

The **NEW - CHURCH MESSENGER**

February 2, 1957

**Spiritualism in the Light
of the New Church**

Leslie Marshall

What are Psychic Phenomena?

Gwynne Dresser Mack

**Acknowledgment of the Spiritual World
and our Responsibilities**

John R. Swanton

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

There is one God, and He is the Lord and Savior Jesus Christ.

The Word is Divine and contains a spiritual or inner meaning whereby is revealed the way of regeneration.

Saving faith is to believe in Him and keep the Commandments of His Word.

Evil is to be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

EDITORIAL

Psychical Research

THE CHRISTIAN CHURCH, including the New Church, on the whole has looked upon psychical research with suspicion and sometimes with contempt. In this the Church has been in agreement with respectable opinion in many scientific and intellectual circles. The spirit of the times has tended to embrace a mechanistic theory with the result that we even have a 'psychology without a soul.' Many believe that the human body and the human mind are mere machines and that nothing truly psychic exists.

The mechanistic theory is not consistent within itself, neither does it conform to our everyday observations. There are many amazing machines in existence, yet none of them, no matter how complex, runs itself. The human mind and hand are needed to guide and operate it. Startling developments in automation are being made today, so much so that some machines are figuratively described as capable of thinking, yet even the *Univac* can perform only what has been built into it by the human mind. No machine by itself can do intelligent work. Without human guidance it would be useless junk. It is an absurdity to think of a human being as a machine, which is nevertheless capable of initiating original ideas and perpetuating itself *ad infinitum*.

In the Christian Church the assumption is that God exists and that God is Spirit. This implies that Spirit is not only a reality, but is more real than matter. The Church has also always harbored a belief in the immortal life. In view of these facts it is hardly justifiable for the Church to treat with contempt honest and guarded efforts to investigate psychic phenomena. Caution, great caution is necessary. We of the New Church must not forget the warning given by Swedenborg against efforts to contact the inhabitants of the spirit-world. But caution and even skepticism do not necessarily mean an unshakable intolerance.

In the past the dominant motive of psychical research has been the attempt to find tangible evidence that we survive death. This is evident in that book written with such literary skill by the pioneer researcher F. W. H. Myers, entitled *Human Personality and its Survival of Bodily Death*. The longing for factual proof is probably still the driving force in much of psychical research.

After there has been ruled out the mass of delusions, fraud and coincidence, it seems to us that much remains which points strongly to communications with those who have passed from this world. However, the evidence has by no means satisfied the skeptics or the very conservative. Naturally the presuppositions with which one approaches the results of psychical research will color his conclusions. He who accepts the mechanistic idea of life will not accept any evidence for survival after death. The Christian, however, should be able to avoid such an approach, for the evidence confirms what he believes already.

In recent years the chief advance in psychical research has been along a line that bears only indirectly on the question of personal survival. We refer to the work done by Dr. J. B. Rhine and others to establish the fact of extra-sensory perception. It appears to us that Dr. Rhine has demonstrated scientifically such phenomena as clairvoyance and telepathy. So seriously has his work been taken that the laboratory of a great communication system is conducting experiments in this field with a view to possible practical applications of it. Nevertheless, it is only fair to add that some authorities deny the existence of extra-sensory perception.

But if Dr. Rhine is largely right, we shall have to revise many of our accepted ideas about the mind. His work strongly suggests that disclosures of revolutionary consequence are in the offing. It will be difficult, not to say impossible, to fit Dr. Rhine's conclusions into the mechanistic or near-mechanistic idea of human mind and personality.

It behooves everyone to study and to watch developments in this field with an open mind.

B. J.

THE ST. PETERSBURG CHAPEL

The Board of Trustees of the Southeastern Association, according to Dr. Edward B. Hinckley, President, wishes to add to the story on the proposed St. Petersburg Chapel, in the January 5 issue of the *Messenger* the fact that no design for the Chapel has yet been selected. The sketch on the cover is only one of several suggested designs.

Spiritualism

In The Light of the New Church

By Leslie Marshall

Because of a superficial likeness in some respects to the teachings of the New Church, spiritualism or spiritism has been linked with them in some quarters since the modern development of the latter beliefs beginning with the Fox sisters in 1848. Aside from numerous lectures and articles in its periodicals for more than a century showing the lack of similarity, the New Church has produced little if any explanatory literature on the subject until publication of a pamphlet by the Rev. Leslie Marshall, while chairman of the Public Relations Bureau, in Paterson, N. J. Unfortunately this item in the Church's free literature is out of print, and as we note that of late the moot question again is being raised, with Mr. Marshall's permission we reprint his pamphlet below, in the hope, too, that it may again be made available to the Church.—EDITOR.

SPIRITUALISM¹ is based on the belief that communication with spirits is possible and actual, and that it is desirable thus to make contact with the spirit world.

The New Church² grants the manifest certainty of spirit communication, but teaches that a distinction must be made between what is orderly and disorderly in such experiences. In this it is authorized by the Scriptures and by a growing circle of serious students in this field.

It is of interest that impartial consideration of the subject has had its chief impulse since the time of the savant and seer Emanuel Swedenborg (1688-1772) who for many years had privileged communication with the spiritual world.³

Although notable as a universal genius, Swedenborg actually discounted his attainments in the natural sciences and in philosophy, and for a third of his long life until his death devoted himself exclusively to the study and exposition of the Scriptures. His work in this respect has already made notable reforms in the field of religious thought and education.⁴

It is therefore the Bible in its literal and spiritual meanings, together with Swedenborg's account of his own other world experiences, which form the basis for the teachings of the New Church concerning spiritualism. At the same time, the New Church recognizes and welcomes present-day findings in this comparatively new field for serious study.

As a result of such research, the possibility of communication with the spiritual world is no longer a doubtful fact, even if one is unwilling to accept Scriptural authority. Its certainty is confirmed even by cold reasoners whose experiments and experiences have lifted more than a little the veil between spirit and matter. Even Einstein's theory of relativity is a step beyond the old belief of the inclusiveness of matter, while research and experiments at Duke University have uncovered mental

mechanisms which function in a sphere that manifestly disregards both time and space.

To most people, however, the Bible's evidence is sufficient. For one thing, its great message particularly in the New Testament, is concerned with the kingdom of God, which while manifestly a way of life is not to be relegated to the abstract or subjective.

The fact is the Bible declares for a world of the spirit. Being a world it must be populated, and if so its people both speak and hear. It then logically follows that the glimpses of the spiritual world, and in some cases as with the Apostle John, the extended views of heaven permitted the Bible worthies were neither dreams nor fantasies, but actual communication with the spiritual world and its occupants.

However, there were then as now degrees of clarity with which the spiritual world was observed, or words from the spiritual world heard. Some Bible characters caught mere glimpses of fleeting scenes, as with Elisha at the passing of Elijah.⁵ In John's case, he declares he 'was in the spirit,' i. e., his spiritual senses made wholly active, 'on the Lord's day, and (he) heard,' and he was told to write what he saw.⁶

Some Scripture characters heard the Lord's words in their dreams, or so it seemed to them; others enjoyed open vision almost to the extent of the Apostle's experience. As a rule, the clearness with which the other world was seen and heard depended upon the purity of the life, but there is nothing in any of these Scripture accounts to indicate that the central figure was a fraud, or being imposed upon. Indeed, inasmuch as so many of the events recorded in the Bible as occurring after the resurrection, until the ascension, must inevitably have taken place in the world of the spirit, for such to be regarded as mass self-deception seems unreasonable, not to say un-Scriptural.

It is also important to remember that literature concerning the other-world contacts of well-known figures throughout the ages is extensive, and authentic accounts of such matters seem readily accepted. The cases of, say, Joan of Arc, John Fox, Conan Doyle come easily to mind. No one questions the sincerity of such persons, different as were their experiences.

Not so widely known, and certainly more misunderstood than any, are the other-world experiences of Emanuel Swedenborg. More than one competent writer has declared that no man wrote more extensively, with such detail and withal so conclusively on this subject as the famous Swedish

seer, named the Prophet of the North by the noted American poet and author Edwin Markham.

As Swedenborg himself says, "In the year 1743 the Lord opened my sight into the spiritual world and enabled me to converse with spirits and angels, in which state I have continued up to the present day."⁷ It should particularly be noted that Swedenborg here states that the Lord Himself opened his spiritual senses. Whenever this is the case, there can be no possible objection, and such instances illustrate precisely the distinction between spiritism and the teachings of the New Church. It is disorderly, this Church teaches, (in the sense of not being in accord with spiritual principles) to attempt of one's own mere desire or effort to get in contact with the other world.

Swedenborg said very little about his supernatural experiences. He wrote much regarding them, but then almost wholly to illustrate or emphasize some point of revelation or doctrine. If he were asked concerning his spirit world contacts he said nothing unless the inquirer were found to be manifestly sincere. There are a few accounts recorded by others than himself respecting his connection with the direct and immediate relationship between the two worlds, such as in the finding of objects and perception of events at a distance. But these matters, or indeed any such experiences, Swedenborg always related to religion, in the sense of using them to announce a spiritual principle, and to confirm its operation in both worlds.

Advancing a step, it may be said that in the spiritual world the good in a man's heart and the truth in his mind are mirrored forth as, or manifested by, the objects, etc., which accordingly instantly appear in that world. This law of order is set forth in great detail as well as a multitude of other particulars in what is probably the most widely distributed book of its kind in the world, *Heaven and its Wonders and Hell, from Things Seen and Heard* (published in 1758).

To the New Churchman there is, strictly speaking, only one world or universe. Life after death is merely another phase of existence. This is the plain teaching of Scripture. Therefore not the least of the dangers to one's soul is to attempt to communicate with *another* world, particularly if this is understood to be a mysterious vale where spirits are mere phantoms, who nevertheless can talk with man, influence him and otherwise make contact with him by processes mysterious indeed.

The numerous prohibitions in Scripture regarding⁸ communication with spirits, and the penalties attached to the breaking of the laws there promulgated, actually are verbal expressions of Divine laws and commandments which if disregarded mean spiritual death. The Hebrew fathers knew and did not fail to recognize that such regulations were as important as the moral and sanitary codes they so carefully wrote out.

On all these principles regarding the 'other' world the New Church takes its stand, also teaching that as they are spiritual laws they must be rational and practical. So far as a declared truth can stand the test of logic and use, it is so far related to life. Thus the New-Church teaching concerning the spiritual world aims to be a practical teaching.

The curiosity which takes one to the seance or mind-reading session may be another danger, for freedom in reason or in religion is impossible if one is impelled or compelled by phenomenal or supernatural manifestations to accept the truths of existence. Even if comfort has been gained through such experience it may be at the expense of looking only to the Lord in time of trouble or ignorance. There is no lasting peace and happiness if only the mind and not the life is stirred to betterment. For spirit communication to serve a really good use it must needs prove a help in changing one's way of life, working to replace the old will or self (the proprium) with a new will, rather than merely to encourage curiosity of the supernatural and to hold out inducements of mental satisfaction.⁹

The New Church therefore teaches that spirit communication when deliberate and determined is disorderly and dangerous, both to the individual immediately concerned and for others likely to be influenced by its manifestations.

That good men and women throughout the ages have been privileged by the Lord's Divine Providence to have open vision is a source of profound gratification. May such experiences continue and may they be endless as a source of encouragement to those who have suffered, and who with all men would clearly perceive the Lord's eternal purposes.

¹Many believers in spiritualism are organized as the Spiritualist church, conducting religious services. Those whose practice is on a commercial, and sometimes questionable, basis are more generally called spiritists.

²The New Church was founded in 1778 in England. Its corporate name is the Church of the New Jerusalem. Sometimes its adherents are called Swedenborgians, because they accept the revelation of Emanuel Swedenborg.

³In the New Church, 'spiritual world' is the general term used for the plane on which man continues to live after the change called 'death.' Specifically, the state into which he first passes is named the 'world of spirits;' above it, spiritually considered, heaven; below, hell. The term 'spirit world' as generally used by spiritualists does not allow for distinction between spirits (earth bound, or perhaps of hell); good spirits (those advancing to angelhood), and angels (the regenerated). The term 'spiritual' as used in this sense must not be confused with its common use as a synonym for 'good,' such as in the expression 'spiritually minded.'

⁴"Swedenborg has done the liberating work of the last century. The wave he started lasts to this day. His religious works have revolutionized theology."—EDWARD EVERETT HALE.

⁵*II Kings* 2:11, 12.

⁶*Rev.* 1:10, 11.

⁷Actually until his decease in 1772. See *Tafel's Documents Concerning Swedenborg*, No. 2.

⁸*Lev.* 19:31; *20:6-27*; *Deut.* 18:9-12; *I Chron.* 10:13; *Acts* 16:16-18.

⁹*Isaiah* 8:19.

MEET YOUR GENERAL COUNCIL

Albert P. Carter

We regret very much that we do not have a picture of Albert P. Carter, the person whom we present to you today. He has been Treasurer of Convention since 1922 and therefore ex officio a member of the General Council. He is a man of strict probity and sound judgment. In all deliberations his voice carries great weight because of the respect in which he is held. Few laymen have served the Convention more usefully than Mr. Carter.

Not without reluctance on his part, he was finally prevailed upon to write the following modest sketch of his life for the MESSENGER.

I WAS BORN in Newtonville in 1873 on the street where my branch of the Carter family has now lived for well over 100 years and I have lived on that street all my life.

My father and mother were both Swedenborgians, as were my grandparents. In those times we were not asked if we would go to church today. It was taken for granted that we should and to Sunday School as well. It seemed a perfectly natural thing to do. As a result, I have a great sentimental

feeling for the Church that I then attended and of which I am still a member.

My mother, who was a very able person, taught my sister and myself until I was ready to enter the sixth grade of public school. From then I went through Newton public schools until I entered Harvard and I attended Harvard College for four years, graduating in 1894, and the Law School for three years beyond that. Personally I was interested in sports and played baseball, football, tennis and rowed on my

class crew at college for one year. Since then I have played golf during the season and every day on vacation.

I have had two trips abroad, one in the company of my brother-in-law, Will Cutler, whom many of the Church members will remember. I took one trip with my wife.

I was married in 1899 and Mrs. Carter and I have two daughters, five grandchildren and four great grandchildren. One of my grandsons spent nearly two years in the Army in Korea.

I have practised law since I was admitted to the bar and while I have not been in court much, I have had an interesting life.

My cousin, James Richard Carter, who was Treasurer of the Convention for so many years, asked me to help him on the books and correspondence towards the end of his term of office. When he retired in 1922 I was elected Treasurer and I have been Treasurer ever since. I have served on many of the committees of the Convention and have been on the Investment Committee ever since it was established. It is interesting work and I have enjoyed being connected with the business end of the Convention.

FORELOOPER

Go not with it;
Stand!
For the chill first storm
Has swept away all Heaven;
And frost and treelessness
And icy winds
Would rack my very bones
And laugh me to my doom.

Go not with it?
Stand?
I will stand
And take it in my teeth.
And if I bear withal this winter blast
A summer will return
And I will carry to it
What life and love call "Spring."

And then?
Again will come the chill,
The blast;
Again to us comes cold.
I will go with it and yet stand;
Take it in my teeth
Yet shout;
My inner blooded heat
Makes for my victory.

—MELROSE PITMAN

Of Interest to the Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

BRAILLE VOLUMES

Heaven and Hell, Grade 2, 5 volumes.
God the Creator, Grade 1½, 4 volumes.
Doctrine of the Holy Scripture, Grade 1½, 2 volumes.
Doctrine of Life, Grade 1½, 1 volume.
New Jerusalem and its Heavenly Doctrine, Grade 2, 1 volume.
My Religion, by Helen Keller, Grade 1½, 2 volumes.
Divine Providence, Grade 2, 5 volumes.

TALKING BOOKS

Why God Created Man—3 records.
The True Christian Religion (survey)—6 records.
Divine Providence (survey)—5 records.

For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman of the Committee for the Blind of the Swedenborg Foundation.

WHAT ARE PSYCHIC PHENOMENA?

By Gwynne Dresser Mack

YEARS AGO there lived a man who told his friends the exact date on which he would die some weeks later; and on that day he died, a natural and peaceful death. This gentleman also astonished certain persons by his knowledge of their secrets; he knew in detail of events going on many miles away; he was often seen conversing with invisible companions, and on occasion conveyed messages from individuals who had died.

Some people thought this man was insane. But those who knew him well, or bothered to investigate, realized that he was in fact more fully possessed of his faculties, more rational in mind, than most. Today we have impressive names for the talents exhibited by that gentleman: precognition, clairvoyance, telepathy, psychic sensitivity, extra-sensory perception. We are learning that they are, and always have been, inherent abilities of the human spirit.

In many persons these abilities stir occasionally, often unrecognized. Some give evidence of them frequently or almost continuously, and of the latter it is now possible to make studies and records in laboratories. It is strange that in our times the scientific world has preceded the religious world in taking intelligent interest in those manifestations of man's spiritual activity which are called 'psychic phenomena.'

Quite independent of both science and church, there is a growing enthusiasm for delving into psychic mysteries. A large New York book-store now lists about a hundred and fifty titles on psychic phenomena; another dealer devotes a twenty-five-page catalog to the subject. There is a 'Psychic Book Club' which distributes special monthly editions to its members. There has been published some outstanding material describing life in the spiritual world, as received by mediums—notably *The Unobstructed Universe* by Stewart Edward White, and more recently *Life in the World Unseen* by Anthony Borgia.

How many New Churchmen have read such books? The tendency is to say: "I'm too busy reading our own literature"; or "Why should I read what anyone else says, when our own church has all the answers?" This is an attitude which sad to say, prevents any understanding of or contribution to the interests of others. Then again, there are those in the New Church who think that

the subject of psychic phenomena is akin to black magic, and that contact with the spiritual world is an invitation to demonic possession.

Primitive religions, born from the instincts of the human soul, are all based upon recognition of the spirit-level of existence, and exercise, as a matter of course, varieties of extra-sensory perception. But, lacking a developed rationality, such systems of thought easily become dominated by fear of evil.

The Christian religion, too, began with an acceptance and use of 'psychic' manifestations. Read about in the Bible, the many so-called miracles performed by Jesus and His disciples are regarded as Truth; similar phenomena reported in today's newspaper (such as a healing at Lourdes) are dismissed as unreliable journalism. Yet one researcher has accumulated a volume of over a thousand pages listing records of various 'miracles' which have occurred throughout history.

As in primitive religion, the Christian Church—advancing without rationality—perverted its original understanding of psychic powers until evidences of such were regarded as from the devil, instead of from God, and fear-blocked any further doing of miracles by the church. Then settled upon religion a black fog of ignorance as to the nature and meaning of spirit.

Out of this fog emerged the great man, Emanuel Swedenborg, mentioned above. He had many facets of distinction, but none more remarkable than his almost limitless scope of extra-sensory perception. The eyes of his spirit became opened, and he saw all around him the world of eternity. He visited with 'spirits'—the men and women who had finished earth life; he journeyed about and received instruction and, at the Lord's command, wrote down all that he learned—for the enlightenment of mankind.

Those who have studied his books and have also followed psychical research, know that the mysteries investigated as 'psychic phenomena' are solved in the explanations given by Swedenborg concerning abilities of the human spirit and activities in the spiritual world. There is no mystery for those who truly understand the reality of spirit.

Swedenborg was once asked why only he was allowed to talk with spirits; and he said that everyone could do so—what prevents is simply man's materialism. The most ancient people on earth, he said, were in open communication with those of the

spiritual world. And indeed, from then to now there have always been some who have experienced this communication, especially among primitive tribes. But for centuries, in civilized areas, such 'goings on' have been suspect, because of the church's obsession with evil and the illogical assumption that contact with the spiritual world could be only with its evil aspects.

This, until the past few years, has been the traditional stand of what New Churchmen call 'the old church.' Have New Churchmen had a more enlightened view?

Despite extensive knowledge concerning the spiritual facts of life, the New Church as a group of people has been as backward as any other church group in contributing to present-day inquiry into such subjects. Actually more backward—for other churches are now investigating phenomena like spiritual healing, telepathy, communication, answers to prayer. Certain churches are specifically founded upon study and use of these phenomena.

With such groups the New Church seems to have an unreasonable dread of being confused. A New Church minister once remarked of spiritual healing: "I am skeptical of anything that leans toward Christian Science." Another cautioned: "We must be careful not to talk about spirits too much, or people will think we are Spiritualists." If we are to limit our teachings to points not touched upon by those with whom we have disagreements, we can not then talk about Christ, the Bible, life after death, the Second Coming—in fact, what *could* we talk about? Is it not much more constructive to emphasize our own interpretation of those very things which we think others are mistaken about? Of what use is our light if hidden under a bushel?

And incidentally, how many New Churchmen *correctly* know what is taught nowadays by the Christian Scientists and Spiritualists? If one were to review with an open mind the beliefs of some of the 'minority' religions (of which the New Church is one), he would find that the points of agreement outnumber the divergences, and that in each set of teachings there is much of which the New Churchman can say: 'We, too, believe.'

How much better, then, to show a friendly interest and extend a cooperating hand, than to stand aloof looking down our noses! Especially should we try to understand the Spiritualists who are currently increasing greatly in numbers and in spheres of activity; because the Spiritualists seem to be the only religious group besides the New Church which has specific knowledge concerning the life after death. Both they and we received this knowledge through direct communication with the spiritual world, and the details in their information agree with ours.

Consider this summary from a Spiritualist publication: "Man is a free-living moral agent with a

free will to do as he pleases with the talents which are his. Spiritualism teaches not that man has a soul, but is a soul. Spiritualism's greatest lesson is to show us how to live, here and now. You don't have to die to go to heaven. You are in heaven when you are at one with that limitless and infinite Power. There is a ruling power that moves all life to action, and we call that Power God, Who through His ministering angels supplies our every need. As we merit our promotion by diligently and consistently applying ourselves to the task that is before us each day, and as we fulfill each obligation, then and then only will we merit spiritual progression. The doorway to reformation is never closed against any human soul, here and hereafter. At the time of our transition we move to the sphere or plane for which our earth life has fitted us." Could the New Church disagree with any of that?

This does *not* mean that we therefore endorse the whole Spiritualist system of thought. It does mean that we should be better informed, and more tolerant, concerning those who are doing work in which we ourselves—with our knowledge based upon a rational theology—ought to be leading.

Our commonest criticism of Spiritualists is that they deliberately seek communication with spirits, often in sensational ways. We are fond of quoting Swedenborg on the dangers of seeking such communication, and conclude that therefore all communication is bad. The Spiritualists are the first to recognize that there are dangers; and they, like numerous other churches (including ours), not only have their extremists and 'crackpots' but are also split into branches holding different viewpoints. Some are greatly opposed to the dramatic seance; others think it a necessary means of impressing upon the world the reality of spiritual existence.

The fact remains that, just as Swedenborg's experiences came to him unsought, manifestations from the spiritual world are continually impinging upon our awareness; and it is these spontaneous occurrences which we should pay attention to, study, and come to understand. If there are dangers, all the more reason for being properly informed.

The Christian religion, which for long centuries had lost its 'psychic touch,' is beginning again to desire and seek it. The Spiritualist church is out in front in this endeavor. And for quite different reasons, research is going forward in intellectual circles in an effort to explain the tantalizing presence of psychic phenomena.

It seems strange that a group which prides itself on knowing the best answers, is nonetheless the most fearful of becoming involved in a study which all the rest of the world is now recognizing as important! Or if it is not fear, it is assuredly an indifference unbecoming to a group which feels itself privileged to teach Truth in its fullness.

The New Church *knows* that thought is the language of the spirit, that the spirit moves free of time and space, that natural laws are derived from parallel spiritual laws, that the body obeys the soul, that men on earth are in constant association with men of the spiritual world, that the spiritual world is only another aspect of the world we now live in. The New Church knows that a man's preoccupations on earth become his 'ruling love' which continues to preoccupy him after death. All this knowledge gives meaning to such puzzles as poltergeistic activity, telepathy, clairvoyance, trances, automatic writing, and other manifestations which are frequently reminding us that existence includes much more than appears.

The New Church knows that psychic phenomena are *spiritual* phenomena and are the evidence of those things unseen which are the eternal realities. Do we not have an obligation to make this knowledge widely available at a time when people seem ready and eager for it?

Is it not what Swedenborg hoped for, when he made such voluminous records of all that he saw and learned in his many years of visiting with spirits and angels?

(Mrs. Mack, daughter of the late Rev. J. Paul Dresser, is the author of children's books and a frequent contributor to the MESSENGER; she ranks among our best writers and thinkers.)

Acknowledgment of the Spiritual World and our Responsibilities

By John R. Swanton

IN THE LAST QUARTER of the nineteenth century and the first year of this, the Rev. Minot J. Savage was one of the most esteemed as well as most 'modernized' ministers of the Unitarian Church. At that same time Spiritualism, though somewhat less in the public mind than earlier, flourished and was classed by Savage when he first came in contact with it among the superstitions which a scientific age must live down. "All my religious training," he says, "gave me a decided prejudice against it, and when I was a young minister in California I demolished the whole matter, to my own satisfaction and to the satisfaction of a large number of enthusiastic hearers." He remained in that attitude until the first year of his incumbency as minister of the Church of the Unity in Boston, when he was confronted one day by a lady who had lost her father and consulted a medium, and wished to know from him if it was right to do so. "I suddenly awoke," he says, "to the consciousness that I had nothing better to give her than a prejudice. She asked for advice and I was not competent to help her . . . And it then occurred to me that, as a minister of a congregation, I might be expected to be able to give advice on so important a matter." So he did examine the matter and as a result became a firm believer in the existence of a spiritual world inhabited by beings who could communicate with this, and he was afterwards prominent in the affairs of the American Society for Psychical Research but never joined a Spiritualist organization.

During the first world war the Rev. Horace Westwood, another Unitarian minister so skeptical in his theological outlook that he had dismissed the stories of Christ's resurrection as without any basis in fact and believed that the sole duty of an honest minister was to work for the establishment of a perfect society upon this earth, was confronted by his parishioners with a similar call for help. A married couple had lost a son in the war and the mother in particular was utterly inconsolable. Westwood says frankly that he had no consolation to offer. But presently, and because of the woman's pertinacity, the parents came to believe that their son was still alive. This was not by way of Spiritualism but through the medium of a daughter who had developed mediumistic abilities operating by means of a ouija board. Their minister interpreted this to mean that grief had unhinged the minds of the entire family and though he was urged by them to be present when communications were received he put off his visit as long as he possibly could. Nevertheless, he finally went and was convinced by the testimony of his own senses that something lay behind all this. He was induced to go into the matter still more thoroughly and became convinced that his negative attitude was entirely wrong and that, as indicated by the title which he gave in the volume describing his experience, "There Is a Psychic World."

From their extremely negative positions regarding the historic tenets of Christianity, these men were thus forced by direct experience to admit that a spiritual world and spirits are real, one of the fun-

damental assumptions of all religions. If they had desired a more complete description of the nature of that world they could have found it, a New Churchman would have thought, in Swedenborg's *Heaven and Hell* as many others have. They did not, though Savage at least was familiar with the work. This was in part because the theological side of New-Church faith was repugnant to them and in part because they were satisfied with the knowledge that a spiritual world exists; yet such an admission may in many cases be a means of approach to all other great religious truths.

But if Swedenborg's writings are to do such men any good, it must be asked whether we have done our part in seeing that they are presented in a proper light. New-Church people have naively supposed that all one has to do is to present those writings in their present translations and without supplementary notes, whereupon their truths will at once become apparent. That happens in some cases, as it did with the Rev. B. F. Barrett, a friend of Channing, but rarely today and because a great deal of preparatory work is necessary.

In the first place it must be remembered that the material constituting *Heaven and Hell* for instance, is drawn largely from materials in supplementary sections of the *Arcana Coelestia* and that in turn mainly from the *Spiritual Diary*. I do not know whether anyone has made a complete comparative study of these three to determine the extent to which they correspond and to locate differences. As between the *Spiritual Diary* and the *Arcana*, two kinds of change certainly occur. There are some hold-overs from the theological views Swedenborg held before his spiritual sight was completely opened, but on the other hand things appear in the *Spiritual Diary* which are of primary importance but somewhat obscured later.

All of this material and such additional notes as may be gleaned from still other writings must be studied and a new presentation made in modern language and with full explanatory notes. We shall then find that some changes in significant details will have to be made and emphases redistributed. Excellent as the King James version of the Bible is, it was found advisable to make a new one three-quarters of a century ago; and now we have a newer and very carefully made revision to which the greatest Biblical students of our time have contributed. In the case of *Heaven and Hell* recent translations have varied little and none I think takes into consideration the materials in the *Spiritual Diary* and the *Arcana* which I have mentioned. Some of the other later writings of Swedenborg should be revised from a similar point of view.

(Dr. Swanton is a retired ethnologist, formerly with the Smithsonian Institution, Washington, D. C. Now living in Newton, Mass., he devotes considerable time to the study of Swedenborg.)

Ecumenical Institutes

A SERIES of summer ecumenical institutes in the United States and Canada will feature outstanding Christian leaders from many parts of the world. "The Ecumenical Movement and the Local Church" is the theme for the summer courses for ministers and laity to be held in such key areas as Boston, Dallas-Fort Worth, Chicago, and New York-Philadelphia.

Among the twenty-five lecturers, most of whom will be in this country to attend the Central Committee of the World Council of Churches at Yale University Divinity School in August, is the Council's honorary president, the Rt. Rev. Dr. G. K. A. Bell, Bishop of Chichester. Dr. Martin Niemoeller, Germany; Bishop Lesslie Newbigin of the Church of South India; and Metropolitan James of Melita, representative of the Ecumenical Patriarchate of Constantinople at the W.C.C. Geneva headquarters, are to participate.

The plan of the institutes is an ecumenical venture itself. In each major area many seminaries are sponsoring the institutes jointly. Local councils of churches are cooperating. The U. S. Conference of the World Council of Churches is helping to arrange the series.

Prominent Asian church leaders listed for the summer courses include Dr. V. E. Devadutt, Bishop Rajah Manikam, the Rev. Russell Chandran, Mr. Rajaiah D. Paul, all of India; and the Rev. Andrew Thakur Das, West Pakistan.

The summer institutes, most of them five days in length, seek to bring the ecumenical movement and the local church into direct contact. Staff of the World Council of Churches who will be lecturing includes Dr. W. A. Visser 't Hooft, general secretary; Dr. Leslie E. Cooke, associate general secretary and director of the extensive work of the Division of Inter-Church Aid and Service to Refugees; and Dr. Elfan Rees, Permanent Representative in Europe of the Commission of the Churches on International Affairs and Adviser on Refugee Affairs to the W.C.C.

In the Dallas-Fort Worth area the Ecumenical Institute planned for August 26-30 will be held on the campus of Perkins School of Theology, Southern Methodist University. Sponsors are five seminaries in Texas and Oklahoma. The Boston area Ecumenical Institute is scheduled for July 8-12 at the Boston University School of Theology, sponsored by six leading New England seminaries.

Ecumenical Institutes will be held simultaneously at the Federated Theological Faculty, University

of Chicago, and Garrett Biblical Institute, Evanston, Ill., August 12-16, with six midwestern seminaries as sponsors. Drew University Theological Seminary, Madison, N. J., is the scene for the Ecumenical Institute in the New York-Philadelphia area, July 22-26, where nine seminaries are cooperating in the sponsorship.

Butler University School of Religion, Indianapolis, Ind.; Huron College, London, Ontario; St. Stephen's College, Edmonton, Alberta; and Luther Theological Seminary, Saskatoon, Saskatchewan, will have special ecumenical lectureships in regular summer schools.

(World Council of Churches Release)

GREAT NEWS

Effective January 1, by vote of the Society, all active members of the Washington, D. C., Church will become subscribers to *The Messenger*, (at the price of \$2.00 per year, as featured in our every-family plan), at the expense of the Society.

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CAMPAIGN PROGRESS

What of the other 92%?

AS OF December 27, 1956, contributions to the Annual Appeal totalled \$5,074.53, from 236 contributors. This amount is just under 29% of this year's goal of \$17,273.00. But what gives real cause for concern is the number of contributors—236, out of a membership of 5,690! Even considering that some of the receipts were from treasurers, and represented several individual contributors, there is no reason to believe that more than eight per cent of Convention's membership has responded to the Appeal.

It is a matter of great credit to those who have responded, that 8 per cent of the membership fill 29 per cent of the quota. But what of the other 92 per cent? Is it that they didn't have time during the Christmas rush? It must be. Surely Convention means enough to each and every one of us, that we will make some contribution to its work.

Results as of December 27

Association	Amount
California	\$504.75
Canada Western	20.00
Connecticut	73.00
Illinois	301.50
Kansas	979.00
Maine	25.00
Maryland	378.00
Massachusetts	857.83
Michigan	75.00
National	118.00
New York	682.00
Ohio	319.00
Pennsylvania	463.25
Southeastern	128.00
Texas General	10.00

<i>Other groups</i>	
Seattle-Tacoma	5.00
Unclassified	135.00

Total\$5,074.53

Send your contribution to Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass.

ROBERT H. KIRVEN, Chairman
Annual Appeal Committee

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National Association of Convention

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Secretary, Mike Wilmoth, 601 West McAndrews St., Medford, Ore.

Treasurer, Mrs. John Grosch, 828, North Milwaukee Street, Milwaukee, Wis.

Dear National Association Members:

Once again Convention, the Church At Large, comes to us all for its annual appeal. Their request is modest, and if all of us could help, \$5.00 each would take care of the need. Our N. A. quota is \$240.00. We have but 48 full members and 29 associates. A few of our members may be unable to help with this work, but all will, we hope, at the very least, send in their \$3.00 (family unit) annual dues to our Treasurer, Mrs. John Grosch, or to me. This amount also renews your subscription to the *Messenger* for one year. Experience teaches that a few of our good members either have contributed, or will contribute generously to this worthy cause. Others will do what they can. To all, we are deeply grateful. Won't you please give this matter your careful thought, and then let your conscience be your guide. Thank you so much.

CLARK DRISTY

BETTER THAN REINCARNATION

BANTAM BOOKS, Incorporated, has recently published a new book which has one chapter at least that is of interest to New Churchmen. The name of the book is *Reincarnation—The Whole Startling Story* by DeWitt Miller. It is an attempt on the part of the author to 'approach the reincarnation puzzle from as many directions as possible,' to enable the reader to make his own decision about it.

The chapter that is of particular interest to New Churchmen was not written by Mr. Miller himself but rather by his friend Russell G. MacRobert, M.D., who is described in the preface as an eminent neuropsychiatrist of New York. Dr. MacRobert named his chapter 'Something Better than Reincarnation.' The reason it is of interest to New Churchmen is that the very beliefs which Dr. MacRobert holds forth as being better than reincarnation are taken from Swedenborg, who is referred to as 'one of the world's greatest scientific and theologic geniuses.' For example, reincarnationists often cite as evidence of the truth of reincarnation the feeling that many people occasionally have of having been in the same place or situation before.

Dr. MacRobert shows that this phenomenon can be better explained by Swedenborg's teaching that we are all in consociation with spirits, and that if the recollection of some experience should flow from the memory of one of these spirits into the mind of a man, it would seem to that man as if it came from his own memory, even though he knew that he never actually had such an experience before at all.

Dr. MacRobert presents other good arguments against reincarnation based on New-Church teachings. If you would like to read them yourself, you can get a copy of DeWitt Miller's book by sending 30 cents to Bantam Books, Inc., 25 West 45th St., New York 36, N. Y., and asking for book No. 1507, *Reincarnation—The Whole Startling Story*.

FORREST DRISTY

Desertion

Tired and weary of the long day's duty
Begun at the first peep of dawn,
I deserted my post in search of the beauty
That awaited me out on the emerald lawn.

In confusion and fear my army were shouting—
Davy and Joe and dear little Frank,
Upstairs and down, never once doubting
The will of their general to stick to her rank.

Then the door opened and into the dark
Marched baby Frank, a bold man of war,
Down to the gate while bearing the mark
Of a soldier unknown to fear and to awe.

He looked up and down. No one did he spy,
Then turned in despair—the dear little scout!
Conscience smiting, I called—"Here, son, am I."
Ajar flew the door and the whole army rushed out.

Pell-mell, double-quick, and then at my side
At attention they stood, my truest of men,
Then a wild call rang out far and wide—
"Mother, oh, Mother, where have you been?"

"I'm a runaway, dears, to the Kingdom of God,
Seeking rest and repose from burden and care,
And the sky above, and the velvety sod
Are the food I need from His storehouse rare."

And then on the brows of my soldiers three,
Reproach mounted high, while Frank, warrior
true,
Lisped a dread question alarming to me—
"Jus' s'pose you'd found God runned away from
you?"

—LELIA M. TINSLEY

Building Beauty

By Alberta Babcock

IT IS a piece of great good fortune to discover a new truth or law and to become aware of one more of the secrets of life. It not only is fun to know things but it increases our possibilities of happiness. The things that happen around us in the material world are the appearances or effects. In back of them are the moral or spiritual laws which are in the realm of cause and proper to the kingdom of man.

We have a material body now that functions in the material world because it is animated by a substantial or soul body that will function in the substantial or eternal world when that step of growth called death occurs. Your body does not take your mind downtown. It is the other way around—your mind takes your body. The soul animates the body. Any mother will tell you that while she carried her child-to-be, she felt the tenderest solicitation for the hidden mysterious new life. She would not dream of doing anything that would harm or mar this yet unseen form. No one could convince her that because the child was not fully formed or yet visible, it was not a reality, also. Yet this same mother might do a hundred things that would injure her own soul.

For our deeds build our soul-bodies as surely as our parents gave us this one. Like bulls in china shops or gorillas tearing up hand-made lace, people ignorantly are rushing into evils that are deforming their eternal form, making gruesome monsters and hideous souls when they could have just as easily built a Godlike beauty for themselves. People living in former times knew these truths and made them into parables which have become myths and fairy tales. 'Beauty and the Beast' depicts the lovely soul causing a bestial man to turn into the prince he really had been all the time. The 'Sleeping Beauty' portrays beauty or culture put to sleep for a period in a hidden castle (or state) until the prince (or truth) could recognize and appreciate and therefore awaken (and make live). 'Jack the

Giant-Killer' tells of the innocence alive in all of us doing away with the huge-appearing worldly evils threatening and pursuing us. 'Jack and the Bean Stalk' shows the untouched lad breaking away from his nagging mother (old state), and trading a cow (bovine natural affections) for a handful of beans (seeds of spiritual ideas). How they grew! He climbed up them to an island in the air (high spiritual state) and did away with the monstrous man (or ego) in his father's land and got his birth-right for his courage. The goose that laid the golden eggs (constant supply), the magic harp that talked (living harmony) and the castle of his dreams (his soul's home)—we mention only a few of these parables or fairy tales.

Unhappiness is an indication that you are living discordantly or sinning. If you are committing evils, then you are not building beauty for yourself for the eternal home.

Every religion teaches approximately the same set of truths. Do not kill; do not commit adultery; do not steal. And these are the recipes for happiness and eventual beauty. Moral laws are the most important things for the universe or the world, or the nation or the individual.

With a nation, we all know how corruption within can cause the whole to collapse. What is true of the individual and nation is true of the world. The great flood recorded in every corner of the earth was a cataclysm caused by wickedness of world proportions. An inundation of evil drowns out good, as flooding waters do life. Morality on a universal scale is what the poets mean, no doubt, by the music of the spheres.

Fortunately, the universe is 'fool-proof' and it runs with a harmonious perfection that could only be compared to the marriage of mathematics and emotion that we call symphonic music. The measured cadence with which the stars march solemnly along their eternal courses, giving us day and night and the seasons, century after century, without fail, is the silent music

which delights the mind rather than the ear.

The body is the protective husk surrounding for the duration of life on earth, the tender soul growing within. The ten commandments are universal laws and as inexorable as any law. With the simple deeds of your life, if they are good, you may create a form more perfect and more beautiful than the greatest artist or sculptor ever dreamed of. Since you are to be in this form or this form is to be you, your solicitations for it should be as tender and conscientious as a mother's for the new life that is to emerge from her own life.

To discover that the many actions or deeds that we have done all our lives—day after day—will eventually become the forms surrounding us, as well as the form we are, is certain to be true and even on this level to an extent. We have always been told our actions were the building-blocks of our heavenly homes — and actions are the other end of thoughts. For what we really think we will eventually do; and what we do eventually becomes objectified, or what we call material reality about us, now and forever.

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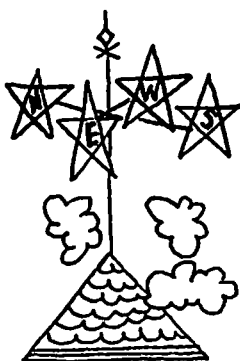
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NEWS

By Carol Lawson

As a group our church is responding to the plight of the Hungarian refugees. The Cambridge Society gave the entire offering of a Sunday Service to the Hungarian Relief Fund; the St. Louis Society has been collecting clothing for the same cause.

Best Wishes from all go to Carolyn Bergmann, Detroit Society, who received an engagement ring from Roy Enker during the past holidays . . . Incidentally the bulletin of Carolyn's church reports on their new building now in progress, that . . . "The feeling even now is one of spacious intimacy, enhanced by a clarity of line throughout. The clean lines and exposed structure of the architecture express a certain tranquillity, which will help create harmonious atmosphere for our worship."

Many New-Church people are on winter vacations . . . The Misses Tyrell, Washington, D.C. Society, have embarked on a trip to South America . . . The Misses Anna and Frances Locke, Detroit Society, have been in St. Petersburg . . . Danny Nielsen, the Washington Society's G. I. traveller had a wonderful leave in Italy at Christmas-time, we hear . . . and among visitors to Services in Miami conducted by the Rev. Ernest L. Frederick, were Mr. John Jeffries from Philadelphia, and Mrs. C. E. Sweeney from the Indianapolis Society. Mrs. Sweeney also found time to visit the New-Church Bookroom in Ft. Lauderdale.

Breathing spell! At a special meeting of the trustees and Council of the Cincinnati Society, it was unanimously decided to give a leave of absence to the Cincinnati pastor, as soon as Mrs. Johansson recovers from her recent surgery.

Mr. and Mrs. J. have been carrying a great load and responsibility and are in real need of a real rest. They will journey to Portland, Oregon to visit their son, James . . . Another minister and wife to take to the road are the Rev. and Mrs. Othmar Tobisch, San Francisco, who went south to the Wayfarers' Chapel at Palos Verdes to attend a meeting of the Board of Managers . . . While the Rev. David P. Johnson is in San Francisco on his return trip to Canada to conduct the Sunday Services in Mr. Tobisch's church and to meet the members at a reception honoring him as president of Convention.

The Newtonville Society's PM Club met at the home of Mrs. Edith Capon in January . . . Mrs. Christina Hedlund, Gulfport, Miss., was elected president of the branch of the Women's Alliance of the Gulfport Society.

A great change is being suffered this year in the Fryeburg, Me., Society, since for years Miss Anne Bradley paid Fryeburg's share of Convention's Annual Appeal herself. But this year Miss Bradley is in the spiritual world. However, the Society members are determined that each shall make a contribution no matter what size . . . And the Pittsburg New-Church group sound equally determined: they are going to send in more than \$200 or bust! Even though their quota is only \$152 . . . Your own contribution to the Annual Appeal will help in all of Convention's efforts, as, for example, in their financial support of the Rev. and Mrs. Doi in Japan who with their group are endeavoring to build a new church building despite the terrific inflation and shortage of materials in Japan. (Mr. Wayne M. Collins, San Francisco Society, is financing the building itself.)

The following men were chosen because of their strong right arms, savoir faire, and what-have-you, to serve as ushers for January at the Church of the Good Shepherd,

Kitchener, Ont. — Gordon MacPhail, Fred Maier, L. E. Schnarr, and Carl Klie.

Speaking of masculine what-have-you, reminds us of those wonderful men in the Cambridge Society's Men's Club. Following a delectable dinner meeting, the January pogram was in charge of Israel students, Mr. Saadia Weltman spoke on 'The Strategic Situation of Israel and Relationship with Arab Nations.'

The entire church prays with the Rev. and Mrs. William R. Woofenden for little Trevor, their nine-months-old son, who has been stricken with influenzal meningitis and has been on the critical list at Flower and Fifth Ave. Hospital, New York City.

The Elmwood church was recently honored when the sermon was presented by the General Secretary of the Massachusetts Council of Churches.

LETTERS to the EDITOR

THE CITY CHURCH

To the Editor:

I would like to call the attention of your readers, especially those belonging to urban churches, to a very useful bi-monthly publication *The City Church*. It is published by the Department of the Urban Church, National Council of the Churches of Christ in the U.S.A. The most recent issue has a fascinating account of the revitalization of a Presbyterian church in the heart of Nashville, Tennessee.

The magazine also contains reviews of books of particular concern to urban church people, and might well be the source of productive ideas for anyone of our city churches.

Edwin G. Capon, President,
New Church Theological School,
Cambridge, Mass.

INDIVIDUAL RESPONSIBILITY

To the Editor:

Why isn't the New Church growing faster? Perhaps because we as individuals are not working hard enough on ourselves. We must practise love to the Lord and love to the neighbor in our daily lives. We must keep our channels clear,

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and pray to be given the right words to say when a friend asks a question about religion. We must watch every day of our lives for a chance to pass along some truth to someone with whom we come in contact. We can do this with the help of the Lord. In the small mill town in which I live I find that people are hungry for truth.

We as individuals are responsible for the growth of our church. I am afraid that some of us feel that we have a religion purely for the intellectual. At least that seems to be the impression that we give to many outsiders.

Do we as individuals exert ourselves to make a stranger who comes to church feel welcome? Or do we leave that office to the minister and his wife? I remember attending a New Church in a strange city for an entire winter and the minister and his wife were the only ones who shook hands with me as I left the church each Sunday. I had joined a New Church when I was eighteen years old and would have attended regardless.

Two of the the three New-Church societies that I know the most about are steadily growing. In both the cases the ministers and their wives are selfless. They are leading and teaching their church members the pure New-Church doctrines, applying them to daily living, and the members by and large cooperate in all ways.

We should give as much money as possible to our church and we should give until it hurts! We can find money for other things but the most important thing in life is our church!

We as individual members of the New Church must stop being passive. We all know that it is a great privilege to have access to the teachings of Swedenborg, so let us make the most of our great opportunity and share them. Let every-one of us act this New Year!

Pauline R. Lawrence,
Lisbon Falls, Maine.

FLORIDA CHAPEL

To the Editor:

In the *Messenger* of Jan. 5 the story of 'Plans Afoot in Florida' for a chapel next to our New-Church Center in St. Petersburg, the proposed interior of which is illustrated on the cover by the artist Robert Nicol, now of Sarasota, formerly of Lakewood, Ohio, brings an urge for the plea that all New-Church folk help in this needed missionary project.

Baptism, Confirmations, Weddings

BIRTH

SPRING—Born Jan. 4 to Mr. and Mrs. Truman Spring, Fryeburg, Me., a son, Robert Merle.

BAPTISMS

HERR—Jackie Lee Herr, born Sept. 30, 1956, infant daughter of Mr. and Mrs. Lee Herr, was baptized at the Lenox Township Church of the New Jerusalem near Norway, Iowa, Dec. 9, 1956; the Rev. Immanuel Tafel of the Kenwood New Church and the Swedenborg Philosophical Centre, Chicago, Ill., officiating. Baptism administered on a missionary trip.

WIEBE—Alvin A., received into New-Church membership by adult baptism Dec. 19 at the home of Mr. and Mrs. Henry Remple, Herbert, Sask.; the Rev. Henry Reddekopp officiating.

WALLIN — Judith Marlene, Russell Flagg, Jeffrey Alger, and Thomas Eric, children of Mr. and Mrs. Eric Wallin, Elmwood, Mass., baptized Dec. 23 at the Elmwood New Church; the Rev. Paul Zacharias officiating.

CONFIRMATION

LOEPPKY — Mrs. Norman Loeppky, received into New-Church membership

by confirmation Dec. 19 at the home of Mr. and Mrs. Henry Remple, Herbert, Sask.; the Rev. Henry Reddekopp officiating.

WEDDINGS

LOEPPKY-KIRBY — A double ring wedding was solemnized according to the rite of the New Church at the home of Mr. and Mrs. Henry Remple, Herbert, Sask., Dec. 19, when Norman Julius Loeppkey and Myrle Kirby exchanged marriage vows; the Rev. Henry Reddekopp officiating.

LANDIN-MURRAY—Mr. and Mrs. Charles Murray gave in marriage their daughter, Dawn, in a Christmas Eve wedding in Berkley, Calif. She became Mrs. James A. Landin. The Rev. Othmar Tobisch officiated.

MEMORIAL

GOERWITZ—Adolph Ludwig Goerwitz passed into the spiritual world Nov. 25, at Zurich, Switzerland. Since 1920 Mr. Goerwitz has represented the Board of Missions as General Pastor in continental Europe. He was ordained May 19, 1907. A more complete memorial will appear in an early issue of the *Messenger*.

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A motor trip from Oberlin, Ohio, through Florida and return was the gift of my son Bronson Pettibone and his delightful family, so I had the satisfaction of worship on Christmas Sunday at our New-Church Center, where the Rev. Mr. Marshall conducted a beautiful service and preached an excellent sermon. It was a joy to see so many New-Church friends worshipping there, but the chapel room was much too crowded for comfort. The location for the proposed chapel next to the Center is excellent.

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Memorials

DIEPHUIS — The Rev. Dirk Diephuis, pastor emeritus of the St. Louis Society, was born in a small village in the Netherlands, Dec. 4, 1873, the oldest son of Willem Johannes Diephuis and his wife, Jantina Pals. He was educated in the Dutch schools, served his time in the army, and was married to Nellie de Kock in 1900.

He came to the United States in 1903 with his wife and younger brother Albert, and for twenty years was employed as an expert accountant in various companies. During the World's Fair in St. Louis, he became acquainted with the late Rev. Charles August Nussbaum and with the late Rev. Louis George Landenberger, and began to be interested in the doctrines of the New Jerusalem. In 1905 both his wife and he were baptized and confirmed in the Church of the New Jerusalem by the Rev. Charles August Nussbaum. In 1903 he translated Giles' *Nature of Spirit* into the Dutch language and was employed as assistant preacher to the Rev. Mr. Nussbaum. This was in the German Church on Twelfth and Tyler in St. Louis, where services were held on alternate Sundays in German and English. For almost twenty years he spent his free time studying the New-Church doctrines. In 1922 he requested to act as lay reader in the First Church of the New Jerusalem (English) in St. Louis, and Sept. 28, 1924, at the request of the St. Louis Society, he was ordained into the New-Church ministry by the late Rev. William Loring Worcester, President of the Convention, being at the same time installed as Pastor of the St. Louis Society.

In 1930 he was elected Presiding Minister of the Illinois Association, and April 30, 1933 was invested with the office of General Pastor. He was repeatedly elected to various Convention bodies. From 1925 to 1946 he edited the *New-Church Visitor*, an Illinois Association publication, which started as a news bulletin but became a missionary paper of considerable value. As Visiting Minister of the Illinois Association he traveled thousands of miles annually to visit the far-flung groups within the Association. In 1936 his wife passed into the spiritual world. In 1938 he married Miss Dorothy Dickinson, St. Louis, who survives him. Mrs. Diephuis is an active member of the St. Louis Society.

His many and varied duties did not prevent him from keeping up his secular studies; in 1930 he received his B. A. degree, and in 1934 his Master's Degree in Philosophy from Washington University in St. Louis. For many years, he taught at Washington University as a linguistics instructor. His linguistic abilities enabled

him to preach in English, German and Dutch. He also spoke French fluently.

Rev. Diephuis was bedridden for many years. His wife visited him in the nursing home with daily regularity. Her faithfulness was an amazing example of wifely devotion.

Rev. Mr. Diephuis passed into the higher life Dec. 11, 1958. The Rev. David Garrett, pastor of the St. Louis Society, performed the funeral service. The St. Louis Society mourns the loss of a pastor of outstanding integrity, but rejoices that he has gone where for many years he wished to be. There he can perform the uses he sorely missed and wanted to do on earth.

Surviving him are his wife, Mrs. Dorothy Diephuis; his brother, Rev. Albert Diephuis pastor of the Lakewood, Ohio Society; four brothers in Holland; and his daughters, Nellie Koch and Johanna Bemis.

(Most of these notes were written by Mr. Diephuis several years before his death. The present minister in St. Louis has brought the notes up to date.)

GODDARD — Dr. Norman O. Goddard passed away Dec. 12, at a hospital in Rutland, Vt., after a three months' illness.

He was born Sept. 28, 1873, in South Framingham, Mass. He came into the New Church through reading a book by Albert Colby, decided to enter the ministry, and was ordained April 20, 1914. Dr. Goddard held pastorates at Contoocook, N. H., Toronto, Canada, Pretty Prairie, Kan., and Portland, Me., retiring in 1942. While at Pretty Prairie he studied for and received the degree of Doctor of Divinity. His wife, Susan Kimball Goddard, died in Portland in 1949.

Dr. Goddard remained in Portland until five years ago, after which for two years he lived with his son in State College, Pa. During the past three years he has lived with a cousin, Mrs. Leona Lawrence, in Ludlow, Vt.

Survivors include his son, Maurice K. Goddard, and a grandson, Kimball E. Goddard. At the funeral service word was received that an older sister, Mrs. Allie Bush, Lynnfield Center, Mass., had quietly passed away Dec. 14. Maurice Goddard is the Director of the Pennsylvania State School of Forestry. At present he is on a year's furlough, and is serving as the Secretary of the Pennsylvania Department of Forests and Waters.

The funeral service was held in Portland, Me., Dec. 15; the Rev. Louis A. Dole officiating.

The Psalmist writes, "One generation shall praise thy name to another, and shall declare thy mighty acts." In his

ministry and in his life Dr. Goddard found his delight in teaching and bearing witness to the truths which mean so much to him. He was one of those helping to carry these truths from generation to generation. All the Societies to whom he ministered will remember him with affection and gratitude.

L. A. D.

OWEN—Col. Henry Wilson Owen, 81, former Postmaster and one of the most prominent citizens of Bath, Me., died Dec. 26 at the Togus Veterans' Hospital, where he had been a patient for two weeks.

He was born in Bath, April 3, 1875, attended the public schools and graduated from the Bath High School at the head of his class. After two years at Bowdoin College, he interrupted his study to enter the employ of the Times Company in Bath. Later he returned to Bowdoin and received the degree of Bachelor of Arts. After a brief period in the employ of a New York newspaper he became editor of the *Bath Daily Times*.

Interested in military preparedness, he accepted an appointment as First Lieutenant of the Hyde Guards, the 4th Company, Coast Artillery, Maine National Guard, and made it a thoroughly efficient organization. In 1917 he was called for military service in World War I, serving with the 240th Coast Artillery in various capacities in the coastal defenses of Portland until 1920. A Lieutenant Colonel at the close of his military career, he was retired as a full Colonel.

In 1921 he was nominated and confirmed as postmaster of Bath, an office which he held until 1934. He served one term as representative in the Maine Legislature from 1937 to 1939, and was then employed in the local office of the State Health and Welfare Department until 1946, when he retired.

Since that time he has been active in research on Bath ship building. Col. Owen had an active, keen, analytical mind. Whatever he did, he did thoroughly and well. One of his outstanding achievements is his history of Bath, which he wrote during the years 1934-1936.

Col. Owen was a member of the Church of the New Jerusalem. A parish member from the beginning of his adult life, he was confirmed shortly after the church was reopened in 1957. He was a trustee of the Patten Free Library and of the Old Folks Home and for many years served as Secretary of the Hospital Board.

He is survived by his widow, the former Ellen Turned of Bath; three sons: Edward H., Philadelphia; Capt. William W., at present stationed at Loring Air Force Base, Limestone, Me. and Maurice H., Bath; a brother Maurice of Greenland, N. H.; and several grandchildren.

Services were conducted at the Church of the New Jerusalem; the Rev. Louis A. Dole, officiating.

The **NEW - CHURCH MESSENGER**

Freedom of Choice

By Louis A. Dole

A "Sermon" on War by Swedenborg

Compiled by Leslie Marshall

Individualism versus Uniformity

By Samuel Haines

Editorials

Need for Censorship

Dangers of Censorship

February 16, 1957

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February 16, 1957

Essentials of Faith of The New Church

There is one God, and He is the
Lord and Savior Jesus Christ.

The Word is Divine and contains
a spiritual or inner meaning where-
by is revealed the way of regenera-
tion.

Saving faith is to believe in Him
and keep the Commandments of
His Word.

Evil is to be shunned as sin
against God.

Human life is unbroken and con-
tinuous, and the world of the spirit
is real and near.

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EDITORIALS

Need for Censorship

Guest Editorial

THERE IS a crying need in America today for Federal censorship of the so-called 'pocket' books, crime magazines, sex magazines, popular songs, motion pictures and TV programs. We do not mention the comic books; many of them are kept clean by their publishers, but even here it is said that more money is spent on this light frothy stuff—comic books, alone—than is spent on all the text books in all the schools and colleges in the country. Think of it!

Because of our innate love of freedom of speech and press, we have hesitated to do anything about those insidious forces of evil, which for the sake of the almighty dollar would gladly wreck and ruin the youth of the land, remove all moral restraint from everyone, and set aside the good influence of all religion. It is not that we as a people have just drifted into the present state of affairs. Certain powerful and organized groups who are motivated by the profit involved are behind this flood of evil, and this effort to pervert and degrade the tastes and appetites of an entire nation and thus create a larger and ever larger demand for the filth they peddle. As many as 6,000,000 copies of one of their lewd, trashy books have been sold, according to their own boast. It is a book without a moral or one single redeeming feature, a book filled with profanity, sex, and the cheap and sordid experiences of an animal-like, illiterate family of 'white-trash' living in one of the southern states. This mess of pottage, authored by a diseased brain, is supposed to have out-sold, for a certain period, every book on earth except the Bible. The people of New York State tried to suppress it but failed, probably because it came up before the wrong judge. Could the judge have been influenced? We do not know. But would you like to have your child step over to the corner drugstore and buy a copy of this book? He can do it. Your son and your daughter can go over there and buy books that plumb even greater depths of sin, evil, and depravity.

It is against the law for our children to buy cigarettes and liquor because these are harmful to the body. Should we not also protect the moral and spiritual welfare of the children? The body is a temporary thing at best, but the spirit lives forever. Is it not then even more important to protect the mind and spirit, when eternal things are here involved? Let us write to our congressmen and ask for Federal censorship over all means of

communication, and let them set up an authority that shall have full power, *but only over those things that affect the moral and spiritual welfare of the people.* Nothing political would be involved. No clean, decent person would lose any freedom of speech whatsoever. Only the evil would lose some of their freedom to make blood money by spreading around their own filthy thoughts and affections. One rotten apple can spoil many. Let us curb the rotten evil that exists in certain human minds; let us keep it from spreading. The very young and the simple-minded are not always able to distinguish between right and wrong; they should have the help and the protection of sharper minds. We know from our doctrines that the evil have regard for nothing except force. Therefore let us have the force of the law working for the better element of society rather than for those who would destroy all religion, and even society itself, simply to make a profit for themselves.

In this brief space we can only scratch the surface of this subject. The Druggists' Association has deplored the situation, but doesn't know how to meet it, or what to do. Every now and then the U. S. Postal Department puts one of these pedlars-of-evil out of business, but it usually acts only on the complaint of some citizen. In South Dakota the state's attorney has declared war on this evil, but little has been done. *You can do something.* Find out what that something is, and then get others to help you do it.

CLARK DRISTY

Dangers of Censorship

IN THE PRECEDING editorial Clark Dristy, head of the National Association, states forcefully the case for government censorship of literature to weed out the obscene and filthy, too frequently found on our newsstands.

We sympathize with his aim, but we are still afraid of government censorship. We are not at all sure that bureaucrats can be trusted to distinguish between works of real literary merit and pornography. Mr. Dristy sent us a book, the title of which will not be mentioned, which he considered illustrative of the kind of literature that should be banned. This book is written with a ruthless realism, which we personally dislike. Yet it has received high praise from many eminent

critics. An effort was made to ban this book and the result was a trial in court. The court, after listening to lengthy arguments, ruled that the book was not obscene. No ordinary censor would have been in a position to weigh the pros and cons of this question as did the court. He would likely have played safe by simply banning the book. There are many classics which might easily come under such a ban, and yet we would not wish the sale of them to be stopped.

There is also another objection to government censorship. There would be a strong temptation oftentimes to forbid publication on ideological grounds. Not so long ago we read that the National Council of Churches' officials joined with Protestant church leaders in the Chicago area and with others in protest at the cancellation by a Chicago television station of its plan to present the motion picture *Martin Luther* on the air waves. The showing was cancelled, not because of anything obscene, but because of the pressure of a certain strong church group.

It may be expected that with government censorship pressures of that sort would greatly increase. Any censorship by state power would have to be hedged about with numerous limitations, if it were not to become a potential means for violating the principles of civil and religious freedom as these are defined in our constitution.—B. J.

Book Ban Removed In Detroit

Threatened court action by the Detroit Council of Churches has resulted in removal of a police ban on a church-endorsed sex education pocketbook for young people. The pocketbook *Facts of Life and Love for Teen Ageds* had been taken off Detroit newsstands in September after police readers of the Censorship Bureau barred it as a violation of the Michigan law prohibiting sale of books that contain obscene language or descriptions that tend to corrupt youth.

The book previously had been recommended by the Detroit Council of Churches, the Parent-Teachers Association, the Jewish Community Council and various other civic groups. The police groups objected to three lines describing sexual intercourse.

Following announcement of possible legal action by the Council, Prosecutor Joseph Rashid said the ban would be removed. He told a meeting of the two-year-old Citizens Committee for Better Youth Literature that he did not know how the book got on the withheld list.

"It apparently should be made available to church and school groups who want it," he said. "The big

issue may be whether a book of this nature should be sold openly for 25 cents." He said the Detroit Censorship Bureau 'has no authority to censor anything and we can only suggest.' Meanwhile the Detroit Council announced it will study 'the appropriateness or desirability of continuing the unofficial censorship listings,' and will share its findings with the Citizens Committee.

WEST-COAST MINISTERS TO MEET

The annual Pastoral Conference and New-Church Ministers' Western Institute will be held in Berkeley, Calif., Feb. 26, 27, and 28. The program will get off to a fine start with breakfast at the hilltop home of the host minister, the Rev. Othmar Tobisch. (For other mention of Mr. Tobisch, see *Letters to the Editor*.) Included in the three day program will be classes, lectures—by New-Church and non-New-Church experts, informal sociability at luncheons and suppers, and, on the final afternoon, the meeting of the Council of Ministers of the California Association.

MUST CHRISTIANS KEEP THE COMMANDMENTS?

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Freedom of Choice

By Louis A. Dole

IN THE DIVINE allegories with which the Bible opens, Adam and Eve are told that they may eat of every tree in the garden of Eden except of the tree of knowledge of good and evil. Thus from the very beginning of their creation a choice was presented to men.

Many centuries later Moses charged the people saying: "See, I have set before thee this day life and good, and death and evil . . . therefore choose life."

Still later the Psalmist writes: "My soul is continually in my hand."

When the Lord was on earth, He did not force His teachings on men, and He declares, "How often would I have gathered thy children together . . . but ye would not."

And in *Revelation* we read, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Down through all the ages this has been the teaching of the Church. The Christian tradition is that man is responsible for his personal life and must strive to avoid personal sin. We are created in the image and likeness of God, which means that we are endowed with the power to act as of ourselves. Without this power we should be automats with no will of our own. Society is based on the concept that man is responsible for his acts, and it holds him accountable. Until the eighteenth century this fact was hardly questioned, at least by the great majority of people. There have been and are philosophies which deny freedom of the will. Behaviorism is one of these absurd philosophies. A materialistic philosophy was developed by the Greeks, but it scarcely affected the social life of the world.

Another teaching of the Bible is that, although man was created good, by disobeying the commandment of the Lord he fell into sin and this sin was handed down in increasing measure to posterity until men became inherently evil and must be regenerated. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." And the Lord said, "Marvel not that I said unto thee, Ye must be born again." This too has been the teaching of the Christian Church.

But in the middle of the eighteenth century a humanistic trend had set in, and the doctrine was put forth that man is born good and is corrupted only by bad social conditions. Rousseau embraced this new doctrine, possibly to rationalize his own conduct, and his influence gave it wide popularity. The natural man likes to escape responsibility. He

has always liked to say, "I am not responsible for my inherited tendencies to evil; they are too strong for me to overcome; so I am not to blame." If this consolation is taken away, he says, "Conditions in the world compel me to do what I do. One has to conform to the economic and social practices of his time if he is to get along in the world." So today we hear it said—even from the pulpit—that man is inherently good and is corrupted only by bad conditions in his environment. There is not the least scientific basis for any such teaching, but it is very popular, for by it men can excuse themselves for their shortcomings and place the blame on others or on external conditions.

This turns men's thoughts from their own evils. They imagine that by some revolutionary change in social, political, or economic conditions they will conjure up a golden age upon the earth without any need of a hard struggle against evil in themselves and in the world.

Swedenborg in the opening paragraph of *Divine Love and Wisdom* points to the real difficulty: "Man knows that there is such a thing as love, but he does not know what love is." And he gives the reason, namely, that when we talk about love, we are talking about thoughts about it and not about the thing itself.

Freedom of choice is of the will. There is the trine—familiar to us all—will, thought, and act. The will is the cause of thought, and thought is the first effect of will. We can not think at all apart from will. Will is prior to thought, and to say that our will or choice is determined by our thoughts or acts is to make the effect the cause. This necessarily denies freedom of choice.

We should know better. We should know from experience that we have freedom of choice. We make choices every day. And our daily choices, though they make similar choices for the future easier, do not determine them. A good man may backslide and an evil man may reform and become regenerate.

On our having freedom of choice are based all our possibilities for regeneration, for happiness, and for conjunction with the Lord. So the first law of the Divine Providence is 'that man should act from freedom in accordance with reason.' Reason should prove it to us, but we know that we can misuse our reason to support what we want to believe. Ultimately it is not ratiocination or any hypothesis or any sleight of tongue which proves the fact of freedom of choice. We know it by experience.

Those who deny freedom of choice deny any spiritual responsibility, making others—and finally the Lord—responsible for that which so plainly rests upon themselves.

There are many things that follow from the fact of freedom of choice. It is necessary to conjunction with the Lord. Also, we choose for ourselves heaven or hell. There are many who believe that all will eventually get to heaven. But the doctrine of universal salvation denies freedom of choice. It means that through vastations in the other life heaven will in time be forced upon us, whether we will or no. This is predestination. Freedom of choice is a gift of the Lord, necessary to our happiness here and also in the world to come. The laws of the Divine Providence are eternal laws. We read, "Without free will

in spiritual things, there would be nothing pertaining to man by which in his turn he could conjoin himself with the Lord; and consequently there would be no imputation, but mere predestination, which is detestable" (*The Decalogue and Free Will*, No. 485). No one is saved against his will.

Society is and must be based upon individual responsibility and must deal with everyone of sound mind as a responsible being. Only as men and women believe themselves to be responsible beings, called upon to choose and accountable to their fellows and to God for their choices, can we find any meaning for our being placed in this world. If we recognize and accept our individual responsibility before men and before God, though life may be hard—or even tragic in the world's sight—it will never be trivial or futile.

A "SERMON" ON WAR BY SWEDENBORG

Compiled by Leslie Marshall

NOTE: A privilege and opportunity which the New Churchman may sometimes overlook is that he may have within reach of his nearest bookshelf not only a complete system of instruction 'drawn from Scripture and confirmed by it' (*Doctrine of Sacred Scripture*, 53), but a searching analysis of himself psychologically and physiologically regarded. This also applies to the church and to society in general. In the practical matters dealt with in the course of this instruction, no topic is expounded more revealingly and helpfully than that of war: the reasons for it, the use of it, the means for preventing it. Thus at this time, with war clouds threatening, nothing that your minister could preach on the subject could be so true, so helpful as what the church writings can themselves say—and which we now offer from the works named *Charity* (C), *True Christian Religion* (T) and *Divine providence* (P).—L. M.

THE COMMON GOOD consists in these things: that in a society or kingdom, (1) there may be the Divine among men; (2) that there may be justice among them; (3) that there may be morality among them; (4) that there may be industry, knowledge and integrity among them; (5) that there may be the necessities of life; (6) that there may be the necessities for occupations; (7) that there may be the necessities for protection; (8) that there may be a sufficiency of wealth, affording these three necessities.—C. 130.

Ministries, functions, offices, and various occupations are the goods of use which individuals perform, from which the general good exists.

By ministries are meant priestly offices and their duties. By functions are meant various offices which are of a civil nature. By occupations are meant employments such as those of artificers, which are numerous. By offices are meant various pursuits, businesses, and services. From these four, the commonwealth or society exists.

Those who are in ministries provide that what is Divine shall be there; the various civil functionar-

ies, that justice shall be there, and also morality, as well as industry, knowledge, and uprightness; the various workmen [provide] that there shall be the necessities of life; and merchants, that there shall be the necessities for occupations; soldiers, that there shall be protection; and these last especially, and also farmers, that there shall be a sufficiency of wealth. Everyone may know that the general good is according to these goods—the industries and pursuits—of every kind.—C. 134-136.

One's own country is the neighbor according to its spiritual, moral, and civil good. In the idea of all, one's own country is as one, wherefore all the laws, both of justice and of economy, are framed as for one. One's country, therefore, is like a man in the concrete. It is, indeed, called a body, in which the king is highest. Its good, which must be consulted, is called the public good and the common good, and it is said of the king that [his subjects] are in the body of his government.—C. 84.

One's country is the neighbor more than a society because it consists of many societies. Hence

the love towards it is of a more extensive and higher kind, and to love one's country is to love the public welfare.

A man's country is the neighbor because it is like a parent; for there he was born; it has nourished and still nourishes him; it has protected and still protects him from injury. Men are bound from love to do good to their country according to its needs, some of which are natural while others are spiritual. Natural needs regard civil life and order; spiritual needs regard spiritual life and order.

That every man is bound to love his country, not as he loves himself, but more than himself, is a law inscribed on the human heart. Hence is the universal saying, to which every upright man subscribes, that if ruin threatens one's country from an enemy or any other source, it is noble to die for it and it is glorious for a soldier to shed his blood in her defense. This is a common saying, because to such an extent ought one's country to be loved.—T. 414.

We will now say what is meant by loving the neighbor. It is not only to will and do good to a relative, a friend, and a good man, but also to a stranger, an enemy, and a bad man. Charity, however, is exercised in a different way towards the former from what it is towards the latter. Towards a relative and a friend it is shown in the form of direct benefits, but towards an enemy and a wicked person, by indirect benefits, as by exhortation, discipline, and punishment, and thus by correction.

This can be illustrated as follows: A judge, who, according to law and justice, punishes an evil-doer, loves the neighbor; for so he subjects him to discipline and consults the welfare of the citizens, by securing them against harm from him in the future.

Everyone knows that a father shows his love towards his children by correcting them when they do wrong. If, on the other hand, he does not correct them, he loves their faults; and such love cannot be called charity.

So again, if anyone resists an insolent enemy and in self-defense either beats him or delivers him to the judge so as to prevent injury to himself, yet with a disposition to befriend the man, in this case he acts from charity.

Wars which have for their end the defense of one's country and the church are not inconsistent with charity. The end for which they are undertaken will show whether they are attended with charity or not.—T. 407.

It is to be noted that those who love their country and render it good services from goodwill, after death love the Lord's kingdom for that is their country there, and those who love His kingdom love the Lord, because the Lord is the all-in-all of His kingdom.—T. 414.

It is allowable for anyone to defend his country and his fellow citizens against invading enemies,

even [under] wicked commanders, but is not allowable to become an enemy without cause. [Further] a cause that looks to glory alone is in itself diabolical, for it is of the love of self.—P. 252.

It is not from the Divine Providence that wars exist, because they are united with murders, depredations, acts of violence, cruelties, and other enormous evils, which are diametrically opposed to Christian charity. Still, they cannot but be permitted, because the life's love of man since the time of the most ancient people, meant by Adam and his wife, has become such as to desire to rule over others, and at length over all, and to possess the wealth of the world, and at length all wealth.

These two loves cannot be kept bound, because it is according to the Divine Providence for everyone to be allowed to act from freedom according to reason; and without permissions man cannot be led from evil by the Lord, and thus he cannot be reformed and saved. Unless evils were permitted to break out, man would not see them, thus he would not be led to resist them.

Hence it is that evils cannot be repressed by any Providence; or so they would remain shut in, and like the diseases called cancer and gangrene, they would spread and consume all that is vital in man.

It is from this cause that there are lesser and greater wars; lesser between possessors of estates and their neighbors, and the greater between the sovereigns of kingdoms and their neighbors; lesser or greater makes no difference, except that a lesser one is kept within bounds by the laws of the nation, and a greater by the laws of nations. Moreover, while the lesser and the greater desire to transgress their own laws, the lesser cannot and the greater can, though not beyond the limits of what is possible.

There are many causes, stored up in the treasury of Divine Wisdom, why the greater wars, united as they are with murders, depredations, violences, and cruelties, are not repressed by the Lord with the kings and commanders, neither in the beginning nor in their progress, but only at the end, when the power of one or the other has become so weakened that he is in danger of destruction.

Some of these causes have been revealed to me, and among them is this: that all wars, however much they may belong to civil affairs, represent in heaven the states of the church, and that they are correspondences. Such were all the wars described in the Word, and such also are all wars at this day.

The spiritual man acknowledges that wars in the world are governed by the Divine Providence of the Lord. The natural man, however, does not make this acknowledgement, except that, when a festival is appointed on account of a victory, he may give thanks on his knees to God that He has given the victory; and excepting, also, the few words before he goes into battle. When, however, he returns into himself, he then either ascribes the victory to the

prudence of the general or to some measure or occurrence in the midst of the battle, which they had not thought of, and by which, nevertheless, the victory was decided.

The Divine Providence, which is called fortune, is in the veriest singulars of even trivial things. If you acknowledge the Divine Providence in those things, you should certainly acknowledge it in the affairs of war.

Successes, too, and the lucky deeds of war, are called by the common expression, the fortune of war; and this is the Divine Providence, especially in the counsels and preparations of the general, even though he then and afterwards were to ascribe the whole to his own prudence. He may do this if he will, for he is in full liberty to think in favor of the Divine Providence and against it, yea, in favor of God and against Him. But let him know that no part of the counsels and the preparations is from himself. It all inflows, either from heaven or from hell—from hell by permission, from heaven by Providence.—P. 251.

If a soldier looks to the Lord and shuns evils as sins, and does his duty sincerely, justly, and faithfully, he, too, becomes a [form of] charity, for as to this there is no distinction of persons. For he is averse to unjust depredation. He abominates unjust shedding of blood.

In battle, it is another thing. He is then not averse to it, for he then does not think of it, but of the foe as a foe, who desires his blood. His fury ceases when he hears the sound of the drum calling him to desist from the slaughter. He looks upon the captives after victory as the neighbor according to the quality of their good.

Before battle a soldier raises his mind to the Lord and commends his life into His hand; and when he has done this, he lets his mind down from its elevation into the body, and becomes brave—the thought of the Lord, of which he is then unconscious, still remaining in his mind, above his bravery. And if he then dies, he dies in the Lord. If he lives, he lives in the Lord.—C. 166.

Since then charity, in its origin, consists in goodwill, and goodwill has its seat in the internal man, it is clear that when anyone who has charity resists an enemy, punishes the guilty, and chastises the wicked, he does so by means of the external man, and consequently when he has done it, he returns into the charity which is in the internal man, and then, as far as he can or as far as it is useful, he wishes him [i. e. the enemy, etc.] well, and from goodwill does good to him.

But those who have real charity have zeal for what is good, and zeal in the external man may seem like anger and flaming fire. Yet, on the repentance of the adversary, it is instantly extinguished and appeased. It is otherwise with those who

have no charity. Their zeal is anger and hatred, for their internal man is heated and set on fire by these evil passions.—T. 408.

When a man sincerely, justly, and faithfully does the work that belongs to his office or employment, from affection and its delight, he is continually in the good of use, not only towards the community or public but also towards individuals and private citizens. But he cannot do this unless he looks to the Lord and shuns evils as sins; for, as shown above, the first essential of charity is to look to the Lord and shun evils as sins, and the second essential of charity is to do things that are good.—C. 158.

Whose Responsibility?

AS THE RETURNS from the Appeal come in, the number of contributors remains very low in comparison to Convention membership. Are there people in Convention who think of this as somebody else's responsibility—somebody else's church? If everyone who has contributed will perform one more service in the cause of the Appeal, perhaps we will see results. Next Sunday at church, remind your friends: It's time to stand up and be counted among those who love the New Church enough to contribute—in any amount—to its support.

Results as of January 24

Association	Amount
California	\$1,004.00
Canada	35.00
Connecticut	173.00
Illinois	426.50
Kansas	999.00
Maine	43.50
Maryland	650.00
Massachusetts	1,357.83
Michigan	105.00
National	151.00
New York	1,085.20
Ohio	469.70
Pennsylvania	586.25
Southeastern	178.00
Texas	15.00
Other groups	
Seattle-Tacoma	5.00
Unclassified	145.00
Total	\$7,428.98

Send your contributions to Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass.

ROBERT H. KIRVEN, *Chairman*
Annual Appeal Committee

MEET YOUR GENERAL COUNCIL

The MESSENGER is happy to present another of Convention's active and devoted laymen, Mr. Philip M. Alden. His life of useful service, both locally and in wider fields, is a demonstration of the importance of a dedicated layman's contribution to the Church.

PHILIP M. ALDEN was born in Brooklyn, N. Y., on March 5, 1900, the son of Ezra Hyde and Hattie C. Alden. He received his early education in the suburban Philadelphia public schools and graduated from Friends Central School, Philadelphia, in 1917. Following a year at the University of Pennsylvania he entered Massachusetts Institute of Technology, studying electrical engineering and graduating in the class of 1922.

It was during his college course in Cambridge, Massachusetts, that he started active participation in local and national church affairs, serving first as President of the Cambridge League and subsequently as Chairman of the Co-operative Committee of the New Church Leagues of Greater Boston and as President of the American New-Church League.

Following graduation from Massachusetts Institute of Technology, and a three months' bicycle trip through the British Isles and Eastern Europe, he entered the employ of Stone and Webster, Inc., working for them in Boston; Paducah, Kentucky; Baton Rouge, Louisiana; Pawtucket, Rhode Island. In 1930 he left Stone and Webster to join the Philadelphia Electric Company organization where he has since been employed. He is now Sales Manager of the Residential and Commercial Sales Department.

His business and civic activities have included the Presidency of City Business Club of Philadelphia, Vice Chairmanship of the War Finance Committee of Pennsylvania, Chairmanship of the Commercial Electric Cooking Council and of the Commercial Division of Edison Electric Institute, Chairmanship of the Business Development Section of Pennsylvania Electric Association, and the Presidency of the Employees Association of Philadelphia Electric Company. He is a member of the Executive Committee of Pennsylvania Electric Association, Engineers Club of Philadelphia, and the Executive Association of Philadelphia.



Philip M. Alden

His interest in church work was natural as his father was the first President of the American New-Church League and for many years Vice President of the Convention, besides his many activities in the Philadelphia Society. At a meeting of Convention 'Phil' met his future wife, Emma Louise Snow of Cincinnati. They were married in 1927, and have three children and two grandchildren.

At the present time Mr. Alden is Treasurer and a member of the Board of Trustees of the First New Jerusalem Society of Philadelphia, as well as President of the Board of Home and Foreign Missions of Convention. He is also a member of the General Council, Convention's Investment Committee, Board of Trustees of Urbana University, Board of Trustees of the Delaware County First Society, and Board of Trustees of the Blakebell New-Church Home, as well as a Director of the Swedenborg Foundation.

In addition to church work which he believes to be an impor-

tant part of his extra curricular activities, Mr. Alden has been very much interested in postal history and in his collection of postage stamps, covers, etc. In this he has found a kindred soul in the Rev. Leslie Marshall who has so ably handled the affairs of the Missions Stamp Outlet over the years.

Lessons Available

For the last six years the Christian Education Committee of the California Association, under the chairmanship of the Rev. Othmar Tobisch, has issued New-Church Sunday School lessons under the following headings: (1) The Lord, (2) The Word of the Lord, (3) The Church of the Lord.

This year again 40 lessons are offered, entitled 'The Church of the Lord.' They are mainly directed at the Junior Department, but can be adapted by a capable teacher to a lower or higher grade. They consist of a page of general information for the teacher, another page with paragraphs on (a) preparation—mental, practical and spiritual, (b) presentation of the lessons, and (c) pupil participation. The third page is devoted to the pupil's work sheet in which the subject is recapitulated by the student.

At the present time these lessons are used by the New-Church Sunday Schools in Portland, Ore., and San Francisco and San Diego, Calif.

Cost of 40 lessons is \$2.00. Write to the Rev. Othmar Tobisch, 2201 Los Angeles Ave., Berkeley 7, Cal.

Correction

In the 'Meet Your General Council' feature of the *Messenger* for Jan. 5, Mr. Edward F. Memmott was mistakenly referred to as the present Chairman of the Board of Managers of the New-Church Theological School. Mr. Memmott held this office from 1952 till June, 1956, when he was succeeded by Dr. Waldo C. Peebles.

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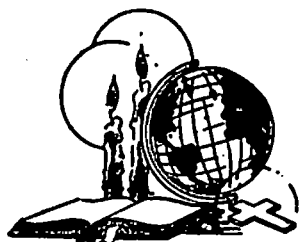
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WHAT THE RELIGIOUS WORLD IS THINKING

Brotherhood Theme in New Oratorio

The world premiere of the oratorio *Children of God*, written by Normand Lockwood and commissioned by the National Council of Churches and Berea College, took place in Cincinnati, Feb. 1. In the first official announcement of the commissioning of the work in 1956, made jointly by Dr. Thor Johnson, chairman of the National Council's Commission on Music, and President Francis S. Hutchins of Berea College, Dr. Johnson characterized the move as "the first step in a long-range plan to bring church values into a formative influence on music," and further stated: "The church today stands in a position to exercise a more expansive patronage of music as an art than that realized by its immediate use in corporate worship. By assuming such a role of patronage of music, the church brings her voice to be heard in concert hall and auditorium and on radio and television as well."

The complete work consists of two parts: Part One—"Am I My Brother's Keeper?" based on selections from the Old Testament—portrays the development of the idea of brotherhood from the creation of man and the giving of law, through the prophetic writings, to the concept of the triumph of justice under a universal God of righteousness. Part two—"Who Is My Neighbor?" based on selections from the New Testament—extends the idea of brotherhood through the teachings of Jesus. The performance with the Cincinnati Symphony Orchestra was limited to Part One. The complete oratorio will be given its premiere at Berea College, Berea, Ky., May 15, 1957. *The Messenger* is able to report first-hand that this modern oratorio is completely enjoyable and inspiring in its conception. We particularly enjoyed the episode on *Ruth*.

—C. L.

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Learning Not To Judge

When a wonderful old lady of eighty was asked for the secret of her serenity, she said it came with subduing the bad habits of judging others. This habit is one of the commonest, and the most malicious. "Thou shalt not bear false witness" is the commandment most often broken.

We should realize that to 'judge' the weaknesses of others is a way of expressing our own. Psychologists have long observed that the failings we most blame others for are those we have ourselves—but that memory which functions with 'total recall' where another is concerned, suffers 'blanks' in relation to self!

Such judgment comes from lack of compassion, and this results from ignorance of facts involved. Many an action or situation has been condemned which, when fully understood, then aroused only deepest sympathy. The habit of judging others arises especially from the tendency to be self-righteous.

Following is a summary of rules for overcoming the unworthy habit of judging others, compiled from suggestions given by clergymen all over the country:

Learn all the facts, and do not rely on circumstantial evidence.

Look for extenuating circumstances, no matter how obvious another's guilt appears.

Develop the habit of focusing on people's good points, rather than their faults. (Why is it that if a black dot is made on a large white paper, people will invariably notice the black dot rather than the white expanse?)

Leave judgment of another's sins to God — we have no right to do otherwise.

If we remember that we ourselves are eventually to be judged for all our own misdeeds, we can not then revile or blame another. Learning to look for good in people is the best way of enlarging one's own soul.

(*The Bad Habit of Judging Others* by Clarence W. Hall; *Christian Herald*, May 1956.)

—G. D. M.

NEW EDITION OF SPALDING

The New-Church Press, 108 Clark Street, Brooklyn, N. Y., announces that a new edition, revised by the Rev. R. H. Tafel, of James Howard Spalding's "The Kingdom of Heaven as seen by Swedenborg" under the title of "An Introduction to Swedenborg" is now on sale. Tentative prices given are: cloth, \$1.50; paper, 75c.

National Association of Convention

OUT OF PRINT BOOKS

A SUBJECT that I have delved into somewhat in the past few weeks and one that I feel Convention should be very concerned about is that of collateral New-Church literature. I believe it is conceded by most New-Church people that one of the greatest needs for the promulgation of New-Church doctrines is a literature in which those doctrines are written in a clear, modern, interest-provoking style. This is so important for the layman who finds himself somewhat inarticulate in expressing a belief which he never-the-less has no difficulty in worshipping by. It is so important to the lay-missionary who finds himself in the position of a Sunday School teacher or some other position where the opportunity of acquainting others with the beautiful doctrines is given. It is so important when one wants to hand a friend something to read that will instantly catch his interest and provoke an appetite for more knowledge on the subject.

It will be conceded again that too little of this type of literature has been written. Some of it, like the novels, may have been adequate in their day with clear explanations and examples of the doctrines but are now outmoded in style. However one writer whose style remains ever fresh and clear is William Bruce and it is a pity for his books to become out of print. No doubt there are other readers of the *Messenger* who could cite other books as good and as important.

The problem seems to be that with the small number of readers the membership of our church affords, the cost of publishing these books is prohibitive. Added to that is the thought that there are too few readers or purchasers of any one particular book to make it feasible to print that book.

In answer to the first-mentioned obstacle I would suggest that since the missionary work of the New Church consists primarily in the printed word, Convention should print books, not on the basis of its sales but on the basis of the importance of not losing valuable books by their becoming out of print.

To the second obstacle I would suggest that these books be given proper publicity, reviews and prompt filling of all orders for them. The Every-family-member plan of the *Messenger* might stand in good stead here. The readers of the *Messenger* might be invited to write in naming the book or books they would like to have printed with a brief review of that book and their reasons for liking it. Any of us would rather read a book recommended by another reader than one simply advertised for sale.

This is a situation where we can't just throw up our hands and say "It can't be done!" Something must be done!
—ANNA GRABER RAILE

A SUMMER MONTH LEARNING, WORKING, AND PLAYING FOR YOUR CHURCH

Making your summer plans? Spend a month this summer at the New-Church camp in Almont, Michigan, where young people from all over the States and Canada are invited to learn, work and play for the Church. The second Leadership Education Institute is being planned for the summer of 1957, and if you are between 14-17, and 18-22, you are eligible for enrollment in one of these age-groups. Here is an opportunity to meet other New-Church young people, to exchange ideas, share experiences, work in a group, and learn to put our New-Church beliefs into practice. Have fun while you dedicate yourself to the Lord and learn about serving Him with greater effectiveness.

Financial help for attending the Institute is available from Convention, and your local society and association are being asked to participate in the cost. Ask your minister, or the president of your church, for more detailed information of the Institute. Or write the Rev. David Garrett, Leadership Education Committee, 6807 Wise Avenue, St. Louis 10, Mo.

Of Interest to the Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

BRaille VOLUMES

Heaven and Hell, Grade 2, 5 volumes.
God the Creator, Grade 1½, 4 volumes.
Doctrine of the Holy Scripture, Grade 1½, 2 volumes.
Doctrine of Life, Grade 1½, 1 volume.
New Jerusalem and its Heavenly Doctrine, Grade 2, 1 volume.
My Religion, by Helen Keller, Grade 1½, 2 volumes.
Divine Providence, Grade 2, 5 volumes.

TALKING BOOKS

Why God Created Man—3 records.
The True Christian Religion (survey)—6 records.
Divine Providence (survey)—5 records.

For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman of the Committee for the Blind of the Swedenborg Foundation.

The Swedenborg Student

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

ARCANA CLASS I—March, 1957 Volume II, 1114—1239

March—

1—7	1114—1151
8—14	1152—1167
15—21	1168—1192
22—31	1193—1239

THE TENTH CHAPTER of Genesis is composed almost entirely of names. Few people today read the chapters of this type. They are seldom, if ever, read in the churches. They are not made the subject of Sunday School lessons. Yet these chapters which seem to be meaningless genealogies are very important. The names recur in the Scriptures, especially in the prophets. And Swedenborg gives us the general idea of the meaning of these names and so makes the chapter meaningful, as well as throwing light on other parts of the Word where the same names occur. Note, for example, number 1164 in which there are quotations from all four major prophets, from two of the minor prophets, and from the Psalms, each of the verses quoted yielding new meaning as a result of the new understanding we have of the general meaning of the name *Cush*.

Shem, Ham, and Japheth, the sons of Noah, represent the three main branches of the Ancient Church and their descendants are developments within these branches. So these names mean particular doctrines, for it is doctrine that determines the character and quality of a church. We know that Shem, Ham, and Japheth were not individuals living in the land at that time; yet doctrines are held by men, and men live somewhere. The Ancient Church was widely spread over Asia and Africa.

It will help us to get a clearer picture if we think of the great variety of sects formed in the Christian Church, which developed from ideas put forth by individual men. And we know that, as in the Ancient Church, all these new developments tended away from the early purity of the church. In the messages to the seven churches in Asia Minor in *Revelation* ii and iii the differing developments already begun in the Apostolic Church are described, and at the Council of Nicaea in 325 A.D. there

were groups or individuals who expressed practically every shade of opinion on which the present Christian sects are based.

The name *Nimrod* has come to be used in the common speech of today as designating a hunter. But we are told that Nimrod represents external worship, the idea that faith alone saves, that going to church and observing the church year is all that is necessary. This is an appealing doctrine. Nimrod was, and is, a mighty hunter. They are those today who think that if they go to church on Sunday, they have discharged their religious duties. "The greater part of mankind do not know what internal things are, but only external things; and most men abide in things of sense, in pleasures, and in cupidities, and have in view themselves and the world; and therefore they are easily captivated by such a religion" (1178). Number 1179 distinguishes between the separation of faith and charity in the Most Ancient Church—Cain and Abel—and the same practice in the Ancient Church.

There are remains of these developments of the Ancient Church in the religions of the pagan world today. They are all spiritual descendants of one or another of the sons of Noah.

Furthermore, some of the names in this chapter—such as Canaan, Jebusite—are continued in the account of the Holy Land and its inhabitants, and teach us the origin of our spiritual enemies. Each one of us has an inheritance that goes back to the beginning of the human race. Our deep selfishness comes from the Most Ancient Church in the perverted will, and the tendencies to judge and reason in favor of this selfishness stem from the Ancient Church.

Notes

1140. "Such persons (as Noah, Shem, Ham, etc.) never existed . . . And yet by the names in this chapter, except those of Eber and his posterity, are meant so many nations." See here number 1159^a for the definition of *nation*.

1150. Make a note of this definition of worship.

1158². Charity is here distinguished from friendship and politeness.

1162. "Faith separated from charity is no faith." And where there is no faith there is no worship except corrupt worship.

1171⁴. "No one can become a man of the church without knowledges."

ARCANA CLASS II—March, 1957 Volume IX, 6850—6968

March—

1—7	6850—6872
8—14	6873—6912
15—21	6913—6938
22—31	6939—6968

THE STORY of the call of Moses to lead his people out of Egypt is familiar to all Bible readers, and though the story of Moses is the story of a remarkable life, its real message is a spiritual one.

The Hebrews had become enslaved in Egypt and now God reveals Himself to them through Moses, who is commissioned to lead them back to the land promised to them of old.

The Egyptian stage is one through which all who are regenerating must pass. The natural plane of life has to be developed first. Knowledge of all kinds must be acquired and stored up in the mind in order that there may be a receptacle into which the spiritual may flow and that so the internal man may be developed. Regeneration does not begin until the natural mind and its faculties are developed; this is the stay in Egypt. Before regeneration our interests center upon the things of this world with its delights and achievements and we all become more or less enslaved to the natural.

Yet part of our natural instruction is about the Lord and heavenly life. This teaches us that our goal is development into spiritual men and women, and when we come to see this for ourselves, we have heard the call of Moses. The reluctance of Moses pictures the first feeling of our inability to meet the higher demand. We know from instruction that living from spiritual motives is freedom and that living for the world is bondage, but the allurements are strong.

Signs were given to Moses to assure and encourage him: the rod turned into a serpent and restored, the hand made leprous and healed, the waters of the Nile turned into blood. The rod of Moses is the symbol of the power proceeding from the Lord's Divine natural. It was by the Lord's power through the Incarnation that He overcame evil and restored the heavens to order.

In explaining the words "And I am come down to liberate them out of the hand of the Egyptians" Swedenborg speaks of this work of liberation in the spiritual world.

Moses represents the Word and his rod its ultimate, the letter. In the letter the Word is in its fullness and power and is the means of overcoming evil. But separated from its spirit or true meaning the Word is thought of as the work of men—the rod becomes a serpent. Moses was horrified at the serpent and fled from it. The sign of the hand made leprous and healed teaches us that to try to make spiritual truths serve our selfish interests profanes them—it is like leprosy because there is no goodness within. Spiritual truths must be restored in their true use. And the turning of the waters of the Nile into blood means that all natural learning—the sciences, philosophy, literature—apart from the spiritual have no power to bless. Unless we seek to become spiritual men and women, life will be a failure. "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

Notes

6850. The Canaanites, Hittites, etc., are names first occurring in *Genesis x*, the subject for this month's reading in Class II. They represent evils and falsities passed down through the perverted Ancient Church.

6854. Note this definition of the spiritual.

6854². This tells us what is meant by the Lord's descent into the lower regions.

6858. Note the statement in regard to the state of the heavens before the Lord's coming.

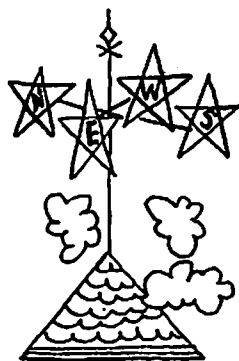
6865³. "Doctrinal things of every kind can be confirmed." All the various beliefs among Jews and the various Christian sects are drawn from the Bible.

6866. This tells us when and why the Lord was in states of humiliation.

6879. "The first of the church is the knowledge that there is a God, and that He is to be worshipped. His first quality to be known is that He created the universe, and that the created universe exists from Him."

6917. The vessels of silver and gold, the 'spoil' of the Egyptians, were used in the construction of the ark and tabernacle, etc.

6925. Note the explanation of how Swedenborg was conscious in both worlds at once.



NEWS By Carol Lawson

The Rev. and Mrs. Horace W. Briggs announce the engagement of their daughter, Ethel, to Charles W. Heffernan, son of William Heffernan of Miami, Florida, and the late Alice Roberts Heffernan of Waterboro, Maine. A summer wedding is planned.

Ethel is a graduate of Fryeburg Academy in 1956 and is a student of music at Oberlin College in Ohio.

Charles Heffernan was graduated from Waterboro High School and the New England Conservatory of Music, and has studied at the University of Michigan. He is supervisor of music for the Conway, N. H. School District. He organized and directs the 'New Symphonic Orchestra' in Conway, now in the second year, and conducts a radio program, 'The Wonderful World of Music,' over Station WJWG in Conway.

They will make their home in Ann Arbor, Mich., where both will study at the University of Michigan School of Music.

Another engagement of importance in New-Church circles is that of Lois Seekamp, daughter of Mr. and Mrs. John F. Seekamp, Brooklyn New York, and George Dole, son of the Rev. and Mrs. Louis A. Dole. George will complete his graduate studies at Yale University this June and will enter our Theological School in Cambridge, Mass., next autumn — another bright spot in the New Church of the future!

Arthur James, a past president of the ANCL, had a very good job in New York during his fall work period away from Antioch College. While in the big city he saw a good deal of the Wm. Woofendens and attended the Young Adults Club of the New York Society. (That club, incidentally, really lives it up at the weekly meetings. They recently enjoyed a special trip to Bermu-

da via color movies, and a sneak preview of the Murray Hill Players hilarious comedy *Ring Around Elizabeth*. The Murray Hill Players is the dramatic organization of the same church . . . we would like to know if those talented New Yorkers also have an Art Club—and which member drew the wonderful sketch of E. Swedenborg which appeared on their announcement of their Swedenborg birthday celebration. But to get back to Arthur James: he is now studying hard again at Antioch. He has applied for a fellowship to go to Denmark this summer as one of a group which spends six weeks in various foreign countries working with people in the area, with the purpose of creating better world understanding.

Everyone will be glad to hear that our Cincinnati vacationers, the Rev. and Mrs. Bjorn Johansson, arrived in Oregon safely and that our editor passed through the rigors of Dr. Straumfjord's clinic with flying colors and a big seal of approval on his state of health.

A former editor of the MESSENGER, the Rev. Leslie Marshall, now a missionary minister in the Southeast, reports that he recently visited Tallahassee. The Geigers who carry on staunchly there for the church have recently sold their prosperous dry-cleaning business and have opened a large and beautiful gift and electrical appliance shop in downtown Tallahassee.

In the San Diego Church there have been 42 weddings since November. Their Ladies Aid and Mrs. Stewart Poole were entertained by Mrs. Hobart at a January luncheon when Mrs. Poole was in California with her husband for a one week combination of business and pleasure. Mr. Poole attended a meeting of the Board of Managers of the Wayfarers' Chapel at Palos Verdes. Joining the Pooles on their westward trip were Mr. and Mrs. Stewart Ayton, Wilmington, Delaware. (Oh, there's nothing like that family-plan of the airlines, is there?) Mr. Ayton visited the Chapel on behalf of the General Council . . . San Diego's pastor, the Rev. Robert L. Young, will preach in the Boston Church on the Sunday before Convention.

Speaking of family-plans, the Kitchener, Ont., Society may be considering that one of the *Messenger*, for it was decided at a recent Board of Directors meeting to

send a sample copy to every family in the Kitchener Church. (The *Messenger's* family-plan is that if every family in a society subscribes, either through their Society or individually, the rate of the subscription to them will be reduced to \$1.50 per year.)

It is rumored that the governors of Ohio and Indiana will proclaim a Johnny Appleseed Day, Sept. 26, 1957, and that a Johnny Appleseed Memorial Park will be planted in Fort Wayne, Indiana.

At the Los Angeles Church Swedenborg's birthday was celebrated by an evening program which included special music by Mrs. Marcelite Kline. Mrs. Franklin H. Blackmer spoke on "Swedenborg and the Universities." Mrs. Blackmer, who holds her M.A. in education, is one of our most creative thinkers on this subject. Following a journey to New York City for the meeting of the board of trustees of Urbana Junior College, Feb. 9, she will return to California by way of Clearwater, Fla., where she will compare the relative merits of Florida and California sunshine, but more particularly see the new home of her daughter and son-in-law, Alice and Wick Skinner.

A special meeting of the entire Chicago Society has been called Feb. 10 to consider a new bid offered for the church property on Sheridan Road . . . The Relocation committee of the St. Louis Society has been hard at work and reported its findings at the annual meeting and dinner of the Society in January.

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LETTERS to the EDITOR

REPLY TO MR. TOBISCH

To the Editor:

As a comparatively new member of the General Church of the New Jerusalem, I should like to have the opportunity of commenting on some statements in the letter from Mr. Othmar Tobisch in your Oct. 13 issue. Some 'inside' information might well be given especially for those who may be disposed to take his remarks seriously and accept them as the facts.

To list all the 'churches, buildings, educational units, etc.' which have in fact been built in the past five or ten years would be tedious and unnecessary. It is sufficient to point out:

(1) that in the past five years well over \$1,000,000 have been spent on buildings alone.

(2) that all building is paid for by individual societies or by the Academy, the educational arm of the General Church,

(3) that the General Church as a business organization finances no buildings at all which explains why in its yearly Financial Report there is no record of expenditure on buildings, and

(4) that the new church in Detroit and the Correspondence Institute of the British Academy are but two of the innovations in the past twelve months.

In this matter Mr. Tobisch mainly lacks information, but it is more serious when he states that one of our sources of new members is "Convention members who need, as they say, more authority, centralization, the power of the bishops to tell them what to do." Here, I'm afraid, he is making false assumptions and even accusations. Certainly my reasons were very different and I feel sure that no

Convention (or Conference) members have ever joined the General Church from the motives attributed to them by Mr. Tobisch. The words 'as they say' seem to imply that Mr. Tobisch knows some who have stated that they have done so. I'm sure he will find it very difficult to recall a specific example. Besides, all New Churchmen would surely agree that the only authority in the New Church is the Word and the Writings. It is inconceivable, therefore, that the members of the General Church (which has the Writings as its sole constitution) would ever tolerate, much less need 'the power of the bishops to tell them what to do' . . .

As for the question of a membership increase from our own families, it is of course very pleasing to see the little ones grow up through our kindergartens, elementary schools, high school, and college, and become firm adherents of the Doctrines. But our delight comes not only from the steady increase in membership resulting therefrom, but also from a love of the welfare of the children themselves. Our educational program is not merely a policy that, statistically, has paid off well; it is a principle and a privilege. And while the General Church certainly has no monopoly of that love of its children which breeds a desire to see them continue freely as convinced members, it is a sad truth that it does have at present something approaching a monopoly of the means of putting that love into effect. What a sorry state of affairs when a New-Church organization is distinguished by the fact that it gives a New-Church education to its rising generation . . .

Nevertheless, it simply is not true that "the General Church is incapable . . . of interesting others on the 'outside'". We need produce only one newcomer to disprove this assertion. But the fact is there are dozens of examples to choose from. In the past ten years the percentages of new members of the General Church are as follows:

from General Church families	52%
from other New-Church bodies	8%
from 'outside', i.e., other churches	38%
from those of no previous church affiliation	2%

It is the usual practice to tell enquirers openly that the Writings

THE FINAL JUDGMENT and the CONTINUATION

by

EMANUEL SWEDENBORG

Rotch Edition 1955 Reprint
Paper bound 156 pages

Fifty cents

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NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.

proclaim themselves to be a Divine Revelation. That these people have no great difficulty with the special lingo of our collateral writing, should cause no surprise since the language used is nothing more nor less than the terminology of the Writings. It is indeed to be regretted that Mr. Tobisch should think it a 'special lingo' . . .

These are what I know of the relevant facts given here to correct the impression of the General Church given by Mr. Tobisch in his second last paragraph. I think that if he were to make a little quiet investigation, he would be very surprised to find how wrong his idea is.

Douglas Taylor,
Bryn Athyn, Pa.

THE BEATEN PATH

To the Editor:

Tradition means less today than it did 128 years ago when Lincoln spoke so wisely. "... can gratification be found in supporting and maintaining an edifice . . . erected by others? Most certainly it cannot . . . genius disdains the beaten path. It seeks regions unexplored. It scorns to tread the footsteps of any predecessor, however illustrious. It thirsts and burns for distinction; and if possible, it will have it." (A. Lincoln in speech made before the Young Men's Lyceum of Springfield in 1838, when he was 29.)

Lewis G. Warren
Boston, Mass.

WHAT'S IN A NAME?

To the Editor:

The article by Mr. Hotson 'What is Swedenborgianism?' in the Jan. 5 issue again discusses the question whether we should be known as Swedenborgians or members of the New Jerusalem Church.

If the New Jerusalem is merely a body of doctrine, a way of thinking, it may be proper to call those who accept the teachings as members of that church. But is it proper to so characterize that church rather than to consider it a way of life? To illustrate: Can anyone whose future home is to be in hell be considered a member of that church? If so, how can we possibly call ourselves members of that church?

Gordon C. Mack,
Akron, Ohio

Individualism versus Uniformity

By Samuel Haines

EMANUEL SWEDENBORG (1688-1772), mathematician, physicist, physiologist, and the 'greatest theologian of all time' stated that truths are infinitely various, but love is one. How many of us feel qualified to give that statement the thought it deserves?

The theme of the Divine message is that we, as individuals, love each other through the Fatherhood of God. The Gospel of the Lord was preached to each one of us individually because He endowed us with free will to take it or leave it.

Even we, as a church body, recognize that we are individually responsible for what we do and it is impossible for one person to commit another without mutual consent, that is to say, without the free will of both.

The tendency toward uniformity is seen where people with similar ideas agree to cooperate to spread them. Our modern way to put it is to call those with similar ideas on certain subjects, units of some 'ideology' such as Roman Catholic, Presbyterian, Methodist, etc. Politically, we have the 'ideology' of Communism, Capitalism, Republicanism, Jeffersonism, etc.

Many people in their enthusiasm and desire to attract adherents to their faith seem to forget that each one of us has an individual free will to follow the truths in his own mind, for which he should be respected, and for which he is responsible. The very essence of charity, which is the love of one's fellow man, is founded in one's respect for this free will to accept or reject ideas. The principal object of preaching is to emphasize this freedom to accept or reject, but with the hope of acceptance.

We of the New Church emphasize this freedom of will more than any other body, religious or political, and this goes a long way to explain why the New Church does not 'grow' in the sense of registered organized bodies of worshippers. On the other hand, the New Churchman in possession of the truths of the Lord does not need to be told them. For which reason he carries the New Church with him wherever he may be and helps to impart those truths to others in any other body of worshippers.

To be specific, the New Church is the only one that does not teach the Second Coming of the Lord as being in the flesh and natural body, but that He has already come spiritually to all those who accept Him. The Word, the Bible, is the body of the Lord and the spiritual sense it contains is the soul. Furthermore, if the Lord came in a natural body, nobody would recognize Him, therefore nobody would accept Him. To be accepted in a natural body He would have to be simultaneously of all nationalities, both colored and white. He would simultaneously have to be on both hemispheres at day as well as night. He would have to speak in every language simultaneously. The Lord is right here and now—He dwells among us.

One of the most difficult problems you could set before a scientist is to prove that any two things are alike. He may state that two electrons of the hydrogen atom (not the isotope) are alike, or that neutrons are alike in having no charge. But there are two billion human beings on this globe with bodies containing hydrogen. Are the electrons of the hydrogen atoms of these bodies alike? Could the electrons be alive? If they are alive are they alike?

The order of nature seems to be towards differentiation; that is to say, towards individualism. Yet there is a tendency among people towards uniformity — or, shall we say, towards cooperation.

It has been said that human beings can be classified according to intelligence. Some people can be very intelligent in one respect but not in another—it is difficult to decide quantitatively just where they are. Psychologists can determine a person's intelligence-quotient quite closely within a limited range, to show that his faculties are in working order.

But for our purpose we should consider groups and note the tendency. Many people are satisfied with themselves and others are trying to grasp what they can't have. Others with a teaspoonful of brains are hungry for cheap excitement—from bingo to Communism, depending on how much they are lacking.

(Continued on page 64)

Baptisms, Wedding, Memorial

BIRTHS

SMITH—Born Dec. 8 to Mr. and Mrs. Eldon Smith, San Diego, a daughter, Carol Annella.

SEIDENBERG—Born Dec. 21 to Mr. and Mrs. Charles M. Seidenberg (Sylvia) Jones), Boston Society, a daughter, Elizabeth Jones Seidenberg.

ROBERTSON — Born to Mr. and Mrs. William Robertson (Carol Pratt), Elmwood, Mass. Society, a daughter, Mary Ann.

BAPTISMS

FROESE—Carl Peter, son of Mr. and Mrs. Henry Froese, Terrace, B.C., baptized Dec. 28 at the home of Mr. and Mrs. John Miller, Vancouver; the Rev. John E. Zacharias officiating.

SCHNEIDER—Daniel John, son of Mr. and Mrs. Frederick P. Schneider (Jane Cressman), Kitchener, Ont., baptized Jan. 13 at the Church of the Good Shepherd; the Rev. David P. Johnson officiating.

WEDDING

ANDERSON-CUTHBERTSON — Patricia Ethel Cuthbertson and Gale Steele Anderson were married Jan. 5 in the Church of the Good Shepherd Kitchener, Ont.; the Rev. David P. Johnson officiating.

MEMORIAL

HENSCHEL—Mrs. Wilbert Henschel of Rosthern, Sask., after a lengthy illness, quietly passed into the higher life, Nov. 20 in her 51st year. Mrs. Henschel, whose maiden name was Kathryn Bergen, was the eldest daughter of Mrs. Bergen and the late Mr. Henry Bergen. She was born May 23, 1906, at Hague, Sask. At an early age she joined the Church of the New Jerusalem and was an active member until her passing. In 1921 she left Hague with her parents to reside in Rosthern. April 22, 1928, she was united in marriage to Mr. Wilbert Sylvester Henschel. This union was blessed with four children, Darlene (Mrs. Victor Holmes), Saskatoon; Harrison, Lyman and Murita, Rosthern.

Besides being a thoughtful and affectionate wife and mother to her husband and family, her devotion to her Church and the good of society, was often exhibited in quiet ways. Her integrity and philosophy of life won her the love and respect of all her associates. An artist's touch, and a poetic trend-of-thought was manifest in many of her activities. Designed by her, in the Church of the New Jerusalem at Rosthern, is some beautiful Old English lettering which reads, "Behold, I make all

things new" (Rev. 21, 5). This Biblical inscription, which was selected to be a reminder of the New Dispensation, now stands as a memorial to her as well. The following poem written by her in memory of her father who passed away in 1928 has been adapted to her own passing by her bereaved family.

"We loved her; oh no tongue can tell
How much we loved her, or how well.
God loved her too, and He thought best
To take her home with Him to rest."

Surviving her are her husband, two daughters and two sons; her mother, (Mrs. Henry Bergen) Rosthern; two sisters, Mary, (Mrs. George Shearer), Dawson Creek, British Columbia; Dora, (Mrs. Edward Dehmke), Rosthern; two brothers, Henry, Regina, Sask., and Arthur, Gleichen, Alta.; one son-in-law, Victor Holmes, and three granddaughters.

Assisted by the Rev. L. V. Myers of the Evangelical Faith, the resurrection service was conducted by the Rev. Henry Reddekopp in the Mennonite Church at Rosthern on Nov. 23.

INDIVIDUALISM

(Continued from page 63)

Quite a lot of people favor uniformity—they feel lonely and want to join something — Black Shirts, Blue Shirts, Brown Shirts, etc. Others who do not know what to do with themselves want to join a fraternal order of some kind—they cannot stand to be different from their friends, so they join the Masons if they are of the better class, and otherwise the Knights of Columbus and other 'Knights.'

For the individualists we can start with the Swedenborgians. They know where they are going, for one thing, and how to get there, for another. You don't tell them anything—they tell you. If you are suffering for the truth they will hand it to you. Swedenborgians believe in free will—each is responsible for what he does and there is no 'passing the buck'; you can't get away with anything. Praying for the forgiveness of your sins is not enough, you have to make good. You do not ask a Swedenborgian if he 'goes to church.' He is the church. The Lord says the Kingdom of God is within you, and to a Swedenborgian, that doesn't have to be translated. When he reads the Bible—it means something.

(Mr. Haines of Engelwood, N. J., is a manufacturer of scientific instruments.)

Without Gloves

By Faith Baldwin

This is published in the interest of Brotherhood Week, February 17-23, sponsored by the National Conference of Christians and Jews.

FOR SOME YEARS I have written about prejudice, usually with gloves on, and relying upon an emotional appeal to make my point. It's time to remove the gloves; plain, not fancy, speaking seems essential.

If we're to be a united nation, consolidated in the old ideals growing only in the soil of freedom, we cannot afford prejudice. Nationality, race . . . these spring from the impartial accident of birth, reflecting neither credit nor discredit. They're as unimportant in judging the quality of an individual as the set of an eye, the color of hair. Man's brotherhood is inherent in the experiences shared by every human being; birth, pain, struggle and death; innocence and guilt; worship and love. None is unique; none escapes.

How can we live peacefully in a family of nations if we cannot be at peace with our own neighbors? How justify the hideous wars waged for democracy if we are busy pinning tags on the man next door . . . or denying him the right to live next door? If, in childhood, our thinking has been twisted by the opinions of elders, then, as rational adults, it is our job to remedy the defect, and our grave responsibility to rear children without including a home course in hatred. How can you teach hatred and send a child to church with clear conscience? Most of us tend our children as we tend gardens, with love and pride. If does not make sense deliberately to sow the deadly, smothering weeds.

Take a knife. Stab a Jew, a Christian of any creed, a Negro. Each bleeds. This is the blood spilled on many battlefields; the brother-blood. Few would attempt the experiment. But too many of us stab daily, with the light word, the criticism, ridicule, rumor, and lie . . . and in the back.

God, forgive us.

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