

# NEW-CHURCH MESSENGER

JUNE 1, 1963

THIS ISSUE has been planned and edited by Steve and Helen Saul Koke,  
two of our young New-Church people on the West Coast.

IF I HAD the tongue  
of an angel, my voice  
would be silent as  
doves among clumps  
of heliotrope who move  
at dusk to settle  
in the peaches' lower branches —  
under air still jubilant  
with meadow larks  
they dip their heads  
beneath their wings and  
peace falls from them;  
they do not sing.

— CRYSTAL EASTIN ERHART



# NEW-CHURCH MESSENGER

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JUNE 1, 1963

## ESSENTIAL FAITH OF THE NEW CHURCH

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.

## "on earth as it is in heaven"

RELIGION IS A LIFE, and can be identified with a belief only provided that belief be a living belief — a thing to be lived rather than said or thought . . . the belief in the law of love is the Christian faith." We in the New Church would most certainly agree with the eminent philosopher, Charles S. Peirce. His following lines, however, should cause us to pause, a pause in which we engage in some self-examination:

"Man's highest developments are social; and religion, though it begins in a seminal individual inspiration, only comes to full flower in a great church coextensive with a civilization. This is true of every religion, but supereminently so of the religion of love. Its ideal is that the whole world shall be united in the bond of a common love of God accomplished by each man's loving his neighbor. Without a church, the religion of love can have but a rudimentary existence; and a narrow, little exclusive church is worse than none. A great catholic church is wanted. Let us endeavor, then, with all our might to draw together the whole body of believers in the law of love into sympathetic unity of consciousness. And who are you, anyway, who are so zealous to keep the churches small and exclusive? Do you number among your party the great scholars and the great saints? Do not, if you have set up a new church in revolt against the old, go and draw lines so as to exclude such as believe a little less — or, still worse, to exclude such as believe a little more — than yourselves. A religious organization is a somewhat idle affair unless it be sworn in as a regiment of that great army that takes life in hand, with all its delights, in grimmest fight to put down the principle of self-seeking, and to make the principle of love triumphant." (C. S. Peirce, "What is Christian Faith", *Values in a Universe of Chance*, Doubleday Anchor Books, 1958)

What should be of the greatest concern to us is the indictment that we find leveled against us from many quarters. This indictment is against Christianity in general but we in the New Church are a part of it. We should carefully consider how much we have contributed to change the condition of Christianity.

Christianity, as a way of life which involves not just man but God, is a religion of reformation — man in his original condition in the world hangs in a thin balance between heaven and hell, his actions can be constructive or destructive, self seeking or social; the process of becoming moral, social, selfless, is one which involves a reformation of the will, the desire to act in the light of love. Practically speaking, the Church as the means of reformation, is duty bound to the two fundamental aspects of reformation — individual reformation and social reformation, the healing of the soul and the healing of society. The two forms of reformation are intrinsically bound together, for the individual is a part of society and all of his living takes place in that society and towards that society. Insofar as the social environment is repressive to the growth of the individual in any way, the individual is effected; most often the effect is to produce destructive, anti-social, rebellious behavior.

Where does the Church stand in regard to carrying out this process of reformation in these two fundamental activities? In perusing contemporary thought two indictments against the Christian Church are repeated far too often for comfort. "The history of the Christian Church is the history of the relinquishment of social responsibility," and "The rise of modern psychotherapy as the method of the healing of souls is the strongest indication of the failure of the Christian religion; and it is no excuse to point to the obvious shortcomings of psychotherapy."

In looking back over the history of Europe and America we find that social reform movements were far too often born out of the failure of the church to meet the demands of poverty, illiteracy, and tyranny. To deal with poverty the church has established almshouses, collected and distributed food and clothing, and handed out money. It was slow to combat illiteracy through education, and where it did the education was far too often limited by narrow religious beliefs or the financial status demanded of those who wished to be educated. In dealing with tyranny the church has most often been in either frank collusion with or silent condescension to the *status quo*.

In dealing with poverty the Church has contended that poverty is the result of man's selfishness and greed, and that



it will be with us until men regenerate. This formulation of the problem is just an easy way out, for it is, in one sense, true. But it is not sufficient or satisfying, for it fails to examine the economic conditions under which poverty thrives in comparison with those under which it is curtailed. The rise of new economic systems, such as socialism, in this century is the response to a recognition that effective measures can be taken to prevent the exploitation of one man by another. Where has the church been in this search? Has it employed Peirce's "great scholars" to dig out an economic system that makes economic exploitation disadvantageous rather than advantageous, and so become able to offer a concrete program for social-economic reform? Insofar as it has not, the Church cannot meet the needs of people in underdeveloped areas of this country or in the world. And insofar as it has not, the Church has no proposals to counterrevolution and to head off war.

In our own church the Massachusetts Association took the first step in the direction of understanding these economic problems following World War II. They issued an outline of their preliminary studies in the areas of social reform. The study recognized that the roots of social illness of all kinds, delinquency and crime (growing out of poverty), and war; all of these conditions, so prevalent in the modern world, were problems that could be tackled and at least partially solved with some concerted thought and effort. And they emphasized that above all, social reformation was an integral part of the Church's responsibility in establishing the Lord's kingdom on earth.

The Church's responsibility in education has not died with the death of illiteracy in this country — exactly the opposite, for today we face a far more serious form of illiteracy — moral or spiritual ignorance. We of the New Church used to actively support Urbana University, but we have, unfortunately, relinquished our responsibility. When Urbana was reopened it was hoped that here we would have a testing ground for a wholly new concept in religious education, a school that would be based, not on a narrowly conceived sectarianism, but a world-encompassing view of man as a potentially creative, social, loving being — a truly Christian man who would know what Christianity means in practical terms in the modern world. The Ohio Association has recognized the importance of New-Church education and is working hard to build Urbana — but they can't go it alone, what is needed is the concerted effort of all of us. We should consider the significance of being able, conceivably, to deliver into our society every year 100 college graduates who have spent the four most important years of their life in a truly New-Church school.

In the area of healing of souls, I'm sure we are all aware that in the past we have failed significantly. How could it have been otherwise with the rationalistic, intellectual approach that so typified our church? Man is not "animale rationale", he is essentially a wilful being, a being of passion, feeling, emotion, and drive, capable of reasoning and supereminently of rationalizing. He is potentially rational and free, but always in reference to his will, his desires. Have we gone out of our way to study this affective side of man, this non-rational man which is essentially man?

It seems to us that a new and healthy trend has begun in the New Church which should be pursued. We recognize that the Church, to be an effective body of Christians, must come to meet its members on the basis of each individual's needs and beliefs. Coming to know each other more deeply and thus being capable of helping each other more effectively is a vastly complex problem; it can't be accomplished through the superficialities of the usual church program. It demands that the ministers and an always growing body of lay members develop their sensitivity to people and be willing to join together in a search for a deeper understanding of man.

Do we really understand the dynamics of love, that is, the functioning of will, the nature of experience in such a way that we see the sources of belief? Do we know how to work effectively with people who don't know what to believe in? Carl R. Rogers, the founder of client-centered psychotherapy, has been doing research lately in the source and development of ethics, the ways in which men come to adopt for themselves social, loving patterns of living. We would do well to acquaint ourselves with Rogers' work, and not only his, but that of many others who have revealed to us the dynamics of various aspects of the soul — Freud, Jung, Abraham Maslow, Ira Progoff, to mention a few. To carry out the work involved in the process of regeneration, that is providing the kinds of human relationships that are needed for a person to grow as a more loving being, we need not necessarily be trained in psychotherapy, but we do need, as Rogers says, an intellectual understanding of the problems in this area. We must be sensitive and willing to face the responsibility that we have to help others meet their needs. I'm sure that the New Church, combining the insights of Swedenborg with those of modern depth psychology, can help the Church regain its position as the healer of souls.

It is very easy for us to make our church a part of modern society rather than a reformer of society. Traditionally the church has been a part of society, adopting the thought patterns of the times, the mores, and even the values of the culture. We see in Christianity around us, many tendencies to do this — to spend money as the method of accomplishing tasks, to pay someone else to do the job, or buy off responsibility; to make the Church acceptable by adopting the various dressings of the American middle-class, its forms of social entertainment, sermons which dare not be on a college graduate level, its "A-frame" church buildings; to adapt its values to those popular in the culture, thus teaching segregation, or perhaps even worse, failing to teach desegregation; adopting the enemies of the State, thus denouncing Nazis and Communists, rather than pondering over Christ's teachings of love thine enemy and do good to them that hate you, until we understand what the Church must do to reconcile man with man, no matter what his politics at the moment. The church, if it is to reform the world and mankind, cannot be a part of the world; it must, rather, be transcendent, aware of its mission and cognizant of the problems of the world, looking at the world from a position outside of it, inviting the world to move along towards the goals of Christianity, inviting everyone to come out of the world and join the Church.

— HELEN SAUL KOKE



# THE RELEVANCE OF SWEDENBORG'S SCIENCE

by John L. Hitchcock

WHILE BROWSING through old New-Church literature, one often discovers semi-scientific tracts which purport to show that Swedenborg predicted the results of some modern experiment. This article is not going to be of that type for two reasons: these tracts, built on the limited knowledge of their day, are almost invariably erroneous scientifically, and they miss the point of the *attitude* which Swedenborg took in giving us *general* principles. While Swedenborg was very detailed in his description of, for instance, the various orders of particles — those visible and those too small to be visible — he also said that many ways existed of combining the smaller into the larger ones, and that his treatise would require much modification as new discoveries occur. He went so far as to say that his general principles might lead to totally different laws of physics on other worlds, but that the general basis of these laws is the same everywhere.

Before following this up, it is necessary to briefly discuss the nature of physical knowledge, and what the scientist means by "physical world" or "physical universe." Granted that scientists have gathered a group of "facts" which they call "knowledge of the physical world," they also define the physical world as that which is described by their knowledge! This is a beautiful piece of circular reasoning by which scientists are able to evade the question as to whether or not the physical world is "real." If it is not observable, it is not a part of the physical world.

But we must always keep in mind that when we observe the world, the "facts" which find their way to the brain have usually come through two "sifters": the apparatus which is used in the experiment, and our own nervous system. The result does not necessarily bear any resemblance to that "real entity" which first entered the apparatus. In the first step, we recognize that the apparatus is only capable of giving us certain kinds of information, and if the "real entity" has any properties which are not discernible by the apparatus, we get no information. To borrow an example from Sir Arthur Eddington, if a man wanted to study "all sea life" and used nothing to obtain his sea life but a net with two inch holes, he would conclude that all sea creatures are longer than two inches, since the rest slip by his net. In the same way, much of "reality" escapes the physicist. In the second step, we recognize that we are not capable of either complete or unbiased analysis of what comes from the apparatus. Nevertheless, what finally reaches the mind is called physical knowledge, and this is the stuff with which physicists are concerned.

Now Swedenborg *was* concerned with reality, and based his system on the premise that a real God had created the universe, building up its particles from His own pure energy. His treatise begins from the first finite things created by God, and continues until he has built particles large enough to be visible. Physics, on the other hand starts with the visible particles (at least, those which give the mind such an impression) and works continually deeper into the heretofore invisible realm. As to first principles, these two modes of

thought are, and always will be, compatible, the only difference being the primary concern of the person involved. In his *Principia*, Swedenborg has this to say about his *mode* of thought:

"Now, although we acquire wisdom by experience alone, it does not, therefore, follow that they are wisest who are most experienced . . . For experience is knowledge and not wisdom. He who has knowledge, and is merely skilled in experiment, has only taken the first step to wisdom; for he knows only what is posterior, and is ignorant of what is prior; thus his wisdom does not extend beyond the organs of his senses, and is unconnected with reason."

This statement clearly shows that he looked for reality beyond the observable, and believed that man could discover something of this reality by examining himself. After many years of silence on this subject, modern physicists are beginning to echo this view, but still with a different concern. They see, as was mentioned above, that the form of men's minds modifies physical knowledge. The difference is mainly that Swedenborg believed that the form of men's minds was an image of God, even though imperfect, and that therefore many truths about the universe could be gleaned from it, while the physicists simply *interpret* their experiments in the light of knowledge about human thought processes. The question in regard to Swedenborg's relevance is the following: How many of today's scientists are making the subtle but vast change from working backward toward a first cause, to the attitude of looking forward from an intelligent first cause, through the various orders of created particles, to the point where things become measurable? One answer is that not many have ever thought in these terms. They agree that the more we probe into the atomic nucleus, the more we are influenced in what we see, but see no reason to believe that the human mind was *designed* to see the things it does, or that the Creator designed the universe to stand in a certain relationship to the human mind. Another answer can perhaps be formulated after consideration of two other ideas.

The first of these is the idea that the universe is finite, which, of course, didn't originate with Swedenborg, but was a very important element of his thought, and is essential to the idea that the universe was created. For the scientist, if the universe is considered infinite, then it contains all things. It has an infinite amount of energy, and has all natural power within itself. But if it is finite, it is easier to conceive that it needs a Creator in whom is infinite power and energy. Many scientists, through the influence of various astronomical data, are now tending toward the view that the universe is finite. Einstein was one of the first of modern physicists to espouse this view (which was an outgrowth of his thought on relativity). He said that even though the universe is finite, no one inside could ever get outside, but in whatever direction he went, would always return to his starting point. In fact, he said that there is no "outside" of our finite universe. This is said only to show that the leading scientists think about these matters in very complex terms, and to allude that there



are many differences between their concept and Swedenborg's. But still, these developments open the door again for thought about Swedenborg's basic principle of discovering the Creator's design.

The other, and last, idea is that of action at a distance. For centuries physicists have wondered and worried that objects which are separated can influence each other (as in the case of the mutual attraction of the earth and the moon). Again in the *Principia*, Swedenborg said:

"Unless there were elements crowding around the sun, there would be nothing upon which it could act, and through which it could extend its sway into the remotest regions. Without elements the active space (region) would be a center without circumferences, . . . a soul without a body . . .

"Space and place are relative to what is contiguous. Space is always limited, formed, and terminated in real entities."

In the most advanced theories, *all* forces are carried by means of particles, including gravitation between the earth

and moon. Another modern thought is that "particles" are not well defined, hard little balls, but that *each* of them has a fuzziness which is so extensive that it fills the universe, and thus all particles are contiguous at the same time. Thus the need for action at a distance is dissolved. It is to be emphasized that there is no basis for claiming that Swedenborg, in his doctrine of "spheres of influence" foresaw the development of quantum mechanics (in which the above description of particles appears), but as a general principle of trying to fathom the Creator's design, he did say that each particle has a wide influence, and in a far larger region of space than it appears.

In all of these ideas, it has merely been shown that Swedenborg's science is compatible, not that it is necessarily relevant. What has the possibility of becoming relevant for us is a scientific outlook which regards the universe as the design of God, and which has a mutual interaction with man. This outlook can conceivably be a means through which God will deepen our knowledge of our relationship with Him.

## A PLEA FOR SCHOLARSHIP

by Steve Koke

MOST OF US who study the writings of Swedenborg eventually reach a point where we know all of the doctrines, where reading Swedenborg becomes reading things we have read before, or at least have read *about* before. We know what doctrines he taught, and for a disturbingly large number of us there seem to be no other large questions to answer. We often come so close to believing, that knowing what doctrinal statements Swedenborg made is to know what he meant, that our study of him often becomes a process of memorizing or absorbing doctrinal statements, and teaching him often becomes a process of repeating them. But knowing what doctrinal statements Swedenborg made is only the first step in finding out what he meant. Under the problem of meaning is the question: How do we know that what Swedenborg said is true? This second question is useful in answering the question: What did Swedenborg mean? because it is impossible to propose an answer to the question of what he meant without either presupposing or implying a certain kind of answer to the question of how the truth is known or verified; and some concepts of what he meant may be unverifiable or may not be verifiable in the right way.

Swedenborg claimed to present a rational system, and that immediately raises the question of what role verification is supposed to play in it. The meaning of the word "rational," as it is ordinarily used, includes the meaning of the word "verifiable." A rational system in this sense is a verifiable system. To find out what a statement means in this kind of system, implies, among other things, that one has to find out in what sense the statement's truth can be correctly verified. That sense will then be the sense in which it is intended. To ignore this leaves one open to errors of interpretation that may not be detectable in some other way. What Sweden-

borg means by "rational" has in a similar way a lot to do with deciding what he means, as well as with demonstrating that his statements are true.

Yet we have not, apparently, begun to investigate the problem of verification very deeply. Do we in a great many instances believe the right things for the wrong reasons? If so, then do we not quite know the right things after all? I think that the answer in both cases is Yes.

That there is a problem about our concept of rational doctrine in general seems to be suggested by some of our problems in communicating Swedenborg's teachings. To begin somewhat superficially, Swedenborg's teachings are not being phrased in such a way that they can appeal to the modern temperament. Regardless of whether this is necessarily something to worry about, what specifically happens in many of our attempts to communicate raises some questions about our awareness of what the modern temperament is, and in turn about some of our concepts of Swedenborg.

What characterizes modern thinking, when some new belief about what is ultimately real is proposed, is a belief in empirical ways of knowing. Paul B. Weisz, in a college textbook, *Elements of Biology*, wrote:

"Our current civilization is so thoroughly permeated with science that, for many, the label 'scientific' has become the highest badge of merit, the hallmark of progress, the dominant theme of the age of atoms and space. No human endeavor, so it is often claimed, can really be worthwhile or of basic significance unless it has a scientific foundation. Moreover, advertisements loudly proclaim the 'scientific' nature of consumer goods, and their 'scientifically proved' high quality is attested to by 'scientific' experts. Human relations too are supposed to be 'scientific' nowadays. Conversa-



tion and debate have become 'scientific' discussions, and in a field such as sports, if one is a good athlete, his is a 'scientific' athlete.

"There are even those who claim to take their religion 'scientifically' and those who stoutly maintain that literature, painting, and other artistic pursuits are reducible to 'science,' really. And then there are those who believe that science will eventually solve 'everything' and that, if only the world were run more 'scientifically,' it would be a much better place.<sup>1</sup>"

A great many people have adopted a simple faith in whatever science says without really knowing what its methods are. But others who have gone more deeply into it have adopted the positivistic outlook that is the spirit of science. What is important about the positivistic outlook when what is ultimately real is being discussed, is that it emphasizes the question; How did you get your beliefs? or, How do you know? rather than; What beliefs do you have to propose? It is not quite so concerned about the basic appeal of a proposed belief as it is about the supports under it. Positivism is roughly the belief that all that can be known to be real is in the world of experience and hence that a statement has to be empirically verifiable, at least in principle, in order to be seriously considered a candidate for one's beliefs.

Positivism has tended in the past to be suspicious of inner experience, but it has taken form in very many people, perhaps in most people, as the general attitude or feeling that all that can be truly known must be capable of being experienced in *some* way, whether it is to be experienced internally or externally. To put it in another way, there is a great deal of the positivistic *temperament* in the approach of many to a belief; a person with the positivistic temperament may not really be acting consciously from some well-defined intellectual principle. For example, if he is originally non-religious, he may feel that something is missing when we talk to him about our beliefs; he may feel that there is a kind of metaphysical strangeness and remoteness about some of them that places them beyond experience and hence beyond reasonable belief. But because his reaction comes from a general attitude or temperament that shapes his thinking about reality in general, he may not be able to analyse or explain the way he reacts.

The same interest in the origins of, and reasons for, a belief that characterizes the positivistic approach to truth also characterizes modern philosophy, although modern philosophy is not as openly positivistic as science. Philosophical disputes, particularly since Ludwig Wittgenstein in the 1920's, have centered on methodological problems, or problems about the most logical procedures, and on epistemology and the problems of language, rather than on constructing large metaphysical and cosmological systems. It has become fiercely analytical. J. N. Findlay wrote in his essay, "Can God's Existence be Disproved?" that:

"Religious people have, in fact, come to acquiesce in the total absence of any cogent proofs of the Being they believe in: they even find it positively satisfying that something so far surpassing clear conception should also surpass the possibility of demonstration. And non-religious people willingly mitigate their rejection with a tinge of agnosticism: they don't so much deny the existence of a God, as the existence of good reasons for believing in him."<sup>2</sup>

As I indicated earlier, one reason why non-religious people do not see any good reason for becoming religious is that a religious doctrine either will not explain or will eliminate any way of knowing experientially whether it is true. Often it is formulated in such a way that its truth cannot be discovered.

When we present our beliefs to others, and even when we discuss them ourselves, the same kind of formulation often arises. For example, when we speak about the spiritual world we describe it in much the same way we would describe

another physical universe that is governed by slightly different laws. A person who dies is said to "leave this world" and "enter the spiritual world" — as if he were leaving one country and going to another. We will also use the word "migration" to describe his transition from one world to the other. Things that happen in the natural world are also said to happen "here" while things that happen in the spiritual world happen "there." To set one world off against another in this way is to appear to make the same kind of distinction that one makes between one object and another or one geographical area and another. There are two implications that a non-Swedenborgian can draw from statements like this: (1) The spiritual world is another physical universe or a section of this one, and (2) it is entirely removed from ordinary experience except at death. The first is not a necessary conclusion, but our use of words in talking about the spiritual world *does not eliminate* the possibility that that is what we mean. But the second seems to be implied in any event, for if the natural world is the world of experience before death, and we have to leave this world in order to enter that one, then death is the only way to experience the spiritual world. The question then arises; How did we get to know that the spiritual world exists?

A similar question can be asked about life after death. We speak about life after death as if the statement "There is a life after death" is the same kind of statement as "Wednesday comes after Tuesday" or "June comes after May." It is apparently a further extension of ordinary time tacked on to the end of our present life. Because the only point at which it comes into contact with ordinary experience is the time of death, the question arises again: How can we, who have not yet died, know what will happen after death?

At this point, we usually refer these questions to Swedenborg's experience. Swedenborg was allowed to visit the spiritual world and to receive revelations about it and about life after death. It is his revelations that tell us that these things exist. Ordinarily, however, we speak of Swedenborg's spiritual illumination as a private experience which we did not share. It occurred in a particular period of history and came to an end with Swedenborg as its only witness. Once more the non-Swedenborgian may raise a question: How do we know that his illumination was all that he said it was? We may say (as we often do) that we know because his writings are *rational*. But at this point our non-Swedenborgian may reply that a rational belief is always one that is derived from experience, for to think rationally is to think perceptively from premises that are firmly grounded in human life. It is not possible to eliminate experience from a set of doctrines, or any set of statements, and still derive its truth. Furthermore, the rationality of a doctrine does not necessarily tell us where it came from. To say that a doctrine is rational is to say something about the content of the doctrine, not necessarily about its origin.

Our concepts of Swedenborg's experience portray it as an experience isolated from us both in time and in space. We seem to be saying something like this: "Swedenborg had a revelatory experience that was private in every way." Like our statements about the spiritual world and a life after death, it seems to be contradictory (and hence dogmatic) in that it eliminates any conceivable way of *knowing* that Swedenborg had a revelation at the same time that it asserts that he had one.

Finally, someone may suggest that spiritual mediums have confirmed the existence of a life after death and a spiritual world, and parapsychology seems to lend some support to it. Our non-Swedenborgian may not have a ready answer for this argument, but we may suggest the following answer: Appeals of this kind were not available to people before parapsychology was established, nor to people who were not in a position to hear about spiritual mediums. How was genuine



## THE COMING AGE

" . . . and you see that it doesn't really have to do with atomic power as such, but with the existence of scientific knowledge greater than the moral capacities man can cope with." THE CHRISTIAN CENTURY, (March 6, 1963, page 301.)

THE ATOM AGE brings glory  
to the poor.

The rich are destroyed in the  
cities of their security.

Vested emotions  
articulate structure.

The soft goose-step of the manipulators  
strut forth their lies.

The intellectual bleats.

Rectitude scurries.

The poor are unconcerned.

This is their way of life.

— ROBERT G. LAWSON

belief established in their case? The fact that genuine belief exists when the supernatural or the extraordinary is not overtly present indicates that the impetus for genuine belief is provided by something innate in the truth itself. There is a point, I feel, at which an appeal to parapsychology or the supernatural experiences of someone else becomes meaningless and our understanding of our religion becomes vital.

All of these questions are liable to be raised by the way in which we speak about some of our beliefs. The same kinds of questions can be raised about others, also. These questions may not arise precisely formulated; they may arise instead in the form of a vague discomfort about what we are saying.

The general question that these examples raise is: Is it possible to completely understand the informational content of Swedenborg's writings without settling the problems of how the truth is known and of the general nature of truth itself?

At this point I want to go out on a limb to an extent and suggest that Swedenborg's doctrines are basically empirical. That is, they can be verified by examining the experience of love, if we only know what to look for, even when he says that man lives after death. Superficially, many of his doctrines seem to talk about a world of experience that is beyond our reach. But that he is really describing man's inner experience becomes obvious in the case of the spiritual world, for example, when he describes it as the world of the mind.

Another indication is the following: At the end of *Heaven and Hell* is the statement that when truth is loved for its own sake, it "enters with light into the mind's thought . . . because all truth is in light." In *The Divine Love and Wisdom*, the doctrine that God is one is supported by the statement that "it is a universal of the light of heaven that God is one."<sup>3</sup> Generally, these words are taken to mean that man has an ability to know truth intuitively. But the word "intuition" tends in practice to serve as a wastebasket for all mental processes leading to belief which cannot be analysed or accounted for in some other way. When one cannot account for his belief it is almost by a process of elimination called an intuitive belief. "Intuition" in this sense is a negative word

that denotes the absence of rational insight more than the presence of something positive at work. Its meaning may in effect reduce finally to nothing more or less than the mere presence of a state of affirmation that something is true. Two questions arise from this: (1) What did Swedenborg really mean when he said that his teachings were rational; did he include in that statement the idea that one can receive simple, non-perceptive convictions? and (2) what does a conviction (or an implicit belief) amount to when there is no concrete awareness of the object of the conviction; can it be said to be a "genuine" belief? At least part of the answer is that whether a non-perceptive belief appeared in one's mind through some unseen cognitive mechanism or not, so far as one's faith is concerned it is still not a justified belief. For a belief that arises from an unseen, unanalysable mechanism is indistinguishable from a more imaginative belief. A person's conscious faith has to be a faith in inwardly perceptible or experiential things if he can with sincerity say that it is true. In other words, intuition as it is usually conceived of can be the source of a belief, but not a means of justifying it.

If what Swedenborg is referring to is to be called "intuition" at all, intuition is probably simple perception, apart from argumentation or deduction, of the truth of something. We can see that a statement is true in the same direct way that we see a physical object. "All truth is in light," if it is to make sense, probably means that all truth can be directly seen or experienced. The words, "It is a universal of the light of heaven that God is one," mean something more profound. But since light is an experiential quantity, they probably mean ultimately that God's oneness is something that we can experience as well as in some sense demonstrate argumentatively.

A spiritual world that is, in effect, experientially separated from man is quite different from one that is not, like the world of the mind — yet both are describable in the same words. The word "world," for example, is meaningful whether it is applied to a realm that is beyond our present experience or whether it is applied to the realm of the mind.

What may happen to a word in a doctrinal statement can happen to a whole discourse or to the meaning of a whole series of events. Either one may be seen from two dramatically different points of view without involving any change in what is said or in what is seen. John Wisdom, in his article "Gods" wrote that "It is possible to have before one's eyes all the items of a pattern and still to miss the pattern." Then he asks us to consider the following conversation:

"And I think Kay and I are pretty happy. We've always been happy."

Bill lifted up his glass and put it down without drinking.

"Would you mind saying that again?" he asked.

"I don't see what's so queer about it. Taken all in all, Kay and I have really been happy."

"All right," Bill said gently, "Just tell me how you and Kay have been happy."

Bill had a way of being amused by things which I could not understand.

"It's a little hard to explain," I said: "It's like taking a lot of numbers that don't look alike and that don't mean anything until you add them all together."

I stopped, because I hadn't meant to talk to him about Kay and me.

"Go ahead," Bill said. "What about the numbers." And he began to smile.

"I don't know why you think it's so funny," I said. "All the things that two people do together, two people like Kay and me, add up to something. There are the kids and the house and the dog and all the people we have known and all the times we've been out to dinner. Of course, Kay and I do quarrel sometimes but when



you add it all together, all of it isn't as bad as the parts of it seem. I mean, maybe that's all there is to anybody's life."<sup>4</sup>

An example which can be applied more directly to Swedenborg is the following: Someone describes a house to a man who has been blind since he was a child. As the description progresses, the blind man imagines each room, complete with furnishings and decorations, as well as the house's plan and external appearance. Every word in the description is accounted for, and the final conception is coherent and complete. Then the man who gave the description says, "This is *your* house." In spite of the fact that the description had been accounted for in every detail in the blind man's concept of the house, he would not necessarily have recognized the house as his own, for his concept is based on his touch experiences, what it "felt like" to move through the house, and the images which he formed from these experiences. But once he does see it as his own, the description shifts dramatically into a new perspective. An apparently complete and specific description acquires a new meaning. Some aspect of the denotations of the words remains the same, but even for the blind man it may not be clear what that aspect is.

There are at least two major differences between the first conception and the second one. (1) The first conception was of some house other than the blind man's own. As a more or less abstract or verbal construction, he had not identified it at all with anything that he had experienced, and consequently he could have asked whether the house really existed. (2) The second conception is much more meaningful than the first, not only in a personal sense, but also in a conceptual sense.

It is tempting to say that the blind man's idea of what the words refer to has been "supplemented" by experience; but the change is more organic than that. By "joining" his experience to his first conceptualization, he has not merely added one set of meanings to another, he has *transformed* the first conception to something new.

Language is usually taken to be a fairly stable and dependable collection of words and meanings. Ordinarily, the orthodox view of language leads one to act on the assumption that when he is able to use the words of a doctrinal statement to embody a complete thought in a specific way, he therefore knows the intended meaning of the statement. And it follows as a corollary that to convey the statement to someone else is to convey its meaning. Willard V. Quine suggests, how-

ever, that there are no such things as meanings; that is, a meaning cannot be referred to as if it were a metaphysical entity of some kind contained within a word. Instead, there may be only the ways people react to words.<sup>5</sup> This interpretation leaves open the possibility that any word can have a number of different "meanings" and shades of meaning, and that the connections between them may not be at all easy to trace.

To find the meaning of a word, one has to get down to something much more basic than what seems to be suggested by the word, particularly in religious language. Religious language by nature tries to convey meanings that people are not ordinarily aware of, and consequently ordinarily denotations may not necessarily work as they do in ordinary language. A purely doctrinal statement, then, may be explicit in more than one way, and its genuine meaning may be explainable only by providing an explanation or a derivation of it. An explanation or a derivation can be roughly defined as an attempt to relate a statement to a previously acquired body of knowledge or to a set of experiences. In the process of establishing a logical relationship, it limits or defines the terms of the statement. Wittgenstein once wrote, "Let the use of words teach you their meaning. (Similarly, one can often say in mathematics: let the *proof* teach you *what* was being proved.)"<sup>6</sup>

Swedenborg's doctrines may have roots that sink deep into his philosophy in such a way that the dividing line between doctrine and philosophy may not be clearly drawn at all if one uses linguistic differences between statements as if they indicated logical or conceptual differences. What distinguishes doctrine from philosophy is conceptual rather than linguistic, for doctrine and philosophy are not expressed exclusively by, respectively, assertions and argumentative statements, or statements of fact and explanatory statements. What we usually call Swedenborg's philosophy on the basis of a linguistic shift to an argumentative or explanatory voice may be *logically* in many places restatements of, or attempts to define, doctrine. Here the question is: When is doctrine logically distinguishable from an argument or an explanation of it, and when are they different only in approach?

It will not be easy to tell when or in what ways Swedenborg's philosophy presents doctrine, or what his doctrines are, in their deeper sense, unless we know his philosophy. For it is only there that we will find them explaining himself and describing the basic experiences available to all of us that provide his doctrinal statements with their *actual* meaning. If some of his doctrinal statements seem to imply that we cannot know whether they are really true, as some of our own formulations seem to suggest, the only way to find out what they mean is to go back into his philosophy, ask ourselves how we know that his doctrines are true, and try to teach them on the basis of conceptual and experiential insights rather than linguistic distinctions. Of course it may be that on the whole we are doing this; but I want to suggest that if this is so, it is not clear that we are, least of all to people outside the Church.

Footnotes:

<sup>1</sup>Weisz, Paul B., *Elements of Biology*, McGraw-Hill Book Co., Inc., New York, 1961, page 1.

<sup>2</sup>Findlay, J. N., "Can God's Existence Be Disproved?" published in *Mind*, 1948, and reprinted in *New Essays in Philosophical Theology*, ed. by Antony Flew, SCM Press Ltd., London, 1955, page 47.

<sup>3</sup>n. 23.

<sup>4</sup>Wisdom, John, "Gods" published in *Proceedings of the Aristotelian Society*, 1944-5, and reprinted in *Logic and Language*, First Series, ed. by Antony Flew, Basil Blackwell, Oxford, 1955, page 191. The dialogue is taken from *H. M. Pulham, Esq.*, page 320, by John P. Marquand.

<sup>5</sup>Quine, Willard V., "On What There Is", published in *Review of Metaphysics*, 2, 1948, and reprinted in *Semantics and the Philosophy of Language*, ed. by Leonard Linsky, University of Illinois Press at Urbana, 1952, pages 198-199.

<sup>6</sup>Wittgenstein, Ludwig, *Philosophical Investigations*, The MacMillan Co., New York, 1953, page 220<sup>e</sup>.

## LAMP OF MEN

EACH MAN exists as one tiny light,  
With mankind put together:  
A lamp searching truth.  
But the lamp does not know  
'Tis the sum of the parts,  
And is, oh, far too willing  
To snuff out one light.  
It does not comprehend,  
Fool that it is,  
That dimmer it shines  
For the loss of one light.  
And soon 'twill be out,  
This lamp lit toward truth.  
For as it grows dimmer,  
The truth that it seeks  
Will be lost in the shadow,  
The shadow of night.

— J. W. SAUL, III



## THE GUARDIAN ANGEL AND ADOLPH EICHMANN

- I. THE RICHES signed for life, for each,  
Is our Guardian Angel.  
And oh, each day we curve his wings  
By thought, by feel, by deed.
- II. Adolf Eichmann had an angel,  
A Being of towering strength  
From heaven's own inpounding power,  
Who yet could bear no more.
- III. And on the dawn of final day,  
At very gate of death,  
When stalwart angels meet their own,  
This angel could not serve.
- IV. Thwarted, he called to higher Ones:  
*I cannot now bear more.*  
Below, man's roar, built hate, spun word  
Closed black the door from earth,
- V. One Adolf Eichmann  
Did cross alone  
As he had dizzied  
Humans to their doom.
- VI. Yea, is it strange on higher plane  
From earth one could an angel sear?  
That man could make an angel fail?  
That human chaos holds?
- VII. With cosmic timelessness vast power came at angel's call  
To find this man's whole failure at a door  
Where Adolf Eichmann asks  
To begin a suffering no human can foretell.

— MELROSE PITMAN

### convention - - - freedom - - - responsibility - - - commitment

FOR THE FIRST TIME in history the annual meeting of the General Convention of the New Jerusalem will take place in Florida. The invitation which was extended by the Southeast Association, marks the extent of the growth of the church in the southeastern states, particularly Florida.

The meetings, including those of the Council of Ministers, will be held at the completely air-conditioned Americana Hotel, Bal Harbour, Fla., situated next to the ocean on Highway A1A at the northern end of Miami Beach.

The Americana is geared to be a self-contained, convention community with facilities for every type and kind of meeting, and with every requirement for an enjoyable vacation, too. This modern, deluxe hotel is located in a residential community only minutes from Miami and Miami Beach by car or bus. In addition to ocean bathing, there are two large swimming pools in beautifully landscaped surroundings. The accommodations are as fine as can be found anywhere.

To make it possible for you to include your vacation with your attendance at Convention, the hotel has made its special low rates available to all who wish to take advantage of them for one week before and one week after our Convention sessions.

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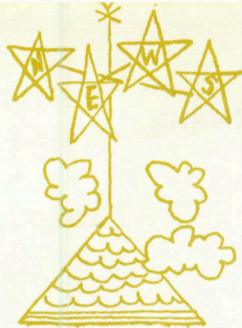
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Date of arrival at the Americana .....

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Convention of the New Jerusalem,  
(Swedenborgian).





by Merle Haag

THE FEB. 15 MESSENGER contained a very beautiful, moving article — "Final Act of Giving" by Dorothy T. Pearse. Among other things, the author tells about the Lions Club eye banks. A New-Church member in Miami, Mrs. Jean Wood, brought the article to the attention of the Miami Lions Club. The statement was made that although the eye banks have received a great deal of publicity, this was the first time they had ever been mentioned in a church paper. The members were so impressed that they are planning to send a reprint of the article to all the Lions Clubs in the U.S.A.

THE LAKEWOOD, OHIO, SOCIETY deserves our highest praise and admiration. Although the society has no clergyman, everything is well organized. The members work as a unit. Their news letter is published regularly every week. They have some kind of a project going on almost all the time, the profits of which are used to improve the church. This year, in honor of Swedenborg's birthday, the ladies undertook a monumental research project. Each one studied a different phase of Swedenborg. Eventually, their reports will be combined into a souvenir booklet. Lakewood, you had better make an ample supply of these leaflets. They are sure to be of interest to all our members.

OUR SOCIETIES are wonderful about helping each other. Last October the Portland, Ore., Church was badly damaged by a violent storm. The San Francisco Society was among those who sent help to Portland. Now that the San Francisco Church has suffered a similar fate, the Portland Society was one of the first to send a gift.

NO ONE CAN EVER ACCUSE New-Church people of being narrow in their religious views. We constantly strive to learn more about other religions. We not only learn to understand our fellow man, but we become more staunch in our own faith. In Pawnee Rock women from all the different local churches recently met in a Mennonite Church to share ideas on missions. All agreed that people of various faiths can meet together in harmony. Good will was genuine as they sought to share common concerns. The St. Louis Society recently took a tour through the Temple Israel. Later they invited the Eastern Orthodox Church to be their guest. The members felt that, although this is the oldest Christian church, they knew very little about it.

SEVERAL SAN FRANCISCO-ITES have received high honors. Othmar Tardin Tobisch, son of the Rev. and Mrs. Othmar Tobisch, has been awarded a Fulbright Fellowship. At the present time Mr. Tobisch is writing his doctor's thesis in geology at the Imperial College, Univ. of London. The Fellowship will allow him to study for one full year, commencing Sept. 16, at the Univ. of Innsbruck, Austria. He will specialize in the geology of the Alps.

DR. JOHN LUETSCHER, an eminent endocrinologist, received the John Phillips Memorial Award from the American College of Physicians at their convocation in Denver, Apr. 4, for his pioneering investigation in the field of mineral regulating steroids.

GEORDIE LAWRY was raised to the highest rank in the Boy Scouts, an Eagle Scout. The award was presented to him by the Rev. Othmar Tobisch.

ROBERT WILHITE, Pawnee Rock Society, has been appointed Deputy Grand Master of the 63rd Dist. of the Masonic Order in Wichita.

DEDICATION FESTIVITIES for the new Bellevue, Wash. Church lasted three days. Participants were the Rev. Richard Tafel, Assn. Genl. Pastor Andre Diaconoff, and the two local pastors — Calvin and Owen Turley. Bellevue is the locale of a new venture in church life, termed "Project Link", financed by Genl. Convention and the New Church Theological School. The latter will use Bellevue for a "laboratory parish".

THE KANSAS ASSN. now has a Board of New-Church Missions. The Board is to interest itself in the publication of such New-Church literature as it sees useful to the church. The chairman is the Rev. Eric Zacharias. Members are Yozelle Unruh and Lee Kraus.

EMMA WEDEL was feted by the Pawnee Rock Ladies Aid and Society of Service on her 81st birthday. The Rev. John Boyer, pastor emeritus of the San Diego church, was presented with a new wallet containing \$90 on the occasion of his 90th birthday by his parish. Happy, happy birthday to both of you!

OUR BOYS IN SERVICE. Lakewood, O. — Robert G. Parker, A/2c, USAF, son of Mr. and Mrs. E. R. Parker, recently left for a two year stint in the Philippines. Also from Lakewood — Jon Fasnacht, brother of Doris and Jean Fasnacht, is in Viet Nam with the Marine Corps Advisory Comm. and will be there for 14 more months. There's nothing our boys appreciate more than mail from home, so whether you know Jon or not, send him a line. His address is:

Gy. Sgt. Jon H. Fasnacht USMC 1160212  
MAC - V (J - 2 Div.)  
APO 143, San Francisco, Calif.

WELCOME TO THE FOLLOWING NEW MEMBERS: Boston — Francesca Galluccio, Charles Chen, Dana Sjostedt, Lawrence Young, Jr. and Pamela Young; Bath, Me. — Mrs. Erik E. Falk; Washington, D.C. — Mrs. Cassius C. Ball, Peter Ball, and Mrs. Virginia Ravenel.

LEAGUE HOUSE PARTIES are becoming very popular. New York's party attracted 70 guests from Massachusetts south to Florida, then northwest to Ohio. The program included tours uptown and downtown, a visit to Radio City Music Hall, a dance at the church, and discussions of various sorts including a panel of parents on how to raise children properly. The next house party will be in Baltimore. Tours are being arranged and possibly will include: Walters Art Gallery, Baltimore Museum of Art, the B & O Museum, and historical Mt. Vernon place.

MINISTERS transferred to other parishes: St. Paul, Minn., the Rev. Rollo Billings; Kitchener — the Rev. Paul B. Zacharias; and Wayfarers Chapel — the Rev. Robert Young.

SEVERAL SAN DIEGO WOMEN participated in the World Day of Prayer, sponsored by the United Church Women. Lois Jones was an area chairman.

SAN DIEGO is moaning the loss of Bertha Berran who is moving after a three year stay. She participated in all phases of the church. Mrs. Berran was a Sunday school teacher, church librarian, and president of the Women's Alliance. Her help was invaluable in revising the church by-laws and she organized a Cherub Choir.

**The July 1 issue of THE MESSENGER will be about "worker-priests," and will be the only issue published in July.**

**The August 1 issue of the MESSENGER will be about the Florida Convention, and will be the only issue published in August.**



## BIRTHS

ANDREWS — Born Mar. 20 in Fryeburg, Me., to Carol and Gerry Andrews, a son, Barren Lee.  
 DAVIS — Born Dec. 3 in Fryeburg, Me., to Mr. and Mrs. Roger Davis, a son, Roger Irving, Jr.  
 WORRELL — Born Feb. 23 in Baltimore, Md., to Mr. and Mrs. David Worrell, a son, David Edward.  
 WIEBE — Born Jan. 15 in Saskatoon, Sask., to Mr. and Mrs. Clarence Wiebe, a daughter, Sharon Jayne.  
 DUNKLEY — Born in San Francisco, Calif., to Mr. and Mrs. Reginald Dunkley, a son, David R.  
 FERGUSON — Born Dec. 19 in San Diego, Calif., to Donald and Elizabeth Ferguson, a son, David Alan.  
 FOSTER — Born Mar. 26 in Gulfport, Miss., to Ted and Beryl Gaul Foster, a daughter, Karen Elaine.  
 SMAILER — Born Mar. 27 in Norristown, Pa., to John and Betsy Smailer, a son, John Gregory.  
 BRYANT — Born Feb. 26 in Fryeburg, Me., to Jackie and Dick Bryant, a daughter, Cheryl Ann.  
 WATSON — Born Feb. 25 in Fryeburg, Me., to Shirley and Corliss Watson, a daughter, Teresa May.  
 HAMILTON — Born Mar. 6 in Fryeburg, Me., to Jean and Dale Hamilton, a son, Bradford Dale.  
 UNRUH — Born Mar. 16 in Chicago, to Mr. and Mrs. Milton Unruh, a daughter, Lovella Marie.

## BAPTISMS

ANDERSON — Robert Lawrence, son of Mr. and Mrs. Gale Steele Anderson, Kitchener Society, baptized Jan. 13 by the Rev. David P. Johnson.  
 GURLEY — Richard Hamilton, III, son of Mr. and Mrs. Richard H. Gurley, Jr., Boston Society, baptized Jan. 6 by the Rev. Antony Regamey.  
 BUSH — Georgina Ruth, daughter of Mr. and Mrs. Edgar Bush, Vancouver Society, baptized Jan. 20 by the Rev. John E. Zacharias.  
 HARMS — Henry Harlow, son of Mr. and Mrs. John H. Harms, Washington, D.C. Society, baptized Nov. 11 by the infant's paternal grandfather, the Rev. Henry Harms.  
 SELIG — Florence Selig, Washington, D.C. Society, baptized Dec. 20 by the Rev. Ernest O. Martin.  
 ALEXANDER — David Michael, son of Mr. and Mrs. Alexander Alexander, San Francisco Society, baptized Nov. 18 by the Rev. Othmar Tobisch.  
 MACKAY — Alexander Matthew, son of Mr. and Mrs. Alexander Mackay, San Francisco Society, baptized Nov. 25 by the Rev. Othmar Tobisch.  
 POOLE — Kendra June, daughter of Mr. and Mrs. Jerome A. Poole, Wilmington Society, baptized Jan. 6 by the Rev. Richard H. Tafel, Sr.  
 HANSELL — Todd Lindsay, son of Mr. and Mrs. Lee C. Hansell, Philadelphia Society, baptized Jan. 20 by the Rev. Richard H. Tafel, Sr.  
 ELVANIAN — Mark Alfred, son of Mr. and Mrs. Martin Elvanian, Philadelphia Society, baptized Feb. 3 by the Rev. Richard H. Tafel, Sr.  
 SCHELLENBERG — Shirley Lenore, daughter of Mr. and Mrs. David Schellenberg, Winnipeg, Man., baptized Mar. 24 by the Rev. Henry Reddekopp.  
 GERMAN — Charles David, son of Mr. and Mrs. Charles German, Baltimore Society, baptized Apr. 7 by the Rev. Thomas A. Reed.  
 SWITAJ — Susan Jane, daughter of Mr. and Mrs. Frank D. Switaj, Boston Society, baptized Mar. 10 by the infant's maternal grandfather, the Rev. Antony Regamey.  
 ELWELL — Sharon Marie, daughter of Mr. and Mrs. Bruce Elwell, Boston Society, baptized Mar. 31 by the Rev. Anthony Regamey.  
 KAUSCHEN — Robert Eric, son of Mr. and Mrs. Robert Kauschen, San Francisco Society, baptized by the Rev. Othmar Tobisch.

## WEDDINGS

KOKE-SAUL — Helen Saul and Stephen Koke married Dec. 22 in the Los Angeles Church; the Rev. Andre Diaconoff officiating.  
 GRAVES-JOHNSON — Leslie Johnson and Edgar Hamilton Graves married Apr. 2 in the St. Petersburg Church; the Rev. Leslie Marshall officiating.  
 PEASE-KREHBIEL — Rhea Joan Krehbiel and Gregory James Pease married Jan. 26 in the Pretty Prairie Church; the Rev. Eric Zacharias officiating.  
 UNRUH-MASSEY — Beda Massey and Virgil Unruh married Mar. 21 in the Pawnee Rock Church; the Rev. Galen Unruh, brother of the groom, officiating.

SPIERS, OAKLEY, CARROLL — Mrs. Ronald I. Spiers, Mary Anne Oakley, and Walter J. Carroll, Washington, D.C. Society, confirmed Dec. 16 by the Rev. Ernest O. Martin.

FALK — Mrs. Erik E. Falk, Bath, Me. Society, confirmed Feb. 10 by the Rev. Louis A. Dole.

## MEMORIALS

DAVIS — Herbert L. Davis, former Sexton and member of Boston Society, died Mar. 28 at Winterport, Me. in his 80th year.

EPP — Jacob M. Epp, Rosthern, Sask. Society, died Mar. 15; Resurrection services held Mar. 20; the Rev. Henry Reddekopp officiating.  
 MATTSON — Edith Amelia Mattson, aged 79, died Nov. 16 in Santa Rosa, Calif. Resurrection services conducted by the Rev. Othmar Tobisch.

RICHARDSON — Resurrection services held for Warren L. Richardson, Fryeburg Society, Jan. 2; the Rev. Horace W. Briggs officiating.

BEMIS — Resurrection services held Mar. 2 for Gladys Bemis, Fryeburg Society; the Rev. Horace W. Briggs officiating.

POTTER — Resurrection services held Jan. 14 for Ellis F. Potter, Fryeburg Society; the Rev. Horace W. Briggs officiating.

BARTLETT — Resurrection services held Feb. 8 for Edward Nelson Bartlett, Fryeburg Society; the Rev. Horace W. Briggs officiating.

ANDREWS — Resurrection services held Mar. 28 for Abby Andrews, Fryeburg Society; the Rev. Horace W. Briggs officiating.

MERRILL — Resurrection services held Mar. 29 for Ira Merrill, Fryeburg Society; the Rev. Horace W. Briggs officiating.

MADDIX — Resurrection services held Mar. 18 for Clara Maddix, Fryeburg Society; the Rev. Horace W. Briggs officiating.

ALLCROFT — Frank Allcroft, Kitchener Society, died Feb. 3, aged 51. Resurrection services held Feb. 5; the Rev. David P. Johnson officiating.

WINTER — Mrs. Henry (Margaret) Winter, Lakewood, Ohio Society, died Mar. 11. Resurrection services conducted by the Rev. Franklin H. Blackmer.

COOK — Lester Cook, Bridgewater, Mass., died Dec. 22, at the age of 75. Resurrection services conducted by the Rev. Harold R. Gustafson on Dec. 24.

SWIFT — Henry Russell Swift, husband of Mary A. (Wheeler) Swift, Mansfield, Mass. died Feb. 24 at the age of 77. Resurrection services held Feb. 27; the Rev. Harold R. Gustafson officiating.

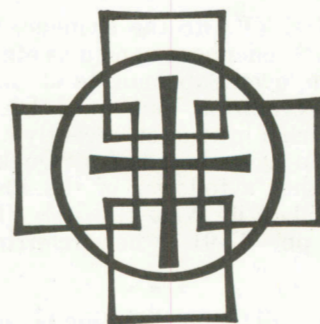
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### COVER

The cover poem represents the poetess' attempt to express religious truths in a manner that takes the reader beyond intellectualizing into the realm of experience. Crystal, in this poem, grapples with the problem: What can be done to make Swedenborg better understood?

### Evidence Committee Notes

AS A MEMBER of Convention's Evidence Committee sometimes I find no little interest and significance in running through a national periodical in order to see how many of its articles and features might in some way make contact with both the universality of the New Church and the universal genius of Swedenborg.

A striking instance illustrating this possibility was noted in the British Broadcasting Company's weekly, *The Listener* for November 15.

At page 802 we noted a brief interview with Patrick Moore one of England's leading astronomers and cosmologists, entitled "Life on Mars." "I think it is now generally agreed," said Professor Moore, in part, "that life of a kind does exist on Mars." Those desiring to have more complete information than this authority attempted to give the reporter might refer to Swedenborg's little work *Earth's in the Universe* (to abbreviate the title). It may be had in paper covers from the Massachusetts New-Church Union, 134 Bowdoin St., Boston 8, Mass., for 30¢.

OVER THE YEARS the Evidence Committee has seen and heard Swedenborg named as almost everything from a Sabellian, even Sabenian, to all down the alphabetical scale to Vegetarian, but until Dr. Margaret Church, former Urbana instructor, recently called it to our attention we had never heard of a "Quaker Swedenborgian." It seems that a follower of the Prophet of the North is so described in Wm. Howitt's "Nooks of England," (Harper) pp. 87-91, when referring to one William Theobald.

\* \* \*

In quite a different direction is an interesting account from Mrs. E. Enright, of Cranberry Portage, Manitoba of the antecedents of the new society recently organized there by the Rev. Henry Reddekopp, missionary for that area. It is to be called the Northern Manitoba New-Church Society, with Tom Eidse of The Bas, as its first president. Mrs. Enright tells of her parents migrating from the Crimea in 1876. They were followers of Menno Simon, founder of the Mennonite sect. Persecuted there, and in Holland, too, they migrated to southern Manitoba. However, when the Enright and two other families there adopted the faith of the New Church, they were excommunicated by the Mennonites.

—LESLIE MARSHALL

**Wanted:** Two or three copies of Chauncey Giles' *Nature of Spirit*. Will pay a reasonable price. Josephine Ellis, 430 Centre Street, Jamaica Plain 30, Mass.

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**Summer Addresses:** Subscribers who expect to have a different address during the entire summer, are kindly requested to notify the MESSENGER, 4001 Brotherton Road, Cincinnati 9, Ohio, six weeks in advance.

### QUESTIONS

DO YOU KNOW the answers to the following questions? They are available.

- 1) How can God govern the whole Heaven and earth at the same time? 52, 59, 60, 62, 63, 65, 94, 78.††
- 2) What part do I have in the Grand Man or in the Body of Christ? 64, 96, 333, 477, 391.††
- 3) Who is the real me, my body or my spirit? 432, 433, 434, 435, 521.††
- 4) How can I be more useful? 472, 475, 489.††
- 5) A Christian can read the Word about the Lord, and can be saved, and go to Heaven. Can an isolated man who never heard of Christianity or the Word, be saved? 318, 319, 321, 324, 325, 327.††
- 6) How can I get rid of my evil thoughts and bad habits? 598, 599, 597, 359, 302, 533.††
- 7) How can I understand the parts of the Word which seem obscure or unethical? 306, 97, 114, 307, 310, 109, 1, 488.††
- 8) Where can I find more about similar subjects? 0, 604.††

††HEAVEN AND HELL by Emanuel Swedenborg, paragraph numbers.

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