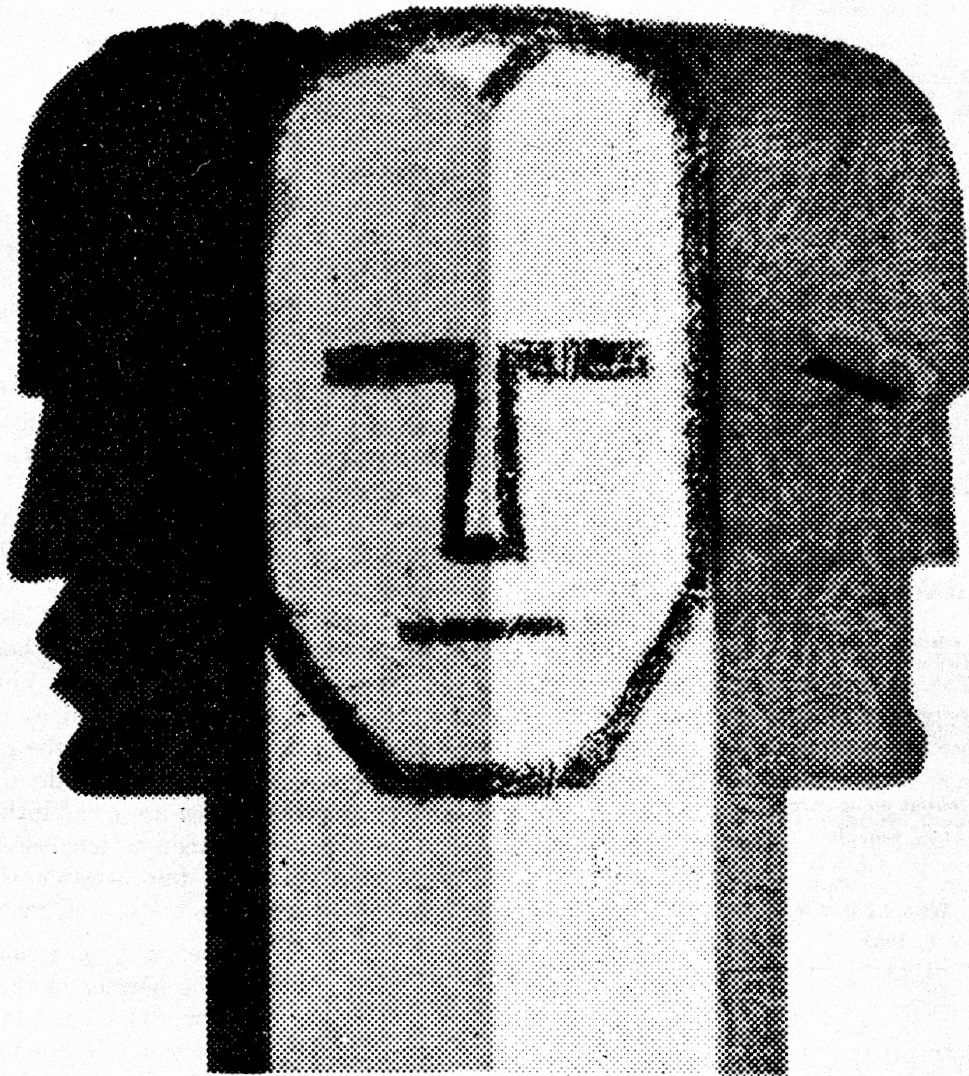


NEW-CHURCH MESSENGER



ON BROTHERHOOD

FEBRUARY 1, 1963

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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.

EDITORIAL

Brotherhood

"A COMMUNITY is like one man; and the individuals that compose it form, as it were, one body, and are related one to another like the different parts of that body. The Lord and the angels, when they look down upon the earth, see a whole community as one man, whose form is determined by the character of its members." (*True Christian Religion*, 412).

The stress in the above quotation is upon human solidarity. We are members one of another. No man can live in splendid isolation. Human nature is essentially a social nature. In this modern age it is proper to speak of a world community. For the world is so closely knit together, that what happens in one part of the world may affect people in any part of the world.

In the Most Ancient Church, when the spirit of man was open to the unobstructed inflow of divine love, and there was a conscious realization of God's abiding presence, then this spirit of solidarity prevailed unconsciously and spontaneously. It was only after the "love of rule from the mere delight of that love gradually entered; and because there entered at the same time enmity and hostility against those who would not submit" that it became necessary to have kings and to build towers, bulwarks and walls (*Divine Providence*, 215).

When the Lord came to earth, one of the essential parts of His redemptive tasks, Swedenborg tells us, was the restoration of this very order, to bring again to man the sense of brotherhood. It has taken us a long time to discover that the religion of the Lord is a religion of brotherhood; that Christianity as the way of life means the way of brotherhood for all men with all men. Love your enemy not because he is your enemy, but because beneath his enmity is the eternal fact of brotherhood. Because there is one God and Father of us all, no child of God can be outside the pale of human brotherhood.

Our present problems, however, are not created by those who deny this, but by those who ignore it. The priest and the Levite, who passed by the man lying injured by the wayside, did not particularly deny their kinship with the man, they simply ignored it. When the disciples of the Lord began to practice His religion of brotherhood, a good churchman of the day wrote that "They who have turned the world up side down are come hither." In the world of affairs today the real conflict is not between nationalism and internationalism, not between socialism and capitalism, but between the Lord's religion of brotherhood and the pagan idea of class, caste, sect, race and color.

And the practicing of brotherhood means the ordering of the world. Paul said that God made of one blood all the nations of the earth. Biology has long since confirmed this statement. Now we have in the teachings of Swedenborg this statement that a community of men is as one man. We have further the statement, that the country, the church, the Lord's kingdom, and the Lord Himself, Who is pure love and pure truth, are to be regarded as one, man and that each individual is a unit therein. Every civilization built on less than this thought has crashed or crumbled to ruin, and the submarine and airplane are no more enduring than the phalanx or the legion. Some years ago it was proved that any civilization could be blasted into blazing and bloody ruin. Unless we learn to practice brotherhood, our children's children may have to go back to the cave and to cannibalism. Brotherhood does not concern itself with controversies between patriots and pacifists, it does not tell us whether we must fight the Russian or kill the Cuban, but it does tell us that any government that bids us hate any man or race is pagan, and any church that sanctions an appeal to hate blasphemes the very God Who is Father to us all, and betrays the spirit of Jesus, as Judas betrayed His body.

The Silence of the Good

by Perry S. Martin

YOU LIVE WHERE you choose, if you can afford it. You go to church where you want to, if you feel like it. When you dine out, you pick the restaurant. But what about the others—Americans whose skin is darker than yours, whose religion is different from yours, or whose views do not conform?

Ronald B. is a school principal whose job takes him to a growing suburban area well beyond the city limits of the nation's capital. But, unlike most commuters, he must drive into the city to his home. He would like to buy a house in a suburban development. But he is a Negro.

Bill W. lives in Washington, too. He likes it there. It takes him just fifteen minutes to get to the government office where he works. He is worried, though, over the juvenile delinquency in his area. He cannot sleep until his pretty teen-age daughter is safely home at night. There are a lot of problems in Washington he would like to see cleared up. But he can't vote. He has no voice in his city government.

A young American housewife is afraid of the future. She sees her two precious boys off to school in the morning and wonders if one day she will be seeing them off to war. Will they be killed in some far off jungle? She joins the Women's Strike for Peace. Suddenly she is being investigated by the House Un-American Activities Committee. She wants peace so she must be a Communist! Her neighbors won't speak to her and her husband is afraid he'll lose his job.

In Prince Edward County, Negro children haven't been to school for 3½ years. The public schools are closed to avoid integration. The white children go to private schools, but the Negroes stay home and wait. Does it matter?

In Chicago Roy R. has applied for welfare payments to feed his wife and four small children. He has always worked for a living, but automation has taken away his job. He's unskilled and likely to remain so. And these days jobs go to the trained, the skilled.

John J. is a Congressman. He left the security of a good job to go into politics because he felt he could do something to alleviate the injustices in his country. But much of the most important legislation he never gets a chance to vote on. A few men on the Rules Committee decide which proposals will come before the House of Representatives.

"Individual freedom is still the great unfinished business in the world today," writes Adlai Stevenson in the December issue of *The Progressive*. Mr. Stevenson and the men of our State Department look out over the world still undecided. Will the new nations accept the hand of friendship, freedom and help that we hold out to them? Or will they draw away, suspicious of an America that will not grant human rights to her non-white citizens?

Injustice concerns you

What does your church teach? you are asked. That all religion relates to life, you answer. Swedenborg gives us a doctrine of charity, of use, of love to the neighbor.

But what is our answer to Ronald B., Bill W., the peace-seeking housewife, and the Negroes in Prince Edward County?

Lillian Smith asks whether in allowing injustice to the Negro to continue we harm our own children more than theirs. "Arrogance or shame, which do you prefer that your child feel? . . . An indifference to the suffering of others, or suffering itself?" We are frozen with guilt and fear. Little Rock; New Orleans; Oxford, Mississippi. "And worst of all, the dreadful silence of the good, the respectable, the prominent."

The silence of the good. Does she mean you? Me? Is there really anything we can do for the Negro, the Washington resident, any human being deprived of his "inalienable" rights? Does our religion obligate us to act?

Suddenly we have been deluged with the problems of women. Women housebound, pinning diapers and washing dishes. College-educated women who feel their brains rusting away. Women feeling useless and unneeded, their children in school or married. Women dissatisfied with the bridge club and country club routine. Women who have tended their homes so long they are afraid to face strangers in the big world.

Do? Is there anything we can do? If you spend your days babysitting, join the League of Women Voters. Put the darlings to bed, put your mind back on and go. Find out what makes your government—local, state, and national—tick. Find out that in a stimulating discussion your opinion is respected. Find out what needs doing. Write to your Congressmen and tell them what you think. There is no pressure like the voice of the people back home. Join the American Civil Liberties Union and keep informed of the continual battle for human rights.

If you are free for a few hours in the day, your scope widens. Join a political party and work for your convictions. There are children in hospital and welfare "homes," crying for attention, for the right to grow up knowing what love means. There are aging senior citizens, shrivelling away for lack of companionship or interest or the right to self-respect. Our cities are full of illiterate adults, deprived of the right to education. Your local welfare and volunteer agencies will tell you how you can help.

Segregated housing, aided and abetted by the FHA, has been on the increase. Now President Kennedy has finally delivered his "stroke of the pen" to abolish segregation in new housing federally financed. But the time will be long and bitter before Negroes, Jews, and Orientals can freely move into the houses on your street or mine. All over the country fair housing committees are springing up to find suitable homes for these minorities, to cajole the real estate brokers to sell to them, to educate neighbors to welcome or at least tolerate them, to explode the myth that property values fall when minorities move into a neighborhood.

"To act is to be committed and to be committed is to be in danger," James Baldwin says. You are in danger

ON BROTHERHOOD

Our abundant plains and mountains would yield little if it were not for the applied skill and energy of Americans working together, as fellow citizens bound up in common destiny. The achievement of brotherhood is the crowning objective of our society.

On this circling planet, with nations poised for mutual advancement or destruction, we must enlarge our spirit of brotherhood to include all men who live under the banners of liberty and law.

—DWIGHT D. EISENHOWER

"The true fountain of the brotherhood of man is belief in the knowledge that God is the Father of mankind. For us, therefore, brotherhood is not only a generous impulse but also a divine command. Others may be moved to brotherhood only by sentiment. We acknowledge brotherhood as a religious duty."

—HARRY S. TRUMAN

"All men are children of one Father and brothers in the human family. Brotherhood dedicates us to the practice of understanding and justice through which freedom and equality flourish in human society. While we are engaged in a mighty struggle to preserve our institutions and to extend the boundaries of liberty on the earth, it is good for us to pledge renewed devotion to the fundamentals upon which this nation has been built. Brotherhood must prevail. Our inescapable choice is brotherhood or chaos."

—FRANKLIN DELANO ROOSEVELT

"It seems to me that the great lesson to be taught our people is the lesson both of brotherhood and of self-help. In our several ways each of us must work hard to do his duty, each must preserve his sturdy independence; and yet each must realize his duty to others. And to each who performs his duty, in whatever way, must be given the full measure of respect."

—THEODORE ROOSEVELT

of losing your heart to those deprived children. You are in danger of being shunned by your neighbors. You are in danger of being called a Communist. You are in danger of losing the impeccable orderliness of your existence, of losing your comfortable satisfaction with things as they are, of losing your time for recreation and the pursuit of happiness; you are in danger of losing yourself.

There is unfinished business for us if we honestly want to relate religion to life. There is individual freedom to guard. There are human rights to assure. We can act, remembering the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We can accept the commitment that action brings. We can face the danger that commitment draws. Or we can wash our hands of responsibility. We can join the great and dreadful silence of the good.

The author of the above article is the son of Mr. and Mrs. Tomas Spiers of Trenton, N. J. He is an official in the State Department, and until a few weeks ago was director of the office which has charge of United States participation in disarmament negotiations. He brings to bear upon the subject of which he treats clear thinking and a well-informed mind.

PEACE AND DISARMAMENT

As seen by a State Department member

by Ronald I. Spiers

THIS IS A LOOK—a brief one—at the problem of peace and disarmament, from a purely secular point of view. It is not my purpose to argue the merits or the sufficiency of the perspective from this limited vantage point, but merely to identify it as my starting line.

This article will outline some of the factors—negative and positive—which bear on the effort of our government in its exploration of one of the traditionally identified paths to peace—the path of disarmament. Perhaps more public attention has been focused on this question of disarmament in the past few years than ever before in history. This attention has been manifested in forms ranging from picketing against nuclear testing—frequently by women who have not rediscovered the sources of influence which were apparent to Lysistrata and her colleagues—to a raging debate about military strategy and arms control in scholarly journals.

Superficially it would seem that the most logical way to rule out violence in international relations is to rule out weapons of war—the instruments which so much magnify the power, already implicit in his naked fists, which man has to do violence to man. Disarmament is the attempt to rule out, to reduce or to limit these weapons in any of a variety of ways. This attempt has been pursued through man's recorded history, and at an increasing tempo since World War II. It has ranged from the relatively modest objective of an agreement to stop nuclear tests to the fundamental reordering of the world's way of managing its business which is represented by the goal—formally espoused by both the U. S. and the U. S. S. R.—of general and complete disarmament.

Unfortunately the prism of reality destroys the clean lines of this simple proposition. The rows and rows of dusty records of disarmament negotiations testify to the lack of a direct and clear road from this conception to its execution.

We are behooved as participants in a democracy to understand some of the obstacles on this particular approach to peace and to assess what we might realistically expect in the future from the efforts of modern man to

prevent his own disputes, suspicions, warring loyalties and scientific ingenuity from obliterating himself.

I believe that there are three primary points to be understood about the difficulties we face in trying to make progress:

First, the arms race has and does confer on us a certain measure of security—fragile though this may be. Few in responsible position would advocate a policy of “disarmament at any price”. There is some truth in the observation that the very horror of war is the best guarantor that war will not come about, and attempts to reduce the horror of war may only make this less unlikely. We know the arms race has its risks, but, with Hamlet, we would rather bear those ills we have than fly to others that we know not of. I do not myself challenge the view that if the United States had continued much longer its own massive post-World War II voluntary disarmament, the extension of Soviet power would have proceeded much further than it did. American arms have served to deter resort to force by potential enemies. Also I do not doubt that a similar argument has been made within the Soviet Union about Western encroachment on its own interests. Thus, while governments may deplore the arms race and recognize its risks, they obviously consider that its perils are to be preferred over the perils of an unbalanced or onesided disarmament arrangement.

Arms and Security

Secondly, it is true that the arms race, while self-reinforcing, is not self-generated. International tensions may be intensified by the arms race, but the arms race is in good part a result of underlying unresolved political issues. Thus any attempt to do away with armaments without regard to these refractory and divisive political problems may be expected to be rewarded with the same degree of success as an attempt to deal exclusively with the symptoms while ignoring the causes of a disease. I have heard cynics say that the very conditions which would make disarmament possible—primarily mutual trust—would at the same time make it unnecessary. In

any case, consideration of disarmament out of the political context is doomed to be a wheel-spinning enterprise.

Thirdly, the inherent technical difficulties of devising disarmament and inspection arrangements, in an era of rapid technological change seem almost insurmountable. How equate disparate weapons systems one with another? In the process of balanced disarmament, how does a particular geographic position endow a potential military advantage on one state *vis a vis* another? How many soldiers balance off one submarine? The specific complications are practically endless. The prevailing atmosphere of tension and distrust makes it more difficult to deal creatively and objectively with these questions, which would be Gordian at best.

Yet despite these and other problems—which must be recognized and understood—there is no disposition to give up. We *must* persist, because no government can responsibly ignore any possible road to peace: furthermore I believe that one can be optimistic that, over the long run, a measure of success will come to us. Our problem is to get the first olive out of the bottle—if we can make a beginning the rest will come easier.

There is no doubt that governments now take the disarmament problem with deeper seriousness. The United States has on its part established a major new department of government—the United States Arms Control and Disarmament Agency—to mobilize the nations' best brains and skills to work on new approaches to the problem. Disarmament negotiations are no longer mainly ritualistic dumb-shows played out for public opinion advantage, but sober attempts to identify areas of possible agreement.

Responsible officials in all the major countries can only contemplate with anxiety the insatiable appetite of the arms race for the consumption of economic and human resources; the growing instability and danger of a world of more complex weapons of ever increasing power, of ever faster reaction time, of ever more precarious command and control arrangements; the proliferation of nuclear weapons to a widening circle of countries, increasing mathematically the possibility of their use in anger or in error, and the deployment of these weapons in outer space; the ever greater risks of nuclear war by accident, miscalculation or failure of communication; the possibly growing militarization of our societies, our responses and our patterns of thought of which President Eisenhower gave valedictory warning. Weapons, packing the power of all the explosive force released by all weapons used in World War II, can now travel from heartland to heartland in thirty minutes. Weapons on which we have spent millions are obsolescent by the time they work. No one can look at our situation today with equanimity.

In short, while for centuries man could regard war as a rational instrument of national policy, in which the fruits of victory might justify victory's cost, today it is clear there can be no victor in nuclear war and that the costs would be beyond counting.

Nations can now regard arms control negotiations

not as a charade but as proffering the possibilities of bargains from which both sides can profit. The nations can see a common enemy—nuclear war—which looms as a greater threat than any nation does to another. Perhaps for the first time there are the makings of an agreement.

However, we must start with a proper appreciation of the difficulties. We must reconcile ourselves to the thought that progress—if it is made—will be gradual and uneven and, very possibly, frustration-ridden. But even the journey of a thousand miles begins with a single step.

An analogy suggests itself: we are in the predicament of mountain-climbers who have gotten themselves—bit by bit—into a perilous position. A mistep can mean slipping to death. Like the climbers we are, figuratively, tied together: interdependent in the sense that no one of us can make an abrupt or imprudent move without jeopardizing his own safety along with that of his companions.

Our problem is to negotiate the cliff to a safer position, down the mountain. At least we are agreed that our present perch is dangerous and that we want to move out of it. We are beginning to recognize that despite our distrusts we must move together in a coordinated way and that our mutual safety depends on doing so.

The problem is to find the method, the precise step or sequence of steps we should take to preserve the safety of all of us together. That is the objective of negotiations.

The United States believes we must move gradually, carefully, step-by-step so that we are not trading one set of risks for a greater. We believe we must begin even though we do not see our way clearly all the way to the bottom before we start. The other side seems to believe that we should, in effect, shut our eyes, screw up our courage, take a deep breath and plunge on with all possible speed.

However, "instant" disarmament would be as dangerous for world security as it would be for our mountaineers to venture to get off the mountain in one big step.

It would be quick, but we would probably not live to congratulate ourselves on our boldness.

Quotes on Brotherhood

A peaceful world depends upon better understanding and respect for each other in a spirit of brotherhood and an adherence to ethical principles. If these are lost, civilization gradually disappears.

—HERMAN W. STEINKRAUS
former president, U. S. Chamber of Commerce

You cannot contribute anything to the ideal condition of mind and heart known as Brotherhood, however much you preach, posture or agree, *unless you live it.*

—FAITH BALDWIN

RACE PREJUDICE

by Brian Kingslake

FOR TWELVE YEARS I have lived in South Africa, where race prejudice is an obsession. Every law enacted in parliament hinges on it; crime is judged in relation to it; morality is defined in terms of it. The social structure and educational system of the country are cut into strips on the basis of race, as are also the churches. Practically every conversation eventually swings round to it. There is scarcely a public place in the whole of South Africa where a white man and a black man may sit down together and talk at ease; and if you oppose the general set-up you are liable to be thrown into jail as a Communist. The reason for all this is that the South African government is determined, come what may, to preserve what they call "Christian civilization", in a world in which, from their point of view, it is fast disappearing. For to them, Christian civilization means a society dominated by white people as a master race—"as God intended it to be."

One of the many ironies of the situation is that very few people in South Africa, or anywhere else, have any clear idea as to what they mean by race. Race is not, in fact, a scientific concept. This becomes evident when we try to define it. The only definition possible is along these lines: "A race is a large group of people who, by interbreeding over a long period of time, have developed visible physical characteristics (such as facial features and skin pigmentation) by which they can be easily distinguished from members of other large groups." Races were produced as a result of geographical barriers, such as oceans, mountains and deserts, which kept a group isolated until racial characteristics had evolved, on a "family likeness" principle. Never was this isolation complete; always there were periodic inroads of conquerors and traders from other groups who contributed their genes—so that there is no such thing as a "pure race." But large interbreeding groups are still recognizable, and can roughly be distinguished.

It is generally assumed in South Africa that God created people in different races, just as he created goats different from sheep, and that the offspring of a cross between two races is a monstrosity. In fact, of course, all men are of the same species, and interbreeding between different races is only as it were between two

different varieties of sheep, which is a perfectly normal procedure.

With the breaking down of geographical barriers and the uniting of the world into a single intercommunicating unit, race distinction is now on the way out. In a few thousand years, there will be but one race—the *human race*—with physical features derived from all of the present groups. That is how it is bound to be, whether we like it or not.

The origin of race prejudice lies not so much in race as in tribalism. Our ancestors lived in small tribal groups, based on the family clan. The strength of the group lay in its cohesion, and the best way to ensure cohesion was to encourage all the members of the group to look down on and despise those outside it. To make the distinction clear, tribal marks were cut on face or chest, or teeth were filed down, etc. "People marked in this way are *us*. The rest are foreigners—they are dreadful—you must shun them!" When I was a boy in London, we had a saying: "Look, Bill, there's a stranger! Heave a half-brick at 'im!" Swedenborg pokes gentle fun at the English for regarding foreigners "like one looking through a telescope from the roof of his palace at those who are outside the city" (*True Christian Religion* 808). In South Africa, the Zulus despised the Basuto, and vice versa, although they are of the same race.

At root, therefore, race prejudice is directed against the "foreigner"—"the *barbarian* who can't speak our language but says *ba-ba-ba*!" Race came in because, when culture spread, it kept more or less within the same geographical areas that had produced the racial groups. Thus, western European culture spread roughly among white men, and African culture spread roughly among black men. So the culture distinction came (quite falsely) to be equated with race. "All white men share our civilized culture, and therefore are intelligent, like us. All black men are savages (at heart, if not openly) and so are unintelligent." If you saw someone with a black skin and thick lips, you knew at once that he was a savage, and so you despised him.

The position is emphasized in the U. S. A. and parts of South Africa because, in the early days, black men were slaves and white men their masters, and it therefore seems highly offensive that black people should now set

themselves up on an equality with white people. But the present generation of black people have never been slaves, nor have the present generation of white men been masters merely by virtue of skin pigmentation. The fallacy lies in lumping together all black people who have ever lived and branding them with the inferior status which some of them once held in relation to certain individual white men of a previous generation.

Race prejudice leads to the most amazing rationalizations. In Africa, if a black man is successful (and a few are!) he is said to be "aping the white man;" whereas if he is unsuccessful he is said to be "incapable of absorbing civilization." As he is black, he is said to be ineducable; as he is ineducable, don't bother to educate him. Then, because he grows up uneducated, your point has been proved—he is ineducable! If you see a white man who is drunk, you say: "Look! Bill Smith is drunk!"—whereas if you see a black man who is drunk, you say: "Look. There's a drunk negro!", thus making drunkenness a personal evil among white people, but a racial evil among negroes. A white man fails in a certain job: you say, "This particular man is not up to it, somebody else must be appointed." A black man fails, and you say: "These negroes are incompetent."

Anthropologists tell us that race has nothing to do with intelligence, which is an individual thing. In every race some individuals are clever while others are dumb. Someone once said to me: "You must admit that the majority of Africans are hopelessly unintelligent." I replied: "Yes; and so are the majority of Europeans!" The main difference is that white people have had the advantage of better food and schooling, and a sense of security and being 'on top', which black people have been deprived of.

Some think all negroes are lazy, because it has been observed that as a rule negroes do not work unless they can see some particular reason for it. But when work is seen to be required, negroes will work astoundingly—hence the expression "working like niggers."

Race has nothing to do with morality. As a general rule, people are moral if social conditions are stable; but when there is insecurity, and the sanctions of the family break down, then immorality is rife—and this applies to all races. We must avoid the error of supposing that customs differing from our own are necessarily immoral. Morality lies not so much in the customs of a people, as in whether individuals abide by those customs or not—which has nothing to do with race.

As for crime, this is not confined to any particular racial group. Naturally there is a lot of petty crime among the under-privileged, the illiterates, the maladjusted, the "have-nots", who in some communities are mostly colored people. But the fact that they are colored has nothing to do with it; you get the same thing in the lower strata of a totally white community.

Race prejudice has behind it, as its emotional drive, the haunting fear of miscegenation or cross-breeding. "Do you want your daughter to marry a black?" is the cliché question. And how many times have I been told

the leering joke: "I will accept the black-man as my brother, but not as my brother-in-law!" Well, you can be sure that no daughter or sister of mine will ever marry a black-man, *if she does not want to do so*. And if she wants to do so, who am I to interfere?

In practice, there will be very few case of cross-marrying, so long as there are cultural differences between the two sides. If and when these cultural differences disappear, and the offspring of mixed marriages are accepted by society, then there would seem no valid objection to miscegenation. Biologically speaking, it might even be a good thing!

Because of the miscegenation bogey, racial prejudice is strongest where white and black people are together in considerable numbers—as in South Africa and the Southern States of America. It is least virulent where there are an overwhelming number of whites—as in Europe and the Northern States of America; or an overwhelming number of blacks—as in Ghana and Nigeria.

But it is a comfort to realize that in the vast melting pot of the U. S. A. race prejudice is going out, as it will eventually do from the whole world, including even South Africa! It is already an anachronism. In this new age which is dawning as a result of the Last Judgment, there will be "neither Jew nor Greek, nor bound nor free." We are being united by a larger loyalty, which will be world-wide. One day, race prejudice will have become an historical curiosity. Our distant descendents will puzzle over it with wonder, rather as we are puzzled to think how our worthy ancestors ever came to burn people alive just because they differed in their theological beliefs!

As individuals, let us free ourselves utterly from race prejudice, realizing that it is nothing but a murky hang-over from our tribal past. Let us proudly subscribe ourselves as members of the New Age—citizens of the international New Jerusalem, in which everyone is color-blind. We should respect the distinctive gifts and qualities of all racial groups, and despise none of them. Avoid the temptation to *label* people—to judge people as members of certain groups; but rather, treat every human being as an *individual*, realizing that he is as important to our heavenly Father as we are ourselves. While loving the Lord above all else, let us love our neighbor (no matter to what group he belongs, or what his skin color may be) as ourselves.

Mr. Kingslake is now the assistant minister of the Philadelphia New Church.

Never before in history has it been so necessary for mankind to master the perils of propinquity in an ever-shrinking, ever more crowded world. The excuses for ignorance about one another are disappearing with the increase in communications among all mankind. The dangers of ignorance also increase because communication based on misconceptions tends to breed enmity where trust and sympathy are needed.

—CHRISTIAN SCIENCE MONITOR

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WINDOW TOWARDS THE WORLD

THE VATICAN COUNCIL

THE MODERN PHASE of the ecumenical movement began among Protestants and Orthodox. It is an effort to bring about better communication and greater cooperation between the non-Roman denominations. This effort has now been extended by the Second Vatican Council, the first session of which has just come to an end. The Vatican Council extended its hospitality to Protestant and Orthodox observers, gave full facilities to the press, and permitted uncensored debate within the Council itself. And there was but little stress laid on dogmas and doctrines which increase the cleavage between Protestantism and Roman Catholicism.

All this is to be welcomed. However, there are many barriers yet to be broken down. The Roman Church is not going to give up its dogma of Papal infallibility, nor are Protestants and Orthodox going to accept it. It is similar with the divergent attitudes of these two bodies on marriage, divorce, birth control, and on what constitutes mortal and what venial sin.

The debates in the meetings of the Council show clearly that there is a strong liberal wing in the Roman Church. In the second session of the Council, the Church will have to come to grips with the interpretation of the Holy Scriptures. One school of theologians inside the Roman Church draws on the findings of science, scholarship, and archeology to obtain better clarification of the Bible. This school draws on the encyclical of Pope Pius XII, who wrote:

"Quite wrongly do some pretend, not rightly understanding the condition of biblical study, that nothing remains to be added by the Catholic exegetes (interpreters) to what Christian antiquity has produced. These our times have brought to light so many things which call for a fresh investigation and a new examination, and which stimulate the practical study of the present day interpreters."

It will be interesting to see what the outcome will be in the debates in Council on this subject.

TILlich AND CHRIST-JANER TO SPEAK

DR. PAUL TILlich, internationally known theologian of the University of Chicago Divinity School, and Mr. Albert Christ-Janer, dean of art school, Pratt Institute, and co-author of *Modern Church Architecture*, will highlight the union of architecture and art with theology at the Fifth Annual Conference on Church Art and

Architecture to be held May 3 and 4 at the Conrad Hilton Hotel in Chicago. The Conference is open to the public and is under the joint sponsorship of the American Society for Church Architecture, the Church Federation of Greater Chicago, and the American Institute of Architects.

Workshops on many phases of church design will feature panel discussions and question periods. One room will be devoted to a display of recent church building designs across the United States, as well as ecclesiastical paintings, sculpture, mosaics and enamels by many artists. A variety of furnishings and equipment for the church building will be exhibited.

UNDERSTANDING EACH OTHER

HISTORICALLY our country is a Protestant nation. But the Catholic minority is growing rapidly, and this is a cause of concern among some who feel strongly that "Protestantism provides the cultural and ethical values at the base of our public philosophy" and who fear that Catholics will introduce a "divisiveness" into the community. "Despite the fact that many Catholic-Protestant conflicts in America do stem from historical and cultural differences, their often remote religious sources should not be minimized." So writes Daniel Callahan in the November *Harper's* in a stimulating—if provocative—article entitled "A Catholic Looks at Protestantism." This young Catholic scholar, associate editor of *The Commonweal*, feels that we should not "be misled into thinking that we need only a political *modus vivendi* between Catholics and Protestants. . . . Political harmony without some measure of theological understanding" seems to him impossible. What we want "or ought to want" is "a thrust toward healing the wounds left by the Reformation."

Increased mutual understanding among the many branches and divisions of the Protestant Church is also greatly needed. The wide diversity within Protestantism is, not surprisingly, a chief criticism in Mr. Callahan's article. There is, for example, a great difference between the idea of "faith" as the acceptance of certain doctrines (such as the creation of the world in seven days) and the concept of faith as developed by such theologians as Paul Tillich. "The image of God as Lord is one of the contents of faith," writes Dr. Tillich, "but it cannot produce faith, because it does not exist, except in the act of faith." (*Christian Century*, Oct. 24, from an excerpt

from a forthcoming book on Emil Brunner's theology).

Progress toward greater understanding in the field of religion is notable as a result of efforts of the National Conference of Christians and Jews. This is evident in today's "great debate" on church-state relations. Surely religious people, of whatever faith, should be able to understand each other better than those with no religion. "Not secularism, but moral values should undergird our American life," said Msgr. Francis J. Lally, editor of *The Pilot*, in reporting on a recent meeting of the Conference.

Daniel Callahan closes his *Harper's* article on a constructive note: "As citizens, Catholics and Protestants have a joint obligation to American society; as Christians they have a duty to serve the same God. The political and the theological, finally, go hand in hand. To seek unity in the one should be a seeking of unity in the other."

—ELISABETH RANDALL

AN INVESTMENT IN PEOPLE

OPPORTUNITIES to carry religion out into the community around us in a very practical way are offered in the field of social welfare, a field which has been developing and expanding in recent years. The need for trained social workers is very great—surely this should attract aspiring young people desirous of following a vocation with opportunity for truly Christian service.

One of our great national purposes, as stated in the Constitution, is to "promote the general welfare." Welfare programs are increasingly recognized as being in the national interest. This was brought out at a conference on social work held in Boston in November. It was noted that there is a marked change from palliatives to an emphasis on prevention, as well as a drive for coordination of social services. Chief among recent developments, according to Dean Harleigh B. Trecker of the University of Connecticut School of Social Work (as reported in *The Christian Science Monitor*, Nov. 17), is a "subtle but real shift from a negative philosophy of cost to a positive attitude of an investment in people."

"All religion has relation to life, and the life of religion is to do good."

—ELISABETH RANDALL

The spontaneous feeling of brotherhood is a mark of human maturity.

—OVETA CULP HOBBY

"We cannot escape history. The fiery trial through which we pass will write us down in honor or dishonor to the latest generation. We assure freedom. The way is plain, peaceful, generous, just. . . . A way which if followed, the world will forever applaud and God must forever bless. We shall nobly save, or meanly lose, the last best hope of earth."

—ABRAHAM LINCOLN

ON BROTHERHOOD

by Adlai E. Stevenson

A HUNDRED YEARS AGO, even fifty, perhaps even fifteen, to speak of World Brotherhood was, I suspect, to adorn with rhetoric what was at most a remote ideal. Today, however, it has become an insistent, demanding reality, thrust upon us whether we accept it or not by a science that has broken down the fences which had before separated the peoples of the world.

Recently a new star flashed across the skies.* I wish it had been we who lighted that first new star. It disturbs me greatly, as an American, that it was not. Yet I know, as a citizen of the world and as a member of tomorrow, that the basic issue is no longer the supremacy of nations. It is the supremacy of man for good or for evil, for survival or suicide. The significance of what has happened lies not in which nation has first reached into outer space but in the fact that man has now obliterated, for better or for worse, what we used to call time and distance.

I deny that the satellite is a portent of disaster. I think rather of John Donne's marking of the times in history that "are pregnant with those old twins, Hope and Fear." Surely this is such a time, a time not of catastrophe but of choice, not of disaster but of decision, a time when the preferment of our aspirations over our fears becomes the duty of citizenship in civilization.

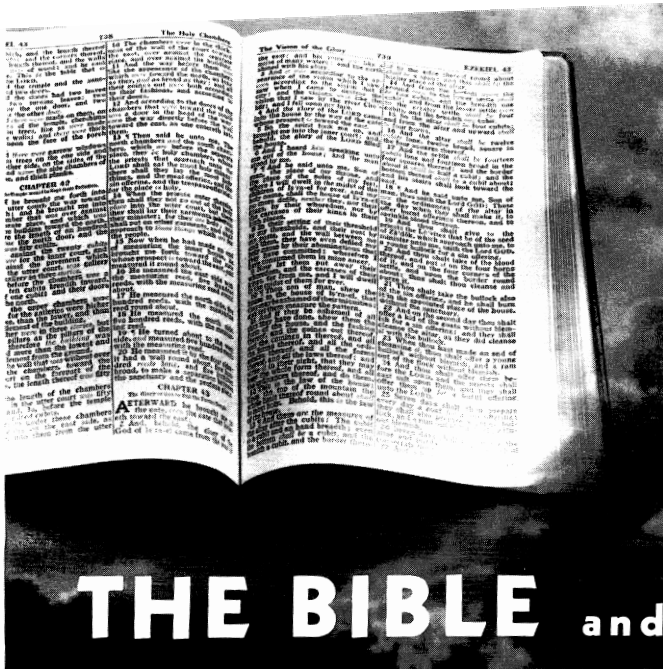
A very large part, I suspect, of the maturing of mankind to its present estate has come from adversity, or the threat of adversity. More frontiers of what we call progress have probably been crossed under the pressure of necessity than by the power of reason. Prophets have appeared all through history to proclaim an ethic, but humanity has not heeded them, and the world has wandered its way—until the hard steel of survival itself has been pulled against our too soft mouths.

Now, once again, science has forced humanity to a crossroad from which there is no turning back, no escape—and just one road that leads upward. The choice is either extinction—or the human brotherhood that has been the vision of visionaries since the beginning of time.

I deny that human fulfillment cannot keep pace with material advance. We know and must insist rather that what was heralded by the splitting of the atom, what is now proclaimed by the earth satellite, is nothing narrower than man's complete genius—not to exterminate himself, but to control himself.

What that "bleep-bleep" is saying is that now the world has no option, that it must turn from narrow nationalism, sectarianism, racialism, that the only conceivable relationship among men is one based on men's full respect—yes, their love, if you please—for each other.

*This was written shortly after the launching of the first sputnik by the Russians.



The author is Judge of the U. S. District Court in the District of Columbia and a former Governor of the State of Minnesota. This article is an adaptation of an address given at a luncheon in connection with the 146th Annual Meeting of the American Bible Society in New York City.

THE BIBLE and THE COLD WAR

by Luther W. Youngdahl

I FEEL VERY FORTUNATE to have been reared in a family where the Bible was considered the most important book in one's life.

In many situations in my public life, when I have been called upon to distinguish between right and wrong, the Bible has helped me, not only to make the right choice, but also to have the courage to carry through. The Bible is still helping me day by day in meeting the many difficult problems that arise in my judicial work.

I have on my desk in the United States Courthouse in Washington, D. C., a little celluloid box containing cards on each of which is printed a Bible verse which serves as a strength and an inspiration to me for the beginning of each day.

To indicate what a practical and living message the Bible contains for all of our problems, I reviewed the passages which I read recently at the beginning of each of five days. These passages were:

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy." *Psalms 103:8*

"Be thou strong therefore, and show thyself a man." *I Kings 2:2*

"Blessed are the peacemakers: for they shall be called the children of God." *Matthew 5:9*

Could anyone get any better counsel before he ascends the bench in the morning of a new day than that he should be slow to anger; that he should show himself a man; and that he will be blessed as a peacemaker? This guidance and counsel is not only good for a judge, it is equally inspirational and good for a doctor, a business man, a laboring man, a teacher, a student, a housewife. It is good for the people of our nation and for the people of the world who desire to live under freedom.

Consequently, I feel that no matter what one's station in life or calling may be, no matter where on this earth one may live, he is mighty fortunate to have the

help and inspiration of the Bible to assist him in facing his daily tasks.

Let us assume that one of the best known publishers in our country asked the finest writer available to write a very special kind of book. The publisher explained: "I want you to write a book, whole sections of which will be translated into over 1,000 languages and dialects; a book, the influence of which will be constructively felt in 100 countries and territories on five continents and the islands of the seas; a book of which over thirteen and a half million copies, whether in its entirety or in portions, will be distributed in the United States in one year and over nine and a half million copies, either in its entirety or in portions, will be distributed overseas in one year; and a book, 2,600 parts of which will be distributed each hour of the day throughout the globe."

"Further", said the publisher, "I want you to write a book which will never be off the printing press for over 400 years; a book which will be the best seller year in and year out, not only in one nation, but in many. Reading it will inspire men to lives of sacrifice and service—to seek liberty for themselves and their fellow men without thought of personal safety."

"It must be a book in which men of every language and culture in every part of the world can find an accurate picture of the nature of God and their proper relationship to Him. In short, it must be a book in which men find Jesus Christ as Savior and Lord."

Even the most proficient writer would say, "I cannot write such a book. No man can write it. Only God could write such a book." How true! Only God could write such a book and the world has that book and its name is the *Bible*.

It is almost axiomatic to state that the Bible is the greatest book in the world. It seems unnecessary to

adduce evidence in support of this statement. No other book has been available in practically every language known to man, and the great work of the American Bible Society and other cooperating Societies, in their dedication to the task of the distribution of the Scriptures, has been responsible for this.

The Eternal Word

Further, the Bible is the greatest book because it occupies a unique place in all Christendom as the revelation of God. Then again, it is the greatest book because it is the eternal word of God. Our own Master, Jesus Christ our Lord, made this profound statement: "Heaven and earth shall pass away, but my word shall not pass away." Moreover, the Bible is the greatest book because it is about life, and though written centuries ago, is just as relevant to our life today.

Religion should relate to all our activities; it should influence our health, our social life, our jobs, politics and economics. The Bible is the best authority for this, for it deals mainly with what we call the secular world—men and affairs, home life, love and marriage, crime, warfare, political decisions.

When Jesus Christ came into the world, He had something to offer and He has been offering it ever since. His message offered the abundant life that is the very hallmark of Christianity.

Christianity has not been as effective as it should be because we haven't always accepted what Christ has offered us. We haven't been willing to pay the price for it. We haven't been willing to trust Him and to follow Him, and that is the reason why we haven't been doing so well in the cold war.

In our efforts to compete with the Communists in the cold war, we Americans have not been sufficiently interested in *ideas*. We have tended to place emphasis on *things*. We have stressed, for example, our free enterprise system and the American market. Now we certainly should not deprecate nor depreciate the relevance of these things in keeping our economic system strong, but these things do not reach the heart of the problem in the ideological warfare. It is necessary that we endeavor to inculcate the ideals of liberty, freedom, justice, equality and rule under law and faith in God.

The world is in revolution, and the Communists are making the most of it by spreading discontent, but we are not sufficiently using our opportunity to counteract this propaganda in the lives of millions of people who do not know which way to turn. In these groups are potential leaders who can spread the word that we are ready to join hands with all freedom-loving people to secure justice for all.

The American experiment in government has a lot to offer, but we haven't gotten the ideas of American government across to the people who have just so recently won their freedom.

We cannot afford to take a chance to win the struggle with the Soviets only in the economic, political or military fields. We still must press forward, of course, in these areas, and we have great faith that the Soviets

will not be able to excell us economically, politically or militarily, *but it is in the moral and spiritual realm that we have the real chance to remain free.*

Of course we have all been justifiably excited by John Glen's recent triple orbit around the earth in a space ship. Important as this accomplishment has been, even more important than his tremendous achievement in making the orbits around the earth, is the dedication of this man to the basic ideals which have made this nation great. In his moral achievements he rises above so much that is shabby and sordid in a day that has so largely lost its reverence. Because of the fundamental beliefs which mold his practices and his humble attitude toward his family, his neighbors, his co-workers, the leaders of his country, his daily reading of the Bible and his sturdy faith in God, he has brought into the spotlight of the public opinion of the world those old-fashioned virtues which lately some have come to regard with ridicule and as out-moded.

In the presence of the thrilled representatives of the legislative, judicial and executive branches of the government, with the massed ambassadors from all the nations listening, Col. Glenn said, "I'm glad to see that pride in our country and its accomplishments is not a thing of the past. I still get a hard-to-define feeling when the Flag goes by."

This is no empty, sentimental patriotism—here is an authentic American who senses that in its significance to the present world revolution, Old Glory stands for the dignity of man; for integrity in the home life; for faithfulness to one's vows in public office; for civic responsibility; for the recognition by every citizen that he has a part to play in this world revolution to bring dignity and freedom to people everywhere; for faith in God. A few more John Glenns in this nation and we'll turn the tide in the cold war.

The use of the Bible will determine what kind of Christian heritage will be passed on to this new age of rockets and astronauts. It will determine whether God will still remain God in our lives; whether this is still His world that we are learning more about; whether we are starting to think about our religion as deeply and profoundly as we are thinking about the new discoveries in space.

The Bible is of vital importance in teaching freedom. Never before has there been such a need to get the inspired word of God to people all over the world in their native tongues. The good news contained in the Bible will bring wonderful changes to these people. Millions of people will eagerly read this good news and be strengthened and fortified to join hands with us to perpetuate freedom. We cannot, we dare not let them down.

This book is indispensable for millions to learn the redemptive power of God. Without this book our labors will be in vain to reach the great, unhappy, striving multitude of the world for the redemption of their life.

If we are to win the cold war, we must get back to God and to get back to God, we must *get back to the Bible*. For it is from the inspired word of God in the

Good Book that the Holy Spirit will direct us in the way we should go.

Most church people say they believe in the Bible and agree that it is the greatest book in the world. But in the lives of many, these words are superficial and mere shibboleths. Some don't read it at all—others don't read it intelligently and prayerfully and don't put it into practice in their lives. We need *Bible-reading* and *Bible-living* people in this nation and in the world.

We have failed in our propaganda efforts to convince particularly the uncommitted nations of the world that we really believe in the lessons of the Bible which, if practised, bring dignity to and reverence for every human life.

The world knows that we build skyscrapers and manufacture automobiles, airplanes and bathtubs in abundance, but we have failed to prove that we love our democracy more deeply than we hate communism. The long-term, overriding demand to which each generation of Americans must respond is that we fulfill, *under God*, at home and abroad, the injunction of our Constitution to secure the blessings of liberty to ourselves and our posterity. How we fulfill this pledge is of great importance, of course, to each of our own citizens, but today, with the world watching us, our response is vital to our image in the eyes of people everywhere.

The United States of America began with and has prospered on faith in God. The Bible has been and is the foundation of this faith; because of this, enlightenment, purpose, hope, mutual trust and cooperation have been evidenced all across America on every level of society.

With world chaos just a failure away, we dare not be a Christian nation *in name only*. The peace and security of the nation—the hope of millions of people around the globe—is in the balance. We must accept the responsibility of leadership in giving them the strength they need, which will come from the guidance of the Holy Spirit as they study the inspired word of God.

Implicit in the ideological struggle today is the issue of *Love* versus *Hate*. The atheistic philosophy of the dictators is based on hate. Our philosophy is based on love from the inspired word of God in the Good Book. To win this struggle short of war, we must spread this gospel more aggressively than ever before.

Quotes on Brotherhood

The fact that old prejudices and gnarled hatreds divide groups, block entry by minorities into the full range of social and economic life, and disrupt the normal intercourse natural to a democracy is proof enough that the power of the brotherhood idea is needed now more than ever before.

—JAMES P. MITCHELL
Former Secretary of Labor

If you want to live the American way, speak up for brotherhood, speak out against prejudice.

—BOB HOPE

2nd printing 1962

CHILDREN IN HEAVEN

by Ernest Martin



The life of children in the Lord's kingdom of heaven, drawn from descriptions by Swedenborg. Parents find comfort in this pamphlet.

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BOOK REVIEW

ESSAYS ON FAITH AND MORALS. *By William James; selected by Ralph Barton Perry. Meridian Books. 341 pp. \$1.55*

THE MEANING OF HISTORY. *By Nicholas Berdyaev. Meridian Books. 192 pp. \$1.25*

SELECTED WRITINGS OF SAINT AUGUSTINE. *Edited by Roger Hazelton. Meridian Books. 309 pp. \$1.65*

The World Publishing Co., 119 West 57th St., New York 19, has with its paperback Meridian Books made publishing history. Books of high quality both in content and form, yet low in price, have streamed from its presses. Illustrative of this are the three books listed above.

The author of the first one needs no introduction to American readers, especially not to *MESSENGER* readers. His father, Henry James, the elder, was not only a profound student of Swedenborg, but he was in his own right one of America's great philosophers. The son, William, expressed a deep admiration for Swedenborg, but this reviewer is inclined to believe, that whatever influence the Swedish seer exercised upon him came to him through secondary sources, rather than direct study. Nevertheless, the influence is there, and is often noticeable in his many writings.

William James did not try to formulate a system of ethics, but his interest in morals and their relation to religion is fully illustrated in the selections contained in this volume. In the first essay of this book, "Is Life Worth Living?" such grand ideas are set forth as that a man's religious faith means "essentially his faith in the existence of an unseen order of some kind in which the riddles of the natural order may be found explained" (p.20-21); and that any success on the part of the individual in moral behavior is "something eternally gained for the universe" (p.30).

Personally we like best the essays on "The Moral

Equivalent of War", and "On a Certain Blindness in Human Beings".

Tolerance for ideas plus a strong respect and love for the scientific method is everywhere evident in these essays. This alone makes James worth reading even in this post-modern era.

* * * * *

Nicholas Berdyaev has only in recent years come to be somewhat known in America. He was born in Russia in 1874, graduated from Kiev University, and at the beginning of his scientific career he was, or believed himself to be, a Marxist. For this reason the Czarist government banished him to the Vologda Province. It was here that he freed himself from the fallacies of Marxist materialism and became an idealistic thinker who came to see history from a spiritual viewpoint. He interpreted Christianity as based on the freedom of good and evil. The human spirit has the heavenly life in its deepest interior, and this is in direct communication with the Divine, and it is in this "interior spiritual" that the source of history lies.

Berdyaev believes that the inner logic of history can only be apprehended by one who can attain a direct "intuition" identification with the events and movements of history. He rejects theories of progress as untenable factually, ethically or logically. While great cultures will disintegrate and perish, the perennial and eternal values in them will not perish, but be incorporated in the succeeding cultures. And even if the human race were to vanish, these perennial values will survive in a transcendental beyond. He would perhaps endorse the use of the phrase "post-modern", for he regards western civilization as about to pass out of its humanistic and secular phase. Modern western civilization released and developed the free creative powers of man, but it was essentially man-centered and secular. The optimism of the humanist period has dissolved into disillusionment and finds itself faced with nothingness.

Berdyaev does not hold out any hope for a Utopia or for the kingdom of God in this world and in historical time. "Man is destined to realize his potentialities in eternity, in conditions far more real than those which have so far hemmed in his efforts" (p.173).

* * * * *

With St. Augustine we go back into what may seem to many of us a distant past. Yet there is a certain contemporaneity about his writings. True, he does not worry about the threat of a nuclear war, nor about the effect on church life and the social structure of the automobile and the growing urban population. Yet the problems he deals with, the questions he seeks to answer, are still with mankind. Augustine often states these questions well and wrestles with them heroically. But does he come up with any solutions acceptable to the rational mind? We are doubtful of this. Augustine seems to place sexual desire as the basic cause of sin.

In his view of the state and the social order in general, his thought seems to be so permeated with the idea of original sin, that he cannot see the state as founded on such justice as sinful and ignorant humans can apprehend and strive for, but rather as a means of controlling these same sinful beings. He is always at pains to exalt the divine power, but in so doing he seems often to overlook divine love and justice. And although he asserts man's freedom of will, he overlooks this freedom in his exaltation of divine power.

It is with reluctance that this reviewer disagrees with so able a scholar as Roger Hazelton, dean of the Graduate School of Theology at Oberlin College, who in his introduction to this book says, "For Augustine, Trinity always means a tri-unity, the threefold operation of the one true God" (p.15). Augustine accepted the idea of tri-personal God from the traditions of his day, and asserted that His Oneness lay in that all three persons of the Trinity shared in the same essence. The latter idea enabled him to say that in any divine operation all three persons of the Godhead are equally at work.

Despite these criticisms and others that could be made, Augustine is worth careful reading and study. Dean Hazelton's compilation is an excellent compendium of this important and influential Christian philosopher's thought.

RESPONSIBILITIES AND RIGHTS. *General Conference of the New Church: 1962 Report of the Social Service Committee. New Church Press Ltd., 20 Bloomsbury Way, London, W.C.1, England. 27 pp. Price 1 shilling plus postage.*

This booklet is a report of the Social Service Committee of the General Conference of the New Church, Great Britain. We have no information about the method by which this report was composed, but we assume it represents the thought of the General Conference on the subjects treated. The secretary of the Committee is the Rev. Hugh Bain.

The main thesis of the report is that every right is accompanied by commensurate responsibilities. "Stand up for your rights", a frequently heard expression, is only a half-truth. There are occasions when it is wisest not to insist on one's rights. Responsibility comes first. It would be an irresponsible act to insist on the "right of way" when driving your car, if this would probably result in collision with another machine.

The booklet takes up such topics as a man's responsibility to his family, to his community, to the church, and to the Lord.

A chapter deals with immature states—states in which the person cannot be held fully responsible for his behavior. During such earthly states, the Lord keeps any harm from coming to the spirit. But the community has the responsibility for restraining the immature from misbehavior. In this connection, the question is raised

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whether in modern society capital punishment is the fitting way to deal with the disorder of murder. The Report says no. Even more difficult is the question of international restraints by means of weapons of mass destruction. In that, as in all other things, the principle of use should govern.

In the Appendix are found two valuable sections. The first is "The Universal Declaration of Human Rights proclaimed by the General Assembly of the United Nations on December 10, 1948". The second is seven pages of quotations from the Writings bearing on themes set forth in the Report.

News

In the half time at the Jan. 6 Orange Bowl game, millions of TV viewers oh-ed and ah-ed with the thousands of live spectators at Miami, Fla., when in the procession of floats one appeared dedicated to Johnny Applesseed. This was a spectacular tableau of part of Johnny's legend. According to one alert viewer, the Johnny Applesseed on the float looked just like the drawing of him which appeared on our Oct. 1 *MESSENGER* cover.

The Annual Christmas Sale and Supper at the Elmwood, Mass., New Church proved a most exciting and successful event. The members of the Ladies Sewing Circle, the Joppa Guild, the Senior League and the Junior League, in combined sponsorship turned back the clock to the days when Elmwood was known as Joppa Village. The recreation room at the church was transformed into a country store, complete with cracker barrel, potbelly stove, cheese box, coffee grinder, old-fashioned scales, pickle barrel, and popcorn and cranberry festoons on the Christmas tree, all recreating the atmosphere of one hundred years ago, when Churchill's Store, now Flagg's Store, was the center of the social, political and business life of the Village. Many of the booths were old-time store furnishings that have been carefully stored and preserved all these years by the present store owners. The children received their "grab" packages delivered as mail from the old glass-fronted rack of mail boxes that dated back to the days when the Joppa Post Office was established during President Lincoln's administration in recognition of the manufacture in the Joppa shoe factories of shoes for the Union soldiers. Another old-time was the Dicker Corner, offering for sale some fine antiques, Yankee swap-shop articles, wrought iron pieces, an oxbow, and other such treasures from Elmwood barns and attics.

The Store was well patronized by customers and Christmas shoppers, who entered into the spirit of the old days with interest and delight, and there was a brisk sale of handcrafted articles and novelties, antiques, fine needlework, and homemade pastries, jellies, and confectations. After the supper, the Plymouth Bell Ringers presented a fine concert of music appropriate to the Christmas season, a fitting close to the celebration of the Country Store of Old Joppa.

The Sunday School of the Edmonton, Alta., New Church seems to be zooming ahead, judging from a report by Mrs. Elsie Reddekopp, its superintendent. There are 154 pupils enrolled, ranging in age from 4 to fifteen years, 15 classes and 15 teachers. Average attendance is 124. This promises well for the Society. Our congratulations.

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F. GARDINER PERRY, President

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ENCOURAGEMENT

New-Church activities in Jacksonville, Fla., took an encouraging up-trend with the starting of an entirely new study group in that city recently. Partly as a result of the Southeastern Association's advertising, a number of new people have become interested in the teachings of the Church. Regular meetings will be held under the leadership of the missionary minister, the Rev. Ernest L. Frederick.

Daytona Beach, too, reports that the advertising in that area is bearing fruit so that the group has grown considerably in numbers. This circle recently has been augmented also by the presence of Mr. and Mrs. Chauncey Giles King, who have moved from Ohio to DeBary, Fla. This town which is not far from Daytona Beach, is also the home of the H. S. Kecks and Mrs. Robert Edwards. The ladies are Tafel sisters.

Mr. King is the son of the late well known Lakewood, Ohio, pastor, the Rev. Thomas A. King, "Dr." King as always he was affectionately called in the church. He was one of Convention's great stalwarts and facile with his pen. Mr. King was named for the great Swedenborgian pastor, preacher and author, Chauncey Giles, many years in the pulpit of the Philadelphia Society, and president of the General Convention for many years.

Philadelphia also again is linked with the work of the church in the South through the residence in Tampa of Mrs. Charlotta Nightingale Hamilton, and her daughter and family Mrs. Virginia Barnwell, long members in the Quaker City. They have been happy to have "discovered" only lately the beautiful new church in St. Petersburg.

Shortly, the Society there by arrangement with the Swedenborg Foundation will undertake an extensive newspaper advertising campaign, offering the writings of the Church, the requests to be filled by the well organized bookroom in Miami. It will be a similar program to that developed by Mr. Frederick in other cities of the Southeast mission field.

Also, taking into account meetings held regularly in the Carolinas and Georgia, the progress of the work in the south is encouraging.

—LESLIE MARSHALL

Brockton Society of N.C.
34 Crescent St.
Brockton 35, Mass.

OUR UNSEEN ENVIRONMENT

To the Editor:

Emanuel Swedenborg says that all human beings are spirits, that they are as to their interiors in the spiritual world among spirits, in the midst of them: evil spirits as well as good spirits are with every one. Every one summons the spirits who are with him though neither the man nor the spirits are aware of it. As man summons the spirits who are with him, he can choose different spirits by changing his attitude toward life.

In view of these revelations a number of questions occur with regard to their application in our Church:

Do people realize that it is their soul or spirit which lives and is the real human being and that their body is adjoined to the spirit only during their earthly life? Are there people who meditate about their thoughts and intentions? If there are such people, should they be told about man's relation to the spiritual world as revealed by Swedenborg? Should they be told that their spirits—that is their interior selves—are in the midst of spirits whom they themselves have summoned by their affections and thoughts and who rule them, though neither they nor the spirits are aware of it?

Should it then be made clear that any one who is not with good spirits may change his evil spiritual environment by desisting from evil thoughts and practices, helped in this endeavor by prayer and by adopting good thoughts and intentions?

Is this not a step toward reformation? Is it not utterly important for any one to know how much his life depends on influx from the spiritual world?

Should not our Church spread this knowledge about man's spirit and its relation to life much more since no other Church has this knowledge?

Paul Schleiff
Sunnymead, Calif.

USEFUL EFFORTS

To the Editor:

An activity among the lay people of the Church at one time encouraged by the Public Relations Bureau of Convention is that of writing brief, cogent letters to the press correcting erroneous statements concerning our Church or its teachings, or touching on topical subjects in which the light thrown by Swedenborg can be conservatively introduced.

We are reminded of this by a clipping before us of a letter in the Ventura, Calif., *Star Press*, just recently, written by the active New Churchwoman in that section, Mrs. Alice Hoey Shaffer. Commenting on news reports that the last stanza of our national anthem might be banned in some public schools because of its line "In

enter

THE MESSENGER'S contest

Winner will receive travel expenses to the
MESSENGER'S WRITERS' WORKSHOP
tentatively scheduled for April or May, 1963

Entries are to be either

1. A NEWS STORY covering a recent event in your local society, or
2. A FEATURE STORY for our new series, "Workers in the Church."

Postmark on your entry must be no later than March 10, 1963

Judges will be the Editors and three members of our Editorial Advisory Board who will determine the winning entry on the basis of its information, timeliness, appeal to readers, and buoyant, fresh outlook.

God is our trust," Mrs. Shaffer, pointed out that a number of our Founding Fathers were familiar with Swedenborg's teachings and "thus not only vigilant of their Christian heritage, but careful also to provide for religious freedom."

Another useful public relations activity for the Church is to provide church page editors of local newspapers with "clip sheets" listing short, telling excerpts from Swedenborg's writings for use as "fillers." Formerly the Public Relations Bureau had sheets printed with perforated slip at the top carrying information for the editor, who could detach and send the whole thing to the composing room. Such items "stand" until the "make-up" man finds his news piece runs a little short of the column. He might just as well reach over for something from Swedenborg as from some other famed person.

Lacking such sheets now, if any one interested would care to provide his local paper with such fillers, write to the undersigned for a sheet of them ready for the editors to clip.

Leslie Marshall
Box 386, St. Petersburg, Fla.

DOCTRINE IN LITERAL SENSE

To the Editor:

I would like to draw your attention to the little box in the upper right hand corner of page 236 of the August 15th *MESSENGER*. Over against paragraph three I would set *True Christian Religion* 229, which states that doctrine must be taken from the literal sense of the Word. Everything in the Word pertaining to man's faith, life and consequently to his salvation, is open and evident. *Ibid* 231: Pure truth in matters of doctrine is seen in the literal sense of the Word only by those who are enlightened by the Lord.

Paragraph 3 could be written "... an inner meaning which throws light on the way of regeneration." The matter of how to be regenerated is clearly shown in the literal sense of the Word. According to *True Christian Religion* 230 doctrine cannot be acquired by a knowledge of correspondences, but only illustrated and corroborated by such knowledge, acquired from the spiritual sense of the Word.

Alice Hoey Shaffer
Ventura, Calif.