

NEW-CHURCH MESSENGER



In appreciation for four years network facilities of the Mutual Broadcasting System, in co-operation with the Sponsoring Committee for the observance of Johnny Appleseed birthdays, and in the spirit of fun, a huge apple pie was presented by the Committee to Robert F. Hurleigh, [left] President of Mutual Broadcasting System, Oct. 9, by T. H. Spiers, Ex. Sec. of Swedenborg Foundation

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ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against God.

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

EDITORIALS

Swedenborg on the Index

THE CURRENT ISSUE of Offene Tore reports a discussion in a Swiss newspaper, the *Neue Züricher Zeitung*, of the notorious Roman Catholic *Index librorum prohibitorum* (List of Forbidden Books) and the type of literature that is found thereon which no believer is permitted to buy or read, keep, sell, translate, or lend. Under this prohibition falls everything that contradicts in any way the teachings of the Church, especially books that present as allowable dueling, suicide, and divorce, as well as the extensive literature of superstition and that which favors the conjuration of spirits and clairvoyance. Everything to do with parapsychology is also suspect.

The commentator goes on to say, however: "Even in the Catholic Church a broth is not eaten as hot as it is cooked. We have met more than one Catholic whom the Index left cold in the case of Swedenborg. A well-known Catholic writer has published with the permission of his bishop a book entitled *Die Seelenreise* (*The Journey of the Soul*) in which the whole central chapter is devoted to the doctrine of Swedenborg about the life after death. With a few unimportant corrections it might have been taken from a New-Church introduction to the teachings of the Northern Seer. North of the Alps, at least, even a believing Catholic (or should one better say, in such a case, a believing Christian) no longer allows himself to be so easily blindfolded."

New-Church people are able to endure with equanimity having "Swedenborg on the Index". For advertising purposes might it not work out as well as the phrase "banned in Boston"?

—WALDO C. PEEBLES

Making Friends Through Stamps

THE STAMPS-FOR-COLLECTORS project of the Board of Missions undertaken at its Center in St. Petersburg, and now in its 24th year, makes numerous friends for the church in addition to lovers of the hobby.

An unusual instance is that of a visitor to the stamp office recently who happened to pick up a number of picture postcards, one of which showed the cathedral church in Bryn Athyn, Pa.

"Well," he said, "This is remarkable, I was in the same school class as that of the sons of one of the Italian glass artisans who lived right on the grounds of the cathedral when in the course of construction."

This of course led to a little chat about our teachings and the acceptance by the visitor of a free copy of one of the church's books.

The stamp work is now well towards reaching its 90,000th order. In its new offices it not only has room for expansion, but is unhampered in certain ways as was regretfully sometimes the case in its previous quarters at the former Center on Crescent Lake, where increases in rent were insisted on, etc., despite the work being undertaken for the benefit on New Church missions.

The Missions Stamp Outlet, its trade title, had its beginning in 1938 in a converted bedroom of the Marshalls' residence in Hawthorne, N. J. Moving to Paterson where there were quarters for the *MESSENGER*, *Your Church*, Daily Readings, the Bible Study School, the Swedenborg Fellowship, the Swedenborg Press, the Mission Board secretary, etc., etc., the outlet became firmly established and was not long ago rated by the Philatelic Consumers Reports as tops in its especial field.

The Outlet is in continual need of stamps; often it must go into the market for them, which reduces the "net." Please send all your used stamps, picture postcards etc., to Box 386, St. Petersburg, Fla. Postage will be refunded if desired.

—LESLIE MARSHALL

The Rev. David J. Garrett, formerly minister of the Wilmington, Del., New Church, is now minister for the El Cerrito Society in California.

SWEDENBORG

EXPLORES

LOVE AND MARRIAGE

by David J. Garrett

As we look at Swedenborg's search in the perspective of history, it is noteworthy that he was one of the first, if not the first, modern writer to devote a comprehensive study to the relationship between man and woman. I refer to his work, *Marital Love* (sometimes translated *Conjugal Love*) published in 1768. Poets, philosophers, dramatists—Biblical authors, song-writers, and mystics had, of course, written about love long before. They ranged broadly and deeply, greatly enriching our understanding of a complex subject. It was Swedenborg's task to examine love in almost clinical detachment, occasionally alluding to its romance, but focusing on love's theological, psychological, and ethical meanings. His psychological insights are of particular interest in light of the voluminous literature on love, sex, and marriage that has appeared in the last forty years. It is with aspects of his psychology of love, and fresh meaning given them by modern psychological concepts, that I shall deal here.

Swedenborg's psychology of love and marriage is, as one might suppose, a field of study with many roads down which to wander and spend many pleasant afternoons. Since the afternoons—and mornings and evenings—of a parish minister (like myself) are readily occupied with parishioners, he is hard put to tear himself away from daily thoroughfares where love and marriage confront him as realities. The book world of love and marriage is remote. And yet, if I am near to understanding the thrust of Swedenborg's discussion, you and I must enter from experience into his ideas to grasp the exposition. Self-discovery is his ultimate aim.

The centrality of love first comes to our attention as we look at Swedenborg's psychology of love. In a century that deified Reason, Swedenborg was the exception in asserting that Love is the primal substance of existence. His oft-quoted statement that "love is the life of man" was not intended as a quaint homily. It is one of the foundation pillars on which his vast system of thought was built. In his book *Ultimate Reality*, Lewis Field Hite maintained: "Swedenborg's doctrine of love is a new conception in the history of human thought, and philosophically it is the most important of all fundamental conceptions which mankind has framed. All of his other great doctrines grow out of it, and it is destined to modify fundamentally the philosophy of the world." (p. 30). Swedenborg saw love as the ground of man's being. In its most universal manifestation, love is the essence of God outflowing to the periphery of creation, causing life to be, nurturing it, and leading its-recipients to purposive activity. In love between man and woman, and in marriage, love reaches the zenith of expression for human beings. The drive to accept and give love is compelling to such a degree people cannot function as humans without it. In giving to and receiving from

another lies personal fulfillment. This is done most completely in the relationship of marriage; in raising a family, through which parents' love spills over and is shared with children; and in relationships outside the family through which parents and children extend their corporate life to others. The practice of Christianity, as love for God and love for the neighbor, is most closely tested and abundantly rewarded in the love between man and woman. Swedenborg's capsuling of this point was: "The marital tendency of one man to one woman is the jewel of human life and the repository of the Christian religion."

I believe most people would agree that the mystery and excitement of love between the sexes stem from the fact that men and women are different. A man is not wholly a man without a woman. A woman is not wholly a woman without a man. While these may be obvious assertions, they bear repeating in view of widespread, current notions about male and female equality that blur the uniqueness of each sex.

Swedenborg vouched for masculine and feminine differences, and I do not think that what he insisted was different can be entirely explained as typical of his culture and century, as some have claimed. Some male and female qualities, of which he spoke, are partially reflections of the values of his period. But he saw basic differences which reach to the very soul of man. We find him speaking of an organic difference that persists beyond death. "Inasmuch as the human being lives after death, and the masculine and feminine are different, and so different that one cannot be changed into another, it follows that after death the male is male, and the female female." Here is another instance of Swedenborg's departure from traditional thought and an original contribution to philosophy and psychology.

Love and Conflict

In the minds of some contemporary writers about love and marriage, there is a trend away from obscuring male and female differences. I shall deal with two in this paper, quoting from them at length because what they have to say throws considerable light on these elusive differences.

The first, Gibson Winter, is an Episcopalian priest and marriage counselor. In his book *Love and Conflict*, he comments: "The division of responsibility inside and

outside the home is not simply an accident. There is a natural basis for it in the physiological and temperamental differences between men and women. This is not 'natural superiority'. It is a difference in function through which men and women complement one another. . . . The real physiological difference is reflected in the distinctive roles in sexual intercourse. The male must prove his masculinity or there will be no intercourse. A woman can be fulfilled in the relationship only to the extent that this is demonstrated. Her role, on the other hand, is to accept and receive. In this physiological difference of function can be seen the whole pattern of difference in leadership. Obviously, this is not a question of which is better, superior or inferior. It is simply a matter of who is to take the aggressive, leading role."

Art of Loving

The second writer is a psychoanalyst and author of works that have had great influence among lay readers as well as specialist in psychology, sociology, and related fields. In the *Art of Loving*, Erich Fromm writes: "One must look with some skepticism at some achievements which are usually praised as signs of our progress, such as the equality of women. Needless to say, I am not speaking against the equality of women; but the positive aspects of this tendency for equality must not deceive one. It is part of the trend towards the elimination of differences. Equality is bought at this very price: women are equal because they are not different any more. The proposition of Enlightenment philosophy, 'l'âme n' a pas de sexe,' the soul has no sex, has become the general practice. The polarity of the sexes is disappearing, and with it erotic love, which is based on this polarity." (p. 15)

The implications of male and female differences are many and intriguing. We shall turn to some of them later. But first we need to know what are the emotions, inclinations, attitudes, and goals which distinguish between masculine and feminine. Swedenborg described woman as the receiver and custodian of the love that makes marriage. He thought of her as God's agent in mediating marriage love to man, a love originating in God's love for creation, but specialized to bring together man and woman spiritually, psychologically, and physically. This is woman's primary role and is uniquely feminine. Man, on the other hand, Swedenborg continued, has the role of making himself susceptible to marriage love from woman. In this relationship, the female is active, the male reactive. This is supplemented by another kind of give and take, in which this time man takes an active part and woman is reactive. Their roles are reversed. In this exchange, man is God's instrument for mediating the intellectual stimulus and organization necessary for marriage (Swedenborg called it the male wisdom), which appropriated by woman, brings the two together at another level of communion. Rather than think of these two exchanges as a kind of collective bargaining, I believe Swedenborg intended them to be understood as creative dialogue between the sexes. Each sex may be simultaneously active and

OHIO ASSOCIATION SET FOR NOV. 2-4

The 1962 Meeting of the Ohio Association will be held in Pittsburgh, Friday, Saturday, and Sunday (Nov. 2, 3, and 4). Formal notices are going to all societies, officers, ministers, and other interested persons. Association always invites the president of Convention to its meetings; and it is our hope that the Rev. Richard Tafel, the new president of Convention, and his wife Corinne, can be with us at our 109th Annual Meeting.

reactive, but each plays a role different from and complementary to the other.

Another way of explaining the differences between the sexes and the process of sharing between them is to say that woman provides an environment for relationship between herself and man. Man fills the spaces of this environment under woman's watchful and perceptive guidance, much as an engineer erects buildings that sprawl over the earth and fill the sky. (The sexual imagery is not accidental. It is difficult to avoid.) The combination produces a community in which both may develop as effective human beings and extend themselves through offspring, family life and service to humanity.

Give and Take

Swedenborg described the differences and give-and-take process in these words: "The male is by nature intellectual and the female volitional, or what is the same, he is born into an affection for knowing, understanding, and being wise, and she into a love for uniting herself with that affection in the man. As interiors fashion exteriors to their likeness, and the masculine is a form of understanding and the feminine a form of the love of understanding, the male is different from the female in appearance, utterance, and body, having a rougher appearance, a harsher utterance, and a stronger body, a bearded chin, too; in general, a less beautiful form than woman. They also differ in bearing and ways. In a word, nothing is the same in them, though throughout there is what unites them. Indeed the man is masculine throughout in every least part of the body, in every idea of thought, in every particle of affection; similarly the woman is feminine. . . . There are two loves with a man, of which the one, which is earlier, is the love of being wise, and the other, which comes later, is the love of wisdom. The latter love, if it remains in a man, is an evil love and is called pride and love of one's own intelligence. . . . By a provision at creation this love (is) taken from him, and transcribed into woman, to become marital love, which makes him whole again."

These somewhat abstract ideas of Swedenborg, the eighteenth century theologian, compare interestingly with similar thoughts expressed by Erich Fromm, the contemporary psychoanalyst. "There is masculinity in character as well as in sexual function. The masculine character can be defined as having the qualities of penetration, guidance, activity, discipline and adventurousness; the feminine character by the qualities of productive receptiveness, protection, realism, endurance, motherliness. (It must always be kept in mind that in each individual both characteristics are blended, but with the preponderance of those appertaining to 'his' or 'her' sex). . . . (The latter point is also affirmed by Swedenborg). . . . The male-female polarity is also the basis for interpersonal creativity. This is obvious biologically in the fact that the sperm and ovum is the basis for the birth of a child. But in the purely psychic realm it is not different; in the love between man and woman, each of them is reborn. . . . The desire for

interpersonal fusion is the most powerful striving in man. It is the most fundamental passion, it is the force which keeps the human race together, the clan, the family, society. The failure to achieve it means insanity or destruction—self destruction or destruction of others. Without love, humanity could not exist for a day."

Implications of Sex Differences

I have scratched only the surface of the differences between the sexes, for they are countless. I spoke awhile ago about their implications. Modern psychological thinking throws a good deal of light on man's and woman's experience of these differences. It reminds us that while man and woman are drawn together by them, they also cause misunderstanding and conflict. Marriage counselors encourage differences to come out in the open, realizing that some are the result of personality clashes, others are rooted in the unlikeness of the sexes. Swedenborg's view of love and marriage implies the most intimate sharing of thoughts and feelings by husband and wife, those that are easily understood and those that cause problems. It suggests that as a man and woman accept their dissimilarities and understand them, they are in a position to help one another. This is in keeping with Swedenborg's contention that growth is a rational process in which man must seek to understand what he is thinking, feeling and doing. Thus, marriage love flourishes as each partner becomes aware of his or her distinct role, the role of the other, and seeks to supply the needs in the other which he or she is uniquely equipped to fill. Without this kind of communication, a growing marriage is impossible. Erich Fromm talks eloquently of this: "Real conflicts between two people, those which do not serve to cover up or to project, but which are experienced on the deep level of inner reality to which they belong, are not destructive. They lead to clarification, they produce a catharsis from which both persons emerge with more knowledge and strength. . . . Love is possible only if two persons communicate with each other from the centre of their existence, hence if each one of them experiences himself from the centre of his existence. Only in this 'central experience' is human reality, only here is aliveness, only here is the basis for love. Love, experienced thus, is a constant challenge; it is not a resting place, but a moving, growing, working together; even whether there

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is harmony or conflict, joy or sadness, is secondary to the fundamental fact that two people experience themselves from the essence of their existence, that they are one with each other by being one with themselves, rather than by fleeing from themselves. There is only one proof for the presence of love; the depth of the relationship, and the aliveness and strength in each person concerned; this is the fruit by which love is recognized."

Another implication of the differences between man and woman is in the form of a paradox. While man and woman are distinct and separate, they seek in marriage to become increasingly one. And yet, Swedenborg tells us, the more they become one, the more they seem to themselves to be individuals in their own right. The greater the interdependence, the more wonderful the freedom each enjoys. This makes it plain that a couple's mutual sharing is not intended to be a slavish dependence, but a relationship in which two secure people help each other to stand on their own feet. As Erich Fromm puts it:

"Mature love is union under the condition of preserving one's integrity, one's individuality. . . . In love, the paradox occurs that two beings become one and yet remain two." This is the marital aspect of Swedenborg's emphasis on freedom. Interior freedom, as well as freedom from outside pressures and persuasions, are crucial for the development of a person's regenerate self, or what the apostle Paul called the new man in Christ. The beauty of Swedenborg's view of marriage is that the oneness it seeks is a means to perfecting two complete individuals.

A Spiritual experience

A third and concluding implication of Swedenborg's observations about love and marriage is that the marital relationship is potentially a profoundly religious one. Marriage may be a convenience for establishing a home, a contract for legalized lust, or an illusory romance. It may be an alliance in which two people satisfy neurotic needs by feeding on each other's immaturities. However, its real purpose in God's providence is that two human beings become whole; that through the trials and joys of striving to be one they will replace selfishness with empathy and compassion, self-centeredness with healthy self-respect; that through their mutual strengthening they will participate in building the kingdom of God on earth, and later, the kingdom of God in heaven. In speaking of marriage as religious (or spiritual is the word he used), Swedenborg did not merely refer to solemnization of marital vows in church, but to appropriating marital love as an extension of divine love, a gift of God received as husband and wife learn the need for it. As couples accommodate themselves to this heavenly love, it becomes the centre of their existence. Swedenborg's expression was: "Marital love is according to the state of the Church with a man, because it is according to the state of wisdom with him. . . . What is this wisdom of life? Briefly apprehended, it is this: to shun evils, because they are the ruination of the soul, of the state,

and of the body; and to do goods, because these are the enrichment of soul, state and body. . . . Marital love is inevitably bound up with a wisdom which shuns the evil of adultery as a bane to soul, state, and body. This wisdom springs from things spiritual which are of the Church, and it follows that marital love is according to the state of the Church with a man, with which his state of wisdom accords." True marriage, then, is not just a part of religion, nor is religion an appendage to marriage. In a very literal sense, real marriage is a spiritual experience, corresponding to the divine marriage of God's Love and Wisdom and of God with his church.

In assessing Swedenborg's contribution to understanding love and marriage, I am impressed by the many modern chords he strikes. As was natural for an eighteenth century philosopher and theologian, he used the cramped syllogisms and vocabulary of scholasticism. Often, the full import of his statements is not appreciated without pursuing premises and arguments in widely divergent contexts and seemingly unrelated illustrations. What pertains to a topic in an apparently complete section must be augmented by hidden references elsewhere. The points he makes are further obscured by treating man as object rather than subject. Relationships between man and woman are described as a spectator would see them rather than a participant. He was concerned with objective facts about love and marriage, leaving subjective feelings to the reader's imagination. On first reading, it might seem that Swedenborg's world of love and marriage is an extremely static one peopled by wooden figures that hardly seem human. It is necessary to look more closely to discern the very human situations he is struggling to portray. It is then possible to recognize Swedenborg's profound grasp of the dynamics in human relations, and to know that he was well aware of the existential circumstances of man's experiences. Had the language of modern philosophy and psychiatry been available to him, the depths of his meaning would be more readily accessible. This is one reason why contemporary psychological thought and Swedenborg's psychology need to be brought together. They assist and illuminate each other. And for those of us who are students of Swedenborg, such collaboration makes Swedenborg timely, vivid, and relevant to the inquiring, modern mind.

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SEEK YE FIRST THE KINGDOM OF GOD

by John E. Lister

SINCE THE YEAR 1851, when the late Dr. George Bush invited the then prominent spiritualist medium, Daniel Dunglas Home, to become a "Swedish Minister", the New Church has been beset by a so-called "psychic knock" at its door.

At an even earlier date, the founder of the American Spiritualist Movement, Andrew Jackson Davis, said that the revelation of Emanuel Swedenborg, "will only be known to be true when man ascends to a higher degree of wisdom and knowledge". Perhaps in writing her recent article for the *NEW CHURCH MESSENGER*, Mrs. Heron felt man has now attained that higher degree of wisdom and knowledge. Had Mrs. Heron been a tutored New Churchman, she would not have written the article, in my opinion.

Parapsychology spoken of in the aforementioned article is an emerging field of psychology. Parapsychology is defined as a division of psychology dealing with those psychical effects which appear not to fall within the scope of what is presently recognized law.

The work on this new field of experimental science began in 1930 with the establishment of the parapsychological laboratory at Duke University, Durham, North Carolina. Dr. J. B. Rhine took the lead in the work at that time under the direction of late Professor William McDougall.

The experimentation was concerned with what is now known as Extra-Sensory Perception or E.S.P. This term is defined as meaning a response to an external event not presented to a known sense. The experiments were directed to the phenomena of Telepathy, Clairvoyance, Clairaudience, and Precognition. None of these phenomena have anything to do with spiritualist effects *per se*. They are psychical happenings which the scientist cannot explain by psychological law.

In 1937, Dr. Rhine published his book, which has since become a cornerstone in Parapsychology, "New Frontiers of the Mind". It is to be noted that that book

set forth a controversial thesis. It was contended therein that the existence of mind to mind communication and foreknowledge of future events were proven facts. The proof rested on a special application of the theory of mathematical probabilities adapted by Dr. Karl Zener. The laboratory used a set of simple cards suited to the special purpose of the test. The results were said to show an average correctness that was greater than that obtained by guessing.

The point that should be made is that the parapsychologist is concerned with finding psycho-physical laws that govern a known physical phenomenon, and under no circumstances has E S P anything to do with "spiritual truth through extra-sensory perception." Moreover, E S P has nothing to do with mediums, sensitives and discarnate spirits as such.

As the years passed, many experimenters did volumes of work on trying to prove just how the phenomenon of the field works, how it can be successfully controlled and repeated. Mathematicians applied Standard Deviation to the results. They propounded that usually the theoretical root mean square of deviations can be taken to be S.D. They said that a numerical result is significant when it equals or surpasses some criterion of degree of chance improbability. Common Criteria are:—a probability value of .01 or less, or a deviation in an expected direction, such that the critical ratio is 2.33 or greater. They were concerned with a purely proveable physical phenomenon. They left such cases as the man who said: "I had a feeling and it happened," to the realm of speculation.

The American Society For Psychical Research, and the Society for Psychical Research (London) both joined in the research. The procedures used were quantitative and statistical. Mediumship and the World of Spirit were not the subject of this research. In 1953, Dr. Rhine wrote, "On the whole, therefore, the survival hypothesis is in the most unpromising situation in history. The

HELEN KELLER FILM

THE SWEDENBORG FOUNDATION bought two copies of Helen Keller's film, then called "Unconquerable" and now called "Helen Keller and Her Story". These are loaned free to New Churches and other denominations with the only obligation being that at the showing, the spectators may have the opportunity to buy her book, "My Religion" paperback for 35¢ and "Heaven and Hell" paperback for 50¢. They are furnished to the New Churches at 10¢ and 20¢ respectively. The profits go to the church showing the film.

SEEK YE FIRST THE KINGDOM OF GOD

early mediumistic studies remain inconclusive and are not likely to be repeated."

When one speaks of mystical experience, he is talking of a concept not within the realm of a measuring science. Mysticism is defined as a direct perception of God. It is the sort of thing the prophets and the saints experienced. However, they did not seek that experience: God chose them as an instrument of divine providence.

Mrs. Heron said that communications, prayer and healing are all transmitted by vibration. Query: What does she mean by the word "vibration"? Is it etheric? Is it electromagnetic? She would have profited greatly by reading the Arcana Coelestia and thereby understanding the nature of man both as to his physical and spiritual environment. The late Dr. Albert Einstein so ably pointed out that in the physical universe a man determines position and happenings as he observes them in his own coordinate body. So it is with the world of spirit.

The phenomenon of mediumship is a thing separate and apart from the other phenomena of psychical research. The modern parapsychologists are not satisfied with the experimental results of the study of mediumship under controlled scientific conditions. Dr. Rhine stated, "the survival question, then, is still not answered in any way that can be accepted as scientifically reliable." Moreover, he pointed out that the "present evidence would involve a large element of uncritical belief." Aldous Huxley, noted author, in a recent article on E S P turned his critical eye on the dubious nature of the medium's "spirit communications". His reasoning was that identity is a thing hard to prove in everyday life. He went on to reason "if it is difficult to prove scientifically that I am I and you are you," how much harder must it be to demonstrate through the mouth of a medium that the person speaking is in fact a deceased person and not a projection of information acquired through telepathy and dramatized convincingly by the medium. The important conclusion to be made is that spiritualist mediums may demonstrate some of the

phenomena of E S P, but this does not mean that such phenomena are survival evidence.

The New-Churchman needs no course in the nature of the world of spirits. In the same frame of reference he must not overlook what Swedenborg teaches concerning contact with that realm. "It is believed by many that man may be taught of the Lord by spirits speaking with him; but they who believe this, do not know that it is connected with danger to their souls. So long as man lives in the world, he is as to his spirit in the midst of spirits, and yet the spirits do not know they are with man; nor does he know that he is with spirits. The reason is that they are conjoined immediately as to affection of the will and mediately as to the thoughts of the understanding." Swedenborg explains this relationship by saying man thinks naturally and spirits think spiritually and that they are one only by correspondences.

"As soon as spirits begin to speak with a man, they come out of their spiritual state into the natural state of man; then they know they are with man and conjoin themselves to the thoughts of his affections and from these speak with him." The modern psychical researcher has time and time again come to the conclusion that the phenomenon of mediumship is merely an expression of the medium's alter ego.

Swedenborg knew this fact from his own experiences. He made clear that while people believe that man would become wise through immediate revelation by talking with spirits, the reverse is true. Man gets nothing from speaking with spirits, except that which is from his own affections and according to them. Moreover, Swedenborg pointed out that the greatest danger encountered in such an undertaking is that "evil spirits are of such a character that they hold man in deadly hatred and desire nothing more than to destroy his Soul and Body."

Swedenborg tells us that man is enlightened through the Word and is affected in an interior way. "The Lord does not teach truths immediately either from Himself or by the Angels; but teaches mediately by the Word, through preaching, reading, conversation and intercourse with others, and so by meditations in private upon what is taught. A man is then enlightened according to his affection for truth on account of use. Otherwise man would not act of himself."

The things which Swedenborg teaches concerning spirit communication have been confirmed by others. The Tibetan monks when they serve their period as an acolyte come to a point in their initiations where their teacher (called a Guru) causes them to see that all the ideas they have received from spirits are from their own mind and are nothing. This is a shattering event to them, and some never get over it. It is said you can see them wandering about the country talking to themselves, completely mad. We are told that even after a year of probation, the acolyte must be carefully prepared for psychical development.

From Swedenborg's personal experience, he tells us that: "When spirits begin to speak with man, he ought

to beware that he believes nothing whatever from them; for they say almost anything. Things are fabricated by them and they lie".

He goes on to observe: ". . . there are genera and species of spirits of similar faculty; and when like things are called up in the memory of man and so are represented to them, they think that they are the same persons. Then all those things that represent them are called forth from the memory; as well as the words, the speech, the tone of voice, the bearing and many other things. Moreover, they are induced so to think when other spirits inspire them; for they are in the fantasy of these, and think that they are the same."

The danger of seeking to be possessed by a spirit such as modern medium's claim to be, is grave indeed. Swedenborg says that, "such is the world now that, when anyone is possessed he at once incurs the peril of his life." The whole proceeding is disorderly and something to be shunned, rather than practiced.

.....

Editor's note: The author of the above carefully reasoned article gives us the following pertinent facts concerning his background:

"I studied abnormal psychology at the University of Pennsylvania under the late Dr. Joseph Twitmyer, a world renowned authority on the subject. I received my basic training in Psychology at the same University under the late Dr. Lightner Witmer who brought modern psychology to America from the Professor Wundt's Clinic at Leipzig. For ten years I was a member and fellow of the American Society for Psychical Research and have a complete familiarity with this field and its publications.

With regard to the Church, I am a member of the Philadelphia Society and its Board of Trustees. I am also a member of the Board of Directors of the Swedenborg Foundation and the Board of Managers of the American New Church Tract and Publication Society."

Accompanying the article was also an extended bibliography on the subject which he treats, but which we felt it was not necessary to reproduce.

We hope that Dr. Lister will not take it amiss that we append, so to speak, a few question marks to some statements by him, that seem to us to border on the dogmatic. This we do to stimulate further thinking and inquiry, rather than from a desire to contradict the writer.

We heard Dr. Rhine give a lecture last summer, and afterwards we had the pleasure of a long chat with him and his wife. Dr. Rhine is a scientist, and as such he makes no firm conclusions not warranted by scientific evidence. However, he had this to say on the bearing of

One of the essential doctrines of the New Church is man's freedom of will. In the fourth law of Divine Providence, we are told, "that the understanding and the will should not be in the least degree compelled by another, since all compulsion by another takes away freedom". Hence, it is clear that decision of early New Churchmen to refrain from taking part in mediumship and spiritualism was based on the doctrines and teachings of Swedenborg.

Ever since the early days of Ancient Sumer, man has sought after miraculous knowledge. He has followed false prophets, and turned from the Lord. The Doctrine of the New Church is from Heaven because it is from the spiritual sense of the Word. New Churchmen need no illumination by mediums; they have their truth in the revelation of Emanuel Swedenborg. They should heed the words of Saint Matthew: "But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you" (*Matthew VI: 33*).

parapsychology on the concept of the spiritual nature of man and his survival after death:

"ESP is a life-line thrown to us in an age which threatens by its materialistic outlook to drown the spiritual outlook.

The common ground on which religion stands is that man is essentially a spiritual being; that he is more than a keg of water, plus 30 cents worth of chemicals. The assumption of a spiritual world means that personality can be separate from the physical organism with which natural science concerns itself. ESP shows us that there is a side to man which is not dependent upon the physical organism, and thus shows there is a spiritual side to man."

More than this, Dr. Rhine does not claim, nor would any of us be justified in claiming more. Yet it may be added that here is a promising beginning, and that the "psychic knock" on the doors of many churches is an invitation to these bodies to encourage scientific investigation of "supernormal" phenomena, and to be open-minded in considering the evidence such investigation may produce.

Dr. Lister stresses the warnings which Swedenborg gives about spirit communication. We concur in his judgment in this matter. However, it is erroneous to equate the dabbling in spiritism which prevails in certain circles, with an honest, scientifically oriented investigation of psychic phenomena. Nor should we interpret Swedenborg's warnings against spirit, possession and similar perils as a ban leveled at such investigations and studies.

ACROSS

ON A YOKOHAMA sidewalk
Is a plaque,
Is a plaque
To mark a cleft in Mother Earth
Where she yawned.

On a Yokohama sidewalk
People walk,
People walk,
Forget they step on Mother Earth
Where she yawned.

There is no bottom to this cleavage
States the plaque,
Warns the plaque; (1)
For man's death was in her bosom
When earth yawned.

Yet on maze of many sidewalks
Are there plaques?
Unseen plaques?
Man's service leaps to brother man
Wherever chasms yawn.

(1) Japanese earthquake, 1923

—MELROSE PITMAN

FIRST SERVICE SCHEDULED IN NOVEL CHURCH

THE FIRST SERVICE in the new, unusually designed Church of the Good Shepherd at 2310 28th Av. S. E., Bellevue, is scheduled for 11 o'clock September 9, it was announced today.

Dedication of the glass-walled structure, which has an elevated chapel on a hyperbolic paraboloid base, will be early in 1963. The chapel seats 144.

Doors opening to the narthex will provide a total seating capacity of 200, the Rev. Calvin Turley, organizing pastor, said.

The three-year-old congregation is affiliated with the Swedenborgian Church, also known as the Church of the New Jerusalem.

Two other ministers will be assigned to the pastoral staff. They are Mr. Turley's brother, the Rev. Owen Turley, on the faculty of the denomination's seminary, the New Church Theological School, Cambridge, Mass., and the Rev. David P. Johnson, of Kitchener, Ontario. He is the recently retired president of the denomination's general convention.

Church activities will center primarily in homes and neighborhood centers, Mr. Turley said.

"We recognize that the sense of belonging to the community in a strictly sociological framework is rapidly disappearing from our life," he said.

"We feel this to be a real loss and believe the church can capture the value of the community of 'the olden days' without in any sense attempting to turn the clock backward as far as our mode of living is concerned."

The congregation, which has been meeting in the Woodridge Elementary School, is in summer recess.

THE SEATTLE TIMES
Wednesday, August 8, 1962

Inspiration and

by F. E. Wright

INSPIRATION IS a function operating under the laws of Divine Providence, in and through the complex structure, and with the full cooperation of those intricate mental processes, and controlled at all times by the voluntary faculty of the mind.

Its *modus operandi* is very similar to laws involved in nuclear energy on the natural plane. It may be accurately and truly called "Spiritual Nuclear Energy." It operates like a chain reaction in nuclear energy on the scientific plane. One thought begets and leads to another. And when and if men live in accordance with the laws of Divine Providence, their spiritual chain reactions seem to work like magic; one thought inspires another; and the "exploding atoms" of thought ignite each other—*ad infinitum*.

This spiritual chain reaction is greatly enhanced and energized by our store house of memory-knowledges which we have acquired throughout our lives. All memory-knowledges are utilized by Divine Providence under this spiritual chain reaction—one spark ignites another. An equivalent for this process is experimentation in scientific discoveries and inventions.

All these intricate processes come under the heading of Inspiration.

Revelation is a vastly different process! It pertains to spiritual laws and processes exclusively, operating directly through man as a medium of communication to transmit spiritual thoughts and ideas to the human race, as in the case of the Bible Prophets.

In the process of revelation ideas come directly to the recipient; and in treating this vital subject it will be apropos to mention the fact that there are two methods by which revelation functions: one, wherein the spiritual ideas are dictated verbatim by means of the words of human language; the other, wherein the higher planes of the mind of the revelator are illumined, his spiritual sight and hearing opened enabling him to see and hear sights and sounds, and probably to have intercourse with the beings of the spiritual world, and transmit spiritual data to humanity by means of the functioning of his own internal faculties.

This process of revelation occurs only through divine permission, for a very high spiritual motive.

The Bible was revealed by means of the first processes, mentioned above: by being dictated to the prophets and seers in the words of human language; whereas in the case of special revelations, the second process was the means by which, for instance, the truths of the New Dispensation were revealed.

In both methods of revelation the internal, spiritual faculties are opened and functioning, but each in a different way.

God does not, cannot, communicate with man through his natural faculties; only through his internal, spiritual faculties. The intricate *modus operandi* of the functioning of this internal faculty, in both the above processes can never be discovered or analyzed by naturalistic physiologists, because it is entirely beyond their reach, separated from their natural intellect by the unscalable wall of Discrete Degrees. For this reason the fact of

Revelation

revelation will never be accepted by the materialists since it is as far distant as a galaxy which can never be seen through the highest powered "psychological telescope" the natural scientists will ever be able to invent!

However, ascending to the higher plane, using the "key" which those possess who have a limited knowledge of the fact of these higher, spiritual planes beyond the natural, we approach "the wall" mentioned above and unlock the invisible door—which the materialists cannot even see—ascend a few steps higher and catch a faint glimmer of that vast domain beyond our earthly sphere, which our "Northern Seer" has given us a faint picture of.

In his *Rational Psychology* Swedenborg has described for us in detail the six planes of the mind, the three higher (or spiritual), which are nothing short of uncanny compared with our natural mind and brain.

The highest portion of our constitutional spiritual essence is the soul—from God; then comes the Spirituous Fluid that distributes the essence of the soul throughout the body—at birth. Then, the Pure Intellect. Space does not permit the writer to enter into a detailed analysis of the six planes of the mind. Furthermore it would be irrelevant to the purpose of this essay.

Divine influx first flows into the Pure Essence of the soul; then down into the Pure Intellect (a spiritual faculty); thence it flows down into the internal Rational, of which the external Rational is our highest natural faculty. Then this Influx flows down into the external Rational, or the memory-knowledges and experiences of every day life.

It would seem from a hasty glance at the situation, that God spoke to the prophets directly, and addressed their natural minds. But He assuredly did not, for that would have been impossible. The spiritual faculty of hearing was opened in the case of the Bible prophets, and they heard the messages they were to write down, though they but little understood the depth of meaning of those messages and truths.

The gulf that yawns between inspiration and revelation is easily bridged by two words: Inspiration functions through the voluntary faculty; and revelation through the involuntary faculty; the former is indirect; and the latter is direct.

The great geniuses in the fine arts were human "matrixes" or recipients of the various forms and varieties which spiritual laws and processes take in their ultimatum on the natural plane. These laws took shape, were crystallized and projected forth in the forms or fields of human endeavor, under the names assigned to them by men, known as: printing, sculpture, architecture, music and poetry—or the fine arts.

The human recipients of these inspirational impulses were men possessed of minds, especially adapted to the reception of the various forms of truth and beauty which were ultimated in the fine arts. They were inspired by the processes set forth in this analysis.

These results of their "genius" were not revealed to them, but came by means of a chain reaction of spiritual laws, involving the various mental and emotional processes in man's voluntary faculties.

A finite human mind that is not "In Tune with the Infinite", i.e., that does not possess sufficient knowledge and training in the laws of his art to take what he will of that "Gigantic *Reliquiae*", the universal spiritual forces, or "raw material", with which our God and Creator has furnished us and with which the musician and composer for instance moulds the harmonies and melodies of music is not a suitable receptacle for the spiritual impulses which have come down to us through the years and incorporated into the forms known as the Arts. In order to be a Beethoven, a Mozart, a Michelangelo, or Leonardo da Vinci, one must have a mind that symbolizes a fertile soil in which the seeds of the art can grow and flower into what is called the works of genius, which have inspired mankind through the ages.

There can be no chain reaction in a mind which is not a suitable vessel in which to mould altruistic thoughts; for the ineffable, transcendental beauties of the spiritual realm, which is the source of all beauty and truth, cannot be revealed to human "matrixes" which are not adapted to their reception. You cannot successfully plant the seeds of an American Beauty Rose bush, or a twig from such a bush, in the Sahara Desert; for it will surely die.

We know that every thought and action emanates from the laws of Divine Providence, acting directly through man's voluntary faculties and memory-knowledges, by and through his choice of good and truth originating in his internal Rational, resulting from his love of good implanted in his internal will.

These forms or fields into which the spiritual and natural raw material has been moulded, were not revealed in the strict sense of the word, but rather inspired by means of the functioning of the laws of Divine Providence, working through the spiritual "chain reaction" suggested above, and involving man's voluntary faculties. For, to have been revealed the Arts would have to be projected into the minds of the recipients, without any voluntary effort of their own involving their will and understanding. Thus such recipients would have been mere automations—human machines. God does not work out all man's problems on the natural plane and hand him everything he needs on a silver platter. He created us free men with voluntary faculties, by which we are free to work out and discover all the marvellous laws, and the beautiful things we find in art, music, and nature! He supplies us with the raw material, the "clay", and leaves us to mould it as we will. If he had handed us everything all worked out, we would be but human mechanisms; but instead we are free to discover and originate our own "Thought Forms" crystallized and projected forth into natural projections, or the objectified things representing human attainments.

While exercising free will, we must at the same time give our Creator credit for those marvellous faculties and powers that enable us to bring down into ultimates through the laws of *Divine Providence*, functioning through human faculties, memory-knowledges and experience—all the wonders and miracles that man has produced with the motivating power in our "spiritual engine room"; that enable us to function as free men instead of automations.

Thus it should be easy to appreciate the vast difference between inspiration and revelation, when we know that the one is voluntary, and the other involuntary, functioning only under vital spiritual necessities where man's finite powers are wholly inadequate.

The author, a devout student of the Writings, is a member of the St. Louis Society.

What the New Church means to me

THE FOUNDATION of my religion, the ethics I strive to put into practice, lie in the doctrines of the New Church. I do not claim to be exemplary in living up to those ideals; far from it, I feel I still have too many and to too great a degree the faults common to all men. What I do believe is that Swedenborg's writings have, since I first began to study them a few years ago, become a decided influence in my life.

Just how much the New Church means to me is slowly becoming apparent. When everything ran along a relatively smooth course in the past, I accepted the doctrines. I thanked God for the sunshine in my life and the truths I had acquired but it was largely a matter of the mind. How deep into my heart they had penetrated I did not know.

A recent series of misfortunes put my faith to the test. A conjugal quarrel, a loss of income, a death in the family, an auto accident, a second loss of income and an unexpected liability occurred one after the other within six days. When I considered nothing else depressing could happen, there was a second auto accident on the seventh day. These events, since misfortune speaks forcefully to the heart, were a definite challenge to my trust in the Lord and the beliefs I had adopted.

Although I do not deny a reasonable concern about their impact upon my present condition, my peace of mind has not been unduly disturbed. My religion has passed an acid test. Even after the second crash, still vivid in my memory, I was still calm and could not generate any animosity towards anyone. What, after all, did these incidents pose but some minor problems?

The several losses in income, for a third was added shortly afterwards, never once made me doubt that the Lord is my Shepherd, Who will not let me want. I will never go hungry or lack a roof over my head. So long as I can hold my faith in that simple statement, my religion is indeed a vital force in my life. In that phrasing I avow that the Lord Jesus, My Heavenly Father, Who is love itself, will sustain me to the end of my days.

The two collisions only added up to disfiguring dents in the fenders of the four cars involved. No more. No one was injured in the slightest degree. I thank the Lord for that and the inner conviction that no harm will ever befall me on the road. If all around me deem themselves fated by Him to suffer, I will maintain that Providence leads but to good. I will fear no evil, for the Lord is with me and will sustain me to the end of my days.

The conjugal quarrel had, I believe, a very useful purpose. It pointed out one of my faults, which I have not yet overcome. My selflove is still of such a nature that I will delude myself about my vices. It reminded me of my duty to admit my sins and try to remove them, rather than to justify them. Only in that manner can the love of the Lord shine more fully into my life. The Lord grant I may always lessen my tendency to and actual sins that one day I will sense His presence even closer than today.

What does the New Church mean to me? The recent sequence of incidents has proved, I feel, that its teachings

are integral part not only of my understanding but also of my will. Through the doctrines the Creator has given me a wonderful perspective on life. In a world characterized by hate and strife I have experienced far too many acts of kindness to believe in the supremacy of evil. The peace of soul I have retained through adversity has, in a sense, given me a glimpse of heaven.

Since no idea can have any other meaning than that which the mind places upon it, there is no limit to its influence. The deeper I probe into the doctrines and the more of them I accept without reservation, the greater will be the light in my life. If I consider the Word as the road map to heaven, the Writings are the supplementary material helping me to a fuller understanding of God's message.

The New Church because it has given me a more perfect concept of God and His immutable laws, has made me a stronger personality. Having the perfect standard and being able to relate it to each and occurrence or condition, I have the potential strength to cope with any problem that will ever arise. Yet the strength is not mine but God's. The real meaning of the New Church for me can be summed up as follows: it has brought me, and keeps me in closer harmony with the living God.

—GEORGE KESSLER

MEMORIAL

IGLER—Miss Katherine Nye Igler, Glendale, Ohio, passed into the spiritual world, Aug. 14. Resurrection services for her were held Aug. 16, the Rev. Richard H. Tafel officiating. Miss Igler was born Mar. 1, 1866; baptized that same year by the Rev. Frank Sewell; confirmed in 1889 by the Rev. Philip B. Cabell. For about sixty years she was the manager of the Igler drugstore.

Miss Igler was a member of a well-known New-Church family, and all her life had been a faithful member of the Glendale Society, in her younger years very active in church work.

Miss Igler was a gentle person; intelligent and warm-hearted. She was highly esteemed by her friends, fellow-workers and neighbors. Her interests were broad. Even after she had passed the age of ninety she took a keen interest in current happenings.

MEMORIAL

ALEXANDER—Miss Frances Alexander of the Cincinnati Society passed into the spiritual world, Aug. 31, after nine years of ill health. Resurrection services for her were held, Sept. 4, the Rev. Richard H. Tafel officiating.

Miss Alexander was born in 1888 in Glendale, Ohio; baptized in 1889 by the Rev. H. C. Hay; and confirmed in 1906 by the Rev. Lewis P. Mercer. She graduated from the Cincinnati College of Pharmacy, and worked as a pharmacist for 45 years. Miss Alexander, with her family, attended services and Sunday School at the Glendale Church, and later attended the Cincinnati Church. She is survived by two sisters, Mrs. Joseph G. Leicht and Mrs. Katherine Wagner, both of Cincinnati, and one brother, Jacob A. Alexander of Toledo, Ohio.

Miss Alexander was a modest, unassuming, gentle person, loyal to her church, orderly and kindly in disposition. The affectionate care given to her by her sister, Mrs. Leicht with whom she made her home, speaks volumes about her true worth.

HUNGER PAST MEALTIME

THE CURVE inside the eating bowl,
It is hard and the bowl is round;
Back of curved spoon slides ungiving
When inside bowl no food is found.

When warm soft food is in the bowl
To fill the cupside of the spoon,
The wobbly arm of little child
Steers eagerly to mouth, and soon.

The rounded and requesting eyes
Never ask the source of food;
Yet mothers of a million young
See empty bowl not understood.

—MELROSE PITMAN

NOW . . .

OH, in no future will it come to me,
Today must be
The time to plumb
Eternity;
My need to drum
The throbs that spell across mere timed earth-space;
Tell brother, brace
Your soul and come.

Together, Brother,
Hold serenity,
Together,
Not succumb.

—MELROSE PITMAN

Foundation Seeks Photographs

THE SWEDENBORG FOUNDATION, INC., is seeking photographs of the following past presidents of the Foundation, which was then known as The American Swedenborg Printing and Publishing Society:

	<i>President</i>
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John Geddes	1861, 1867, 1869-1880
Dr. John Ellis	1867-1869
Thomas Hitchcock	1880-1881

If anyone knowing where we may find any photographs of these men, please notify the Swedenborg Foundation, Inc., 150 Fifth Avenue, New York 11, N. Y.

—V. BRANSTON
Manager

YOUR MIND

by L. Eric Wethey

COME FOR a ride—step on my magic carpet. See, we press this fine little design right here, and we're off. Whither? Oh, not far, just to the top of Mt. Royal, which happens to be in Montreal.

Here we are. All off, please. Didn't take long, eh? Things never do in the realm of spirit. We travel fast. You don't believe it, but in that realm even space-ships are slow. Imagine yourself at the South Pole. You're there. Or on the top of the Pyramid of Cheops. Well, you're there. In thought, anyway. Never mind your body. Leave it at home. It's a nuisance, and keeps you bound in space and place. It imprisons your mind, and not until you're dead, and alive again, can your mind and soul be free of its clutches.

Well, here we are on top of Mt. Royal. Over there, as we look citywards, we see the splendid Sun Life Building and several other brand new skyscrapers, upon which the clouds actually rest on occasion. Further off the St. Lawrence River winds its way along. Towards the center is the Cartier Bridge and St. Helen's Island. You see them all quite clearly (as perhaps some of you have), as clearly as when you took pains to impress them on your mind's eye. You can see about twenty miles from here, I imagine, from end to end, but how can you get twenty miles into your head? Your head is not that long. Nor can you take your mind out of your head, place it on a table, and say, "There's my mind, seven inches long, seven inches wide, and seven inches thick, a little shallow in spots." No, it's not that kind of a thing. Yet it is marvelous what a lot it can hold, of height and depth, and quantity. It can even see in color and stereoscopically. Yet it is not a camera, which is a dead thing, even though it can photograph everything you see, and so reproduce things, though it cannot speak. Your mind is more than a camera, yet very like one. Your mind is alive, because it is you. You are mind, a mind.

That's the way we are, and that's the way we travel in heaven and other spiritual places. Space belongs here, not there, and even here, your mind takes leave of the things spread before it. No matter how great the distance, even to the stars, your mind outstrips them all. And if our eyes are too weak, we use telescopes. But unrestricted, the mind outstrips them all, and sets the goal beyond them. It takes leave of this world, and travels spiritually, in the realms of mind while the realms of matter are lost to sight.

The mind is a queer place. Did I say place? I should have said thing, or better still, a state of being. But to anyone who has one, there isn't the slightest doubt of it. It isn't infinite, since that term applies to only One. But it is bigger than this world, as big as the spiritual world. For it belongs to the spiritual world, which is one reason it is never satisfied with its immediate natural surroundings, and even when it is, it calls for more territory to see, explore, live in. It must live and function in the world where it properly belongs, and minds belong

in the mind world. And the mind world is the spiritual world, the world of the soul.

This spiritual world of mind, or the mind world of Spirit, is not as far away as people imagine. It is not unreal, but real. It is in you now, and you are in it. We use our minds every day in all sorts of human interests and activities.

It therefore looks very much as though we have been dealing in spiritual realities without knowing it, living in accordance with spiritual laws quite ignorantly, seeing the natural world all about us demanding our immediate attention, but not realising inner realities or their inner workings. It's about time we woke up. The discovery of a new natural law, atom, force, and our minds go to work to find out all about it. We must know what motivates it, what lies behind the physical law, what it is good for. Our minds commence spiritual operations at once. So spirit works within the realm of nature, even though we never or seldom, stop to think about it.

So our almost spiritual lookout from the top of Mt. Royal has taught us a few things, especially if we look out from the inner lookout, the higher lookout, and gaze about us with eyes of understanding and comprehension. We know a lot about this world. We realise that there are still natural wonders ahead of us, as though the Creator has not yet ceased to create, but it is time we took another look, like the spiritual beings we are intended to be, and grasped the reality of those things that are spiritual, and that should have our finest attention. In other words we need in these days to discover and appreciate the reality of the spiritual world. This world is too small for us. And we have a great guide in the Lord's servant, Emanuel Swedenborg, who stepped from a scientist's study into the endless laboratories of the spiritual world.

The author lives in Montreal.

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THE ABOVE PICTURE of two engaged couples reaches us from San Diego, Calif. Reading from left to right are: D. Carl Lundberg, Betty Pobanz, both members of the New York Society and both social workers; Lorna Robertson and Walter Brown of San Diego. The photograph was taken in the home of the Henry Swantons, where the young couples were being entertained.

According to the news letter of the San Diego Swedenborgian Church, Walter and Lorna announced their wedding for Oct. 19 in a quiet ceremony at the Church. Betty and Carl plan to get married in December. Carl and Walter have both been directors of Split Mountain Camp.

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