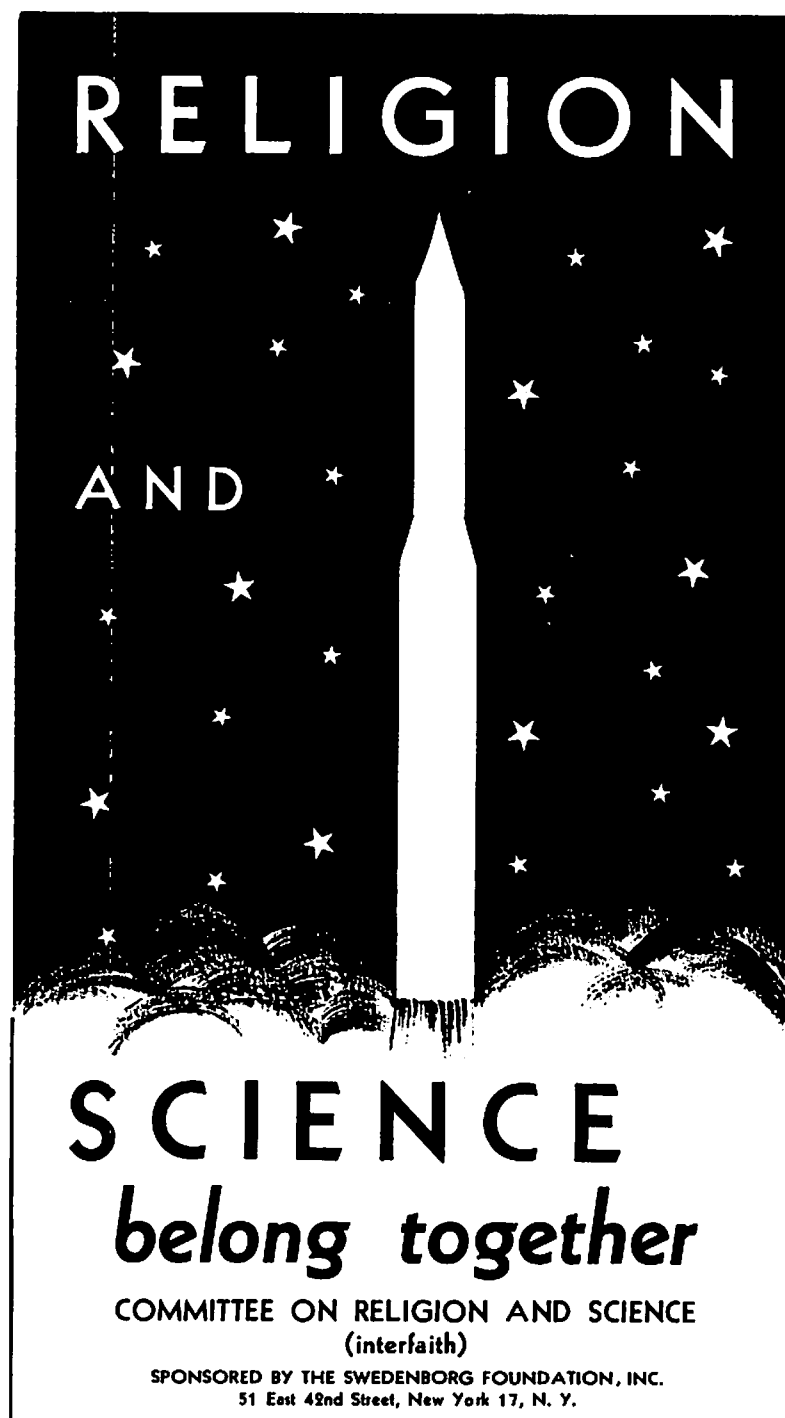


AUGUST 16, 1958



# NEW-CHURCH MESSENGER

THE  
NEW-CHURCH  
MESSENGER

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

Member of the Associated Church Press.

Published bi-weekly, 300 Pike St., Cincinnati,  
Ohio, by The New-Church Press, 108 Clark St.,  
Brooklyn, New York.

Entered as second-class matter at the Post  
Office, Cincinnati, Ohio, under Act of Congress  
of March 3, 1879. Acceptance for mailing at  
special rate of postage provided for in Section  
1103, Act of October 3, 1917, authorized on  
July 30, 1918.

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

OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box  
593, Kitchener, Ontario, Canada; Stewart E.  
Poole, Vice-President, 3201 Fordham Rd.,  
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CONTRIBUTING EDITORS

David J. Garrett, Gwynne Dresser Mack,  
Leslie Marshall, Ernest O. Martin, Clayton  
S. Priestnal, Richard H. Tafel, Paul  
Zacharias.

Editor  
Bjorn Johannson

Associate Editor  
Carol Lawson

Address all editorial correspondence and  
manuscripts to the Editor, New-Church  
Messenger, Third and Pike, Cincinnati 2,  
Ohio.

The opinions of contributors do not nec-  
essarily reflect the views of the editors or  
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Vol. 178, No. 16 Whole No. 4733  
August 16, 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 con-  
tinuous, and the world of the spirit is  
real and near.

# EDITORIAL

## But—For What?

**I**N TWO WAYS science has remade the world. It has remade it in an exterior sense, that is, it has re-fashioned the way in which people live. No words can describe the incalculable debt that mankind owes to those men of genius, often truly dedicated men, who have wrested from Nature so many of her secrets and as a result done much to deliver mankind from superstitions and false beliefs, reduce suffering, cure disease, prolong life, establish ease of communication, and enrich life by bringing within the reach of the average person comforts and luxuries undreamed of in the past. Even the most powerful of kings were never waited on by such forces as the American worker can call upon by the turn of a switch. Nor did the chariots in which these kings rode nearly equal those which are now commonplace in our country.

And science has done more. It has completely altered the pattern of human thinking. The concepts of the by-gone ages no longer suffice for understanding the operations of the universe or of life. The Universe of Ptolemy had to give way to that of Copernicus. The biology that saw all life as it exists today created in a few hours by a fiat of the Omnipotent, had to give way to the evolutionism of the 19th century. It is in this area that science often apparently has come into conflict with Christian theology.

And yet science and theology accept much the same pre-suppositions. Both see the universe as intelligible—in part, at least—because it is one of law and order. Both exalt truth as the true guide for man's striving. As A. D. Ritchie says in his *Civilization, Science And Religion*, (p. 43; Pelican Books): "The sciences based on observation presuppose an act of faith; that the truths can be found if they are sought for, hard enough and persistently enough, and that all partial truths fit together to make a wider truth. This is an act of faith, not a discovery from experience, because it is a necessary condition for seeking experience."

The conflict arises in the first place from the fact that essentially science is a study of the material world, although in psychology and the social studies it impinges on the mental world. Science aims at exact description and measurement of objective phenomena. Descartes put reality into two classes: the mental and the material. Material reality alone, he said, was amenable to measurement and mathematical treatment. But if that is the characteristic of science, it follows that science is only a study of partial reality. There are no exact measurements possible in the realm of love, of morals, of aesthetics. Any claim that the whole of reality has been explored by science—or indeed, ever can be explored by

science—is unfounded. There is a vast realm of reality which must be studied and understood by methods other than those used by science. The Christian theologian is justified in denying such statements as the one made by Bertrand Russell in his *Religion and Science* (p. 243), "Whatever knowledge is attainable must be attainable by scientific methods; and what science cannot discover mankind cannot know."

Most important, however, in the relationship of religion to science is the matter of values. One aspect of this is touched on by Prof. Gustave Bischof in the symposium carried in this issue of the *MESSENGER*.

What are the ends of human life? How shall truth, whether in science or theology, serve these ends?

The answers that man will give to these questions will depend on what values he accepts. And value judgments lie in the realm of religion. Science has no tools with which to analyse and assess moral or spiritual values.

Science is strictly neutral on that subject. Moreover, the power made available to man by science is neutral with respect to values. The radio or TV receiver will work quite as well for the reception of a demagog's hate-mongering message as for the Sermon on the Mount. The automobile is indifferent to whether it helps a criminal escape or carries a doctor on a mission of rescue. An article in the April 19 issue of the *Saturday Review* entitled "Space-Age Communications" with text by Maurice B. Mitchell and drawings by Saul Steinberg touches on this matter. With somewhat humorous cartoons, man is pictured as viewing in his home the movies he selects, reading televised books from the public library's collection of microfilms, as driving on the highway in a completely electronically controlled car, etc.

but in conclusion the text says: "The new communications media are growing faster and spreading more rapidly than the apparent skills of the general public in living with them. Out of public control and in the hands of a limited group of specialists, the science of communications can become a monster far more devastating than any atom-splitting devices."

How shall man use the power that science has placed in his hands? This is a question that is emphatically relevant to religion.

The exercise of power calls for moral responsibility. Spiritual strength and Christian motivations must permeate the actions of man, if the almost unlimited power now in his hands is not to result in catastrophe. If greed, pride, and the lust for dominion govern the use of the science-won power, then it would have been better for humanity, had scientific research taken a permanent holiday at the turn of the century.

In short, the grave problem today is moral know-how rather than the technical know-how. The danger of great power lies in the fact that it is controlled by sinful man. The religious forces must face this somber reality, and bring all their spiritual and moral resources to bear upon it. If life is to be worth living—perhaps, indeed, if any life is to be possible on this planet—there must be an act of committal to the values given in the Word of God and demonstrated by the life of the Lord in His humanity. This is a venture of faith, and nothing less will suffice.

Science seeks knowledge: Religion seeks the good life. When the knowledge that science gathers is dedicated to the goal of the good life, science and religion will be co-workers, not enemies.

## *A symposium on the spiritual significance of man's expanding science*

# AFTER OUTER SPACE - WHAT ?

*Interwoven into the present-day eager interest in science is the agonizing question of what it all means. Is a new and richer life about to dawn upon this planet as a result of the achievements of science, or are we facing a nuclear holocaust? The following symposium has been assembled and edited by Gwynne Dresser Mack in an effort to find what some of the New-Church viewpoints on the subject of religion and science are: In what way are the two inter-related and what bearing does modern science have upon religious thinking?*

## Foreword

A PERSIAN PHILOSOPHER wrote, nine hundred years ago: "Can you walk on water? You have done no better than a straw. Can you fly in the air? You have done no better than a bluebottle. Conquer your heart; then you may become somebody."

Recently a New-Church minister put it this way: "I would rather see our scientific brains devoted to solv-

ing the problems that we have in inner space, than to this effort to reach into outer space."

In the Gospel of Luke there is a story about enthusiastic preoccupation with worldly achievement: "The ground of a certain rich man brought forth plentifully . . . And he said, I will pull down my barns and build greater . . . And I will say to my soul, Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (*Luke 12:16-20*)

The International Geophysical Year—ushered in by a burst of sun-spots which surprised and pleased the scientists, and high-lighted by spectacular experiments

with outer space—has been dedicated to the increase of knowledge about the universe we live in. This knowledge, accumulating ever more rapidly, grows and grows until—like the man in the parable—we begin to wonder what we shall do with it all. Shall we, too, 'build greater'—and for what?

In the general excitement over satellites and trips to the moon, a question intrudes: what does all this indicate concerning man's spiritual status? Does the great scientific striving now under way represent preliminaries of a new maturing of man's mind and spirit? Or is it only evidence of increasing absorption in the physical aspects of existence? Are we more and more relying on science to deliver the human race from its confusions and dangers, or are we on the threshold of discovering a spiritual purpose for our great pursuit of knowledge?

Knowledge, said Swedenborg, is nothing until used. So what is the *ultimate use* of all that we are learning about our earth and its activity in space? Is not this the point at which science and religion meet: the point at which knowledge, gathered through scientific procedure, is put to work by humanity for its advance into spiritual enlightenment and development?

Here is what some of our thinkers have to say about it.

—GWYNNE DRESSER MACK, POUND RIDGE, N. J.

## Our Responsibility

**I**N OBSERVING THE great strides that science is making towards the control of operations in outer space, one cannot help asking a lot of questions with philosophical, psychological, and religious implications.

If we reach the Moon and there are people there, and we enter into some kind of communication and exchange with Moon-people, what shall be our attitudes towards them, what shall we expect of them, what shall we allow them to expect of us? Will our investigation of their planet be purely scientific? Can we avoid commercial, political, or military involvements with them? What about their customs, ethics, and religion? If their way of life is different from ours, shall we want to civilize them, or shall we be open to learning from them? What are we trying to accomplish in going to the Moon, anyway?

It is a fairly safe guess that our exploration of outer space will be motivated not by one clearcut objective, but by a variety of inducements. No doubt, as more scientific data are gathered and a trip to another planet becomes feasible, our interests will branch out from scientific objectivity to the military, commercial, political, and religious possibilities of that planet. We can imagine that just as there might be scientific and diplomatic missions to, say, Mars, so enterprising churches might send evangelism-teams to convert their people! The motivational possibilities in our extra-terrestrial gambits are innumerable.

We are asked the question in this symposium, and may wonder ourselves, what is the significance of modern

space-developments for the spiritual maturing of man! The question is, of course, one that cannot be answered with finality. Nor can we easily *begin* to answer it this early 'in the game'. It does seem clear, as we go about seeking answers, that the import for Earth-man of the great advances in space-experiments cannot be appreciated without trying to understand the make-up, the needs, and the resources of Earth-man as a whole. Space-knowledge and space-experience are one aspect of man's existence, and their meaning and purpose for him are a part of, and not separate from, his philosophy and response to the whole of life.

Seen in this perspective, the significance of space-science in, and for, the spiritual growth of human beings is closely tied up with questions like the following. What am I here for, what are the reasons for terrestrial living, what is the purpose of the universe, is my world-outlook to include life on other planets, is there one universal system of truth? Is the conventional kind of Christianity broad enough, affectionally and conceptually, to find a place for some of the surprises we may be in for? What is my responsibility to a man on Jupiter, or Saturn, or Venus?

As we entertain these questions seriously and seek more light on them, the relation of space-science to spiritual maturing will become clearer. In the meantime, the science of space will continue to uncover new facts and experiences that will open up untrodden avenues of speculative thought, and will corroborate or correct what we have learned through philosophical and religious inquiry. It may be found—and there are indications of this already—that an entire new frame of reference will be necessary to comprehend and fit together the growing mass of human knowledge. A new dimension of thought, and a new quality of living, may be required to bring unity to the ever-increasing store of knowledge and experience.

The New Church should have much to contribute to this, particularly in the doctrines that Love is God, Love is the Life of Man, and 'now it is permitted to enter with the understanding into the mysteries of faith'—and may we add, 'the mysteries of life'.

—DAVID GARRETT, ST. LOUIS, MO.

## Fear Not Truth

**I**T IS NOT EASY, perhaps not possible, to speak with any accuracy of what lies behind the current enthusiasm for the exploration of outer space. We may generalize as to the motives of the men of the armed services, of government, and of science who are in the forefront of such exploration, but not many of us know any such people. So we are dependent on what others say to reporters, what reporters and commentators think they mean, and above all, upon a projection of our own feelings on the matter; and of which sources might be more or less accurate.

Some reasons are expressed frequently enough and are sufficiently true to our own experience, that we accept

their existence with little question. We have all doubtless felt the challenge of the unknown—many have been led through it to the New Church—and we can understand the attractiveness of the current search. We know the desire to succeed in a task undertaken, the joy of surmounting obstacles, and the feeling of absorption in a task that requires much of us.

We have read about the reactions of many people to the news of the first Russian satellite, and we can well believe that a good measure of fear and wounded pride enters into the great scientific effort now being made.

There are still, in other words, the familiar symptoms of unselfishness and selfishness to be seen, and it is as difficult now as at any other time to say which predominates. The task of the church and its concern with men's motives have not been changed. The church still has nothing to fear from truth, and much to fear from falsity, or from rejected truth. The discoveries that will be made in the course of man's investigations will not of themselves help or harm our Church, but the way in which we treat them will. We may be sure that the Lord will not allow scientific truth to coerce belief in religious matters, or to destroy it, with power too great for man to resist.

It is to be expected, probably, and certainly to be hoped, that the nature and worth of scientific truths will be made more clear. Among scientists, the feeling that these are ultimate answers has been diminishing. Many of the once fundamental axioms of geometry, for example, have for some time been called into question, and are now regarded as provisional hypotheses. The searches of science may lead to the search beyond science, that is, beyond the science of material things.

Here as elsewhere, the New Church can be strengthened by fidelity to, and thorough knowledge of, its doctrines. When men find out that the physical world is the world of effects, and search for the world of causes, they should find our Church ready and able to lead them. It is in the New Church that a philosophy of creation can truly become part of one's life; and it is part of the task of the church to make it so, and to be prepared to make the best use possible of the opportunities which the Lord will provide.

—GEORGE F. DOLE, CAMBRIDGE, MASS.

## Is Its Time Come?

IT IS SAID THAT there is no power equal to an idea when the time is come for it to be released by the Lord for the betterment of mankind. This is as true of a Beethoven sonata, as a satellite set into orbit. Scientists are teasing us with thoughts of wondrous things ahead—nor can they do otherwise if the time for space-knowledge is here.

Tap the most vivid and undisturbed imagination, (and who reads Swedenborg's astonishing revelations without doing this, at times), and you will find a thrilling probable reason for this necessary outreach into space.

Think of it! Here, at last, will be proof of Swedenborg's claim that the earths really are, or have been, inhabited. And who but Swedenborg has written authoritatively on that vast subject?

This could very well bring on a revival of interest—a leafing through pages to learn what the beloved servant of the Lord *did* say. But all New Churchmen would have to be on the job, spreading the word that there are such books in existence! Yes, viewed in this light man's spiritual development might appreciably be increased. The potential religious significance is akin to the providential release of the printing press.

Many will, no doubt, succumb to increasing waves of materialism—ah, yes, but so it is when a grand new good is being structured. Scientists, leaders of nations, and the lone individual reading his newspaper are all surrounded by evil spirits who strive to infuse monstrous doubts, fears, and thoughts of misuse of ghastly new discoveries. More deadly than materialism is the 'hydrogen-bombardment' of the individual soul; but we are not left wholly alone. WE still count in the scheme of things!

If only we could back off a few centuries for a long, long view of what is actually taking place! As it is now, we glimpse little more than the 'scaffolding' that is being built.

As for me, I am looking forward to the day when I shall open one of my books and say: "Oh, yes—Swedenborg wrote about the earths in the universe."

—NADINE MILLS COLEMAN, COLUMBIA, MO.

## Man Is Maturing

THE FIRST THOUGHT which crosses my mind in considering this subject is that our rapid progress is not very surprising. Scientific investigation has speeded up at a tremendous rate for the last century and a half; there seems little reason to think the trend will not continue. But, in addition, I believe it is safe to assume that our advances do not represent a whole flood of new knowledge—only a few key-problems solved, enabling us to apply accumulated knowledge in a new field.

Granted, however, that the space-age is suddenly upon us, the New Churchman will necessarily consider the fact in its spiritual aspects. From this point of view two beliefs govern his thinking: first, there *is* a spiritual purpose or use in all that happens to us; and second, nothing happens which is outside the control of the Divine Providence. To these I would like to add that, in view of the general nature of this developing field of knowledge, it is not only a question of Divine Permission which allows us to advance, but one of Divine Purpose.

If this be the case, there seems to be only one logical conclusion: man is ready to use the knowledge he has been given.

Again, let us consider the quantitative aspect of this new field of learning. It is obvious that we have so far

only extended a little farther into our immediate environment. Even with the proposed exploration of other parts of our solar system, we would still be working right around home in terms of space. The use to which we put this expansion of the present understanding of our environment may then be considered in the same way as those things we have already learned. It is in our view of the use we make of all our knowledge that the spiritual significance lies, I am sure.

This significance is that man is maturing. We have seen a general growth in international thinking, over the last half-century, which is entirely new. It appears to me that we are recognizing very slowly our potential for good as well as for evil. We are not left in a state of stagnation in scientific knowledge, because we are becoming gradually better able to use what we are given.

Two kinds of responsibility come with the accumulation of knowledge: to make use of it, and to see that the uses are good. Our new advance into space has the possibility for both good and evil applications. That we are brought into knowledges which have such possibilities is an indication, I believe, that we are becoming better able—through increased maturity as a race—to use them.

—LT. RICHARD A. FOSTER, U. S. ARMY, GERMANY

## Interplanetary Missions?

**A**ND HE SAID UNTO them, Go ye into all the world (Greek—KOSMOS), and preach the gospel to every creature " (*Mark 16:15*).

Truly we live in a marvelous and exciting age! The frontiers of geography have just about vanished, with the successful crossing a few months ago of the continent of Antarctica—the last truly 'unknown' major land mass in the world. But the frontiers of science are expanding at a pace undreamed-of a generation ago, and still scarcely comprehended even by those who are doing the most to push them forward. And the frontiers of the spirit are still shackled by the bonds of conservatism and unimaginativeness.

Theologians in all parts of the world are watching with interest, and sometimes with misgivings, the tremendous achievements of today's scientists. A lively debate is being carried on in the pages of our leading theological journals discussing the responsibilities of the Christian Church, in the light of the Great Commission, to the possible inhabitants of the various planets of our universe. It has been suggested that the first space-ship to make a voyage of exploration from earth to any planet ought to have a Christian minister aboard to convert the 'heathen' space-dwellers.

As far as the New Church is concerned, the same beliefs and principles which have led us to refrain from orthodox Christianity's mania for rushing missionaries into Africa, the islands of the South Seas, and every undeveloped area of earth, also dictates that we should show the same respect to the intelligence and spiritual

value of the native religions of the inhabitants of other planets in the universe.

We should all of us be familiar with Swedenborg's teaching that "all who worship one God and live according to the truths of their religion, are saved and enter the life of heaven." Over and over again in *The Earths in the Universe*, Swedenborg tells us that all who adore the Divine under a human form, no matter where they may live nor what they may call the Divine, are worshipping the Lord and are accepted by the Lord.

There can be no question but that the space-age places a heavy responsibility upon the Christian. Our New-Church teachings show us that this responsibility can not be met by grandiose efforts to convert the 'heathen' inhabitants of other planets, for the very good reason that all of them already worship the Lord, though they may call Him by another name. It is not others whom we must change in this space-age. It is *ourselves*.

We Christians must be ready to treat the unique men of other planets as human beings—our spiritual brothers, children of the one God. Because a man has a black lower-half to his face, with a flesh-colored upper-half and a nose as white as snow, as the men from one of the stars do (according to Swedenborg) will we refuse to rent him our empty apartment, or to let him sell hairnets in our ten-cent stores, or to sit at the same table with him?

Present conditions in this beloved nation of ours indicate the magnitude of the task which faces us before we can righteously face the space-age.

—ROBERT L. YOUNG, SAN DIEGO, CALIF.

## Confirmation of Our Belief

**F**IGURES CAN SCARCELY be written large enough to estimate the number of suns in the apparently unlimited galaxies now visible to more powerful telescopes. To a New Churchman these suns have worlds about them with people—all of whom were created for Heaven. The mere contemplation of the wonders of outer space should bring one, if he has not been schooled in materialism from infancy, closer to his Creator. It is difficult to see how anyone can meditate on creation, from the atom to the universe itself, without recognizing that nothing came into being by accident; yet some of our greatest agnostics and atheists have spent their lives in teaching the youth of our country about these things.

In considering this subject, I have kept continually before me several references: one from *Luke 16:31*, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"; and from *Apocalypse Explained* 732, "Those only can be interiorly affected by truths who have cultivated their intellectual faculty and have not destroyed it in themselves by the loves of self and the world."

To anyone who has accepted a belief in a Creator, and has applied to life principles which he has derived from what he regards as revelation, new discoveries in outer space must come as confirmations of his belief. Let any-

one who has a belief sit out at night when the sky is clear, and view the stars for an hour or two, and he will surely find that the harmony of these great moving bodies will strengthen his belief.

Let us now consider the possibility of travel to the moon, and the discovery of people there as described by Swedenborg in the work on the *Earths in the Universe*. This in itself would not likely bring many to the Writings, although it would afford an opportunity for the Church to advertise the doctrines in a way that has not been previously provided. The acceptance of the Writings will come to those who have a love for spiritual truth, but they must examine these works before they can accept them. The last number in the work on *Heaven and Hell* reads: "What has been said in this work about heaven, the world of spirits, and hell, will be obscure to those who are not in the joy of knowing spiritual truths, but will be clear to those who are in this joy, and especially to those who have an affection for truth for the sake of truth, that is, who love truth because it is truth. . . ."

What people need today is an accurate concept of life after death. The picture I see of heaven, from my reading of the Writings, contains many societies of happily married young people—the type of people who even now in this world make heaven. Swedenborg in his experience saw such people inhabiting other earths in our universe and becoming members of the one great heaven. Any discoveries in outer space that confirm these Writings should help us to carry this picture to others.

—OTHO W. HEILMAN, BRYN ATHYN, PA.

## The Glory of God

**T**HE SUBJECT OF LIFE on other worlds has intrigued man for centuries. But this current enthusiasm is different. It is one thing to discuss the possibility of life on other worlds but quite another to actually travel to them and obtain first-hand knowledge. Yet some of this first-hand knowledge may be obtained within the reader's lifetime. In a few years remote control missiles may successfully orbit our Moon, televise actual surface-conditions and send the information back to Earth. Eventually, men in space-ships will land on our Moon, explore it and televise discoveries to us *as they occur*.

What general significance will these future events have relative to mankind's spiritual progress? How will they affect the advancement of the New Church in particular?

Those who believe in the Writings of the New Church are favored to know in advance that the world will be subjected to many surprises as space-travel becomes a reality. The *unexpected* will occur repeatedly. Indeed, it has already occurred. Only a few weeks ago, the scientific world was stunned by unexpected information from the American satellites, which revealed that dangerous radiation from the sun exists 600 miles above the Earth's surface and out beyond for thousands of

miles. According to the official report, the radiation is 'hundreds of times greater than expected.' This newly discovered hazard greatly complicates the necessary preparations. The problem may be met by adding a lead shield to the space-traveler's space-suit which will have to weigh from 40 to 100 pounds. However, more accurate information is needed before it will be known whether or not such a precaution will provide sufficient protection. The recorded radiation is so great that any man subjected to it would suffer the maximum permitted weekly dose of radiation in five hours time. "The radiation count went up from 40 per second at 300 miles to as much as 35,000 per second at the greater altitudes."

But if our sun warms the distant planets, Mars, Jupiter and Saturn, as the Writings declare and scientists deny, we should *expect* the radiation in space to be hundreds of times greater than scientists have previously believed. For the people of the New Church, then, *the first major discovery by the American satellites illustrates the truths in the Writings* relative to the habitability of Mars and the major planets.

The Writings state that a human race of small but robust people exists on our Moon. If these people are eventually found, will the occurrence be of great religious significance? Such a discovery would undoubtedly be one of the greatest events in history. It would have tremendous repercussions. Many fields of thought would be revolutionized as a result. But because the Lord constantly protects man's freedom of choice in spiritual matters, I don't think that belief in God will be forced. However, a great religious revival might be caused among those who are willing to accept the truth but are hampered at present by doubts and false beliefs.

—A. C. FERBER, FORT WAYNE, IND.

## Has Spiritual Advance Kept Pace?

**D**URING THE PAST fifty years our knowledge of the physical world has advanced more than the accumulated knowledge gained in all history prior to the twentieth century. Knowledge begets knowledge. We are in an era of constantly accelerating discovery. The last two decades have witnessed significant breakthroughs in many fields, specifically in nuclear physics, solid state physics and automatic controls. Each threshold crossed has opened new vistas, provided deeper insights and supplied new tools for further advances. Moreover the time-lag between knowledge and application is shortening, so that the formulation of the scientist is quickly followed by engineering-design and then made available shortly to both scientist and consumer. How long this pace will continue, and what new discoveries lie ahead, is not clear.

It is clear, however, that physical investigation is no longer largely centered in the individual working in his own laboratory. Task forces of specialists attack different but related facets of a problem, and these require instruments and equipment of such magnitude that

only a great corporation or government itself can become sponsors.

Knowledges of the physical universe, control of the world's power-resources, are but tools; wonderful, refined tools, but still, tools in the sense that they must be directed to an end. Pure science envisages knowledge for knowledge's sake. The exploration of God's challenging universe is motive enough for many a dedicated scholar. But inevitably knowledge will be applied. It is the eventual application of knowledge which invites the sponsorship of those who control vast resources. Soberly and prayerfully the question persistently intrudes: 'Knowledge to what end?'

Have the last two decades witnessed equally significant break-throughs in the field of religion, in the realm of the spirit? I think there is little evidence for an affirmative answer.

A government that derides religion as an opiate, crassly proclaims the orbiting of a satellite as conclusive evidence that we no longer need God—for we have made our own moon. More subtly, and perhaps quite unintentionally, many of our own people of good will fall into a similar trap. Science is hailed as the great liberator from ignorance and superstition. We all welcome this important and entirely proper contribution. However, for some it merely marks a transfer of allegiance from one set of false gods to another. Such people proceed to endow science with supernatural qualities and enthrone it as a savior.

For years a worthy goal of the American educational system has been to make it more inclusive both in content and numbers embraced. Meanwhile many educators noted with concern that this process has become at once too flabby and too thin for the intellectually gifted. Sputnik evoked a wide-spread reaction of surprise, pain and fear. Almost at once, the hasty judgment was pressed that there is too little emphasis on mathematics and science in our schools. Less emotional second-thought suggests that other basic disciplines have been neglected and should be pursued with more rigor. Have we no need for better teachers, artists, authors, philosophers and theologians as well as scientists?—"Knowledge to what end?"

New-Churchmen believe the second judgment presaged revolutionary advances in all fields of human endeavor. It is tempting to extend this thought in relation to a particular scientific advance, especially one as sensational as the exploration of outer space. It is no less a part of our belief that our affections or wills play the most significant part in shaping our action: not so much what we do as why we do it. Examined under the searching light of motive, to what end do we use our knowledge? Is it to learn more of God's love, to become humble in the presence of His great handiwork, to discern more readily the good from the bad, to serve Him by healing the sick in body and mind? Or are we spurred by unworthy fear and envy? The cultivation of our affections gives birth to a set of values which direct our

endeavors, scientific or otherwise. A discovery in itself cannot be good or bad. Science is after all only a tool.

—GUSTAVE J. BISCHOF, BROOKLYN, N. Y.

## A Re-Interpretation Needed

**T**HE EDUCATED people of this day have been trained to think in terms of a materialistic science and technology. But the religious message of Christianity comes with a background that is a mixture of medieval theology, ancient superstition, beliefs prevailing in the Orient at the time the various books of the Bible were written. Teachings presented in terms of that background can have little appeal to a world educated in modern science.

There is nothing about this that need shock the Christian faith. Truth is dynamic and growing. The science of ancient days was also built on a background of mythology. Its concepts became outmoded when new knowledge made possible a truer picture. It cannot be otherwise with religious truth. This too is dynamic, and as it grows, many accretions from an earlier day must be discarded. This is inevitable if religious ideas are to be relevant to the needs of every generation.

The cosmology of two thousand years ago, for example, is no longer adequate for either science or religion. It consisted of the idea of a three-storied structure: Heaven, ruled over by God and peopled by angels, was above Earth: Hell ruled over by Satan and peopled by demons, was below Earth. Between Heaven and Hell incessant war raged with Earth as a sort of buffer state which served as the battleground. The war was not fought over oil, but over the souls of men. This picture does not differ essentially from the myths found in any heathen religion. In itself this cosmology contains no religious value for the 20th century. The case is similar with doctrines that are more specifically theological such as those of the atonement, the second coming and the ascension.

The atonement for sin was not attained by the crucifixion of the pre-existent, sinless incarnate Son of God. Such an idea is immoral and therefore abhorrent to modern thinking. Nor are the educated going to be impressed by the traditional doctrine of the second coming, if only for the reason that no such 'parousia' as the early Christians expected, ever took place.

Nathan M. Pusey, President of Harvard, in a baccalaureate sermon is reported to have said: "When one considers how inadequately churches have served the needs of people in this new technological and secularly attractive age, it is not so surprising that many have withdrawn from or remain outside churches, to the advantage of the growing secularization. (. . . Among the churches' shortcomings): Juvenile conceptions of God, primitive notions of a large-size man who exists to be pleased, like an old-style father, or a stern, perhaps even petulant judge, or at best, of some kind of anthropomor-



phic figure whose conduct could be compared to that of our own more virtuous human beings only to His disadvantage, as Homer's gods with Homer's heroes."

An example of what Dr. Pusey is talking about is a radio sermon I heard on the ascension. In such physical terms did the preacher describe the bodily ascension of the Lord, that some of his hearers may have thought he was reporting the launching of a sputnik.

It should be recognized by theological thinkers that the Christian message is enshrined in a symbolic and analogic framework. The primitive cosmic picture mentioned previously has embedded in it the profound truth that evil does assail man, and that the heavens constantly work for man's salvation. This message is the essence of Christian teaching. In the Bible and in many of the early Christian writings this message is set into a symbolic framework which needs to be re-interpreted. The stars are not angels nor demons. Neither are the

evils, from which man must be saved, 'ghoulies and ghosties and long-leggeddy beasties,' as a medieval prayer has it.

The account of the Lord's ascension given in the *Book of Acts* is not to be taken as a description of the journey upward through space of a material body. It was not an event that could have been caught on a photographic film, but it is a metaphorical statement of the exaltation of the Divine Humanity.

The scientifically minded person will have no objection to analogical or symbolic statements of theological truth, for science also must use mathematical and symbolical formulations to express concepts that cannot be put into precise words. And religious thinking must use human terms and human relations as analogous on their own plane to corresponding divine relationships on the divine plane.

—BJORN JOHANSSON, CINCINNATI, OHIO

## Swedenborg and the International Geophysical year

by Edward F. Allen

**S**WEDENBORG WAS BORN in 1688. He died in 1772. His writings on science and philosophy were done before the middle of the 18th century. Thus over 200 years separate these works from the International Geophysical year of 1957-1958.

What is the connection between the studies of a man whose work in physical science took place over two hundred years ago with the studies of the present geophysical year?

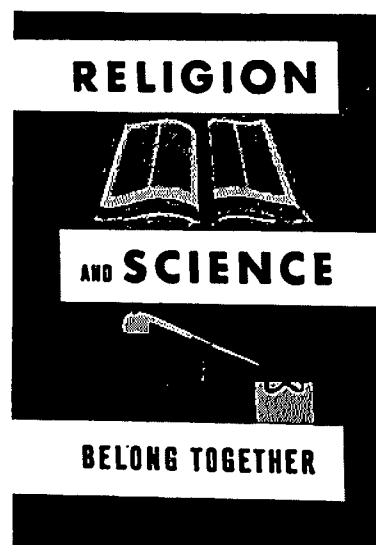
In order to answer this question it would be necessary to gain a perspective on two developments. Although this would require more space than is possible in this short treatment, yet brief outlines will be presented as a partial answer. First: we need a perspective of Swedenborg's own development during his life time. Second: we need a perspective of the history of science from about 1700 up to the present day.

Having presented these two brief outlines these remarks will conclude with a section referring to those problems Swedenborg studied that may be called geophysical, or rather more in particular, those that are of the kind studied in an international geophysical year when scientists and volunteer observers all over the world are trying to obtain data that can be synthesized with reference to world wide phenomena.

### *Swedenborg's Development*

As Swedenborg's mind developed in youth and early manhood, we note its application to inner contemplation in his poems, to studies related to his native Sweden, concern for its scientific, economic and national welfare

and other practical matters of an immediate nature. At the same time there was the beginning of studies that later became applied to creation as a whole, that is concern with cosmological and metaphysical problems. Thus, although he was interested indeed in the geology of his native country for the possible benefits the results of such interests might have in mining and hence upon the economy of Sweden, he was also interested in the geology of neighboring and distant countries for the less practical but more scientific reasons of understanding the structure of the whole earth and how it came to be the way it is now. If he was interested in the commerce of Sweden for its economic welfare among nations, he was



Reproduced from a Geophysical Year Poster

also interested in some of the tools of travel for their more scientific value. The location of ships on the seas in those days was a very serious problem to every master of a ship. The problem of the longitude was attacked by Swedenborg for this purpose. Again if Swedenborg was interested in text books in mathematics and physical science to be written in his native Swedish, and in scientific instruments

for his own Upsala, he was also interested in world wide application of mathematics and instruments, for example, to the measurement of the magnetic declination of the compass needle. Yet even this had a more general application. For in his *Principia* it was necessary that his cosmology be subjected to experimental test; and in particular his theory of a magnetic aura was to be tested by the magnetic experiments of his day. Yet even the *Principia* theories were themselves but a preliminary to the idea that God is Creator.

To gain some perspective of Swedenborg's relation to the kind of problems proper to geophysical studies it is necessary to realize that his scientific studies insofar as they were concerned with the physical sciences were largely brought to an end by 1734 with the *Principia*, 38 years before his death. Those things in particular that will be referred to as relating to geophysical studies were largely the work of a very young man. After 1734, Swedenborg devoted about ten years to anatomical studies after which he devoted the rest of his life to theology.

#### Science 1700-1957

We ought really to say here, physical science, because although the scientific studies in the International Geophysical Year will no doubt soon have results also in the life sciences, yet at present the larger emphasis is upon physical measurements.

Newton's works were published just before 1700. The full significance of his dynamics as a unifying principle in physics alone was just being comprehended by the learned world during the time of Swedenborg's scientific studies. Also Newton's law of gravitation extended the application of his dynamics outside physics into astronomy. The realization that all the details of Archimedes, Kepler, and Galileo were being unified under one set of principles must have been a startling thought to those able to understand this during the first half of the 18th Century. But once this was comprehended, for 150 years up until the beginning of our own century, science was not science unless it was Newtonian, and this idea went far beyond application to the physical sciences alone.

At the beginning of the 20th century it became evident, however, that Newtonian principles could not account for certain physical phenomena and the first quarter of this century witnessed the development of relativity and of wave mechanics, each

based upon axioms which were non-Newtonian. The subsequent developments in physics have accelerated scientific discovery to an extent far beyond anything like it in the history of mankind.

The placing of the International Geophysical Year in the 1957-58, period is itself a commentary upon this rapid development. There was an International Polar year in 1882, and fifty years later in 1932. There had been talk of one in 1982, that is in another fifty years from 1932. But scientific developments were progressing at too rapid a pace to wait so long, and also were too broad to be limited to polar studies. The International Geophysical Year of 1957-58 was the result.

Although Swedenborg during the latter third of his life was a theologian and revelator, his earlier life was one continual development from an interest in the details of scientific observation and the tools of the scientist to more general reflections on the results of such studies, not only his own but that of others—mostly of others.

We say 'mostly of others'. That is really the theme of an international geophysical year. Each student can observe only within the limits of a very small geophysical area over a short duration of time. World wide phenomena in terrestrial magnetism, aurora, cosmic rays, etc., require many observations all over the world. And so it was with Swedenborg. He could and did make limited measurements with the magnetic needle, for example. But mainly he used the data collected by Halley insofar as it was then available from limited portions of the earth.†

#### Geophysical Problems

Of all the problems that Swedenborg worked on, those that have been selected for discussion here as related to international geophysical studies are:

- A. The problem of the longitude.
- B. The problem of the primordial ocean.
- C. The internal fire of the earth.
- D. Terrestrial magnetism.

Fortunately there is available an excellent paper entitled "Swedenborg's Work on Longitude" by Wertha Pendleton Cole published in the *New Philosophy* for April 1933. However, for the benefit of those readers for whom that paper is not immediately available, a few comments based on it will be added here.

The importance of finding the longitude at sea was so important,

especially to the nations that depended much upon shipping, that the several governments had offered prizes for the solution of the problem: Phillip III of Spain, early in the seventeenth century; and again, Charles II of Great Britain later in the same century.

Swedenborg's method depended upon astronomical measurements on the moon and stars. He produced four different treatises on his solution the latest of which was the 1721 edition, published again in 1766.

The prize offered by the British Government was awarded in 1736 to John Harrison for his invention of the chronometer.

Of course the problem has now been solved by timepieces, yet when Swedenborg worked on it, it was nevertheless a problem that was of concern to all nations, and had there been a geophysical year then, it most certainly would have been an important problem for scientists the world over.

As Mrs. Cole says, "... for about two hundred years (i.e., prior to 1720), furnishing the observations which could be used in determining the longitude was the most important of practical astronomical problems." And later, "Since the invention of radio, determining time differences at sea has been no problem at all..."

In a letter to Jacob A. Melle, published in the *Miscellaneous Observations* Swedenborg discusses the subject of the primeval ocean. He says, quite in the spirit of an international geophysicist:

'I am rejoiced to find that the researches of the learned are everywhere bringing to light at the present day so many indubitable evidences of the existence of the primeval ocean.'

He discusses some of the details of geological formations not only in his native Sweden but of other countries as well. Already (the letter was written in 1721) he seems to have left the Biblical literalists, for he says with reference to the enormous changes wrought by this hypothetical primeval ocean:

These circumstances might have taken place in a deluge; but it may perhaps be doubted whether they all happened during the Deluge of Noah, which lasted only one year. For in many places which are, at present, forty or fifty ells above the level of our

sea, the timbers and ribs of large vessels are yet found; and in the very mountains there are hooks, rings, mooring places, and many other signs proving that the ancient inhabitants possessed a port in that spot; and it is certain that towards the north, the level of the Baltic is still gradually subsiding at the rate of four or five ells in depth within seventy years (*Miscellaneous Observations*, p. 152).

Not in the spirit of dogma but in that of scientific investigation he says:

These facts tend to shew, that all changes did not take place in the universal Deluge; but that for a long time afterwards, the lands, towards the north in particular, were buried under a deep ocean, whence they gradually emerged as the sea subsided towards the north; or, in other words, its bed became habitable. If this view should derive additional confirmation from other discoveries, similar to your researches in the vicinity of Lubeck, we shall have grounds for believing, though not yet for asserting, that, 1. The horizontal pressure of our world is liable to change; which necessarily follows, if the seas are depressed towards the poles, and raised, as reported, towards the equator. 2. Consequently the distances of latitude vary. 3. Certain lands, at present continents, may formerly have been islands, which have united in course of time as the sea subsided. There are many other points, which I do not venture to publish until I am furnished with additional proofs, and thus enabled to proceed on a firmer foundation (*Misc. Obs.* pp. 152-153).

Modern knowledge of the structure of the earth below a depth of five miles is very scanty. Someone has said that we know more about the interior of stars than we do of our earth. But be this as it may, the earth physicists are well aware in 1958 of many still unsolved problems.

Swedenborg's interest in this subject is illustrated by a brief note entitled "The Notion of a Central Fire." He says:

The opinion has been very prevalent that the nucleus or interior of the earth is hollow, and filled with a peculiar fire; and this has been attempted to be proved by the following arguments. 1. The earth appears to have been at first a star, which in process of time was encrusted,

and formed a planet. 2. The earth is balanced in the solar vortex, which seems to be owing to an internal vacuum, whereby the crust might be balanced like a hollow globe of metal. 3. There are many volcanoes in existence at the present day, and formerly they were still more numerous; furthermore, there are thermal springs and boiling waters gushing from the bowels of the earth. 4. Minerals are formed, and metals, and many substances undergo various changes in the bosom of the earth; moreover flowers spring up, and the earth's crust becomes covered with vegetation. 5. And many mountains have been converted into lime, and seem to have been burnt up by fire. All these circumstances appear to prove the existence of a central fire, which in particular places bursts through the crust that encloses it (*Misc. Obs.* pp. 100-101).

But Swedenborg is not satisfied with this idea popular in his day for he says:

I admit that it is undeniable that a certain subterranean fire really exists; that is to say, that in some parts of the earth's crust a degree of heat is perceptible, which causes thermal springs, volcanic eruptions, and many other phenomena: but whether this heat proceeds from the earth's centre, and whether there be a cavity full of fire, or an igneous void—this is to the last degree questionable, and for the following reasons. 1. Because fire cannot live, unless it be enclosed in hard bodies, as in carbonaceous matter already mentioned as shut up with the fire in a furnace. 2. But if the furnace contain no solid fuel, although it be full of flames, no sooner is it closed, than the fire dies out, lasting in fact no longer than the heat remains in the hard bodies. Consequently fire cannot be kept in a cavity unless solid substances be present. If, therefore, there be any heat in the centre (supposing a central vacuum to exist), such heat must come from the substances of the crust, instead of the crustal heat proceeding from the centre. 3. Hence we may conclude that heat exists in many parts of the earth's crust, and not in others; but as for its source, and the manner in which it is kept up, see the preceding observations on Thermal Springs (*Misc. Obs.* pp. 101).

Among the other things discussed in the article is the remarkable suggestion 'that the more fire a body contains, the heavier it is . . . that the addition of fire is not the way to obtain levity.' Swedenborg's use of 'fire' is more aptly called in modern terminology 'energy'. Under this assumption there is a remarkable resemblance of Swedenborg's ideas in this respect to a 'central fire' not in a void (as then popularly thought of) but in the densest matter, and to certain modern cosmological ideas.

#### *Terrestrial Magnetism*

By 1722 Swedenborg had completed a digest of what had been written by others on the subject of the magnet. Added to the manuscript entitled *De Magnete* were observations of his own. He is particularly interested in the declination of the compass. This work seems to be preliminary to the treatment of magnetism in the *Principia*, published in 1734.

Two things are important in connection with these studies for our present purpose. First: Swedenborg's explicit acknowledgement of the importance of world wide observations. Second: The survey of the magnetic declination he was so interested in for cosmological purposes, is today just as important a problem as it was in his day.

With respect to the first point Swedenborg says, "I am willing to travel over the whole globe, and explore these declinations, if God grant life for it" (*Documents Concerning Swedenborg*, R. L. Tafel, p. 869). In the *Principia* he included data taken all over the world and land stations and on ships at sea. (See Part II, Chapt. XIV.) He advanced a theory for the cause of magnetic declination, and developed a method for predicting its value. By this method he calculated the declination at Paris for every year up to 1920. Swedenborg had a great faith in the validity of these computations. Yet he says, "I am not indeed vain enough to put forth these speculations, without the sanction and consent of experience; for unless experience impart her light to theory, the latter will only blind the understanding, and cause it to wander in the mazes of error."

Had there been a geophysical year in Swedenborg's time, it most certainly would have had on its program the task of adding to the known data on magnetic declination. Its immediate purpose would have been to improve or add to Halley's map of 1700, which was a source of data to Swedenborg. But since that time the

*Please turn to page 264*

# The Committee on Religion and Science

by Madeline George

WHEN I WAS A CHILD some people used to say on New Year's Day, "Be careful what you do today because whatever you do today you'll be doing all year." Finally, after many years, the saying has become true for me. On New Year's morning, after reading the New York *Herald-Tribune* special enclosure on the International Geophysical Year and discussing it with my husband, Edward L. Wertheim, we 'felt a concern,' as the Quakers would say. The whole concept of this I.G.Y., the idea of thousands of scientists from sixty-seven countries making a united attack on the mysteries of the earth and the space all around it is so thrilling, so tremendous that it certainly stimulates one's thinking about the marvelous things scientists are doing these days.

How easy it would be to almost worship at the feet of science, to make a god of science, and to forget that scientists are just men seeking to find truth in specified fields! They are trying to discover the laws of the universe—or of the small part of it we live in. Yet these laws were made by God who is so very great that no man, no matter how intelligent, or no collection of men under the name of science or any other name can compare even faintly to Him. What a pity if these newly discovered laws, put to use on technological wonders, would cause people to lose their bearings, to turn aside from true worship or from the great quest that leads to the Supreme Reality!

Out of this concern came the Committee on Religion and Science, which we are glad to say the members of the Board of The Swedenborg Foundation saw as its opportunity for service even more than as a means for publicizing the name of Swedenborg. In fact they are very careful not to try to proselytize in any way nor even to push the name of Swedenborg unduly.

The response of outstanding leaders, especially among the Christian ministry, has been very gratifying. Such

men as Dr. Edwin T. Dahlberg, President of the National Council of Churches, Dr. Edward L. R. Elson, pastor of the National Presbyterian Church in Washington, where President and Mrs. Eisenhower are members; Dr. Frank C. Laubach, world authority on literacy and author of many books, whose talk with President Harry Truman inspired the Point Four program throughout the world; Dr. Ralph W. Sockman, well known for his radio and television sermons, as are also Dr. and Mrs. Norman Vincent Peale, are all members of this Committee. So also is Dr. John A. Mackay, President of Princeton Theological Seminary; Dr. Irwin J. Lubbers, President of Hope College; Dr. William E. Stevenson, President of Oberlin College, and Doron Antrim, whose articles have appeared in many magazines. Another distinguished author is the noted Upton Sinclair. Also included among the writers is Frank S. Mead, author of many books and magazine articles on religion and editor of Fleming H. Revell and Company.

Other noted men are Dr. Jesse Bader, General Secretary of the World Convention of Churches of Christ (Disciples); Dr. Charles E. Bond, head of the Department of Religion, Bucknell University; Dr. Sterling Brown, Ex-Vice President of the National Council of Christians and Jews; Dr. Howard W. Ferrin, President of Providence-Barrington Bible College; Dr. J. Wallace Hamilton, minister of the Pasadena Community Church, St. Petersburg, Florida; Dr. Robert J. McCracken, who succeeded Dr. Harry Emerson Fosdick at the famed Riverside Church in New York City; Commissioner Norman S. Marshall, National Commander of The Salvation Army, who is planning to run an article in *The War Cry* on Religion and Science; Dr. Joseph R. Sizoo, Professor of Religion at The George Washington University; Dr. Samuel M. Shoemaker, minister of Calvary Episcopal Church, Pittsburgh, Pa., well-known author and lecturer; Dr. Earle B. Pleasant, National Director

of Religion in American Life; Dr. J. Richard Sneed, minister of the largest Methodist Church on the West coast—the First Methodist, in Los Angeles, author and radio speaker; Dr. Gardner C. Taylor, President of the Protestant Council of the City of New York.

Among the scientists are Dr. Alfred E. Emerson, of the Department of Zoology, University of Chicago; Ralph Burhoe, Secretary of the Institute on Religion in an Age of Science; Ralph P. Feynman, physicist; Dr. Andrew C. Ivy, professor of physiology, University of Illinois; and Kirtley F. Mather, President of the American Academy of Arts and Sciences.

## *Unitarian and Buddhist*

One scientist, Mr. William G. Schlecht, of Washington, D. C., a geochemist with the U. S. government, is a Christian in the Unitarian Church and also President of Friends of Buddha! To his mind there is no conflict between the two faiths. He has written a number of very provocative letters, has shared with us articles he has written and articles by other scientists bearing on their religious views. Also he has introduced us to the Institute on Religion in an Age of Science, which is composed of theologians and scientists who meet annually for a week's conference at Star Island, New Hampshire.

Mr. Schlecht had heard about Emanuel Swedenborg through a teaching of Pali, an oriental language he had been studying. When he read in a Washington newspaper about the Committee on Religion and Science being sponsored by The Swedenborg Foundation, he wrote to the Foundation for further information. The letter was referred to the Wertheim office from which literature on the Committee was sent to him with an invitation to join. He has since been one of our most enthusiastic and cooperative members.

At a recent luncheon conference with Mr. Wertheim and me in New York he told us he had thought about seeking further information. Reading about the Committee gave him a new impetus so that he attended a service at the Church of the Holy City in Washington, had a conference with Rev. William F. Wunsch, who gave him some literature which he soon read. We later recommended further reading. Through us he ordered a copy of Sigstedt's *Epic of Swedenborg*.

Although primarily expected to be an American Committee, it is gradually taking on international aspects with Rev. William L. Hull of Jerusalem, Israel, a missionary, lecturer

and author, and Mr. Fred Crous of Johannesburg, South Africa, a publisher of Christian literature.

A number of magazine publishers are included on the Committee on Religion and Science as Dr. John C. Bradbury, publisher of the *Watchman-Examiner*, well-known Baptist weekly; Lester Doniger of the *Pulpit Digest* and his brother, Dr. Simon Doniger, editor of *Pastoral Psychology*, both honored interdenominational monthlies; Dr. William H. Leach, distinguished publisher of *Church Management*; Francis A. Soper, editor of *Listen*, put out by the American Temperance Society; James Houston Shrader, editor of *Religious Inquiry*.

There are others who ought to be mentioned, but one must stop somewhere. It would be impossible, anyway, to include a complete list, since it is changing daily as new names keep coming in. I purposely omitted names of New Church people as you would naturally expect to find them listed anyway, and, besides, I assume you are more interested in seeing to what extent this Swedenborgian-sponsored Committee is being supported by people not connected with the New Church.

You will be interested to know, however, that among our members is Dr. John C. Trever, who first recognized the world-famous Dead Sea Scrolls when he was with the American Schools of Oriental Research in Palestine. Another member of special interest is Halford E. Luccock, better known as Simeon Stylites, the humorous but very perceptive columnist of the *Christian Century*.

You will be pleased to learn, too, that the Science Editor of the *Encyclopedia Americana* is not only a member of the Committee on Religion and Science but has been very cooperative, as has Mrs. Lavinia P. Dudley, also of the *Encyclopedia Americana*, though not a member.

In fact, cooperation from individuals not listed as members because of some particular ruling of their organization or themselves (as 'tied up with too many organizations to be able to function adequately') has been quite surprising and helpful many times.

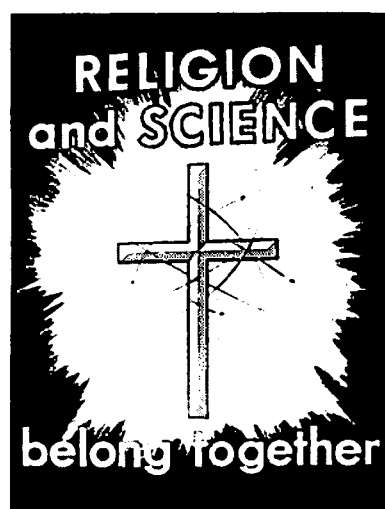
Our correspondence in connection with this Committee is voluminous. We have had to take on a full-time secretary just to deal with this one aspect of the Committee.

Yet these are just a few of those who have accepted membership at the time of writing this article, with new names coming in, right along. Many of these men have suggested

other men who should be and are being invited.

These men have been and will be preaching, writing, etc., on the place of God in a scientific age. Excerpts from some of these sermons will appear elsewhere (in this article or a separate section).

All of these men, as well as other key people such as editors of magazines, are getting literature which is being sent out in the name of the Committee on Religion and Science, sponsored by the Swedenborg Foundation. Frequently this material, especially the news releases, states that the Swedenborg Foundation is a nonprofit organization that publishes books by Emanuel Swedenborg, an 18th century Swedish scientist and



theologian. So while the Foundation is primarily serving mankind by sponsoring the Committee, it is also helping to get the name of Swedenborg into the stream of present-day consciousness, in a dignified and thoroughly Christian manner.

#### Bulletin, Posters

*The Satellite* is the bulletin of the Committee on Religion and Science. As about two hundred copies of *The Satellite* were distributed at the Convention, many of the readers of the *MESSENGER* have no doubt seen a copy. It is sent to all the members of the Committee and to other interested persons. It is well printed on heavy paper and illustrated with small drawings prepared by a New York artist especially for the Committee's use.

The Committee has prepared an attractive poster, size 10 by 14 inches, in two colors for use on church and school bulletin boards and other suitable places.

Recently Mr. Harold Larsen, Mr. Wertheim and I were invited to the

elaborate Park Avenue apartment of a millionaire industrialist who is interested in spiritual things and who was entertaining a large group of like-minded friends. There on the wall of his library we saw one of these posters of the Committee on Religion and Science, sponsored by the Swedenborg Foundation. This poster is to be shown, reproduced, on this cover of this issue of *The MESSENGER*.

Another of the activities of the Committee has been to sponsor a poster contest in the large New York-Phoenix School of Design. The posters had a prominent place in the annual exhibition of the school. In fact, they were on a separate board standing out away from all the other art, right in the main parlor near the lobby on the first floor, where they could not be missed by all who attended the exhibit. The director of the school, Mr. Lauros M. Phoenix, is a member of the Committee.

The Wertheim staff is working on future plans for the Committee. Specifically, we are at the time of this writing, trying to swing a national high school essay contest on 'Religion and Science Belong Together' or possibly 'Scientists With Religious Faith.' We are hoping for cooperation with the *Americana Encyclopedia* officials.

Also we are working toward radio and television broadcasts dealing with religion and science. On our Committee is Rev. John F. Fisler, Director of Radio and Television, Protestant Council of Churches of New York City, and Dr. Charles H. Schmitz, of the Broadcasting and Film Commission of the National Council of Churches, also Dr. J. W. Montgomery, who helped so much with our Johnny Appleseed radio and T.V. program last fall. Dr. Montgomery is now director of a radio series entitled 'Cradle of Christianity.' We are hoping this man will be helpful with our plans. We have also contacted Broadcast Music Incorporated, which is planning a series of records dealing with present-day topics. They have agreed to include some on the topic of Religion and Science.

It cannot be expected that all sermons, articles and programs dealing with religion and science will include comments on Emanuel Swedenborg. Our Committee must be thought of primarily and unselfishly as a service project to help raise the spiritual standards and bring in the Kingdom of God.

There will, of course, be mention of the name of Swedenborg from time to time, as we correspond with these leaders of world thought. The Com-

mittee on Religion and Science is doing its part toward getting the name of Swedenborg into the stream of current thought—both as a scientist and as a theologian. No doubt people will think of him with respect when their contact comes through such a Christian service project—the same way people respect the Quakers because of their Friends Service Committee.

The Committee on Religion and Science was inspired because of the International Geophysical Year, which ends with the end of this current year. Whether the Committee also ends then, remains to be seen. If there is a continuing need for a Committee on Religion and Science, and if God wills it to go on, it will continue, one way or another. The Swedenborg Foundation will need to decide whether or not it wishes to continue to sponsor it. If not, then maybe some other group or the members themselves may wish to finance it. That lies in the future. In the meantime the Committee on Religion and Science carries on. Please pray for the Committee as well as for its members and for all scientists who seek to find truth, that they may be led to such truth as God sees fit to open up to mankind at this time, and that any new discoveries will be used for the good of all mankind.

You can readily see from the above report that what started as an idea on New Years Day, inspired, we believe by the Source of all good ideas, has so possessed our thoughts and time ever since that we haven't been free of it a single day. That childhood prophecy came true in the Committee on Religion and Science.

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# The Swedenborg Student

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

ARCANA CLASS I—August, 1958

Volume III, 2820-2893

August 1— 7	2820—2830
8—14	2831—2839
15—21	2840—2851
22—31	2852—2893

**O**UR READING for this month is a continuation of the interpretation of Abraham's offering of Isaac. In last month's reading the application was made to the Lord, showing what He did for us by means of admitting temptations into the merely human rational and overcoming them by means of the Divine rational. Now the application is made to ourselves as we enter into and pass through this state.

Number 2830 makes the distinction between those of the Most Ancient Church, who had perception, and those of the churches following, who had to learn the truth and then come into the good of life by living according to it. So it is with us today: a new will has to be formed by means of truths. No one today is born into love to the Lord and to the neighbor.

Number 2831 is the key passage in this month's reading. It deals with the ram 'caught in a thicket,' and pictures the state of many today. The 'thicket' is natural knowledges. The church today is caught in this thicket. Spiritual truths are indeed known and in the memory, but natural truths are there also, and spiritual truths are questioned. Some do not know whether to believe in the virgin birth or not, and many are in doubt about the Deity of the Lord. This has been true from the beginning. Even the Apostles—especially Peter—were unable to understand or believe many of the Lord's teachings. They were rams caught in a thicket, spiritual men entangled by the horns—held fast by memory knowledges. And today there are many who think natural knowledges are enough, because the natural rational can lead men to live an outwardly good moral and civil life. And those who reject the church are wont to say, "Men outside the church live just as good lives as those within it, if not better." We should note that this was one of the Lord's temptations, namely to make the human rational sufficient for salvation.

But the ram must be disentangled from the thicket and offered to the Lord before a man can really become spiritual and enter heaven. This is illustrated in the conversations between the Lord and His Apostles. He had continually to correct the misunderstanding of His teachings which came from their materialistic concepts. The fact that memory knowledge is stored up in the exterior memory, which is closed at death, makes this lesson very important. Only such portions of memory knowledge as, with the Lord's help, one has made serviceable to the development of the internal man and so a part of his interior memory, are useful to him in the eternal life. Number 2861 makes the positive statement: "By truths of doctrine, conjoined with good of life, man becomes spiritual." In this connection read numbers 2839, and 2861 through 2869.

## Notes

2831<sup>5</sup>. "The reason why the spiritual have no perception of the good and truth of faith is that good and truth are not implanted in their will part, as with celestial men, but in their intellectual part."

2837. "Jehovah will see"—Seeing on the part of the Lord denotes an active providence.

2840. The 'first blessing' is a recognition of the Divine providence. In the second, something of its nature and of its detail is seen. It is a much fuller blessing than the first.

2842<sup>4-7</sup>. What David thought Psalm 132:11, 12 meant. This should warn us against the attempt to look for the meaning of the Word by trying to find out what its various penmen understood by it.

2842<sup>10</sup>. Why some denominations will not take oaths.

2851. "And thy seed shall inherit the gate of thine enemies." We should get control of our evils by checking them before they get into the will.

2853. This is an important number to read when we are thinking of the modern ecumenical movement. We need to know that there can be only one true church in the world at a time, but that through it, as through the heart and lungs in the physical body, the Lord's influx is transmitted to the whole human race.



August 1—7	8913—8933
8—14	8934—8946
15—21	8947—8976
22—31	8977—8989

**T**HE ISRAELITES are at Sinai and the ten commandments have been given. There are still many laws to be delivered and the tabernacle must be built before they can continue their journey to the land of Canaan.

In the Word we frequently read of 'commandments,' 'judgments,' and 'statutes.' The 'commandments' are the laws of life; judgments, those laws which belong to the civil state, and 'statutes', laws which belong to worship. The laws called judgments and statutes were, as to their literal sense, abrogated by the Lord when He came into the world, as they were in this sense laws for a purely external and representative church, but we should note that the commandments were never abrogated as to their literal meaning and application.

The first few of the 'judgments' or laws for the civil state have to do with slavery. The Hebrews had been slaves in Egypt, and in the time of Moses and for many centuries afterward slavery was universally practiced. In their letter the laws given here are the most humane of the time, since they look to the freeing of a slave if, after six years of service, he shall not of his own choice renounce his freedom.

In our day slavery has practically disappeared, but spiritually these laws will never be abrogated, for they have to do with spiritual slavery. Spiritually those are slaves who know and are controlled by what is true but are not in the corresponding good. If one knows what is right and does it from a sense of duty only, he is not free. He is under a master. But it is of course better to do what is right from obedience than not to do it at all.

"Six years shall he serve and in the seventh he shall go out free for nothing." This does not mean, as we might imagine, that after six years of obedience such a man will necessarily come into the love of doing right, but merely that he will become so confirmed in obeying the truth that it will no longer cause him a struggle.

One is a servant, too, when he learns the truths of the church in order to obtain salvation. Such, in the other life, are at the entrance of

heaven, but not in heaven itself. In the Grand Man they correspond to the skin. The interchapter readings on the Grand Man were a preparation for understanding these laws.

"If he is the master of a woman." There are many people who live for this world yet who want to live a good life. What this type of 'servant' wants is the enjoyment of this world, and he gets enjoyment out of obeying truths in his feeling that he is a good person rather than from any heart-felt delight in doing good. The 'woman' which the servant has means this type of enjoyment: "They do not do truth for the sake of truth, nor good for the sake of good, but for the sake of delight arising from this glory" (8987<sup>2</sup>).

"And his master shall bore through his ear with an awl, and he shall serve him forever." Those who are in truths alone, or in faith alone without charity are servants forever. "They do not act from themselves, because they have no good in themselves from which to act; but it is outside of themselves, and they act from it as often as they remember it." Fastening the ear to the doorpost with the awl means that the servant is assigned to his master forever, and is to hear and obey continually. Such men are not free, but because they are not evil, they are in the outmosts of heaven.

### Notes

The interchapter reading on the planet Saturn is of special interest at this time because of the new development in space missiles and the consequent direction of general attention to the planets of our solar system and the proposal to send a rocket to the moon. The question as to whether or not the planets are inhabited raises a moral problem. It is interesting to note that Swedenborg, through knowledge obtained in his contact with spirits from Saturn, anticipated the finding of the modern astronomers that Saturn's temperature is colder than that of our earth, noting that its inhabitants have a thick skin and can go lightly clad in spite of the cold.

## E. S. P.

Billed as 'something entirely new in television programming,' ABC featured the first of a weekly series, Friday evening (July 11), entitled 'ESP—Extra-Sensory Perception,' with Vincent Price, motion picture actor, as announcer.

Doubtless many New Church people sat down before their TV sets in anticipation of viewing and hearing something confirming what they already knew of the subject, but may have been as disappointed as this commentator in observing nothing much better than a guessing contest.

Participants announced as having passed rigid tests, included an Indian UN worker, a prize fighter and a stenographer, the latter emphasized as 'of Greek descent.'

Repairing to glassed-in reclining couches they were to concentrate and tell at the distance what cards Price had laid before the eyes of his invisible audience. In sets of three, these guests were to state what their "sixth sense" deduced were the faces of three large cards, extracted from a sealed container. All this for \$100 per verisimilitude.

Regrettably, the best these participants could come up with was a total of five correct numbers, or letters (Jack, Queen, etc.) out of 30 cards displayed, as we counted it. In fact the writer of these notes, on a pure guess, identified seven cards correctly; two in one of the frames.

The interesting question arises, "When is a guess a guess? Might not the mere coming of a number into one's mind be the 'extra-sensory perception?'" It would seem to us that the distinction is that with a 'guess' one is uncertain whether his pronouncement is correct, whereas true e.s.p. would preclude any doubts surrounding the answer.

The closing three minutes of the program offered \$100,000 to anyone in the TV audience sending in their correction perception of five muffled playing cards.

As we viewed this effort in what many might well think a right direction, we could not help thinking of what the late Dr. John R. Swanton, Newtonville, Mass., New Churchman, might have thought of the program. Long a supporter if not a collaborator of Dr. John B. Rhine, of Duke, pioneer in this field, he was himself, as a well known scientist too, firmly convinced of the nearness and reality of the world of the spirit, and of its influence in this world.—L.M.

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## BOOK REVIEW

**MODERN SCIENCE AND CHRISTIAN BELIEFS.** By Arthur F. Smethurst. Abingdon Press, Nashville, Tenn. 300 pp. \$4.00.

Books on religion and science are far from a rarity. Sometimes these books attack religion in the name of science or vice versa. More often they endeavor to reconcile the two. Dr. Smethurst's work is somewhat of the latter type. But he does not distort the concepts of either religion or science in an effort to bring them into harmony. Nor does he evade any difficulties encountered. He shows that both are in quest of the truth, but in different fields, and of necessity must employ different techniques. He makes out a good case for his contention that the connection between religion and science is so close that there should be trust, understanding and cooperation instead of distrust and hostility. He argues incisively that the scientific techniques for studying nature had their origin in Christian belief and require the Christian virtues to be carried out successfully.

With carefully selected details the book delves into the problems that arise for Christian faith in the various scientific fields; and the difficulties the scientists find in certain Christian teachings. There is little in modern physics that impinges directly on religious belief, yet some have seen in Heisenberg's Principle of Indeterminacy a vindication of the idea of free will. This argument Dr. Smethurst does not go along with, saying that our belief in free will must rest on our daily experience, not on scientific theories.

Astronomy has reduced the size of the Earth in relation to the universe to a mere speck. This seems to contradict the religious idea of the supreme importance of man with its corollary that the universe was designed so exclusively for the benefit of man that even oysters were created by God to give man the enjoyment of eating them. Although the writer regards this view of limited teleologies as unscientific and sometimes ludicrous, he thinks science has not reduced to zero the worth of man.

The problems raised for religion by physical science are not nearly as far-reaching as those raised by biological science. For example, is evolution a purely mechanical process? This and many other problems, Dr. Smethurst

**CRAIG**—Berry B. Craig, president for many years of the New Church in Berkeley, Calif., was called to his heavenly home June 23. He was born Dec. 6, 1863, and will always be remembered as a most just and kindly man that was greatly beloved by all who knew him. He leaves a daughter, Mrs. Everett Broussard and three grandchildren. Services were held June 27 in Oakland, Calif.

**CHURCHILL**—Mrs. Amy H. Churchill, age 61 years, passed away at the home of her sister in Lakeville, Massachusetts, on June 5, 1958. She was born in Brockton, Mass., the daughter of Irving A. and Alice (Hayward) Churchill. She married Forest White Churchill in 1917 and lived in Bridgewater until Mr. Churchill's death in 1956, after which she lived with her sister, Mrs. Lois D. Fillebrown, in Lakeville. Although an invalid for many years, Mrs. Churchill had kept up many of her outside contacts. She was an active member of the Serving Circle of the King's Daughters and of the New Church in Bridgewater.

She leaves her mother, Mrs. Alice C. Churchill of Brockton; two sisters, Mrs. Lois D. Fillebrown, of Lakeville, and Miss Ella Churchill of Brockton; and two nephews.

Resurrection services were held in the New Jerusalem Church, Bridgewater, Mass., on Sunday, June 8, 1958, the Rev. Harold R. Gustafson officiating.

**ROGERS**—Miss Lillian Rogers passed into the higher life, June 16, at the age of 89.

She was a beloved and effective school-teacher for many years and a devoted and

seeks to resolve. He argues that the evolutionary theory requires a source of creative power, or what Christians call the Holy Spirit.

There is an interesting chapter on the nature of human character. Here the writer considers the effect on personality of physical conditions, faulty nutrition, and malfunctioning of the internal secretion glands. Since behavior often pivots on these factors, the author admonishes his readers to refrain from judging their fellowmen. Also he points out that the priest, in such cases, should work with the scientifically trained doctor. There is a brief treatment of parapsychology. The claim is made that many scientists now admit that telepathy and precognition are facts.

A large number of writers are quoted in this book. In fact anyone wishing to go extensively into the subject of the relation of science to religion will probably find mentioned here nearly all the worthwhile literature bearing on it.

Dr. Smethurst is well equipped to make this study. He has taken honor degrees both in science and theology, has done research work in geology and geochemistry, and is at the present time chancellor and canon residentiary of Salisbury Cathedral.

## MEMORIALS

esteemed member of the New-Church Society in Philadelphia, Pa.

The Resurrection Service was conducted by the Reverend Warren Goddard at the Chapel of Mount Hope Cemetery in Mattapan, Mass. A Committal Service was conducted at the graveside.

Miss Rogers has written lovely poems, and many of these have appeared in the *MESSENGER*. She is survived by her niece, Louise Carter Bush-Brown of Ambler, Pa.

**CHALMERS**—John B. Chalmers of Westwood, Mass. passed away peacefully in his sleep, May 27, in the Lowell Home, Lowell, Mich. Mr. Chalmers was born in Boston, Aug. 14, 1871, and for most of his life he was a member of a New-Church society. His membership was at various times in Cambridge, Newtonville, Roxbury and Los Angeles.

Mr. Chalmers was a very devout man and very fond of the New-Church teachings which guided his life. He is survived by three daughters and seven grandchildren and a sister.

**SUTTON**—Miss Elizabeth Sutton, 76, and Miss Mary Sutton, 78, passed away at St. Petersburg hospitals June 22 and July 4 respectively. Although both had been in failing health for sometime, the change came close together, following only a few days complete incapacity. They had come to Florida a few years ago, and purchased a home in the Sunshine City living there quietly and attending the New Church. They formerly had resided in Willimantic, Conn., and were known at the Boston Society. Both had been born in Glasgow, Scotland. There were no known survivors. Last services for both these dear ones were held at the Thompson Funeral Home, Gulfport, Fla., the Rev. Leslie Marshall officiating, interment being at Royal Palm Cemetery.

### Swedenborg and the International Geophysical Year

(Continued from page 259)

famous mathematician, Gauss, worked on the same problem early in the 19th century, and so did the magnetician, Weber, and later Schuster. By the turn of this century various governments had independently recognized the practical and scientific importance of magnetic data—not only of declination but of intensity. In the United States the Department of Terrestrial Magnetism was set up and several magnetic observatories were established and nonmagnetic ships sailed the seas gathering data. A journal is published by this agency, devoted entirely to the subject of terrestrial magnetism which now includes studies in the outer spheres of the earth's atmosphere, cosmic rays and nuclear physics. Two hundred and seventy years after Swedenborg's birth the collection of data and the increase in knowledge has been considerable. Yet from the perspective of the history he was a pioneer in this field.



## URBANA'S NEW PRESIDENT



**RALPH E. GAUVEY**, new president of Urbana College, looks over sketch of proposed building as the architect explains it to the board of trustees at their meeting August 2. The building under discussion is part of the new 10-year program at the college. Mr. Gauvey who expects to receive his doctorate in the philosophy of education in December from Ohio State University, was a friend of the late Edward F. Memmott, taught with him for three years and lived at the college. During this time he was introduced to Emanuel Swedenborg and his teachings and was impressed by what he terms the "open" quality the New Church.

Ralph Gauvey says, "I feel a definite commitment to the need in Education for—the appeal and the challenge of—the *creative institution*. . . . Swedenborg's philosophy can be interpreted in non-theological ways, in ways for actual use in daily living."

Or as Mrs. Blackmer states in her article on Urbana's new program, "What we are trying to do . . . is not to confirm our present limited understanding of Swedenborg's doctrines as dogmas, but to open more fully their significance for a new age and a new mode of living."

# NEW-CHURCH MESSENGER

# EDITORIALS

## For New-Church Children

AS THE YEARS have gone by, and I have come to learn more of the educational process, and the significance of developing our spiritual selves in conjunction with our intellectual knowledge, I have felt increasingly the need to find means by which the children of the New Church may relate their church background to their vocational and social lives.

In a much more limited way, the New Church is discovering the significance of the relationship between the interests of adults in the church and its teachings, their ability to apply its teachings to daily life, and their attendance at camps or assemblies. It, therefore, seems a very logical conclusion that a longer period of education given in the light of the church's teachings would have even more significant and lasting value.

I believe that the teachings of the New Church are of a vital necessity to the world. In the limited time that our children have in our church Sunday schools only a very small amount of the teachings can be transferred to them. The old traditions of 'reading circles' and study groups are being crowded out of all church programs because of the many other interests that have been created for people, and the easy means of travel. Therefore, as the years go by, I believe it will be increasingly important to provide for college education which will enable the young people of the New Church to have a greater understanding of the broad significance and message of the New Church. This, I believe, can increasingly be gained in a strong college program such as is now in its formative stage at Urbana College.

Therefore, as I look upon the new program as it is beginning to develop at Urbana College, I have feelings of excitement and of hope that by the time some of my children are ready for college there will be a New-Church institution which they can attend for at least the first two years. I believe it will make happier men and women of them and that their contribution to the world will be much more effective and that we, as a church organization, will be strengthened and inspired by the fact that we have an institution of higher learning which is representative of our particular concepts of life.

—DAVID P. JOHNSON  
*President of Convention*

## Urbana and Leadership Institutes

AT FIRST sight, there may seem to be little or no connection between Urbana Junior College and the Leadership Education Institutes that have been held for Convention for the past three years. Organizationally, there is no connection. However, in their general aims, methods, and approach they have much in common. Like Urbana's new program, the Institutes are experimental, putting emphasis on continuing research, and providing a climate for staff members and young people to discover together new and changing ways of realizing the worth of man, as individuals and as a group. There is also a similarity in the Institutes' use of Swedenborg's writings as a primary source of research material in planning curriculum and developing a philosophy of education. We are together in the conviction that the possibilities for man's full development are ever open, and that our conceptions of the 'how' of his regeneration necessarily undergo metamorphosis as we grow and enter new situations. We share the common belief that young people should be allowed the freedom, and be prepared for the responsibility of finding their own values for life, their own convictions about the basic questions of existence. Leadership is not a static quality but a growing, dynamic transformation of states that flourishes on challenging problems and is nourished by the constant flux of self need and public need. But more than this, we believe there is a nurturing center for man's progress in the Word and in the doctrines that have been given, we believe, for a daring, vital, and dynamically new society—a society in which man will appropriate his God-given potentialities for understanding, and harnessing constructively, the power in his inner and outer worlds—a society which Swedenborg called the New Church. The participation in a venture to explore new meanings, discover new values, and achieve new accomplishments within the framework of consciously understood laws and principles, governing man's spiritual and natural environments, is a venture that Urbana Junior College and the Leadership Education Institutes have both embarked upon—with promise, we hope, for the future of our particular church, the larger church, and our tremendously expanding world.

—DAVID GARRETT

*The Rev. David Garrett is the director of the Leadership Institutes, one of which has just finished its 1958 session at Almont, Mich. The western Institute at Mill Valley, Calif., is now in session. Mr. Garrett is also pastor of the St. Louis Society which is engaged in building a new church in one of the suburbs of that city.*

## NEW PROGRAM for URBANA COLLEGE

*There has been considerable interest on the part of New-Church people in the program that is to be formally instituted at Urbana in September 1959. It has developed out of years of questioning by the trustees as to the best use of the facilities of the college, and the degree of support it might receive when that use was determined. The situation has been critical: obviously, the college could not operate and perform a good and valid use without continuous and generous support; and the support would not be forthcoming unless that use was recognized as essential to the needs of those who would be asked to contribute. In the last two years, as a result of much thought and discussion, those needs have been clarified and a new program for the college has been formulated. In this article the author outlines the steps by which this relation of human needs and educational purposes has been brought about, and in a subsequent article Ralph E. Gauvey, Urbana's new president, will describe plans for the future.*

**I**N JANUARY 1956, Edward Memmott, then president of Urbana Junior College, raised the question with New-Church people about the "support—not necessarily financial—available from the church . . . to continue the freshman-sophomore curriculum and to contribute to the church's educational program." He wrote in his report to the trustees meeting in New York in February of that year,

Contributing more to the church's educational program has, I believe, never been fully explored. There has been reference, of



Mr. Memmott

course, to the college's furnishing training to young men who plan later to enter the New Church Theological School, and other vague references to coordinating educational efforts for the church; but no one, so far as I know, has really led a cooperative effort to study education for the church. As I mentioned in my letter to members of Convention, in connection with the college's contribution to the church and with other problems before us today: "Perhaps we ought to modify our goal or our conception of how Urbana Junior College should function, or both."

Mr. Memmott was touching on a long-standing weakness in both the church and the college,—the lack of a well-conceived, clearly-articulated educational program.

His words imply that the relation of the college to the church had not been interpreted consistently enough, nor developed with a purpose defined enough, to work out this problem together. We might say that the lack of a formulated educational philosophy in the church has been reflected in the lack of singleness of purpose at Urbana. Or, to put it in another way, without a purpose in accord with the doctrines of the church, Urbana could not very well contribute fully and directly to the needs of the church.

While the college has never been an official part of Convention, it has always been thought of as a church-related school. Throughout its 100 years of existence it has educated many of the ministers and laymen of the church, and it has received most of its endowment from members of Convention. The two organizations are mutually dependent by the very nature of things, and yet they have not been mutually supportive in their policies and activities, to any great extent. This was the dilemma that the board of trustees of the college faced when they set out to see what alternatives there were for them to choose from, and whether the college could contribute to the church in some way.

### *Two Symposiums on Education*

The board took the initiative in relating church and college through arranging for two symposiums in May and November, 1956. Invitations were sent to a selected group of New-Church ministers and laymen interested in education. First among the benefits derived from these meetings was the promise of greater coordination and cooperative effort between the church and college. The trustees were, in effect, asking the ministers and laymen to help them consider the course they should follow.

Advance notice sent with the invitations to the first symposium set forth the following possible solutions to

the problem of the future of the college, and asked for alternatives:

- 1—Close the college and liquidate assets
- 2—Offer only adult and community junior college program with non-resident, part-time faculty
- 3—Continue freshman-sophomore curriculum with program as in 2
- 4—Reestablish full-time junior college program with resident faculty, opening dormitories for boarding students
- 5—Change basic objective to that of conference center

These were all discussed at the symposiums, as was making Urbana a branch of some larger, neighboring college such as Wittenberg, or combining with the New-Church Theological School. Non-academic uses for the college property were also proposed, such as administrative headquarters for Convention.

The only way all of these proposals could be interpreted as having some bearing on the problem of relating the college to the church would be to single out two different roles that the church might play. One would be to receive benefits for its own organization, as in the use of the property or funds; the other would be in contributing through the college to people outside its organization, either as a community college or a conference center. The recorder's notes read, "No one questioned the reasonableness of Urbana's performing service for the community, the question rather being, 'Ought not there be some service to the church also?'"

But what service? It was clear to those present that the traditional kind of preparatory school or college had nothing to contribute to the prevailing type of religious education program in our churches. And 'even if one granted the intrinsic value of a New-Church,' as a sectarian institution with doctrinal instruction provided for students from New-Church families, it was doubted that there would be much benefit to the church. Not enough people would be willing to send their children to such a college to support it as an accredited school. To reduce it to its starkest form, the judgment seemed to be that, neither as a secular nor as a sectarian educational institution, could the college serve the church.

#### *Group Work*

At the first symposium, one specific suggestion developed after Mr. Memmott described his work in the community, and his part in the group dynamics conferences that he had invited to the college. It was felt that this group work was the kind of service that Urbana could render the church through Mr. Memmott. It was hoped that a study could be made, with funds from the

college, of "the educational philosophy and needs of the church and their coordination." Mr. Memmott's resignation from the presidency of the college to take another position within a few months after the first symposium, made this suggestion inoperative as far as he was concerned. But the idea of using funds of the college for educational research and activities within the church organization persisted from the beginning of the symposiums to the end. For the majority, the final answer to the question of what service the college could be to the church, was to liquidate its assets for other educational needs of the church.

#### *Urbana Foundation*

The report from the second symposium said that "Convention had no clear plans for religious education and should not be expected to reach a consensus on an answer in time to help out Urbana's present situation." But a recommendation was made for the establishment of a foundation to be set up with funds from the sale of the college property. This foundation was to undertake a continuing program of research into the philosophic bases of education developed out of Swedenborg's fundamental assumption that love is the life of man. It was also to be a function of the foundation to give financial support to the New-Church Theological School and the Commission on Religious Education. Plans which are related to the total growth of the influence of the church in the world should be considered also to further the church universal. The first work of the foundation would be to evaluate the educational needs of the church organization, and apportion its emphasis and funds accordingly.

It was seen as desirable to keep such a foundation functionally independent of the ecclesiastical organization, since we could not hope for gifts from other educational foundations for our research and experimentation, if the Urbana Foundation were a constituent part of the church. So the Foundation would have its own officers, but would have contact with Convention through the Commission on Religious Education and the Theological School.

The proposal for the Urbana Foundation did not contemplate using the assets of the college as a college, only the funds from the sale of the college. The proposal that I made at the symposiums, and later to the board, urged performing uses for the church but with the spiritual and intellectual assets of the college as a college even though it might not continue in Urbana.

One suggestion made at the first symposium was for 'educational pioneering in selected areas,' and this function for the college seemed to me a way of resolving many of the elements of the college's problem that have seemed irreconcilable. The pioneering that could be done by a faculty in the philosophic basis of education based on our doctrines, in my mind offered greater scope for usefulness both for the church and for a larger public than research by a director of a foundation. The education would be neither sectarian nor secular, but a bold,

### **SWEDENBORG'S WRITINGS**

For introductory purposes, paper covers:

<i>Heaven and Hell</i> .....	25
<i>Divine Love and Wisdom</i> .....	25
<i>Divine Providence</i> .....	25
<i>The Four Doctrines</i> .....	25

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51 East 42nd St.                      New York 17, N. Y.

new venture in using our New-Church concept of man and the spiritual purposes of life with the materials of the sciences and humanities, and for the sake of all people who are seeking some spiritual direction in education. Before the second symposium, the Hazen-Danforth pamphlets were sent out. These deal with this same kind of pioneering in spiritual uses for the liberal arts, and show how great a need there is for research by qualified educators. They suggest how much there is for the New-Church to contribute from our doctrines.

However my proposal did not have much place in the trend of thinking that developed in the first symposium unless, perhaps, in its insistence on the need for research. The benefit to the church organization was not convincing to the majority, and the possible results of research such as I described were not clearly related at that time to the most obvious needs of a church struggling for survival.

At the end of the second symposium, in my plea for using more significant and substantial assets of the college for educational research than funds, I, too, had in mind the survival and growth of the church. We have vast resources for growth that we have never explored. In the field of education we not only have the tools for exploration within the curriculum and in enquiring minds, but the conditions for turning raw material from our doctrines into something of great value for human life. Those conditions favorable for research could help us transcend many of the weaknesses in human relations and in organizational structure that we now have in our committee-board-commission way of doing things. In a small college whose program is built on a communion of thought and purpose, there is a chance for a group to devote continuous, disciplined study to a problem. And even more important for the eventual use of a new idea, there is an opportunity to experiment under controlled conditions, to test its value. New designs for our group life in the church could be developed in this way with young people, who are usually more responsive to innovation than the average congregation.

It is not my intention to be defensive about my plan for research and for the restoration of the college. The remarks I have made about it lead up to, and partially explain, the action of the trustees when they met in September 1956, and again in January 1957. There developed an all-or-nothing situation for the college that demanded clear thinking and decisive action.

#### *A Program of New-Church Education: Prologue*

The symposium recommendations and the proposal for a new college program were not mutually exclusive; both acknowledged the need for preliminary study to attain a clearer idea of what we mean by education in, for, and by the church. The board acted on this concurrence in a vote that "there be established a continuing Study Group, preferably supported jointly by the college and Convention . . . to develop a tangible, constructive, and continuing program of New-Church education to society and was aware of the problems that confronted



—COLUMBUS SUNDAY DISPATCH

**URBANA STUDENTS** enjoying square dancing in Browne Hall 10 years ago. It won't be long until gay voices are ringing out again in Browne and Oak Halls. These are the college's dormitories which will be rehabilitated during 1958-9 as authorized by the board of trustees at the Aug. 2 meeting. The work is to be done by R. O. Mast, Urbana general contractor, and the dorms will be ready for resident students in the autumn of 1959.

which the church and college would both contribute that which they could do best."

A committee was appointed by the acting chairman of the board to study the matter of a research program and make recommendations. Dr. John Peck and the Rev. William Wunsch were asked to consider the plan that I had submitted. Their reaction was, in general, favorable. Dr. Peck wrote that it "was the first really definite proposal that had been made for using the facilities for the benefit of the church." Mr. Wunsch said that "with reference to resources there was a big opportunity, and as big an obligation lies ahead." He was reminded of the work that had been done by Rev. Frank Sewall when he was president of Urbana University. The Plan for Research was sent out to all board members with Dr. Peck's recommendation that it be put into effect. There was growing interest but the board was indecisive in January, and, for want of a quorum, no action was taken.

The next three months saw several developments, each happening quite independent of the others, but all converging on the continuation of Urbana as a college.

There were protests against the closing of the college by people outside the church who valued what the college had done. Ralph E. Gauvey, who had been an instructor there at one time, sent a long letter to all the board members giving his views on the importance to higher education of what Urbana had to contribute as a small college. He was working for his doctorate at Ohio State Univer-



Ohio State dealt with this problem of making explicit the values that would undergird Urbana's educational purposes. This is a recognition of the necessity of a philosophic basis for a curriculum proposing to relate all fields of knowledge, and this was the meeting place of the two approaches made by our research team.

The potentials for our new program were seen as we began to discover how much material each area of study offered for the expression and development of the values inherent in our philosophy. One of the most interesting and significant of the studies that Mr. Gauvey made was in the field of mathematics; another was in the field of language and communication. The advice, criticism, and encouragement that he has had from his professors have been invaluable to our research. The syllabus that we have in mind preparing for undergraduate seminar discussion groups will provide a basis for relating all areas of study as they touch on matters of vital concern for faculty and students alike.

#### *First Annual Report*

The raw materials that we have at our disposal for research are so vast and all-inclusive as to pose a great problem of order, direction, and focusing of attention. For the sake of our first annual report to the board this plan was followed. First, the problems generally recognized as constituting a crisis in American education were set forth. These include, among others, conflicting ideologies, goals and methods in world leadership; role of science and technology in relation to the humanities; interrelation of knowledge for the development of values and critical judgments; need for earlier intensive training, especially in formulation of concepts and interpretation of facts; nurture of sensibilities for creative uses; responsible concern for others.

But those would keep us on merely a pedagogical level of educational philosophy if we did not go deeper to consider human needs and potentials from the view of the nature of man that our philosophy provides. Accordingly, we spelled out the meaning of freedom and rationality in terms of human needs and potentials. We could then state the requirements of a philosophy that would adequately meet critical human problems and needs. It is this place of basic human needs that shows us most clearly what it is that the New Church has to contribute to education through its philosophy of love. This is the place also where the college can make a gift of its spiritual and intellectual assets to the church.

The New Church has worked almost exclusively with the theological expression of Swedenborg's thought, and has scarcely touched on his philosophy of love, except for the work Mr. Hite has done. In setting out the requirements of a philosophy that could encompass the present problems of education and discover human potentials powerful enough to cope with our crisis, it became progressively clear to the research team that we have in Swedenborg not only revolutionary concepts about reality but a fecundity of new implications for the psychology of learning and communications.

Starting with the assumption that love is the life of man, we have made a start in substantiating the claim that the New Church provides a new measure of man and what he could become. Through the key concepts of Influx, Form, Degrees, Series, and Correspondential Relations, we show that man is educable in ways that we have scarcely imagined and for reasons that we have rarely explored for the uses of either secular or religious education.

With the urgent need that is universally recognized for a new form of education, these fields are white already to harvest. We interpret our work of research as finding resources in all the sciences and humanities to express the fullest possible implications of the doctrines of the New Church. It is not to *confirm* our present limited understanding of these doctrines as dogmas, but to open more fully their significance for a new age and a new mode of living. "Spiritual truths can be understood and taught naturally and rationally; for spiritual truths have a correspondence with natural truths because in these they terminate and upon these they rest," said Swedenborg in explaining how the sciences and humanities had played a part in his preparation for revealing the truths of a new dispensation.

#### *A New Administration*

Our research is by no means merely theoretical and abstract. Our first annual report to the board of trustees recognizes that "the curriculum of any college is the implementation of the philosophy of that college," and we have started on the problems of curriculum design in accord with our philosophy. The five major areas of the usual freshman-sophomore course in general education will be presented with an unusual approach and informing purpose which will make for an earlier intensive training in interpretation and critical judgment that educators recognize is needed in our schools. In addition to regular instruction of subject matter there will be seminars made up of small groups of students meeting with an instructor once a week. The relationship of the concepts from each of the disciplines will be discussed as they bear on questions of vital concern in human affairs. There will be an opportunity here for coordination of the several projects of research to be done by instructors with the materials of their respective fields. We hope in this way to develop progressively a more legitimate basis for the unity of all knowledge than has yet been found for general education. Opportunity will also be made for research by those students who are equipped with interest and ability to carry their individual projects beyond the usual freshman level. Each student will meet with his advisor in a tutorial session every two or three weeks.

The problems of faculty, budget, and public relations have also been considered by the research team in relation to our unique purposes. We plan to use this coming year to initiate and test some of our ideas in an interim program with local students and part-time faculty. Our



research program will continue with even greater intensity, and it will be extended through classroom work to use the concepts of the sciences and humanities for fuller implications of our philosophy. A long-range plan for the next ten years has been outlined by Mr. Gauvey who was named president of the college at the last meeting of the board.

The future is bright with promise. In other pages of *THE MESSENGER* Mr. Gauvey will describe more

fully what Urbana's future plans are, and give you greater particulars of the ways in which the New Church can contribute to education, and the college can contribute to the church. The board and the administration would welcome your interest and support. We have embarked on what seems to us a momentous new venture, the success of which will depend in some important respects on the informed and zealous interest of New-Church people.

—CAROLYN A. BLACKMER



*The author will be Dean of Studies at Urbana College next year, where she will give full time to the research described above.*

*The 17-page report of the Research Team, of which Mrs. Blackmer is chairman, has been read by Dr. Ross Moody, assistant dean of the College of Education at Ohio State University, and on the basis of the Report Mrs. Blackmer has been invited to join a research team of six, composed of members of the staff of OSU and graduate students working for their doctorates. This gives her 'stack' and various other privileges at the University to which she looks forward.*

*Mrs. Blackmer will also assist in the interim program at Urbana next year with teaching, psychological testing and guidance, and will be available for talks on the College to New-Church groups. She has been invited to address the Philosophical Centre in Chicago next winter. The Blackmers plan to live in Columbus.*

## Urbana's Endowment Fund

**F**OR THE INFORMATION of those friends of Urbana University who are readers of the *MESSENGER* the following information is supplied concerning the principal sources and present condition of the endowment funds of the University. Since the accounts for the college fiscal year recently closed are now being audited, some of the facts below are necessarily taken from the auditors' report of the year previous.

The total endowment assets consisting of bonds, stocks, land trust certificates and some productive real estate not used for college purposes, stand on the books at \$520,400. and have a current market value of approximately \$620,000. These investments yield a yearly income of about \$25,000. The biggest sources of this endowment were generous gifts by the late Senator Coleman Dupont of Delaware and James G. Wentz of New York City, both loyal alumni of the University. These gifts together with hundreds of others, both great and small, from alumni and friends, New-Church members and non-members, were the result of an intensive endowment drive in the early 1920s ably spearheaded by the late Mrs. Charles S. Buell and dedicated as a memorial to her father, the Rev. Julian Kennedy Smyth, who was a classmate of Dupont and Wentz at the time when Rev. Frank Sewall presided over the affairs of the college.

More recently a bequest by Miss Adelaide H. Williams, last surviving member of the family of Milo G. Williams

who headed the college in its earliest days over a century ago, was converted into securities and funded by decree of the court having jurisdiction as the Milo G. Williams Fund which at present amounts to about \$17,000.

In addition to the above, the College is beneficiary of three-fourths of a trust fund amounting to nearly \$100,000. left by Mrs. Mary Van Atta Baldwin, a New-Church member late of Newark, Ohio. This trust is held by trustees in that city and yields us an annual income of approximately \$3,000.

The principal of our endowment fund is under the constant supervision of a well-known and successful firm of investment counsellors. It may be of interest to those of you who remember the late George C. Warren, former treasurer of Urbana University, that under his prudent management our fund successfully weathered the great depression of the early 1930s.

—LAURENCE R. ATWOOD,

*Laurence R. Atwood who has been treasurer of Urbana for more than 20 years has given much time to the college as head of its finances and in travelling from his home in Malden, Mass., to attend the trustees' meetings in Ohio. Unfortunately, he was convalescing from recent surgery at the time of the Aug. 2 board meeting, so that we didn't get a photograph of him. He has been a professional educator all of his life and at one time served on the faculty at Urbana College.*



# "WE ARE GOING TO MAKE A COLLEGE"

The six members present Aug. 2, at the board of trustees meeting in Columbus, Ohio, spent an intent day on the problems of Urbana College, that ranged from a half-inch plumbing pipe to a half-million dollar endowment fund. Actually, Urbana's endowment fund is somewhat larger than that, but to become an accredited college, Urbana's endowment fund must remain at the half-million mark. This means that the trustees are attempting what President Ralph Gauvey calls, "making all sorts of miracles,—financial and otherwise,—making something out of nothing, and a college tomorrow where there isn't one today."

Judging from the capable way he has run the interim program at Urbana and the 10-year plan which he has laid out for the College, Ralph Gauvey is a practical as well as courageous man. And after spending a day with him and the dedicated members of his Board, even a doubting Thomas might go away imprinted with some of the vision that these people have.



URBANA TRUSTEES around the table from L to R: Mrs. Franklin Blackmer, Yeatman Anderson II, Thomas O'Keefe, Philip M. Alden (Secretary of the board), Robert J. Nicol, and Robert G. Lawson. Trustees not present are: Miss Catherine Snow, the Rev. Wm. F. Wunsch, Dr. Edward B. Hinckley, Laurence R. Atwood, Edward F. Wunsch, and Dr. John S. Peck.

## IMPLEMENTING A PHILOSOPHY OF EDUCATION

**T**HE BASIC JOB of a college administrator is the implementation of a philosophy of education. All else flows from this. Frequently for purposes of expediency, this solitary goal is forgotten and administration becomes an end in itself. Similarly in the whole of society considerations of basic goals are too often forgotten in the pursuit for that which is concrete and immediately satisfying. It is in this vein that earning a degree becomes an economic necessity, and grinding such degrees through ivy encrusted production lines becomes the administrative end. This predicament has culminated in our society through the rather common use of such terms as 'rat race' and 'tread mill' to describe life and man's institutions. When this happens it is appropriate to call a halt in order to reappraise and possibly reorganize the institutions. Higher education in America has for some time been at the point where such reappraisal is necessary.

With this in mind, the Board of Trustees at Urbana a year ago appointed a research team to attempt to formulate the beginnings of a philosophy of education.

We on the research team knew that it would be considerably easier to simply write a philosophy of education. This, however, would simply beg the question. A philosophy is much more than a series of opinions, and when one person or a small group writes a philosophy he usually makes a list of his or their personal prejudices. A philosophy is the attempt to organize in a systematic way a total viewpoint concerning life. A philosophy of education is actually a total viewpoint as it might be applied specifically to the problems of education. I mention this only to point out the difficulty of developing a first rate philosophy of education in a single year, or in a single life time for that matter.

Fortunately one does not have to wait until a philosophy is completely formulated in order to reap any benefit from it. Insights occur during the development which can be put to immediate practical use. At Urbana the entire freshman curriculum has been reorganized as a result of the first year of work, towards developing a philosophy of education. Rather than give a complete



—R. Gauvey photo

**OUR BOOTH AT THE URBANA FAIR IN 1957** with the very competent Mrs. Adah Arthur, (L) Librarian at the college, in charge. (For more information about Mrs. Arthur and her job, see Mr. Gauvey's article.) Mrs. Donna Kessler (R) is an alumna who lives in Urbana. The town's protest against the closing of the college earlier in 1957 was an influence in keeping it open. Two groups in the town have pledged a total of \$900 towards scholarships and student loans.

report of the work of the research team, I shall outline the ways in which this work has been implemented into the curriculum.

The freshman program at Urbana will consist of five basic subjects. All first year students will schedule English, sociology, history, mathematics, and science. Each class, fall and winter quarters, meets once a week for a two-hour period. During these two quarters each student will also attend a seminar class once a week. In the spring quarter the student will drop either history or mathematics, and will attend each class twice a week.

Up to this point there are some departures from the usual freshman program, but no really earth-shaking changes. The latter is to be found in the content of the courses. History, for example, the first quarter will be concerned with the basic concepts in that discipline. Historical method, probability, concepts of progress and change, and the concerns of philosophies of history are a few of the topics chosen to give the student a better understanding of what the subject is attempting to accomplish. The second quarter these topics will be illustrated through the sweep of American History. The third quarter course will begin to be more specific and analyze the concepts in terms of the various utopias devised by man since the Republic. It is rather obvious that the emphasis in history will be in terms of giving the student the equipment and desire to devise his own philosophy of life. History has a great deal to offer in this respect, but one does not learn to analyze life for its meanings by being able to reel off the list of presidents from Washington to Eisenhower.

I speak knowingly of the history program because I will instruct that course. Generally, the same attitude will prevail in other classes. In mathematics, for example, Dr. Clarence Heinke, the head of the mathematics department at Capital University, will experiment with that discipline. Operation and function will not be a concern of the first two quarters. Such concepts as probability, measurement, and number will be analyzed. Science will be concerned with inductive and deductive

reasoning and with giving the student a working knowledge of the scientific method. The approach in the English class will be the relatively new study of linguistics which, as you might suspect, involves the philosophy of language. Sociology will be approached in the same manner—concepts of culture, statistical analyses, race, and the nature of prejudice, among other things, will be discussed. Finally, the seminar-discussion class will attempt to relate the various concepts. The historical method and the scientific method are both methods of approaching a problem with intelligent action. Probability in mathematics and history is approached a bit differently, but the basic concept remains the same. Since the seminar class will be limited to between eight and ten students, the instructor will also serve as advisor for the students in his class. The seminar will be a relaxed, informal, type of group tutorial.

All instructors this year will continue the research begun last year by the research team. It is hoped that a syllabus will emerge from each class which will include the basic concepts of the course together with a selected annotated bibliography which illustrates those concepts. Since the students will be responsible for the greater portion of their learning, the syllabus is essential to give them a sense of direction in their reading. It is then probable that the syllabus will form the basic material for discussion in the seminar classes.

Needless to point out, such a planned program needs an unusually fine faculty. *The fact that we have been able to find such a faculty, I believe speaks well for the program.* In every case it was the nature of the planned program, the element of being able to experiment and develop without regard to tradition, which enticed to Urbana, the faculty for next year. To understand the reason for this, it would be necessary to be a member of a college where the courses remain much the same, year after year—where one person has little to say about reevaluation, reorganization, and actual change in the curriculum.

In 1959-60 we will attempt to do in the sophomore program what is being done in the freshman year. At the time of this writing, I do not know what courses will grow from our basic freshman curriculum. The freshman program offers the basis for practically any other courses which follow. It is possible that specialization will enter the sophomore year—a study of American Literature might develop from the basic freshman course but it is more probable that a course in the nature of man as revealed in American Literature will develop. This is speculation of course; the actual foundations of the sophomore program will be another segment of the work of the research team for this year.

Many administrative problems are presented in attempting to depart from the norm. Accreditation has been a problem for Urbana for many years. It might be much easier to knuckle under and simply present a hackneyed copy of an established program and hope for the best from the accrediting agencies. This, in terms

of developing a philosophy, is unspeakable to us. As the chief administrative officer, accreditation is my headache, and some steps are now being taken to achieve this coveted status. Our library is being completely overhauled. Mrs. Adah Arthur, after four years of absence, has once more been appointed fulltime librarian. Dr. Frieda Heller, head of the library science department at Ohio State University, has been engaged as special consultant to aid Mrs. Arthur in bringing our library up to the standards demanded by accrediting agencies. The science laboratory and other instructional departments are getting a similar treatment.

Accreditation takes a number of years, and in the meantime personal relations have been established with

the major universities in Ohio to insure the acceptance of transfer credits from Urbana. At present Ohio State University recognizes our freshman credits as meeting the standards for required courses in curricular patterns. This sort of working relationship will be extended to other institutions where our students indicate they will wish to transfer. This year we also renewed our affiliation with the American Association of Junior Colleges and Council of North Central Junior Colleges.

In order to gain a better perspective of the administrative plan to implement the program, I have attempted to give a year by year digest. Naturally as the plan is projected into the future it becomes less detailed, but from this you can see a general direction emerging.

#### PROPOSED PLAN 1956-1967

- 1956 Proposal for new program studied. Enrollment 7.
- 1957-8 Research team appointed to work out basic philosophy and study problems of curriculum, administration, finance and public relations.  
Interim program for local students with non-resident faculty. Enrollment 14.
- 1958-9 Experimental implementation of philosophy in first year curriculum. Continued research with carefully selected faculty to engage in this. Appointment of Mrs. Franklin H. Blackmer as full-time dean, coordinating experimental studies of individual faculty members.  
Dormitories rehabilitated for resident students next year.  
Expansion of local and national publicity and recruiting Field Work.  
Re-establish relations with other colleges and universities.  
Complete renovation of library sources.  
Architect engaged to begin planning long-range plant-expansion.  
Increase Scholarship Funds.  
Enrollment 30 local students.
- 1959-60 Continued experimentation with freshman curriculum. Begin experimental implementation of philosophy in the second year curriculum.  
Dormitories opened to resident students (40).  
Cooperative plan—student government of dormitories and cafeteria, total projected cost to students under \$1,000.  
20 boys in Oak Hall. 1st floor of Oak to be used for classroom and seminar meetings.  
20 girls in Browne Hall and Dewey Avenue House. 1st floor of Browne used as cafeteria. Living room of Browne and Dewey used, if needed, for seminar meetings.  
Construction of residence for one permanent faculty member.  
Plan construction of three 12-14 unit dormitories at \$28,000 each, government financing.  
Appointment of two additional permanent faculty members.  
Accredited by State for Teacher Training.  
Enrollment 90. 40 resident—30 local freshmen—20 local sophomores.  
Program administered as 1958 freshman program.
- 1960-1 Continued experimentation with freshman and sophomore program.  
Construction of three dormitories. Dual use basement classroom.  
Construction of two additional faculty housing.  
Plan construction of 1st main building—basement cafeteria.  
Appointment of 2-4 additional full time faculty.
- 1962-3 Enrollment 150 (80 resident).  
Construction of main building.  
Conversion of Barclay into Library.  
Conversion of Bailey into laboratories and teacher offices.  
Construction of 2-4 dormitories.
- 1965 Accreditation by North Central Association.  
Additional dormitories. Conversion of Oak into faculty offices.  
Conversion of Browne into College Inn. Plan for second main building.  
Add senior division, junior and senior year in liberal arts curriculum or teacher training, or business administration.
- 1967 Add remaining two colleges to senior division.
- 1968 Add masters program for all three colleges of senior division.

This plan may change as the philosophy continues to develop. As pointed out at the beginning of this article, administration cannot become simply an end in itself. Thus some of the problems posed in the above outline we will never face; others which are not conceived at this writing will come forth to plague us. Of major importance is the present attitude of making a survey of our basic goals. It is this to which the administrator must bow.

It is my belief that Urbana has had a successful start

in its attempt to reevaluate its purpose in being an educational institution and to reorganize its program. Of even greater significance is the impact this reorganization at Urbana may have on higher education and society as a whole. Actually, there is nothing unique or secret about the basis for the reorganization at Urbana—the nucleus for this developing philosophy is the concept of Love as developed in the writings of Swedenborg.

—RALPH E. GAUVEY



*Philip M. Alden, Philadelphia New Churchman, needs no introduction to those familiar with Convention for he has served our organization in many capacities. But for our far-flung readers who may not have met Mr. Alden we will describe him as a tall, pipe-smoking man with a broad forehead and boyish face. Mr. Alden's experience as a successful business administrator in the public utilities field is an important resource of the board of trustees of Urbana College, upon which board he has served for many years and during this time has made many trips to Ohio.*

## AFTER WORLD WAR II

**T**HE HISTORY of Urbana Junior College, since the end of World War II has been one of rather continual struggle with two problems which face many smaller colleges today. Briefly these problems are:

- (a) Lack of money
- (b) Lack of students

When the late Edward F. Memmott succeeded to the presidency in 1946, the trustees felt that under his leadership a strenuous effort should be made to develop a full-time faculty and a program which would appeal to returning veterans as well as to New-Church people, and young people from the Urbana community. The trustees, therefore, backed Mr. Memmott's efforts in this direction, and after the war, full operation of the college began in September 1946, with a total enrollment of 51, including 12 women and 23 veterans. The following year, the enrollment reached 55, including 34 men, of whom 19 were veterans. In 1948 enrollment was 41, and in 1949, enrollment was 44.

During this four-year period, notwithstanding the fact that the enrollment had been built up to the largest

figure attained for a good many years of college operation, the cost of operating the college with a full-time faculty exceeded the total income from endowment and from students' tuition, by a considerable amount. It was, therefore, obvious that unless enrollment could be increased to a figure of approximately 100, there would be continuing drains on college endowment. Since the attainment of a larger number of students did not seem possible, the whole matter of college operation was re-evaluated early in 1950, and it was at that time that adult and evening courses were established and the day-time program cut back to the point where, with the help of part-time instructors, it could be operated so that it paid its way and would not continue to use endowment funds.

While at the time there was some criticism of these adult and evening programs, the trustees felt then, and still feel, that they represented a real service to the community and that they were in accord with the purpose of the college as stated in Section I of the Articles of Incorporation which reads as follows:

Be it enacted by the General Assembly of the State of Ohio: That an institution of learning is authorized and established, at the town of Urbana, in the county of Champaign, to be known as the Urbana University, designed to encourage and promote the diffusion of knowledge in the branches of academic, scientific and exegetic instruction, and to combine therewith instruction in the productive arts and the practice of rural economy; which shall be under the management and direction of persons known and recognized as belonging to the New Church, or attached to the principles thereof.

Since the untimely death of Mr. Memmott, the college has been fortunate in obtaining the service of Mr. Ralph E. Gauvey and it is now engaged in a comprehensive research program which is being put into practical effect with the school year beginning 1958. At this time we expect to have at least 30 full-time day students, and we anticipate a steady increase in this number in the years ahead. This program is being operated within the limits of available resources by the employment of part-time instructors from neighboring colleges.

—PHILIP M. ALDEN



—R. Gauvey photo

**MISS THELMA HADDIX**, loyal Secretary at the college, who admits that the term 'Girl Friday' would describe her duties very well, since she does everything from Bookkeeping to Z. Having served under Mr. Memmott, she is a great help to the new president.

**ANOTHER** longtime college employee is Mr. Ralph Moody, who except for some years in between in Springfield, has been taking care of the grounds and buildings since the 1930's.

# Report of the Appeal Committee

Response to the Appeal this year totalled \$17,191.82. The figure is less than a hundred dollars under the total we rejoiced over last year, but it misses this year's goal by 18%. Convention is expanding its program, but participation has remained about the same.

This is not to say that the Appeal has been altogether unsuccessful. Seventeen thousand is a lot of money, and dollars are not the only measure of participation. Many people contributed generously, some of them for the first time. This a measure of success. Many have become more active in Convention during the past year, taken a greater interest, contributed more of their time and their abilities. This, too, is an asset of great value.

And yet, for 5,000 members of the New Church, \$21,315.00 was not an unreasonable goal in view of the program which it was to support. It would have required higher goals for almost every society than they have ever met before, and yet if *everyone* participated—even to the extent of ten cents a week for the year's work—the goal would have been far surpassed.

This falling short of what we might have done, is not for lack of devotion to the church. For many who truly love the New Church, Convention has seemed remote and rather vague; to these people, the Appeal envelop that comes once a year does not represent active participation in their Church. Recognizing this, the Appeal Committee is particularly appreciative of the response that has been shown, and is looking for ways to improve the channels through which individuals participate in the program of Convention.

—ROBERT HOOVER KIRVEN  
Chairman, Appeal Committee

## RESULTS OF THE ANNUAL APPEAL CAMPAIGN FOR 1957-1958 FOR THE GENERAL CONVENTION OF THE NEW JERUSALEM

<b>EASTERN CANADA</b>	
Kitchener, Ont.....	\$ 919 86
London, Ont.....	5 00
Toronto, Ont.....	25 00

Assoc. total..... \$ 949 86

<b>WESTERN CANADA</b>	
Alberta.....	\$ 464 18
British Columbia.....	426 00
Manitoba.....	43 00
Saskatchewan.....	216 00

Assoc. total..... \$ 1,149 18

<b>PACIFIC COAST</b>	
El Cerrito, Calif.....	\$ 264 61
Los Angeles, Calif.....	371 48
Portland, Oregon.....	148 00
Riverside, Calif.....	266 00
San Diego, Calif.....	125 80
San Francisco, Calif.....	381 50
Seattle-Tacoma.....	110 00
Temple City, Calif.....	34 00
At Large.....	125 00

Assoc. total..... \$ 1,826 39

<b>ILLINOIS</b>	
Chicago Soc.....	\$ 218 65
Good Shepherd Comm.....	123 28
La Porte, Ind.....	81 00
St. Louis, Mo.....	325 00
St. Paul, Minn.....	310 00
At Large.....	50 00

Assoc. total..... \$ 1,107 93

<b>KANSAS</b>	
Montezuma.....	\$ 30 00
Pawnee Rock.....	151 70
Pretty Prairie.....	1,150 00
At Large.....	34 00

Assoc. total..... \$ 1,365 70

<b>MAINE</b>	
Bath.....	\$ 226 00
Fryeburg.....	60 00
Portland.....	93 00
At Large.....	00 00

Assoc. total..... \$ 379 00

<b>MARYLAND</b>	
Baltimore.....	\$ 414 00
Washington, D. C.....	290 00
Wilmington, Del.....	307 34
At Large.....	51 50

Assoc. total..... \$ 1,062 84

<b>MASSACHUSETTS</b>	
Boston.....	\$ 844 00
Bridgewater.....	230 00
Brockton.....	840 00
Cambridge.....	915 75
Elmwood.....	205 00
Manchester.....	115 54
Mansfield.....	29 20
Newtonville.....	347 00
Roxbury.....	00 00
Waltham.....	85 00
At Large.....	675 00

Assoc. total..... \$ 4,286 49

<b>MICHIGAN</b>	
Detroit.....	\$ 35 00
At Large.....	85 00

\$ 120 00

<b>NEW YORK</b>	
Brooklyn.....	\$ 410 00
New York City.....	416 00
Orange, N. J.....	413 00
Paterson.....	63 00
At Large.....	215 00

Assoc. total..... \$ 1,517 00

<b>OHIO</b>	
Cincinnati.....	\$ 157 20
Cleveland.....	55 00
Glendale.....	18 00
Indianapolis.....	40 00
Lakewood.....	48 00
Pittsburgh, Pa.....	302 00
Urbana.....	72 50
At Large.....	33 00

Assoc. total..... \$ 725 70

<b>PENNSYLVANIA</b>	
Frankford.....	\$ 98 00
Philadelphia.....	1,241 38
At Large.....	89 00

Assoc. total..... \$ 1,428 38

<b>OTHER GROUPS</b>	
Connecticut Assoc.....	\$ 147 00
Gulfport, Miss.....	167 00
National Assoc.....	348 00
Southeastern Assoc.....	475 00
Texas Gen'l Assoc.....	40 00
Unclassified.....	96 35

Assoc. total..... \$ 1,273 35

**GRAND TOTAL..... \$17,191 82**

## Prayer for Scientists

A phase of the work of the Committee on Religion and Science is encouraging prayer for our scientists—that they might be led of God into the right discoveries for our age, that they might recognize God as the Creator of the laws they are uncovering, and that their discoveries might be used for the good of mankind. Prayer groups are being contacted to see that their prayer gatherings include the above prayer themes. Mrs. Samuel M. Shoemaker, for instance, who writes articles on prayer for prayer circles, has offered to call attention to this need for prayer.

Dr. Jacob Prins sends out a *Prayer Courier* to concerned members of The Reformed Church in America. He, too, is cooperating in this prayer idea. Dr. Arthur White, pastor of the First Methodist Church, Delaware, N. Y. wrote: "We have a prayer group, men, in our church. We will pray for this work." At the Great Neck, N. Y., Methodist Church, a group of women meet every Wednesday morning to pray. There, too, the Committee and the scientists are being held up in prayer.

The idea of prayer was suggested partly by Dr. Frank C. Laubach who emphasizes its importance in sermons and books. We didn't need to be sold on prayer, which is a definite part of our daily living. We constantly look to God for guidance and help in the working out of the details of the Committee as well as in all our activities.

—MADELINE GEORGE

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# The Swedenborg Student

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

ARCANA CLASS I—Sept., 1958

Volume IV, 2894-2986

September 1—7	2894—2909
8—14	2910—2928
15—21	2929—2961
22—30	2962—2986

**I**NTRODUCTORY TO this month's reading is a brief statement of the nature of the successive revelations given to men. We are told that the Word in its essence is the Lord as to His Divine Human, hence all truth 'which relates to Him, in His kingdom in the heavens, and in His church on earth.' This is a broad statement, and it is followed by a still broader one: "And because Truth is meant by the 'Word,' all revelation is meant." But lest we allow this broad definition to lead us to imply that Swedenborg always means 'all revelation' when he speaks of 'the Word,' he adds: 'and thus also the Word itself or Holy Scripture.' And in number 2899 he makes this still clearer by saying of Holy Scripture: "Unless everything in the Word represents, and unless all the words by which everything therein is written, signify the Divine things pertaining to the Lord, thus the celestial and spiritual things belonging to His kingdom, the Word is not Divine; but being so, it could not possibly be written in any other style; for by means of this style and not possibly by any other, human things and human words correspond to heavenly things and heavenly ideas, even to the least jot."

The reason for this preface would seem to be that the chapter concerns the death and burial of Sarah, which is interpreted as the end of one church and the beginning of a new one. Number 2910 is especially interesting on this point. The first part of this number treats of the pattern which each of the successive churches has followed, from its beginning in charity to its end in hatred from the loss of true faith. Then the principal churches which have existed on earth, as described in the Word, are listed, concluding with the First Christian Church, which is said to be 'now at its end.' This number also lists other churches than the four principal ones. It is well to know these in order to get the complete picture.

Number 2946 applies directly to our own states through which we pass in regeneration. It shows why we are permitted at first to feel and think that our efforts at reformation come from ourselves and that the results from them can be credited to ourselves. Note especially the three ideas—all called 'errors'—into which we might fall if we did not so think: (1) that we must 'wait for influx' before attempting any reformation; (2) that we can never become righteous; (3) that we are mere machines. All these errors are seen in the world today among those who deny free will.

Rationality and freedom of choice are the two gifts which are given to us by the Lord from moment to moment, and which distinguish us from the animals. This number states, however, that after men are regenerate, 'then by degrees the knowledge is insinuated into them that . . . all good and truth are solely from the Lord.' Some people think that if only one gets to heaven, he will be equal to all others there. Number 2967<sup>2</sup> corrects this falsity, reminding us that there are different degrees of regeneration, and that all in heaven are not equal, but that what we believe really makes a difference. Number 2979<sup>2-3</sup> carries this teaching further where in describing the process of regeneration it is said that each is regenerated 'according to the quality and the amount of the truth that has been insinuated into good.'

## Notes

2909. Note that Hebron represented the church before Jerusalem did. Jerusalem did not represent the church until after David went there as king.

2913. Note the origin of the Canaanites and the significance of the Hittites.

2915. "The Lord's presence in man is in good."

2830. Note the definitions of 'heart' and 'soul.' Soul is used in the writings in several senses. For its most universal sense, see the last sentence in this number.

2967<sup>2</sup>. The spiritual meaning of trading: 'procuring for oneself the knowledges of good and truth, and by means of them, good itself.'

2979<sup>2</sup>. "Heaven is nothing else than the marriage of truth and good, and of good and truth."

ARCANA CLASS II—Sept., 1958

Volume X, 8990-9054

September 1—7	8990—9003
8—14	9004—9019
15—21	9020—9038
22—30	9039—9054

**T**HIS MONTH'S reading is a continuation of the laws given to Moses at Sinai. Number 8970, under the title *Contents*, is a very clear statement of the subject under consideration. It reads as follows: "In this chapter in the internal sense, the subject treated is of those who injure or destroy, in themselves or in others, the truth of faith or the good of charity; what is the penalty; and what the restoration."

Number 8992 tells of the state of those who are "in the affection for truth from natural delight." This delight is from the love of self and of the world, and so is not free but is servile. It does not have use as the end but riches and personal honor or gain. Maidservants represent those who are in this natural affection for truth, and menservants those who are in the affection of mere knowledge, not of truth and good. Number 8994<sup>1</sup> says of women who are in love with knowledge simply for knowledge's sake that they admire themselves for the knowledge they possess and so destroy in themselves the feminine quality.

It is the office of the spiritual or internal man to rule over the natural or external man. If the natural will not submit to this government, the "maidservant" is evil and cannot be conjoined. The natural affections for truth and good are many and can be made to serve many uses. To represent this Abraham, Jacob, David, and Solomon were permitted to take maidservants as wives.

In number 8998 "to sell her to a strange people he shall have no power" is interpreted in relation to marriages between people of different religions. The lack of spiritual conjunction in such marriages varies according to the degree of difference between the religions. The natural affections need nourishment as does the body, "falsity from evil to an evil spirit and truth from good to a good spirit." "Man does not live by bread alone"—not even an evil man.

Number 9006 tells of the danger of destroying one's belief in the truths of faith. Man is man from his understanding, and if this is destroyed, he dies as to his spiritual life. Take away truth and good perishes. Yet if evil is done unintentionally, it can be forgiven. Evil is often done without

premeditation, as in the case of hereditary evils. This also applies to those in false religions, who act from principles which they believe to be true although they are really false.

There are some things, however, that cannot be forgiven. "He that smiteth father or mother, dying, he shall die." This means denying the Lord and His kingdom, which is to destroy the love of good and of truth. "He that curseth father or mother" refers to a deeper and complete rejection of the Lord and His truth by those who are of the church. Denial of the Lord is not profanation with those who are outside of the church.

The next law (Number 9023) concerns disputing about apparent contradictions in the Word. Those who do not deny the parts of the Word which seem to conflict, but hold them in memory for future validation are not guilty of this sin, for in time they may understand and be healed.

The next and final law in this reading distinguishes between evil done from the heart and evil done unintentionally. This law is referred to in the Sermon on the Mount: "eye for eye, tooth for tooth." The Lord did not come to do away with the Scriptures which He had given. In its literal sense the law of retaliation requires that the punishment shall not exceed the damage done. Even today we sometimes need to be reminded of this external truth because of the impulse to pay back an injury double.

The literal law, of course, no longer holds, but spiritually it is eternally true. We cannot destroy another person's perception of truth without bringing this injury upon ourselves. We cannot cause another to be dishonest, to steal, or to lie without ourselves being dishonest, thieves, or liars. We cannot destroy the good desires of others without destroying our own. Spiritually all the laws are unvarying, and inexorable.

## NOTICE

### To the Ministry

When a New-Church family within your parish moves to a city where there is a Society—or any New-Church people—as shown by the Convention *Journal*, please be sure to inform the minister, missionary or group leader of that church or general area.

## "The Satellite"

Launched in June, this publication promises to flash news and resource material to THE COMMITTEE ON RELIGION AND SCIENCE. It is full of meat for those interested (and who isn't?) in this vast subject of the relation of science to religion. As is well known, this committee is sponsored by the Swedenborg Foundation, so appropriately, this bulletin has an opening statement by John F. Seekamp, President of the Foundation, reading:

"We deeply appreciate the ready response of leaders in religion and science to become members of this Committee on Religion and Science.

"We learned that although many organizations planned to emphasize the idea that God, the Creator of the laws, should be taken into account during and following this International Geophysical Year, there was no one group to gather facts as a clearing-house for valuable material that might be available; therefore, we felt a concern to organize this Committee.

"Our bulletin, called 'The Satellite,' is part of a service we aim to give to encourage mutual appreciation and cooperation of both science and religion, also to promote an awareness on the part of the American public that made the laws which scientists are discovering that should be used for the good of all mankind.

"Thank you for your participation."

"The Bulletin contains quotations from several eminent men. Thus it quotes Harvard's President, Nathan M. Pusey, as saying in his 1957 Baccalaureate Address:

"... The new willingness to look again at religion rests on a renewed sense that man is indeed deeper than method. It does not follow, however, that the new interest in religion is against methodical thinking. Quite the contrary, it will go with this at every turn. But it will not be completely limited or held back by methodical thinking when such limitation seems to mean turning away from the richness of experience and the fullness of life."

And much to the point is an excerpt from the appeal to students made in the *Christian Century*, Jan. 15, by Chester A. Pennington, a Minneapolis clergyman, not to be 'seduced by the materialistic rewards so enticingly offered' by the business community, and not to be betrayed by the nation's current 'frenzy to produce scientists

and technologists' but to bear witness to the fact that moral and spiritual foundations are more desperately needed than technical skills.

There are extracts from several books, including Rev. Hiram Vrooman's *Science and Theology*. And how pertinent is not the following from John A. Mackay:

"For Jesus, what really mattered was to be and not to have. For Him, true being consisted in a life lived with God, through God and for God; to such a life things and a world would be added in due course.

"On the other hand, the attempt to gain the world leads to the loss of the only world that really matters, the world of the soul, man's inner life. The pursuit of things, man's acquisitive passion to have, destroys the soul, disintegrates life, makes the human spirit an empty sepulchre, a sepulchre of dead values and blasted hopes.

"A scientific culture does not teach man what he should do; it does not help to obtain a vision of life as a whole. It tells him how he can have an increasing number of things, while his real problem is a deepening sense of need to be something."

Little short of thrilling are the summaries and quotations from current magazines. Among these we find this:

In the March 14, 1958 issue of *U. S. News and World Report* is a very informative article on how science is changing America. The article is based largely on an interview with Murray Shields, consultant to many of America's largest industries. In the article are descriptions of sixteen revolutions that are taking place simultaneously in America as a result of scientific inventions. Complete copies of the article are available through the Committee.

An interesting and informative publication. To obtain copies write to Edward L. Wertheim, Public Relations, Suite 1258-59, 11 West 42nd St., New York 36, N. Y.

## BIRTHS

POWELL.—Born May 28 to Mr. and Mrs. William J. Powell (Barbara Hart) of Hicksville, N. Y., a son, William.

POWELL.—Born May 3 to Mr. and Mrs. Pat E. Powell of Louisville, Ky., a daughter, Rebecca Ann. Mrs. Powell is the former Judith Trott of the Bath, Me., Society.



## Convention Recordings

The following tapes were recorded at Convention and are now available upon request:

- (1) OPENING SERVICE OF CONVENTION—Sermon—Rev. David P. Johnson
- (2) A NEW LOOK AT THE NEW CHURCH—an address at Convention Banquet—by Dr. Richard (Dick) Wallen, Social Psychologist
- (3) SOME RECENT THINKING ON THE GLORIFICATION OF THE LORD—an address by Rev. William F. Wunsch
- (4) STEWARDSHIP (United Church Canvass) by Rev. Calvin Turley
- (5) PSYCHOLOGY AND SWEDENBORG—an address by Alfred Uhler, Consulting Psychologist for the Church of Truth, New York City
- (6) THE NEW CHURCH AMONG THE CHURCHES OF BERLIN—an address by Rev. Eric Reissner at the Missions Meeting.
- (7) SUNDAY MORNING HOLY COMMUNION SERVICE—Rev. David P. Johnson officiating. (one hour)
- (8) SUNDAY MORNING WORSHIP SERVICE Rev. Richard Tafel, Officiating
  - a. Choir Anthem, "The Creation" by Richter
  - b. The rite of Investiture of the Rev. Johannson
  - c. Ordination of the Rev. En Bo Chung
  - d. Sermon: "Rebuilding Materials" by the Rev. John King.

Thomas Reed

## Plea for Consultation

A plea for the use of all available channels of consultation, including a meeting of heads of state within the United Nations' framework, to "prevent a deepening of the crisis in the Middle East" has been made by the Commission of the Churches on International Affairs.

## CONGRATULATIONS

Alice Hoey Shaffer, whose work has been published in more than fifty newspapers, magazines and anthologies, including the *MESSENGER*, has signed a contract with Exposition Press of New York for publication of *Voices*, a collection of her poetry.

Miss Shaffer began writing poetry at thirteen, and many of her poems have won prizes. She also is the author of a previously published book, *Angel Timber*.

The daughter of a minister, and at one time a preacher herself, Miss Shaffer also worked as an accountant, stenographer and secretary. Now retired, she lives in Ventura, Calif. Our congratulations to Miss Shaffer.

## PERRY NORMAL SCHOOL

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## The Answer

Daniel Krehbiel's book, *Happy Are Ye*, was awarded to Arthur W. Spink, RFD No. 3, Warsaw, N. Y. for being the first to give the correct answer to the question 'Who Wrote This?' posed in the *MESSENGER*, June 21. Mr. Spink recognized it as coming from the column of Evangelist Billy Graham. Previous to receiving Mr. Spink's answer replies had come from six people. The first guess was that the writer was Swedenborg; two ascribed it to the Rev. Chauncey Giles; one, to Helen Keller; one, to the Rev. William L. Worcester, and one to the Rev. Charles A. Hall.

Mr. Graham's statement had to do with the fate of the wicked. He declared that those who had conditioned themselves to wickedness would be relegated to their own element, for "A just God would not commit them to an atmosphere in which they would not be at home. It would be 'hell' for them to be in heaven." It is not hard to see that those familiar with the New-Church teachings on this subject would ascribe these words to a New-Church writer.

Miss Florence Murdoch, Cincinnati, called the attention of the *MESSENGER* to Mr. Graham's statement. She noticed that the thought in it had a similarity to what Swedenborg teaches. Perhaps Graham's idea on this is one indication of the far-reaching influence of New-Church teachings.

## THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

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

### OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box 593, Kitchener, Ontario, Canada; Stewart E. Poole, Vice-President, 3201 Fordham Rd., Wilmington, Delaware; Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Albert P. Carter, Treasurer, 511 Barrieters Hall, Boston 8, Mass.; Forster W. Freeman, Jr., Counsel, 512 Alpine Ter. Ridgewood, N. J.; Chester T. Cook, Auditor.

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David J. Garrett, Gwynne Dresser Mack, Leslie Marshall, Ernest O. Martin, Clayton S. Priestnal, Richard H. Tafel, Paul Zacharias.

### Editor

Bjorn Johannson

Associate Editor  
Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, Third and Pike, Cincinnati 2, Ohio.

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

Vol. 178, No. 17 Whole No. 4734  
August 30, 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.

THE NEW-CHURCH MESSENGER