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NEW-CHURCH MESSENGER



HAVING FUN AT ALMONT THIS SUMMER—(See picture story of the recreation program at the Almont New-Church summer school which made the 1960 session so very outstanding.)

NEW-CHURCH MESSENGER

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Vol. 180, No. 20 Whole No. 4787
OCTOBER 15, 1960

Essential Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

Editorial

"Religious liberty in America is dead if Kennedy is elected" (?)

NOTE: The above is a direct quote from a letter sent to us by a valued friend who is a minister of a large church in one of the big denominations. In addition we have had many inquiries and letters to the editor about the religious issue in this campaign. What follows is our reaction to these, but is not to be interpreted as an endorsement of Kennedy—the MESSENGER does not endorse candidates for public office.

TO THE STATEMENT that serves as the title to this editorial we could only answer, "Nonsense—you know better. The Holy See is not going to move into the White House even if Kennedy is elected." Much of the fear that some people have of the Roman Catholic Church is based upon certain unsavory actions that its rulers in the past have been guilty of. But this is hardly an issue today. We do not fear the Presbyterian Church because of the part that John Calvin had in burning Michael Servetus at the stake. Power has not always been exercised for beneficent purposes by Protestant ecclesiastics. Or those fears may be due to what is now taking place in a country like Spain where the Catholic Church exercises an overweening influence. But if religious liberty is denied to Protestants in Spain so much more reason why we in Protestant America should safeguard in every way the right to liberty. Let us not question the right of anyone to hold public office because of his church affiliation.

The patriotism and the loyalty of the overwhelming majority of our Catholic citizens cannot be questioned. No historical facts and no study of Catholics in American public life give any justification for the fear that they are under ecclesiastical domination and are therefore disloyal to the traditions and the Constitution of the United States.

Ave Maria, a respected Catholic journal said in its issue for May 28, that what is called the "American Catholic" viewpoint, "presents complete religious tolerance and the American system of a separated church and state as perfectly compatible with traditional Catholic teaching." And we believe that Candidate Kennedy's record entitles him to be believed when he says that no ecclesiastical edict could cause him to violate the Constitution of his country.

We need unity in our land, and we wonder somewhat about what effect it may have on our national unity if our Catholic brethren are persuaded that the attitude of a substantial number of the voters is such that one of their faith is forever barred from holding the office of the presidency. This would be regrettable to say the least, and might indeed serve to stimulate Catholics into voting as a block.

Many people—and this includes not a few Catholics—are convinced that the country would be better served with Vice-President Nixon as president rather than Kennedy. And this, fortunately, on grounds that are unrelated to the religious affiliations of the candidates. It is our earnest hope that this campaign will not leave the bitterness in its wake that followed the campaign of 1928, when the religious issue was brought to the fore.

We were gratified to note that at its recent Convention the New Church voted down overwhelmingly a resolution that seemed to be aimed at a possible Catholic candidate for the presidency.

Let us in November vote our honest political convictions, irrespective of the church ties of anyone who seeks office.

Dr. Emlyn Davies is the minister of one of Canada's most widely known Baptist churches, the Yorkminster Church of Toronto. This article is a condensation of his address at a meeting of The Associated Church Press in Toronto.

THE NEED FOR A PROTESTANT CRITIQUE

by Emlyn Davies

HERE are many critiques of public affairs, the most widely known of which are Marxism, Roman Catholicism, Capitalism and Democracy. They do not all offer the same kind of critical appraisal of public life and of social patterns, but they are all affected by one fact. It is the well-established and now generally accepted observation that the world has become a neighborhood. We are all living in one of the world's suburbs. To ignore this is to live in an unreal world. To offer a critical evaluation of the world without a full and frank recognition of this is to indulge in wishful thinking.

The basic question is, can we live as neighbours or are we destined to live as troglodytes for the rest of our days in subterranean hope and cavernous despair.

Four major factors have played a prominent part in producing the present state of affairs. They are: the *Renaissance*, with its emphasis on cultural freedom; the *Reformation*, with its stress upon religious and ecclesiastical freedom; the *Industrial Revolution*, with its demand for freedom in the interests of economic expansion and the exploitation of natural resources; the *Enlightenment*, with its strong advocacy of intellectual freedom. But the disturbing factor is that we are becoming increasingly conscious that we are witnessing the end of an era. We, too, are involved in an historical epoch in which radical and abiding transformation is bound to take place.

In view of this we submit the following earnest and serious commentary. Precisely as the medieval period needed for its salvation the critical analysis provided by the Protestant Reformation, both on the immediate and on the ultimate level, so does our modern age need, for its restoration, a similar critique from the same source. This explains why our modern appraisal must be both positive and negative, an affirmation and a denial, a proclamation and a protest. This, I am persuaded, can only be provided by Protestantism because it is by its very nature both an affirmation of historic Christianity and a protest against the perversion of the same. For this cause its task is always unfinished. It must ever be aware of the need for reform, for reform is the vital expression of a movement which exists only because it is ever open to the new light which God grants to those who humbly wait upon Him.

There is no other satisfactory explanation for the emphasis of the Fathers of the Reformation. They sought

two things. First, they desired to restore the purity of the gospel, and secondly, they undertook to re-establish the true nature of the Church. In this manner they were being faithful to the historic mission of Protestantism and we, who are their heirs, are committed to the same two-fold task.

To insist upon the purity of the gospel is now essential both for a Christian evaluation of the present world situation and for the sake of the "word" which must be spoken at this time, else the world perish. Further, the concern for the true nature of the Church is, also, extremely urgent, both for the sake of the world and for the sake of the Church. Our world is one; but it does not know the things that belong to its peace. The Church of Christ is in schism and a divided, atomized fissiparous church has no "word of God" to proclaim to a harassed world.

Scandal of disunity

Christians may not care to admit it, but disunity within the Body of Christ is a scandal, a scandalisma, a stumbling-block, and this makes the preaching of the Cross of none effect. This continued and persistent disunity on the part of the Church in a world which is on the brink of self-destruction simply because it knows not the secret of "oneness" or peace, is no longer an "unhappy division". It is now both a blasphemy and a sacrilege.

Roman Catholic, Greek Orthodox and Protestant—all three are deeply involved in this sinful betrayal of the cause of Christ.

The first requirement of all Christians is a candid self-scrutiny and a genuine confession that "*we have all sinned*". The Protestant doctrines of sin and of grace, of justification and of reconciliation, suggest a predilection with Protestantism towards penitence which is absent from the theological insights of either Roman Catholicism or the Greek Orthodox Church.

The issue is clear, almost frighteningly clear. *Can Protestantism repent in time?* Unless we have this self-scrutiny in the light of the gospel we shall be left with a caricature of the gospel, and with a dehydrated Church, a kind of glorified democratic institution, or even a fascist, totalitarian structure enjoying the sanction though not subject to the truth of the gospel of Christ.

What then is the aim of a Protestant critique? It is the fulfilment of an unfinished Reformation. It is the carrying through of a religious and a political revolution without destroying the purity of the gospel and without giving to Caesar what does not belong to him. For too long we have been content with a plausible and somewhat glib answer to this whole problem of the relation between the "things of God" and those "things which belong to Caesar", or, in our traditional language between the Church and the State. Our solution has been that of "a free church in a free state". In other words, we have been willing to accept both, existing autonomously side by side, in freedom.

Secularized State

The logic of this doctrine is now being sternly brought home to us, and we are confronted with the embarrassing fact that the secularized State is very largely the direct result of the disestablished Church. This kind of State has developed contemporaneously with the disintegration and with the deChristianization of Western civilization and while vast majorities of peoples are firmly held in the grip of an irreligious secularism. This development has resulted in a spiritual vacuum and it is to this spiritual condition that we have to speak "the word of salvation" at this time. The Protestant Reformation, under God, dealt effectively with the spiritual hunger of medieval society and with that of the medieval church. Can Protestantism rise to the privilege and to the challenge of the present era and supply a doctrine of the Church adequate for this age, and offer to society itself a pattern of social cohesion acceptable to contemporary man?

Unless this is provided, man, adrift from His God and His Church, is going to meet the situation by the worship of false gods. There are many available. The Class, the Nation, the State, the soil, the people—these are given absolute value, and into the hands of these false gods modern man puts himself with unconditional devotion.

Our first task is to make up our minds about the State. If it be of divine ordinance then it cannot be an end in itself. It exists for the purposes of God. "The powers that be are ordained of God" in the supremely important sense that all power and authority, political or otherwise, derives from God. God alone has absolute and final power, and even the State, therefore is accountable to God. It cannot then be either an object of worship or claim absolute allegiance from any person.

Act of God

The Church, on the other hand, is an act of God, called into existence by Him in order that He might continue His own ministry in terms of community, having exercised this same ministry so triumphantly in terms of one person, even Jesus Christ, our Lord. Thus the Church is the Body and the Bride of Christ. She differs from and is superior to the State, for she strives to preserve within her society both the Justice of God and the freedom of man.

Thus the privilege and the responsibility of the Church are clear. The exercise of power by the State can never be allowed to deteriorate into an exhibition of arbitrary power. A close vigilance of the State requires a mature spiritual life within the Church. In this way can a balance be struck between selfish and undisciplined individualism on the one hand, and the devastating anonymity, on the other, which belongs to a person living in a soulless mass. If this is to be achieved a new society must be created.

But this new society in which persons matter will involve the rediscovery of the Church as the Community, ordained of God, within which men have a standing only because they are men "for whom Christ died". This is the century of the Church, but the Church which can provide the answer to the world's needs must be the Church of God.

The Church exists to proclaim the gospel; the gospel exists to enable the Church to be the Church. This is the mystery of Christ and of His Church, that holy mystery which is an open secret to those who, in obedience to the gospel "once delivered to the saints", humbly seek to know and to obey the mind of Christ.

This is still the aim of the Protestant Reformation. If it was urgent in the fifteenth and sixteenth centuries, it is even more so in the twentieth, and, as always, the price to be paid for the purity of the gospel and the nature of the true Church must be paid by those who dare to affirm: "Here I stand; I can do no other; so help me God."

What Should YOU Teach Your Children?

Chauncey Giles writes in "SPIRITUAL NURTURE" Tract 901: "Parents ought to keep the fact constantly before them that children are spiritual beings, created to live forever in a spiritual world, and that they were given to us to educate and prepare for their home in it. This is the greatest, most precious, and most noble work a human can perform."

"The Lord in His infinite wisdom, gives and withholds, guides and restrains, as He sees it will be best for our spiritual and eternal good. The wise parent will keep the same ends in view."

In Tract 905, "FEAR, REVERENCE, TRUST": "Parents must teach their children to have a wholesome fear of them and of the Lord. 'The fear of the Lord is the beginning of wisdom,' and the fear of parents by their children is the beginning of the fear of the Lord. Fear is one of the most important means of securing obedience and of leading to good. It is akin to love in its nature and is the offspring of love. Fear is a reserved force; it should be the last resort. We should aim to have our children breathe the atmosphere of love and live in the trust inspired by it. But there must be the baser motive to fall back upon when the other fails."

Meanwhile, we should be in the constant effort to lift our children above fear of us into that heavenly fear which is the beginning of wisdom: that is, the FEAR OF HARMING OTHERS."

Read this series on educating children. Each tract is 5c, including those cited above.

- 902 PARENTAL RESPONSIBILITIES: HOW TO MEET THEM
- 904 OBEDIENCE TO PARENTS AND THE LORD
- 906 HOW TO TEACH OUR CHILDREN TO LOVE THE LORD
- 908 THE REWARD OF LOVE AND OBEDIENCE

NEW CHURCH BOOK CENTER

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The Social Self

by H. L. Honemann

AND THE EARTH was without form, and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light."

So goes the Genesis story. Our text in sociology proceeds somewhat like this: When the infant comes into the world there is no self. The social self arrives with the first responses to the mother's affection. It develops by interactions first with the family, then with peer groups, schools, churches, and so on, and ultimates in a social self or personality (Persona).

The text explains that the individual social self is unique and consists of cultural traits as mediated to it by the social groups, referred to above. The means used are cultural patterns comprised of various segments of a seemingly endless variety of human purposes and motivations together with selections from similarly limitless cultural traits.

A human, therefore, obtains his unique biological heritage from his ancestors and his unique personality from his contemporaries. His contribution to this arrangement is to provide genes from his descendants and to contribute in the social interaction forming the social selves of his contemporaries, and having little, if any, say at all as to his own. But does this concept make sense? Consider two things like the following:

First; if the biological genes produce a physique that is unique, why not, at the same time, a similarly unique personality? What additional uniqueness is added by cultural interaction if the personality is contributed by others?

Second; a man, with both physical and personality horizons fundamentally circumscribed by others loses the basic freedom he would have had were he granted, instead, a final and conclusive decision as to the makeup of his own social self. The role he plays with a personality chosen for him is far different from the role he would fulfill with a character of his own choosing. The satisfactions and joys of living one's own life eclipses the compensations of a life from a status fixed and delimited by others.

The social self exposed to view in the text takes on a dual nature. Thus it is described as carrying on a lifelong love affair with itself, and to illustrate this the happy phrase of a "looking glass self" was originated. It is, at once, "a subject which is its own object" and is to be

thought of in terms of "I" and "Me". The "I" is the active part, "more unique and original" which holds attitudes about the "Me". The "Me" is the "vested and organized experience of the community as incorporated within personal conduct"; "cultural expectations are embodied in it"; it reflects the judgments of others towards the "I". The process of self judgment called "conscience" (superego), among other things, gives rise to the "good me" and "bad me" self-attitudes, and so on. Every one recognizes that the biological self is unique, but this social self we are now asked to contemplate seems to be a compounding into a mutation, perhaps, a "uniquity."

What is the self

Where is this self? Of what is it formed? Where did it come from? Where is it going? Why is it here? These are fair questions. A scientist will insist that there cannot be anything without a form. The biologist examines his forms in the laboratory.

Biology and the physical science writers assign the origin of life to former life and the sustenance thereof to energy from the sun although they are unable to describe that "former life" and acknowledge that there is no information available scientifically as to the source of the sun's energy. If the social self were identified with the biological self it would come within this limited view.

But the sociologist avers that the social self was not in the infant at birth. Sociology purports to deal with culture which is defined, among other things, as super-organic, consisting, in part, of abstractions and of non-material substances both apart from and within society. If this social self is apart from or even if it is within the biological self must it not live in a purer air, ether, or aura, than the atmosphere which conveys sustenance from the sun to the physical self?

Does the sociologist believe that these things are beyond him and that he should not be expected to extend himself into this realm? If so, would this not limit him to the biological? But this most modern of scientists seems to be in a class apart. With his weapon of scientific method he dares to examine intangibles like culture. If he is intrepid, seeks new worlds to conquer, and is willing to become a benefactor, par excellence, to mankind, would not one way for him to do so be that he should make some postulations and an hypothesis

grounded on the purposes of a just and beneficent Creator in creating and maintaining mankind? It is reasonable to assume that the Creator had such a purpose.

This purpose is distinct from the human purposes which are described as forming a great arc or reservoir from which small segments are selected and incorporated into cultural patterns. These human purposes pose problems too, even if only to frustrate those who try to conclude that biological needs for food, shelter, clothing, and procreation, and so on, supply the whys and wherefores for culture. Thus the Yurok and the Karok tribes of native California lived for centuries in a domain approximating an earthly paradise, but, nevertheless, they hedged themselves in with a thousand do's and don'ts of magic, according to Kroeber (*Anthropology*, p 309). The purpose of the Creator comprehends all human purposes.

Divine purpose

Certainly it would do no harm to give such a rationally conceived assumption of divine purpose a reasonable examination. To do so, the sociologist might proceed on the theory (1) that one's contemporaries provide all cultural traits and patterns of which they are capable; (2) that the Creator provides all necessary stimuli, powers, guidance, and adequate substitutes for any deficiencies in the available cultural traits and patterns; and (3) that each individual has the freedom to choose as he wills everything necessary for him to so acquire a social self that he knows is his own and therefore wishes to retain always. Then one's character, or personality, is his, beyond doubt.

It would seem that a self-chosen personality is not inferior in any way for an existence on earth to one provided by others, willy nilly, even with some exercise of judgment. But the self-chosen personality would have, also, a potentiality far superior to the other. Thus, if the additional assumption is made, and it is so made by many, that there is a life beyond the earthly death, all that is necessary is to provide this self-chosen personality with a spiritual body, custom built, to serve it in ability and usefulness as the worldly body provides for the earthly existence, and then the spiritual individual has a body and personality peculiarly his in every detail.

Therefore it seems to me that our text fails to come to grips with the entire subject of the social self, because the wealth of data collected therein is not viewed in the light of a divine purpose. Does not a treatise limited to a discussion of the manifestations of culture without relating them to a rational hypothesis of the source and ends thereof, in itself, fall short of its inherent usefulness?

Below are postulations which may have been rationally conceived, hence capable of rational acceptance:

1. There is a Creator, the Source of all life, who is Life itself. 2. He is the human form, in itself, but infinite. 3. He is love itself and wisdom itself, or good

itself and truth itself. 4. The essence of love is to give of itself to others, and to seek conjunction with what is loved. 5. He created man (in His own image and likeness—*Genesis*) to be the object of His love, and so that man might be able to love Him in return, thus making it possible that conjunction of man with his Creator can be effected. 6. The receptacles provided in man for the reception of Divine Love and Wisdom are his will and understanding, respectively. 7. Man, though finite, consists of his own love and his own wisdom, and may either love the Creator and be conjoined with Him, or love himself and be not conjoined with Him. Man's choice is by means of the faculty of free will given to him by the Creator.

8. Creation and subsequent subsistence proceed in and according to order, 9. All entities of creation from the least to the greatest are in the human form; that is, forms capable of reception of and of responding to the Divine according to use. 10. There are two levels of creation, a spiritual and a natural. 11. The natural level provides means for a determination by man, through the exercise of his free will, as to whether he wishes to be conjoined with the Creator or not; that is, whether he wishes to be an unselfish or a selfish man. 12. The spiritual level of creation is in two divisions;

one for the unselfish who desire conjunction with the Creator, or heaven; and one for the selfish who do not wish that conjunction, or hell. 13. Happiness of life for man is provided through delights which are a part of every love, whether unselfish or selfish, both in the natural world and in each division of the spiritual world. 14. Creation and subsistence proceed through a spiritual sun and the spiritual world, thence through the natural sun and world to ultimates in the earths of nature. 15. From the ultimates of nature a response begins and ascends in order to the Creator thus effecting a conjunction. The mineral kingdom serves the vegetable and the animal kingdoms, the vegetables the animal, and the mineral, vegetable and sub-human animal kingdoms serve man. 16. Man consists of a male and a female, each complementing the other. The male is, in essence, a love for acquiring wisdom, and, when so acquired, a love of that acquired wisdom.

17. Since love of his own wisdom would be self love, or conceit, this love is transferred from the male to the female, and the two together, though individually distinct, constitute a man, or angel. (The rib taken from man while he slept and formed into the woman, as related in *Genesis*). 18. Heaven consists of angels who desire to be conjoined with the Creator. Humans in the natural state who are preparing for a heavenly life, constitute the Church, together with the angels. 19. The Church is the conjoining medium between the created and the Creator—The Holy City prepared as a bride adorned for her husband (*Apocalypse*). (This is the source



of the sanctity of true marriage love.) 20. Humans are born devoid of innate qualities such as beasts have, but in place thereof have tendencies inherited from their ancestors which provide a framework for their orderly development. 21. Man is at all times as his ruling love is. Love is his very life. 22. His love is enlightened and instructed by his wisdom. 23. Man's wisdom is capable of being elevated into sufficient enlightenment to enable his love to be elevated thereby to the utmost. 24. Man's love either accepts or rejects the proffered enlightened wisdom; if accepted, the love is elevated correspondingly; rejected wisdom is withdrawn and finally there remains with man wisdom corresponding exactly with his love. 25. There is provided on earth at all times a Church which instructs that man: (a) should acknowledge the Divinity of the Lord; (b) should acknowledge the Holiness of the Word; (c) should lead the life called charity. Also that the essence of religion is that man must shun evils as sins against God (Evils such as murder, adultery, theft, and false witness). 26. Such a Church or an equally efficient substitute is provided for every man created. There are no Divine preferences for any man over others when created. 27. Each man's ultimate status depends upon his own free will choices. There are no preferences on the part of the Divine between men at any stage of their regeneration or of their failure to regenerate. 28. Variations between men are caused by variations of reception of inflowing Divine Love and Divine Wisdom on the part of the receiver thereof.

Would not a review of the wealth of material in our text in sociology in the light of an hypothesis founded on postulations like those above result in a far more satisfying concept of human personality than is possible to concepts from which ideas of divine purpose have been excluded?

Isn't it a fact that cultural traits and patterns in which there are no vital elements of Divine purpose would be possible only in situations where the Creator of everything was entirely indifferent about them? Can sociologists make such an hypothesis in this day and age? No doubt they could since they, too, have the faculty of free will. But assuming that they did so, and that their hypotheses were wrong, then of what value would the work be to mankind? Might not such, unfortunately, result in a disservice instead?

This thoughtful essay was written as a term paper in a class in sociology. The author is a well-known member of the Baltimore Society.

KEEP IN TOUCH

with

YOUR CHURCH

Subscribe to

THE MESSENGER

FROM GULFPORT, MISS.

Under lay leadership the Gulfport Society goes on with its usual activities. The services are led by George Hersey, and the Sunday School lessons are taught by Robert Loper. The Society is very grateful for use of the Lessons as sent out by the Sunday School Committee.

On Sunday afternoon, August 28, their annual business meeting and election of officers was held with the president, Capt. A. W. Higgins, presiding. Members from New Orleans, La., Mobile, Ala., Biloxi and Gulfport, Miss., were present. Enthusiasm and spiritual vigor were manifest, as each member showed willingness to serve as elected, and none was offended by defeat. An encouraging financial report was made, and plans for building a parsonage were discussed. Officers were elected as follows:

President, Capt. A. W. Higgins, (reelected); vice president, Robert Loper; treasurer, Mrs. Bonnie Bommer, (reelected); trustee and secretary, George Hersey; trustee, L. H. Stewart.

Appointed by president were: corresponding secretary and public relations, Mrs. Homan E. Mathieu; Sunday School Superintendent, George Hersey; Class leaders, Robert Loper and Mrs. Annie Loper; committee for investigating building of parsonage, L. H. Stewart, George Hersey, Robert Loper, H. E. Mathieu.

MRS. HOMAN E. MATHIEU

FOR FRYEBURG ASSEMBLY

The Women's Auxiliary of the Fryeburg New-Church Assembly hopes everyone will remember them by beginning to collect new saleable articles for the Sales Table in August 1961.

Donations received this year were greatly appreciated. They yielded \$125. which will provide baby-sitters, plus the added project of helping to pay for a modern dishwasher for 1961.

Packages may be sent to Mrs. Gardiner Perry, 105 Pine St., Needham 92, Mass., at any time convenient,

F. M. GREENE,
Secretary

SPECIAL LIMITED OFFER

While the supply lasts we will supply the following "sets" of the six volumes of "Apocalypse Explained" as follows:

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FROM OUR PRESIDENT

THE NATIONAL ALLIANCE of New-Church Women opened its annual meeting on June 23 at beautiful Lake Forest, Ill., with a religious service, especially prepared and led by our chaplain, Mrs. Alice Van Boven. The service was based on *Isaiah 6:1-8*, a picture of true worship, starting with the awe and wonder of the Lord's presence in the sanctuary, followed by the contrasting picture of man's despair when he realizes his low estate, then the Lord's gradually leading him to the point where he commits himself to His service. A prayer in memory of those who had entered the spiritual world since the last meeting then followed. The service closed with the singing of the Alliance hymn, "O Lord All Glorious".

The reports of the officers and committees had been mimeographed so that all members present could have them to take home.

Our new corresponding secretary, Mrs. Alan W. Farham, is most anxious to receive up-to-date lists of officers and addresses of each local Alliance or group. Won't you please send them to her at your earliest convenience?

Our international correspondent had a very busy year corresponding with all of you who are helping the ten Korean students finish their education. She urged that more of our members correspond with individuals or societies abroad to help bring us closer together.

The chaplain has had a poor response to her study program. Those who wish to follow the study program for the coming year will find it on the Alliance pages of the April 23, 1960 *MESSENGER*.

The Round Robin committee was as active as ever. Eighteen groups of letters were in circuit, reaching 107 women, most of them isolated members of the Church. The chairman, Mrs. Louis A. Dole, would be happy to receive the names of any women, isolated or in societies, who would enjoy joining the group.

Our publication chairman prepared or edited three issues of the *Grand Alliance* last year. The present one is the first of three she is editing for the coming year. Watch your *MESSENGER* for further Alliance issues.

Over a thousand dollars was sent in to our Mite Box chairman. This was the largest amount ever to be turned over to the Board of Missions. As you remember, this money will go towards the building fund of the Vienna Society. This coming year our little mites, our thank-offerings, will help our New-Church friends in the Island of Mauritius. When you read the following accounts about this little island and what its people have suffered, I am sure that not only our thoughts but also our hearts and prayers will go out to them.

We were delighted to welcome a new group, the Service Guild of Pretty Prairie, Kansas, into the National Alliance. This group is deeply interested in our missionary efforts.

At Miss Florence Murdoch's suggestion that we do something to help Helen Keller celebrate her eightieth birthday, the Alliance voted to send her a six volume Braille copy of *Divine Providence*. Many of Miss Keller's Braille copies of Swedenborg were lost when her house burned. We are grateful to the Swedenborg Foundation for obtaining these volumes for us. It is hoped that the Rev. John King will be able to present them to Miss Keller in person, together with an expression of our love and appreciation.

Our meeting came to a close with a delicious luncheon and a talk by Mrs. A. C. Braun from the Church Federation of Chicago. We are deeply indebted to the ladies of

The Grand

EDITED BY LO

OFFICE

President.....	
1st Vice-President.....	
2nd Vice-President.....	Mrs. Harold P. Berra
3rd Vice-President.....	
Recording Secretary.....	
Corresponding Secretary.....	
Treasurer.....	Miss
Executive Member.....	Mrs. Stewart E. P.
Chaplain (Religious Comm.).....	
Round Robin Chairman.....	
Mite Box Chairman.....	Mrs. J
Publication Chairman.....	
International Correspondent.....	Mi
Nominating Committee.....	Mr

the Chicago Society for arranging this luncheon, so beautiful to both eye and palate.

If any of you have ideas for making our Alliance more effective, will you please write to me or to any member of the executive committee. We have listed not only the names but the addresses at the top of the page for your convenience.

Wishing you all every success and blessing in your work during this coming year,

Cordially,
CORINNE B. TAFEL
President

THE MIGHTY MITE

THE REV. GEORGE R. PULSFORD'S example as a missionary in life inspired many people, among them Mrs. James R. Murdoch of Cincinnati, Ohio. It was as a memorial to him that the Mite Box work was established in the New Church by Mrs. Murdoch in 1923.

Serving on the first Mite Box committee were Mrs. George C. Warren, Miss Florence Murdoch and Miss Emily Martin, whose work was taken over in 1930 by Mrs. Leslie Marshall, and later by Mrs. Ethel Rearick.

The original committee brought to the attention of New-Church women the good uses which they might accomplish by making thank offerings for the blessings they received each day. The practice, as they conceived it and as it has been carried on for thirty-seven years, is, like mercy, twice blessed. It blesses those who give and those who receive. The practice enlarges gratitude in the heart, and the rain of pennies has helped extend the new truths on the earth.

Each year these funds are turned over to the Board of Home and Foreign Missions. Until several years ago these funds were given for general use. At that time the National Alliance and the Board of Missions decided that greater interest in this spiritual and material project would be obtained if a second pioneering step, built on the ideals of the founders were taken. Thus a definite Board of Missions assignment, approved by the National Alliance, was sponsored by the Mite Box Committee. Since then, from a modest beginning of \$150 contributed

! Alliance

SE WOOFENDEN

1960—1961

Mrs. Richard H. Tafel, 200 Chestnut Ave., Narberth, Pa.
s. Robert L. Young, 3745 Albatross St., San Diego, Calif.
Pickwick Hotel, Broadway at First Ave., San Diego, Calif.
Mrs. Wilfred G. Rice, 957 Hague Ave., St. Paul 4, Minn.
s. Daniel L. Dullea, 101 Huntingdon St., Brockton, Mass.
rs. Alan W. Farnham, 28 Grant Ave., Brockton 28, Mass.
nces D. Spamer, 1261 Meridene Drive, Baltimore 12, Md.
, 3201 Fordham Road, Westmoreland, Wilmington 6, Del.
Alice P. Van Boven, 446 Chestnut Ave., Redlands, Calif.
.....Mrs. Louis A. Dole, 887 Middle St., Bath, Maine
E. Lister, 34 W. Southampton Ave., Philadelphia 18, Pa.
s. Wm. R. Woofenden, 576 W. Woodland, Ferndale, Mich.
Margaret Sampson, 112 East 35th St., New York 16, N. Y.
Philip M. Alden, 507 North Chester Road, Swarthmore, Pa.

thirty-seven years ago, to \$840 in 1956-7, the Mite Box collection has risen to over \$3,000 in three years.

Berlin, Korea-Japan and Vienna have received substantial aid through our Mighty Mite. This coming year Mauritius will gain aid through this project. Thus our endeavors will have encircled the globe.

Down through the years the use of the Mite Box has been a matter of personal choice. The founders felt that a Mite Box on a bureau or desk was a daily reminder to each of us of the loving care the Lord has for His children. With a specific use in mind we also have a daily outpouring of thought and prayerful hope for the success of the recipients in their endeavors for the spread and growth of the New Church.

In the past a large percent of the total monies collected came from isolated New-Church women. Today due to the lack of such a list we are more and more dependent on groups. The Mite Box committee feels that probably all New-Church women would like to participate. Any of you who read this article and would like to participate in the Mite Box work can receive information by writing to the chairman of the Mite Box Committee.

—IRENE LISTER

To help us visualize the far away island where our contributions will travel, the Grand Alliance asked Miss D. Alix Williams of the Boston Society to broaden our view of this little-known place. Miss Williams, whose father was a New-Church Minister on Mauritius, lived there herself until before the second World War.

THE PEARL OF THE INDIAN OCEAN

MAURITIUS is a small island in the vast Indian Ocean, situated about 500 miles east of Madagascar, and is about the size of one of England's smaller counties, 720 square miles, with a sub-tropical climate. It has been called the "Star and Key of the Indian Ocean." This island was formed by a volcanic eruption, which accounts for the wierd formation of its mountains along the coastal regions. The natural scenery is very beautiful: inland are the fertile plains, extensive sugarcane fields and clusters of tall eucalyptus trees which

often hide an Indian village of mud huts with thatched roofs. By the sea are the wide stretches of sparkling sand, sometimes bordered by groves of palm trees and sometimes by woods of "files-a-caux" trees (casuarina) with long threadlike leaves which whistle and sway gracefully in the breeze; in contrast there are also the rugged shores, where the waves constantly dash against the massive rocks.

Amongst the more common wild animals are the stag, the boar, the monkey, the mongoose and a variety of colorful birds. Insects thrive in infinite numbers and species. The sea also abounds with interesting wild life, and the island is almost completely surrounded by a coral reef.

All standards of living are to be found—from the primitive modes to the most modern and civilized—almost side by side. Sugar is the main industry, so that much depends on how much it produces and sells. This little island is full of contrasts and variety—of many customs and rites; it is inhabited by people from many lands and of many racial origins, such as French, English, Scottish, Irish, Indian (Hindu), Chinese, Arab, African, Madagascan, and others. Hence, the predominant religions are Roman Catholic Anglican, Presbyterian (other Protestants), Buddhist, Muslim, Hindu, and even New-Church.

It is encouraging to note that in spite of the varying nature of race, creed and class, Mauritius has recently been referred to as "A Paragon of Racial Harmony." As New-Church people we could well name this island "The Pearl of the Indian Ocean," for it possesses that "pearl of great price"—a New-Church organization.

—D. ALIX WILLIAMS

CYCLONE IN MAURITIUS

The British publication "The New-Church Herald" printed, in its April 9, 1960 number, a letter from Christopher V. A. Hasler, a resident of Mauritius. Mr. Hasler wrote in answer to enquiries concerning a violent cyclone which crippled the Island last February. From the following excerpt it is obvious that our efforts this year will be for a field in which there is great need:

WE HAVE had two cyclones within five weeks of each other, and after a period of fifteen years. In 1945 there were three cyclones, and then nothing until this year. The first one, called *Alix* struck on January 19, but as it did not go directly over the island, the damage was more localized. Even so, a number of houses were destroyed or badly damaged. Our house was thoroughly soaked, but was not structurally damaged. Many trees were broken and stripped bare of leaves.

"Just as the new foliage was beginning to sprout, and everything was looking like spring—cyclone *Carol* came. This was a far more devastating experience, during which gusts reached 160 m.p.h.

"The first definite news that the cyclone was coming upon us was given on the evening of February 27, a Saturday. Soon after that the electricity and telephone were cut off. We prepared ourselves for the onslaught by covering bedding, clothing, bookcases. The wind and rain coming from the back of the house grew stronger every hour, so that sleep was quite impossible, and we kept vigil with our hurricane lamp. After midnight the bathroom windows blew in and from then on different parts of the house broke off. Every room was leaking and eventually pouring as the terror grew in intensity, reaching its full crescendo between 6 and 10 o'clock on

Sunday morning. We were sitting in our raincoats with the children huddled close to us in one part of the lounge which was not leaking as badly as the rest of the house. What I mean is that with water dripping on either side of you it was possible to find a spot where the water did not drip down your neck. By now the back veranda which had been all glazed in, and had served as our workshop, was completely smashed—roof off, everything in a chaos. Our kitchen was also open to the sky. By eleven o'clock, the centre of the cyclone approached and everything grew calm. The rain and wind stopped, mist rolled away lazily and even the sun came out for a few moments. Many people believed that it was all over. Our house was surrounded by water from a canal which was blocked, but the foundations are off the ground so that the water came only under the house. However, there was plenty of it, still pouring from the attic. This calm lasted over three hours, which is quite unusual. As a rule, it takes only twenty minutes, or half an hour for the centre to pass, but *Carol* was thirty miles wide, and by far the biggest cyclone ever recorded in the Indian Ocean. Before 3 o'clock in the afternoon, it started up again; but now the wind came from the other side, tearing at the front of the house. For the children we made a shelter on their lower bunk, and covered the top one with sheets of corrugated iron which had blown off from the back veranda, right over the house and into the neighbour's garden and some even across the road. Peter (age eighteen months) was put into his cot with a sheet of hardboard over him, and I also made a shelter under two tables which kept fairly dry.

"It is difficult to describe the sensation of being in a dark, wooden house—water is pouring down from the attic; large parts of the roof have already gone; and the gusts, of terrific force, crush against the structure of the house, threatening to collapse it at every moment. Every blast makes you tense, almost sick, as the house and walls strain under the pressure. Several times I had the sensation that the roots of my teeth were being cracked by a brutal dentist—one becomes a living part of the house. For nearly four hours the winds were at their worst, then gradually grew weaker through the first part of the night to a mere 100 m.p.h., and towards the morning dying down to gale force (60-65 m.p.h.) The loose tin was crashing up and down, making a fearful din. In the morning we found that the tin from the front veranda (and covering also two front rooms) had gone; and a dormer window, with its little roof over the dining room, was destroyed. It was now Monday morning, and the whole experience lasted thirty-six hours. This is a long time to be afraid, wet; to feel sick and exhausted.

"The damage on the island is terrible to behold. The refugee centres have 70,000 people in them; some 100,000 houses are destroyed or very heavily damaged, and if it is remembered that the entire population of the island is 600,000, it becomes obvious how far reaching are the effects upon each family. Of the eighty churches in Mauritius only eighteen are intact. I am very happy to say that our two churches have suffered very little damage. The roof over the altar in Curepipe is open so that some tiles and woodwork must be replaced. The tin over the porch was also torn off. But the caretaker's house in Curepipe, was completely demolished, and the one in Port Louis suffered heavy damage.

"Our manse is an old wooden structure, which has been patched up again and again. It is in a very poor condition, so that the Church Committee feels that a new, concrete house should be built before the next minister comes to Mauritius. (I may add, for the benefit

MEETING OF CALIFORNIA ASSOCIATION

The California Association, which serves the three Pacific coast states, had a happy meeting in Portland, Oregon, August 26 to 28, with meetings for the ministers preceding on Aug. 24 and 25. Our usual good New-Church fellowship added happiness and usefulness to the meetings. The chapel of the Portland society, with a seating capacity of 100, was crowded at the Sunday morning worship. Thirty-six ministers and delegates responded to roll call. A large group of young people were there.

Rev. Othmar Tobisch completed his term of office as presiding minister, and Rev. Andre Diaconoff was elected to that office for a three year term. Mr. Wallace Dibb who declined to serve again as vice president, was succeeded by Mr. Ellsworth Seibert, El Cerrito, for a two year term. Mrs. Alice Van Boven and Mr. Rado were re-elected as secretary and treasurer respectively, each for three year terms. Elected to the Board were Rev. Othmar Tobisch, Rev. Paul Zacharias, Rev. Henry K. Peters, Mr. Henry Swanton, and Mrs. Ednah E. Richard. The board this year includes at least one representative from each society in the Association except our smallest, Temple City, from which there were no delegates at the meeting this year.

Appointed to head the Religious Education committee was Mrs. Calvin Turley, who has been taking college courses in Education to make herself of more use in the church. Earl Marshall heads the Finance committee, Irion Shields the Properties committee, Andre Diaconoff the committee on Social Concerns. Rev. Eric Zacharias is chairman of the Camp Co-ordinating committee. Walter Brown is chairman of Split Mountain Camp Board. Liberty Camp held its first session this year on Puget Sound; Rev. Calvin Turley was named chairman of this camp board. The Association sponsors these two youth camps. Camps for children are sponsored by Societies.

The theme of the meeting was, "Go Forth With Peace". There were three workshop groups which met on Friday: "The Local Church and World Peace", led by Rev. Andre Diaconoff; "The Church Camp", led by Rev. Eric Zacharias; "Religious Education", led by Mrs. Calvin Turley.

The ministers picnic lunch on Mt. Tabor park barely missed being rained out. All, including the young people, enjoyed the Chinese dinner Saturday evening. The smorgasboard dinner at the church Friday evening was excellent. The Women's Alliance met for breakfast at a pancake house, then went to the church for their annual meeting, Saturday forenoon. Saturday evening featured a square dance at the church.

ALICE VAN BOVEN
Secretary

of any prospective candidates for the post, that concrete houses are perfectly safe in a cyclone, and do not need the constant repairs which are necessary for a wooden house which is attacked by termites and the elements.)

"We see destruction everywhere. The forests are broken and trees bare, and in many places the sea washed as much as two miles inland, washing houses and installations away, and burning up all the vegetation with salt. We are hoping that no epidemic will break out, and so add to the heavy burdens which we all have to carry—such as shortage of houses, labour, materials and the inevitably slow restoration of electricity and telecommunications."

What is man?

by Bjorn Johannson

The urge to write this article came to me on reading H. L. Honemann's "The Social Self" which appears in this issue, and I would suggest that the two be read in connection with one another. The viewpoint of both articles is fundamentally the same, although the general approach is different.

INTEREST in human nature is proverbial. Myths, literature, art jokes, epigrams, are largely a crystallization of what man has thought and believed about himself.

The term may be used in derogation or in praise. Speaking of actions that are disapproved of, one is not unlikely to say, "That's human nature for you." This sort of assumes that *human nature* is a rogue who must be bridled and governed by laws and regulations. Sir Thomas Browne said, "Human nature knows naturally what is good, but does naturally what is bad." On the other hand the statement, "He's so human" is generally taken as complimentary. But every expression concerning human nature assumes that there is some independent reality, an entity, in which this nature is embodied. We call that entity *man*, a *human being*, *personality*, as well as several other names. This is also the assumption of common sense, of the formulated opinions of past thought, of religion even of the most primitive order. In the higher religions man is seen as a distinct creation of a Divine Power, and, in fact, akin to that Power. By that Power he was given a distinct place in the universe and a purpose in the scheme of things. This is illustrated by the story of the creation of man as found in *Genesis*. Man was made out of the dust of the earth, and then God breathed into his nostrils the breath of life, and man became a living soul.

This idea has many times been called into question. The rationalism of the eighteenth century in particular questioned it. Thomas Hobbes is probably the best known of the philosophers who rejected it. In his day the concept of motion played as important a role in scientific thinking as that of atomic energy does today. Hobbes seized upon it to explain mental life. All of the latter, including thought, emotion, and volition, were but forms of motion imparted to the brain and brought about by the needs of the physical organism. The soul as such was ruled out. John Locke, in many ways a greater thinker than Hobbes, described the human mind as a *tabula rasa*, a blank slate, upon which the external forces wrote, presumably, whatever they might happen to be writing at the moment.

However, it has been in modern times that the biggest blows have been struck at the concept of the soul as an

independent entity, distinct from the natural world. These may have started with Fichte's "actualistic theory of the soul", namely that the soul consisted only of the constructive activities. To this Fechner added that the soul is the unitary spiritual process manifested by the bodily organism, but it is without substance. Wilhelm Max Wundt, the German physiologist and psychologist, accepted this and argued with no little learning that there is no evidence of any substantial substrata for mental operations. He did not take account of the fact that man is conscious not only of a thought, a desire, and a feeling, but of a self.

Wundt has exercised a great influence on psychological thinking and certainly has done much to give a materialistic outlook to recent psychological theorizing. Hugo Münsterberg, long a professor of psychology in Harvard, who was strongly under Wundt's influence, in answer to the question, "How, then, can we characterize the *real soul*?" said: "It (the soul) is not causal; it is not in the physical body; it is not in the physical time; it is not a substance; it is not an object. Positively, it is through all experience identical with itself." (*Psychology, General and Applied*, p. 308.)

Since the days when Wundt attempted to build up a "psychology without a soul" we have been confronted with psychological methods or theories which said, or at least seemed to say, that man was not a distinct entity in himself, but a sort of synthetic compound resulting from the impact of environmental forces, natural and social. There have been the sweeping invasions of Pavlov's "conditioned reflex" studies, behaviorism, some schools of psycho-analysis, all seeking in some way to establish the claim that human nature was simply the product of environmental forces. Even the onslaughts made by the academic world on Sigmund Freud's ideas were not the result of his hypothesis about psychosexual development, but rather his use of the idea of a specifically mental energy, operating teleologically, which determined behavior. It was the teleology, not the determinism, implicit in Freud's ideas which aroused antagonism.

Contributing to this doctrine that human nature is merely whatever the conditions under which man lives make it, are the studies of anthropology and sociology. These have pointed out how man's attitude and behavior is influenced and sometimes completely governed by the prevailing beliefs, opinions, traditions and customs of the group to which he belongs. Nothing can brainwash and hypnotize an individual so effectively as public sentiment or public passion. It may turn an ordinarily gentle and kind person into a ferocious beast who, as one of a blood-lusting lynch crowd, will pant to pull

A number of readers have inquired of us who wrote the article about the Bath, Me., Society (Sept. 1, issue, p. 264; and the one entitled "From 108 Clark to 79 Orange" Sept. 15, p. 288). The first was written by Miss Jane Stevens; the second by Mrs. John Hart.

the rope meant to snuff out the life of someone he has never seen before and against whom he holds not the slightest grudge.

The most irrational beliefs and superstitions, when sanctioned by tradition and public acceptance, may have an unbreakable hold on the individual. Similarly, some anthropologists say, the moral values and practices are merely those which are approved by the group. And these vary from one society to another and from one age to another. The learned William Lecky wrote in his *History of European Morals* that there was no human act which in one age and in some society was not condemned as sinful, while in another age and place it was regarded as a duty.

Add to this the fact that human nature is very malleable, that it can be moulded into a variety of patterns by the enviroing influence, and you seem to have a strong case for the contention that man is wholly a product of his environment.

I am indebted to A. W. Spink, Warsaw, N. Y. for the following quotation from Ashley Montague's book *Man: His first Million Years*, p. 113:

"Human nature is not what man is born with, but what he becomes under the organizing influence of the socializing environment into which he is born.

"It is principally through the agency of the stimulation of the cultural environment that the individual becomes a person."

There you have it. Man is but a blank slate upon which anything can be written. There is no right or wrong behavior; only socially approved or disapproved behavior. The Decalogue was not written by the finger of God, but is the outgrowth of the customs and folkways of a people who lived long ago. It logically follows that there are no absolutes; only the relativities, moral, social, cultural, and even intellectual, left for the guidance of man. There are no sanctions for anything relating to human behavior, either in divine revelation or in natural law.

It would not be fair to represent the above as the unanimous view of modern psychologists. For example Prof. W. McDougal has argued that mind—I am not sure that he uses the term *soul*—is a distinct entity which has no counterpart in the neural system and therefore exists and functions independent of a physical basis.

The Sponsoring Committee for the Observance of the 186th Birthday of Johnny Appleseed, September 26, 1960, in cooperation with the Swedenborg Foundation, in this 4th Annual Observance included four Governors of states in which Johnny Appleseed was active, (Mass., Penna., Ohio and Indiana).

The 186th birthday of John Chapman, better known as Johnny Appleseed was observed over the Mutual Network, September 26, originating in New York, at 9:15 p.m. Senator Frank J. Lausche (Ohio) honorary chairman of the Johnny Appleseed Committee introduced Senator Harry F. Byrd of Virginia, who gave little known facts in his talk, "A Gatherer and Planter of Appleseeds". Johnny Appleseed is often considered a mythical character. Historical records compiled by H. Kenneth Dirlam of the Richland County Historical Society of Ohio reveals that Johnny Appleseed was a real person, a missionary of the Swedenborgian Church (The New Church), who supplied appleseeds and seedlings to early settlers going west.

The broadcast was carried by Westinghouse Broadcasting Co., and the People's Broadcasting Co. Celebrations were held in Fort Wayne, Indiana, Leominster, Mass., birthplace of Johnny Appleseed, as well as other cities and towns.

Free copies of the talk and literature regarding Johnny Appleseed may be received from the Swedenborg Foundation, 51 East 42nd Street, New York 17, N. Y.

His arguments were based not on metaphysics but on laboratory experiments, particularly with the fusion of vision. And most of us know something about the work that has been done in recent years in the field of parapsychology.

It is obvious to anyone that the above outlined view is utterly contrary to the view held by Christianity. According to its teaching every individual is an entity and is born with certain traits and potentialities. The principle of life abides in a form and cannot be separated from it. Certainly it is related to the whole physical world when the form of its abode is physical, but it is not a product of that physical world. There is no productive

activity in a tree apart from its environment to be sure, but the environment cannot create a tree. A human being could not be self-conscious but for his relation to his fellowmen, but that does not mean that he is merely a product of society, for his spiritual development results from his reactions to the enviroing forces, and these reactions are not totally pre-determined. Ideas can influence a man only to the extent that he reacts to them. They are not a form of motion, as Hobbes seemed to think, that make their impact regardless of how man responds. Mind does act upon mind, but this in no way destroys freedom and individuality—indeed, the latter two make possible the influence of one mind on another.

Organism and environment are complementary from a biologist's viewpoint. And common sense always assumes that wherever there is any mental phenomenon there is a conscious self receiving impressions from the world. T. H. Huxley in his essay on Hume says that the word *soul* is simply the "name for a series of mental phenomena which make up the individual mind." But

however much Huxley or other philosophers and psychologists may disown the concept of "the soul", "the mind" or even that of a "conscious subject", sooner or later, explicitly or implicitly this concept creeps into their thinking. This is as true of materialists such as David Hume as of idealists such as Bishop Berkeley.

Certainly Locke was not consistent in avowing the mind was a *tabula rasa*, nor has any writer that I am in the least familiar with held consistently to this view.

In Swedenborg's teachings man is an immortal soul who proceeds from the first aura created by God, and who has his life from God. He is an independent reality except as he is dependent from moment to moment upon the inflowing life from God. This means that there is a substratum underlying human nature which does not change from age to age nor vary according to the social group. The soul, that is, the individual man, uses the external environment to obtain knowledge. Through the senses impressions of the external world are transmitted to the brain, and thence to the soul. The impressions can do nothing of themselves. They cannot amalgamate themselves into a percept. The unifying power of the soul is needed for this. If Locke were right, then not only would ships and shoes and sealing wax forever be disconnected, but the qualities of each of these objects such as its odor, color, hardness or softness would have no relation to one another. Every power of mental modification, apprehension or understanding is innate.

- 1) *Instinctive*. The life of a bee is mostly written into its organism at birth. It has practically nothing to learn or to unlearn. Man probably has very few if any instincts, in the full sense of the word.
- 2) *Learned or acquired*. Most of man's behavior is of this sort. But it must be noted that some forms of behavior are easily learned while other forms can be learned only with difficulty. A seal does not swim instinctly, but his mother has no trouble in teaching him how to do so. The animal trainer can also teach the seal certain stunts which he would never have learned if left in his natural habitat. But to learn these is uphill work. May it not be said that swimming is easily learned because it is in accord with the seal's nature, but circus stunts are hard to acquire because not in such accord?

That this innateness is a potentiality at birth rather than an actuality, may be granted. However, that word potential can be tricky. Do we mean by it that anything and everything in the way of human behavior are equally potential? If so we are making a wrong use of the word.

There are two forms of behavior in both the animal and the human world.

And in the case of human beings, are not some things more readily learned than others because they are in accord with human nature? If this is so, and everyday observation shows that it is, then we have a clue to what human nature fundamentally is. In other words, certain potentialities are much stronger than others. The fact that greediness, cruelty, deceit and many other unamiable

traits are found in man does not mean that his potentialities along these lines are stronger than those are for traits that are noble, generous and altruistic. There are good grounds for saying that the virtues are more easily learned than are the vices. "Science shows us that the way to survival and happiness for all mankind, is through love and co-operation; that do what we will our drives toward goodness are as biologically determined as are our drives toward breathing." (*Explorations in Altruistic Love and Behavior*, p. 92.)

Insofar as Locke used the term *tabula rasa* to emphasize that the potentialities lying within man needed the quickening of ideas and influences from the outside to come to life—and he sometimes seems to do this—he was right. But in other respects, as Lord Shaftsbury pointed out, he made a poor use of the word *innate*, for the question is not the time when ideas enter the mind, but whether the constitution of man is such that at some time or other, even when grown up, when the appropriate ideas or influences suggesting order and the administration of a god are presented, man will not invariably embrace them.

There is an illuminating discussion of this subject in a memorable relation in the *True Christian Religion* 48 (8-15) in which the following conclusion is reached:

"Man is born into no knowledge that he may be capable of entering into all knowledge and progressing into intelligence, and through this into wisdom; and he is born into no love that he may be capable of entering into all love by the application of knowledges from intelligence, and into love to God through love of the neighbor, and thus of being conjoined to God, and thereby becoming man and living forever" (48¹⁵).

The soul, one may say, is endowed with all the biological energies, potentialities and functions of the sensuous nature of man, but it is not governed by what leads to physical pleasure. All the forces in man, whether the natural or the spiritual man, appear to be ultimately in the service of love, the highest expression of which is an overwhelming and disinterested attachment to God. From this it should be possible to derive an insight into what man's aspirations and goals really are. And these really constitute the norms which should regulate the rational adaptation of the individual's behavior. They suggest what is really fundamental in human nature.

It will not be denied that the external environment and the social milieu with its traditions, customs, education are highly important factors in shaping human nature. But this certainly does not mean, as the positivist philosophers such as August Comte and Lester Frank Ward, and the radical disciples of Karl Marx claim, that what we know as the self is merely society individualized. The self is an emergent, not a resultant, of the forces, social or otherwise, which are active in human life. In the combination there is manifested an entity which cannot be equated with the sum of its parts. Man's own self-activity is a necessary factor in the development of personality.

Fun

AT ALMONT,

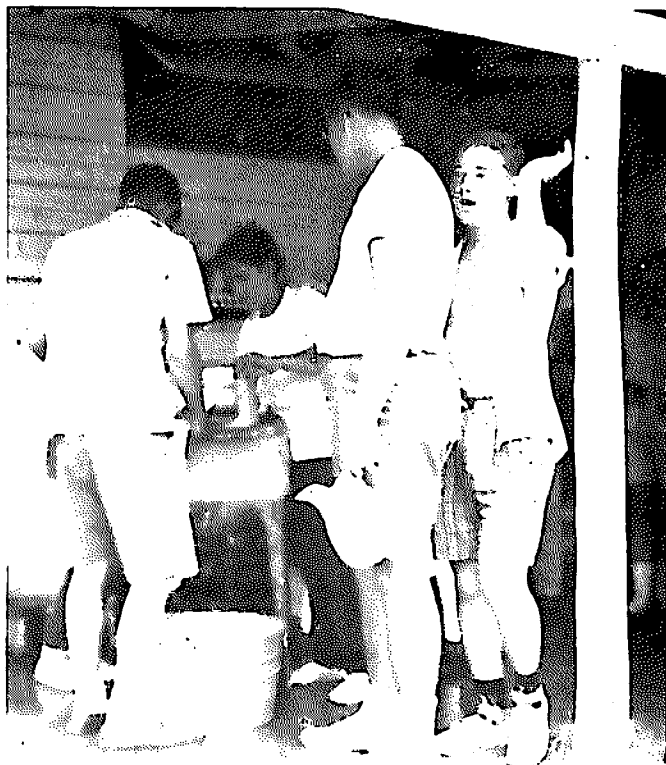
According to our roving reporter who spent a week at the New-Church summer school at Almont, Mich. this August, Bill Armstrong, pictured at right playing HOT POTATO with young campers, is far and away the best recreation director he has observed in years. Bill, who hails from Lakewood, Ohio, planned the recreation program week by week, in a meeting with Youth Leaders. Several faculty members were present at each meeting as well. After the program was decided, committees responsible for coming events were appointed and the necessary administration carried out by the group as a whole. Bill Armstrong feels that this method of developing a program has considerable merit.



PLAYING VOLLEY BALL—(below from left to right) Ron Korff, Jamie Rodman, Sharon Kleine, Don Smith, Bob Tafel, Bill Armstrong, Kathy McDonnell, and Stanley Unruh.



The Washington, D. C. Sunday School saw a film, "Footsteps of Livingstone", Sept. 18, which contained excerpts from Livingston's diary and was an on the spot report of missionary work in the Congo. During the summer the Washington Church has undergone extensive repairs, and a new parsonage has been purchased. The President of the Society, Talbot Rogers, worked closely with Edson A. Edson on these improvements. Congratulations to Robert K. Somers who has been promoted to the office of associate director of the Meat Inspection Division of the U. S. Dept. of Agriculture. Greg Hirsch of the Washington Young People's League attended the Leadership Education Institute at Blairhaven in South Duxbury, Mass. in August.



GETTING WATER—(left to right) Ken Mosher, Ollie Hirsch, Ron Korff, and Jamie Rodman.

The Swedenborg Student

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

ARCANA CLASS—November, 1960
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IN OUR LAST READING we found the attempt of Potiphar's wife to attach Joseph to herself interpreted as the attempt of the natural man to use the spiritual as its servant. As Joseph fled from her, she seized his outer garment and he left it in her hand. It is with the result of this incident that our reading for this month begins.

Number 5022 tells us that Joseph's outer garment represents ultimate truth, which the natural man can seize upon and retain, and that when ultimate truth is taken away, "the spiritual man has no longer anything with which to defend himself against those who are merely natural." When Potiphar returned, his wife used Joseph's garment as a witness to condemn him, and Joseph was cast into prison. Number 5028 gives examples of this misuse of ultimate truth by the natural man.

Today much emphasis is put upon the things which all religions have in common. All have the commandments in one form or another and all believe that social conditions should be improved. Even an atheist may believe these things and, as did Potiphar's wife, use them against religion and the church. Sometimes, for example, we hear it said that a certain man who is interested in no church is better than church people because he does more "good" to others. This is using Joseph's garment as a witness against him. With those having the same ultimate truth there may be no interior conjunction because these ultimate truths are held in altogether different mental contexts. Concerning this it is said, "These things cannot be distinguished by man in the world, for man is not acquainted with the interiors, but in the other life they are plainly discerned" (5032). So Potiphar thinks that his wife speaks the truth concerning Joseph. The truth, like Joseph, is then bound in prison.

Joseph's sojourn in prison is a picture of the state of temptation. Read number 5036 carefully. Swedenborg tells us in many places that genuine temptation is experienced only by those who are regenerating, and that it is an inward and not an outward experience. Here we learn that it is actually a combat between evil spirits and angels, both making use of the things which are in the man's mind. We also learn that the temptations pictured by Joseph's stay in prison are temptations as to truth: "as to false-speaking against good" (5037). Number 5041 states very clearly the meaning of this passage with reference to the Lord's own experience.

The process of overcoming then follows, and the first step is that the Lord gave Joseph favor in the eyes of the prince of the prison house. The Lord's power is on the side of the angels in the struggles of temptation. Number 5044 tells us that the prince of the prison house represents primary truth governing, and that with man this is "that truth and such truth as they have learned from the Word and from doctrine, and have confirmed in themselves." Because such confirmation cannot be

made except from affection—that is by a free choice of the will—we are told that real temptations do not come to anyone who has not reached adult age.

Then follows the story of Pharaoh's butler and baker, who represent the "external sensuous" things of a man which are subject to his intellectual part and to his will part respectively. These are meant to be faithful servants. When the proper order is inverted—when sensuous things control the intellect and the will—it is said that the butler and the baker sinned. Number 5084 analyzes and illustrates the fallacies which arise from such an inverted order. And in number 5089 we are told that "Unless man's thoughts can be elevated above sensuous things, so that these are seen below him, he cannot understand any interior thing in the Word, still less such things as are of heaven abstracted from those which are of the world; sensuous things absorb and suffocate them." And in the same number Swedenborg says that for this reason the minds of many learned men are "bound as in jail or in prison."

Then the butler and the baker had a dream in the night, dreams which troubled them. Number 5092 gives us a simple statement of the various origins of spiritual obscurity, which should be studied carefully both for application to our own minds and as a helpful light on some of our missionary difficulties.

Notes

5023. This is a helpful number on the meaning of the various members of a household,

5032. "They who are in good natural and not spiritual suffer themselves to be persuaded by every one, and easily by the evil." Note also the statement concerning the state of those who are in natural good only when they come into the other life,

5049. "Everything prosperous which appears in the ultimates of nature is in its origin from the Divine providence of the Lord."

5057^{2,3}. Note this clear rebuttal of the arguments for universal salvation.

5070. Note this definition of wisdom and intelligence.

5071. Hell fire is not torment of conscience but the burning of evil desires.

5078³. The reason why so many believe in the resurrection of the body.

5095. Note this brief statement of the correspondence of individuals in the Bible story. Here Joseph, Pharaoh, the prince of the guards, the butler, and the baker represent the Lord as to different aspects and qualities.

5096. "They who are in falsities, and still more they who are in evils, are said to be 'bound,' and 'in prison'—not that they are in any bond, but for the reason that they are not in freedom, for those who are not in freedom are interiorly bound." It is the truth which makes one free.

5097. "Morning" in the Word represents states of enlightenment. In the spiritual world light varies not as the variations of light in this world, but according to the states of intelligence. So "morning" represents the state when one comes into enlightenment, which is when one is in the acknowledgment of good and truth.

In this number also we have this interesting definition of perception: "Perception is internal revelation."

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NEWS FROM HERE AND THERE

by Merle Haag

On Sept. 20 the Kitchener Parish Club held a supper, followed by movies on Canada and Mexico. On Sept. 25 the Kitchener Society dedicated its new stained glass window to the memory of Walter P. Zeller.

The Cincinnati Society started the fall activities with a Home Coming and Communion service on Sunday, Oct. 2. Following the morning services, there was a dinner and a program. On Oct. 20 the Club of Good Cheer had a rummage sale under the direction of Miss Emma Runte, Mrs. Ralph Wessendorf, and Mrs. Bjorn Johansson. On Oct. 27 Mrs. Sidney Tipton, Mrs. Alma Campbell and Mrs. Joseph Hargrave were the hostesses for a luncheon at which Miss Edith Fox spoke on "Church Architecture in America". James, Helen, and Sally Chapman spent a month vacationing in California. Mr. and Mrs. Frank Lawson have moved to Old Lyme, Conn. Mr. Lawson has been the treasurer of the Cincinnati Society for many years.

Mrs. Chris C. Montross is the new organist and choir director for the Detroit Society. Thanks to the efforts of Ruth Brandau many improvements have been made in the Detroit church building. Jack Hill supervised a crew of volunteer workers who repainted the Sunday School room. On July 20 a reception was held for Miss Joylyn Ives, at which Miss Ives showed slides of Greece and other parts of Europe. She has now returned to her post at the American Embassy in Athens. During the summer Miss Elizabeth Hallock was married to Mr. D. S. Harder.

The Cambridge Society began the year with a new assistant pastor, the Rev. Geo. F. Dole. The Rev. Everett K. Bray and the Rev. Mr. Dole will alternate in preaching. Cambridge began the fall season with a coffee hour on Sept. 18.

On Sept. 23 the Philadelphia Society held a game night at which parishioners were invited to bring along whatever game they wanted to play. They also held a cake sale. Incidentally, if any of you did not get one of the ball point pencils which were sold at convention, you

can still get one by writing to the New Church Book Center, 2129 Chestnut St., Philadelphia, Pa. The price is 35¢ plus postage.

Ells Seibert of the El Cerrito Society was chosen to direct the Leadership Training Institute at Blairhaven this summer. Virgil Clifton, Stephanie Seibert, and Stephanie Cherniak attended the session. Emilie Batejman attended the Split Rock Mt. Camp this summer.

The San Francisco Society had a delightful musical evening on June 30, in which the following participated: Larry Bathgate, his father—Harry Bathgate, and Leslie and Kathleen Gaboury. Mrs. Lee Courtney and Mrs. Pauline Doyen presented the San Francisco Society with two hand worked linen squares for use at baptisms. A charming new addition to the society is Miss Mercedes Nadal, formerly of Buenos Aires, Argentina, the niece of Mrs. Milton Schumaker.

St. Louis' bulletin has become a thing of beauty, thanks to the efforts of the secretary, Miss Vera Gunkel. Each item is illustrated with a little sketch. Boy Scout troop 767, sponsored by the St. Louis Society, has Commander Harold R. Willis as its new Scout Master. He will be assisted by Morris E. Pyle and John Leslie. The troop spent their week's summer camp under the direction of the pastor, the Rev. Ellsworth S. Ewing. Rick Ewing has enrolled, as a scholarship student, at DePauw University in Greencastle, Ind. The Harold Colwells have moved to Huntsville, Ala.

The Rev. John Zacharias, Vancouver, B. C., has recently had to undergo a serious abdominal operation. He has now recovered sufficiently well to return home and is gradually convalescing.

THANKS FOR HELP!

Rev. Horand K. Gutfeldt, the New-Church minister in Vienna, Austria, thanks all those who have contributed and all those who have mailed packages of clothes for the Hungarian refugees in Vienna, especially for Rev. Mr. Peterffy and his wife. "We have been able to meet all immediate needs of our friends, so there is no need to send more packages," he writes.