

The NEW-CHURCH MESSENGER

ISSUE ON HEALING

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THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

There Is No Hopeless Illness

Guest Editorial

A SITUATION IS NOT "hopeless" just because doctors have not enough knowledge to cope with it. The science of medicine is still incomplete; it changes continually — today's theories and methods are discarded tomorrow, ancestral remedies are revived, and at best medical knowledge is only what has been discovered of Divine Laws. Much of what happens in our bodies is beyond human understanding or control, and it is very important to recognize the Creator's authority in our physical functioning. Medicine and doctors are for helping us as much as they can; but they are not the final authority, and when their limitations have been reached we should know that the time has come for using our faith in the Lord.

Beliefs and faith have real meaning only when they are called upon to stand up and *live* at moments when living isn't easy. To believe in God's personal care of us when we don't need any special care or help, is purely an intellectual idea; but to believe when we are in extremities is to make this belief a living thing—and if it is *living*, it can *act* for us.

So, after realizing that our possibilities for Life are not limited by the incompleteness of medical knowledge, the next step is to turn to our belief in God and His omnipotence. Most people think of God as all-powerful, but then they often go on to doubt that He could do this or that. By definition, it just isn't possible to believe only partially in the omnipotence of God! Those who have taken time to observe the created universe: the infinite variety of birds, animals, flowers, trees, insects, and mineral formations, each adhering to its own pattern of structure and function, can not fail to be overwhelmed with the evidence of God's *controlling* Presence everywhere. From this grows the conviction that God cares very much about each thing which He creates—that He specifically designed it for a purpose and continually safeguards this purpose. Thus each human life comes into existence for a Divine reason, and is protected and guided every step of the way. Believing this releases us from tension and worry as to what is going to happen to us.

Illness may seem to justify worry, but only if we surrender ourselves to it. Those who have refused to let illness crush them, but have reached up to Life where it actually is: at the spiritual, not the physical, level of existence, have either restored healthy living to their physical beings or have learned how to continue life in spite of physical impairment. In either case, such people have—through drawing close to the Lord in time of need—greatly increased their spiritual stature and strength. And we must never forget that individual life is eternally continuous, so that what we call "death" is only stepping into larger Life and hence is least of all to be feared. To leave the body altogether, when under Providence it is time, is as orderly and desirous as for a baby finally to leave its play-pen or carriage.

Helen Keller proved for all time that *the person* need not be imprisoned by restrictions of the body. And there are countless cases on record of individuals apparently "hopelessly" impaired or ill, with no further medical help possible, who nevertheless *got well* by the strength of beliefs, faith, and prayer. These are *spiritual* powers, superior to any power of chemicals or manipulations at the physical level.

In reality it is not the belief or the prayer itself which has healing power, but the situation which results. For prayer is a conscious turning to the Lord for His Help, and it is this Divine Help when freely chosen and asked for, which heals. We can ask for ourselves, and also for one another. Turning to the Lord in another's behalf is one of the greatest expressions of Love a human being can make, and is a necessary channel on earth for the Lord's Love to work through.

—G.D.M.

THE FIRST MACHINE

by Gwynne Dresser Mack

THE TIMES IN WHICH we live have been called big names: the Age of Science, of Materialism, of Prosperity, the Atomic Era and the Space Age. But 'Machine Age' seems most apt, for truly our lives, private and public, have become embedded in machinery. Business, recreation, housework, travel, even the games of the little child, depend upon machines large and small for accomplishing what we want to get done. The button is pushed, the gears mesh, the wheels turn; by such means we can achieve more, faster, in wider directions, than ever before. This is efficiency, development, progress! It is hard now to imagine how the human race could ever have functioned without the countless clever contrivances currently used by man.

Yet the very first machine on earth was not dreamed up by human minds. No apparatus since designed has come anywhere near equalling the complexity, the precision, the reliability, the 'automation' of that first mechanical equipment. It not only has an internal combustion engine, automatic lubrication, heating—air conditioning—disposal systems, intricate wiring and emergency controls; it even converts raw materials and has provision for self-repair and replacement of parts. Its comprehensive recording devices sort, tabulate, file. Under minimum care its performance is phenomenal, and under neglect or abuse it is nothing short of miraculous.

God was the Inventor of this machine, and He gives one free of charge to every human being. With it each can make contact with the universe, can project himself into and have an effect upon it. This machinery combined with freedom of will is God's most wonderful gift to man, empowering him to be 'monarch of all he surveys' and, if he desires, to become the image and likeness of his Maker.

Since there is never more than one to a customer, you would think that man would prize this unique equipment above all other possessions. Yet he is often far more careless of it than of his fountain-pen or wrist-watch. He either fails to feel responsible at all for this particular piece of machinery, or he supposes that somehow it is unrelated to his main business of living. But if he bought a new car and then never had it serviced, would he be able to keep moving on just the idea that 'the car is not important; it's where I'm going that counts'? Or if he modernized his dwelling yet never bothered to keep

the plumbing in order, would his family function happily on the basis that 'it's the family that makes a home, not the house'?

There are devout churchmen who seem to think that spiritual progress can be made without taking equipment into account. They insist that religion has nothing to do with the soul's machinery—that knowledge is the only necessity, thus disregarding the fact that knowledge cannot come to a soul except through contact with what is outside. They do not see that regeneration has any relationship to the useful functioning of the human body or that this should be a concern of the church.

Yet that marvelous machine which God invented is this physical body! If He created it, He had a purpose in doing so. And what is religion or a church except the means for man's discovering and honoring the purposes of God? He certainly would not have put each human being into a material body, nor would He have manifested Himself in one, if this did not have a *spiritual* meaning and use. He would never have devoted so much time, during His short appearance among men, to the healing of physical disease unless a healthy body were important to the soul. Nor would He have taught His disciples to heal.

To say, as some do, that Jesus healed not bodies but souls—that the many Gospel accounts of healing simply represented healings of the spirit, is to overlook a wonderful implication. Jesus ministered to human beings, and human beings are *souls in bodies*—so that when the Lord healed, He healed entirely: body and soul. One cannot be affected without the other becoming affected also; their interdependence was decreed by God when first He 'formed man of the dust of the ground, and breathed into his nostrils the breath of life' (*Genesis 2:7*) The implication thus is that regeneration is to be achieved in conjunction with a right use of a physical body—not in spite of or by ignoring it.

It seems so uncompassionate to think that suffering is ordained, or that it is interfering with Providence to stretch out the helping hand of religion toward physical misery! It is a *non sequitur* to maintain that since bodily suffering can and often does contribute to regenerative processes, it should be left alone as a private matter between the individual and the Lord—that 'spiritual healing' is for the spirit only and not for flesh and bones, and must not be mediated by church or man. Such

ideas underestimate the meaning of a human race in a physical world.

It is true that suffering sometimes is a necessary impetus to regeneration. There are persons who will learn humility in no other way. Then the Lord permits the pain, that His help may finally be desired and sought; and He never withholds it if it can be received. Especially does He never forbid His children to help one another, for it is always through human minds and hearts that He works.

But it is also true that bodily affliction can retard spiritual growth. One who has never been continually hungry, cold, shelterless or ill, can not possibly imagine how easy it is to hate those who are unconcerned or free from such torture. An all-loving, all-giving God could wish for His children only beauty and happiness, order and peace, and would yearn mightily to lift from them such man-made disorder as holds them back from the heavenly ways of life. He would have *us* help—those of us who are striving to be in His image and likeness—for, as Emanuel Swedenborg wrote, the Lord accomplishes good ‘through angels, and on earth through men.’

Swedenborg described the natural universe as a theater dramatizing for man’s enlightenment the spiritual realities of life. He explained that the physical body, in its organization and functions, is symbolic of Heaven—and that man’s first experience with existence, in a material ‘machine’ which moves about on a natural earth, is intended to be a learning-process, to acquaint him through ‘object lessons’ with the true meanings of the heavenly life into which he should mature. We might also think of the earth as a work-shop, and bodies as machinery, for turning out the finished product which we have labelled ‘angels’.

When the machine breaks

Hence the physical body has a very definite and specific use to perform in spiritual development. Freedom of will, that other gift from God to man, has caused disorder in the shop and breakdowns in machinery.

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Thus the finished product is delayed. Does God want these delays? Are we un-responsible for them?

The persistence with which some question the use of religion for ministering to bodily conditions suggests either fear or lack of knowledge—fear of coming face to face with the inner self, as must inevitably happen in bringing troubles to the Lord; or ignorance of the Lord’s purpose in creating and activating the physical mechanisms of existence. This ignorance is astonishingly widespread for an era that has learned to split the atom and touch the moon! Schools are more and more emphasizing ‘driver education courses’, to teach teen-agers the proper handling of cars. This is considered essential to safe living. Yet very little attention is given to the one machine which can never be traded-in but must be used from birth to death, which can contaminate others as much as autos can injure, which can incapacitate or immobilize its owner, and without which no destination can be reached.

Children should be taught anatomy and physiology—far less abstract studies than arithmetic and spelling. The study of the body is a most exciting one, revealing as it does the five inter-meshed systems which mirror the human form, each a full image of the body, ceaselessly working with one another to keep this image undistorted. Skin, muscles, blood vessels, nerves, and finally bones—each system is separately in the image of a man and, woven together, they produce the human (that is, the Godlike) form.

To realize the body’s precise sensitivities is an adventure in itself: the way a pin-prick or a grain of sand touching only a few of the body’s billions of cells can be felt and reacted to by them all. To appreciate the ceaseless activity of internal organs, continuing round the clock without man’s conscious supervision—the rhythmic pumping of the heart, the tireless working of the lungs, the faithful routine of the digestive tract, and the instant responsiveness of glands—to really appreciate all this is to stand in humble awe of God’s handiwork and never-ending Presence.

One can not truly know the structure and functioning of the body without seeing that it could not exist except for some super-natural purpose. We do not invent intricate machines in order to have them merely standing around; and neither did God invent His machinery for casual or incidental reasons. All of creation is bound together for one Divine Purpose: the eternal growth of a Heaven of angels, for companionship with God. Companionship means sharing and reciprocation. This relationship is most fully possible between those who are alike; hence God created His potential Heaven in His own image and likeness—even to its first beginnings in a physical body. But since the joy in sharing comes from spontaneity, God gifted His intended angels with freedom, that their companionship with Him might be a true one and not a slavery.

It is because of this freedom that disorder is rampant on earth today. And it is because of freedom that the

responsibility rests *with us* to correct such disorder, and to *ask* the Lord for help. His help is always waiting, but it is not imposed. It takes two to share, two to reciprocate; and what the Lord wants to give we must also want to receive, before anything can happen.

During earth-life, the physical body is the temple of the soul. And the soul is the dwelling-place of God. The body is that which makes it possible for the Divine Presence deep within us to touch what is outside of us—that is, for the spirit of one to communicate with the spirit of another. If there are disorders or obstructions (such as emotional conflicts or selfish tendencies), the radiation of the Divine Presence within is shut off, not only from reaching to others beyond self but from reaching even the self's own outwardness which is the body. Then there is no Divine protection from disease.

There are, to be sure, those who in the midst of physical disaster—blindness, paralysis, illnesses—have blossomed into such spiritual beauty and strength as to give others the idea that the suffering produced the change. This could be; but we can never really know, since the inmost life of any individual is never seen by others. It could also be that such a person was already beginning to unfold when disaster struck, and his regeneration continued despite all obstacles. Because of his calamity, his development simply became more apparent. For every one such, there are certainly many who remain quite overwhelmed when troubles come, not seeming to have within themselves that which could lift them beyond circumstance.

In any case, to see the human body for what it is: a miraculous machine created by God for man's use in producing the qualities of angels, is to see it as a most precious gift, to be cherished and cared for above all possessions, to be dedicated to only the highest purposes, and to be kept under the Lord's protection. To know that each man's body, when in order, is his own private demonstration of what Heaven is like: each cell representing an angel, each activity corresponding to a heavenly 'use', all inter-related for manifesting the spirit within, is to understand that the physical body has no meaning at all except in terms of that spirit. And the spirit has, on earth, no means of expression except through that body. Hence the more in order the body is, the more easily the spirit can express itself.

But who is to teach this? And where are men to find the help, so immensely needed today, for putting in order the body's *relationship* to the soul? Medical men treat flesh and bone, an indispensable service, and they also treat the less tangible area of the natural mind, but they still too seldom work with the spirit or with the connections between soul and body. There is, actually, a promising cooperation developing between doctors and clergymen; but much more enlightenment is needed before the general practice of medicine will as a matter of course recognize spiritual implications, or the average minister will understand physical considerations.

Because the Church teaches the relationship of man to God, it should certainly also teach the connection of

physical phenomena with spiritual reality. The Church especially should be ready to help in the keeping of these associations orderly—in restoring order when it has been lost—and should train its ministers for this teaching and service. Healing means 'making whole'; a man is *whole* when his body and soul work together in harmony, their association unblocked and unbroken. Spiritual healing is the making whole of a disordered man, by the Power of Spirit which is the greatest Power there is, for the sake of spirit which is the highest cause there is.

When the body is truly understood as having a spiritual task to perform, one which underlies the soul's destiny, this body will be respected, kept in order, and used as God intended: as the individual's priceless equipment for becoming an angel.

Mrs. Mack is no stranger to MESSENGER readers. There are few in our church organization who have made as careful and extensive a study of the subject of spiritual healing as she has. Her book on healing ought to be read by every New-Church person. She has a background of training and experience in physical therapy as well as of thorough study of the Writings and of the literature of spiritual healing. Much of the material in this issue has been gathered and edited by Mrs. Mack.

UNITED NATIONS

VAST the structure of this Parthenon
Built on the soil of a brave new land.
Vast the vision of modern Solons
Finally clasping a brother's hand.
Here no creed and no pulpit preachment;
Here no dogma but eyes that would read
Prophecy from a close-veiled future
While Jew and Gentile and Christian plead.
Here the Word that was given Moses,
Christ's holy sermon upon the mount
Strives to modify lust of powers;
Here too, Wisdom's baptismal fount.
Clear the altars of blood and creatures,
Cease exploiting, oppressing the weak;
All the races of men are brothers,
Give them freedom to think and speak.
Honor, justice grant to all people,
We are one body. Mankind has one
Soul whose height is "an angel's measure."
Unshackle all men beneath God's sun.

—MARIE LUSSI

AS THEY WERE SAYING . . .

WE PRESENT HERE a symposium on health and healing, compiled from New-Church authors of 1850 to 1920 or thereabouts. A hundred years ago, and until the early part of this century, there was a marked interest in 'super-natural' healing—mental, spiritual, Divine—not equalled again until this current decade. In that former period New-Church history was distinguished by perceptive thinking and fluent writing; some of our best collateral literature was produced then. It is regrettable that much of this material has gone out of print, instead of being revised and kept in circulation. The following excerpts from books and magazine articles are examples of the stimulating discussions that once went on.

TRUST

Rev. Charles H. Mann: "There is healing of the body through the soul. The doctrines of the New Church are more explicit in this direction than is generally supposed. Healing is from center to circumference. Health of the body is not the end sought, but is simply the normal expression of the regenerating man's spiritual state. Man's body is the very outside of his life, and its health is the orderly expression of the health of the inner life.

We should avoid struggle in our own self-strength to get well. Healing is not from the strength of will-power; it does not involve a struggle, but rather a wise trust. Our souls receive their power directly from the spiritual world; our bodies receive power from that world by means of our souls. How important, then, that we recognize the reality of spiritual things!

"Spiritual health is the supreme end; the laws of spiritual living are in the very highest sense the laws of physical health. Healing of the body through the soul, through righteous living, is the Divine way of healing. This healing means God in the soul. It is the incarnation of the Lord in man."

(from *Healing Through The Soul*)

INWARDLY

Rev. Warren F. Evans: "When we act from the external plane, as we do in ordinary life, our spiritual power is at its minimum. In proportion as we act from the inmost degree, we become possessed of a divine and miraculous energy. The deepest reality in man is *spirit*. In this inmost center of our conscious existence, human life merges into the Divine. The Christ is already within us, and He seeks to pass outward—to become the Saviour (or Healer) of the body and of others through us.

"Disease has its spiritual counterpart in some mental unhappiness, some spiritual wretchedness, which ultimately itself in the body. Where shall we find relief? Certainly not by looking outward. The Kingdom of Heaven is *within*. It is possible to retreat into a realm of our being where all is peace. It is the region of self-control, of the mind's dominion over the body and its diseases.

"One mind can affect another mind and thus affect the body. I recommend this power of mind, in the cure of disease. The spiritual nature of man acting through the will and imagination, determined to a definite aim

by love and faith, is the most *real force* in the universe. When an individual is in a receptive state, actuated by sincere desire for recovery, he is highly sensitive to our thought. Though the impressions we make may not be *felt* by him, they are undoubtedly received and under proper circumstances will manifest in his improved condition. We can be helpers of another man's faith. Prayer is the most intense form of the influence of one mind upon another. It is thought vivified by love."

(from *The Primitive Mind-Cure*)

ORDER

E. Ricker: "There is a moral power in us, and this—which the organs of the body, by means of the will, obey—modifies these organs without man's being conscious of it. There is an interior man which animates the exterior. There is an influence of the soul upon the body; there is an influence of one soul upon another. The human soul has not in itself this power, but receives it from God. The means of communication between man and God is self-denial and prayer. These propositions lead to this consequence: that there may be cures performed by prayer. In all religions have been found individuals particularly in contact with Divine Power, who have exercised by it a real action upon others. Antiquity professed faith in cures performed by the laying-on of hands. Refusal to acquiesce in this proceeds from ignorance according to which God should be a Being separate from man, a stranger from His work after having created it.

"If you reject cures by prayer, it is because they disturb the circumscribed systems which you have formed. For people who think thus, the cures which a spiritual remedy performs are no other than 'miracles', denied without considering the undeniable testimonies of history. The acts which the spiritual remedy performs are not miracles—they are effects constant, and produce according to the laws of a certain order. We must have an idea of this order; then, far from seeming to be supernatural, it appears on the contrary so simple that we are no longer astonished."

(from *New-Church Essays*)

PATIENCE

Rev. W. Bruce: "Notwithstanding the Lord's willingness to give, and the angels' readiness to do us service, we know by experience how long a period often intervenes

between our first desire to receive and the actual reception of the gift. When we have discovered an infirmity, and have become earnestly desirous to have it removed, we not unfrequently have to wait long before the desired deliverance comes. Many prayers and many efforts are needful. The reason of this is not difficult to discover. The desire is a newly conceived affection; the infirmity is an ingenerate lust or a confirmed habit. The period of our waiting and the season of our deliverance are determined by the relative strength of the desire and the infirmity.

"Waiting for spiritual blessings arises, therefore, from the presence in the mind of two opposite elements: desire to obtain, and unfitness to receive. It is our unpreparedness to receive divine blessings, even when we earnestly desire them, that for a time leaves our prayers unanswered and our efforts unfruitful. Yet if the desire is sincere, and the effort sustained, success will come at last."

(from *Sermons, Expository and Practical*)

U S E

Theophilus Parsons: "Whosoever God can do through living and conscious instruments, He does through them—for so He blesses them. By conjunction with Him, men may become His ministers and servants, co-workers with Him in the whole work of creation, preservation, and government of the universe

"The human form is an image of the Divine Form. This Divine Form is perfect. An increase of knowledge of the human body—because the body is the effect, the instrument, the expression of the human form—will enlarge the knowledge of the soul, and of the laws of all true life. The whole work of the human body is the common resultant of the work of each part. Disease comes when any organ fails in its duty, or works for itself primarily. Usefulness, working for others, is the one law of health and happiness—selfishness, in affection and in life, is the one center from which radiate all disorder and suffering."

(from *Religion and Philosophy*)

P O W E R

S. W.: "The good things of this life are but the natural effects of a good state of mind. The pains of disease are mitigated by the kindness and sympathy of friends; how much more powerful must be the effect of real faith and charity—they possess a living energy! Mind acts upon mind without the intervention of a material body. Your prayer for a sick friend will, first, improve the state of your own mind and, second, will impart your feelings to your friend. If by drawing nigh unto the Lord you abandon whatever is of yourself, and receive faith and charity from Him, you will be in a state to impart healing virtue to anyone towards whom your thoughts and affections may be directed. The power which the mind possesses in such a state is the strength of the Lord.

"It can, therefore, be limited only by the laws of the Divine Providence. It may produce any effect on the mind of your friend which is consistent with his free agency. It can not be supposed that your prayer changes the Will of the Lord. Prayer is a state of mind which exercises no desires inconsistent with Divine Will; therefore every prayer offered in this state will be granted. Those which are offered aright are always effectual. Your influence on others is good in proportion as you are good, and goodness is promoted in you by drawing near to the Lord."

(from *New-Church Essays*)

O B E D I E N C E

Dr. William W. Holcombe: "Swedenborg says that the soul creates its own body, shaping every one of its tissues and organs to its own spiritual forms and uses, moving the atoms as it pleases. Physiologists, who can not comprehend or accept this great general truth, still acknowledge that the soul has a most extraordinary influence on the body. The laws of nature are only spiritual laws translated into natural terms. Obedience to spiritual and natural laws is, therefore, the first absolute condition to the manifestation of the Divine Life or health in both soul and body.

"The Lord has been always the vital agent at the bottom of every cure. Although His personal Presence is the supreme and perfect means of cure, He has provided many natural and spiritual agencies which men may learn to utilize. The conditions of cure by His immediate Presence seem to be: humility, obedience, faith and expectation. The Lord enters as self recedes. These conditions have been uniformly present, either with the patients or with those who prayed for them, in all the wonderful cases of cure by faith and prayer."

(from *Letters On Spiritual Subjects*)

W H O L E N E S S

Dr. Horatio W. Dresser: "Spiritual healing has for its object the actual overcoming of the inner causes and conditions which produce ill-health and misery. Spiritual healing, like the original Christianity, ministers to the whole individual. The ideal of all such healing is unison with God.

"God must love the world He has brought forth, and therefore must love you and me as parts of it. And if He brought us here in love, He must care for our continued welfare. Our life belongs to a grander life, to which we must ever turn in order to see the meaning of our own. In any moment of trouble or sickness, it is better to open out like the flower—receptively, quietly, expectantly, conscious of the nearness of the Divine Helper—than to pursue our own thought and try to solve the difficulty: to realize that we live in God; that God lives in us; that we have no power wholly our own, but that we use and are used by Divine Power. Help is near. We need not go anywhere for it. It comes to us in proportion to our receptivity, our faith in it. Who shall limit the possibilities of the one whose life is centered in this spiritual consciousness?"

(from *Spiritual Health and Healing, and The Power of Silence*)

I N F L U X

Rev. Herbert C. Small: "Life is the Divine Love and Wisdom which descend by influx into the mind of man, and so impart life and movement to the entire body. The disturbance of this influx is the cause of all mental and physical disorders.

"Thought is only one mode of mental life and by no means its most potent one. Emotions are more powerful than thoughts. It seems probable that in all cases of healing, the feelings are more potent than the mere form of the thought. The New Church teaches that love, not thought, is the life of man—that all the power of thought is from affection. Because feelings more than ideas are the healing agents, much has been achieved by cults whose teachings are fallacious.

"The New Church has recognized the unconscious yet powerful operation of mind on mind. Every soul has an active sphere of its own life constantly enveloping it, which favorably or unfavorably affects all who come

within its field. Healthy and unhealthy influences go out from each one in a mental stream, helping or hindering. The use of these forces in voluntary practice consists in directing them by will and thought; but the quality of the affections sent out is more important than the precise form of the thought or the vehemence of the will. The emotions constitute the spiritual power itself; the thought simply directs the power to the point where it is to be applied."

(from *The New-Church Review*)

SPHERES

Rev. Clyde Broomell: "Do we fail in our attempts to have a sound mind in a sound body? It is because the thought of the Divine Power and Presence is transient and spasmodic. There is nothing miraculous about the cures effected through faith. Ignorance of the law involved causes wonder, sometimes doubt and rejection.

"The spoken word of truth will awaken the sickened mind of another, while the sphere of a heart overflowing with tender sympathy will penetrate both body and soul of the needy one. This sphere, in a highly developed state, can be extended and directed voluntarily. Thought filled with love is quite enough to touch those who are already sensitive to spiritual influence; but where disease has deadened the sensibilities of both soul and body, the life-sphere must frequently be conveyed by the hand—for in the hand the whole nature of a man is ultimated."

(from *Divine Healing*)

CONNECTICUT ASSOCIATION MEETS

The Fall meeting of the Connecticut New Church Association was held at the Center Church House in New Haven on Friday, October 16 with the Rev. Clayton Priestnal of New York City conducting the morning worship service and administering Holy Communion.

As usual the Lord provided a beautiful day for the occasion and the women, a bountiful supply of food to meet the requirements of the natural man during the fellowship of the luncheon hour.

The President of the Association, the Rev. Edwin G. Capon, being absent because of illness, the vice-president, Mrs. Foster G. Woods, presided at the business session. It was voted that the discussion of the Association's charter be postponed until the next meeting and suggested that the notices for that meeting remind the members to study the charter and bring their copies with them. Several members agreed to make personal contact with people in their area who appear on the Association's mailing list but not at the meetings in an effort to improve the proportionate attendance.

At the close of the business session, the meeting was turned over to Mr. Priestnal. A few questions were presented and then the chapter on Temptation in "The New Jerusalem and Its Heavenly Doctrines" was read and discussed.

Incidentally, the Connecticut Association discovered something about the value of newspaper notices. The secretary, Mrs. Evelyn Woods, inserted a notice in one of the New Haven papers about the meeting and two people, who otherwise would not have heard about it, came out as a result.

HEALTH and the Spiritual

by Erwin D. Reddekopp

AN IDEA EMBRACED by many people, even in this enlightened age, is that some are visited with disease, afflictions and misfortunes as punishment for evils. It is said that God is punishing. One of the obvious errors in this kind of thinking is inconsistency; for we have all seen the righteous suffer, while the unrighteous often seem to prosper and experience good health. In consideration of the many truths we accept and understand about the Lord and His love for humanity, it must be clear that it is not God's will, nor according to His Divine Providence, that afflictions of all kinds should be imposed upon mankind. We must see that it is a matter of Divine permission in accordance with order.

Ever since our Lord Jesus Christ performed miracles of physical healing during His sojourn on earth, and gave to His disciples this healing power, too, (*Luke 9:1-2*), the subject of spiritual healing has been a controversial one. It is controversial chiefly because of abuses, rather than from a genuine lack of faith. We have definite evidence of the physical body being 'spiritually' cured of some disorder for which there seemed no remedy. A good deal of this kind of evidence is well substantiated. On the other hand, we know of charlatans who have abused faith in the healing power of the Lord by professing that power themselves, making a great show of cures which have been faked.

Present-day humanity is inclined to lack faith in things spiritual, and to judge from sensual evidence only. For this reason people are apt to look skeptically at spiritual healing. They look for natural rather than spiritual causes; the spiritual is something unreal. Therefore the healing of physical disorder by means other than physical is treated with skepticism if not derision, despite professions of Christianity and belief in the Word of God wherein is written: "I am the Lord that healeth thee."

It is the Lord that healeth, both spiritually and physically—we need never doubt that; and in our daily struggles for health and happiness our great aim must ever be to seek a sound and healthy mind in a sound body. This healthy mind can come only from hearkening diligently to the voice of the Lord our God. Sickness and disease can be eliminated only as the disorderly cause from the *spiritual* world is removed. By being equipped with a better understanding of the real nature of the spiritual world, its inhabitants, their relation to man in this world, we shall be better qualified to judge the real causes of both health and disease, and better prepared to become spiritually and physically healthier beings.

Man is from birth a citizen of two worlds, the natural and the spiritual. He is generally unaware of his spiritual associates, yet with him always are two angels and two unregenerate spirits (who hold him in balance between good and evil). He is in freedom to communicate with heaven or with hell because of these spirits and angels. They do not remain constantly with a man, but

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change according to his states of affection. If he is greedy, deceitful or revengeful, he is sure to have a similar spirit associating with him!

It is a fallacy to believe that thoughts and affections are from self only. It is often quite evident even here on our plane of life that two people, closely associated with each other, may be thinking the same thought at the same time. We can never be fully independent beings; we share our very life, our thoughts and affections with the spiritual world. See, then, how conscious we should be of everything we think and will—how carefully we should tune in, so to speak, on the right wave-length—so that our spiritual association might ever be with those angels whose greatest affection is to do that which is good and true. By tuning in or associating with evil spirits we can expect nothing but unhappiness, disorder, and finally disease.

Since man is a spiritual being in constant intercourse with spirits and angels beyond the reach of our earthly senses, let us now consider the origin and cause of sickness and disease.

It is of the greatest joy to angels to perform uses for the general good of all, both in heaven and on earth. Each angelic society works for the common good of all societies; and each, in its usefulness, corresponds to some particular part of the human body. Heaven, in the doctrines for the New Church, is called 'the Grand Man'. There is a corresponding society in heaven for every organ, member and viscera of the human body. This, with the innumerable cells of which it is formed, exists not because of itself or by some accident of nature, but because there is a spiritual cause of which it is the effect. This cause is the Divine Human of the Lord in Whose image and likeness man is created. It is the Divine of the Lord that makes heaven. An angel is a heaven in least form, and performs some use for the Lord corresponding to the use that an individual cell in an organ or member of the human body would perform for the person inhabiting it. The body we are aware of here is merely the physical replica of the spiritual body which animates it. This is what lives to eternity and for whose health we should above all be concerned.

Where heaven as a 'Grand Man' corresponds to a perfectly formed and healthy body, so hell pictures its opposite: a body diseased, deformed and corrupted. Every society of hell and every evil spirit there corresponds to some disordered part of the physical body. It is here that we must make use of the truths about man's relationship with spirits. Man as first created had a perfectly formed and healthy physical body. There was no such thing as sickness or disease. Death from any source but old age did not occur until the experiencing of sin. Sin has been the cause of all disorder. Since man is always in company with spirits, it is inevitable that evil spirits would be in a continuous effort to destroy him. Hence man puts himself in danger when he closes himself to the influence of the angelic sphere.

From all that we can learn from the Word and the Writings, it becomes clear that the physical health of the human race is determined by the association which it seeks with the spiritual world. Will it be with good spirits and angels, or with evil spirits from hell? We know already from much experience that the health of an individual is largely determined by his state of mind. This means nothing more than that of which we have been speaking: his spiritual associations. Surely a good deal of our sickness and disorder can be eliminated if only people would learn to put out of their thoughts and affections the love of self and the world, allowing this to be replaced by love of the Lord and of the neighbor. All feelings of hatred, revenge, greed, intolerance, impatience, jealousy—in a word, all things in which evil spirits delight—must be removed from our lives before we can attain a healthy spiritual existence.

And how can the physical body, which receives its life through the spiritual body, be healthy unless the spiritual is healthy too? The great lesson for all of humanity to learn, and especially those who are advocates of spiritual healing, was given by our Lord when He said: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to his commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

Yes, it is *the Lord* Who heals us, both spiritually and physically. If we would enjoy good health in this world, and bequeath it to those who will live after us here, it is our duty and our privilege to put away now our evil doings from before the Lord.

The writer is the minister of the Edmonton, Alta. Society. Some of the statements made in the last part of this article may give the impression that the writer thinks disease is put upon the individual because of the latter's affection for evil. This, in view of the opening remarks made by Mr. Reddekopp, we do not think is his intent.

LETTERS ^{to} the EDITOR

To the Editor:

I appreciate every honest opinion, including the one expressed in the poem on the front of the *MESSENGER*, Sept. 12. But I declare, that we, Latvian New-Church people in free America, do not "extend our greeting hand" to a man, who not only has been, but still is—a tyrant.

For that reason we may be counted among the "grimly restless crowd" too, but we are neither grim, nor revengeful for all we have suffered, and our friends and relatives are still suffering in our native country; not to mention the hundreds of millions in the world. We are ready to forgive, if anybody wants to be forgiven, repents and ceases to do his hellish work. But there is no indication of that. We pray for him, indeed, but I do not think that a criminal should be greeted as an honored guest.

I am sorry for our President if he has to meet a rascal; but, I am more sorry for him, much more, if he has done this deliberately. A "spirit that is proud" would not do this. Such an action which is born from fear does not lead to freedom, but to slavery. The person concerned, is not a private one, but the head of a tyranny.

R. Grava
Pikesville, Md.

Some thoughts on HEALING

by Jack Odey

THE LORD'S WORK upon earth was a healing work, because that is precisely what regeneration is: the healing of the spirit. An unregenerating mind in an adult is actually a sick mind. And while the immediate cause of a bodily disease may be environmental or hereditary, or some physical weakness, yet indirectly all physical diseases originate in diseases of the spirit. Natural diseases thus correspond to spiritual diseases and this is the reason the Lord performed so many healings. This is the reason, too, why many diseases may be cured through spiritual therapy alone. However, when a disease has become firmly 'fixed' on the natural plane it is proper to use natural means in curing it, for God can operate through these as well as directly through the mind itself.

What many advocates of spiritual therapy often fail to realize is that, while there is certainly no inherent life in the substance we call matter and therefore no inherent power to heal, God's life does operate in and through such substance, for His life is its inmost being. If it is wrong to use natural substances in healing, then it is just as wrong to eat food—a natural substance—in order to sustain the body. To rely upon material substances exclusively, or to place life inherently in them, is wrong; but to use them judiciously, when they may be indicated, is not wrong. All of the substances which comprise the natural world are but the outward expression of God's life; to use such things for our good is part of the heritage we have been given by Him.

The Bible is outspoken in teaching the association between diseases and active forces in the spiritual world. Today it is fashionable to discount such things as the childish notions of a superstitious people. Yet are they so childish? Let us consider the following: "And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, let us alone; what have we to do with thee, Jesus of Nazareth? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not." Now what is this? Is it literal fact, or is there some other explanation?

We believe that the account is literally true. Yet there are aspects of it which cannot be understood without some knowledge of the spiritual sense of the Word, and of the general nature of the spiritual world. It is not simply a case of 'spirit possession.' A disease, by its very nature, has a sphere which attracts spiritual forces corresponding to it. This is because the natural degree—the physical body, with regard to man—is the basis, the recipient, of influx from the spiritual degree. Ordinarily this influx, received through the mind, is an imperceptible one; thus we do not realize that as to the mind we are in the company of angels and spirits at all times.

Now of course there are numberless diseases, from the mild to the very severe, from the predominantly physical

to the predominantly mental. Each has its own disordered state; each has its particular sphere. In the present instance, the disease was obviously an insanity. What induced it we are not given to know. Whatever it was, it was severe enough to damage the reasoning faculty itself, the very sense of wholeness and unity of personality. The malignant state which resulted was thus able to dominate the total person.

It stands to reason that when the mind is disordered to such an extent it needs direct, immediate outside help, for it is not strong enough to help itself. The Lord Himself, of course, provided such immediate help in this case. He saw the spiritual state of evil which held the man in bondage; He saw the evil spirits associated therewith. And by His Divine power He dispersed that state, and healed the man of whatever injury had induced it.

We may think it strange that the evil spirits with the man should speak with the Lord first in the plural and then in the singular. This is not strange, however, when we realize that the spirits associated with such a state act as one individual even though they may be many. This speaking of many as if they were one is common throughout the Word. Indeed, we are told that many of the communications purporting to come from angelic personages—Michael, Gabriel, and the like—actually came from or through angelic societies, acting as a one.

In many instances the Lord could break the hold of an evil state in a disease through the mind of the individual involved—that is, through his conscious cooperation. The Lord used, in other words, the faith of the individual. Whenever possible, this is the orderly way, the proper way. When, however, one is not capable of an active faith, due to the extent and severity of a disease or other factors, further means must be used.

Spheres

Now of course all of this points back to man's urgent need to be regenerated. When the mind is spiritual, evil and false states cannot dominate it; nor will it indulge in these intemperances which occasion disease by weakening the physical body. The spiritually-minded individual may, certainly, fall ill. But—all other factors being equal—spiritually-minded persons will resist illness better and recover from it faster. God's power will be able to work through them for good, rather than be blocked by evils and falsities in the mind.

Sometimes the Lord healed by His very presence alone. This was because of the Divine sphere—the sphere of Divine Truth itself—which surrounded Him and which proceeded from Him. It was because of this sphere, for example, that the woman who touched the hem of His garment was healed.

All of us have a sphere which proceeds from and surrounds us, and which is our life and personality 'in extension,' as it were. This sphere changes as our states change; and in no two people is it exactly alike. Because of it we can often tell—or sense—the character of another person merely by being near him. It is because of spheres that we feel 'at home' with some and not with others, even though we might not even speak.

In healing, such life-spheres are extremely important. Prayer-groups devoted to healing can never be effective unless the spheres permeating them reflect the power of an elevated spiritual state. This is true even though we pray for the healing of those distant from us; let us never think for a moment that the influence of these spiritual spheres is at all limited by time or space, especially when we, as individuals, attend the sick and pray for them.

Our life-spheres may be temporarily altered, even though the basic state is not actually changed. Perhaps most of us have experienced being able to accomplish something—perform some skill, for example—in one set of circumstances that we could not accomplish, or do as well, in another. When we come into another sphere we enter, to some extent, into the qualities which comprise it; and we are thus able to realize, at least temporarily, those qualities in our own being.

The Divine sphere which goes forth from the Lord is infinitely present, throughout the natural as well as the

spiritual universe, and we may enter into it. It is this sphere which makes heaven, which *is* heaven. It is not only a healing sphere, but also the source of all good of whatever kind. It is Divine order; harmony, peace, serenity, understanding—all of those things which make for spiritual wholeness. Let us pray the Lord that we may be lifted up into the Divine sphere of His love and wisdom, and find that completeness of being which alone brings true and lasting happiness.

The writer is the lay-leader of the Temple City, Calif., Society.

THE *New Church* AND HEALING

by Theresa Smith Robb

THE VARIOUS organizations which flourish because of their work with 'Divine Healing' challenge those who refrain from such a practice. Some of us wonder if we are not losing rich benefits because of indifference to these increasingly popular trends of thought. Why, it may be asked, do we not engage actively in performing those wondrous works apparently enjoined by the Lord? Are we not denying ourselves a great Christian privilege, in remaining aloof from the healing-movement?

New Thought, Unity and Christian Science are numerically prosperous, seemingly having gained a kind of Divine sanction and authority very appealing to the average mind. Fascinating literature is issued, filled with success-articles covering every phase of human needs. One seriously questions whether the New Church is not a laggard in taking steps in this direction. Is there any legitimate reason for opposing these methods of health-service—and if so, what is it?

The first point to consider is: do these sects actually accomplish what they claim? A reply necessitates investigation of the claims made; and we then find promises covering practically everything that was done by the Lord upon earth, because He advocated that we should do 'likewise'. These cults are not inconsistent, for they demand health of soul with a corresponding health of body; one finds sincere adjuration to that effect in their literature. This is in agreement with our doctrinal position that sickness of body is a 'correspondence' or symbol of sickness in the soul—though we do not believe, as many do, that an ill person is necessarily experiencing a direct consequence of his own bad thought or deed (or even suffering because of some grudge harbored against him—an idea much in evidence in some cults).

Claims to cures, in many instances, are unquestionably authentic; in fact many are quite remarkable, coupled with dramatic 'right-about-face' attitudes towards life's burdens. Yet note this: there have also been disastrous failures. When such is the case, however, the patient is said not to have grasped 'the Truth', or some other person is blamed as possessing a negative influence

hindering the cure. To prevent such possibilities, unsympathetic persons are debarred from contact, in order to exclude negative influences. But New-Churchmen know that thought can not be excluded, since it belongs to neither time nor space; and that if there is an invitation to *prayer*, evil companions—here or in the spiritual world—are rendered powerless.

Emanuel Swedenborg wrote, years ago, of an attitude of mind which he defined as 'persuasive faith', saying that such faith was no faith at all and that it might prove dangerous to one's spiritual progress. In other words, if one is induced to believe because of some external benefit or some miracle, he might be persuaded because of it to believe almost any doctrinal proposition put to him—such as efficacy in the bones of saints, or inherent divinity in man himself, or (most dangerous of all) that the Lord Jesus Christ is not God but a mere Way-shower. Thus faith is induced from the outside and not by wholesome spiritual growth. The faith-advocates teach that one should not embrace their tenets for external benefits alone; yet their large following is, nevertheless, obtained through promises of material gains.

However, one excellent practice of some of these sects (especially Christian Science) is a revival of reading the Word of God. This makes a strong appeal and lends at least the appearance of a divinely inspired movement. Christian Scientists and Unity followers have their literature in evidence, and faithfully read a lesson every day. They have at command Bible verses to meet every need in illness, temptation or loss.

False directions

What, then, can be found wrong with their interests? Are they not endeavoring to follow in the footsteps of the Lord in a way that is eminently practical? To this we must answer 'yes', but—and here is the crux of the situation—they are doing it by misunderstanding the Lord's proper Divinity as well as His Deity, and by belittling the material conditions under which we are

meant to live. These are as Divine, in their proper sphere, as are the conditions governing the life of the soul—for, as the Bible declares, without the Wisdom of God 'was not anything made that was made'. Spiritual creation can not be exclusively recognized while yet man is compelled to live in a material world and be nurtured by a material environment. The spiritual world being a world of causes while the material universe is a world of effects, these two can not be separated.

The knowledge that there is a higher life and that such life is the goal toward which we are all bound, tends in some thought-movements to obscure the legitimacy, the necessity and rightness of a full life upon the material plane. If such were disorderly, the Lord would not have chosen to make His advent by spiritual-natural means. "The Word became *flesh* and dwelt among men."

Yet you might ask: "What difference does it make whether one believes thus and so, if one's religion accomplishes good results?" In reality it makes no difference to one who is willing to accept a careless interpretation of certain truths, who wants nothing but a strictly mental program by which he may order his existence. But there is the question: can we infallibly rely upon a mental program for all our ills? We can not, though its practice gives adherents a strong dependence upon what they affirm to be God, and a courage and optimism that is most helpful.

In the New Church a program of mental healing would mean the use of certain doctrinal truths propounded by Swedenborg two hundred years ago. It would be applied in a silent, affirmative way, in times of need, emphasizing that the body is not the *all* of man—that he is essentially a spiritual being, not perfect but having the capacity for growth toward perfection, with powers not dreamed-of from a purely physical standpoint. This way of thinking, strengthened by appropriate Bible verses, brings quiet and a feeling of reliance upon one's Maker that is powerfully helpful in times of illness or impending danger. The Lord's words: 'beware of false Christs' were never more needed than today when we are hearing so much about perfection. His phrase: 'be ye perfect' is construed to mean that perfection is already ours when we but help ourselves to it; the process is considered simple: only refuse to acknowledge anything in ourselves or others but that which is perfect. That this is a blasphemous doctrine does not occur to its disciples since they regard themselves as a part of God.

If every child were taught the value of placing himself humbly in the care of his Maker, he would be protected in ways of which we little know. Some cults do this, and it is to their credit. We all resort to prayer, yet are apt to forget that prayer should be a constant realization in one's life—not a set act for a specific occasion. New-Church doctrines contain the germ of every truth taught today, yet we have been content to act merely as a 'lung' which purifies the air of what we term inaccuracies, forgetting to exercise the 'heart' which puts into action that which has been purified. "As a man thinketh in his heart so is he."

Our adoption of spiritual or Divine healing might make it possible to clear the atmosphere of certain inaccuracies which, to the New-Church mind, are the most serious doctrinal problem besetting the Christian world today. Our Lord used healing methods because everything He did *externally* was symbolic of what He was doing *internally* to save the world from complete spiritual destruction.

The writer is a member of the St. Louis Society. Her poem on Khrushchev's visit to America (MESSENGER Sept. 12) has received much praise.



The ANCL Executive Board for 1959-60

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THE AMERICAN NEW CHURCH LEAGUE

by Helen E. Saul

THE REVIVED enthusiasm in the American New Church League can be credited, I believe, to the activities of the New Church during the past few years in the field of leadership training for youth. We of the League owe the Church many thanks for the active participation of all the young people at this summer's Convention. Together we formulated the coming year's League program. This has made it possible for it to be an outstanding and useful framework for creating further interest and enthusiasm in the activities of the League and of the Church as a whole, and the putting into practice the goals implied by this year's Convention theme, The World is Our Parish.

The League, under the direction of its enthusiastic new President, Crystal Eastin, is faced this coming year with a program which requires the participation of all Leaguers and the cooperation of all New-Church members. Briefly, our program is this: First: To allow every New-Church young person an opportunity to participate in Church activities; Second: To establish a worthwhile and widely read Journal; Third: To promote and manage the Open Gate program.

By far, the most important job that the League has to do is to help the local groups of young people to form

active Leagues and Junior Leagues. To accomplish this there must be, besides the usual social activities, worthwhile activities peculiar to the Church that are of interest to the Leaguers. The ANCL intends to be a body that will distribute material and information for use in the local Leagues, in such areas as service, worship, and instruction. There will be made available to all Leaguers, including those "lone leaguers" (those New Church young people isolated from an established League), information about summer camps, Leadership Training Institutes, programs such as the Open Gate, and their activities sponsored by the Church for its young people.

The League Journal will be sent to every Leaguer for the purpose of keeping all informed of the activities of the local Leagues and the National League. We hope that it will provide interesting and worthwhile reading. It is now planned to have a science column by a young biologist in the San Francisco society who attends Stanford University; there will be both humorous and serious fiction, written by Leaguers; a doctrinal column, written by one of our ministers, should provide material for discussion at League Meetings; and other equally attractive features will be included in this bi-monthly magazine. One of the primary functions of the Journal will be to disseminate information to all New-Church young people.

The Open Gate program, if you are not already familiar with it, was adopted a year ago for study by the West Coast Association upon the proposal of Crystal Easton. This year at Convention when the League was asked by the committee studying it to adopt it as part of its program it accepted the challenge. Convention voted its support to the program and the League is asking that all Church members consider joining it. The program is for New-Church families to open their homes to other New-Church people traveling in this country and abroad. We would like to be able to find homes for New-Church students, either from abroad or from a different section of this country. The program is meant to be a reciprocal one so that if you are traveling and wish to stay in New-Church homes you may do so. All interested in this program may receive further information by writing to Hugh Blackmer, or any one of the ANCL officers.

Both the Journal and the Open Gate program will provide opportunities for service for Leaguers. One other field that will interest some Leaguers is that of writing New-Church material. There is a need for doctrinal explanation on the junior level, interpretations of New-Church teachings, etc. Any interested Leaguer will have the opportunity to have his work considered for publication. Those interested should contact Steve Koke.

This is the program that the ANCL has proposed for the coming year, and with the work of all the Leaguers and the cooperation of all New-Church members we hope to make it a successful one.

Miss Saul is the field secretary of the American New-Church League, the young people's organization of Convention. She is from Southern California, but is now a student at the Urbana Junior College. The MESSENGER hopes to publish from time to time material from her relating to the work of the ANCL.

The Detroit, Mich.'s newly reorganized Young People's League has as its officers: Ronald Korff, president; Kathy McDonnell, vice-president; Barbara Honnold, secretary; and Donna Vanderberg, treasurer.

The President's Corner

REVISED PROGRAM OF PRESIDENT'S VISITS

NOVEMBER 5, 1959—FEBRUARY 22, 1960

Thurs. Nov.	5	General Council, Chicago—P.M.
Fri.	6	General Council, Chicago—A.M.
	6	Convention Committee on Business, Chicago—P.M.
Sat.	7	Convention Committee on Business
Tues.	10	Board of Missions Executive Committee—Philadelphia
††Sun.	15	Visitation Sunday in Kitchener
Sun.	22	Baltimore Dedication—(Tentative)
†Tues.	24	Sector Windup Dinner in Kitchener
Thurs. Dec.	3	Leave for Portuguese Bend, Calif.
Fri.	4	Wayfarers' Chapel Meeting
Sat.	5	Wayfarers' Chapel Meeting
Sun.	6	San Diego
		1960
Thurs. Jan.	21	General Council, Philadelphia—2129 Chestnut St.
Fri.	22	General Council, Philadelphia—2129 Chestnut St.
Sat.	23	Public Relations Bureau
Fri. Feb.	19	Students Institute—Boston
Sat.	20	Students Institute—Boston
Sun.	21	Students Institute—Boston
Mon.	22	Students Institute—Boston
		April 24, 1960 to May 6, 1960—Training Lab., Wisc.

††The Kitchener Society is, for the second year, participating in "The Sector Plan", an "Every Member Visitation" program. It involves, among other things, 5 training dinners in which all churches participate. Following this our committee returns to the church to work out details for the weeks ahead.

Whenever possible, I should like to avoid out of town dates on these occasions. Last year I would accept none, but now that Mr. Kirchen has spent a year with us, I could, if it were best for all concerned, make commitments for one or two of these dates.

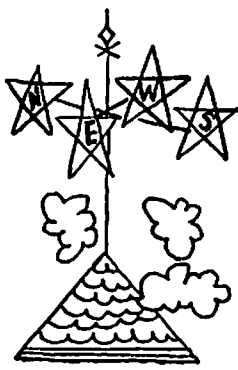
††The Visitation Sunday, is a date on which I cannot be away from Kitchener.

Cordially,

David P. Johnson

The Brockton, Mass. Society held its annual fall meeting on Oct. 15. The meeting was preceded by a ham and baked bean supper served by the Ladies' Circle. Mrs. Harvey Johnson was the chairman.

The Boston Young People's League held its first fall meeting on Oct. 3 at the home of Walter Chapin, President. The Rev. Robert L. Young of San Diego, Calif. was the guest speaker. Miss Alice Young of the Boston Society will spend the winter months in St. Petersburg, Fla.



NEWS FROM HERE AND THERE

by Merle Haag

The Maryland Assn. will meet in Wilmington, Del., sometime in late October. The Rev. Owen Turley, River Vale, N. J. has been invited to speak to the Mid-Atlantic group. Mr. Turley is engaged in a sociological survey of Convention on behalf of the Board of Missions and the General Council. He is trying to find answers to such questions as: Why do people join the New Church? What do people look for in going to our church? What kind of backgrounds do New-Church people have? Mr. Turley hopes that this survey will indicate directions and emphases for our national program in the decade ahead.

The Rev. Owen Turley has certainly undertaken a monumental task. Everyone in the Church is interested in the results. Rev. Mr. Turley was also the main speaker at the Massachusetts Assn. meeting, held in Manchester, N. H., on Oct. 17.

The Executive Committee of the Massachusetts Assn. held a special meeting on Oct. 7 which was preceded by a dinner in the Elmwood Church. Five delegates from each local church were invited. Afterwards there was an open meeting at which the Rev. Robert L. Young of San Diego, Calif., spoke on "Stewardship."

The Rev. Immanuel Tafel of Chicago was the guest speaker at the Lakewood, Ohio, Church on Oct. 4. The Ohio Assn. will meet at the Lakewood Church on Oct. 30, 31, and Nov. 1.

The Johnny Appleseed Club of the Detroit, Mich., Society sponsored a picnic on Oct. 4.

The first meeting of the Kansas Assn. Young People's League got off to an impressive start on Sept. 27. The new officers: Stanley Unruh, President; Sharon Unruh Vice president; Judy Smith, Secretary; Eileen Unruh, Treasurer; and Bob Kroker, Reporter, were installed. Four new members: Randy Unruh, Marilyn Smith, Janet and Gary Everett were accepted. Plans were discussed for a week end at Cedar Bluff Lake next summer at the cabin of Virgil Unruh. A delicious Chili supper was served. The Young People's League expects at least two cars will be loaded with their members when the Convention is held in Chicago next year.

News from the Kansas Assn.: Mr. Alfred Unruh, 610 South 45th, Tacoma, Wash. is hospitalized and would appreciate cards and letters from his friends. Mr. and Mrs. Tobias Boese, 2821 16th, Great Bend, Kans., celebrated their 57th wedding anniversary on Oct. 4. Mrs. Wm. Troll is home from strife-torn Haiti. Her husband will probably be home for a visit later in the Fall. Mr. Sam Brubaker, 3308 North Waco, Wichita, Kans., is recovering from a heart attack. The Rev. Eric Zacharias stopped off in Pretty Prairie, Kans., on Oct. 7 to visit friends on his way back from a meeting in

Boston of the Board of Managers of the Theological School.

The Cambridge, Mass. Ladies' Aid was invited to take part in 'World Community Day' at the Grace Methodist Church on Oct. 16. Incidentally, if anyone has any odds and ends of wool yarn, the Cambridge Ladies' Aid would be very grateful for it.

The Cambridge, Mass., Society will hold its annual Fall supper on Nov. 6. Mrs. G. Holden Greene will speak about "Chinese Art and Symbolism."

The Parish Club and Samaritans of Kitchener, Ont. held a dinner on Oct. 15 at which more than 150 attended.

The Lakewood, Ohio, Women's Guild held a rummage sale on Oct. 8, and a bake sale on Oct. 10.

The Baltimore, Md., Society proudly announces that the cornerstone of their new church was laid on Oct. 4. The Rev. Owen Turley officiated at the ceremony. It is hoped that the building will be completed around Nov. 15.

The Baltimore, Md., Women's Guild has a permanent project. They are collecting discarded clothing for the needy, both here and abroad.

Mr. Henry C. Diener, Sr., of Baltimore, Md. celebrated his 80th birthday on Aug. 8. Mr. and Mrs. Diener also celebrated their 40th wedding anniversary on Sept. 14.

The annual meeting of the Maine Assn. was held in the Portland church on Oct. 10-11.

The El Cerrito, Calif., Young People's League used a novel method to determine who should bring what to a potluck supper held on Sept. 11. Those with names beginning from A through F brought a hot dish, from G through R a salad, and from S through Z a dessert.

The Rev. Louis A. Dole, General Pastor of the Maine Assn., was the guest speaker at the Michigan Assn. meeting, held in Detroit on Oct. 18. Mrs. Dole accompanied her husband on his visit.

The Detroit Sunday School has a new Attendance Banner which will be awarded weekly to the class that has the highest percentage of attendance.

The Miami, Fla. Society held its first service at its new location on Oct. 4. The address is 2609 N.W. 7th St., Miami, Fla. The Ft. Lauderdale New Church Book Room has been moved to the same address. The acquisition and use of this New Church owned property marks an important milestone in the life and progress of this young 2½ year old society. For the first time, Miami has a home of its own, and a location where, before long, a beautiful chapel will be built to better serve its members and the community. The present hall, located in a building on the back of the property, can then be used for Sunday School and other activities as the church grows. The Ladies of the Miami Society plan to hold a rummage sale. Anyone who wishes to donate may send their articles to Mrs. H. Young, 45 Ludlum Dr., Miami Springs, Fla.

The Rev. David P. Johnson was the guest speaker at the annual meeting of the Kansas Assn., held in Pretty Prairie on Oct. 18.

Mrs. Edna Welch, Mrs. Lawrence Bright, and Mr. Galen Unruh of the Kansas Assn. attended the meetings in Great Bend, sponsored by the National Council of Churches. Their purpose was instruction in the use of audio-visual aids in religious education.



KING OF HOBBIES

by Leslie Marshall

It has been well said of stamp collecting that it is the king of hobbies, and the hobby of kings. While the Mission Board's stamp outlet has not yet provided a king or queen with stamps, its twenty-one years' experience with philatelists has brought some rather well-known personages on its customer cards in almost every walk of life.

During that time it has served nearly 70,000 collectors and contributed a good many thousand dollars toward missions which otherwise would never have seen more daylight than is at the top of a waste basket.

Started in 1939 in a section of a bedroom in a Hawthorne, N. J., residence which also was occupied by the Board of Missions' office, the first month's business totalled \$17.87. We had to feel our way, advertising, packaging assortments and accounting had to be planned and tested, but as with Convention's Bible Study school which had similar quite modest beginnings, means and methods were soon developed which has made the Outlet the largest of just its kind in the country.

Although except in its Information Sheet sent with each package there is no reference to the religious side of things, it is announced that the net proceeds are for the use of the "Swedenborgian missions" throughout the world. Even this passing reference often makes some interesting contacts with the Outlet's office in St. Petersburg.

Perhaps the most unusual of these lately is the following comment from a collector in Los Angeles:

Recently I have admired and visited, though not for services, your beautiful Wayfarers Chapel in the south of the city here. The minister there and his co-chaplains, or whatever, are certainly fine, gracious and cheerful men, the kind one would like for friends. In Portland, Ore., in 1945, I attended Sunday School one Sunday as an uninvited visitor. The minister who led the class was an exuberant man, and a poet of sorts, well loved of his congregation. He and the entire group had warmth and genuine fellowship in which I felt at home. Quite a contrast to other churches where one is just a stranger."

The Outlet has been fortunate in the help and interest of our societies, missions, colporteurs and volunteer workers throughout the world. Also of nearly three hundred individuals mostly remote from a New Church.

Several societies make stamps a project. There is a little something in it for their treasuries over and above expenses. More of the churches are invited to participate. Simply accumulate used stamps, no matter how ordinary, picture cards, postal cards, before 1920; foreign stamps should be kept separate from United States issues.

There are nearly ten million stamp collectors, authorities estimate, in the United States, and of course proportionate numbers abroad, from whom orders come to the Outlet continually, through its advertising. This is rather costly but indispensable. Other expenses include

the postage on packages, cost of the mailing envelope and information sheets. But despite increasing prices of such material there is still a good margin for the Mission Board.

Stamp collecting is an educational and interesting hobby for the young folks too, and quite instructive in the arts of printing, paper making, engraving, colors, etc. Collections sometimes become valuable, and we have known of parents who have been able to help pay for their young people's college education by the eventual sale of their stamps.

For complete information as to supplying the Missions Stamp Outlet, write the Rev. Leslie Marshall, Box 386, St. Petersburg, Fla.

The Boston, Mass. Society held its annual Home Coming Sunday Luncheon on Oct. 4. This is held each year in honor of the non-resident members of the Society. Mrs. J. Anderson Lord spoke at a dinner given by the Boston, Mass. Society on Oct. 22. Her topic was her recent trip to Russia. The first Boston Tea Party of the season was held on Oct. 16. Miss Clark of Boston University gave a talk on Hawaii and showed slides.

The Wilmington, Del. Society is cooperating with the efforts of the Wilmington Council of Churches to bring about a better racial understanding in the city, by urging all to "help maintain neighborhood standards, prevent panic selling, and behave with Christian responsibility."

SPEAKING OF FISHING

THE SUNDAY text was "I go fishing." The teacher explained the correspondence of this; but the boys did not seem to understand it very well. Aenig's thought was that he would like to go fishing on his birthday next Saturday.

The birthday started well with gifts and good wishes from all the family. Dad's gift was a fishing trip for Aenig and his school friend. For some time Dad listened patiently to the boys' dialogue, for Aenig is thirteen today and feels older now. He wants to leave school to earn money and become an architect.

Then Dad voiced a most unexpected and astonishing idea. Is not school like the lake where they have caught so many fine fish today? The boys stared at him. May we not compare the school and its equipment the student's tools for getting knowledge, to the bait and rod and line for catching fish? Reading, writing and speaking are fish already caught. Of course rod and line are no use unless properly handled. So good schools including the good teachers are not much use to students who do not apply their minds to their daily work. But high marks fairly earned are most likely to lead to many contacts with worthy people. A good fish nicely cooked always draws pleasant comments from hungry guests. The boys thought there might be something in the idea.

On going to bed Aenig was surprised to see his strange book on his table again. Just for curiosity he looked for the words he had seen before. But instead he saw "I go fishing". . . . Then he remembered it was the disciple Peter who said this, and his friends said they would go with him. Perhaps there could be something in Dad's idea after all. Maybe he would be able to understand better the spiritual meaning the next time the teacher explained it to the class.

—ALICE LEWIS

SPRAGUE—Born to Mr. and Mrs. James Sprague of Melrose, Mass. on Sept. 21 a son, Donald Albert. (Mr. and Mrs. Donald H. Hatheway of the Boston Society are the grandparents.)

BAPTISMS

SIMPSON—David John, son of Mr. and Mrs. Brian Simpson, baptized Aug. 30, Vancouver, B. C.; the Rev. John E. Zacharias officiating.

DYCK—Peter Daniel Allan and Katherine Anna Maria, children of Mr. and Mrs. Allan Dyck, Haney, B. C., baptized Oct. 4, Vancouver, B. C., the Rev. John E. Zacharias officiating.

BALL—Alice Kimberly Ball was baptized in the Boston, Mass. Church by the Rev. Antony Regamey on June 14.

SARGENT—Bradford McCall Sargent, great grandson of Mr. and Mrs. Winthrop Sargent of the Philadelphia Society, was baptized on Aug. 23 at Bass Rocks, Mass. by the Rev. Antony Regamey.

CARR—Peter James and Jennifer Carr, great grandchildren of Mrs. John Boericke of the Philadelphia Society, were baptized on Sept. 20 in Newton, Mass. by the Rev. Antony Regamey.

MEMORIALS

CAUGHEY—Resurrection services were held for Mr. Joseph H. Caughey at the Wentworth Chapel in Waltham, Mass.; the Rev. Antony Regamey officiated. Mr. Caughey was a member of the Waltham Society for many years and Secretary-Treasurer of the Trustees of the Waltham School.

SHERRILL—Resurrection services were held for Miss Carrie E. Sherrill on Aug. 28 at the Waterman Chapel in Boston; the Rev. Antony Regamey officiated. Miss Sherrill was a long time member of the Boston Society and Women's Alliance.

HALLET—Resurrection services for Miss Elizabeth Hallet, a member of the Washington, D. C. Society, were held on July 6 in Yarmouthport, Mass.

WEDDINGS

HOGAN-HATHEWAY—Margaret Hatheway and Lawrence Gray Hogan were married on Aug. 29 in the Cambridge, Mass., Chapel by the Rev. Franklin H. Blackmer (uncle of the bride). The bride's parents are Mr. and Mrs. Donald H. Hatheway of the Boston Society.

MARTIN-BURDETT—Mary Ann Burdett and Willard Gordon Martin were married on Sept. 12 in the Boston Church by the Rev. Antony Regamey. The bride's parents are Mr. and Mrs. C. Fred Burdett of the Boston Society.

FALL-ABELL—Virginia M. Abell of the Boston Society and Richard Fall were married in North Conway, N. H. on Sept. 20.

HULL-CRICKENBERGER—Martha Crickenberger, choir director of the Wilmington, Del., Church and Burke Hull were married Sept. 19 in the Wilmington Church. The Rev. Ernest Martin, former minister in the Wilmington Church, came from Washington, D. C., to officiate.

BIRTHS

DOLE—Born Sept. 15 to George F. and Lois Seekamp Dole, in Cambridge, Mass., a son, Stuart George.

BLIGHT—Born to Mr. and Mrs. Ronald Blight of Framingham, Mass. on July 21 a daughter, Chantale Lynn. (Mrs. Blight came originally from the oldest New-Church Society in Mauritius Island in the Indian Ocean.)

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*G*ive thanks to the LORD, for he is good;
for his steadfast love endures for ever!

Let the redeemed of the LORD say so,
whom he has redeemed from trouble
and gathered in from the lands,
from the east and from the west,
from the north and from the south.

Some wandered in desert wastes,
finding no way to a city to dwell in;
hungry and thirsty,
their soul fainted within them.

Then they cried to the LORD in their trouble,
and he delivered them from their distress;
he led them by a straight way,

till they reached a city to dwell in.

Psalm 107 (1-7) RSV

The NEW-CHURCH MESSENGER

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NOVEMBER 21, 1959

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.

Creator—God

NOVEMBER 28 MARKS an anniversary. This is an anniversary unlike most others we hear about, in that it does not commemorate the birthday of a famous person, the founding of a great institution, nor a victory on the battlefield. Instead it is the hundredth anniversary of the publication of a book which changed radically the pattern of the thinking of the world. We do not know whether the book in question, Charles Darwin's *Origin of Species* was a best seller or not. We suspect that it was mostly read by the learned, but it would be hard to find another work in the 19th century which has made such an impact.

In this book Darwin marshalled with profuse detail the evidence for the theory of organic evolution. Among the results of this work was one of the bitterest of the battles in the warfare of science with theology. Darwin was assailed as a scoundrel, an imposter, an atheist. Yet, unlike Sir Isaac Newton, he lived to see his philosophy accepted for the most part by the world of science.

The general idea of evolution, that is of the cosmos as gradually "evolving" from something prior, as opposed to a simple act of creation, was not new. Since the dawn of speculation the origin of things has occupied the human mind. Even in the myth of the ancient Parsees the gods, Ormazd and Ahriman, are said to have "evolved" themselves out of primordial matter. In the early philosophies of India the doctrine of emanation has the germ of the idea of evolution. And the atomism taught by the early Greeks, Leucippus and Democritus, has a similarity to some recent conceptions of cosmic evolution.

Nevertheless, the doctrine of evolution as it is known today is a modern product. It was only when many lines of evidence from many different fields converged to point to the same conclusion that the theory of evolution came to be accepted. And Darwin's *Origin of Species* was a masterful exposition of numerous facts which seemed to demonstrate that organic evolution had actually taken place.

The theological opposition to Darwin's teachings was not unlike that which was once directed against the theories of Newton. Leibnitz, himself a great mathematician, contended that Newton's law of gravitation was substituted for the direct action of the Deity. Darwin's theory of natural selection seemed to rule out God as the Creator, and substitute for His activity the blind, impersonal forces of nature.

Gradually, however, it came to be seen that this was a misconception of such terms as "force" or "cause" as these are used in science. When astronomy describes two planets as attracting each other with a "force" which varies directly as their masses and inversely as the squares of their distances from one another, it is using a figure of speech. It merely relates what is observed about the movements of these planets in the presence of one another. Whoever proposes that some "force" independent of Deity is here at work is indulging in metaphysics.

Probably the majority of theologians are now satisfied that there is no necessary contradiction between the theory of evolution and the Christian doctrine of creation. For New-Church people, the difficulty caused by a literal understanding of the creation story in *Genesis* does not exist. Today many like to quote Darwin's words:

"There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved."

A Christian can endorse these words, but that hardly means that no difficulties remain. The Christian is bound to protest against a conception

which reduces the history of creation to a purely mechanical process. Nor can he agree to a view which thinks of God as standing aloof from His Creation after having once set it in motion.

The theory that is most closely connected with Darwin's name is that of natural selection. This involves two observations. Living forms are engaged in a ceaseless struggle for survival, is the first of these. The other is that each individual shows slight variations from the parent stock. When the variation is helpful in the struggle, it tends to be perpetuated because its possessor has a better chance to survive. The rabbit which is the fleetest of foot can escape his enemies and survive. The giraffe feeds on trees, hence those fortunate ones which varied in the way of having longer necks would stand the best chance to get enough to eat, and therefore have an advantage in the battle for existence.

But the question arises: What causes those favorable variations? The struggle for existence may account for the survival of the fittest, but it does not account for their arrival.

Are these variations merely the product of chance? Are they due to some accidental physical or chemical cause?

We do not recall whether Darwin ever used the expression "chance variation" but some of his disciples have.

To quote Julian Huxley: "It (evolution) is as much the product of blind forces as is the falling of a stone to earth, or the ebb and flow of the tides."

But it is impossible for us to believe that the countless forms of life, implying billions of variations, in their development are due to pure chance. For one thing, the series of developments, as we have heard these described by paleontology, embryology and biology generally, always appear to be cumulative. Something is added to that which previously existed. When life

came upon the scene, it possessed not only the qualities of inanimate matter but characteristics of its own, not to be found in the former. When organisms with nerve centers or brains came into existence something had been added. The development that biology reveals spells progress. Even Julian Huxley says, "Progress is a major fact of past evolution but it is limited to a few selected stocks." But blind, fortuitous forces cannot bring about progress. Surely there is some directive force at work here. The Christian is justified in believing that this progress shows the operation of God in His Creation, or, if that term is preferred, the activity of the Holy Spirit.

Nor can one overlook the fact of purpose in the structure and behavior of a living organism. Consider the marvelous co-operation and correlation of the different parts and organs of the human body. Here are numerous chemical laboratories, and here are numerous machines at work, and all of those working towards one end: the health and maintenance of the body. E. S. Russell says, "Biology must recognize and accept directive activity as an irreducible characteristic of life", and he contends that on this basis that any purely mechanistic conception of a living organism falls short. Could pure chance variations produce such a complicated entity as the human body? We think D'Arcy Thomson is closer to the truth when he writes: "Like warp and woof mechanism and teleology are interwoven together, and we must not cleave to the one and despise the other, for their union is rooted in the very nature of totality" (*On Growth and Form*, p. 3).

The Christian has no need to be fearful of the theory of evolution, but he must not be led to believe, that somehow or other this theory rules out the need of God; nor that it demonstrates that life is purely a product of chance. The conception of an ever-active Creator-God stands firm.

THE SEARCH FOR TRUTH IN SCIENCE AND RELIGION

by Garrard E. A. Wyld

THE SEARCH FOR TRUTH has occupied mankind since the dawn of history. We still ask with the psalmist,¹ "What is man that thou shouldst think of him?". We recall the words of Jesus,² "You shall know the truth and the truth shall make you free."; and we ask again with Pilate,³ "What is truth?".

A few centuries after Jesus, the search for truth was stopped for a long time. Italy, Gaul, Britain and Spain

were overrun by the barbarian hordes and the dark ages set in. We owe to the Church, more than any other institution, the resurrection of civilization in the West after the dark ages. It was the Church that preserved the existing knowledge, including the writings of the ancient Greeks, so that the search for truth might once again proceed.

In the words of Will Durant,⁴ "The Church molded

the figure of Jesus into a divine embodiment of virtues by which rough barbarians might be shamed into civilization. It formulated a creed that made every man's life a part, however modest, of a sublime cosmic drama; it bound each individual in a momentous relation with a God Who had created him, who had spoken to him in sacred Scriptures, Who had given him a moral code, Who had descended from heaven to suffer ignominy and death in a battle against the sins of humanity, and Who had founded the Church as the repository of His teaching and the earthly agent of His power. Year by year the magnificent drama grew; saints and martyrs died faithful. A hundred forms—a hundred thousand works—of art interpreted the drama and made it vivid even for letterless minds. An impressive ceremony raised daily, from a million altars, the mystic and exalting solemnity of the Mass. Confession and penance purified the contrite sinner, prayer comforted and strengthened him, the Eucharist brought him into an awesome intimacy with Christ, the last sacraments cleansed and anointed him in expectation of paradise. Rarely had religion developed such artistry in its ministrations to mankind."

But the search for truth involves asking questions, and in time the Church herself became the object of the questions and the criticism. We find the monk, Erasmus,⁴ giving allegorical or rational explanations of many Biblical passages and resolving the pains of hell into "the perpetual anguish of mind that accompanies habitual sin". Eventually Luther split the Catholic church in two and then the Protestant half was split into many pieces, each one claiming the truth. If you were a traveler, you had to change your religion at every border or be in danger of burning at the stake.

Impact of Science

The clearest voice for toleration came from a man named Sebastian Castellio, who for a time was a friend of John Calvin. "For hundreds of years," he pointed out, men had debated free will, predestination, heaven and hell, Christ and the Trinity, and other difficult matters; no agreement had been reached; probably none would ever be reached. But none is necessary, said Castellio, such disputes do not make men better; all that we need is to carry the spirit of Christ into our daily lives, to feed the poor, help the sick, and love even our enemies. It seemed to him ridiculous that all the new sects, as well as the old Church, should pretend to absolute truth and make their creeds obligatory on those over whom they had physical power. Castellio appealed in vain to Catholics and Protestants to end the civil

As we go to press word reaches us that the Rev. Peters of Gulfport, Miss., has passed away. A fuller mention of him will appear later.

wars that were devastating France, and to allow every believer in Christ 'to serve God according not to other men's faith but to his own'. Hardly anyone heard a voice so out of tune with the time. Castellio died in poverty at the age of forty-eight. Calvin pronounced his early death a just judgment of a just God."

Far more profound than the Reformation, however, was the impact of science upon the Church. Copernicus came forward with the teaching that the earth was not the center of the universe; and later Darwin taught that man and the animals had evolved over vast periods of time from simpler forms of life. The conflict of science and religion continued on to our own time. In 1925 a Tennessee teacher of biology named Thomas Scopes was tried in court for teaching the theory of evolution. The subject was so challenging that two of the greatest lawyers in the country took the opposing sides. William Jennings Bryan argued against the teaching of evolution on the grounds that it was counter to the Bible. Clarence Darrow argued in favor of academic freedom and held that there was no necessary conflict between evolution and Christianity.

The enormous successes of science and the resulting technology were for a time almost the undoing of religion, at least with many individuals, because they concluded from listening to the muddled arguments that "what science says is truth and what religion says is fiction." One of the great atheists of our day said that religion retreats before the onslaught of science until eventually it will be like the Cheshire cat in Alice in Wonderland which slowly disappeared until nothing was left but its smile. Let us see if we can clear away some of these mixed up ideas.

Our religion, of course, developed long before the tools of science and it, therefore, contains what might be called a pre-science. That part of religion which is a pre-science must, indeed, be effected by the development of science. It then becomes recognized as the poetic expression of a pre-scientific people, which still may contain other kinds of truth of great value. The essential role of religion, of course, is not to be a substitute for science. Rather it is to provide us with an understanding of the purposes and values in the creation of man. And we must very clearly understand that science gives us no help whatever with this problem of purposes and values.

Fundamental Assumptions

The search for truth continues today in all fields of thought. Today, however, we have a much better idea of what it is we are looking for and how much we can hope to attain in the way of truth. It is now well understood, for instance, that any system of thought, whether it be in religion, physics, mathematics or anything else, always contains certain fundamental assumptions which can never be proven within that system of thought. Rational thinking, therefore, does not require that all statements be provable. It requires, rather, that no statements be contradictory, which is quite a different

BOOK REVIEW

FINDING GOD IN SCIENCE. C. A. Coulson. *The Upper Room*, 1908 Grand Avenue, Nashville 5, Tennessee. 32pp., paperback 15¢ each.

"Plenty of people will tell you that you cannot find God in science, for the simple reason that science has killed Him," writes Dr. C. A. Coulson, scientist, college professor, lay preacher. Science answers questions about life on this planet and our job is to ask questions to try to understand the world we live in. "If we do this in the right way, we may come to see that God may be found in science, and that any other view is superficial," says the author of the sixteenth book in the Finding God series.

Here is a book that will be helpful for all age groups. This book, written from the viewpoint of a Christian scientist, will help you understand the world you live in and the Creator-Father who gave it life and who continues to watch over it. Science and religion are co-operators. Both are necessary and both are important when they work together.

thing. In high school geometry, we used to call these fundamental assumptions axioms and they were held to be self-evident, which isn't exactly the case. Astronomers, for instance, find that a different set of fundamental assumptions leads to a geometry which is more useful for interstellar space. Physicists have as a fundamental assumption the belief that all matter is constructed out of one kind of particle and that this building block of nature can eventually be discovered.

In religion, one of the fundamental assumptions always involves the purpose of Creation. We have three choices: (1) Creation has a purpose which is good, (2) Creation has no purpose and is, therefore, neither good nor evil in itself, and (3) Creation has a purpose which is evil. I don't suppose anyone here will seriously consider the third choice as a basis for his religion. However, such an evil creation is magnificently described by Mephistophelis,⁵ the devil, speaking to Dr. Faustus. It is such a vivid description that it is worth repeating.

"To Dr. Faustus in his study Mephistophelis told the history of the Creation, saying,

The endless praises of the choirs of angels had begun to grow wearisome; for, after all, did he not deserve their praise? Had he not given them endless joy? Would it not be more amusing to obtain undeserved praise, to be worshiped by beings whom he tortured? He smiled inwardly, and resolved that the great drama should be performed.

For countless ages the hot nebula whirled aimlessly through space. At length it began to take shape, the central mass threw off planets, the planets cooled, boiling seas and burning mountains heaved and tossed; from black masses of cloud hot sheets of rain deluged the barely solid crust. And now the first germ of life grew in the depths of the ocean and developed rapidly in the fructifying warmth

into vast forest trees, huge ferns springing from the damp mold, sea monsters breeding, fighting, devouring, and passing away. And from the monsters, as the play unfolded itself, Man was born, with the power of thought, the knowledge of good and evil, and the cruel thirst for worship. And Man saw that all is passing in this mad, monstrous world, that all is struggling to snatch, at any cost, a few brief moments of life before Death's inexorable decree. And Man said, "There is a hidden purpose, could we but fathom it, and the purpose is good; for we must reverence something, and in the visible world there is nothing worthy of reverence." And Man stood aside from the struggle, resolving that God intended harmony to come out of chaos by human efforts. And when he followed the instincts which God had transmitted to him from his ancestry of beasts of prey, he called it Sin, and asked God to forgive him. But he doubted whether he could be justly forgiven, until he invented a divine plan by which God's wrath was to have been appeased. And seeing the present was bad, he made it yet worse, that thereby the future might be better. And he gave God thanks for the strength that enabled him to forgo even the joys that were possible. And God smiled; and when he saw that Man had become perfect in renunciation and worship, he sent another sun through the sky, which crashed into Man's sun; and all returned again to nebula.

"Yes," he murmured, "it was a good play; I will have it performed again."

Many people claim to adopt the second choice: Creation has no purpose. Bertrand Russell is one of these. Russell has written a number of essays on the subject which have been gathered together in a book under the title "Why I am not a Christian".⁵ Although Russell claims not to be a Christian, he defines the "good life" in terms with which most Christians would agree. "The good life is one inspired by love and guided by knowledge." We might well wish to question whether Lord Russell is being consistent in seeking such a life among people whose existence has no purpose. The Christian religion, of course, as well as other great religions, is based on the first assumption: that Creation has a purpose and it is good.

Limitation of language

Once we have searched out the fundamental assumptions in a system of thought, we must proceed to examine the various ideas which are built upon these assumptions to see if any of them are contradictory; and wherever possible, we must try to remove the contradictions. We find, however, that many of the apparent contradictions are due to a peculiarity of language, metaphor, the describing of one thing in terms of another. It is almost impossible to express a new idea without the use of metaphor because the new idea must always be expressed in terms of ideas with which one's listeners

are already familiar. "Even after hundreds of thousands of years of development, language is still but a clumsy instrument for so fine a thing as the thought of man"⁶ The use of metaphor constitutes a symbolic language. The purpose of language is to convey information from one mind to another. This can often be done by a word with the help of a metaphor where a hundred words would be required without its help. The trouble comes when we confuse the metaphor with the real thing which it is being used to describe.

The Rev. John King, who is blind, once asked someone what the color purple was like because he had never seen, or at least could not remember, any colors. The reply he received was that the color purple is like the sound of a trumpet. Is the sound of a trumpet a good metaphor for purple? If the trumpet and purple both give me a feeling of pleasure and if the trumpet gives John King a feeling of pleasure, then the metaphor is a good one because he then understands purple in terms of a pleasant feeling. However, if John doesn't like the sound of a trumpet, although I do, then the metaphor has failed its purpose and therein lies the difficulty.

Scientists use metaphors continually. For instance, they say the electron is a particle. However, if we conclude therefrom that an electron is like a grain of sand, we are very far from the scientists' meaning. They also say the electron is a wave. But if we say that this cannot be, because a grain of sand can't be like a wave of water, we have pushed the metaphors too far and missed the point entirely. Wave and particle are two aspects of an electron's behavior. It actually is neither one in the usual sense of the words. The concepts of wave and particle are, however, very useful to the scientist.

The Bible tells us that Christ is the Son of God and also that Christ is God. If we don't recognize the metaphor, that statement is ridiculous; but to express the same idea without the metaphor takes many, many pages. In what sense, we may ask, are metaphors or symbolic statements true? Let us explore further.

Chemists have two quite different ways of describing mathematically how molecules, that is matter, are put together. These two ways are so different that we might well say that surely they can't both be true. Which one is true? That answer is, of course, that neither one is true in any absolute sense. Perhaps, then, we should call them fictions. But wait—they both happen to be extremely useful in different situations. With their help we are able, for instance, to develop better and

better plastics for all kinds of purposes. We are able to develop better and better medicines for curing diseases which used to be incurable. What remarkable fictions these are. They are actually a symbolic language, representative of the absolute truth.

In religion we are presented with descriptions of the nature of man, his purpose and his destiny. Fictions? Perhaps. But they provide us with the guidance to give direction to our lives instead of aimlessness. What glorious fictions these are. And again, they are actually a symbolic language, representative of the absolute truth.

When I say I believe something, then, it doesn't need to mean that I believe it to be the absolute truth. It can mean that I believe it to be a useful representation of the absolute truth and that for the time being at least I am going to proceed as if it were the absolute truth. At the same time I will realize that there are other possible representations of the same absolute truth which may appear more meaningful or more useful to someone else. I won't claim to be absolutely right, I simply will have made a choice as a basis for action.

If now I understand the nature of scientific beliefs and religious beliefs, I am still left with a very perplexing problem: deciding which beliefs to adopt. In choosing between two different beliefs, there are certain questions I would ask. They are essentially the same questions for either scientific beliefs or religious beliefs, but let's stay with religion.

I would probably first ask, "Which belief is supported by people whose opinion I respect—people who have made a more thorough study of the matter than I could ever hope to do?" In the case of religion I would include not just living authorities but the authorities of history, the Bible, Jesus, and so on. Authority, however, is not enough, although out of the discussion and study might come the answer to my second and third questions: "Which is the more useful belief, and which is the more consistent with my experience?" If a belief is really not consistent with my experience, then I think I must surely reject it.

The fourth means of choosing between two opposing beliefs may surprise you, coming from a scientist. If so, it's because you don't know scientists very well. Do you know what the great scientists are really seeking, deep down? It's the same thing as the great painters, the great musicians, the great theologians, and the great philosophers. Each one of these men is looking for beauty. The painter looks for it in color, the musician in sound, the theologian and philosopher in the nature of man, and the scientist in the structure of the physical universe. The astronomer looks for beauty in the mysteries of the stars and their motion, the chemist in the mysteries of chemical molecules and the forces that hold them together. The atomic physicist looks for beauty in the sub-atomic forces that hold all matter together. My fourth question then is "Which belief has the greater beauty?"

I would like to sum all this up by going to a completely different metaphor which, however, should not be pushed

Additional Reading the Author Has Found Helpful

Bevin, Edwin, *Symbolism and Belief*, Beacon Press, Boston, 1957.

Eddington, Sir Arthur, *The Philosophy of Physical Sciences*, The University of Michigan Press, Ann Arbor, 1958.

Hutchinson, John A., *Faith, Reason and Existence*, Oxford University Press, New York, 1956.

Spalding, John H., *An Introduction to Swedenborg's Religious Thought*, Swedenborg Publishing Association, New York, 1956.

too far. Man, whether he likes it or not, is caught in the middle of a rugged game. Unfortunately, he is not absolutely sure just what the stakes are although he suspects that they are high. In order not to lose the game by default, he assumes that the stakes are the highest of which he can conceive—not just life or death, but his future to eternity—and he devises an appropriate strategy for winning the game. If he doesn't do this he is in danger of being trampled on by his opponents. Their names? Chaos and Despair.

Returning to the symbolic language of our religion, we may reach out in prayer to that Ultimate Reality and Truth which we so earnestly seek. In the words of John Baillie:⁷

"O Eternal God, though Thou art not such as I can see with my eyes or touch with my hands, yet grant me this day a clear conviction of Thy reality and power. Let me not go forth to my work believing only in the world of sense and time, but give me grace to understand that the world I cannot see or touch is the most real world of all. My life today will be lived in time, but eternal issues will be concerned in it. The needs of my body will be claimant, but it is for the need of my soul that I must care most. My business will be with things material, but behind them let me be aware of things spiritual.

I, a pilgrim of eternity, stand before Thee, O Eternal One. Let me not seek to deaden or destroy the desire for Thee that disturbs my heart. Let me rather yield myself to its constraint and go where it leads me. Make me wise to see all things today under the form of eternity, and make me brave to face all the changes in my life which such a vision may entail. Amen."

The author is a scientist. His home is in El Cerrito, Calif.

Sources of Direct Quotation

¹Psalm 8

²John 8:32

³John 18:38

⁴Durant, Will, *The Story of Civilization, Part VI, The Reformation*, pp. 1, 288, 486, Simon and Schuster, New York, 1957.

⁵Russell, Bertrand, *Why I Am Not A Christian*, p. 105, Simon and Schuster, New York, 1957.

⁶Kapp, Reginald O., *The Presentation of Technical Information*, p. 128, Constable, London, 1949.

⁷Baillie, John, *A Diary of Private Prayer*, p. 53, Charles Scribner's Sons, New York, 1949.

The Washington, D. C., Society held a house warming party for the Rev. and Mrs. Ernest Martin on Sept. 28. Virginia Edson announces that a turkey dinner and bazaar was held on Nov. 20. Dan Nielsen has formed a Stamp Club for the Sunday School children. Incidentally, Danny Nielsen and Paula Richmond have announced their engagement. The wedding is expected to take place next summer.

INSTITUTE FOR MINISTERS' WIVES

IN A CLASSROOM at Urbana Junior College twenty-two ministers' wives gathered on the evening of September 9. Some came not knowing just what to expect; some came for the opportunity of getting to know the other ministers' wives; and some came seeking help for real problems.

Dick Wallen was there in one of his loudest sport shirts, and Marrie Creelman was there, wearing that sphinx-like expression which hides her depth of understanding and sympathy. These two psychologists, who were there to help us increase our understanding of human relations, were introduced by the chairman, Norma Capon. First Norma told us how this institute marked the culmination of a year's hoping, planning, and working by her committee, the ministers' wives of Massachusetts. She thanked Mr. Ralph Gauvey, president of Urbana, the Rev. and Mrs. Franklin Blackmer, and Mrs. Earl Parker for their kind help in making the many practical arrangements for the Institute at Urbana.

After an orientation talk by Dick Wallen and a look at the schedule, we broke up into two task forces, "T-groups." Here began the baffling process by which a collection of individuals weld themselves into a group. As an atmosphere of tolerance and acceptance develops, members feel freer to express deeper thoughts, feelings, and needs. At this level learning about human relations is no longer the intellectual learning offered in classrooms or books. This is learning which, for each individual who allows himself to become totally involved, takes place in the whole being.

The T-groups were the heart of the institute. But in the succeeding two and a half days other activities contributed to the atmosphere of understanding and learning. Each day began with devotions—Bible reading, music, and prayer. Lectures by Marrie Creelman and Dick Wallen gave us insight into the workings of personality and our own roles in counseling others. Fingerprinting gave us a chance to express our feelings in a non-verbal way. In small groups we made a beginning in learning to be more observant and aware of others as well as more sensitive to our own true feelings. Walking together on the lovely Urbana Campus offered us fresh perspective and friendship.

Out of the Urbana experience came a new feeling of friendship and acceptance of one another. Problems, unsolved, became more bearable because they were shared. We came to see that our deepest needs are not peculiar to ministers' wives but are felt by all women. In these few days we came to a new understanding of ourselves and others. It is this new understanding that we gratefully carry back to our churches and our homes.

—PERRY S. MARTIN

At the Michigan Assn. meeting, all the incumbent officers were reelected: Howard Ives, president; Eunice Hamilton, vice-president; Elinor Johnson, secretary; and Wilfred Locke, treasurer. The board member elected for a 3-year term was Myron Lau. It was decided to set up a travel expense fund to send delegates to Convention in Chicago next summer.

Highlights of the 106th annual meeting of the Ohio Assn., held in Lakewood, Ohio the weekend of Oct. 30 were: "Expanding Urbana"—an address by Ralph E. Gauvey, "Missionary Prospects"—a report by the Rev. F. H. Blackmer, and "Whither the New Church?", an address by the Rev. Bjorn Johannson.

EMANUEL SWEDENBORG AND THE METAPHYSICAL MOVEMENT

by Stillson Judah

THE TWENTIETH CENTURY which has ushered in the atomic age, an age of science, is also being marked by one of the greatest revolutions in thought, and in particular, religious thought. It is only after a year of research on a large number of movements which are loosely called metaphysical—a year which has led me over the entire United States visiting the leaders of about fifty such movements—that the pattern has become plain; and the influence of these groups upon organized Christianity can now be slightly measured.

The word metaphysics as applied to the Metaphysical Movement has a connotation that differs from the formal division of philosophy by the same name, because it refers almost exclusively to one type of metaphysics. In fact, in the earlier days it was called the New Metaphysical Movement. In the words of one of its exponents it “stands for the deeper realities of the universe, the things which are eternal—which are above and beyond the outer phenomenal realm.” This alone, however, could apply to many philosophies and religions, but he adds: “It especially concerns itself with the practical application of that absolute Truth of Being in all the affairs of our daily and hourly living.”¹ To see the development of this thought, how Emanuel Swedenborg and Ralph Waldo Emerson influenced it, and the present impact upon organized Christianity is to be the object of this outline.

By denotation the Metaphysical Movement refers first to New Thought, which grew out of the ideas and experiences of Phinias P. Quimby about the middle of the 19th century. From this beginning has risen a large number of small healing groups loosely held together by an organization called the International New Thought Alliance. New Thought also includes, however, some organized churches which have developed, e.g., the Church of Religious Science, the Church of Divine Science and the Unity School of Christianity; and before these the Christian Science of Mary Baker Eddy at least by doctrine to a large extent. The movement also includes others whose methods differ greatly from that of New Thought, but whose philosophy they themselves regard as “metaphysical.” Among these are the Spiritualists, the Theosophists and all the many groups which have broken off from these and formed various combinations with one another.

It seems at first difficult to account for the similarity of much of their thinking until one realizes that their

central doctrines were developed in the United States in a small area of territory extending from Maine to New York, and in a thirty year period from approximately 1845 to 1875. It was during this time that many people had revolted against a severe form of Calvinism, and were encouraged to begin applying scientific methods to the interpretation of the biblical texts. It was an era when Charles Darwin's book *On the Origin of the Species* made many uncomfortably aware that the Bible must be reinterpreted to admit the truth of science. Finally, it was a time when the theories of Anton Mesmer of the previous century were having a vogue, when the hypnotic trance was being experimented with by many, and with strange and interesting results. For by the medium of the trance man was beginning to unlock the knowledge of mental powers.

Swedenborg's Influence

Although many streams of thought have emptied into the confluence of the Metaphysical Movement, perhaps the two largest tributaries have been the ideas of Emanuel Swedenborg and Ralph Waldo Emerson. It is due to the influence of these two above all others that one may discern the philosophical and theological similarities among these groups. To be sure one might suspect a Swedenborgian influence upon the New Thought Movement, when one considers that the first man to write concerning its ideas was Warren Felt Evans, a Swedenborgian minister; but I believe that his Master, Phineas P. Quimby, who was the progenitor of the healing concepts, already showed evident influence from the same source. Finally, the greatest and most lasting influence must be credited to Ralph Waldo Emerson, whose ideas are a strange mixture of many philosophical concepts derived from Platonism, Taoism, Indian monism, and those of Emanuel Swedenborg.

One of the chief characteristics of the entire Metaphysical Movement is the claim that its approach to reality is entirely scientific. Certainly this is one of the great appeals of these groups to the American people today, but already in the last century during this thirty year period of origin there were many who were looking for a rapprochement between a growing science and the Bible. It was then quite natural that many should make use of some of the ideas of Swedenborg, a great scientist and a devout Christian. Much has been written *pro* and *con* concerning his clairvoyant visions, but I must admit

that regardless of my opinion about the absolute revelation of his visions, I firmly believe that there are a few people who have a clairvoyant gift enabling them at times to see or know things that are not recognized by our ordinary five senses; and perhaps Swedenborg was one of these.

Swedenborg approached the problem of the conflict between religion and science by the utilization of his Law of Correspondences. When his spiritual sight was allegedly opened by God, it was revealed to him that everything in this world was derived from God and was spiritual in nature, but was not God. Man's nature could be divided into three discrete degrees, the Natural and the Spiritual and the Divine by influx into one another. Although these were considered to be discrete or separate from each other and thus avoided a pantheism, there was an influx from the higher into the lower. As applied to the Bible there was the literal translation which represented the Natural and this conflicted with science; but there was also a spiritual interpretation revealed to him by his spiritual sight, which was not in conflict with science. Each degree was different, but each was a correspondent of the higher.² The spiritual interpretation is regarded by those outside the Swedenborgian heritage as being allegorical, but even then this would not be unique in Christian history, since some of our Christian Fathers followed a similar method. It is important to note, however, that a seemingly allegorical method, now considered and known often as the "metaphysical interpretation," has become the chief way of interpreting the Bible by nearly all groups of the Metaphysical Movement throughout the United States and the world. This opened the door for many to interpret the Bible in a way which would not be considered by them to be in conflict with science, a way also which would make the Bible support their various beliefs. Not only did Mary Baker Eddy employ this allegorical method to bolster her ideas, but if we look in her *Glossary of terms*, we shall note that at least one fifth appear in *A Dictionary of Correspondences, Representatives and Significances Derived from the Word of the Lord: Extracted*

from the Writings of Emanuel Swedenborg, which was published in Boston in 1847.³ Charles Fillmore, who broke away from Christian Science to found with his wife the very influential Unity School of Christianity, wrote a *Metaphysical Bible Dictionary* which gives a similar allegorical interpretation of biblical words. When I was studying a course in the metaphysical interpretation of the Bible at the Spiritualist Seminary at Bradenton, Florida, it was part of our work to make our own "metaphysical interpretations" of various passages, and you may be sure that I, who certainly have at the present time no spiritual vision, had some strange interpretations which nevertheless were accepted. In the works of the Ballards, the founders of the "I Am" groups one is confronted with this method, and certainly it is the normal way of interpretation in many Rosicrucian groups and derivatives of these, e.g., the New Age Bible Center in Los Angeles, whose metaphysical interpretations are flooding the country in books and in lessons sold as correspondence courses. I am quite sure that by this time none of these realized their debt indirectly to Swedenborg for giving them a method to make their "scientific" interpretations, but certainly in a large number of cases I am quite sure that Swedenborg would not want to take the credit, nor consider their interpretations valid.

Swedenborg by means of his Law of Correspondences stated that man had a spiritual mind, which in turn received an influx from the Divine Mind. Therefore the interpretation of life, as derived through the Spirit was higher and more valid than that obtained from the natural mind. This perhaps helped to contribute to Quimby's view that man has two minds, the "mind of opinion" subject to suggestions, and the "mind of Science," possessed by the real self.⁴

It is also interesting to note that although Quimby was not considered a Christian in the sense that he belonged to a church, and although he regarded Jesus as merely a man like the rest of humanity, nevertheless, he did believe later in this inner or higher self which was immediately open to the Divine Presence with its guiding wisdom awakening the "mind of Christ."

Concerning the material world we may recall that Swedenborg considered it as the creation of God made out of himself, but that none of the creation was God. Every material object has behind it a spiritual force and it stands in relation to the spiritual as cause and effect. It is like a mirror reflecting the image of the spiritual world. In a similar sense also, Swedenborg said that "judging by appearances we speak of the material world as real and substantial, but this is a fallacy of the senses—Living in this phenomenal world we cannot help being misled by appearances."⁵ We are immediately reminded again of the Christian Science belief that matter is unreal and due to an error of our minds. New Thought on the other hand has accepted the reality of matter, but would admit that matter is not as it appears; but in many groups it would be considered as mind.

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Although Quimby himself like Swedenborg did not deny the existence of matter he sometimes referred to it as a mere shadow and by itself containing no intelligence.

As aforesaid Emerson has been one of the cardinal influences upon the Metaphysical Movement, and particularly the New Thought Movement, and many of its adherents regard him as their philosopher *par excellence*. It was during Emerson's time that the first great wave of Indian monism reached our shores with the translation of the *Bhagavadgita* and the *Upanishads*. Emerson drank deeply of these works, and his writings reflected in part a strange mixture of Swedenborg and Indian monism. It is thus through Emerson largely that the Metaphysical Movement acquired its idea that man is divine, a doctrine which henceforth separated its groups from the main line of Christian thinking, and a concept which came mainly from the Hindu monistic influence. If Emerson is to be charged with monistic leanings, we must admit at the same time that he observed the Swedenborgian discrete degrees in his doctrine of man. These may be observed in his Law of Compensation, which has been widely used by the metaphysicians of the New Thought Movement. This law seems to have had its initial formulation in the mind of Emerson when he was very young, as we learn from one of his letters, but it was apparently confirmed later when he became acquainted with the Hindu of Karma, that every act bears its fruit, good or bad. Its final formulation seems, however, to show a Swedenborgian influence more than the Hindu. He wrote: "Every act rewards itself, or in other words integrates itself, in a twofold manner; first in the thing, or in real nature; and secondly in the circumstance, or in apparent nature."⁶ This formulation, however, bore fruit in its application, as one of the great principles of the New Thought Movement. We must remember that Swedenborg had stated that "spiritual and natural stand to each other as cause and effect" . . . and that every material object or fact has its corresponding spiritual counterpart.⁷

The followers of New Thought applied this by declaring that if we think positively on anything, and put the thought in the Divine Mind, our higher self, it will be made manifest in our physical being; or to express it more monistically, if we by the proper positive affirmations can realize spiritually our oneness with God, who knows no lack, no disease, we can make it manifest to ourselves. Thus by the proper affirmations we can have this realization, and attain health, wealth, peace of mind, and security, because it is the law, and God is law or operates as law. This is their "scientific" approach which shows the influence of Swedenborg and Indian monism, but in a way not conceived by Swedenborg.

The Poughkeepsie seer

At the same time that Phineas P. Quimby was experimenting with occult phenomena and so-called magnetic healings through hypnosis, Andrew Jackson Davis, the Poughkeepsie seer, was revealing strange visions of

the spirit world while in an hypnotic trance state. In this condition he allegedly visited the heaven world and received instruction from its inhabitants, and although he claimed to have never read the works of Emanuel Swedenborg, he confessed to having had talks with him, as one of his mentors in the spirit-world. Like Lucius Burkmar, Quimby's subject, he was alleged to have been able to see a person's physical condition and prescribe for his ills. He was thus credited with many a cure. It was also reported that he could go to distant places and describe accurately the people there, or even give the exact placement of furniture in a room in which he had never been.⁸

Philosophically Davis' ideas seem to reflect the influence of both Swedenborg and Hindu thought, which may have been derived through Emerson in part. He accepted Swedenborg's Law of Correspondences to a degree and developed his Law of Attraction, one of the cardinal laws of Spiritualism. Using the Swedenborgian concept of correspondences he declared that "as effects correspond to and represent the essentials of their causes, we are justified in identifying the law with its manifestation."⁹ Therefore, as applied to Spiritualism those who are low in their progression will attract similar beings in the other world, and good thoughts of love and kindness will also attract similar conditions which will be made manifest in their lives. Here we again see the similarity between the idea of his Law of Attraction and the New Thought application of Emerson's Law of Compensation. This law was then applied by Davis to the development of the various spheres of the heaven world, corresponding to the consciences of the spiritual beings; but unlike Swedenborg he declined to use the words heaven and hell. Davis also unlike Swedenborg, did not consider himself to be a Christian and his concept of God as infinite law or Divine Mind, the real self, parallel again much of New Thought in its later development under the influence of Emerson. For him God is all and in all, and therefore like New Thought he would declare that since God is good, infinite and all, there can be no evil principle which would be antagonistic to God. Therefore according to Davis we cannot say that man really ever sins, because there can be no transgression of law. Man merely substitutes another law. If he burns his finger, he may suffer, but he has broken no law. He has merely substituted another law which was not harmonious to his Being.¹⁰ Gradually in this way man will progress in this life and after death throughout all eternity. There is thus for him only infinite progression.

Reality of evil

Emerson on the other hand had regarded man's spiritual or real self as moral and positive; and evil as merely privative, but not absolute. "All evil is so much death or nonentity. Benevolence is absolute and real."¹¹

New Thought followed Emerson, but went beyond him to a point closer to Hindu Vedanta, the monistic philosophy of India which teaches that sin and evil are

Free Film on European N. C. Groups

During the spring and summer of 1958 Rev. and Mrs. Othmar Tobisch visited a number of New-Church groups and societies on the continent of Europe and in Great Britain.

The photographic result of these visits is concentrated in a 30-minute color-sound film produced under the auspices of Convention's Board of Missions. This film describes graphically the various New-Church people and their church homes in the following cities in Switzerland: Zurich, Lausanne, Geneva; in Austria: Vienna; in Italy: Trieste, Venice; in France: Paris; in Germany: Berlin; in Great Britain: "We went to the New Church College in Woodford Green, the Glasgow celebration of New Church Day, the Paisley Church of the New Jerusalem, and to the 151st Conference of the New Church at Snodland." In Zurich they attended the 7th Pastoral Conference of Continental Ministers.

One gets a view of the environment, beautiful scenery, market places and harvest scenes, and the narrator tells of the history and future of these outposts of the New Church, and how they faithfully keep the heritage of the Lord's New Church.

For projection of this film one needs a 16 mm sound projector with a 1600 ft. take-up reel. It can be rented at any reliable camera shop for an evening. The loan of the film is free, except for the postage. Write to Rev. Othmar Tobisch, 2167 Lyon St., San Francisco 15, Calif.

only of the phenomenal world of illusion, and when one realizes his unity with God, the Brahman or Absolute, he transcends these concepts which have no ultimate existence.

Emily Cady, whose book *Lessons in Truth* has become one of the classics of New Thought, wrote as one of her denials:

"First: there is no evil. There is but one power in the universe, and that is God—Good. God is all good, and God is omnipresent. Apparent evils are not entities or things of themselves. They are simply an absence of the good, just as darkness is an absence of light. But God, or Good, is omnipresent, so the apparent absence of good (evil) is unreal. It is only an appearance of evil, just as the moving sun was an appearance." She then added as one of her denials: "Pain, sickness, poverty, old age, death, cannot master me, for they are not real."¹²

Thus we can see the closeness in thought among the Spiritualists and the believers of New Thought, as stemming from Andrew Jackson Davis, Phineas P. Quimby and Ralph Waldo Emerson. I believe we can also note that although Emanuel Swedenborg has exerted a notable influence upon the various metaphysical groups and has thus helped to draw their thought together, we may only speak of a Swedenborgian influence; but certainly their ideas bear also the stamp which Indian philosophy gave largely through the influence of Emerson.

If we for a moment may run the risk of over-simplification by reducing the Metaphysical Movement to its least common denominator upon which all the various and myriad groups might agree, we would define it as one in

which man is regarded as being divine; in which the separation of man from God is lost in a pantheism or near pantheism with the ethical consequences, which we have already observed. It is further a movement which makes a knowledge and application of "scientific" principles the way to salvation. It thus leaves meaningless the various Christian interpretations of the Cross; God's judgment, however conceived; sin and evil; repentance and forgiveness.

Strength of metaphysical movement

In my investigations I found that we cannot measure its strength by counting the heads of its often small groups, because I would estimate that there are more adherents to these ideas in our Protestant churches than there are in its organizations. We may cite the fact that about 90% of the Unity School of Christianity's many publications go to people who do not attend the churches. In one Protestant church a poll of women's reading showed that 60% were regular readers of Unity's *Daily Word*. In at least one church of the Disciples of Christ the congregation in seeking a new minister secured one from the Unity School of Christianity. Lewis Dunnington, a Methodist minister, in his latest book gives credit for the ideas contained therein to the Unity School of Christianity. I have copied the letters of many Protestant chaplains who have asked for subscriptions of Unity publications for their people, and noted the many comments of praise for the good they were doing. I have the names of many prominent Protestant ministers, whose congregations now number among the largest in the land, who have taken the correspondence courses offered by the Church of Religious Science of Ernest Holmes, and are now preaching the metaphysical teachings.

A recent book entitled *Popular Religions* by Louis Schneider and Sanford Dornbusch, two sociologists, is the result of a study which they made on books of inspirational literature published in America. Their approach was to take the forty-six best sellers in the field which had been published from 1878-1956 and subject these to a content analysis. The result of this research showed that the books that had the greatest appeal above all others, were those which contained concepts which were in the line of thinking of the New Thought Movement. This of course does not mean that every writer on the list was a "metaphysical" author, for some of the writers merely expressed views that at times coincided with a liberal view held also by the metaphysicians. The one book which has already sold more copies than any other book in the history of publishing except the Bible is Norman Vincent Peale's *The Power of Positive Thinking*, which has now passed the two million copy mark. Peale uses the same techniques as Unity. The next three most popular works were Trine's *In Tune with the Infinite*, which is strictly metaphysical; then Marshall's *A Man Called Peter* and Liebman's *Peace of Mind*.¹³ With not a single name of a Neo-Orthodox writer appearing on the list, one may

wonder indeed about the impact of its theology upon the American people.

If we are to seek the answer to the growing influence of these groups, we must observe that all are indigenous American philosophies, which have accommodated themselves well to our cultural and psychological conditions. They are truly the product of American culture.

First we must note that they are all declared to be scientific. They claim to operate in accordance with law. With the increasing growth and importance of science here many have found great difficulty in the acceptance of theological ideas based on faith. Scientism is a favored belief of many who have left the churches, and if you give the American people a religion in which it is alleged that it is scientific, you will have an interest.

Secondly, the science of the Metaphysical Movement is now backed up by the pragmatism of William James, an indigenous American philosophy, and it has been carried into American minds by the pragmatism of John Dewey, whose philosophy has now become the basic philosophy of American education. James' idea simply stated is that something is true if it works. This idea lies at the base of the Metaphysical Movement. One is not asked to believe, but merely to try it, and see whether it works; and to be truthful, quite often it does. The assumption is then of course made that the metaphysical philosophy is true.

Thirdly, it well expresses the nineteenth century optimism of an American people, who in spite of the anxieties of this age, have never yet lost a war, and have never suffered as a people to the extent that Europe so recently has. It mirrors the belief that progress for each one is possible, and in some cases as inevitable as evolution.

Fourth, it is hedonistic. It requires no painful sacrifice and no belief in a judgment of God upon American culture in any way, but rather life, liberty and the pursuit of happiness, as expressed in the preamble of our Constitution, as promises to be assuredly fulfilled in health, happiness, security, peace of mind and all of the good things of life that will bring pleasure to the individual.

Fifth, it is a psychological approach to the understanding of oneself. Probably at no other time in our American history have we had a greater interest in psychology and a need for psychoanalysis to help ourselves in these anxious times, and the desire to learn more about the reality of the mind and perhaps the self. These groups, particularly New Thought, are concentrating upon these problems, and I must admit that they are doing a much better job of ministering to their people and to others in this neurotic age than the organized Christian churches.

Emotions and Health

Phineas P. Quimby was not the first to discover that man's thoughts and emotions had a bearing upon his physical condition. Both John Wesley and Martin

THANKSGIVING IN NEW PARSONAGE

The Rev. and Mrs. David Garrett and their four children are getting ready to celebrate their first Thanksgiving in Wilmington, Del. The Garretts moved to Wilmington in the middle of September from St. Louis. Mr. Garrett was the pastor of the St. Louis church from 1954-1959. This was a period of milestones for the St. Louis congregation. In 1956, they decided to sell their old church and relocate in the suburbs. Just before Christmas of 1958, the beautiful Garden Chapel was completed, and the society began a community-wide program of worship and service. The life and teachings of the New Church had been given new impetus in a large mid-western population center.

We asked six-year-old Mark Garrett how he liked his new playroom in the split-level parsonage. "Just fine", he replied, "now we have some privacy away from Mummy and Daddy!" Asked for their comments, Mother and Father remarked on the spaciousness of their new home. "David has a study of his own," Priscilla Garrett explained. "I don't know what he does in there, but the house is certainly tidier." Then, with obvious pride, she added, "And I have my own sewing room that doubles as a guest room. David says that's where my 'junk' is to go. I'm still trying to figure out what he means." David Garrett commented on the good schools and scenic surroundings of the community. "We're having a wonderful time in Wilmington," he mused. "The church has given us such a warm welcome and helped us in so many ways. We look forward to a most useful and happy ministry here. We have much to be thankful for this Thanksgiving."

Luther among others showed clearly in their works that they realized that many of the ills which plague people are caused by emotions, which only the minister could heal, but the Christian churches have by and large given little place to the ministry of healing and have thus lost the initiative to the metaphysical groups. In recent years with the advent of psychosomatic medicine science has discovered that man's tensions, anxieties and emotions may be the cause of approximately 72% of all his illnesses, and a man's thoughts and his mental disposition may be an important factor in this control. Even such maladies as ulcers, arthritis and tuberculosis are now put in this category, in addition to the many others. The proper thoughts, suggestions and emotions are shown to be important to our health. Such wrong emotions as hate, undue worry, etc. are sins inveighed against in the Bible and their restraint is probably as important to the welfare of the individual as keeping the Commandments. If our bodies are to be temples of God in which He may dwell and work through us, our minds must be free from these sins which keep the healing power of God from working in us.

What then is the problem for the organized Christian churches? The Protestant church has always had the problem of communicating the Gospel to each age because the Gospel and its enduring truth must be adapted anew to each generation; and theologies which do not take into consideration the knowledge gained through science and psychology must now be interpreted to meet the situation or be emasculated by the new

philosophies of the Metaphysical Movement and Indian monoism. We must therefore recognize that although these various groups are greatly variant in their approaches to reality, nevertheless they all tend to be ultimately monistic and adhere to the doctrine of the divinity of man. With such tendencies they are perfectly at home in the large living space which the Hindu Vedanta and more recently Zen Buddhism are offering to the American people. Although Zen Buddhism certainly is a fad at the present time, nevertheless it will make its contribution to American culture, and the fact that one must realize is that the impact upon organized Christianity is not just Zen Buddhism, Vedanta, or any other single metaphysical group, but is one wave with numerous swirling eddies which threatens to engulf us.

If religion in America is to be more Christian than Hindu, the solution must be sought partly in greater knowledge of the self and the individual as a person. If we press these metaphysical and Indian monistic philosophies far enough in their reasoning we can see that the individual as a person, a being in which God enters immanently by influx (to use the Swedenborgian term), but a being who is still separate from God transcendently (or by discrete degree) is one not recognized ultimately by Hindu monism and the Metaphysical Movement. The clear distinction between man and God I find in Swedenborg's works as well as in the Bible; man's ultimate individuality as a person, separate from all others, and from God, except by influx, is either blurred or entirely lacking in these other movements.

Besides the reasons already given, I am firmly convinced that another cause of the rapid growth and influence of these groups is that they quite truly mirror the psychological condition in which our people find themselves. Part of the knowledge of the reality of the person must be gained by a real personal encounter between individuals, an intimacy and communion of beings, a subjective encounter which Martin Buber calls the I-Thou encounter between man and man, and between man and God. Unfortunately this is more often achieved between the psychiatrist and the patient than in our churches. It is an encounter that takes place between individuals and in small intimate groups, but tends to be lost in the anonymity of our present society.

Loss of community

Beginning in the last century and continuing in this we have witnessed a great change in the structure of our society. Cities have grown to enormous sizes. We often do not even know our next door neighbors. Industry and business have grown tremendously and have become increasingly specialized, so that many people are like mere cogs in a machine, a part of a large anonymous whole, where their individual efforts are lost in the organization, and whose only worth is in their extrinsic value to the large corporation. Even our churches in the cities have grown large, and are no longer fellowships of the butcher, the baker and the candlestick maker down the street whom our forefathers

knew intimately, and whose burdens and problems were shared personally. No, we meet on Sundays from all parts of the city, we have social gatherings and dinners, but do we really know the others? Thus it is that in the anonymity of society today there is less chance for the real personal encounter between individuals, so that man finds himself vainly trying to grasp the real meaning of his existence and of himself as a spiritual person. In such a psychological milieu man wanders rootlessly, becoming more and more aware that something is wrong; but in his search it becomes increasingly easy, because of his psychological and social conditioning, to think of himself as one lost in an absolute, just as his individual efforts in his work are lost in the finished product, just as his true individuality as a person is lost or blurred by the superficial relationships and anonymity which he shares with others. Therefore he has great difficulty in gaining the true reality of himself, which society cannot give him, which monism can only distort, and seemingly satisfy as a compensating projection of his psychological condition. It is here that the Christian churches must ultimately supply him with a better answer in a helpful way or give up the efficacy of their Christian message.

Dr. Judah is professor of the History of Religion and the librarian at the Pacific School of Religion, Berkeley, Calif. The above is the substance of his remarks at a public meeting of the Council of Ministers, July 14, in San Francisco.

¹Egbert, Morse Chesley, "The Significance of the Metaphysical Movement," in *The Spirit of New Thought*, ed. by Horatio W. Dresser, Thomas Y. Crowell Co., 1917, pp. 37-38.

²George Trobridge, *Swedenborg, Life and Teaching*, Swedenborg Foundation, 1955, *passim*.

³B. R. Wilson, "The Origins of Christian Science: a Survey," in the *Hibbert Journal*, Vol. LVII, January 1959, p. 165.

⁴Horatio W. Dresser, Editor, *The Quimby Manuscripts Showing the Discovery of Spiritual Healing and the Origin of Christian Science*, Thomas Crowell Co., 1921, p. 59.

⁵Trobridge, *op. cit.*, pp. 123-124.

⁶Ralph Waldo Emerson, *The Gospel of Emerson*, edited by Newton Dillaway, The Montrose Press, 1944, p. 45.

⁷Trobridge, *op. cit.*, p. 129.

⁸Andrew Jackson Davis, *The Great Harmonia*, Sanborn, Carter and Bazin, 1867, Vol. 2, pp. 14-16.

⁹*Ibid.*, 1856, Vol. 4, pp. 40-41.

¹⁰*Ibid.*, pp. 11-15.

¹¹Emerson, *op. cit.*, p. 20.

¹²Cady, Emily, *Lessons in Truth*, Unity School of Christianity, 1928, p. 38.

¹³Louis, Schneider and Sanford Dornbusch, *Popular Religion; Inspirational Books in America*, University of Chicago Press, 1958, *passim*.

Miss Grace Broomell of the Philadelphia Society, in addition to her exacting duties as Church Registrar, is hard at work gathering data upon which the "Story of the First Philadelphia Society" will be written. Will anyone who has information or memories about the Philadelphia Church please contact Miss Broomell?

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG
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ARCANA CLASS I—December, 1959

Volume V, 4118—4208

December 1—7	4118—4146
8—14	4147—4168
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THE LATTER part of the thirty-first chapter of *Genesis* tells of Jacob's departure from the home of Laban after his twenty years of service, of Laban's pursuit after him, and of their final parting.

Jacob's serving under Laban represents the state in which truths and goods are acquired. It is a state in which one thinks that the good he does is from himself and that he merits the kingdom of heaven. We all pass through this stage because we are born natural and are in the loves of self and the world. We would not do any good if there were not some satisfaction to us in it, and our first satisfactions are of self-merit: we think that we are good.

Yet one of the first essentials in regeneration is to acknowledge that all good and truth are from the Lord and not from self. Jacob's going back to Canaan represents this acknowledgment, and Laban's pursuit of him and complaints of theft represent the natural man's unwillingness to give up the thought of self-merit.

Another lesson which we find in this month's reading centers perhaps in number 4171, where the origins of evil are analyzed. This should be studied carefully and used as a basis for thought in reading the discussion of the Gentiles which begins in number 4188 and continues here and there through the reading. These numbers are particularly important in relation to the common thought in the world today that goodness is implicit in external good works, and that these are more important than church attendance, Bible reading, or indeed any profession of religion, and that the quality of a church is to be judged not by its teachings but by its participation in external charities, etc.

Swedenborg makes a very clear distinction between those who are within the church—in the sense of having access to the Word—and the Gentiles who have not this access. He also distinguishes between "goods of works" and "good works." Then he says that the Gentiles may be in the "goods of works," that is, in "externals within which there is charity," though they are in falsity of doctrine. But it is possible for those within the church—who have the Word and access to true knowledge of God—to be in "good works" within which there is no good. Goodness is from the Lord alone, and external good works which do not spring from acknowledgment of the Lord and the desire to serve Him have no genuine goodness within them. He elsewhere compares them to artificial fruit, which is beautiful in appearance but only dust within. He has already told us in the Arcana that goodness receives all its quality from truth and that "according to the quality and quantity of truth, so is the charity with man" (2189). Even the Gentiles are not in charity unless they worship God in some form and try to do what they believe God wishes them to do (4190). Their salvation is possible

if—and this is a formidable "if"—when they come into the other world, their state is such that they are open to instruction.

The primary function of the church as an organization is "to keep the Divine among men" and consequently to teach truth in order that men may know who God is and what He requires of us.

Another important statement is concerning good and truth. The writings have so much to say about the destructiveness of "faith alone" that we are sometimes prone to forget that "good alone" is equally unproductive of heavenly character. We are told in the Word not to depart from the Lord's way "to the right hand or to the left," that is, not in the direction of self-will or in the direction of self-intelligence.

Notes

4121. Make a note of this number for reference. We are often called upon to explain our teaching concerning the possible continuation in the other life of our earthly relationships.

4156. Note the statement that although memory-knowledges are the means of becoming wise, they may equally be the means of becoming insane.

4167. Make a note of this important analysis of conscience. It helps in the approach to differences of opinion with our friends in other churches. Compare with number 4198 concerning apparent conscience with the evil.

4197. This is an important section and should be read carefully. Remember that when Elijah and Elisha parted the waters of Jordan with the mantle, they wrapped the mantle together. Swedenborg says elsewhere that any heresy can be confirmed by the letter of the Word by citing only the passages which can be interpreted to support what we want to believe, and ignoring the rest. In the New Church we must also be careful to guard against such misuse of passages from the Writings.

ARCANA CLASS II—December, 1959

Volume XII, 10056—10120

December 1—7	10056—10066
8—14	10067—10079
15—21	10080—10099
22—31	10100—10120

IN THE LETTER this month's reading tells of the sacrifices and ceremonies of consecrating Aaron and his sons as priests. Because these ceremonies seem to have no meaning for people of today, they are often by-passed and sometimes ridiculed, especially the ceremony of the "heave shoulder" and the "wave breast." Yet inmostly this chapter treats of the Lord's glorification of His Human and of the things necessary to our regeneration. The things to be offered represent the affections of the will and truths of the understanding; and as good affections are nothing without the truth which is the law of their action, so the animals and their blood and the meat (meal) offerings with wine were commanded. These laws for sacrifices did not originate in the Jewish Church, but were developed and handed

WHO WILL WIN

THE BIBLE BAN?

by Betty Emerson Stine

In Pennsylvania the efforts of a minority have succeeded in winning a Federal Court decision which bans the required daily reading of ten verses of the Bible in the public schools, on the grounds that this violates the Constitution of the United States.

The Bible verses are still being read in school, however, at the time of writing, because the same Philadelphia court granted a stay of the Bible ban until the defendants, in this case the Abington Township School Board, have time to file an appeal directly to the Supreme Court of the United States. This appeal is now being prepared by legal counsel and it is expected that it will soon be filed.

Meanwhile, in Harrisburg, the state capital, two bills were dropped into the legislature's hopper shortly after these court actions of the early fall of 1959. One bill amends the School Act of 1949 which was ruled unconstitutional by the Federal Court. The amendment would require the daily Bible reading in all public schools, but would excuse pupils from attending the reading if written requests signed by the parents were presented to local school authorities. The other bill would make it lawful for the Bible to be read at the discretionary action of each local School Board in Pennsylvania. Like all bills, these may stay in committee forever; in any case, they face the full, long process of legislative procedure.

Although the Abington School Board voted to appeal, a long debate and a division of votes are part of its record. Members are elected representatives also of certain people who brought the court action for the ban in the first place, and the path for any school board is thorny when a fight of this type breaks out.

Meanwhile the greater Philadelphia Council of Churches has been lending moral support to Abington and it is understood that the Pennsylvania Council of



Churches has, or will shortly, express an opinion on this latest attack against the Bible in our land.

Early in October the Philadelphia Presbytery voted approval of Abington's decision to appeal, but it, too, debated at length and the support was won with a division of votes for and against. One of the arguments against an appeal made by Abington Board Members was the fact that if made now, "it was sure to lose!"

There we have the crux of this appalling situation. According to some fine minds, the "Bible is sure to lose" →

down from the Ancient Church. It is said that Noah "offered burnt offerings on the altar." This, we are told, was a representative offering, the animals being presented but not slain. But in the church called Eber the slaying of animals had become established.

Sacrifices and burnt offerings relate to purification from evils and falsities and so are representative of regeneration with man and of glorification with the Lord.

Inmosty the Word from beginning to end treats of the Lord. Like ourselves, the Lord was not born into any knowledge—"the earth was without form and void, and darkness was upon the face of the deep." The Lord was instructed, and learned as we all do—"He increased in wisdom and stature, and in favor with God and man." Into things learned in an external way interior and Divine things were insinuated.

The Lord at the beginning did not know His mission or who in essence He was. He did not enter into His public ministry until He was thirty years of age, for not until then was He prepared for the work He was to do. The first task was not to make the human Divine but to bring it into Divine order that the Divine might inflow.

With the Lord the sacrifices commanded in the Word represent the casting out of evils and falsities from the human that was from Mary, the implanting of truth from the Divine good from the Father which was within,

and the union of Divine truth with Divine good. This work was fully accomplished by the passion of the cross (10053). This work the Lord did from love for the human race, which is represented by the fact that the offering was made by fire. The odor from the offerings is called an "odor of rest" to signify that peace comes after victory in temptation.

Man's regeneration is analogous to the Lord's glorification, for we are born into evils of every kind. But this teaching has nothing in common with the orthodox teaching of original sin. The doctrines of the immaculate conception and the assumption of Mary deny the prime meaning of the Incarnation and the Lord's purpose in being born into the world. For the Lord took on a human from Mary that He might admit temptations into Himself and by victories over them glorify His Human and break the power of the hells.

Notes

10057. A good statement on the theory of correspondence, and on the inter-operation of the three planes in man—a circle, "the circle of man's life," and how this circle applies in the Glorification.

10064. "The understanding of man is therefore such as the truths that form it . . . and the will of man is such as are the goods that make it."

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Action on Bible Ban

(Continued from page 367)

if an appeal in its behalf is made to the U. S. Supreme Court."

Does this mean that nobody cares? Will we again be doing "too little, and too late?" This crisis has been brought about by people who never give up in their fight against American heritages, and who usually can count on most of us to "leave it to George."

This article is an appeal to all of you to start your own campaign now as a defender of our Bible.

Rev. Richard H. Tafel of the First Philadelphia Society of the New Church has already sent a long letter deploring this action by a minority, to the Greater Philadelphia Council of Churches. He also suggested that a national campaign be started among all Protestant churches in this country, which will "combat any effort, wherever found, to give similar death blows to real religious freedom in America, which violate the spirit of our laws and great basic principles." He also asked that the local and state councils begin a crusade, never ending, in support of all appeals which may be filed with the U. S. Supreme Court against the Federal District ruling on the Abington Township case.

This matter was taken up by the General Council of Convention at its meeting in Chicago, Nov. 5-6. The resolution adopted by the General Council and now being presented to local groups reads as follows:

Whereas, the Church of the New Jerusalem every-
where reveres the Bible as the holy Word of God,

And whereas the Church of the New Jerusalem
deplores the attempts to abolish the reading of the
Bible in our public schools,

And whereas efforts are being made, and in Penn-
sylvania have been successful, to make it unlawful
to read the Bible aloud each day in the public schools,

Therefore, be it resolved, that the Church of the
New Jerusalem approve and strongly uphold the
decision of the Abington Township School Board of
Pennsylvania to appeal the recent decision of the
Federal Court which bans the daily reading of the
Bible in Abington public schools, to the United
States Supreme Court,

And be it further resolved, that the Church of
the New Jerusalem, and this Society in particular,

shall urge the Attorney General of Pennsylvania
also to file an appeal from the Federal decision
which bans the Bible reading in the public schools,
on behalf of the Commonwealth of Pennsylvania.

And be it further resolved that the Church of the
New Jerusalem shall combat anywhere any attempt
to undermine the basic religious principles of this
country.

And be it further resolved, that copies of this
resolution shall be sent to all parties mentioned
herein.

NEW-CHURCH BOOKS ON SALE

The American New-Church Tract and Publication
Society, Philadelphia, announces a change in the listed
catalogue price of each volume of *The Tree of Life* by
Hoeck. As of this date, each volume will cost 75¢ retail,
instead of 25¢. The announcement says:

"We have had to make this increase in order to meet
the expenses of re-printing. Volume 1 is now at the
printers. Our stock is low in all volumes and when
exhausted, we will re-print each volume as the need arises.

"We would like to remind you that the public response
from our new tracts has been excellent. We receive many
orders from travellers who have obtained them at Pulos
Verdes during a visit to the Wayfarers' Chapel. Perhaps
you would like to renew your stock at this time. These
tracts are:

<i>Real Religion</i>	5¢
<i>Reincarnation</i>	5¢
<i>Death and Resurrection</i>	5¢
<i>Toward One Church</i>	5¢
<i>Love and Marriage</i>	Kirven 10¢
<i>Children in Heaven</i>	Martin 10¢
<i>Life Further On</i>	Tafel 10¢

"We will offer *Ourselves in Bible Pictures*, by William
Worcester at 5¢ as long as they last. The stock is low.
Also his *Adventure with Children* at 5¢.

"Rev. William Worcester's little book, *Children of
Gospel Days*, we will now sell at 50¢. If you wish these
classics of the New Church at bargain prices, order early.
We have very few."

Richard H. Tafel, Manager