swedenborg adds: "It is a law of the divine providence that man should, as if from himself, put away evils as sins in the external man." (*Ibid* 100.) Self-compulsion is the only kind of compulsion which truly reforms. Only what we do or think of our own free will is truly our own, a part of our character. We know that is so.

How often, under the constraint of social convention, we say pleasant things which are quite contrary to what we are thinking! We know which is the real person. Our penal institutions impose the same discipline on all the inmates. One man comes out reformed and another worse than before. Each, while he was under external restraint, has been making a free choice within.

A man in fear of death wishes he had led a better life. When he finds himself still alive, what will he do? One man will lead a better life; another will return to his habitual ways. Each must make a free choice.

The fundamental necessity of preserving freedom and rationality in man also governs the Lord's revelation of Himself to men. If He forced any of us to admit His existence and His wishes for us, would it make us better men and women, or only better actors?

In answer to this Swedenborg says, "It is a law of the divine providence that man should not be compelled by external means to think and will, and thus to believe and love, the things of religion, but should guide himself and sometimes compel himself." (129) And again: "It is a law of the divine providence that man should be led and taught by the Lord from heaven by means of the Word, and by means of doctrine and preachings from the Word, and this to all appearance as if by himself." (154.)

As far back as the beginning of human life the Lord, according to *Genesis*, placed the two trees in the garden of man's soul and, warning him against the evil tree, left him free.

(Next page please)

"CROSSING THE BAR"

A Sense Of Peace

A GENTLE, NIGHT BREEZE ruffled the window curtains, arousing Tom Blaney from a light sleep. He picked up the old, stem-winder watch which had belonged to his grandfather and then eased it about so that the moonlight fell upon the crystal. One in the morning it was and the clock from the village confirmed it with a single, dolorous toll of the bell. One in the morning and the house was silent, save for the creaking of aged floors and mellowed planking. A somber time of night. And Annette was away in Boston with the children and grandchildren. The house was lonely.

Adjusting his slippers patiently Tom

arose and then lumbered heavily to the stair landing. A bit of soda would help the searing heartburn. He stood still for a moment and surveyed the yard below through the tiny hall window. A massive block of granite, etched by the moonlight, stood ponderously beside the workshed, ready for the touch of hammer and tempered steel. No finer memorials came out of New England than those from his own hands. As with his father and grandfather who had also been workers in stone. But this memorial shaft was to be different and still finer, for this memorial was to be for himself and Annette.

Tom sighed and then attempted the stairs with a caution inborn of growing dizziness and a sense of illness. No need to call the doctor, but the heart pains continued to grip at his chest and now he took a firm hold on the stair railing. He moved slowly downward into the darkness of the entry hall. A curious peace possessed him despite the pain and he mumbled a quick "Amen" in perplexity, for his heartbeat had seemed to falter, stop and then continue. The searing pain grew less.

A strange desire to wander into the village and look again at the venerable buildings which he had known from

boyhood aroused him and he moved once more to the stairs to array himself in suitable clothing. But then a curved ray of moonlight brought him sharply to a halt and left him in keen distress. For there, huddled loosely on the carpeted steps, lay a motionless figure. By the meager light of the moon and by straining for a closer look he saw, indeed, that it was a replica of himself. And now the quite peculiar and strangely sudden realization of his own passing struck with a wrenching jolt. *The crossing of the bar had come about . . .*

Thoughts of Annette flooded quickly into the turmoil of his mind. And then thoughts of the glorious and impressive granite shaft which would never be theirs. A deep sadness came upon him momentarily.

That granite block, that heavy part of the earth, reposed without the mark of his tools upon it . . .

And then, abruptly, he felt lighter and the curious sense of peace began to return to him. For there were many memorials which the skill of his hands had fashioned for those others who had gone on before him.

And, in the future — someday — Annette, most assuredly, would come to him once more.

To live, as he lived . . .—DAVID R. MURRAY

DIVINE LAWS From page 24

Again, He said to the Israelites in the wilderness, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." (*Deuteronomy 30:19.*)

When God as Jesus was in the world, He likened the kingdom of heaven to a man who gave his servants certain talents and then went into a "far country," leaving them free to use the talents as they thought best. And in *Revelation* we are told that men are judged, not arbitrarily, but by a comparison of the books of their lives with what is written in the Book of Life.

We are what we want to be. There is no moral "good" or "bad" below the level of human thought and motive. To be capable of seeking genuine and lasting happiness, we must be capable of turning our backs upon it.

The Lord does all He can to show us the right way and to lead us in it, but He cannot without destroying us, take from us our power to go in the opposite direction if we choose.

Throughout our entire life, as we now reflect upon it, we can see that we have been moving always in freedom, yet always subject to God's law. We have made our choices in wisdom or in folly, and we have reaped as we have sowed. In the end we have come to the realization that, no matter how far we may have wandered, we cannot "drift beyond his love and care," a love which draws us ever closer to Him, while leaving us eternally free to choose, and a care that safeguards and protects us in all we do through the laws of His Divine providence.

(*A Swedenborg Fellowship publication. Additional copies free from 380 Van Houten St., Paterson 1, N. J.*)

Chicago Brushes Up

Friday evening "work nights" are transforming the church of the North-side Parish, Chicago, where the Rev. Rollo K. Billings is pastor. Not only the sanctuary itself, sections of the Sunday school and upstairs hall have been repainted, but a start has been made on remodelling the kitchen. However, much remains to be done.

Stars In T-V

Hurd Hatfield, son of Mr. and Mrs. William H. Hatfield of the New York Society, motion picture actor, recently was featured in the T-V program series "Adventure in Faith."

Coffee Hour Resumed

A traditional custom always a happy occasion is once again a feature at the Cincinnati church with the resumption of the "coffee hour" immediately following the morning service.

Mrs. Diaconoff Recovers

The many church associates and other friends of Mrs. Andre Diaconoff, wife of the Los Angeles pastor and a sister of Dr. Clarence Hotson of Beth Ayres, Pa., will be happy to learn she sufficiently recovered her health to return home some weeks ago.

Services at St. Louis

Maurice Hersted, vice-president of the Kenwood parish, Chicago, and a lay leader of the Illinois Association, conducted the Christmas service for the St. Louis Society, at present without a resident pastor.

Sharing At Christmas

The Sunday school at Portland, Ore., this year sponsored a project of helping a needy family, buying for it a turkey and other good things with the money it might have spent for the customary Christmas party.

Home Bible Courses

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ADDRESS AT SERVICES FOR G. H. QUERMANN

Extracts from address delivered by Rev. Ellsworth S. Ewing at the Memorial Service December 6 for George H. Quermann in the church of the St. Louis Society. His close friend Dr. Malcolm Robb rendered "The Lord Is My Light," accompanied by Organist Rosalie Cale. See THE MESSENGER Dec. 12 for his obituary.

George Quermann was one who was dedicated to a special purpose, and I think that all who were associated with him were aware of what that was, for it was evident to all who came in touch with him that our beloved friend peculiarly related all of his experiences to his knowledge and understanding of the divine will and the divine plan.

Mr. Quermann faced here in this life many frustrations, as we all do, but seeing more clearly than many of us the spiritual background of all that man does he was often troubled in heart. He was more clearly aware of many of the things that are wrong, spiritually, and I like to think now of him relieved of the limitations here, carrying forward with joy in the heavens the accomplishment of the goals he wanted to see achieved.

Our dear one was born August 12, 1882. He enrolled in the Manual Training School under scholarship, and because of the high calibre of his work continued that scholarship through to graduation, and on the day after he graduated he began a forty-seven-year career with the Bell Telephone Company as a draftsman working for 15¢ an hour.

From that time because of his conscientious observance of detail, because of his constant criticalness of his own work,—for he was a man who loved to have things proper and right,—he advanced until he was placed in charge of all of the plant of the Long Lines Division of the American Telephone and Telegraph Company in the southern area, and when that was divided was given the southwestern area plant superintendency of Long Lines, which position he held to the day of his retirement.

One of the happy things that occurred before he left his beloved family was that only last Saturday he enjoyed with his wife the observance of their forty-sixth wedding anniversary. That very evening he went to sleep to awaken in the heavens. He is survived by his wife, Elsie Meissner Quermann; by three sisters, Mrs. Martha Schmidt, Mrs. Estelle Morrissey, and Mrs. Clara Oberhaus, and by a brother, John Quermann; and by two daughters of whom he was always so proud, Mrs. Anne Straub and Mrs. Elizabeth Conrades.

What joy he had with his four grand-

children; I think I almost never went to see him but what he had something to say about them, and all of the adventures that they got into. He loved them so much that his love flowed out beyond just his grandchildren and encompassed all children. There was never anything that our young folk, pestiferous as they can be, could want but what he was always jumping up to get it for them, fix it for them, or answer their questions, or go and show them something, and was always seeking to explain the world around them in terms that they could understand.

In fact he guided me in that same way, for during times of question and uncertainty, Mr. Quermann would take a common illustration of life, as for instance where we were talking about how the human spirit receives understanding of divine wisdom, and would say, "Well, you know, it's like a radio, that has inductances and resistors and condensers arranged in certain order so as to make it possible for that circuit to be in tune with certain wave lengths, and when at last the adjustment has been made right, you hear the voices that it is not possible to hear with your ear. So it is with your spirit."

MARRIED

MORRILL-STILLMAN. — John Barstow Morrill, Jr., son of John Barstow Morrill, of Oak Park, Ill., was married March 21 to Elizabeth Ann Stillman, daughter of Judge and Mrs. Gerald Wells Stillman, of Algona, Iowa. Both young people had graduated from Grinnell College in 1951. Majoring in biology, Mr. Morrill received his M.S. degree in botany at Iowa State College, Ames, Ia., last June, and is now studying for his doctorate in marine biology at Florida State University, Tallahassee. His father is a non-resident member of the Boston Society and subscriber to THE MESSENGER.

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George Quermann was devoted to the church, willing to spend unlimited time in work of the General Convention, of which he was a member; his work on the Augmentation Fund has strengthened that fund immeasurably; his work on the Research Committee has brought to Convention ideas and working principles that will affect the church for a long time. He was an officer of the Illinois Association, carrying his trust there and his responsibility over many years, and that Association will sadly miss the words of advice that he so willingly and kindly gave. His own church at the moment is stunned by his loss. But because of the faith he has in his fellow members, because of the principles that he lived for, I know that you will go on in the spirit in which he lived.

Mr. Quermann was a member also, and enjoyed thoroughly the meetings on Tuesday noon lunch, of the Electrical Board of Trade. He was a member as well of the Telephone Pioneers. He was also in recent months your representative in the Metropolitan Church Federation of Greater St. Louis, and was very much interested in its work, and would wish that this Society continue to take an active part, and leadership in it as it is made available.

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With The Practicing Psychologist

Significance of the Understanding — I

Editor's Note: With this number we take pleasure in presenting the first article in a new feature column by the Rev. Horatio Dresser, Ph.D., esteemed as consulting psychologist in the highly respected Brooklyn Clinic, and for many years as a writer of inspirational, spiritually conceived popular books. Prof. William James' famous "Varieties of Religious Experience," favorably refers to Doctor Dresser's work and quotes from his books. This new column will deal with practical psychology as applied both to doctrinal and everyday subjects. It will appear at least in every second or third number, as space will allow.

SO MANY MATTERS are involved in the teaching that man has two faculties, will and understanding, developing in sequence with love and will leading, that only through a somewhat baffling study does it become clear at last in what way "love is the life of man." In what follows we shall try to throw light on a few points sometimes causing confusion.

Many of us were educated in the schools according to an outmoded conception of human nature stemming from a traditional psychology by which mind was divided into "feeling, thought, and will," with emphasis on thought as identical with intellect as the central interest in all our training, despite the other sides of our nature.

In terms of this the so-called "old intellectualism," as we now class it, the age of reason had already dawned and any doctrine which won the assent of the intellect simply "must be true" because it came with persuasive appeal. Apparently there was no reason for inquiring into the origin of our powers.

So it was feasible to neglect instinct, desire, imagination, all the emotions, and the natural history of the will, without being concerned with a possible ruling passion or prevailing love. Hence there was a gap between theory and practice, intellect and emotion, head and heart, with little attention paid to either maturity or immaturity.

It was so easy to be one-sided that people who knew one another well enough to be frank were often heard to exclaim, "why don't you grow up?" Plainly, many persons were opinionated, prejudiced, arbitrary, "finicky" or queer, or otherwise difficult, and nobody seemed to know why. We tried to help people out of their worries by sheer appeal to reason. We showed the futility of fear. We were exasperated by the obsessions of men and women who were otherwise "quite sensible." We even wrestled with partisanship in politics

and ventured to argue away differences of belief in religion as if people came by their creeds through argument only.

In short we followed what we now see was an inverted order between will and understanding, as if there were no divine order beginning with love—will as earlier in coming into power, long before the understanding could lead the way to right conduct. We needed to be stirred out of our complacency, to discover why men and women are "children of a larger growth," sometimes twenty or thirty years old according to the calendar while scarcely more than five or six in the knowledge and control of impulses, emotions, and wishful yearnings.

Some of these matters were brought forcefully into the light of thought when thousands of men were rejected as draftees in 1918 because not over thirteen in mental age. Why were we so taken aback by that disclosure? Was the average intelligence of Americans much lower than we thought? Had we made a serious mistake in not inquiring into our native equipment, our instinctual urges, dispositions, temperament, the significance of imagination, wishful strivings, amid a long delay before the life of reason came into power?

Were the Hollywood producers right when, benefiting by the disclosures of the draft, they brought forth more and more movies for thirteen-year-olds, to be followed by a lapse in intelligence in radio commercials, and especially in the singing commercials which made the whole matter an absurdity?

Somehow we had failed to determine the value of the intelligence tests which first came into vogue to discover and

allocate imbeciles, sub-morons and morons, with a view to estimating aright those outstanding individuals who needed a different sort of training in the schools. We needed a test for personality as a whole, with new estimates of the qualities and abilities which pertain to what is moral and spiritual, notably with respect to character, mental type, the nature and place of the affections, the life of the will in relation to love, with a culminating estimate of the understanding devoid of "the old intellectualism" which fostered one-sidedness.

On the ground that "a chain is no stronger than its weakest link," we needed to know just where we stood regarding the sorely neglected half, or more than half, of the emotive side of our selfhood, notably in relation to our self-love.

Meanwhile, the newer psychology of the last half-century had been steadily displacing the trilogy of "feeling, thought, and will," by delving into the instincts of self-preservation and sex anew, distinguishing the "drives" or impulses; resolving the emotions into those that were apparently earliest (fear, rage, hate, sex); and taking account of habit as in some respects the chief determinant in this whole process; giving imagination full recognition; placing the will anew in terms of its sources in primitive impulses; and pointing out that the intellect, instead of occupying three-fourths of our mentality, was at best a late arrival, and, even in trained minds not yet fully grown-up, scarcely a fourth.

(To be concluded)

New Film Projector

With Dr. White's presentation to Detroit Sunday school of a new film projector it is planned to show pictures at least once monthly. Dec. 16 "The Nativity" was enjoyed.

New Choir Robes

Lakewood's choir wore their new robes Christmas Sunday, providing a pleasing note of color. The money is being raised under the leadership of Mrs. Eleanor Zeisser.

San Diego's Fellowship

The Swedenborg Fellowship of the San Diego, Calif., Society has presented the church with a new altar Bible. It was dedicated by the pastor, the Rev. Robert Loring Young, on Christmas Sunday.

California's 1954 Session

Although the dates have not yet been decided upon, the 1954 session of the California Association will be held in San Diego.

Institute For Living

The Institute For Living, recently projected by the New Church Council of Greater Boston, has so far heard and discussed three talks on "What the New Church Means to Me," by the Reverends Capon, Bray and Regamey who spoke respectively on the reasonableness of our teaching; its meaning for fellowship, and for worship.

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"HEREIN ARE THE EARTH'S FOUNDATIONS"

In the beginning God created the heavens and the earth.—GEN. 1:1.

LET THE EARTH LOOK UP and rejoice for the heavens are above and the firmament doth cover the earth as a cloak. The mighty men of heaven, yea the warriors of old, do look down upon her darkness; even the angels who have won the battle, pray for those upon the earth.

The strivings of men shall cease as the heavens shall consume the earth, for the Lord hath decreed that man shall not live by bread alone, but by every Word which proceedeth out of the mouth of God.

Beginnings were of old time, for beginnings are predicated of men, but the beginning is predicated of God alone. In beginning all was light, but light shaded off into darkness, since the heavens gave birth to the earth.

So was man born into the light of the morning, in the beginning, in the ancient time, and in the generations upon generations which followed, our Lord saw the spiritual decline of those who came forth upon the earth, downward step by step, until the evening when darkness threatened. At this juncture, by Incarnation, the Word became flesh and dwelt among us, that He might redeem and save the earth which He had created and made.

Man shall extol the wonders of God's grace, and men shall lift up to view the works of their Lord. For He is a great God, and He is a Lord of mercies. He looketh down from the heavens upon the frailties of the earth and hath compassion. He hath holden out a helping hand, and He hath lifted man out of the darkness into His marvelous light. He hath seen the downcast condition of His children, He hath lifted up their heads and given them peace.

For He created not the earth alone, for the heavens at the same time were formed, that man may always look into the heavens, that he may even ascend, of the Lord's mercy, into the celestial light and warmth.

As the Lord formed the heavens, so He formed the soul of man; and as He created the earth, so He made the earthly body of man. Man, therefore, is in himself a universe in its smallest parts; man is in particular a heavens and an earth; for the heavens are his spiritual life, and the earth is his natural life.

Yet, the Lord, in His divine providence, hath made it possible for all mankind, each one in particular, to climb up the decline from the darkness of earthly man to the glorious light of heavenly man, and this through each man's own interiors, by means of con-

junction with the Lord in His Word, by prayer, and thence, by a fuller reception of His divine holy spirit.

At the incarnation our Lord gained such glory and love in His Human that He made it divine, thus, thereafter, the influx of His holy spirit comes to man not only through the angels of heaven, but also directly from His omnipresent Divine Human.

Every man shall rejoice when he spiritually sees that the Lord hath provided the means of his own ample spiritual growth; yet, as he grows, he shall rejoice the more as he spiritually sees the identical opportunities to be available to all. The earth shall ascend into the heavens after that the earth hath been transformed from darkness into light.

Book Review

THE CHURCH WE LOVE. *By Wilbur LaRoe, Jr. Abingdon - Cokesbury Press, 1953. Pp. 79. \$1.25.*

This little volume is written by a layman, a lawyer of Washington, D. C., who has occupied various governmental positions in the course of his profession. He is also a former Moderator of the General Assembly of the Presbyterian Church in the U. S. A. In fifteen short chapters Mr. LaRoe treats as many facets of his subject. He exhibits his love for and active participation in the activities of the Church. He discourses upon what he terms the "tremendous upsurge" in Christian lay interest, as shown by many prominent people including President Eisenhower, Judge Harold R. Medina, and numerous others. He emphasizes the need for co-operation between minister and layman. "It is shocking," he says, "to see the extent to which the average minister feels a responsibility for running the whole Church." He develops the parts both should play in promoting its welfare. His subjects include such diverse matters as missions, prayer, and church music; and he concludes with an affirmation of his worship of "Our Lord and Master."

As may be expected, Mr. LaRoe's field is not that of theology as such. He is rather the type of man who accepts his religion and is intent on going about the task of making his Church an active, living thing. A volume like this, which can be read at a sitting, can be commended to the New Church reader as an example of a layman's devotion. One can only wish devoutly that there were more "working" laymen like him within our own body and elsewhere.—
GEO. PAUSCH

In *Psalm* 102:18, The people that is created shall praise Jah. And in *Psalm* 104:30, "Thou sendest forth thy spirit, they are created, and thou renewest the faces of the ground."

The earth, or mere natural, must come to an end for every man, and if it come not to an end, he shall remain in his own chosen evil state. Earth may be but natural, but a love of the earth is evil. To be natural is not evil in itself, but to love to be natural is evil.

To be natural is to be at the beginning of regeneration, but the darkness which is prior to the natural state is hell, for it is a love of earthly things, of the earth, earthly.

At the beginning of regeneration, after repentance of sins, through the rational mind, the spiritual heaven in its natural degree is spiritually discerned to open. All potentials to the very least particulars are formed in each individual from his beginning.

Herein are the foundations of the earth; herein are the mercies of the Lord toward all mankind demonstrated. The spirit of the Lord may be kindled and blaze in every heart.—T. DENTON LEE.

BAPTIZED

WINTERS.—The infant daughter of Mr. and Mrs. Chas. (Verda Ens) Winters was baptized in the church of the Pawnee Rock Society, Christmas Sunday, by the Rev. Julian H. Kendig.

PERRY.—Steven Crosby, infant son of Mr. and Mrs. Fred Perry, Jr., baptized in the Church of the Opened Word, Newtonville, Mass., Dec. 20, by Rev. Edward B. Hinckley. Steven is the youngest grandson of Mr. and Mrs. F. Gardiner Perry, and of Mrs. Sheldon P. and the late Mr. Clark. Present besides the parents of the baby, were three grandparents, an aunt, a great-aunt, two cousins, and three brothers.

UNRUH.—The Misses Dixie Lee and Sonya Unruh were baptized at the Church of the Holy City December 13, the minister officiating. Both sisters, whose home is in Montezuma, Kansas, have for some time been employed in Washington. They are members of the choir of the National Church.

CONFIRMED

EBBERTS.—Mrs. Leo Ebberts, Eureka, Kans., became a member of the Pretty Prairie, Kans., Society November 15 through the rite of confirmation. She had become interested in the teachings a year or so ago through introduction to them by Mr. and Mrs. F. Gardiner Perry. The Rev. Eric Zacharias officiated.

URBANA PRESIDENT'S SPECIAL REPORT

Before and during the meeting of the Board of Trustees of Urbana University Oct. 17, 1953, board members were requested to review the operation of the college during the two years 1951-1953 and, as a result of study of the university's charter, and of past, present, and proposed future operations, to state their conclusion.

The board was asked to rate the present operation of Urbana Junior College as "Harmful," "Harmless but hardly worth the effort," "Good," or "Valuable." Also the board was asked two questions: (1) "Do you believe that legitimate areas for education, and for the college, include not only the preparation of young people for vocations and citizenship, but also the improvement of the functions of older people in their work, their leisure-time activities, and their role as citizens?" and (2) "Do we turn back now to the Urbana University of the first hundred years (1850-1950) or do we follow the road we have taken at the beginning of the college's second century, possibly undertaking commitments which make turning back in the near future difficult?"

The majority of board replies rate the present operation of Urbana Junior College between "Good" and "Valuable," give the answer "Yes" to the first question, and prefer not turning back in replying to the second.

Financially, the two-year period 1951-53 shows a surplus of income over expenditures of \$7,468.00, as compared with operating deficits during the five immediate post-war years 1946-1951.

Attendance figures show that, during 1946-1951, the average number of full-time students was forty-six per year. Last year, attendance in the Adult Education Evening Program reached a high of 225 students in the full quarter and averaged 180 for the three quarters. Attendance in the present fall quarter is 197 part-time students.

Courses studied by the part-time students vary greatly, from agriculture to world politics and from non-credit to graduate credit. Forty-one of the present students are enrolled in in-service courses for elementary and secondary school teachers and are earning advanced undergraduate or graduate credit at Ohio State University in a co-operative experiment being carried on by six professors from Ohio State and Urbana Junior College. Other teachers earn no credit at all while meeting at the college under an Ohio State professor in an effort to improve their own teaching of social studies.

At the same time farmers meet for no college credit in cooperative courses conducted by the college and the Agri-

cultural Extension Service and led by College of Agriculture specialists.

Attendance and course figures do not include the citizens of Champaign County who since February, 1952, have met regularly at Urbana Junior College as the Champaign County Public School Citizens' Committee, the twenty-two members of the School Administrators' Study Group who also meet regularly at the college, the Champaign County Committee for Promoting Better Public Health, the newly formed committee to Study Moral and Spiritual Values in Public Schools, the County PTA Association, or other groups and committees using college facilities.

Proposed future operations include the plan to resume college courses for full-time freshmen in the fall of 1954, with particular emphasis on starting the preparation of boys and girls for teaching. A second plan is that of using college facilities for meetings of educational groups and organizations. Already received are requests to hold the Second Annual Ohio County Superintendents' Workshop, the Second Annual Conference on Improving Instruction in Ohio Public Schools, and the Midwest Training Center in Human Relations at the college during the summer of 1954.

In Memoriam

LIVINGSTONE. — Mrs. Stephen T. (Lucia Towle) Livingstone, aged 92, passed away serenely at the home of her daughter Mrs. Henry Goodspeed in White Plains, N. Y., December 6. As a young woman she was a member of the Fryeburg, Me., Society, her brother being the well known Boston New Churchman William Towle. She married the pastor of the time, of the Thompson, Ct., Congregational Church, there being four children. Later he became an instructor at Williams College. Burial was in Thompson. She will long be remembered as a faithful, cheerful worker in the Lord's vineyard. — G. C. A.

MISS ELIZABETH SAUL, MR. DWIGHT ANDERSON. — Word reaches THE MESSENGER of the passing away of these two well known New Church people. It is hoped that full particulars can be published in our next issue. Miss Saul was for long years a much beloved member of the New York Society. A sister of Miss Sophie, who served for a considerable time in the office of the Swedenborg Foundation, she lost her sight many years ago as the result of illness. She and her sister had removed to Pasadena to the home of her brother J. Woodruff Saul, of the Los Angeles So-

Results of the experiments in education and in citizen participation in education centering at Urbana Junior College are already beginning to appear in educational literature. A doctoral dissertation and a master's thesis are completed, and a second doctoral dissertation and several masters' theses are now in process or to be started.

Another result of the experiments at the college in improving adult education and in serving as a continuing education center is the request from a national foundation that Urbana Junior College submit to the foundation a proposal for a cooperative experiment in continuing education. That proposal, under the title "A Five-Year Project," is already in the central office of the foundation. If the foundation cooperates with the college in the proposed project, the findings of the project will be made available for use by other educational institutions throughout the United States.

In 1951 an authority on education stated that the Charter of Urbana University, dated March 7, 1850, was modern a hundred years after it was written by a far-seeing founder. It is the same liberal charter which permits Urbana University (operating as Urbana Junior College) to work in the vanguard of educational efforts in 1953. — EDWARD F. MEMMOTT

ciety. Mr. Anderson had been seriously ill for some time. A well known New York publicist, especially in the medical field, he will be remembered in the Church particularly for his masterly work in conducting the Swedenborg 250th Anniversary celebration in New York in 1938, publicizing it throughout the country. He is survived by his wife Marie, Brooklyn Society, formerly manager of the New Church Press.

BORN

VENNELL, RACZKA. — Mr. and Mrs. Richard Vennell of the Northside Parish, Chicago, became the parents of a girl, Jeannette, the past July; Mr. and Mrs. Benjamin Raczka announce the arrival of Pamela, born in October. The two mothers are cousins.

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LETTERS TO THE EDITOR

The New Church Way

To the EDITOR:

It is refreshing and comforting in these critical times to see the many uplifting sermons and articles that appear regularly in *THE MESSENGER*.

I read other religious magazines and non-religious in which occasionally one comes upon an article filled with "love and wisdom from above," but those who fill the pages of your paper seem to be near a great Source that never fails or becomes bitter.

During the last decade there has been so much trouble and sorrow on this old earth that we wonder at times if the forces of evil will destroy all flesh, as Scripture calls it?

On the other hand, there is evidence that there is a new and better way of life struggling to make itself known. We see this in the desire for equality among men, freedom from superstitions and hypocrisy, etc.

To those who begin to know God a wonderful life starts to unfold. Then there is no hatred of other religions. No vile propaganda against other nations. Instead of fear and mistrust, a sincere desire to help all live together in peace and unity, appears.

There are some religions, and some individuals in all religions, that instruct their followers that any person who does not embrace all *their* doctrines, and declare himself an active member of *their* church, he is lost, and this regardless of what his faith or life was, good or bad.

This is part of what springs from the evil human desire to dominate others by force. It hangs a yoke of fear on their followers so that "they hate each man his brother."

There is little of this in the New Church as I know it. Although the New Churchman will not turn away from the treasure he has, he will not forcibly thrust his doctrines on someone who does not desire them.

Nor does he ridicule or condemn anyone because of his faith or lack of it. But here is where he can excel, in that he will recognize what is good and true in other faiths and meet them on common ground.

The New Church does not jealously guard its knowledge, or refuse to let another Church use some of its doctrines. Those who are humble know that although the Lord has given them much knowledge of what is good, it still belongs to Him, and may show up in unexpected and even strange places.

So the Lord comes "like a thief in the night" of this present time.

FRANK HODGSON

Chaplin, Sask.

Our Services

To the EDITOR:

I am sorry many of us cannot comprehend the psychological truth that the performance of two or more things *at the same time* cannot be accomplished as well as when done separately. This simple principle should not be forgotten in our church services.

Your correspondent O. E. Degner did not read attentively enough my letter in your July 25 number, and breaks an open door. [*MESSENGER* Sept. 5.] I do not deny either the importance of the thoughts or the reading aloud by our ministers, nor harmonious singing of hymns by the whole congregation, accompanied by some musical instrument.

What I want to emphasize is that the discordant responsive service and liturgy disturbs quiet thinking and meditation, interferes with our contacting the Lord God and encourages self-satisfaction. It is not the aim of the church service to find a personal delight, but to conjoin ourselves with the Lord and learn to be with Him all the days of our life.

Our church disregards yet another psychological truth—that the repetition of the same song or words impresses us less and less, and we can scarcely comprehend the real meaning of them. They fly over us as a shadow; they become automatic without any spiritual meaning.

In my opinion, the Song of Zacharias and The Faith should be repeated not oftener than once a month or only in cases of festivals. Also, the Song of Zacharias should be alternated with other similar songs. The same thought applies to constant use of The Faith until one repeats it without conscious effort and it loses its meaning.

Our worship should be sincere and hearty. This can be done only by omitting so much external performance of liturgy and responsive services by the whole congregation. All thought and words come to heaven and to our Lord only when they come sincerely from our hearts and consciousness—not automatically. And this can be attained only in our mind by listening to the minister in spirit—in full conjunction with our Lord.

HERMANIS MIERINS

Newark, N. J.

MARRIED

MADISON-ENS. — Miss Donna Ens, youngest daughter of the late Rev. and Mrs. Isaac G. Ens, was married on the afternoon of December 23 at the Pawnee Rock, Kans., church, to Brenton H. Madison, the father of the bridegroom the Reverend Madison, performing the ceremony.

COMMISSION'S REPORT

The Commission on Religious Education came into being in January 1953 through appointment by the General Council upon vote of Convention. Members of the Commission include the Reverends Ernest O. Martin, chairman, Othmar Tobisch, Antony Regamey, David P. Johnson, John C. King, and Miss Marion Midgley. Since its appointment the Commission has held two two-day meetings and is able to report progress in its assigned task.

What is the purpose of the Commission and its reason for existence? First of all, it was created to serve as a Department of Religious Education until such a body can be established by Convention. The department we are looking forward to would have a full-time Director of Religious Education and would take charge of all the educational work of the Church. The most immediate need facing us is the production of new Sunday school material. This task has been our main concern.

However, before a curriculum can be outlined and notes written, the goal of religious education must be defined. We set forth this as the goal: To lead all pupils to cultivate a deepening and more purposeful relationship with the Lord and to grow in His image and likeness. They will then be enabled to live more useful lives, advancing the Kingdom of God on earth and in preparing for the life of heaven.

This is indeed a lofty goal. How can it be attained? The first requirement would be that all studies have the Lord as the center and focus of attention. The Lord must be the basic theme of the overall curriculum and individual lessons should be selected as they contribute to and advance this theme.

We suggest that the goal of our education should be Lord-centered. Our basic text is the Bible. In that sense the curriculum is Bible-centered. The presentation of the lessons will of course be guided by the doctrines of the Church. In accord with these principles, we propose a unified three-year curriculum with the following subjects: I. The Lord—His nature; II. The Word—His will; III. Church Life—Our response to Him.

These themes correspond to the three essentials of religion that Swedenborg describes: Acknowledgment of the Lord, acknowledgment of His Word, and the life of charity. The Rev. William L. Worcester elaborated on these topics in his booklet "Three Vital Points." These topics are all-inclusive and yet facilitate an orderly presentation that can be meaningful and effective.

(Next page please)

THE BALTIC STATES' ENSLAVEMENT

(The following not only will be of interest to Latvian New Church people who escaped here from their homeland, but to the many who deplore the crucifixion of that noble little country by its present savage masters.—EDITOR)

Following is the text of an address made Nov. 30, 1953, by Secretary of State John Foster Dulles before a committee of the House of Representatives investigating Soviet seizure of Lithuania, Latvia and Estonia and Russian treatment of the Baltic peoples:

The Baltic peoples proclaimed their independence of Russia in 1918. In 1920, Soviet Russia made peace treaties with them. By these treaties Soviet Russia recognized, without reservation, the independence and sovereignty of the Baltic States. It declared in these treaties that it voluntarily and forever renounced all sovereign rights over the Baltic peoples and the territories of the Baltic States.

On July 28, 1922, the United States extended diplomatic recognition to the Baltic governments. We did so in application of our traditional concepts.

Estonia, Latvia and Lithuania had shown, by four years of existence as independent states, that their indepen-

dence had a solid reality. They had successfully maintained internal stability, both political and economic. They had conducted themselves internationally in accordance with good practice. Therefore, they were entitled to our recognition. Indeed, their independence fulfilled the kind of hope for all peoples which our nation had entertained since its own beginning.

For two decades the Baltic republics showed the good fruits of freedom. Their creative accomplishments were impressive. Their natural resources were meager. But the peoples were skilled in agriculture and by their hard work they achieved a good measure of economic well-being. National arts and crafts flourished. They established a high standard of social justice, and won world-wide respect as exemplary members of the family of nations. Their spiritual and moral strength, their love of liberty, their energy and their self-discipline showed that they possessed those qualities which, more than mere numbers, area or wealth, make for national worth.

The Baltic republics, during this period, gave the whole world an ever-needed demonstration of the creative power of self-disciplined freedom.

The present dark period began in 1939. It was begun by the ostensibly friendly embrace of the Soviet Union, which pressed "pacts of mutual assistance" upon these Baltic countries.

The Soviet Minister of Foreign Affairs carefully explained the innocent and protective nature of these pacts in a major address of Oct. 31, 1939. I quote his words:

"The Soviet Union has concluded pacts of mutual assistance with Estonia, Latvia, and Lithuania which are of major political importance . . . The special character of these mutual assistance pacts in no way implies any interference on the part of the Soviet Union in the affairs of Estonia, Latvia or Lithuania, as some foreign newspapers are trying to make out. On the contrary, all these pacts of mutual assistance strictly stipulate the inviolability of the sovereignty of the signatory states and the principle of noninterference in each other's affairs . . . We declare that all the nonsensical talk about the Sovietization of the Baltic countries is only to the interest of our common enemies and of all anti-Soviet provocateurs."

Scarcely had these passionate and authoritative words been uttered, when the "Sovietization" began. The concluding acts occurred about eight months

later when the Soviet Union marched its Red Armies into the Baltic territories, set up puppet governments and caused them to apply for admission into the Soviet Union, an admission that was graciously granted. The "nonsensical talk" of the "foreign newspapers" had come true.

The free nations of the world were shocked by this aggression. The United States promptly made its position known. On July 23, 1940, our Government described and denounced the "devious processes whereunder the political independence and territorial integrity of the three small Baltic republics—Estonia, Latvia and Lithuania, were to be deliberately annihilated by one of their more powerful neighbors."

The "devious processes" still went on until today over 15 once-independent nations, representing much of the human race, have been "Sovietized."

Today, the Soviet leaders still ask the free peoples to accept and rely on Soviet mutual-security pacts. We should know by now that when the Soviet rulers use the word "security" they mean an opportunity for the Soviet Union to secure new victims.

What of the future? First of all, let us never lose hope that there is a future . . .

The Baltic peoples, in the face of every imposition, retain their will to be free and maintain their steadfast opposition to Soviet despotism. Terrorism has been prolonged for now thirteen years. Many of their courageous and noble representatives have been executed, deported or driven into exile. But their martyrdom keeps patriotism alive.

The United States, for its part, maintains the diplomatic recognition which it extended in 1922 to the three Baltic nations. We continue to deal with those diplomatic and consular representatives of the Baltic countries who served the last independent governments of these States.

Some may say that it is unrealistic and impractical not to recognize the enforced "incorporation" of Estonia, Latvia and Lithuania into the Soviet Union. We believe, however, that a despotism of the present Soviet type cannot indefinitely perpetuate its rule over hundreds of millions of people who love God, who love their country and who have a sense of personal dignity.

The Soviet system, which seeks to expunge the distinctive characteristics of nation, creed and individuality must itself change or be doomed ultimately to collapse. The time of collapse depends largely on whether the peoples who remain free produce spiritual, intellectual and material richness; and a faith which can penetrate any iron curtain. The

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COMMISSION

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Mr. Tobisch has written a set of teachers' notes for each of the first two years of the above curriculum. This material has been used by the Sunday schools of the California Association during the past two years. The Commission plans to make the fullest possible use of these notes, for they represent a big step forward. Two other members of the Commission have outlined a three-year curriculum and have worked out the units and lessons on the theme of "The Lord" in detail. This outline is being studied by the Commission and presented to the Convention for its consideration.

The Commission plans to begin work on lesson material for the first year's theme immediately. The hope is that teachers' notes and pupils' workbooks will be available to our Sunday schools by September 1954. We enlist the support and co-operation of the Sunday School Association and all workers interested in New Church education.

While work is progressing on the new notes, the Commission is also engaged in such projects as adult education, youth activities, and Sunday school worship services. As one step in enriching the worship service, we recommend revision of the *Hosanna*. (Sunday school hymnal.)

Well Worth Repeating . . .

The President Speaks

"So my country's purpose is to help us move out of the dark chamber of horrors into the light, to find a way by which the minds of men, the hopes of men, the souls of men everywhere, can move forward toward peace and happiness and well being.

"I know that many steps will have to be taken over many months before the world can look at itself one day and truly realize that a new climate of mutually peaceful confidence is abroad in the world."—*From an address "Atomic Power for Peace" before the U.N., Dec. 8, '53.*

A New Note

"In America, the country created by hope, the faith in a wonderful future has lasted longer, but no one who compares the American mood of the 50's with that of the 20's or 30's can fail to be impressed with the new note of soberness, the sharp rejection of illusions, the realism, sometimes cynicism, which characterizes the present situation."—*Rev. Dr. W. A. Visser 't Hooft, general secretary World Council of Churches, preaching in the National Presbyterian Church Nov. 22, the President and Mrs. Eisenhower being present.*

Where Dictators Can Thrive

"Most human beings are hungry today most of the time. More than half of the people in the world are illiterate. Half of the world's population is constantly ill and expects to die before the age of 35. Almost two-thirds of the people have a per capita income of less than \$100 a year. Most of the peoples cannot afford decent clothing, housing and recreation. Hundreds of millions are kept in conditions of bondage and peonage not far from slavery."—*Trgve Lie, former secretary-general United Nations.*

Religion's Life Relation

"All human life should be lived in accordance with the principles established by God for the life of men and of nations.

"As individuals and as a group, Christians are responsible as citizens of their nation, to seek as far as their influence may extend, to bring national life and all the institutions of society into conformity with the moral government of God, and into harmony with the spirit of Jesus Christ."—*Open Letter from the Presbyterian Church U. S. A., Oct. '53.*

Philosophy in Practice

"It should be the business of philosophy to criticize science rather than the business of science to criticize philosophy; but in practice few philosophers become acquainted closely enough with the actual day-to-day tactics of scientific advance, and take even the grand strategy of that advance from its scientific exponents rather than the content of that advance itself.—*E. A. Milne, in "Sir James Jeans" (Cambridge University Press). As reprinted in the N. Y. Times.*

Freedom's Preservation

"John Adams wrote a letter to you and to me. Said he, 'Posterity! You will never know how much it cost the present generation to preserve your freedom. I hope you will make good use of it. If you do not, I shall repent in heaven that I ever took half the pains to preserve it.'"—*From "What America Stands For," Rev. Jas. Christensen. Contributed by Ruth Simonson, Brooklyn Society.*

Thinking Externalized

"We humans have God in us as the idea of God; this is latent in us and He trusts in us to 'think it through.' Thinking is an active externalization, a creative process within the consciousness, which embraces also the idea of God. Every thinking being has to decide; in this decision lies the realization of God through man."—*Albertus Magnus, of Swaba, Germany, the Master Thinker (1193-1280), "Gospel of Mark."*

The Three Ages

"When I was courting your mother, Evelyn, it was a case of a gig and a girl; Carroll now is courting you, so it's an instance of a flivver and a flapper; I wouldn't be surprised if when your son goes a'courting it will mean a Jane and a plane."—*Quoted by permission from a letter from the late Lloyd A. Frost, former Convention vice-pres., to his daughter Mrs. Carroll Buck, Los Angeles Society.*

How the Change Comes

"Just so far as the new heaven (Rev. 21:1), which constitutes the internal of the church [the spiritual state] with man, increases, so does the New Jerusalem, that is, the New Church, descend from it; consequently this cannot take place in a moment, but it takes place to the extent that the falsities of the former church are set aside. . . . This will take place with the clergy, and so with the laity.—*True Chris. Relig. 784.*

ENSLAVEMENT *From page 31*

captive peoples should know that they are not forgotten, that we are not reconciled to their fate, and, above all, that we are not prepared to seek illusory safety for ourselves by a bargain with their masters which would confirm their captivity.

These are our purposes. We have not forgotten the Atlantic Charter and its proclamation of "the right of all peoples to choose the form of government under which they will live."

This is an hour when it is particularly important that our nation's dedication to these principles should be made manifest. We approach a possible meeting with the representatives of the Soviet Union. I can assure you that we welcome opportunities to settle specific disputes between us; to end the race in armament, particularly atomic armament, and to reduce the risks of war.

But let me also assure you of this. We do not look on the conference table as a place where we surrender our principles, but rather as a place for making our principles prevail. That is our resolve—a resolve which I am confident is backed by the Congress and by the American people. (*As published in U. S. News & World Report*)

Bazaar Breaks Record

Lakewood's holiday bazaar and supper broke all records this year with net receipts of over \$300 after all expenses paid. At the Guild's luncheon following, an additional \$40 was received from the sale of "left overs."

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The New-Church Messenger

January 23, 1954, Vol. 174, No. 3

BIRTHDAY NUMBER

THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

MEMBER OF THE ASSOCIATED CHURCH PRESS

Published bi-weekly by The New Church Press, 108 Clark Street, Brooklyn, New York. Entered as second-class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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380 Van Houten St., Paterson 1, N. J.

The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

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In This Number

This number is issued in tribute to Swedenborg on the 266th anniversary of his birth January 29. In addition to numerous articles about his life and work and several hitherto unpublished pictures associated therewith, there is emphasis on his great religious work the *Arcana Coelestia* (Heavenly Secrets). Begun in 1749, the last volume of twelve (Standard Edition) was published in 1756. It consists of 7103 pages in that edition and is an exposition of *Genesis* and *Exodus* entire. New subscriptions, concerning which see the left-hand column, and requests for extra numbers of this issue, will receive prompt attention by the publisher.

Our Cover

As far as we are aware this is the first publication in a New Church periodical of a photograph of Preston Powers' (1843-1901) beautifully executed marble bust of Swedenborg. It was completed in 1880. Now in the possession of the Cincinnati Society, it has more than once received notice in the local press. The artist was a son of Hiram Powers (1807-1873), of Cincinnati, one of America's great sculpturers. He is well known in the New Church as leader for many years of the Swedenborgian coterie in Florence, Italy, where Preston was born, which included the Brownings and other literary and artist notables.

SWEDENBORG'S PSYCHOLOGY; ALL FOR THE PURPOSE OF CHARTING THE HUMAN SOUL

by Bjorn Johannson

IT CANNOT be said with certainty when Swedenborg's interest in psychology and the human soul began. Not unlikely, from the commencement of his scientific and literary career he had in mind perhaps somewhat vaguely explorations in this field.

In a letter to Eric Benzelius, his brother-in-law, dated Sept. 8, 1714, he lists among the projects in which he is engaged, "A method of ascertaining the inclinations and affections of man's mind by means of analysis."

The *Principia* does not strike the reader as a work having any particular bearing on psychology, yet Swedenborg said that it was written in an effort to investigate the soul and its relation to the body.

Before the *Principia* was off the press he wrote the *Mechanism of the Soul and Body*, and another little work called *Psychologica*. In the last mentioned work we get a hint of the system towards which he was striving. Here he includes a drawing showing the first and second finites of the *Principia* as the forces which form the soul.

His purpose was to trace all phenomena, natural and psychological, back to a one primary cause or principle. Then came the work, *The Infinite*, which was to be the forerunner, as shown by its full title, to a larger work on the soul and body.

It is well known that the prodigious industry expended by Swedenborg upon his anatomical studies, had one primary goal: knowledge of the soul.

In the preface to the work on *Rational Psychology*, page 2, the author says: "I am in the way of making further progress. I have pursued this anatomy solely for the purpose of searching out the soul."

Actually, in the first part (Chap. VIII) of the *Economy of the Animal Kingdom*, Swedenborg included his *Introduction to Rational Psychology*, and the long third chapter of the second part of this work is devoted to the human soul.

However, he realized that he was still far from his goal; and characteristically he continued his anatomical studies with renewed zest. These he issued in *The Animal Kingdom*, a ponderous two-volume opus. In Par. 19 of the Prologue to this book, Swedenborg says that "before traversing the whole field in detail (anatomy of the body), I made a rapid passage to the soul, and put forth a prodromus respecting it. But on considering the matter more deeply, I found that I had directed my course thither both too hastily and too fast."

It is quite evident from the plan which Swedenborg outlines in the Prologue, that the work on *Rational Psychology* was intended as the last section of *The Animal Kingdom*. The *Rational Psychology* was written about 1742, but never published by him. It may be that his absorption in his theological writings was the reason for this; or it may be that he felt the goal he had striven to reach by

employing the techniques of analysis and synthesis had eluded him after all.

Anatomical studies could not bring to light the form and substance of the soul. He says: "But these (form and substance) are hidden; our conclusions bring only conjectures. Who has seen it? Reason alone persuades us with respect to it. When we live as souls, we will perhaps laugh at our childish conjectures." *Rational Psychology*, 524.

Swedenborg's psychological thinking begins with the soul. It need hardly be added that throughout he assumes its existence, as he does the existence of God and the creation of the soul by Him. Yet he really never undertakes a formal definition of the soul. It is too fundamental to permit of rigid definition.

In his description of the soul he returns to the *Principia* doctrine of the four auras. The soul, which is the first and simplest substance of man, proceeds from the first aura and has its life immediately from God. By degrees it descends into the other auras and adapts itself to them. It is above all other faculties, and in it are "order, truth, rule and law, science and art." Its "office is to represent the universe." (See *Economy of the Animal Kingdom*, 276.)

The soul in itself enjoys a kind of perfection, although it must function through an imperfect mechanism. It enjoys a certain omniscience for "... there is nothing latent in the innermost and abstrusest principles of nature, science or art, but the soul has the power of evoking its aid, according as its purposes require." (E. A. K., V. II, n. 211.)

Nevertheless, the soul uses the external environment to obtain wisdom, and it builds a brain so that all things of the senses may reach it. This perfection of the soul is potential rather than actual, and its powers are limited to attaining the ends it seeks. And it may be added, the soul never desires any ends except those it has been commissioned by Divine Providence to attain.

The brain is only one of the creations of the soul by which it descends from the first aura to the ultimates of life or into nature. Swedenborg conceives of a certain structure-of-life that constitutes a unit. The first in this structure is the soul; the second, the spirituous fluid; the third, the pure intellect; the fourth, the human intellect and the rational mind; the fifth, the animus and the last, the sensory life or the life arising from the physical senses. The concept of the spirituous fluid or the animal spirits—the two terms are used interchangeably—was taken over from the older atomists and is often conveyed in terms that have materialistic connotations. Hence, it sometimes appears that Swedenborg thinks of the spirituous fluid as some rarified form of matter. But it is safe to say that he means by it a force

rather than a material fluid—a force generated from the primal aura of the world and not from the mineral and vegetable world.

(*Economy*, V. II, n. 166.) Through the agency of this force the soul flows into every part of the body. The spirituous fluid is the first of a series of discrete compoundings of which the soul is the life, spirit and determination. This fluid is the other self of the soul, and because the terms in which its functions are often described, are often the same as those used of the soul's activities, there are times when the two seem to be identical. But other passages make clear that this force is not to be equated with the soul. Rather, the spirituous fluid is the vehicle or the medium by which the soul operates in the human body. This concept belongs midway between the physiological series that embrace the blood and the psychological series that embrace the mind.

In the *Rational Psychology* (See the new translation of this work by N. H. Rogers and Alfred Acton, nn. 123-139) Swedenborg introduces a unique concept, not to be found in any other writers, namely that of the pure intellect. The pure intellect is in possession of all universal truths, it apprehends reality without any mixture of truth and fallacies. It learns nothing from the senses, nor can it be acquired, cultivated and perfected." (*ibid* 134.)

The pure intellect is a necessary hypothesis to account for the native ability to evaluate sensation, to bring into being the right instinctive responses to external stimuli, to account for the power to see truth when it is presented and for the intuitions of which everyone in some degree or other is aware. Yet man is not conscious of the operations of the pure intellect.

The human intellect, whose operation gives to man self awareness, is a lesser intellect. This faculty views things in the memory, classifies them, makes judgments, expresses preferences, accepting some things and rejecting others. Human reason or the rational mind, whose operation is thought is always a mixture of intelligence and ignorance—more of the latter than the former. The result is that thought is also a mixture of truth and fallacy.

What is the relation of the pure intellect to the rational mind? It is one of "concurrence, correspondence and co-established harmony; and the greater, the better and more perfect, the concurrence and correspondence, the more sublime the thought." (*R. P.*, new trans. n. 146.) "To the most perfect judgment (of the human intellect), not only does the pure intellect communicate and bestow rays of its own light, but also the soul, that is, spiritual intelligence." (*ibid* 147)

Training the Rational Mind

In short, the more effectively the rational mind does its work, the better trained it is to see the connection between things, the more likely it is to receive what we call flashes of intuition but which are really a concurrence of the pure intellect. The pure intellect sees things instantly as true or false, and how close to or how remote from reality an idea may be. He "whose thought or rational anal-

ysis more closely approaches the pure intellect" can often instantly see whether a proposition is true or false without any demonstration or logical proof. (*ibid* 133)

It is highly probable that Swedenborg, as a result of his profound searching into the nature of things, experienced these intuitions in a rich measure. He recognized them as a correspondence of what went on in another and vastly superior thinking organism. Yet because the pure intellect does not use words but "simulacra" he had great difficulty in verbalizing these intuitions. The pure intellect does not use words because these are made up of forms and ideas derived from the senses and are not adequate for the universal truths, of which the pure intellect is the custodian. So it represents these by dreams, fables, parables, etc. (*ibid* 135)

Recognitions of Influences

It may have been Swedenborg's awareness of these intuitions, and his recognitions of them as influences through the medium of correspondence that led him to propose a *universal mathesis* or a *mathematical philosophy of universals*. (See *Economy*, V. II, 651 and 211.) This proposal is an anticipation, in a measure, of a system of symbolic logic.

Below the rational mind is the *animus*, also called the natural mind. It is located in the cerebrum or common sensory, and it is the "form of the ideas of the common or external sensory" (*R. P.*, n.t., 198). "The animus is purely animal, being, as it were, an inferior or irrational mind." (*ibid* 284). The animus comes to life, so to speak, before the human intellect does. In it, even from infancy, are all the normal cravings of man. From it arises the emotional life, especially that which is biological in nature.

During infancy, the animus is under control of the pure intellect. Its actions, therefore, are directed to biologically useful ends, and it is fully in order. But gradually as the animus responds to stimulation from the outside, as these are conveyed to it through the senses, it comes into a life of its own and assumes an independence of the pure intellect. Indeed, it may find itself in conflict with the latter because it accepts and enjoys that which the pure intellect rejects.

The rational mind must now step in to refine and to control the drives of the animus. The rational mind has no loves of its own: the loves in it are those induced by the pure intellect by correspondence, and those which flow in from the animus. Between these the rational mind must choose. As the loves of the animus are subordinated, the higher loves of the soul are induced. The first are egoistic; the second altruistic.

It will be seen from this scheme that in the life of newly born infant rational thought plays no part. But because the animus is under the control of the pure intellect, unless disease or other external conditions disrupt this control, its responses to external stimuli are always right, always in order. So the body grows and functions in perfection. Were this condition to prevail throughout human life, the result would not be man but an automaton.

In order that man may be an individual, morally responsible and free, the rational mind is formed by a confluence of the correspondential effects of the soul and

the pure intellect from above and the loves of the animus from below. Ingrafted upon what would otherwise be only instinct and reflex action is thought—conscious thought. Human personality as we are aware of it is the result. Character, the conscious self of everyday life gradually emerges. This meeting of the loves from above and those from beneath is symbolically presented to us in the Scriptures in the story of man's creation from the dust of the earth but becoming a living soul when God breathes into him the breath of life.

The term *soul* is often used by Swedenborg to designate the self-conscious being who comes into existence as the result of the experience that comes from below through the senses and that which comes from above, namely through the pure intellect and the soul that proceeds from the primary aura. When so used the term *soul* is synonymous with the term *spirit*.

The life of sensation or the sensory is the ultimate in this scheme. Although there are many beautiful passages in Swedenborg's description of the senses space will not allow that these be dealt with.

There are important implications in this teaching concerning a structure-of-life that begins with the soul as pure essence and ends with the life of sensation. By the conception employed by Swedenborg the dispute over innate ideas is resolved. There are no innate ideas in the human intellect. But the pure intellect has no other ideas than those which are innate. It also solves the problem that has plagued philosophical thinking for centuries, namely how that which is mental and spiritual can have commerce with that which is material, or, how the soul communicates with the body.

Various theories in answer to this question have been propounded. The scholastics held that the world flows into the soul through the senses and there produced sensation, perception and the will. Descartes held that the soul and the body were so distinct that there could be no commerce between them, and his disciples gave birth to the doctrine of occasionalism: On occasion, if the soul wills it the body is made by God to act in harmony with the soul; and similarly, allows the soul on occasion to be aware of the sensations of the body.

Leibnitz accepted the idea of a total distinction between the soul and the body and put forth the hypothesis of a pre-established harmony. Swedenborg answered the question with his doctrine of discrete degrees and correspondence. A degree although discrete from the one above and the one below, yet by correspondence, an activity in one degree will produce an activity in the degree above and the one below.

From what has been said it is clear that human personality as we know it, namely the individual as a self-conscious being, is only one part of or one aspect of this complex structure-of-life. There are vast reaches of soul and of mind which exist only as theoretical potentialities. This may legitimately raise the query of the kinship of Swedenborg's thinking to the ideas about unconscious cerebration or the subconscious. Such ideas are not new and did not, as some believe, originate with Freud.

The Hindu concept of *Atman* or *pure ego*, something which is of the same nature as the reality back of everything and yet is personal, is not without similarities to Swedenborg's idea. Yet there is this significant difference: in Swedenborg's thinking the soul and all its determinations are directed to the creation of a morally free individual; in East Indian philosophy the *Atman* should constantly strive for a re-absorption of his individual structure-of-life into the Divine, *i.e.*, into the Final Force back of all things.

There are some points of similarities between Swedenborg's ideas and the speculations of such moderns as

Schopenhauer and Eduard von Hartman, but the general approach of the latter two is too different from that of Swedenborg to make comparisons profitable.

Best known today on the subject of the unconscious are the speculations of Sigmund Freud and his followers. These have used the hypothesis of the unconscious to explain various phenomena of both normal and abnormal life. But the Freudian hypothesis of the unconscious can be applied only to the animus and the human intellect in the Swedenborgian scheme. For the Freudian subconscious is wholly from below—a product of man's animal inheritance and of his experience in life. The unconscious in Swedenborg's scheme is a super-conscious, not a subconscious.

It is not difficult to detect a certain similarity between Carl Jung's hypothesis of a *collective unconscious* and Swedenborg's description of the pure intellect as in possession of universal truths that must be expressed by dreams, myths and parables. This is easy to understand, for Dr. Jung read Swedenborg in his youth. The similarity lies in this that Jung and Swedenborg both postulate a vast area of mental activity connected with the conscious personality, expressing itself symbolically rather than verbally, and influencing behavior.

The difference, however, is even greater, for Swedenborg postulates the pure intellect as born from the soul and its form an essential determination of the soul: Jung, the collective unconscious as an inheritance from the animal world of primitive and archaic ways of acting and feeling.

Much closer to Swedenborg's thinking are the theories of F. W. H. Myers, set forth with much learning and literary skill in his book, *Human Personality and Its Survival of Bodily Death*. Myers regarded the soul as independent of the body, and our normal mental life as only a very incomplete expression of the soul's powers. The soul operates through the brain, Myers believed, but the brain was still in the early stages of evolution, consequently much of the soul's life fails to get expression in the physical world. He conceived of the soul as in contact with psychical forces that infused it with energy, which it then transmitted to the organism. When favorable circumstances made possible a large inflow into the organism, the results were the brilliant intuitions and outbursts of genius.

Compare this with Swedenborg's: ". . . the more intelligent persons, that is, those whose thought or rational analysis more closely approaches this pure intellect, have an instantaneous sight and recognition of many propositions as being true or false, and this without a posteriori demonstration from effects, experience, artificial logic and the scholastic sciences." (R. P. 133)

Whether Myers was influenced by Swedenborg, I do not know, but certainly there are striking resemblances in Myer's thought to those of Swedenborg which suggest this. [There are large sections concerning Swedenborg in the work by Myers referred to.—Ed.]

In conclusion it may be said that Swedenborg's psychology, generally speaking, fits admirably into the framework of his philosophic thinking.

(Inasmuch as this article is based entirely on Swedenborg's earlier writings, especially his *Rational Psychology*, we suggest a re-reading of the review of the new translation of that work in THE MESSENGER for Aug. 22, '53, pp. 285-6.)

[Editor's Note.—This is from a section of the first book, now in preparation, ever to be devoted exclusively to Swedenborg's philosophy itself. It is to be published by the Swedenborg Foundation which has commissioned Mr. Johansson to undertake it.]

Emanuel Swedenborg

Investigator and Reporter

(Born, January 29, 1688; Died, March 29, 1772)

SWEDENBORG was an investigator and a reporter; an explorer in search of the truth.

Humble terms, to be sure, for the description of so towering a figure both in science and in spirit. Yet admirers and critics alike of this great teacher would do well to consider him in those capacities. After all, can a higher tribute be paid to anyone than to say he was engaged in a quest for truth and making the truth available to mankind?

Among the fields for exploration upon which Swedenborg expended prodigious industry was the soul and human personality. He was, in many respects, a pioneer psychologist. What was the soul? In what way could it be identified with the individual personality? How did it communicate with the body and the material world? And most important of all: What were its relations to the Divine? To these, and a hundred other questions, Swedenborg set out to find the answers.

The tools he used were those of analysis and induction. The facts must be assembled, and what better place to seek for those than in the instrument through which the soul operates, the human body? But truth does not emerge from a collection of facts, however large or impressive. These must be related to one another and interpreted. And that was Swedenborg's primary task. To interpret the facts, and to bridge the gap between what was organic and physical and what was spiritual or the soul, Swedenborg evolved the doctrines of "Forms, of Order and Degrees, of Series and Society, of Communication and Influx, of Correspondence and Representation, and of Modification."

For ten years or more, with incredible diligence the Prophet of the North strove to an attainment of a knowledge of the soul by the use of those tools. But in the end the goal seemed to elude him. The procedures of science were indeed the only avenue to an increased understanding of nature, but they were inadequate for unraveling the secrets of the soul and of spirit. Some impouring from a higher source was necessary if this was to be accomplished. Nevertheless, it was his work as a scientist and thinker that prepared him for the communications from the higher source. Had he not used his intellectual faculties to their fullest to order and to understand the materials acquired by his conscious and rational mind, he would not have been ready for the flashes of intuition that now began to come to him. The earliest of these appeared like bright flames which seemed to give approval to some idea he had evolved. Then came dreams, some of them troublous and yet he sensed they were fraught with meaning.

It is not unlikely that Swedenborg had at this time more or less developed the idea of the *pure intellect*, an idea unique to him and elaborated in his *Rational Psychology*. Man is not conscious of this



This stained glass memorial is in the Protestant Church of the Redeemer, Pittsburgh, Pa., being part of the narthex screen, at the vestibule. It is one of six beautiful panels erected by Charles Orchard in memory of his wife, a New Churchwoman. There are six figures in the screen, representative of great servants of the Christian Church. The others are St. Francis of Assisi, Martin Luther, John Knox, George Fox, John Wesley.

faculty, but by correspondence it can communicate with the human intellect by means of dreams, myths, parables and symbols. Such a communication becomes increasingly possible as man's mind comes to function more efficiently in its apprehension of reality.

We are not able to say that the Swedish savant recognized the flashes of insight that came to him as being from the pure intellect. We can only put it down as a reasonable speculation. But, at any rate, it is certain that from there on, to rational thought using the instruments of analysis and synthesis, he added the promptings of the intuitive faculty. This, however, did not make him less but more of an investigator and a reporter. Throughout the period of his illumination he was still the student in quest of truth; he was still seeking to attain more and clearer knowledge of the soul.

In his theological works the revelator deals in detail with what are essentially psychological themes such as human regeneration, remains, the nature of conjugal love, and soon. Also he has much to report on the soul and its state after the death of the body. He often relies heavily on the intuitive faculty; but he never rejects human reason, although seeing clearly its limitations. Therefore, he was not beguiled into mere mysticism, but throughout remained the calm investigator and reporter of things to which natural reason could not ascend.—B. J.

Swedenborg As A Physiologist

by HOWARD W. HAGGARD, M.D.

Associate Professor of Physiology, Yale University

Delivered at Commemoration meeting, 250th anniversary birth of Emanuel Swedenborg, Hotel Delmonico, New York, January 26, 1938.

THIS year the 250th anniversary of the birth of Emanuel Swedenborg is commemorated throughout the world. Tonight I tell in a few words of his contributions to our knowledge of how the human body and the human brain operate.

In so doing, I bring to you, as exemplified in the field of physiology—and it could be equally exemplified in almost every field of human learning—the memory of a man who was one of the greatest geniuses that the human race has ever produced. And yet he is little known as the great scientist he was; it is only now after these centuries that recognition is slowly being accorded.

Two things have conspired to deprive him of that universal recognition which is the just and proper tribute that men may pay to the rare phenomenon of genius. One of the features that conspired against him was that he dealt more with ideas than with tangible things.

The men of genius whom the public know and cherish, as they do know and cherish Shakespeare and Leonardo da Vinci, are mainly those who were poets or dramatists or painters. Their works appeal to the senses and the emotions, and not alone to the intellect. The genius of Swedenborg is for the adult who can appreciate the play of interpretative ideas. Nor is this reproach of failure of recognition limited entirely to the public; it applies to men of science.

The accepted heroes there have been those who have made experimental demonstrations, or whose philosophies, acclaimed in their own time, have been handed down to our time wreathed in enthusiasm. Swedenborg's conceptions were abstract. He was not widely acclaimed by men of his day; most were unable to follow in his intellectual path.

The second reason why the fame of Swedenborg as a scientist has been obscured is his versatility. That is a peculiar reason, but see for a moment what happened. There is, as I have said, hardly a field of human endeavor upon which he did not bring his amazing intellect to bear—mathematics, geology, finance, astronomy, physiology, psychology.

Each field that he passed over toward the next he illuminated with a sudden brilliancy. In each was a discovery—any one of which should have made him famous. But he did not stop in any of these fields to become a lifelong exponent. He would descend upon it, in a few years of intensive study, master it as completely as men who had spent their lives in studying it; he would reap from it every conclusion that the known facts afforded; and then he would leave it and pass on to the next field.

Swedenborg was 54 years old when he left natural sciences and turned to the study of ethics, morals, and religious interpretations. There, for 30 years, he devoted his efforts. It is from the writings of

that study that most people know of him and form their estimates. He is known as a seer, a mystic, a founder of a religion; it is forgotten that he was the greatest intellect in science in the last 250 years.

To look upon Emanuel Swedenborg only from the side of religious interpretation brings difficulty to the true appreciation of his genius. And for this reason: In the sciences proofs can be obtained; matters which are essentially religious must be accepted on faith. The interpretations that Swedenborg applied to the sciences have come to their eventual proof. In the interpretation of ethics and religion there are still wide differences of opinion; men must accept according to their convictions and not from any scientific proof.

Those thirty years, during which Swedenborg applied his genius to the higher planes of ethical interpretation,* have dominated his memory. Agreement or non-agreement with his views have determined the regard given to his whole lifetime of work. Such an attitude, typical of the sweeping conclusions of human judgment, seems to one who is interested only in his science, nothing short of deepest bigotry. It is bigotry that just posthumous recognition be withheld from a great man because we may not agree with his theological interpretations.

What I am trying to say in clearing the ground, as it were, for my obeisance to Swedenborg as a physiologist, has been said far better by Ralph Waldo Emerson who, in his essay "Representative Men," chose him as one of seven. Said the Sage of Concord, "This man, who appeared to his contemporaries a visionary, and elixir of moonbeams, no doubt led the most real life of any man then living in the world. . . . As happens in great men, he seemed, by the variety and amount of his powers, to be a composite of several persons."

And tonight, in this appreciation that I give of Swedenborg as a scientist, I deal with only one phase of his genius—or, as Emerson would have said, with only one of his many persons. It is the one which belongs to the only field in which I study; the field of physiology.

My first acquaintance with Emanuel Swedenborg came when I read—or more truly read at—Emerson's Essays. Frankly, I recall little of what he said of Swedenborg; that I quote him is because in later years I re-read the essay. On that first reading other great men interested me more. There was Shakespeare, the poet; Montaigne, the skeptic; and Goethe, the writer. Emerson called Swedenborg the mystic; and I was not then, nor am I now, interested in mystics. I do not understand or comprehend; and so I turn away.

After Emerson—and this might and perhaps has happened to you—I read a short life of Swedenborg in an encyclopedia. I do not remember the occasion, but I do recall my surprise that a man, noted in that somber volume as a great scientist, should be so little known to me. He was called there a physiologist.

* New Churchmen recognize this as the period during which Swedenborg restated the orthodox Christian teaching, and that his "interpretation" was spiritual, derived from inspiration.

(Concluded on page 42)

SKANSEN



Skansen is Sweden's famous open air museum. It was opened in 1891 and is an annex so to speak of the nation's great Northern Museum, noted for its ethnographical relics. It is magnificently located with beautiful hills on all sides, from which the park gains its name. Summer house location is #39, top right.

Restaurants, theatres, concerts, art and cultural exhibitions are features of Skansen and in it are preserved many of the country's great landmarks, old farmsteads and fauna. Also a zoological garden.

More than two million persons view the exhibits annually and it is said that Swedenborg's summer house, illustrated on the opposite page, always is a center of attraction. It is described in the catalogue and guide kindly supplied by the Stockholm New Church pastor, the Rev. Jack Hardstedt, as being "formerly in the garden of Swedenborg's house in Hornsgatan, in the south part of Stockholm, and the world-famed 'seer' used to withdraw there, especially at night, to devote himself undisturbed to studies and contemplation."

Tribute To Swedenborg

To you, long resting from your mighty flight
Into the realm of Causes within the things
We feel and think and dream, and which now brings
The darkened clouds of Scripture into light:

Commissioned as you were to set aright
The saddened plight of men whose wings
Were clipped by unilluminated truths; time brings
Into focus the work you did; when night

Was succeeded by day: a day when we might see
The Word new-born; its casket opened wide;
Revealing those rare treasures oft denied
By them to whom the Word meant Orthodoxy.
Thanks be to God's servant whose truths were unfurled,
For use, to a troubled, seeking world.

THERESA S. ROBB.

Arcana Coelestia

Genesis 2:15-17

Having created on the earth a race
Of men and women who, like angels, knew
They lived from God alone and thus could trace
The source of what was good and what was true,
God bade them their celestial life pursue
And like the angels find their joy therein,
Aware in all that they might think or do
That every effort happiness to win
Must in avowal of indebtedness begin.

For if they fail in this acknowledgment,
If that perception of the true and good
Which for their use and happiness was lent
Should as theirs absolute be understood,
If on the mysteries of faith they brood,
If worldly matters be unduly glossed,
Or aught be done to tarnish angelhood,
Celestial stature will at once be lost
And they in uttermost degree shall pay the cost.

Genesis 2:18-23

The Lord God said:

It is not good that man should be alone.
For man, though living like an angel then,
Receiving influx from the heavenly throne,
Dwelt not with other angels but with men;
And in this earthly life came moments when
The wish for something of his own arose,
And though its cause was far beyond his ken,
The Lord perceived the trend of it and chose
To give desire freer reign, and not oppose.

But first, by way of granting the request,
Created in the man affections new:
They sprang as though earth-born at God's behest,
Like beasts that ran and leaped and birds that flew
Within delighted man's astonished view;
And all their traits he took within his soul;
Thus new extensions of his nature grew,
New servants were permitted to enroll
And be henceforth at all times under his control.

But this was not enough; the old desire
Was not fulfilled; the human creature grieved;
A new capacity he would acquire
To act in freedom; with this goal achieved
His joy would be supreme, so he believed.
The Lord then, in fulfillment of the plan,
A second self for man to own conceived
And placed it secretly within the man.
And so another stage of his career began.

Joyful indeed were men and women now,
To peril blind, of evil innocent
That in the years would crimp each tranquil brow
And map the way on which their steps were bent.
And since that other self now resident
Within their hearts, for better or for worse,
A sense of fellowship and treasure lent,
None of their grievances were left to nurse,
All seemed like vagrant clouds to scatter and disperse.

If minor troubles came, a woman found
Relief in tears, for heretofore her tears
Were shed alone for miseries around
Her, for the neighbors' sorrows, pain, or fears;
But now not only for her loved compeers

(Next page please)



This recent and excellent picture of Swedenborg's famous summer house was taken by Bernhard Toombs when visiting Sweden not long ago with his father, Herbert W. Toombs, of the Roxbury Society. Originally, covered outside with yellow painted panels, the house was crowned by a turret surmounted with small golden balls and stars.

Here Swedenborg did much of his writing during the warm weather, and was conveniently near to a small room in the rear which housed his library.

The summer house has been carefully cared for these many years by the Swedish government, and still is in a good state of preservation. Its only piece of furniture now is a miniature pipe organ, but four feet high. The house is nestled in among the trees surrounded by gardens and radiating a peaceful atmosphere.

During the season thousands of travelers from many countries, passing through Skansen, stop to read the following poem, in Swedish, inscribed on the bronze plaque set in front of the right window:

I am a Summer-house which you pass by.
I once stood in the South * in my Master's garden.
His Angels filled me with harmony
And the Spirit World enjoyed being in my care.

A mighty researcher, a great prophet
Has used me as his simple cottage and home.
Here he saw the glory of the heavens;
Here was created a New Jerusalem.

Around the Spirit which has flown was I a shell.
Now, stand I alone, with my grief.
But I was filled with harp and cymbal
When the Lord visited Swedenborg.

Written by the Swedish poet,
Hjalmar Gullberg, in memory
of Emanuel Swedenborg and
his summer house now located
in Skansen.

* Southern part of Stockholm

ogist, but I could not recall then that he was mentioned in the volumes that record the achievements of the great workers in the field of physiology. He was, I soon found, little known even to men of science. The encyclopedia gave his life in brief.

The part of Emanuel Swedenborg's life that held my interest was his work in physiology. Next I read with some wonder the interpretations given his work by a few scholars who had recognized his findings. Tardily I experienced the same wonder that they must have experienced. I wondered, too, if they read him carefully, or if they were carried away by an enthusiasm engendered in a regard for his writings on ethics?

His books — enormously voluminous — could answer that. Fortunately for me there were English translations. The facts were there. But a translator may imply with shades of meaning more or less than the original text.

And as I read these pages, it became clearer to me why Swedenborg had touched on physiology, and on mathematics, astronomy, and geology. To him they were not ends; they were steps. We talk today of institutes where men, expert in many different fields, may join together and contribute their knowledge toward the solution of some complex problem which in its many sides touches as many fields.

Swedenborg's progress through knowledge was to make himself such a man; to become, as Emerson has said, "many persons." Only after he had studied mathematics, the world, the universe and then man did he feel equipped with the knowledge for problems of ethics and morals and theology. Into those realms I cannot go. My interest is the sciences—in physiology.

And there unquestionably Swedenborg's greatest contribution was in comprehending and pointing out clearly the function of the human brain. That should bring undying fame to any man. It was he who first said that what we call the gray matter on the surface of the brain, the cerebral cortex, is the seat of the psychic functions — of consciousness, perception, sensations, thought. He showed the relation of the parts of the brain controlling the muscles of various parts of the body. He went further and said that gray matter in the center of the brain controlled many of the complicated but unthinking acts performed by the body.

Swedenborg was the first to show what every student of elementary physiology and psychology knows today, that the surface of the brain is in connection through nerve fibers with every part of the body, even as he said

ARCANA *Concluded from page 41*

She wept, but also for that self within,
That other self as dear as other dears,
Receiving solace, courage, hope therein,
And power from the men their sympathy to win.

As for a man, he found a self-esteem
Within himself that he had never known,
A pleasant thing that led him on to dream
Strange dreams in which he sat upon a throne
Reviewing wealth which now he called his own.
Sometimes these dreams withstood the light of day,
But he nor she yet knew that seeds were sown
Of weedy stocks that on the gardens prey.
Blithe were the steps through Eden on their eastern way.

C. T. MITCHELL.

with as remote an organ as the foot. And what makes it all the more astounding is the fact that he attributed the primary function of nervous control to little oval particles in the gray matter of the brain.

It was a hundred years later that scientists were to prove experimentally that Swedenborg's conclusions from deductions were correct. They were to name the oval bodies, cells or neurons. Not one, but many men were to take their places as famous in the annals of science for proving what one man had said must be so.

Here, as we consider these matters, there arises an age old question. It is one that could not have interested Swedenborg but it does interest us in wishing to pay respect to a great man. The question is this: Who shall receive the credit, the man who first tells a truth, or the man who first proves it a truth? There, I think, we may draw distinctions. Men sitting in armchairs have speculated; they have made guesses; some right and many wrong. Shall we give them credit for their easy lucky guesses in preference to men who have proved them right? I should say, no.

It is thus that many commentators of Swedenborg's work have treated his conclusions. But this is unjust. He was not an armchair philosopher. His conclusions were based upon the best medical knowledge of his time; knowledge that he gained in the medical school, in the anatomy laboratory, and from the writings of every scientist of his time. His conclusions were based upon the careful synthesis of known facts.

Swedenborg was a scientist. We can, from his writings, trace back to the sources of his knowledge. And looking back (as is easy when we know the truth), the conclusions he reaches are obvious in the works of the time. But it was his intellect only that at that early date grasped and comprehended the meaning of the things that he and other men had observed. He was not a mere speculator; he solved his problems in physiology as he solved his problems in mathematics.

Now in saying that Swedenborg was a century ahead of his time I do not mean that he wrote modern physiology with prophetic vision. He did not. He saw the correlation of facts better by far than any other man, but he could not, in science, go beyond the factual information of his time.

Thus one of his discoveries concerned the vessels that supply blood to the heart. He was the first, as far as I can find, who pointed out that the heart was nourished from the blood in them but along with this conclusion came the error that he had the blood flowing the wrong way. He told only part of the story; it was a new and important part but facts were missing for the complete story.

I emphasize this lack of omnipotence in physiology, for one is tempted when imbued with enthusiasm to be carried away from strictest interpretation. The indisputable truth is that Swedenborg had the intellectual insight that has been granted to only a few men. His was an intellect of synthesis. Our contributions to science today, our books, lack this synthesis; they are fragments that are not woven into a true system of human knowledge; not coordinated. Such was Swedenborg's effort; and such was his genius.

He was a man ahead of his time. His science was not comprehended by the men of his day, he was ignored as a visionary; when, later men made the demonstrations of the things that he had stated, his work had been long forgotten. But now, with the passage of time, these matters begin to adjust themselves. They are seen with true perspective. Thus looking as we can over the long distances we see, as of a mountain, the true stature of Swedenborg's genius.

HOW CHURCHES HAVE CHANGED

Alice
Van Boven

THE GENEALOGIES IN *Genesis* correspond to changes in Churches [religious or spiritual eras organic and individual], so it is mainly to the part of the *Arcana Coelestia* which explains *Genesis* 9 and 10 that we go for enlightenment on this subject. It is first necessary to understand the differences between what is internal and what is external in Churches.

From numbers 1088 and 6587 of that work by Swedenborg we learn that wherever there is a Church there must be what is internal and what is external. The reason is that man, who is the "church," is both internal and external.

Before regeneration man is in externals; during regeneration he is led by means of externals to internals; after he has been regenerated all things of the internal man are terminated in externals.

So it is with Churches; in each there is an internal and an external. In order to exist they must be both internal and external, for there are those in every Church who are in the internal and those who are in the external; the former are few, the latter very numerous.

No one Church can or should be all internal or all external. The internal is the good of charity in the will and consists in willing good from the heart; the external consists in doing it, according to the truth one knows; so the external includes not only the rituals of worship, but also doing the works of Christian love.

The internals of the Ancient Church as Swedenborg terms it were humiliation and adoration from charity, and the derivative faith. The internals of the Christian Church are exactly like the internals of the Ancient Church, but there has been a change in externals, most notably the change from sacrifices to sacraments. In both, the internals and externals make one. The Ancient Church did not differ one whit from the Christian Church as to internals, but only as to externals.

From *A.* 1140 to 1162 we learn about the progeny of Noah; and the meaning. Every Church is such that it contains true internal worship (Shem), corrupt internal worship (Ham), true external worship (Japheth), and corrupt external worship (Canaan).

Those who were called sons of Shem were internal men and worshipped the Lord and loved the neighbor, which is what the true Christian Church should be. The sons of Ham signify things that belong to faith separate from Charity. Faith separate from charity is no faith. Where there is no faith there is no worship except worship that is corrupt.

The nations called sons of Japheth lived in mutual charity, friendship, courtesy and simplicity together. If such persons acknowledge the Lord and love the neighbor, the Lord is present in their worship and they are sons of Japheth.

If they deny the Lord, love only themselves and bear hatred to the neighbor their worship is external separate from internal and they are sons of Canaan.

"May God enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant" (*Gen.* 9:27) means that internals of worship may be in the externals, and that those who worship entirely in externals are able to perform some services.

Let us consider in more detail the generations of Noah:

I. HIS SONS

Shem (true internal worship)
Ham (internal worship corrupted)
Japheth (external worship corresponding to internal)

II. HIS GRANDSONS

Elam (faith from charity)
Ethiopia (interior knowledges of the Word used to confirm faith alone)
The seven sons of Japheth represent worship in externals among seven nations.
Assyria (the derivative reason)
Arpachshad (the derivative memory knowledge)
Lud (knowledge of truth)
Aram (knowledge of good)
Egypt (various knowledges in the memory)
Lybia (knowledges from the literal sense)
Canaan (external worship apart from internal)

III. HIS GREAT GRANDSONS

Five are mentioned, meaning the knowledges derived from internal worship. Twenty-three are named, meaning worship profaned by faith entirely separate from charity.

Seven are named, meaning things of external worship more remote and more sensuous.

The above outline demonstrates that each successive generation denotes a Church more remote and more sensuous than the preceding branch of the Ancient Church.

Were a history of the Christian Church to be written in a representative form in imitation of the symbolism employed for the Ancient Church, fragments of the account might contain such statements as: "At Pentecost the Lord instituted His Christian Church, which was promulgated by the apostles. John went to Ephesus, which was one of the seven churches in Asia. James remained in Jerusalem.

"Peter went to Rome and became the father of the church there; though not the eldest he obtained the birthright as did Jacob, and Rome ruled over the other churches. Paul was converted and became the father of churches in Asia and Europe. From these churches sprang Constantinople.

"Rome begat Churches started by Luther and Calvin and Cranmer. Constantinople begat the Russian Church. Calvin begat Knox, who begat many sons and daughters."

Were some of these Churches, like the descendants of Shem, in true internal worship, endowed with the wisdom, intelligence and knowledges of an internal church? Have any, like the descendants of Ham, had knowledge of the Word but become corrupt or even idolatrous, because of heeding only knowledge or ritual to the neglect of charity?

Which of them have become sons of Japheth because through acknowledgment of the Lord and love of the neighbor their external worship is in agreement with what is internal? Perhaps some are more like the grandsons of Japheth because their external worship is remote from the internal things of the church.

Should a similar history be written of the New Church as it changes from generation to generation, will it be necessary to name some lines of posterity in which each generation becomes more remote from the clarity of divine truth as revealed for the New Age?

Will in some instances the internal sense be almost lost and the teaching revert to an exposition of the literal sense only? It may be a temptation to some to push aside the distinctive teachings of the New Church with a hope to gain in numbers. In such a case Japheth must live in the tents of Shem.

Or will it be possible to write a genealogy of the generations of the New Church in which all preserve the internal things of the Church in their entirety and purity, and remain true sons of Shem?

Let us hope that a sufficient number will hold fast and remain in this category until under Providence the Church can be among many rather than among a mere remnant.

(The author is a member of the Riverside, Calif., Society, and has previously contributed thought provoking studies to these columns.)

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SWEDENBORG NOT A MYSTIC!

Chas. A.
Hall

Frequently it is asked why New Church people accept Swedenborg as a unique authority when there are so many other well-authenticated "mystics."

Right away we may assure our esteemed questioners that our emphasis is not on Swedenborg, but upon the truth given through him.

We do not suggest that what has been given to the world through Swedenborg's agency should be blindly accepted simply because he, a man of high repute and whose bona fides is irrefragable, has uttered it, but because it appeals to our rationality. It is the truth that matters and its authority alone that should be respected.

Personally, we have delved deeply into mystical lore, and have found our studies useful. We have found no reason to doubt the chronicled experiences of well-authenticated mystics, such as Boehme, Law, Francis of Assisi, Plotinus, Tauler, Brother Lawrence and many others.

That Swedenborg had mystical experiences we have no doubt, for he mentions ineffable things beyond description; yet our study has led us to the conclusion that he cannot be classed with mystics as generally so called.

The experiences of men and women classed as mystics are subjective, whereas Swedenborg's experiences are objective. Indeed, it is doubtful whether it is right to class him even uniquely among the mystics. He is much more correctly described as a scientific observer, a seer, a philosopher and theologian.

The mystic, as commonly understood, is emotional, intuitive, indefinite and even nebulous in character and expression, whereas Swedenborg was a dispassionate observer, a rational philosopher and a systematic theologian. There is nothing indefinite or nebulous in his utterances.

For all the truth and inspiration mediated to us through the writings, the biographies and accounts of numerous mystics we are deeply grateful, but, in the interest of truth, we are bound to point out that in none of them can one find a clear-cut teaching. We can only appreciate them by entering emotionally into their emotions, which is not an easy thing to do.

On the other hand, through Swedenborg we are given a well-defined spiritual philosophy and are enabled to enter *intellectually* into the things of faith. We have but to consider two or three matters to realize how different and actually unique are the teachings offered by Swedenborg.

In a wide survey of mystical writings we have never found a clear description, from things seen and heard, of the

spiritual world in which man as an immortal being is to spend eternity.

But in Swedenborg's works, such as his *Heaven and Hell*, we find a realistic picture of the conditions of life after death.

That picture appeals to New Church people not simply because Swedenborg has given it, but because it commends itself to our rational judgment as a true picture.

Taken by and large, the picture is true to human nature, an outline of what we should reasonably expect, seeing that man is what he is. In spirit-life we are human beings in a very human world. Swedenborg's picture is reasonable because it delineates the logical issue of human propensities which death does not change.

As a matter of fact, Swedenborg's observations of life in the spiritual world are unique: never before in the history of mankind, and probably never since, have such clear observations been made. The Rev. Dr. R. Heber Newton (noted Episcopalian) once said: "The first really new conception of the character of immortality given to the world for eighteen centuries came through the great savant and philosopher and theologian of Sweden — Emanuel Swedenborg."

In the writings of the mystics we discover vague indications of some realization of the existence of a spiritual sense of Holy Writ — that it is capable of more than a merely literal interpretation. Through Swedenborg we are given a definite doctrine to the effect that the Word has an added sense in which there is a true psychology of the

human spirit and its reactions to the Divine Spirit.

Moreover, in the teaching concerning correspondences and representatives we have a key which gives us access to this inner sense. And this sense is a fixed, definite thing; it is not determined by human caprice or poetic vagary.

Another unique feature in the teaching given through Swedenborg is to us a paramount revelation. It concerns the Lord Himself, and to our minds it resolves all questions about His Person. It is the teaching concerning the glorification of His human nature.

There are many who quite rightly cannot see that the human being born of Mary was God, but it is within the capacity of all rationally to see that within and by means of the son of Mary there was built up a Divine Human in which God is clearly defined for human apprehension—in which He Himself appears in His own perfect Person and stands revealed.

As Swedenborg wrote: "The Lord consecutively put off the human assumed from the mother, and put on a Humanity from the Divine in Himself, which is the Divine Humanity and the Son of God."

It is impossible to set down all that is involved even in this single doctrine, in the space available: suffice it to say that it is unique and does not appear in the writings of the mystics, as well-defined doctrine. Also that we accept it not because it was an invention of Swedenborg, but because it appeals to us as true.

Because it is true it bears the authority of truth, and truth does not depend upon the mind of man: it is the gift of God. — *As originally published in The New Church Herald.*

Visiting Minister Jan. 17

Enroute to attendance at the mid-year meeting of the General Council, the Rev. André Diaconoff, Los Angeles minister and formerly serving what was then the Sheridan Road parish, preached for the Kenwood, Chicago, church Jan. 17.

At School In Kansas

Leonard Tafel, son of the Rev. Immanuel Tafel, resident director of the Swedenborg Philosophical Society Chicago, and minister of the Kenwood parish there, not to say General Pastor of the Illinois Society, is attending College at Baldwin City, Kans.

Ladies' Aid Elects

At its annual meeting Dec. 29, the Ladies' Aid of the New York Society elected Mrs. Louise Woofenden president and Mrs. Josephine Green secretary.

National Association

The new National Association has elected Clark Dristy, Rapid City, So. Dak., as president, and in this month's parish paper *Your Church* he sends the membership his first message. The news section of the paper is filled with interesting items gathered by Secretary Helen Bowman.

Television Debut

Jose Mellis, New York Society, made his television debut Christmas morning on Jack Paar's popular variety program. It is over CBS channel 2 Fridays at 10 a.m.

Preaches At Philadelphia

Rev. Ernest O. Martin preached for the Philadelphia Society Jan. 10, the Rev. Paul Sperry, Washington Society pastor emeritus, taking his place at Wilmington.

With The Practicing Psychologist . . .

Significance of the Understanding — II

(Part 2 of the first article in this new feature begun Jan. 9.)

DISREGARDED BY EARLIER techniques it is now the practice in the new psychology to study neglected troubles such as fears, phobias, fixed notions entailing a depth of ignorance, compulsions to act in strange ways in crowds and other fear-filled relationships; emotional conflicts arising out of insecurity or feelings of inferiority; and nervous illnesses now classed with reference to the psychosomatic (mind-body). None of these difficulties arise from intellectual causes.

The instinctual and emotional activities of our deeper nature have in the past been almost wholly neglected. It was not known how suppression operates. The term home-conditioning to account for beginnings of trouble before school days had not come into use. We had heard nothing about introversion as the indrawing reaction which besets people who are too subjective.

We did not suppose that self-deception had anything to do with the compromises in which people indulged when, evasive, seclusive, or otherwise seeking modes of concealment to cover undue self-interest (self-love, self-righteousness, etc.) by wishful thinkings which accomplished nothing at all.

Perhaps the old psychology's greatest neglect lay in the sphere of the unconscious or subconscious and the subtle spheres of influence which as some of us now know, affiliate us with the spiritual world in terms of influx.

People had been supposing that they could "forgive and forget" at random, that they could "get away with it" in dozens of connections and pay no price. They had glossed over the restraints we now know as inhibition. We had adopted negations to the limit, if not outright denials involving a sort of artificial world of remoteness from reality.

Apparently there was a kind of magical interchange within us such that our education would bridge the whole interval between intellect and the emotions. So there seemed to be no reason for confronting our habits, our pride, temperamental bias or self-importance.

The experience of a patient in the Brooklyn clinic shows how far amiss one's thought may be when beset by troubles that arise in the neglected sphere of activities above mentioned: This individual was a woman of customary intelligence, fairly well educated, fortunate in her domestic life, and in typical respects well adjusted.

Her chief fear when she came as a patient involved notions about infection,

especially concerning the cellar in her house, which she dared not enter lest she become seriously ill. Her husband first tried to reason her out of her notions, on the ground that she had *reasoned herself into* her phobia. Then he tried ridicule, as many of us do if we think people "can take it." Exasperated by all attempts, he then hired workmen to cleanse and whitewash the cellar to prove to his wife that it contained no trace of infection.

In anticipated triumph he led his wife downstairs. Of course the renovated cellar made not the slightest impression. Why? Because the cellar hadn't the least connection with a buried emotional conflict in his wife's inner history, dating back in part to an upsetting experience fifteen years before, connected with the insecurities of earliest childhood, typical fears concerning death and thus on and on.

An extreme case, do you ask? No, until enlightened we all make the same mistakes, fall into falsities and other side issues, not yet realizing that real understanding calls for much profounder knowledge of the way mind works than we ordinarily learn at home or in the schools for training our intellects.

Great is the day when we begin to see, to understand! Then we realize at last why we must reap as we have sown; why we could make little headway until we had acknowledged our misjudgments and especially our sins; why we needed to become aware of the beam in our own eye before offering to cast the mote out of a brother's eye, why we must begin our reforming activities by cleansing the inside of the cup; why, in fact, we must continue in line with the reactions of the past until we have paid the last farthing, reckoned with the last iota; and why, finally, the Lord does not stop us amidst the relentless drive of forces that must be thrown to the surface for recognition, even in war-time [as explained in Swedenborg's *Divine Providence*].

At first thought it seemed a hard, relentless law which held us down to consequences. We disliked being assured that it was a question of self-love rather than what had been done to us from the outside. But how could we ever have come to awareness until, in Love's way, we had been led to realize that "where all's law," as the poet put it, all was really *love* in Wisdom's way?

When we see that Love and Wisdom imply two faculties for response within us, that there is a divine order to which we can conform, all opposition drops away. Surely, we exclaim, experiences of many sorts must come first. Our whole personality has been at work all the way along.

The whole self as graphically de-

scribed by the newer psychology is present and active when shocks or accidents occur, when serious illnesses strike home, when disappointments arise and frustrations intervene. Like it or not, whatever has thus struck home is still with us. But, believe it or not, the Lord has been with us, too, never coercing us, never sustaining our follies, never accepting our excuses, never thrusting His way upon us when we indulged in denials or evasions, never softening our hatreds or trying to persuade us when we could not yet understand.

Since, as we read in the *Arcana Coelestia* n. 3849, "The understanding proceeds from the will, and manifests the will in a certain visual form," we begin to see how "external sensuous things are first opened in man, and finally intellectual things" (5580). For the latter must be in a guise such that they can be apprehended, intellectual matters being "conclusions," not beginnings, as if we were born consciously rational.

It is what is "formed and separated" that rises to a higher level, notably in the light of the spiritual influx which is essential to real understanding. "Thoughts, perceptions, and the derivative knowledges" were indeed flowing in from the spiritual world. Otherwise we could not have been mentally equipped. But we could not have attained understanding had we not first been brought in contact with love, "according to its affections in the understanding" (*Divine Love and Wisdom*, 410).

It is a fallacy that the understanding occupies the place attributed to it by "the old intellectualism." It is not a question of primacy or priority. The intellect does not loom so large as we thought. We were radically mistaken in propounding theories by wishful thinking as if whatever gratifies us in our superiority simply *must* be true. That was an illusion of our self-importance.

The boasted age of reason which made us feel so proud had not by any means dawned. We needed just such shocks as those that came upon us almost without warning when a great gap yawned between our intellectual training in the schools and our astonishing lack of knowledge and control over our impulses and emotions.

But now, wonderful to relate, we *can* grow up, we can overcome our one-sidedness. For, created into the image and likeness of Love and Wisdom, we have the two essential faculties to foster the needed correlation of "head and heart," brain and mind, outwardness and inwardness, with the understanding as a great incentive to press on beyond duality towards unity, guided by the divine order.

(Another in this new series by Doctor Dresser will appear in an early issue.)

Book Review

ARCANA CAELESTIA. *Ab Emanuele Swedenborg. Editio Tertia, Tomus III.* P. H. Johnson, B.A., B.Sc., ed. London, Swedenborg Society, 1953. 844 pages. \$1.75.

The first two volumes of this third Latin edition of the *Arcana* were reviewed in THE MESSENGER (Jan. 28, 1950 and Nov. 15, 1952). What was said of those volumes can be repeated about this one.

As the years go by, there are fewer persons to read the *Arcana*, or any of Swedenborg's works, in Latin. Yet the Latin text must be at hand for the translator, and when the earlier editions were no longer to be had, the London Swedenborg Society put the Rev. Phillip H. Johnson at the laborious task of providing a new edition, which he is doing with painstaking care. Those who can read in Latin have most attractive volumes in which to do so, and an abundance of textual help in footnotes.

One who reads the *Arcana* in English, however, benefits by this revised Latin edition, too, or will benefit by it, as future translation is based on it. While much of what is done in improved presentation of the Latin text will be appreciated only by the Latin reader, some things will appear in translation. Of these many are small items, others are of major consequence. Some new material, for example, belonging in the *Arcana*, appears in the present volume.

Paragraph n. 3786 is a third larger in the present Latin text than it had been in previous editions. Mr. Johnson is the first Latin editor to make use of Swedenborg's first draft of the *Arcana*. The additional material in n. 3786 comes from that draft. It doubtless was in the second draft which Swedenborg gave to the printer, and Mr. Johnson explains in a footnote (p. 649) how the printer came to omit it. Now that we know that some lines were omitted, it is more apparent in the paragraph as it stood that something was missing. The initial words in the verse from *Genesis* which is under interpretation received no interpretation; this is what the first draft offers in addition. Furthermore, the paragraph after the omission said, "the case is the same in general with the church," which implies that "the case" had been discussed with a more specific reference, namely, to an individual, as it is in the material now added.

At another point in this volume (nn. 3053-3058), where the meaning of *Genesis* 24:11 is being given, the words "by the well of waters" are skipped in the clause-by-clause explanation. They are explained in the first draft of the *Arcana*, and this Mr. Johnson brings

into the printed Latin text for the first time (a paragraph he numbers 3055a). In a footnote (p. 191) he says Swedenborg noted in Swedish in that draft that the paragraph had been missed in his copy for the printer—but he also drew a line through it, deleting it. The present reviewer thinks that Swedenborg decided to let the omission stand, and took care of it in the concluding sentence of n. 3057: "The other things contained in this verse are evident from what has already been stated."

Another instance of added material occurs on page 2 of the volume under review. This time the addition is not from the first draft of the work. It is

a passage of two lines, and is to be found in the exposition of *Rev.* 19:11-14, 16, in *The White Horse*, but not here (n. 2760) in the exposition of the same Scripture. Mr. Johnson inserts the two lines in the text and says in a footnote (p. 4) that Swedenborg inserted the lines in his copy of the *Arcana*.

Readers of translations will in time have the benefit of this new Latin text. The student of the Latin text has textual helps beyond what previous editions of it offered; with these helps he will also gain new insights into Swedenborg's methods of composition.—WM. F. WUNSCH

For Our Younger Readers

Birth Of A Genius

Lydia McNeeley

OVER 260 YEARS ago (Jan. 29, 1688) little Emmanuel Swedenborg was born in the city of Stockholm, Sweden. We do not know too much about his childhood or early youth, but like to think of him being taken to the great church in West Gothland, where his father was a bishop. Perhaps the future Prophet of the North was held close in his father's arms when he was baptized.

As he grew older, no doubt he liked to go to church and listen to the good bishop tell the stories of the Bible. Here in this lovely old cathedral he was learning many wonderful lessons and being prepared for his great work in the future. Every boy and girl who want to be great and famous and so of good service to everyone must study hard and make the most of their opportunities.

Young Emmanuel was always interested in the mines of his homeland. He probably made many trips into the hills to study the rocks and natural resources. He was a fine student and along each step of his famous career he did his very best.

As a young man his father helped him to do much travelling to assist in his education. He made many friends and because of his humility in receiving the many honors given him in later years, Swedenborg endeared himself to all who knew him.

When he wrote his treatises on algebra, the value of money and many important papers about the country's needs, he gained favor with the government. Queen Ulrica raised the Swedenborg family to the rank of nobility, so this changed the name to Swedenborg, "en" being the equivalent of the English "sir" or "von" (German).

He was always pursuing knowledge. He was like the prophets in the Bible. Then when he was ready for what was

to be his great work in life, explaining the Bible, he had a wonderful vision. His eyes were opened to the wonders of heaven as we learn about in Sunday school. He gave his great truths to the world in many large books.

As we celebrate this great man's birthday this year, let us do so with much thankfulness for his helpful message to us. Let us resolve to follow his words of wisdom with renewed trust and be as he was, a faithful servant of our Lord.

Birthday Program

Among the numerous commemorations of Swedenborg's 264th anniversary, will be an important dinner program held under the sponsorship of the Southern Area Council of the Massachusetts Association in Brockton's vestry Jan. 29. Principal speaker will be Dr. Waldo C. Peebles of Boston U., Boston Society member, whose subject will be "Swedenborg and Goethe."

Schmitts In Denver

The well known western New Church people Mr. and Mrs. Dan W. Schmitt have returned to Denver, after extensive field work for Mr. Schmitt's firm, and will be located at 1435 Dexter. Plans are being considered for reestablishment of the Society there, and Theological School trained leadership.

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The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG FOUNDATION

Arcana Class I—February, 1954
Volume X—8706-8809

February	1 - 7	8706 — 8732
	8 - 14	8733 — 8761
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Jethro's Advice

The Lord created the universe, and is the living cause of everything in it. He constantly maintains it and has care over all things from firsts to lasts. "Existence is perpetual creation." His sole purpose in creation is that He may dwell with men and bless them. And if we are to receive His presence and blessing, we must seek His guidance in all that we will, think, and do.

Moses was the one appointed to speak for the Lord to the Israelitish nation. At the time of our reading for this month he had led them to the plains of Sinai. There Jethro, his father-in-law, visited him. And as Jethro saw Moses judging his people "from morning unto the evening," he said, "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone." The work of judging the people needed to be organized.

Jethro's advice to Moses tells how divine principles are to be brought down into every department of life in an orderly way, to the end that life to its outmosts may be made to conform to the internal. Then each faculty will find its own proper place and use, and happiness and peace will result.

Sometimes conscientious people agonize over every little thing, trying in every least act to analyze their thoughts and motives. They wear themselves out, get discouraged, and accomplish nothing. We must indeed always take time to consider the deep questions carefully in the direct light of the Lord's teaching, but principles should early be adopted and established for the governing of our day to day activities, religious, personal, and professional, so that right decisions in these outward matters may be simply and quickly made. Then our lives will become well-ordered and tranquil. "All this people shall come unto this place in peace." (8722^c) Such is the government in the heavens.

Jethro's advice is important also in our thought about the Church. Today the true Christian Church—specific and universal—is at the center and is determining the history of the world. Its purpose is to make known to men "the way in which they must go, and the

work that they must do." Its power is not that of the whirlwind, earthquake, and fire, but of the still, small voice, which in time will be heard.

Jethro counseled Moses for all lesser matters to choose "able men, such as fear God, men of truth, hating covetousness, and place such over them." These subordinate rulers were to be men steadfast in righteousness, humble, trusting in the Lord and not in their own prudence, and serving not for worldly gain, for this perverts judgment. Great matters were still to be brought to Moses.

There is a very practical lesson for the Church in Jethro's words, "This thing is too heavy for thee; thou art not able to perform it thyself alone." Moses had been doing all the directing. Now the time had come for the people to be organized. There needs to be order in the government of the Church on earth. One man cannot do everything. Moses was to delegate power to his princes, and the princes were to be responsible for the field of their dominion and trusted to do their work.

The Church has its function in every field of human activity, but each one in it has specific responsibilities. The ministers have their place, but it is limited. The laymen have their work which must be done by them. Laymen in their various occupations are the only ones who can carry the divine principles into these fields, and so it is through them that the Church must reach out into the various departments of the life of the world, particular groups having particular functions. The Lord works in the world through all who seek to serve Him truly. We need often to say to ourselves, as Jethro said to Moses: "Thou art not able to perform it thyself alone."

Note especially the following numbers: 8753², 8754, 8770, 8772, and 8805.

Arcana Class II—February, 1954
Volume IV—3534-3623

February	1 - 7	3534 — 3562
	8 - 14	3563 — 3578
	15 - 21	3579 — 3603
	22 - 28	3604 — 3623

Jacob Is Given Esau's Blessing

In the literal story Jacob by deception gets the blessing which belonged to Esau. Esau is angered and purposes to kill his brother Jacob. So Jacob in fear of his life flees to the home of his uncle in Haran.

The spiritual meaning of this story is not one of deceit and hatred but "of the reduction of truth into order, and its vivification, and not of the destruction and privation of life." (3610^c)

It has been noted that Abraham represents the age of childhood, the period of storing the memory with knowledges, and Isaac the age of the development of the reason, the period of learning the doctrinal things of faith. These with us are states of infilling and of the development of the faculties.

We recall that when the others who had been brought out of Egypt under Moses were condemned to die in the wilderness because of their rejection of the advice of Caleb and Joshua, those twenty years old and under were not condemned because they had not reached the age of maturity and were not allowed to vote and so were not held responsible. (*Numbers* 24:29)

But the time comes when knowledge is to be applied to life; otherwise it is of no use. Then actual reformation and regeneration begin. The goal of regeneration is the state in which one has come into the love of good or love of use, of service to the Lord and the neighbor. The office of truth is to lead to good, that one may know what the good is and then will and do it. This is the final goal, but in the beginning of regeneration the order is inverted. Truth holds first place. Jacob steals Esau's blessing.

Good is the source of truth. Influx from the Lord is into the good in man implanted through "remains." But this influx does not give perception of truth; it gives only the enlightenment in which truth may be seen: it is likened to the light from the sun in which objects, when presented, can be seen.

The good implanted in man seeks truth so that the good can be brought into consciousness and become known and made actual in life. Thus in regeneration truth must for a time hold first place.

In interpreting the Scripture, "Thou shalt break his yoke from upon thy neck," the four states or ages through which the regenerating pass, from the time when truth usurps the first place until good takes its rightful throne, are illustrated by examples. First one believes truth to be good itself and that he is good when he has learned it, and he applies it not to himself but to others. Second, he reflects upon these truths and adds to them from his own thought and is pleased with his learning; and this inspires him to continue in learning truths. Third, he begins to think about use, if he is indeed regenerating, and truth then begins to lose its first place. And fourth, he comes wholly into the love of use or into the good of life. (3603^{3, 4}) This last state is not reached except by passing through the first three.

Note especially 3539, 3563, 3603, 3605, 3610⁴, 3617.

Births, Baptisms, Marriages, Memorials

BORN

KNITTEL.—A new brother arrived for Carl and Christine at the Knittel home, Lakewood Society, Christmas Day. According to Christine he could nearly have fitted into her stocking.

BAPTIZED

PEKOE.—Nancy Ann, infant daughter of Mr. and Mrs. Frank J. Pekoe, Cleveland Society, was baptized by the Rev. Henry C. Giunta, November 22, in the church there.

MARRIED

HANBY-HOFER.—Virginia Hofer became the wife December 26 of Samuel Hanby, at the church of the Wilmington Society. The Rev. Ernest Martin performed the ceremony. A large assembly of relatives and friends attended. The Hanbys are enjoying a wedding trip in Florida.

MEMORIALS

JANECECK.—Jaroslav Im. Janecek, 83, missionary pastor for Czechoslovakia, editor and translator, passed away at his home in Prague December 24 following a brief illness. The loss of his physical presence will be a great blow to the New Church both in his own country and for the Church at large. His kindly disposition, sterling character and devotion to the highest ideals had endeared him to a wide circle throughout his long life. His wife predeceased him some years ago, a son survives. The Board of Home and Foreign Missions first learned of Mr. Janecek's interest in Swedenborg's writings in 1910, when he entered into correspondence with the Rev. Paul Sperry, Washington, then secretary of the Board and for some years now its president. In his professional capacity as a translator and editor he had been publishing certain of the Theological Works in Czechish at his own expense. The providential and thrilling circumstances of how a Conference member early gave him encouragement has more than once been told. Gradually a group had assembled about him for study and New Church worship and, with the assistance of the Board, a Society was founded. It flourished considerably and had adherents in nearby Moravia and Bohemia as well. Mr. Janecek also maintained a bookroom and library and in this was supported by the Swedenborg Foundation, New York, for which he had done much translating. Also he was in touch with the Swedenborg Society, London.

Circumstances brought about by the war and since meant a great change in the work at Prague, but Mr. Janecek courageously carried on, despite ill health and the advancing years.—L. M.

SAUL.—Miss Elizabeth Saul passed away December 10 at her home in Pasadena, California. Services were held for her by the Rev. Andre Diaconoff, Los Angeles pastor. The deceased was born in Canada, the daughter of the Reverend and Mrs. John Saul, one time editor of *THE MESSENGER*. Her maternal grandfather was a great friend of the editor and sage, Horace Greeley, in New York. He raised the first thousand dollars for the New York *Herald-Tribune* when that newspaper was established, as the *Tribune*. Miss Saul made her home with her sister Miss Sophie, and their brother and his wife, Mr. and Mrs. J. Woodruff Saul, at 665 N. Marengo Avenue, Pasadena. She was an active and a beloved member of the Los Angeles church, and its Women's Alliance. We all received much inspiration and warmth from her. She was always cheerful and she never failed in her interest for others, following this up with helpful word and action. She enjoyed her garden, cultivating it with love, and the leafy shelter, like a summer house in the garden, where she liked to entertain her friends. She was an active member of the Braille Club of Pasadena. The doctors who attended her marvelled at her powers of recovery and her energy. In her active years in New York City she was a settlement worker, who helped to discover talent and character in many a boy and girl, and to make life more joyous and richer for others. She was gifted with creative talents, and had a wide awake and inquiring mind. The experience of the resurrection and the entering of the heavenly world must be a grand discovery to this dear soul who had received and grown in so much of heavenly grace already. Free from the trammels of the earth, how very lovely and creative and useful her life will be in the Sun of the presence of the Lord.

SCHLUMPF.—Mrs. Laura Schlumpf passed away at her home in Paterson, N. J., December 27 after a long illness, bravely borne despite intense suffering. She is survived by her husband, William, well known local music teacher and choral conductor, a daughter Carol, brother Henry, and two sisters Mrs. Anna Regeness and Miss Caroline

Gautschy of the Paterson Society. Last services were conducted by the Rev. Leslie Marshall. Interment was at Cedar Lawn.

BOLLES.—Fannie A. Bolles, Vineland and former Orange, N. J. Society member passed away at Vineland, N. J., following gradually failing health. Services were conducted by the Rev. Richard H. Tafel, Philadelphia pastor. She is survived by a brother, Edgar. Many of the fruitful years of Miss Bolles' beautiful life were spent with retarded children at a Passaic, N. J. school. Memories of her will be fragrant with the influence of her gentle, loving disposition and desire always to be of service.

W. R. Woofenden Becomes Editor of Church's National Parish Paper

With the withdrawal of the Rev. Leslie Marshall from many of his Convention activities, due mainly to deteriorating health, the Rev. William R. Woofenden, minister of the New York Society, has become editor of *Your Church*, national parish paper.

With previous experience in the publishing field and kinship for editorial work, Mr. Woofenden should assure continuance of the paper's use and success. Its circulation is about 3,300.

Christmas At Temple City

Convention's newest organized society, the Temple City, Calif., congregation, held a well attended Christmas program, with nearly forty present including a dozen children. Mrs. Hermine Coughran attends to much of the detail work for the group.

Recovering From Polio

Douglas Gilchrist, son-in-law of the Rev. and Mrs. Peter Peters, Gulfport, Miss., Society, is making an excellent recovery from an attack of the dread bulbar polio. He lives in Edmonton, Alb. Mrs. Peters is to remain with him and daughter Jean and children for a while longer.

Annual Meeting

Bath, Me., Society held its annual meeting Jan. 18 when reports were made and elections held. The Rev. Louis A. Dole is pastor there.

Sculptures Exhibited

Valdmar Jansons, Wilmington Society, had two of his works exhibited at the local Art Center during December.

Miss Carter Recovering

Miss Jane Carter, librarian and well known Washington Society member, is recovering her strength following a serious illness.