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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.

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EDITORIALS

The Bright Hope

IN WHAT spirit and with what attitude should one face the future? There are some who proudly declare that they give it no thought, that they live wholly in the present with neither a look behind nor a look ahead. Maybe they will quote the Lord's saying, "Take therefore no thought for tomorrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

There are others who look forward to the future with eager expectancy because they are confident of their ability to meet whatever it may bring; or because with cheerful optimism they are certain it will bring good.

However, judging from comments in the newspapers and the remarks made when people gather, perhaps the larger number today view the future with foreboding. The massed forces of evil seem to be in the saddle. Reason is baffled. Can the forces of good gain the ascendancy? There is idealism in many hearts, but it is frustrated by the indifference and perversity of man; by the blindness of those who are now in command, and by the seeming ineffectiveness of the church. At the moment this is dramatized by the launching of earth satellites—in itself a huge scientific and technical achievement, but now fraught with the menace of the terrifying power of guided missiles. In the meantime statesmen gather at world conferences, but so far nothing that can assure tranquillity to this planet seems forthcoming. Nothing can be done, they tell us, except to be ready to meet power with superior power. On top of this, in various parts of the world one crisis after another threatens the peace. All this has strained for many their faith in the future. Unable longer to see the world every day in every way getting better and better some have sunk into paralyzing gloom and despair.

There are others, however, who are fully alert to the ugly realities that 1958 faces, yet cling to a bright hope. They have the spirit of the early Christians who, although relentlessly persecuted by a world in which the 'principalities and powers' seemed wholly given over to evil, nevertheless remained confident of victory. These saw history not merely as the scene where man reacts to the natural forces which surround him, and where groups of human beings ceaselessly contend with one another. They saw God as operative in history—God at the center of it giving meaning to it.

And that is the message of the Bible. Man is not struggling alone against evil. He has God as his co-worker. He who has this faith has no fear of the future.

To be sure, this does not mean that man may desist from his fight for a better world. God works in history, but He works through man. That idea was expressed by

Paul in his letter to the disputing factions of Corinth: 'I have planted, Apollos watered, but God giveth the increase.' A French physician had a placard in his office with the words, "I dress the wounds, but God heals them."

"God giveth the increase." Let man remember that when his projects seem futile. Man is called on to do his share, so he must continue with whatever undertakings seem to have in them a promise of good. The final outcome is not in his hands, but in God's hands. But those who accept what the prophets have revealed about the nature of God, and what the Lord in His human life demonstrated of that nature, feel assured concerning the outcome. Those may be a minority, but perchance they are the ten for whose sake God was willing to spare Sodom. And if the worst comes to the worst, they will be the 144,000 who come out of the great tribulation.

Pious Selfishness

WHILE THERE is something to be said for the action of the man who runs away and lives to fight another day, it must be conceded that victories are not won by retreating. The Lord did not make the slightest effort to escape Calvary: He triumphed in His acceptance of it.

Man devises various ways for escaping from life. Some have retired to monasteries and sought to live in quiet meditation. This may seem like an act of selflessness, or even a heroic surrender of the world and its pleasures. Actually it may be sheer selfishness parading in the guise of piety.

Psychiatrists tell us that many forms of mental diseases are simply ways to escape from life and all its burdens and frustrations. But no one can play on God's team if he runs away from life. For His disciples the Lord prayed: "I pray not that thou shouldest take them out of the world but that thou shouldest keep them from evil" (*Jn. 17:15*).

A follower of the Lord can be in the world experiencing the assaults of evil and yet not be part of it. Indeed, his moral fibers can grow strong only if he is in the world.

What about the lesser withdrawals from the world that all of us are in some measure guilty of? For example, some will take no active part in politics because politics are dirty and they are afraid of becoming soiled. Others refuse to hold church offices for fear that now and then they would act in such a way as to give offence to a few of the members. Still others refrain from taking any part in useful community activities for similar reasons or on the grounds of lack of time. But unwillingness to help with matters that are of public concern is in a sense a withdrawal from the world. Of course, in any individual case there may be good reasons for this, but let him who does it make sure that it is not because of indolence or indifference.

THE QUEST FOR NOVELTY

By Charles A. Hall

*We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.*

WHILST a number of folk are victims of the deadness of custom, the minions of tradition, living in a rut from which they have little desire to escape, it may be presumed that most are intrigued by novelty and many engage eagerly in the quest for it. In the absence of a feeling after novelty, there would be no inventions and human existence would be static. Without invention we should still be cave-men. One doubts if any one knows who first conceived the idea of a wheel and its potentialities, but we know full well that without it civilization as we know it could not exist. Modern civilization is largely a matter of wheels, and wheels within wheels, both actually and metaphorically.

In the remote past some one thought of crossing a stream on a floating log and, later, of forming a raft of logs to carry heavier loads. Then came the dug-out

canoe, the progenitor of modern shipping, Necessity, it is said, is the mother of invention, but behind all invention is the impulse to invent as a driving force.

Probably in prehistoric times there were men and women who preferred old habits and practices, regarding new inventions with suspicion, if not fear. The writer is old enough to recall folk living in villages or hamlets who had never entered a railway carriage and deemed it very risky so to do. What they would have thought of travel by aeroplane or submarine is left to the imagination. I remember an occasion when an old friend entertained a Scots audience with one of the first phonographs to be produced: an old lady present cried, "Mannie, tak' that thing awa'; its no cannie!" But conservative as we may be, all of us are indebted to invention, to the quest for a new thing—even to the extent of things which have become essentials for existence in our civilization. The author would definitely be at a loss without his pen and typewriter.

Thoughtful people are quite properly anxious about abuses of inventions and the power to invent. We are distressed about modern weapons of destruction, even as our ancestors were disturbed when gunpowder was compounded and used for destructive purposes. It was welcomed as a blasting agent in quarrying operations, but its use in war was deplored. The aeroplane is beneficial when used on errands of mercy and other missions of peace, but it is a terrible instrument in the hands of unscrupulous warmakers. The great question is whether moral development is on a par with scientific invention; generally speaking, it would appear not to be.

Actually, there is no good thing in existence which is not open to abuse. Education is good, yet it may increase the ingenuity of criminals as well as serve the advancement of a finer civilisation. The need is for men who can be trusted to make good use of new inventions: this, of course, is a moral and spiritual issue.

Think of the sense organs of the human body, a noble equipment in themselves, yet how readily they may be put to evil employment. Again, think of our mental equipment, our power to will, to think, to imagine, to reason, to remember—all good things—but how easily they may be abused. The will may be directed either to good or evil; the intellect can soar to heavenly heights, yet it may also be employed in hellish devices. Imagination may produce glorious ideals, or devilish plans. Reason may rationalize what is essentially false: thought may be true and uplifting, or base and degrading. In our memory lovely experiences may be stored, or the emphasis may be upon incidents which were better consigned to the limbo of forgetfulness. Everything depends upon the use we make of our native endowments, and that use, or abuse, is decided by character.

Innate Restlessness

Part of our equipment is an innate restlessness which determines our quest for novelty. This is probably most insistent in youth, but it continues through later years. Impelled by it, we do things often foolish, sometimes

wise. Far too many fall into the error of thinking it can be satisfied in material ways. Possibly the majority just drift under its influence without enquiring into its significance. Some conclude that satisfaction is to be found in a life of travel and adventure, or in the attainment of wealth with its amenities. Others indulge in sensuous pleasures, passing from sensation to sensation only to end satiated. The novelty they find in this, that, or the other wears off, leaving them with a hang-over. The glamour of the mid-night frolic is shed in the cold morning light: the restlessness remains acute as ever.

So very often this native restlessness, inducing search for novelty, affects men and women in intensely undesirable ways. A husband becomes dissatisfied with his wife and seeks sensuous joys elsewhere. A wife wearies of her husband, nags him and makes his life with her unendurable. She may become entangled in an 'affair' with another man. For both, the final issue is misery. Things would work out quite differently if the innate restlessness were properly understood.

We hear men and women, generally youthful, complain of the situation in which they are placed, of the employment in which they are engaged. There is something wrong with the boss or fellow-workers. The job is uninteresting, the hours too long, the pay too small, the holidays too short. Will not a change of job give some satisfaction? Going from job to job, they remain as before, restless, dissatisfied. Nothing is right for them. As Mark Twain suggested in one of his inimitable stories, even if they got to heaven they would complain that their halo did not fit.

Now, it is not disorderly to desire a better job, or to seek promotion. The point is: is one worthy of advancement and fit for a better position? We become qualified for better things by doing that in which we are presently engaged in a dutiful spirit and with an intelligent interest. The better job demands the better man. If we are not faithful in a few things, how can we expect to be rulers in many things? The right sort of workers, ever grateful for small opportunities, do not need to seek new employments—the better jobs, they will discover, are seeking them. They come to us when we are fit for them—fit in moral and spiritual outlook as well as in profitable working ability. As we shall see, the real stress must be on character, on the moral and spiritual bias.

A Gift from God

Our restlessness which leads to the quest for novelty is fundamentally a wonderful gift from God. Essentially, it is 'Divine Discontent'. It is a stirring of the immortal soul, an inarticulate groping for a life and environment for which we are spiritually destined. In our ignorance, we do not know this and so too often fall into false ways seeking to satisfy the soul's yearning in sensuous delights which give no final satisfaction. We are like the caterpillar gorging itself on its chosen food, ignorant of the fact that it is destined to become a lovely creature of the air—a butterfly. Here, on earth, we are restless because earth is not our real abode: as spiritual beings

our true home is the spiritual world in which we are to live eternally. Even there, we may not expect our quest for newness to cease.

Jenny Lind, the famous vocalist, well called the Swedish Nightingale, wrote in an autograph album:

In vain I seek for rest
In all created good,
It leaves me still unblessed
And makes me cry for God.
Ah, sure at rest I cannot be
Until my soul finds rest in Thee.

These lines remind us of Augustine's famous and rather hackneyed aphorism, "Our hearts are restless until they rest in God". Here, indeed, we find the secret of final satisfaction. It means a soul at-one with the Infinite, one brought by regeneration into harmony with the Divine Mind as revealed in the Divine Humanness of the glorified Christ. In the light of this interpretation we can pass on from state to state, from experience to experience with realisation, or at least hope, of ultimate blessedness. Therein we shall find true freedom within the framework of Divine Law.

This ultimate blessedness and inner satisfaction cannot be static—were it to be so the issue would be undesirable. An eternal sameness would pall: under it, life would mean little more than 'a striving, and a striving, and an ending in nothing.' Rest in God is not a torpor of the soul, but something dynamic. To be attuned with the Divine is to be a delicate, sensitive instrument of the Divine Musician, responding freely and gloriously to the touch of His Spirit. It is entering into the Eternal Newness of Him Who makes all things new. It is free, spontaneous reaction to Divine Action. It begets new insights into truth, new desires and affections, new thoughts, new ideals, with a realisation of new duties and responsibilities and an ever-evolving perception of opportunities for finer neighbourly services and uses of mutual love.

Rest is not quitting the busy career,
Rest is the fitting of self to the sphere.

The soul's restlessness activating the quest for newness is really an urge to newness of spirit. We ourselves must be new in order to find worthwhile newness in experience, for the outwardness of human existence reflects the inwardness of affection, thought and imagination. "Make you a new heart and a new spirit", cried the prophet. And the apostle got to the root of the matter when he wrote to his friends in Corinth: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things become new."

In the Eternal Now

The very word 'new' has a suggestion of great value. One can play upon it to an almost unlimited extent; it stirs the imagination, awakens expectation, and renews hope; it may infer a stepping forward to a newer, larger environment, a wider vision, a brighter light. What is old and past to present consciousness seems shadowy, unreal and obscure, whilst the anticipation of the new is

replete with figures and scenes born of the expectant mind. We picture ourselves in new situations, we long for new experiences. Surely, it is true to say that every man when he regards the possibilities of the future yearns for new delights which will contrast strikingly with the drab, sombre days that have gone. Yet it is true that we are apt to invest the past with a certain glory; memory plays strange tricks upon us, often tending to convert a very ordinary circumstance into a great adventure. Youth, we are assured, lives largely in the future, whilst age is reminiscent: but surely age also has its forward-looking moments. Actually, we live in the eternal now and should behave accordingly. This very moment is fraught with tremendous importance, meaningless as it may seem.

Although the dawn of the first day in a New Year is in the natural sequence of days, and its peculiar significance is largely a matter of the calendar, it has become customary to regard it as a point of departure. It is no more than an ordinary day, but in our imagination it is invested with an import and a vision which have nothing to do with a point in time. The emphasis upon the switching over from one year to another has its moral and spiritual value. There is an appeal to the forward-looking mind, and he is sadly apathetic who, when he awakes to the advent of a new year, does not pause to reflect upon the past, and wonder about the future.

The word 'new' occurs in the Sacred Scriptures in many associations: we read about singing a new song, of the coming of a new heaven and a new earth, of a new name to be impressed upon the forehead, of the descent of the New Jerusalem, and of the making of a new heart and a new spirit. The birth of a new manhood is implied in the dictum, "ye must be born again." All these uses of the word 'new' have their peculiar significance. One thing is certain, new measures demand new men, and all the applications of the word 'new' in the Bible depend upon the one prime essential in the moral progress of mankind, the new heart and the new spirit. We anticipate in vain any real betterment unless we are prepared to yield ourselves to the renewing, regenerating influence of the Divine Activity. It is as a new manhood begotten of the Spirit grows and expands in us that we enter into the interior delights of new experiences, and are able to see even the circumstances of the past in an aspect which never appeared to us before.

Thus the advent of a new year has as its most vital suggestion the need for development of a new and nobler manhood: the elements favourable to this are always within our grasp. In each one of us there are potentialities of angelic manhood which are of Divine origin, and these are being constantly played upon by the Spirit of the Lord Jesus Christ. We roughly, and perhaps unwisely, speak of saints and sinners: mayhap it were wiser if we thought more of the potential saint within the sinner. We may be confident that the Lord regards a man in the aspect of the noble being he may become, rather than from the standpoint of the poor caricature of manhood that he is. It is an inspiring and helpful thought that a

new and grander manhood nestles within the creature that we now are. This is not a suggestion that two or more personalities exist in one individual, but we have every warrant for anticipating, under Divine Grace, the transfiguration of human personality.

Although we are oblivious of the fact, generally speaking, the saint within us is always pulling at the heart-strings, always striving to become articulate. Immersion in worldly affairs, and the brutal struggle for existence, tend to render us deaf to the higher manhood, and oblivious to the Divine Spirit that has called it into being. Yet we all have our better moments when we respond to a higher appeal and are aware of our spiritual potentialities. This fact was singularly well pictured in "Ambrose John" written by Jerome K. Jerome. In this book we have portrayed a man of big intellectual calibre and great business capacity, who meets with a worldly success such as falls to the lot of few. But, amid all his worldly occupation when he has quiet moments for reflection, he is aware of an Ambrose John within him quite different from the Ambrose John who presents himself to the world in a worldly aspect. In the one man there are two Ambroses, the hidden one of a saintly order, and the recognised one of a worldly order. The saint makes quiet and insistent appeals for ascendancy, and, at long last, asserts supremacy, compelling the hero to resign his worldly ambitions, and to devote himself to the work of the Kingdom of God as he sees it. Such action spells surrender to the demands of a God-enlightened conscience; the display of a kindly temper where anger might be so easy; the expression of a beautiful sympathy where the temptation is to harden the heart.

So it appears that our quest should not primarily be for outward novelty, but for inward newness of heart and spirit. Granted the latter, the former will not be lacking. All of us need new insights, new ideas, new affections, new sympathies plus a sound and sane spiritual philosophy of life. The new manhood, or the saint which is to assert supremacy in the sinner to such an extent as completely to oust his sinfulness, is no plaster saint, but a man or woman taught of God, constantly acting under His inspiration in practical ways. Such newness of spirit extends in all directions: it embraces a new thoughtfulness and a new kindness, as well as a love which extends itself to the whole creation—for a new life opens the eyes to greater marvels, and to more extended uses. It awakens a deeper sense of responsibility, and makes the human spirit sensitive, not only to the beauty and glory

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of the world, but also to its darkness, its travail, its pain. The saint in us cannot observe acts of cruelty to any sentient being with equanimity; the enlightened and sympathetic soul is revolted by all tyrannical misuse of man's dominion over the lower animals, it dictates an effort to induce conditions of harmony throughout creation, hastening the day of the prophet's vision, "They shall not hurt nor destroy in all my holy mountain." The newer insight of Christianity now developing takes

a wider view of man's place in nature; it calls upon him to set aside all indifference to suffering, whether it be in the human, or the sub-human realm.

The true saint is not one who renounces the world and resorts to the opiate of asceticism. Instead of running away from the world, he conquers worldliness and glorifies God in his every deed. He does his work with a song in his heart, for he realises that the meanest duty faithfully performed becomes a sacramental thing.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:6

"And He saith unto me, seal not the words of the prophecy of this book, for the time is at hand." Rev. 22:10

Time and Eternity

By Harold B. Larsen

AT THE END of an old year and the beginning of a new one people react in many different ways. Some people are very thoughtful. They look back over the year at some of the more important things that happened and they realize that during that year they advanced or retreated from spiritual states of angelhood. Of the little daily actions that lead toward or away from angelhood they are hardly aware.

But there are many other people who are not at all reflective at New Year except perhaps as they stand before their mirrors. There they have a quick and sharp eye to see the outward physical changes in their faces and their bodies. And they deplore the departure of their youth and the passage of time. Most people on the whole do not like to see the years roll on.

Recently there appeared an announcement in the Springfield, Illinois, *Star Journal*. It read, "Mrs. T. J. Murphy will celebrate her 48th birthday on Sunday. She has been a resident of Springfield for 57 years."

Mrs. Murphy is only one of millions of people who have slipped over the sunny side of fifty without officially acknowledging it. There is a sort of hidden resentment at growing older that would probably not be there if people realized that there is no such thing as time in the real life of man.

What we call time is only the measurement of the movement of the earth and the moon. One revolution of the earth on its axis is a day. One journey of the moon

around the earth is a month. And one circuit of the earth around the sun is called a year.

If the sun, moon and the stars and the earth were stationary there would be no such thing as time. Yet our bodies would inevitably grow old and wear out just the same. Would they appear to do so more or less quickly if there were no time to measure the process? This would be hard to tell unless we knew what the spiritual states of the person were.

Time represents spiritual states and our spiritual states make time pass either quickly or slowly. Hours of great joy fly by like minutes and seconds. Hours of sadness or pain seem like weeks or months. To a child time seems to move very slowly. Most children want to be older although they are in the happiest state of life. To a child the period between summer vacation and Christmas is like an eternity. The mind of a child holds few ambitions—few plans—few imperative tasks to perform.

It is a happy age in contrast to the joys of maturity. A teacher of a three-year-old child wrote to the mother, "Your child is immature." And the mother wrote back, "If a three-year-old child cannot be immature, who can?"

With maturity and a richer, fuller, more useful life, a grown person finds the days and weeks too short and the years too brief.

Travelers in the polar regions and the far north during the short summer months, in which there is no night, tell us that time seems to stand still. Only by means of a

watch or clock, or by a physical state of hunger and fatigue are they reminded of their need for food and sleep. Time is given to us here on earth as a reminder that we have also a certain spiritual position or state to the Lord who is our Spiritual Sun. And so, when the earth rotates away from the light of the sun, and it becomes night, it should remind us that when we turn our backs on God and do not read His Word—the Light of the World—then we are in a state of spiritual darkness.

And when in the cold of winter the earth takes that angle of refraction which does not receive the warm life-giving rays of the sun, it should remind us that we are in a poor spiritual state and in a winter of the soul if we do not receive and shed abroad in our hearts the fire of love from the Lord and His Holy Spirit. The Bible tells us, "Pray that your flight be not in winter." What does this mean? It means that we should pray that when we die we may have the fire and warmth of love and charity in our hearts.

One of the miracles of the Bible tells us that Joshua commanded the sun to stand still. He was in a great battle against the Amorites and needed the light of the sun to complete his victory, so he said, "Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon" (*Josh. 10:13*).

The Sun Stood Still

And we are told that 'the sun stood still in the midst of heaven and hasted not to go down for about a whole day.' "And there was no day like that before it or after, that the Lord harkened unto the voice of a man: for the Lord fought for Israel."

This miracle of the sun standing still is written according to appearances and correspondences. In the first place, we know that the sun does not revolve around the earth and so does not stand still. What did happen then? Well, we know that the Lord could have given much additional sunlight by the refraction of rays in the atmospheres—like the northern lights. Indeed, there have sometimes been seen two suns in this kind of phenomena.

How the miracle was performed is not the important thing, however. What is important is that this describes a state of the spiritual life of Israel and of a regenerating man.

We know that the battles of Israel are a symbolical picture of the glorification of the Lord, of the state of a church and of the states of a regenerating man. They are a picture of the trials and the temptations that have to be overcome to attain our Heavenly Jerusalem. The Amorites represent the greatest evil of love of self. The Amorites were a most deadly enemy and the Lord Himself was needed, as in the battle of Jericho, to win the victory. This is why Israel was always reminded that it was because God was with them that they could win their victories. God is the one who helps us to win in temptations.

In this battle we are told that more of the Amorites died from the hailstones than died from the sword of

Israel. Israel was also given the extra sunlight—the extra love and wisdom from the Lord in order to conquer their greatest enemy—the love of self. Our text for today deals with a different kind of spiritual state—a different kind of time. Great judgments against the falsities and evils in the church were taking place in this symbolical picture. The scene of a mighty angel coming down from heaven clothed with a cloud, with a rainbow upon his head and his face as the sun and his feet as pillars of fire is a picture of the Lord in divine majesty and power.

The little book that he had open in his hand signifies the Word as to a special essential doctrine. This is the doctrine that the Lord is the God of heaven and earth and that His Human is Divine. No one may enter heaven who does not acknowledge that the Lord Jesus Christ is Divine.

"Seal Up those things"

We are told of how the angel—the Lord—cried out like a lion and as the voice of seven thunders. Here is pictured the sorrow and the lamentation that the Lord makes over the spiritual state of those who do not believe in Him as Lord and receive this disclosure of doctrine in the little book. In verse 3, John was about to write what the voices of thunder disclosed but he was told, "Seal up those things which the seven thunders uttered and write them not." But later, in the 1st chapter, after the judgment was completed and the New Church of Jerusalem, or the New Jerusalem, has appeared, John is told to "Seal not the prophecy of this book, for the time (or state) is at hand." A new state has been reached in the teachings of the New Church.

John was told to seal the sayings in the 10th chapter because the spiritual state of the church being pictured was the state of the old Christian Church which did not accept Jesus Christ as Lord but rather as a third person in a trinity of persons.

The dragon, the beast and the false prophet had not yet been judged and rendered harmless. So the true doctrine of the Lord would have been fatal to them if it had been revealed. Today we do not have too much trouble with teaching the doctrine of the Lord. It is not unusual for some to say that they believe already our teaching. The old doctrine of God in three separate but equal persons is still with us but does not have the power or state that it once held.

This is meant by the words of our text where we are told that 'the angel (the Lord) lifted up his hand to heaven and swore that there should be time no longer.' By this we can see that a New Church—our New Church with its true doctrine of the Lord—will be received throughout the world. And you and I are privileged—if we desire it—to be among its earliest disciples in spreading the wonderful news abroad.

The final judgment against the old Christian Church and its false doctrines has been effected in the spiritual world and is taking place here. Many churches will not teach about the doctrine of the Lord and how to think about Him because they recognize, perhaps instinctively,

that God is One Person in Jesus Christ our Lord. And they do not have our New Church doctrines on the Divine Trinity of Essence—that is, that the Lord is the Essence of Divine Love, of Divine Wisdom and Divine Power.

The judgment against the old Christian doctrines took place in the spiritual world in 1757 when Swedenborg was prepared to witness it spiritually. The time (or state) of the first Christian Church came to an end. There has never been any such thing as time in the spiritual world or in heaven. Instead of time the angels think of state as to love and truth.

Time an Inward State

And so, if you want to become timeless and eternal, learn to love God and to be wise in the New Church teachings of the Word and of life; for we are told that these shall endure forever.

One of the things that makes me feel sure that the world is becoming more spiritual in nature is that what we regard as time and space is being eliminated here on earth also. Air travel is now becoming so fast that the rotation of the earth is being beaten by supersonic machines. Satellites are now traveling around the earth at over 18,000 miles per hour.

And so, if we become a day older simply because the earth rotates once in 24 hours we will some day be able to become young again because we will be able to stay above the earth and travel faster than the earth in the opposite direction. Or perhaps we can reserve space in a man-made satellite outside of the earth's rotation and become perpetually younger while poor earth-bound mortals grow older day by day.

But of course the earth's rotation and revolution have nothing to do with our real age or time. How old—how mature are we spiritually? What is our spiritual state in heavenly graces? Are we yet like little children in the sweet innocence of obedience and submission to the Lord—willing to love and obey Him implicitly? Are we like challenging youth—seeking the truths and the higher ideals of a better world? Are we like mature men and women with love and wisdom in the Lord, working His works in the vineyards of His church and people and in our daily life? Or have we become old and dormant—relatively lifeless—somewhat like the clay that our real bodies inhabit? Time, as we know it, is the outward form of an inward state. Conversely, eternity and eternal life is the inward state of an outward form of time.

Such spiritual states as love, charity, goodness, friendship and brotherhood are eternal forms of heavenly time or state. They are pictured for us on earth by the heat and the comfort of noon-time, spring-time, summer-time—when the heat or love of the spiritual and natural sun is in its fulness.

On the other hand, the spiritual states of wisdom, of truth, of understanding, of justice, rational knowledge and faith, these are also times and states of the soul and are eternal in nature. All of these things are pictured for us in time by the morning, by daylight, by noon-time

and by the lengthened days and shorter nights of summer and spring.

Do you want to move out of time and live eternally? Then put on these divine, eternal essences of God—the essence of love, charity, brotherhood, wisdom, truth and faith—and live forever in the Eternal Lord. One of our friends sent me a leaflet that gives a good description of time. The author is apparently unknown. It is called *Youth*—the age that most people are interested in.

“I have wrapped up my youth in a bundle and carried it with me through the years. Youth is not a time of life—it is a state of mind. It is not a matter of rosy cheeks, red lips and supple knees. It is a temper of the will, a quality of imagination, a vigor of the emotions.

“Nobody grows old merely by living a number of years. People grow old only by deserting their ideals and allowing their brains to grow rusty through disuse. “Immanuel Kant at 74 wrote his finest philosophical works. Verdi, at 80, produced *Falstaff* and at 85 wrote *Ave Marie*. Goethe at 80 completed *Faust*. Titian at 98 painted the historic picture of the Battle of Lepanto. Bernard Shaw was still going strong after 90. Grandma Moses started her painting career after 80. Helen Keller brought new light and hope to India and the dark places of the world after 75. Emanuel Swedenborg wrote some of his crowning works that will revolutionize religion—after 80.

“Whether 80 or 18 there is in the heart of every human being, the lure of wonder, the sweetest amazement at the stars and all starlike things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for ‘What’s next?’ and the joy of the game of living.

“You’re as old as your doubts—and as young as your faith. You’re as old as your fears—and as young as your self-confidence—as old as your despair—and as young as your hope. As long as love is kept in the center of your heart you are young. When love dies you become old.

“So dig into your closet, take out your toys, dust them off, wind up the little toy train and learn how to play, to laugh, to live and to love again.”

The man who sent me these verses is the very picture of how to keep young after 80. In the last 10 years he has been an active New Church missionary in a most remarkable way, contacting many thousand new readers of our New Church writings and bringing a new hope and vision to thousands.

Time is something that we can capture and hold because time represents the spiritual states of our souls and minds. And so we need never fear time. We need never fear grey hairs, bald heads or wrinkled, feeble bodies.

As we receive the eternal verities and essences from our Lord God and Savior Jesus Christ so we conquer time, mortality and death.

(Mr. Larsen is a teacher in the New York City Schools, and the lay-leader for the Orange, N. J., Society.)

What the Religious World is Thinking

Our Unity is of Heart and Spirit

Extracts from a report of the Southern California Church Council on "The Nature of the affinity We Seek".

One unquestioned conviction underlies all our exploration of "The Unity We Seek." We hold with the Edinburgh and Lund conferences that our unity is given. It springs from our allegiance to Christ as Head of the Church. Quoting from "Affirmation of Unity," Edinburgh, 1937, "Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His church. We believe that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus."

The Lordship of Christ must always be the base point. In the 'one body' of the New Testament, as described by Paul, we agree that there is 'one Lord, one faith, one baptism.' That Christ is the one Lord, in whom the Father is revealed with grace and glory, there can be no denial. That there is one faith we hear no denial, but when we try to describe the content of faith our differences emerge. That there is one baptism we again agree; but when we try to use this affirmation in relation to the form and spiritual function of baptism, sharp differences appear.

We question that the kind of unity we have springs from the genuine realization of our oneness in Christ as much as from the pressures of a growing cultural unity within our society. While we draw together in service in the name of one Lord, we separate to approach that same Lord in Holy Communion. This all becomes even more important as we try to think of the unity we should seek. We are frankly unable to see clearly either its formulations of the faith or the structures through which its life will be expressed. Yet we are impelled to search for it. We must recover the conviction that the church has a mission for the world given it by its Lord.

(Condensed by Alice Van Boven from a 6 page report.)

A New Partnership

A young organization which has been making rapid progress is the National Academy of Religion and Mental Health. Through a membership of over 2,000 individuals and 150 organizations all over this country, the Academy seeks to coordinate the knowledge, experience and efforts of clergymen and physicians, toward a better understanding of and dealing with the problems of mental health. The announcement of the birth of this organization stated: "The ultimate values of mankind are spiritual. Today, the pressures of unresolved human needs have made medicine and the ministry more aware of their common goal: man whole and useful."

The tasks undertaken by Academy members, to approach this goal, have included: encouraging study of mental health by theological students; organizing community conferences; publishing news letters, reports, and articles; promoting fellowships and grants-in-aid for orientation of theological students in psychology, and for orientation of medical and psychiatric students in theology. The organization has also served as consultant and advisor for groups working with mental health problems, has sponsored scientific research, and is developing an information-center and reference library. This Academy has on its advisory council and board of trustees some of the country's most prominent leaders in religious and medical fields—such as Dr. William C. Menninger, of the Menninger Foundation in Kansas, and the Rev. Paul J. Tillich of Harvard Divinity School.

Research Project in Spiritual Guidance

Dr. Hornell Hart, famous sociologist, is conducting—under the auspices of the Spiritual Frontiers Fellowship—an unusual piece of research. With a corps of about 200 volunteers from all parts of the country, he is carrying on experiments in methods and results of seeking spiritual guidance for personal problems. The experiments are five in number, and are engaged in according to the

choice of those participating who carry out instructions, suggest improvements, observe and report results.

The five headings are as follows: curing and preventing emotional depressions by means of deep prayer; obtaining guidance, via the unconscious, so as to achieve success in specific endeavors; seeking guidance in a group through listening prayer; exploring the possibilities of receiving telepathic messages; turning antagonism into friendly cooperation.

The consensus of those making this study is that humans can and should seek Divine guidance, and that help often comes through "personalities consciously surviving bodily death." Relaxation, prayer, and meditation are recognized as essentials in developing receptivity to such guidance. One of the purposes of the research is to learn how "we may play our part better in helping to bring into realization the Kingdom of Heaven on earth", by trying to develop the psychic and spiritual awareness which is necessary for such realization. Dr. Hart is preparing a book on the subject, to be published by Prentice-Hall in the spring, and his volunteers have had the privilege of pre-viewing and commenting on his material.

The Spiritual Frontiers Fellowship, for which Dr. Hart is Research Committee chairman, is a non-denominational corporation dedicated to "study within the churches of psychic phenomena as related to personal immortality, spiritual healing, and prayer."

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The President's Corner

THE MISSION OF THE CHURCH

WE ARE FACED WITH a great and glorious theme and, if we take our churchmanship seriously, we face it every day: the mission of the church. What is the role of the organized church in our modern civilization?



We are all aware of the general purpose for which the church exists; that is, to keep the Divine among men. This always has been and always will be the main task of the church. But taken by itself, this is a broad, general statement; it could be interpreted and applied in so many ways. How specifically does the church keep the Divine among men? This is further complicated when we are told that

the church, in its finest, most noble sense, is the Divine presence of the Lord. So how does the church go about keeping the Divine among men when the church, in its best sense, is the Divine presence of the Lord Jesus Christ?

All of this resolves itself into the age-old problem which has bothered men for a great many centuries. For at least 2500 years the world's great thinkers have been aware that God is near, ever present, personal, knowable; and for 2500 years we have been grappling with this same basic issue—how to narrow the gap between God and man; how to reconcile the natural and spiritual aspects of life; how to know God's will and follow it? This is the primary mission of the church—to help make real the spirit of the Lord Jesus Christ, to make possible a closer conjunction with Him.

But this wording is still vague and general. How do we go about making the mission of the church more tangible, more specific, so that the man in the pews can grab hold of it and do something with it? As a church we have never really done this, as far as I know. It might be helpful if the leaders of the church, and local society councils, were to sit down some day and wrestle with this very issue: the mission and purpose of the church. In the New Church we are actively engaged in dozens of programs, and most of us manage to keep busy enough, but as we take a bird's-eye view of the church, do we see a clear-cut direction and purpose binding these activities together into a meaningful whole? A searching question; one that would be partially answered if we clarified our mission as a church.

I have no pat answers for this problem, but I have found very suggestive some of the ideas in the June

issue of *Your Church*. John Heuss, author of the book, *The True Function of a Church*, lists five basic qualities which marked the first Christian church. He feels we must regain these qualities if we are to be a true church. Here we think of the church as being a redemptive fellowship inspired by the love of God.

1. It is a fellowship which has had a soul shaking personal experience with the Lord. Now Swedenborg talks so much about this very thing—he uses different words but this is what he means—but have we ever taken this concept very seriously, as a church? Indeed, do we want to undergo this personal soul-shaking experience, as individuals and as churches? Those of us from the various societies in the Association might well ask ourselves this probing question.

The second quality of the true church is the genuineness of its trust in the Lord Jesus Christ. It does not worry too much about its own preservation. Rather, it worries about getting God's will done. It has been said so often that we are too concerned about our self-preservation—we talk continually about why the New Church declines and how to bring more people to our services. If we paid more attention to heeding and obeying the Lord's will, it seems that church growth would take care of itself. Indeed, it is quite conceivable that it is God's will that our churches be full on Sunday mornings.

The third mark of the true church is that it is a spirit-filled fellowship; proclaiming the good news of God's salvation.

The fourth characteristic is its glad awareness of the forgiveness of sin. As a church, we could make more of this teaching than we do. Our people must understand the nature of sin, in all its manifest forms, what it does to the human soul, how we can recognize it and overcome it with the Lord's help. For the Lord's forgiveness is a glad awareness. It helps us accept ourselves for what we are, and it helps us accept others for what they are. And this is the beginning of regeneration.

Finally, the ideal church emphasizes these three things: worship, teaching and social service. Being a member of the Christian fellowship means more than just being on a committee and attending church ever so often. It means a changed relationship with God. It means a new quality of life between people. It means material assistance as well as spiritual comfort. When Jesus said that he came to preach to the poor he probably had in mind the poor in body as well as the poor in spirit. Sometimes we are overly hasty in spiritualizing all such passages. Indeed, it may be one of our weaknesses as a church that so few of us have ever known stark poverty, nor do we have black skins, nor are we drunkards or ex-convicts... what does the church think about these people? Perhaps what bothers me most of all is the fact that the organized church, by and large, simply is not reaching the working man, the man who works with his hands in grease and dirt. Somehow the church must make the spiritual life, the good life, the Lord's presence, more real to these people. How can the church best do this?

Study groups might well be the logical place to begin. Eventually such study groups might grow and develop into something more creative... perhaps groups of Christian soldiers; disciplined, dedicated soldiers for the Lord Jesus Christ. People who are willing to devote their whole being to the Christian way of life—must live a life of study, worship, prayer and Christian service. This way of life is available to every man and woman. It is a fact that by and large we do not ask nor expect as much as we should from ourselves, spiritually speaking. I realize that this way of life does not appeal to everyone; but even five per cent of our membership, dedicated in this fashion, would utterly and gloriously transform the church. And the church would then, by its very radiance, make God real and meaningful to more people... and this is the mission of the church.

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The Earth is The Lord's

By Gwynne Dresser Mack

THE HISTORY of conquest is a fascinating and, at the moment, stupendous thing to contemplate.

In the beginning, man's reaching out for control was a simple and immediate process. Control of food supplies, and of that which would protect from weather, was the earliest human urge toward conquest. Inevitably one man's intrusion upon another's manipulations in these small areas led of necessity to controlling neighbors as well. Then the brainier primitives developed the foresight to insure such controls ahead of the need. Thus conquest of people and places began. The idea spread from an application within immediate environment to invasions beyond the forests and the mountains, over whole continents, and islands, and finally into horizons across the seas.

Today something new is being added to this history. Man, having circled his globe without finding anywhere in it the absolute security he imagines he needs, has decided that conquest of space is the answer. He who can dominate space surrounding earth will at last be in full power!

There is something sad and disillusioning in the spectacle of our own nation which, according to treasured tradition, was born not from the motives of conquest but from respect for individual rights, now wildly competing with a nation whose only aim is control of the earth.

Certainly we must defend ourselves against such control. But there is a fine distinction between maintaining defense and racing for supremacy.

In all the embarrassment at suddenly finding ourselves left behind in exploration of the universe, in all the frantic fear that now we can be dominated, there has appeared little thought of any alternative except through greater scientific know-how and more skillful engineering of material substances. With an undignified "me too" attitude, we have excitedly rushed to show that we can send up satellites as well as anybody; and we have proclaimed that as many as possible of our young people must, from now on, become scientists or engineers.

Have we not fallen into a trap? There is a disturbing significance in the Soviet system's seeming to have become scientifically preeminent, for it has done so through having set human intelligence in the place of God. This results in limiting human intelligence to its lowest plane of activity—that is, the natural plane. Science deals largely with physical phenomena; man's intelligence confined to the natural level could have only science to learn about and to develop. We should have expected all along that the Soviets would try to become expert scientists.

This is far from saying that science is a lowly field. It is, in fact, the necessary realm of knowledge upon which

the foundations of human inquiry are built. It is only when we stay in the cellar, and add no superstructure, that something is wrong. We are then laying a groundwork from which nothing follows except preoccupation with our own ability and technique.

It was pleasure in "own intelligence" that made the first turning away from God, as dramatized in the parable of Adam and Eve. It was absorption in self-intelligence that gave the Egyptians their magical arts and false Gods. And it is the abuse of intelligence which has led the communists to deny God completely and to strive for a scientific dominance dedicated to world-control.

There is no question that this is a formidable evil. And evil must be opposed. But is it to be done by attempting to compete with the enemy in its own tactics? We must plan our defenses carefully, lest we too begin to make human intelligence and scientific skill more important than our national affirmation that "in God we trust".

Let us consider what man, through conquest of the earth, has been trying to gain. In the beginning, as was said, he was safeguarding his physical needs. But as conquest became more extensive, it became less a matter of actual need and increasingly a satisfaction of greed: for possessions, for physical comforts, and for power (which is the means of possessing). This greed is rooted in materialism, in the love for things which can be possessed. Territorial conquest, then, is an activity on the natural plane only; there is no such idea in the heavens, nor among regenerating people.

We, of course, are not yet in heaven. But if we believe in heaven, we must hold fast to it as the ultimate goal. And we must see more clearly, teach more clearly, the relationship between earth—our temporary natural habitat—and heaven, our destination.

What is the earth? "In the beginning", we are told, "God created the heaven and the earth"; and the earth was prepared for man who was to "have dominion." Whether this is regarded as a literal statement or as spiritual instruction, there is evident an unmistakable connection among the three creations: heaven, earth, and man. And it must be noted that the man who was given dominion was created "in the image of God." Here, too, a definite relationship is defined.

Psalm 24 says: "The earth is the Lord's"; and in Exodus 19 we read that the Lord told Moses: "all the earth is mine." In both Isaiah 66 and Matthew 5, the Lord speaks of heaven as His throne and earth as His footstool. Emanuel Swedenborg explained that "He Who rules heaven rules also the earth, for the one depends on the other" (H.H.5); and "everything which is from the Divine begins from Himself and advances according to order . . . through the heavens into the world . . . the ultimate of Divine order is in nature of the world" (A.10634).

"Nature has been created only that it may clothe the spiritual" (H.H.102). This is instinctively, if not consciously, felt by all who love to be outdoors away from man-made structures and machine-made noise. In the peace and order of a countryside, one sees the earth in its intended relationship to God and man: as a manifesta-

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tion to men of the Lord's presence and power, showing forth the growth, beauty and balanced harmony whereby man can become the image of His God. The world of nature, with all its marvelous phenomena, reveals itself as a crystallization into form of Divine Desire and Thought. As Swedenborg has so beautifully explained, the natural world is the coming to rest of spiritual energy. It is the point of contact between heaven's reality and man's discovery of it.

Patterns and Shapes

One comes close to grasping what Infinity means when one takes time to ponder the countless patterns and designs of birds, the endless color and petal combinations in flowers, the innumerable shapes in which green leaves unfold. And then one sees *how* the earth was meant for man's dominion—that is, for his use, enjoyment, and instruction while learning "conquest" of self (which is the way to heaven).

Never was earth provided for national acquisition through the dominating of fellowmen, but was given as a blessing by our Father to His children who were meant to share and cherish it together. We in the churches know this well, yet in our daily thinking we forget. And so we tend toward two unwholesome viewpoints: either it's a crazy mixed-up world and we'd like to get out of it, or it's the survival of the fittest and we might as well get what we can while the getting is good. We see ourselves overshadowed by a nation which has no concept of spiritual growth but only of impressing its Self upon all the world. We are outraged, and search for means to loom

larger. And the means we choose are the same as our opponent's, and will have the same pitfalls.

There can be no belittling the hazards of atomic warfare and space-borne missiles. Fire often must be fought with fire; but the point to consider is this: in a land which has over 300,000 churches, and whose people, press, and government talk freely about God, are there not greater resources than those used by the atheists? Is not this the test of all that we profess to believe? David, who looked no match for Goliath, did not defeat him with a giant's weapon but with one of a very different sort.

It is common sense to "trust in God but keep your powder dry"; and reliance upon Divine aid does not call for abandoning good judgment or wise precaution. God does not act for us, but with and through us; therefore we must act "as of ourselves." But, as Swedenborg points out, we must at the same time know that the vitality in our action is from the Lord.

It is awareness of, and belief in, this which must be heralded now across the land, which must replace the unpoised and hectic scramble to demonstrate that whatever the Soviets do we can do better. If we will remember that the earth is indeed the Lord's, and if we will understand what man's sojourn here is given for—what dominion over the earth really means, we shall have on our side Strength beyond comparing with the effort of a people who know only natural laws.

The Lord Himself has told us how we should meet such crises. In the books of the prophets, *Isaiah* (30:15) and *Zechariah* (4:6) He speaks for all time: "in quietness and in confidence shall be your strength"—"not by might, nor by power, but by my spirit."

The MESSENGER wishes all of its readers A HAPPY NEW YEAR!

An Experiment

The Advertising Committee of the Swedenborg Foundation has recently been trying an unorthodox but thus far very successful method of bringing New-Church literature before the public. Big Joe, in his famous "Happiness Exchange" which is heard on the radio by thousands all over the country every midnight, has been urging his multitude of listeners to send for Helen Keller's "My Religion"—telling them that she found help to grow, develop, and overcome her obstacles, through the teachings of Emanuel Swedenborg. A preliminary report of the Committee states that over 300 requests had then been received. The plan is to advertise *Heaven and Hell* in this way, early in the new year.

CHICAGO SOCIETY REORGANIZED

At the annual meeting of the Chicago Society April 28, a division of the Society and its assets took place. The final division was completed by the end of May. One group was moved to Des Plaines, a suburb of Chicago, to organize the Good Shepherd Community Church under the leadership of the Rev. Rollo K. Billings. Those members who have retained their membership in the Chicago Society will continue to hold services and other activities at the Swedenborg Philosophical Centre, with the Rev. Immanuel Tafel as Pastor. New officers of the Chicago Society are: President, Mr. Thornton Smallwood; Vice-President,

Mr. Walter Dennison; Treasurer, Mr. Frank Bristow; Secretary, Mrs. Immanuel Tafel; Trustees, Mrs. Olive McNutt and Mrs. Harold Pearse. The officers and trustees, together with the Pastor, constitute the Executive Committee of the Chicago Society.

Going To Florida For The Winter Season?

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Activities of Wertheim Associates 1956-7

by H. B. Larsen

We have had almost daily consultations over the phone with Mr. Wertheim during which he received directives and offered suggestions. We have met in conference for two or three hours once or more per month. Mr. Wertheim has sent me copies of his correspondence, numbering into the hundreds, for our committee's inspection and approval.

The publicity that Mr. Wertheim has obtained at relatively little cost has been tremendous. Publicity, estimated in value at up to \$100,000 involved four Governors and a sponsoring committee of over thirty substantial organizations, under the chairmanship of former Governor Lausche. (Senator Lausche is often mentioned as a potential Presidential candidate).

Included in this Johnny Appleseed Project were radio and television networks in many states plus sectional hook-ups, several hundred churches in Ohio, the writing, printing and distribution of thousands of Johnny Appleseed pamphlets which bore New Church and Swedenborgian Advertising and publicity, the speeches of the Governors, which had our publicity, the obtaining of a gift of \$500 for outstanding men and the promise of another \$500 for next year's J. A. publicity, the co-operation and services of the Radio and Television Director of the Council of Churches in the Columbus area and the co-operation of the Ohio Council of Churches, and many schools in and around Ohio.

In the Helen Keller project a great deal of publicity was also obtained at little cost. In this project the Mayor of New York and the members of the City Council were given copies of "My Religion" on their declaration of a "Helen Keller Day". At a national honoring of Helen Keller at the Waldorf Astoria guests of national stature were offered gift copies of her book "My Religion" and over 300 copies were supplied.

The Swedenborg Foundation Essay Contest program greatly benefits Convention and offers excellent prospects for the New Church Theological School as well as awakening the Uni-

versities to an awareness of Swedenborg. Union Theological Seminary has requested another contest for 1958 and indications are that Swedenborg will be studied there in the future, where previously he had been overlooked. Mr. Wertheim has an unusual acquaintance in the religious field. He was one of the consultants in the publicity of the Revised Standard Version of the Bible and his specialty, indeed his sole advertising, is in the field of religion and this has given him many contacts.

An Essay Contest at Harvard University has just been concluded in which twenty-four theological students and several professors have taken part. Unusual and most valuable publicity has already been attained, probably greater than the New Church Theological School has had in all of its existence.

All of the contacts and the innumerable details of preparation, posters, correspondence, etc. were entirely the work of the Wertheim Associates.

Chicago University is now preparing for an Essay Contest and has requested that it be open to the entire University and not just the Theological School. A great deal of preparation and detail is involved. There is the University Committee for running the contest; the examiners--posters, advertising, the competitors' kits, etc. involves a great deal of correspondence and time. This is handled by Mr. Wertheim. The Philosophical Center will ultimately benefit from this.

University Philosophical Departments: Contacts have been made with the chairmen of ten major Universities Philosophical Departments, offering them books and information on Swedenborg as a philosopher. Ten of them have answered affirmatively and have received literature. The way is being opened to recognition of Swedenborg as a great philosopher. This program will be enlarged and new contacts made. The correspondence and details are being handled by the Wertheims.

Many letters have been written to authors and publishers in which our claims of the Writings have been

advanced. Some of these have been affirmatively accepted.

National and local releases of our New Church activities and proper publicity has been prepared by Mr. Wertheim and a great deal of favorable publicity obtained. Local publicity and advertising committees have consulted with and been helped by the Wertheims.

The Wertheims have operated with a minimum budget from Convention. Most of the advertising and publicity costs of all of these excellent projects have been financed because of the close cooperation with the activities of the Swedenborg Foundation which has a budget of no small size for publicity and advertising and at our suggestion has gone to great extra trouble and expense to diversify the advertising into small accounts so that many local churches benefit from the advertising concentrated in their communities. Mailing lists have been built up and in many cases new members have been added to societies through this more detailed and time consuming advertising done without any extra commission by Mr. Wertheim. We have received a number of expressions of gratitude from ministers for this help.

The Wertheims have concerned themselves with nation-wide publicity and have offered publicity and advertising suggestions and help in a number of areas and exhibits such as Mrs. Coleman's exhibit in the University of Missouri. Again, we have received expressions of gratitude for this help.

Motion pictures: The Wertheims have advanced the use of our available films to a great extent. They have been instrumental in the showing of Helen Keller's film in several large Metropolitan churches and the sale of 'My Religion' and distribution of Helen Keller pamphlets are made at the showings. The New Church and the Writings are advertised in her pamphlets.

The Wertheims have moved several churches to celebrate a Johnny Appleseed Day with the showing of Walt Disney's film on Johnny Appleseed, obtained and distributed by Mr. Wertheim. On Reformation Sunday, the Martin Luther film has also been shown. The distribution and correspondence on these films has been done through Mr. Wertheim's group.

The rider to the Helen Keller film for which the Convention voted \$1,000, involved a great deal of work--the writing of several scripts, correspondence, phone calls, etc. The project had to be abandoned at the last but there were many hours of work and preparation involved in

this alone. National releases and publicity were prepared for the Birthday celebrations throughout the country. Again correspondence with many societies was involved.

Several books, pamphlets and plays have been reviewed, edited and suggestions made for their advertising appeal and efficiency. Many New Church pamphlets are still being printed without the proper identity or even addresses upon them and with no advertising whatever. The Wertheims are doing these extra services without complaint or compensation other than their regular fee of \$25.00 per week from the Convention. In the closing, I wish to make it quite clear that I have found the Wertheims Association most cooperative—ambitious for our church and the Foundation—most informed on church matters—very capable, conscientious and industrious. I have often marvelled that they should do so much for so little. It has been suggested that greater efficiency might be obtained by having the Convention and Foundation have separate publicity Agencies. It should be clear from the above activities that there would be much less efficiency and far greater confusion and expense were there two publicity agents. Convention would have to budget a much larger appropriation for expenses of their agency. In conclusion it should be said that both the Swedenborg Foundation Publicity committee and Convention's Bureau of Publicity have been greatly satisfied with the work and ability of the Wertheim Associates and heartily recommend that they be retained in 1958.

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Your contribution may be given to your Society solicitor or mailed directly to *Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Massachusetts.*

(The above is a reprint of what appeared in the Appeal Committee leaflet for 1951. It states the case for the annual Appeal so effectively that its message is as valid now as when it was first issued. The amount being asked for this year's budget is \$24,315.00.)

SKANSEN



"Tuesday morning . . . we went together to Skansen . . . a park in Stockholm" . . . see page 23

NEW-CHURCH MESSENGER

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January 18, 1958

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.

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EDITORIALS

Was He Original?

(January 29 will be the 270th anniversary of the birth of Emanuel Swedenborg, so this issue of the MESSENGER is devoting much space to certain aspects of the work of this great man. Many eminent men have paid tribute to his genius and acknowledged the value of his contribution to religion. In spite of that his work has not yet come into its own. But we are confident that it will in the future.)

TELL ME very briefly," a minister once said to us, "What is there really new about Swedenborg's teachings? I admit I do not know much about him or what he taught but from what I know I am inclined to think that all of his teachings can be, except for some details, found in the writings of other religious thinkers."

We agreed that the question was a legitimate one but demurred that we could not put Swedenborg into a predigested capsule. It took us years of reading to come to see in Swedenborg a revelator with strikingly new truths to present to the world. We failed to satisfy our ministerial friend, and we know we would fail now in giving the essence of Swedenborg in a few words. Nevertheless, the question is an interesting one. Did Swedenborg present any new truths to the world?

It must be conceded that foregleams of what Swedenborg taught may likely be found in the works of other religious writers. As far as we know Swedenborg was never influenced by these in any appreciable degree. His theological system is a radical departure from the thinking that prevailed in the church of his day.

Among his new doctrines we would place first that which deals with the Divine. The Eternal God, he teaches, is one in essence and His essence is Love and Wisdom. In Him there is a trinity of operations, for He is the Creator, the Redeemer and the Dynamic Life that is ever creative, and redemptive. But He is not a tri-personal being. The idea of a tri-personal Deity has always been a stumbling block to religious thinking. In the last 75 years the acids of modernity dissolved away many of the ancient dogmas of the church. Among those involved was that of the relation between God and Jesus. Modernism came more and more to think of Jesus as a great prophet and religious genius, but nothing more. Yet the believing world could not be satisfied with this, so in recent years what was formerly termed 'fundamentalism' is staging a return under the more imposing term of 'neo-orthodoxy'. Sometimes when we read things that come from this school we are startled by a certain resemblance to New-Church teachings. The other day we noted with amazement some passages in a feature article by a well informed writer on religion for the Associated Press, George Cornell. Treating of Luke's story of the Nativity, Mr. Cornell says Luke wanted to know, "How had God become man?" Later on he writes,

"For truly, this was the core of the whole (Christian) movement, the incarnation of God as man." And still further "of the majestic, supreme moment, when God took on the disguise of a human infant, of the instant when heaven and earth met, there was nothing else."

All of these words are such as any in the New Church might have uttered. Is neo-orthodoxy approaching Swedenborgianism? Maybe not, but give it time.

But there are other church dogmas that Swedenborg's teachings directly contradict. There is the belief that the Lord by His death on the cross achieved a 'substitutionary atonement' for the sins of mankind. Neo-orthodoxy is not yet ready to embrace this, and yet what does it have to offer? Swedenborg rejected this crude idea of the atonement, teaching instead that the redemptive work of the Lord consisted in the overcoming of moral evil on the plane of human life and restoring spiritual freedom to man.

To the Bible Swedenborg gave a new meaning. He demonstrated that it was not merely a collection of books consisting of pious reflections and the history of a small nation in ancient times. He furnished a key with which to probe into its depths and thereby find the spiritual riches it contained.

And how new was not his conception of the spiritual world. He was led to see that the visible universe was but an external manifestation of the realm of spirit, and that therefore the latter was the world of causes. He saw man as a spiritual being who, when he leaves this mundane sphere, enters more fully into the life of the spirit.

Yes, Swedenborg's message was new when it was presented to the world and it is new today. Those who are willing to make the effort to study seriously his works may not always accept him as a divinely commissioned revelator, but if not, they must concede that he is a bold and original thinker.

"The career of Emanuel Swedenborg emphasizes in a striking way the triumph of the spiritual over the material, and the vitality and inspiration of his message find eloquent witness in the hearts of his disciples today. In a world in which the voice of conscience too often seems still and small there is need of that spiritual leadership of which Swedenborg was a particular example."

—FRANKLIN D. ROOSEVELT

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Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

Science, Philosophy, and Religion

by Warren Goddard

MAN'S INTERPRETATION of the world and of nature has been various, indeed, and it will continue to be so. These variations are due, of course, to the inevitable differences in inheritance, training, disposition, and the religious viewpoint. The wise people of the



Goddard

Most Ancient Church, when this church was in its prime, saw the world and nature as a marvelous panorama of forms in correspondence with life in heaven as this life was openly revealed to them, and in correspondence with their own inner states of celestial love, wisdom, and innocence. They had no sciences, as we know them, no developed philo-

sophies but were content with the love and wisdom given them by the Lord and revealed to them by their interpretation of the world about them. But when the desire for 'proprium' began to appear, the desire to be more self-directed and to be free to interpret nature and life in their own way, then racial degeneration set in, at last terminating the life of this church and ushering in religious life on a lower level, that of the Ancient Church with its written Ancient Word. This church again turned to proprium, lost its spiritual intelligence, ending in widespread idolatry, self-love, and worldliness. This necessitated a new religious dispensation on a still lower level of experience, and the giving of another kind of Divine Revelation, the Word of the Old Testament. But proprium again with its self-love and pride and its many 'traditions' made this Word for them of 'none effect' thus necessitating the Advent of God Himself in a Humanity finally made Divine. A New Testament was added to the Old and a new religious dispensation inaugurated. But here again, in time, the proprium darkened the life of the church, leading to the misuse of science, philosophy, and the Word of both Testaments, necessitating a Second Coming with its new and marvelous views of Scripture and of the spiritual and natural worlds.

But just this misuse of proprium with its desire to be self-directed and to put its own unenlightened interpretations on Scripture and Divine Revelation and to use

both science and philosophy to support its false conclusions, just this use of the self-hood is what the Scriptures definitely forbid as endangering the spiritual life of the church, and the eternal life of men. Accepting the appearance that man lives in and of himself as a fact, without a continuous influx from the Lord and from the spiritual world, has had disastrous and eternal consequences for unnumbered centuries; consequences that still go on and on, here, and in the spiritual world. But this need not always be so. For throughout Scripture under the symbolic terms, 'Egypt,' 'Assyria', and 'Israel', and in other places, we are given Divine guidance as to the proper and safe use of the proprium and as to its relation to the search for religious faith. For example, in giving the deeper senses of the twentieth chapter of Genesis, Swedenborg informs us that they deal with 'the Lord's instruction in knowledges as a boy' (A. C. 2496). In following this instruction we encounter the principles of a spiritual pedagogy that is Divine and everlasting, for the Lord as a boy faced, earlier than we do, this fundamental of all questions, What is the origin or source of the 'doctrinals of faith'? Should He look for the 'source or origin' in the outward knowledge of His day, in the history of mankind, in a study of Eastern or Grecian philosophy, in the rabbinical traditions of His time? He knew well the Old Testament Scriptures in the Hebrew, but He was uncertain about the origin of the statements there of the doctrine of faith. Further reflection on this momentous question and influx from the Divine Life Itself within Him led Him to see clearly that the origin of the doctrine of faith was not in His rational thought, but that it could only be in His Inner Divine Life Itself. He came to see with ever increasing clearness that if He *sought* the origin of His 'doctrinals of faith' in His rational mind, and in the outward knowledges and philosophies of His day, all of which He knew well, that He would be led from doubt to skepticism and to the denial of all the higher truths of revelation. Thus He turns to the Infinite and Eternal Divine Life within Him in His search for the origin of His doctrine of faith, and finding it there, He safely returns to His rational thought and to His body of outward knowledge and to the philosophies of His day for

such support and confirmation as a Divine and Discriminating Wisdom could find. He took what Swedenborg calls the 'affirmative' attitude toward the search for faith (A. C. 2588) and this He never swerved from to the end of His earthly experience.

Retarding Things

This question of where to find the origin or source of the 'doctrinals of faith' is interesting also in the light of Swedenborg's own experience. He was a gifted and brilliant student and writer, a careful and original thinker in the fields of metallurgy, mining, mechanical invention, physics, mathematics, cosmology, anatomy, and physiology, and well acquainted with the course of philosophy as *A Philosopher's Notebook* indicates. When he came to the writing of his *Economy of the Animal (Soul) Kingdom* he gave in the 'Introduction' to this work an admirable statement of the scientific method, but with it an extended warning of 'the many things that retard the advancement of the faculty by which the understanding sees acutely and distinctly into the series of things.' These retarding things, he writes, 'diminish the energy' of this higher faculty and 'enfeeble its efforts'. These things he lists are, 'desires of the animal mind, the pleasures of the body, cares and anxieties arising from domestic circumstances, the consideration of worldly prospects.' To this list he significantly adds these words, "This faculty, however, is chiefly impaired by the thirst for glory and the love of self. I know not what darkness overspreads the rational faculties when the mind begins to swell with pride; or when our intuition of objects calls up in the objects themselves the image and glory of our own selfhood." To this he adds this quotation from Seneca, "There are many who might have attained to wisdom, had they not fancied that they had attained it already."

In the prologue to a later work, the *Animal (Soul) Kingdom*, published 1744-1745, he makes some observations about the scholastics' use of the 'synthetic method' of proceeding by reasoning from self-derived 'principles' down to the interpretation of experience. This method he states, this 'philosophy of the human mind is solemnly proscribed in the divine records' adding later on, these words: "The power of divining true principles by the mind alone, and of descending therefrom, in the path of certainty, through their consequences, to posterior things, belongs exclusively to higher beings and powers; to spirits, angels, and the Omniscient Himself, who indeed inhabit the brightest light, and dwell in essential truth and wisdom."

He gives a good account of the analytic or inductive method leading to scientific truth. This he approves, stating, "This is the only way to principles and truths—to high and almost heavenly things." Later he writes, "In proportion as by these means (by the analytic or inductive way) we ascend to truths, in the same proportion truths descend to us." And he reminds us that once having thus acquired truths and principles in this way we can descend with them to the interpretation of the

world about us. These truths, however, Swedenborg admits 'remain intermixed and entangled with ignorance and twilight shades, being therefore after all only appearances of truth, for the mind is never absolutely purified from the fallacies of the senses.' However, he says that he will still continue to pursue his purpose, the finding of the 'soul' which he says, 'will be the crown of my toils', adding, "Thus I hope, that by bending my course inwards continually, I shall open all doors that lead to her (the soul), and at length contemplate the soul herself: by the divine permission."

Sobering Unveilings

This Divine 'permission', however, had other and unexpected means by which this diligent scholar and researcher was to find the great object of his labors. In April of the year 1745 he is fully admitted by the Love, Wisdom, and Mercy of the Lord into that great world of causes, that world where the soul ever lives, and from which all that science and philosophy truly ever sees emanates.

But once here, under Divine guidance, what revelations and astonishing things come to this humble servant of the Lord! Individuals and massive groups inescapably come to judgment, revealing with unerring accuracy their inner life, and on the character of this, taking their places in the realms of the redeemed, or, of the condemned. Scientists, philosophers, theologians, among many others, in their time and way, come to the disclosure of their inner lives. And these unveilings, in some of the instances recorded in Swedenborg's writings, are sobering and impressive indeed. Take for example Christopher Polhem, styled by Swedenborg in the Preface to the *Doedulus Hyperboreus* as 'the Great Swedish Archimedes'. This eminent engineer honored by his country, and by his King, died August 31, 1751, but because of his confirmed atheism and opposition to all spiritual teaching, he was in a dark chamber sitting upon dead bones in a coffin. He still, Swedenborg reports, continued to meditate on mechanics and physics as in the world, but because he made an evil use of his skill and knowledge 'he was cast into an exceedingly dark hell' (*Spiritual Diary*- 4722, 4752m, 6071).

Take another case, that of Christian Wolf (1679-1754), an eminent scientist and philosopher, a professor in the Universities of Halle and Marburg. After his decease Swedenborg reports that, "There emanated from him a sphere like a cloud of dust because in the world he had studied only such things as are instrumental causes or means for acquiring understanding—such as mathematics, physics, philosophical studies, logic—wherein he had placed wisdom, but not in the truths themselves of nature, still less in the truths of faith, which therefore he had not believed . . . He confessed that he had never believed in any God, but nature was everything . . . the soul was nothing but breath dissipated with the death of the body." He was, Swedenborg continues, especially in the love of money apart from its use, thus in a filthy

evil. He wished to be greeted as 'the light of Europe' because of his self-love (*Spiritual Diary*- 4727, 4728, 4744).

Coming nearer to our own time recall the confession of Charles Robert Darwin, the famous author of the *Origin of Species*. He was as a young man 'a believer in Christianity and was sent to Cambridge with the idea that he would take orders.' But a few years later, after his return from the voyage of the 'Beagle', on which he was the naturalist, he stated, to quote his own words, 'disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress.'

But note in these cases that here again was genius and talent misused and misdirected, and above all, here was tragic disobedience to the divinely given commands of Scripture that regard the place and the use of the proprium.

If now we turn to the references in Pott's Concordance under the headings 'Science', 'Philosophy', and 'Proprium', and read in the Writings the full text of these references; if we do this, and then turn, say, to Windelband's *History of Philosophy* and to the writings of the advocates of 'natural religion' and of 'Deism', we find that our experience is both an enlightening and a sobering one.

When the truths of Scripture and of the Second Coming become better known, and their effect on human life begins to be what it ought to be, then the scholars of the world will come to see, even through struggle and tears, the unalterable truth of the Divine declaration, 'without Me ye can do nothing.' And believing this, and putting the proprium in its proper place of subordination, they will find in valid science, philosophy, and the learning of the world that which confirms the descending higher truth of Divine revelation. And finally, they will come to see from their own inner experience more and more of the truth found in the heading to number 42 in the work on *The Divine Providence*, "The more closely a man is conjoined with the Lord, the more distinctly he seems to himself as if he were his own, and the more clearly he recognizes that he is the Lord's." With such men there is no loss of true dignity or of freedom but rather the enhancement of these for, "If the Son of Man shall make you free ye shall be free indeed." With such men, again, be they scientists, philosophers, or men of learning, in true humility, in their inmost beings, they will say with Samuel when seeking light and guidance, "Speak (Lord) for thy servant heareth."

(The author, a discriminating and thoughtful scholar, was for many years the pastor of the Elmwood, Mass., Society.)

TO EMANUEL SWEDENBORG

IF THE MAN had fled when they sought, or he
Had found refuge in the family tree,
From the face of heavens so soon to be—

If he long had drunk where the nobles dine,
And burned the brain with Parisian wine,
He might not have soared to the stars that shine.

Or had he stayed where the scholars dwell,
Pre-empting their heritage all too well,
He might not have ranged through heaven and hell.

But he raised his eye to the realms on high,
Fumbling for keyholes in the sky,
Till the portal parted, the Lord came by.

And he found it better in lone exile
To write and see for a long, long while
From rented rooms on the British isle.

No, Sweden's wealth he could not afford
Nor Europe's where bishops denied the word
From Emanuel, servant of the Lord.

—WILLIAM RAWLINSON

The President's Corner

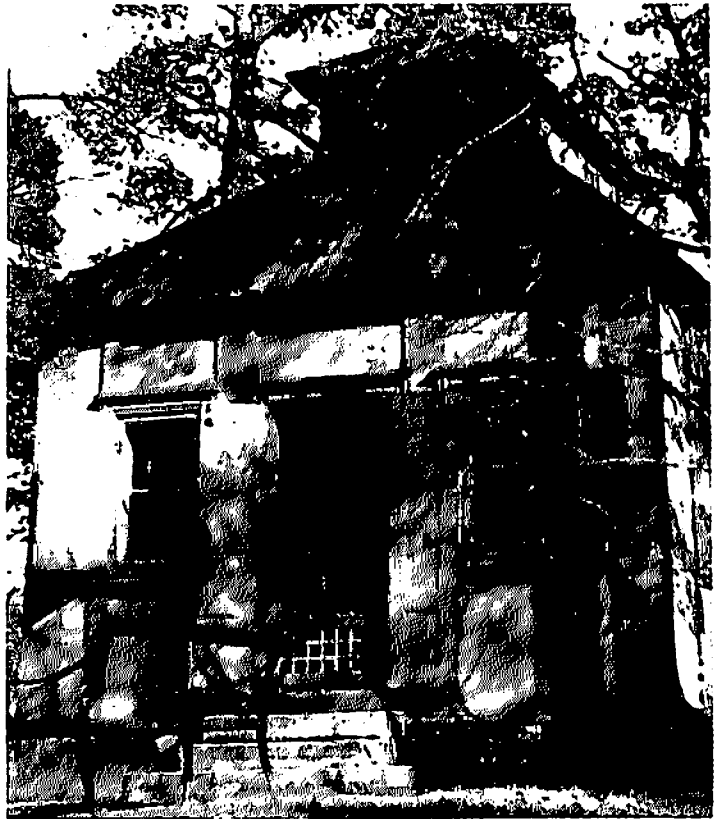
STOCKHOLM: 'MECCA'

THOUGH there are many things that we should like to make comment on as, for instance, our visit to the Maine Association and the lovely church and warm friendship of the people who gathered in Bath, Maine, the last week-end in September, the very interesting meeting of *Task Force Four* and the Ohio Association in November and most recently, the dedication of the lovely new church sanctuary at Detroit, still I feel that I want to carry further the visit of Elizabeth and myself to Europe last spring and so once again, after having left you up in the air, for quite awhile, we are going to touch down at our next port of call.

Copenhagen was a way-station on our trip to Sweden. We know our friends, Mr. Ejgil Langstedt, who was then our Lay Leader, his wife, and Mr. Aage Schroeder, who all met Elizabeth and me at the airport, were disappointed in the brevity of our stay. We could only talk with them at the airport, for our interpreter, Mr. Wilhelm Petersen, a former member of the Kitchener Society, was obliged to return to Sweden within a few hours after our arrival. Nevertheless, we learned of the small but faithful congregation which Mr. Langstedt had been leading. Though only thirteen to fifteen in number, they meet regularly each Sunday for worship and study. Periodically, the Rev. Jack Hardstedt, Stockholm, travels to Copenhagen to administer the Rites and Sacraments.

Late the next day, Monday, May 20, we arrived in Stockholm. This was not only the end, but the climax of our continental trip. It was for the Swedenborgian like the Moslem going to Mecca. I can remember as a boy at a Convention in Philadelphia, pictures of the building which houses our church, being shown as the work there was told about by the late Rev. Paul Sperry. Now Elizabeth and I were to walk through that picture into reality.

The Rev. Jack Hardstedt, was on hand at the air terminal to greet us. After settling us in the hotel, he took us to a wonderful Swedish dinner. Fascinating



Swedenborg's summer house, now in Skansen

sandwiches, wonderfully seasoned food and more of the wonderful dry wines which seemed to make all meals a gala affair in Europe, were a part of this meal.

Tuesday morning, Mrs. Hardstedt joined us, and after visiting the very unusual and beautiful city hall, we went together to Skansen. Skansen is a park in which buildings with some historical interest, various provincial styles, styles of different eras, and buildings of special historical significance have been erected. Many times in Philadelphia and in the Theological School buildings in Cambridge and probably elsewhere, Elizabeth and I have looked on the picture of Swedenborg's summer house. In Skansen we were to look upon it in reality, peek through its windows, and imagine Swedenborg at work there. Now we possess a picture of the four of us, Hardstedts, Elizabeth and me as we stand before the summer house.

Tuesday evening we were to have a delightful surprise. Our churches in Europe are all located in apartment houses or business buildings. They serve as a means of income and the rooms set aside for church purposes are very well arranged for worship, bookstores and meeting rooms. As we entered a tall brick building, indistinguishable from other apartment and business buildings around it, save for an emblem and the name of the church in front, we walked into a church sanctuary that is truly a little gem. Done in pale blue and white marbled effect, the pews are bright and cheerful. The walls are pale blue, while the chancel steps are in a green and white marble which leaves the viewer with the feeling that a part of the sea has been turned to stone. On the wall of chancel, behind the open Word, is a beautiful golden

sunburst, reminding the worshipper that our Lord is like a sun to our spirits in the warmth of his love and the light of his wisdom.

On Wednesday morning Mr. Hardstedt and his married daughter, Christine, took us to the older parts of the city and showed us where Swedenborg stayed while his house was being built. In the early afternoon, after lunch with the Hardstedts, on Wednesday, May 22, we bade good-bye to our continental hosts and hostesses, our quick but fascinating and inspiring visit to the New Churches there, and took wing for London where we were to be met by Sir Thomas Chadwick, Honorary-Treasurer of the General Conference of the New Church in Great Britain; and its Secretary, known to many of you, the Rev. Claude H. Presland.

What the Religious World is Thinking

Pope Approves 'Luxuries'

The Roman Catholic Church recently took another step in its effort to adapt its religious orders to modern conditions, as Pope Pius XII authorized the use of certain apparent luxuries but forbade laxity in other matters, including the traditional severe rules of obedience.

The Pope addressed leaders of religious orders of the United States and 24 other countries assembled in Rome for their second convention since World War II on common modernization problems.

The meeting reflects the Catholic Church's anxiety to adapt its centuries-old orders to a swiftly-changing world, both to make them more effective and also to correct customs now archaic but still rigidly imbedded in unchanged order rules. In earlier, postwar changes some adaption of the medieval costumes of various orders was permitted.

The Pope indicated in a major address to the order leaders that he believed that the piety and self-sacrifice the orders traditionally have represented are still as valid as ever.

On the subject of luxuries, the Pope told the orders that the custom of imitating the 'poor and humble Christ' must still continue but that this need not necessarily conflict with the use of 'costly means of transport,' evidently meaning air travel, and the employment of 'certain comforts' required in official contacts and in similar matters. The rigid letter of the rule of poverty, he made clear, need not always be followed, especially where it made effective work in a modern community impossible.

Mind's dual aspect; Where based?

Swedenborg's Gift

by Alfred Uhler

AS A PSYCHOLOGIST, what the Bible has to say about the mind of man is naturally of great interest to me. And it is largely through the spiritual interpretations of Emanuel Swedenborg that I have been able to discover the Biblical teachings in this field.

I realize that other religions beside Christianity have arrived at many of the same truths we find in the Bible, but I am certain that no other system of thought has such a profound psychological application. I see the Book as divine revelation, opening up vista after vista in our concept of the mind—your mind and mine, not just the minds of men who lived centuries ago. The Bible is a divine psychology, a description of the mind of man, and the way in which it functions. And it is a complete picture, because it includes the soul as well as the conscious and unconscious minds. We see the mind as the recipient of the divine energies of the forces of life, love and wisdom. And it is on these twin forces that we base our Christian Psychology.

The Old Testament is prophesying about the arrival on earth of the perfect spiritual man, according to George de Charms' very penetrating book, *The Growth of the Mind*. It is a description of the steps necessary to the creation of that perfect man.

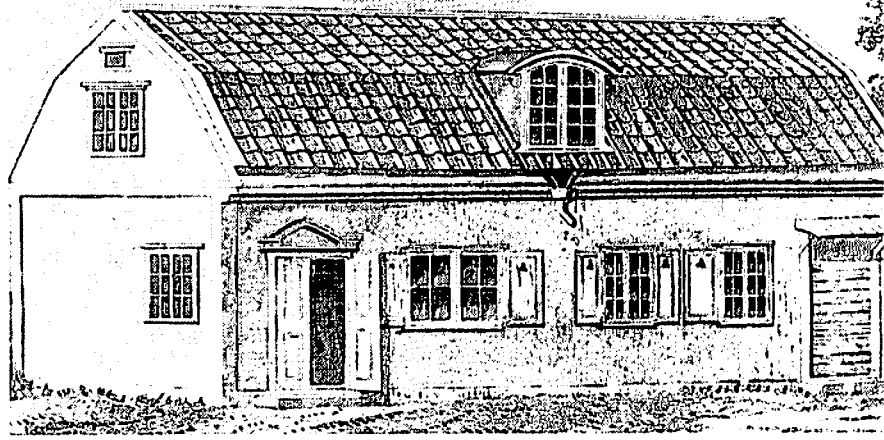
Each prophecy shows a developing state of mind as the infant grows in awareness, meets the temptations of life and overcomes them. Finally, in his twenty-first year, he is ready for the ministrations of John the Baptist. John represents the perfect outer life. In the New Testament, this develops into the perfect inner life in the person of Jesus, in fulfillment of the prophecies.

Dr. Arnold Gesell, as many of you know, is considered the top child psychologist in the world today. He describes the various stages of the physical, mental and emotional development of the child. This is a very external picture. He doesn't show us the steps by which the child can become the perfect spiritual man. This the Bible does, when we read its spiritual interpretation.

Let me give you a passage from the Bible, on which we build our Christian Psychology. It is from Genesis, the first chapter, verses fourteen through nineteen:

And God Said, Let There Be Lights In The Firmament of the Heaven to Divide the Day from the Night;

Psychology



A drawing of Swedenborg's house

And Let Them Be For Signs and for Seasons, and for Days, and Years:

And Let Them be for Lights in the Firmament of Heaven to Give Light Upon the Earth: and It Was So.

And God Made Two Great Lights; The Greater Light to Rule the Day, and the Lesser Light to Rule the Night: He Made the Stars Also.

And God Set Them in the Firmament of the Heaven to Give Light Upon the Earth, and to Rule Over the Day and Over the Night, and to Divide the Light from the Darkness: and God Saw that It Was Good.

And the Evening and the Morning Were the Fourth Day.

THE *days* mean the states of mind through which man passes, from infancy to spiritual perfection.

This fourth state of the mind is that in which man recognizes that as the sun gives him physical light and heat, so God, in His first aspect of *love*, gives him his very life. He also sees that the moon, which reflects the light of the sun, is God in his second aspect of thought or *wisdom*. This is the aspect of God which goes forth into manifestation on earth.

Thought reflects the fire of love, and explains it. In the same way, man is the reflection of God. He is Truth, which lives by reflected light. Do we not say, in common parlance, that the life of thought is the life of reflection? Just think about that—we reflect the inflow of life from the Lord.

The sun and moon are inanimate, and yet in the deepest sense they represent life itself. As the mind progresses, it begins to understand that they represent the two great forces of life. But at this fourth stage of its development, it does not yet comprehend their deep significance. We read that the sun, love, or the good, shines by day, and the moon, or truth, shines by night. Here night signifies evil or falsity. We need the moon, or understanding, to recognize where we have gone wrong. When we have understood this, darkness vanishes. Then day appears, the beginning of light.

Notice that the verse reads, "And the evening and the morning were the fourth day." In other words, evening or night comes first, then the dawn of understanding.

Thus our interpretation is substantiated. With the dawn, love, the sun, energizes the new state of awareness in our minds. The sun shines by day. Here, then is the first great announcement of the two forces of life, love or good, and wisdom or truth. This beautiful poetic passage also mentions the stars. These represent outer knowledge, natural science. Just as the sun is the inspiration of love, and the moon, perception, so the stars are natural scientific knowledge. They are still farther away from the heat of the sun—in other words, they receive less of the divine energy of love. And they are myriad, because they are effects, not causes. This is the first statement of the awareness of God, and what God is.

God places these twin powers, the sun and moon, in the heaven. That is, He puts love and wisdom into the soul, the internal mind of man. They shine from the heaven of the soul on the intellect of man, his rational mind, his earth. As they give light and heat to the mind, they make plain to that mind what is good and what is evil, what is true and what is false. A concept of love allows the mind to know what is good and what is evil: a concept of wisdom allows the mind to tell what is truth and what falsity. Good and evil are the problem of the inner man, and are primary. Truth and falsity are the problems of the outer man, and are secondary. Always this divine order is emphasized.

Your Love is You

Your love is You. Your intellect is secondary to that will or love.

And so, in the wonderful correspondence of these divine words, the Father, Love, is first; the Son, Truth, is second. The fourth state or day is the transition from the purely objective state of mind to the subjective. The mind of man is now aware of spiritual values, of meanings. He learns of intellectual faith based on spiritual truth. And it is all based on the foundation of natural truth or reason, which had come into being on the third day, as Genesis puts it, or the third state of man's development. "God Set Them (The Sun and Moon) In the Firmament of Heaven to Give Light to the Earth."

In this passage we find a very special meaning of the divine order. It is this. There is a priority of the soul, or heaven, over the earth or body. This is the great concept of the inmost being most perfect and closest to

reality; that life always begins from the inmost and develops outward to manifestation.

Many of you are aware of the tremendous and growing number of people who are accepting and living by what is called 'New Thought.' In my experience, none of them realizes what the teaching of their philosophy owes to Swedenborg. They believe in the power of mind over matter, the power of the presence of God-Within over the mind, the power of the Spirit over matter. Is this not what Swedenborg was saying, in his doctrine of the divine order?

Again we go back to the passage from Genesis. Without the light of truth, the mind can see nothing. And so in darkness it can be said that nothing exists. Without love, the soul is starved of all energy, and it is this that deprives the mind of light. This statement is the first intimation in the Bible that man is spirit. Psychologically, it is the picture of how feeling and thought work in relation to each other. Feeling is primary, thought secondary. Feeling is inmost, and expresses the will of the individual. It is the man himself. It energizes the thought. But the thought channels the feeling into the direction in which it can manifest itself. Second or lesser is thought, the *form* of feeling. It *forms* the undifferentiated urge of the primary feeling, and then manifestation takes place.

Balance Needed

There was an English psychologist, Dr. Rivers, who called the feeling side of the nature the *protopathic drive*, or the hungers of the organism. This, he said, is the dynamic of the individual, his drive or power. He says that as this hunger, this protopathic drive, enters the conscious mind, it is controlled by what he terms the *epicritic arc*. This, he says, has only one power, and that is the direction of the protopathic drive, or the dynamic force of the organism.

The epicritic faculty listens to the desire, then says, "Well, you can do this or that, but you'd better not do the other." In other words, it is a judging or critical faculty, to control and channel the uprush of desire, longing and emotion.

In the psychically healthy person, there is a balance between the two sides of the nature, feeling and thought, the protopathic drive and the epicritic arc. This is of the utmost importance to understand, for this is the divine order in which these life forces flow into our minds. Love, will, desire, feeling are first aroused, then thought takes over and forms the emotion into the act or speech.

This is what is meant by the truth that GOD IS LOVE. Love is the ruler of the universe, and the son of love, Jesus the Christ, is the truth. It is love manifested on earth. Love is the inspiration from God; truth is love put into form by the environment.

This tremendous concept is the center of the Bible's teaching. And here is the statement that man has a dual nature—he is first, spirit, and second, matter. His life force has two sides, the pure feeling side, which

initiates everything, and the thought or understanding side, which shows love how to live on earth. It is therefore able to handle the material side of existence.

In many people we find an imbalance between feeling and thought. Some over-accnt feeling, others over-accnt thought. The people in whom feeling (not love) is too strong, overtopping the intellect, go scrambling about the world doing all sorts of foolish things, making all kinds of false gestures. They may be said to produce the sins of commission.

The over-intellectual people, on the other hand, those whose intelligence tops their emotions, live outwardly cold lives, without real love for anyone. And these dry, ascetic individuals can be very cruel. They scorn what they consider sentimentality. They may be said to commit the sins of omission. They do not take chances, as the feeling ones do.

The answer is, of course, for each to develop the other side of his nature—the feeling type to do more thinking, and the thinking type to pay more attention to his emotions.

In developing our loves, we first discover what they are, then we use thought to put them into form. We learn whatever technique is necessary to manifest them in the world. When this is done, we have an equal union of thought and feeling, love and truth. And then whatever we do is deeply satisfying.

Do you see why this Christian Psychology puts so much emphasis on the *dual* quality of the life force? We believe that life is divine. We believe that man's primary need is to allow the divine love, feeling, to flow into his mind, and to accept it. He then uses his conscious mind, his wisdom, to put the divine inflow into manifestation in the world.

We feel this is scientifically accurate. It is the way life works. Only through the union of thought and feeling in the mind is it possible to find joy.

As you see, it is on Swedenborg's concept of love and wisdom, the dual aspect of the mind of man, that this psychology is firmly based.

(The author is a practicing psychologist in New York City, and a member of the Orange, N. J., Society.)

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THE MIND of MAN

by Gwynne Dresser Mack

PSYCHOLOGY", says the Columbia encyclopedia, "is often described as the science or study of mind. Such a definition, however, without an accompanying adequate description of what, exactly, is meant by mind is without meaning, and as yet there is no agreement among psychologists upon any single definition of mind."

How true! From Freud to Frankl, the twentieth century has taken us on many tangents and to frequent extremes in considering the mind of *homo sapiens*. Why man does what he does, how he does it, what can control or modify all this, has increasingly challenged not only scholars but the ordinary public as well. A vocabulary has come into being, spilling over from erudite reports into household usage: adjustment, relatedness, inadequacy, psychosomatic--there is no end to the lingo for discussing the intricacies of human mentality. But how well have people really understood this mentality, while they have been talking about it so much?

Modern psychology has fragmented itself into specialized schools of thought and has reached out in all directions, so that now we have business psychology, child psychology, social--abnormal--dynamic psychology; name any field, and the psychologists are already there analyzing and explaining man's behavior. It is explained in wondrously numerous ways: man does as he does because of instinctive drives, environment, frustration, I. Q., because of his subconscious, his racial memory, his gnawing need for acceptance, or what have you. It is recognized that human conduct results from two manifestations of the mind: thought and emotion; but how these thoughts and emotions start is a vague and confused consideration. Until recently it was widely held that what an individual thought and felt was entirely the effect of what had been done to him, as though he came into the world a pure and empty personality whose every act was determined only by the people and places around him.

Today psychology is admitting that there is something potent within man precedent to his thoughts and feelings, and that *this* is what defines his trends of conduct. Psychology is beginning to talk about a *spiritual* aspect. As

yet this is not firmly grasped; but there is a reaching toward the idea, and certain notable leaders have gone far. Pastors are being trained for counseling in emotional problems; hospitals for mental disorder have chaplains on their staffs. A National Academy of Religion and Mental Health is busily coordinating the efforts of clergymen, psychologists, and doctors. A far cry, this, from the attitude of psychologists some years back--that a serious interest in religion was a symptom of neurosis!

Dr. Viktor Frankl openly declares that the need for religion is as great in human striving as the need for physical satisfactions or achievement of ambition. Dr. J. B. Rhine is demonstrating, in laboratories, that the mind has extra-sensory abilities unrestricted by time and space, able to function independent of the body and therefore suggestive of continuance after death. Dr. Abraham Low has founded a system of psychotherapy based upon his conviction that man's conduct arises not from 'unconscious drives' but from being 'guided by will.'

Where have we heard of this before? The Columbia encyclopedia lists various pioneers in psychological thinking, including such seventeenth century personages as Hobbes, Descartes, Spinoza, Leibniz. Emanuel Swedenborg is not mentioned. Yet long before modern psychology was dreamed of, Swedenborg's *The Soul, or Rational Psychology*, was published (in 1849, but written more than a century earlier)--a massive study, in thirty-two chapters, discussing man's physical senses; his perception, imagination, and memory; his intellect, affections, and free-will; the interaction of mind and body; and the state of all this after death. Throughout his many subsequent writings Swedenborg talked extensively and in great detail about the human mind, and there is no question as to *his* definition of it.

Why then have we heard nothing of Swedenborg as among at least our earliest if not our greatest psychologists? Is it because, as in other areas of inquiry, he was so far ahead of the general progress of the human race as to be still ahead? If psychologists today do not agree as to what the mind is--if they are only just beginning to

recognize man as a spiritual being—it may be a long, long time before they catch up with and appreciate what Swedenborg offered in the way of psychological insights.

To him, the mind *is the man*—not just a mechanism, nor a pattern stamped by environment, nor a bundle of blind energies seething for expression, but the man himself whole and entire, present and functioning in every fiber of his existence from innermost soul to outermost skin.

But, one naturally then asks, *what is the man?* And Swedenborg had this answer, too: “Man is a receptacle of God . . . and as God is love itself and wisdom itself, it is of these that man is a receptacle” (*Marriage Love*: 132). Love and wisdom, he explained, are received in the two parts of the mind: the will, and the understanding. And it is with this concept that some psychologists (or psychiatrists) are striking sparks. Emotion and thought—will and understanding—love and wisdom! It may be years, however, before the sparks will ignite any steady illumination. For after the psychologists learn to define mind in terms of spiritual activity, they will next have to define ‘spiritual.’

Swedenborg’s teachings about the mind are extremely complex but, like all his teachings, eventually focus down to a fine point: that the human mind—that is, the human being—is designed to become an image and likeness of God. “We are,” he states, “because God is.”

And he outlines carefully the steps by which the mind may expand from its unformed, animal-like beginning to a clear-cut imaging of the Divine. The mind has three levels—natural, spiritual, celestial—by which growth can develop from the primitive to the rational, then finally to the angelic state. Present-day psychology glimpses these degrees of functioning but sees them indistinctly, in terms of awareness or consciousness.

Two Aspects of Mind

The mind, Swedenborg explains, also has two aspects: with spiritual or material considerations. And it has a *proprium*, in modern terms approximated by the *ego* and the *id*—the core of self-assertiveness to which Swedenborg attributes a negative character absent in today’s concept of the sense of Self as needing ‘acceptance,’ ‘security,’ and ‘freedom of expression.’ Far from being thus propped up, Swedenborg insists, this *proprium* must be disciplined and subordinated if the mind is to realize its higher potentialities.

And, as was said above, the mind has two specific faculties: the will and the understanding, by which God’s love and wisdom are received and re-formed into outward behavior. The will and the understanding, at first separate yet interacting, are intended through a lifetime of coordination gradually to unite, as love and wisdom are united in God. Lack of this coordination is what sets up the stress and strain called ‘conflict’ by psychologists—‘temptation’ by Swedenborg. “When the understanding is governed by the will they together constitute one mind, and so one life; for then what a man wills and does, he also thinks and intends. But when

the understanding differs from the will . . . then the one mind is divided into two” (*Arcana*: 35).

It wasn’t until psychoanalysis came along that the dual nature of man’s memory was recognized. Then the functioning of the mind was seen not only in relation to a conscious or controllable phase of memory but especially to a noncontrollable ‘subconscious’ phase. This was found to be a completely efficient filing-cabinet for all of an individual’s experience—which, however, he seldom is able to consult! Swedenborg, a couple of hundred years ago, discoursed elaborately upon man’s two memories, one ‘internal’ and the other ‘external.’ The latter, he explained, stores up knowledges and impressions which largely become quiescent after death of the body; while the former records the thinking and feeling, good or evil, which accumulate to determine destination following death. This internal memory, of which most are unaware, becomes one’s ‘book of life.’

Although modern psychology has made many practical contributions of sorts not touched upon by Swedenborg, its basic discoveries and approximations were known and better understood by him, two centuries ago. His knowledge was, moreover, published by him for anyone to read. Why have not psychologists profited more therefrom? Current investigation is like working on a jig-saw puzzle; the pieces are assembled and sections fitted together here and there, but the picture itself is not yet discernible. In Swedenborg’s teachings about the mind, the picture is complete and whole and shows us something immensely wonderful concerning human development. Why, then, is the picture looked at by so few?

Swedenborg himself taught that knowledge and truth are withheld by Providence until they can be assimilated and rightly used. The truths about the human mind are but a part of the larger Truth concerning the relationship of man and universe to God, the fullness of which can not be comprehended more than bit by bit by a slowly maturing humanity. “One who does not know the quality of heaven and of hell, is wholly unable to know the quality of man’s mind; the mind of man being his spirit which lives after death” (*Divine Providence*: 299).

When Swedenborg foretold the coming of a New Church on earth, he did not mean a denomination or an organization, but a new spiritual enlightenment in the minds of men. The study of psychology is part of the progress toward this enlightenment—for it will be in the clear understanding of what man’s mind is and what it is intended to become, that the New Church will find its fulfillment.

(Mrs. Mack is well known in the New Church for many thoughtful articles on spiritual healing as well as a small book on the subject. Formerly she was a psychiatric nurse and therefore has a professional knowledge of psychology.)



The Swedenborg Student

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

ARCANA CLASS I—Feb., 1958

Volume III, 2317-2408

February— 1— 7	2317—2336
8—14	2337—2354
15—21	2355—2376
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THE STORY OF LOT is familiar to us. He came with Abraham from Ur of the Chaldees. Abraham represents the internal or spiritual man, and Lot the external or natural man. From Lot there were two nations, Moab and Ammon, who were idolaters. The pleasures of the natural man are the pleasures derived from sensuous things "which are wont to captivate a man in his childhood and draw him away from goods." So Lot separated himself from Abraham and went to dwell in the valley near Sodom and Gomorrah. The story in our reading is of the condition into which Lot had come.

The whole chapter—Genesis xix—treats of 'visitation' and 'judgment,' the assignment for this month being concerned with visitation. Visitation is an exploration of a man or a church to see what good and truth remain which can be saved. Judgment is the separation of the good from the evil. Our last month's reading was about Abraham's plea for Sodom, expressive of the Lord's desire to seek out and save. So the 'angels' go to Sodom to see what its condition is.

Lot at the beginning of the chapter represents 'those who are in the good of charity but in external worship.' We should note the change here in the meaning of Lot. Lot always represents an external phase of worship, and before his separation from Abraham he represents the external or sensuous part of the Lord; but after his separation from Abraham he no longer represents anything in the Lord, but instead the external man in the church, first in his good state, and then as he declines, until he no longer has any good or truth within him.

Section 2400² describes the three kinds of men who are in a church. "First there are those who live in the good of charity; these are represented by 'Lot'; second, those who are altogether in falsity and evil, and reject both truth and good; these are they who are represented by the 'men of Sodom'; third, those who indeed

know truths, but nevertheless are in evil; these are here signified by the 'sons-in-law'." Only the first class, represented by Lot, can be saved. Lot represents those in charity; the sons-in-law—to whom he appealed in vain to leave with him—are those who know the truth but prefer evil; and the rest of the inhabitants of Sodom are those wholly in falsity and evil.

Notes

2320. Only two angels went to Sodom, while three appeared to Abraham. The three angels represent the trine of Father, Son—the Divine Human—and Holy Proceeding. Judgment belongs to the Divine Human. In John we read, "The Father judgeth not any one." (Read also 2321)

2343². There can be atheists within the church. Salvation does not come from a mere belief in 'God the Creator of the universe.' We must appropriate in our hearts, minds, and lives the qualities manifested in the Divine Human Lord. Many use the word 'God' as a mere summary of the forces of nature.

2356. In this world the good and the evil dwell together. Though the evil see that the good are happy, they are not convinced of the superior quality of a good life.

2363. Some people imagine that certainly everyone will be convinced through instruction when they come into the other life. But the evil find heaven so contrary to their own loves that it is actually hell to them.

2401⁴. This states that in the other life it is impossible for men to be brought to believe in truth and to become good by instruction. The choice must be made here.

2361. Lot's two daughters represent the affection of good and the affection of truth. His offering them to the men of Sodom, that they might not do harm to the two angels, pictures the effort to appeal to the evil through the affections of good and truth. This is an example of the beauty of the spiritual meaning of the Word even when the letter is quite the opposite.

2383. The two types of blindness—from falsity and from ignorance.

2385²⁻³. Note this explanation of the origin and persistence of heresies.

2385³. On the unity of the Ancient Church, and the only ground for unity of any church: 'love to the Lord and charity toward the neighbor.'

2395. "For we will destroy this place." The angels who appeared to Abraham represented the trinity in one God, and they spoke to him as one. Evil and falsity separate the Godhead. So in Sodom the angels speak as two. After Lot is led out, the text again says of the angels 'and he said.' Note also the reasons why it is said that the Lord destroys.

ARCANA CLASS II—Feb., 1958

Volume X, 8272-8370

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The reading for this month is the song of Moses after the crossing of the Red Sea, and the journey to Marah and Elim.

The story of Israel is true history. The events took place as recorded to portray in vivid terms the states through which a regenerating human life must pass. The deliverance from Egypt does not represent a very advanced state in human life. The Lord had delivered them, and their song of triumph acknowledged that it was His work. But this was only the beginning, the establishment in the resolve not to live for this world alone. Egypt had been left behind, but years must pass before they would be fitted to enter the Holy Land. This is the experience of everyone who seeks to follow the Lord.

The song of Moses and the children of Israel is impressive in the letter. It pictures their mighty deliverance from evil and its falsities, attributing this deliverance solely to the Lord, and expressing the belief that the Lord will eventually bring them in and establish them in the Land of Canaan. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for them to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever."

They had crossed the Red Sea, that threatening mass of falsehood, which stood in the way of their progress. This scripture in reference to the Lord teaches us that through the Incarnation He overcame these enemies, in order that from Him power might be given to us.

Crossing the Red Sea the Israelites came into the wilderness of Shur. The

truth that we learn must be made our own by application to life, and the bitter waters of Marah picture the fact that truth appears bitter when application to life is called for. The word *Marah* means 'bitter.' Truth is not always what we should like it to be. It sometimes does not agree with our natural inclinations. Often it points out our evils and seems condemnatory. But truth is bitter only when we do not want to obey it. When we put into our obedience the desire to be of use, which is represented by the wood, the truth is made sweet and pleasant to us.

From Marah the people advanced to Elim where they found the twelve wells of water and seventy palm trees. After every temptation overcome there is rest and refreshment, rest in the shadow of the Lord and abundant truth, strengthening us for further progress. And they were there told that if they would hearken to the Lord's commandments and keep His statutes, He would keep them from all disease and affliction. Every victory over evil brings this assurance.

Notes

8273. The Ancient Word is here mentioned. Like our Word it had two parts—historic and prophetic. The historic part was called "The Book of the Wars of Jehovah," and the prophetic part "The Enunciations." Like our Word it told of the Lord's combats for men.

8281. The right hand of the Lord signifies omnipotence by means of Divine truth.

8282. Just as criminals think that punishment comes from the judge, so the evil think that punishment comes from the Lord.

8280. On the insolent boasting of the evil before the Lord's Advent (re: verse 9).

9295. There are no physical wars in heaven. The war described in Revelation between Michael and his angels and the dragon is to be understood as a spiritual and not a physical conflict.

8311. Some falsities 'almost put off the quality of falsity' with those who are in good.

8337. A brief and clear statement of variations in the correspondence of men and women.

8337². Music has its origin not in the natural but in the spiritual world.

8356. So long as good flows in and is received, so long truth appears enjoyable.

8364. On the spiritual origin of diseases.

A CLEARER LOOK

By Bess Foster Smith

THE GOOD St. Paul said that now we see through a glass darkly, but after we have passed our earthly days we shall have a clearer look. When that time comes, I shall seek out that great mental wizard, H. G. Wells to help me understand, because even when he walked the earth his ability to see into the future was uncanny. His vision took him so much farther along the arc of the Great Circle than most of us and his bold words of warning to mankind were like a certain voice crying in the wilderness.

I recall how the press and radio eulogized him at the time of his passing, saying, "Wells has returned into that Stream of Life out of which he arose some eighty years ago." They went on to say that it was fitting for us to pause and ponder some of the bolts of lightning he hurled at sleeping humanity. That he must, somehow, have been closer to his source of wisdom and insight than the most of us. And that, although he was a great student of books and of life around him he had said himself that this "Universal Stream" was the most dominant force in his consciousness.

So when I find myself in that city not made by hands, I shall ask my immortal friend for an interview. He will ask me into his book-lined study and after we are seated I will venture, "Mr. Wells, I wonder if you will tell me what man is coming to. Do you think, as so many say, that he is going to destroy himself with the atom or something?"

Then he will turn 'round in his swivel chair, his kind eyes asquint, and his smile, as always, irresistible, and reply, "That all depends upon man, himself. He can do anything he sets his will to do, you know. He holds enormous power in his head and his hands, and if the world does not please him, he can make it over so that it will."

"But shouldn't he stop making such dangerous scientific experiments—things that can destroy the whole human race?" I exclaim.

"Oh, I hardly think he should fling overboard all his hard won inventions

and discoveries just because they are dangerous. Eventually he will develop and perfect them and find their real use to him. Then he will harness them to work for him in making human life more spacious and clean and beautiful... a little closer to what he dreams that it should be."

"I certainly hope and pray that he doesn't make a mess of it!" I reply a little skeptically.

"Oh, I dare say, he will make a mess of it. Have to learn the hard way. Nevertheless, when he gets a real understanding of his powers and the Stream of Life of which he is an infinitesimal part, he will accomplish miracles. He not only can, but he must. He dare not let the future take care of itself. He must quit his haphazard way of doing and thinking. It is this... or, this haphazard way of life, and not the atom, that will be his downfall."

"In other words," I interrupt, "He must take the bull by the horns!"

"Well, yes," he replies, wincing a little, "I suppose that does express it. Although I never seem to get accustomed to your crude American expressions." He smiles as he says it. "Now if man had but a few more cubic inches of brains and a score more of years to live, he could solve all of his problems safely and sanely. Eventually, he will have more time and brain power, but," he continues, "he can get the same results by exerting an economy of mental energy and a budgeting of time through proper thinking and simplifying living habits."

"Could you explain to me these methods by which you say thinking can be streamlined?"

"Certainly," he answers. "The first step is BELIEF. That is, a mental picture, a vision of something greater than the individual himself and yet co-existent with him."

I make a mental note, Belief—faith—the substance of things unseen.

"The next step," he says, "Is one of WILLING. There must be those among men who will WILL—WILL for good things to come to pass. He who thus wills performs a high disinterested service of love for mankind.

Herein is a great reservoir of power yet untapped."

I think he means we can't be passive about letting God's will be done, we have to get up and do it.

"The third step," he continues, "Is living with COURAGE TO ACHIEVE one's purposes which have been formed from beliefs and willing. This is man's whole task and he must learn it or perish."

"Why, this should be taught in the schools and homes and churches I exclaim, feeling an increasing concern.

"Most certainly. All education should be an introduction into this revolutionary adventure of life and not just a fitting of youth into established patterns and grooves of behavior. Children must be shown that they can change and control the universe. They must think of it as their toy and not their prison. The breaking out of this personal prison to which we have conditioned ourselves is the first step in attaining new knowledge."

As I keep plying the questions, Wells proceeds to predict for me the world of the future . . . a unified world with equal privileges for all races of men. He explains how, eventually a common language, enriched by different tongues from different nations will be used. He says that heavy clothing, foolish fads and fashions will go into the discard. Men will become vegetarians. "They will carry themselves gracefully and well," he says, "and the span of life will be well over one hundred years. Houses will be simplified and made similar to the Frank Lloyd Wright plans. Cities will be scattered and people will live more equally distributed along the country side. Science will control such things as heating, lighting, sanitation and even the weather, volcanoes and earthquakes."

Then he describes the field of thought. "There will be a common school of thought which will hold all to a center and give the same vision of reality to all. This will be established through continual research from a world center," he says, while I inwardly speculate on what such a program as this would cost.

He senses my skepticism and reminds me that the world is now supporting armies which would no longer be needed. He predicts that when people of the future look back upon this age they will call it the age of war and frustration.

"But what of the time when there is nothing left to strive for?" I want to know.

Trails

HAVE YOU FELT the soft change in the atmosphere

When you walked abroad on the day,
The day you were freed of your fretting and fear
And saw how the world was gay?

Or when in the tail of the hurricane

We remarked on the blue of the sky,
While beyond the horizon the wreckage and pain
Like a spent Armageddon rolled by?

Remember how clear was that far distant spire?

With naught its sharp outline to mar
How it flashed us a beam of the white solar fire
Like the ether-borne light of a star?

Did you feel then, Maura, how new was the air

With the scent of an unknown shore—

Not the shore of the recent wild winds and despair

Where the overwrought breakers still roar—

But a land unseen, of a thought or a dream,

That you know on the earth could not be,

A land that exists in a region supreme

Beyond every isle of the sea?

Where the gale is blowing an elfin horn

And the air is sweet as a rose,

Where you leap and cry like a lamb newborn

As the gardens their beauty disclose;

Where homes are friendly and doors open wide

And laughter intrudes on your breath

When you learn that forever you here must abide,

Beyond the dark shadow of death?

—T. C. MITCHELL

Again he assures me there is no need to worry about running out of new worlds to conquer. "The research is limitless in every field. There will always be a challenge to the mind of man. His store of knowledge will never reach the saturation point."

I know this is what H. G. Wells would say to me, because I have already read these words in his books. Some of his predictions are shocking but there is more to be hoped for than to dread. With the Wells vision we should be doing something here and now. We can start believing ourselves a part of the Universal Stream, and we can try willing good with all our minds and hearts and souls for the fulfillment of the perfect plan. Then we can make an effort to meet the challenge provided by circumstance in our struggle to bring these things to pass.

(The writer is a business woman in Weiser, Ida.)

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LETTERS to the EDITOR

THE THIRD LESSON

To the Editor:

In the Nov. 23 number Mrs. H. Mildred Herrick in her letter, mentions my article and while trying to explain matters as if they were something new to me, really confirms that which caused me to write it.

Whether the Writings are being accepted as a part of the Word, or just as a doctrine from the Word, a lesson from them has to have its place in the service. If we follow the same logic, the sermon is to be excluded from the service also.

And say: Why is the reading from the Writings included in the order of the home service as it is being given in *Our Daily Bread*?

The service can be complete only if there are included these three: (1) lesson from the Word; (2) lesson from the doctrine therefrom, (3) prayer. The rest: sermon, liturgy etc. may be added or omitted according to circumstances.

To the Editor:

Your Nov. 23 number contains a letter from H. Mildred Herrick which is of more than passing interest. She calls attention to the Convention Order of Worship as not containing a Third Lesson from the Writings because God's Word is complete in the Old and New Testaments and that adding a Third Lesson would bring upon New Churchmen so doing the plagues written in the *Apocalypse* 22:18.

Some years ago a society of the General Convention temporarily lacked a pastor so its governing laymen invited a minister of the General Church to conduct a regular Sunday service. As I was a member of the General Church society in the same city I attended that service. When this minister began to read the third lesson from the Writings a lady in the congregation arose and walked out of the church, returning when the third lesson was finished. Obviously she thought he was committing a sacrilege.

By the leading of a merciful Providence my eyes were opened to the glories of the Heavenly Doctrines in my early youth, through reading the

Memorable Relations in the *Arcana*. As an added blessing I had as my first pastor one of the most intelligent and whole-hearted New Churchmen I ever knew, the Rev. G. Lawrence Allbutt. He was a member of the General Convention yet he always read a third lesson from the Writings, and therefore I assume that the Convention leaves its ministers free to do so. On his advice I was re-baptized. I remember vividly the venerable, white-bearded Episcopal minister baptizing me at the age of 3 in the name of the Father, Son and Holy Spirit. And I remember as well, my beloved friend placing the water on my head in the name of the Lord Jesus Christ.

It is written in *Apocalypse Revealed* 932: "the pure river of water of life signifies the Apocalypse now opened and explained as to its spiritual sense, where Divine Truths in abundance are revealed by the Lord". Since the *Apocalypse Revealed*, with its abundant truths revealed by the Lord, is that river of water of life, surely no plague will be put upon us for reading it in our own homes, in the pulpit or in the lectern.

Rowland Trimble
Laurel, Md.

ANSWER TO SEARCH

To the Editor:

The theme idea of the 1957 Youth Institute as presented in the November *MESSENGER* was a tremendous personal experience for me—to see in print these vital questions; 'Where art thou?', 'Who are we?', was like finding the stamp of approval on a long and lonely inner search; and makes me wonder whether mankind in this age can touch this basic source of Truth without bursting the gates into a still larger understanding.

How do we incorporate, in our interpretation of the universe, and our relation to it, Swedenborg's visions of life on other planets?

To 'Where are we?' and 'Who are we?', I might then add still another question; 'What is the New Church?' in this large context.

Ella Baker (Mrs. Henry Baker)
Royal Oak, Mich.

Worth Repeating

A study of the beginnings of the Swedenborgian movement reveals some highly significant and startling differences between it and all other reform movements. Firstly, the Swedenborgian movement started ten years after the death of Swedenborg himself. Secondly, the first groups were formed to read and study books, not to listen to preaching. Thirdly, printers and publishers were prominent among the leaders of the new movement, Robert Hindmarsh in London and Francis Bailey in Philadelphia, and the avowed purpose of the Manchester Society was to print and publish, and by inference, to distribute, English translations of the Writings. These early pioneers translated and published literally thousands of copies of Swedenborg's books, usually at their own expense.

(From an article by Dr. John Sanford Peck in the *MESSENGER*, Jan. 22, 1955, p. 23.)

SESQUICENTENNIAL

Founded in 1808 by that sturdy pioneer New-Church preacher, Adam Hurdus, the Cincinnati Society will this year observe its 150th anniversary. A series of events are being planned, the first of these being a service of worship followed by a dinner on Feb. 2. The Rev. Calvin E. Turley, Portland, Oreg., will be the guest preacher on this day.

The Cincinnati Society is appealing to all its former members and friends now living at a distance to write up their reminiscences of the Church and to send these to the CHURCH OF THE NEW JERUSALEM, Oak and Winslow, Cincinnati 6, Ohio. These will be helpful in completing the history of the Society, and afterwards they will be filed in the archives. A history of the Society up to the turn of the century, written by William Hobart, now exists; and one of the projects for this sesquicentennial year consists of bringing this up-to-date.

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