

NEW-CHURCH MESSENGER

*Report on the Second
Pacific Southwest Conference
on
Faith and Order*



Swedenborg and the Chinese



Cultural Attributes



June 1965

NEW-CHURCH MESSENGER

Official organ of the General Convention
of the New Jerusalem in the United States
of America. Convention founded in 1817.
(Swedenborgian)

Member of the Associated Church Press.

Published monthly, except December (semi-monthly) and July (no publication), Alpert Press, 138 Livingston St., Brook'yn, N. Y. by THE SWEDENBORG PRESS, 79 Orange St., Brooklyn, New York 11201.
Entered as second-class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn.

OFFICERS OF CONVENTION

REV. RICHARD H. TAFEL, *President*, 200 Chestnut Ave., Narberth, Pa. 19072; STEWART F. POOLE, *Vice-President*, 2024 Du Pont Bldg. Wilmington, Delaware 19898; HORACE B. BLACKMER, *Recording Secretary*, 3 Joy St., Boston, Mass. 02108; CHESTER T. COOK, *Treasurer*, 79 Milk St., Boston, Mass. 02109; FORSTER W. FREEMAN, JR., *Counsel*, 511 Alpine Terrace, Ridgewood, N. J.
EDITORIAL AND PUBLISHING COMMITTEE OF THE SWEDENBORG PRESS AND THE DEPT. OF PUBLICATION OF THE GENERAL CONVENTION.
ELINOR M. HART, LEONORE T. SPIERS, WILLIAM R. WOOFENDEN, ERNEST O. MARTIN, ROBERT H. KIRVEN, RICHARD H. TAFEL, SR.

CONTRIBUTING EDITORS

GWYNNE DRESSER MACK, LESLIE MARSHALL, ERNEST O. MARTIN, CLAYTON S. PRIESTNAL, RICHARD H. TAFEL, PAUL ZACHARIAS.

Editor

BJORN JOHANSSON

Address all editorial correspondence and manuscripts to the *Editor*, NEW-CHURCH MESSENGER, 212 W. Reynolds St., Urbana, Ohio.

The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

JUNE 1965

Vol. 185, No. 6 Whole No. 4875

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.

Convention 1965

BY THE TIME this issue of the MESSENGER reaches you, the Convention session for this year will be about to begin in Brockton, Mass. Highlights of this meeting will be carried in the August issue of this paper, since we have no issue in July. In the meantime, we wish to urge all our readers to remember in your prayers this most important meeting of the year for our church body. Pray that any problems which come before Convention may be considered with an open mind and with heartfelt concern for the best interests of the church.

"No Alternative to Peace"

THE LATE GENERAL DOUGLAS MCARTIUR was right when he declared there was no alternative to peace. An advancing science has made possible weapons of such destructiveness that their use may well mean the end of the human race. Generation after generation the majority of mankind has longed for and hoped for peace. The folly of war has been the subject of countless sermons, orations and books. Yet war seems to dog the footsteps of mankind in every age.

The latest effort to substitute sanity for violence, and one in which many had and have high hopes, is the United Nations. Now, however, not a few are ready to write it off as another noble experiment that failed. This is premature. The UN has accomplished much, and peace-lovers the world over ought to be working for a stronger and improved UN.

The problems that confront the UN now are probably the severest in two decades. It is certainly in the national interest of the United States and that of every liberty loving country that the UN system continue to function, and that it carry on in its endeavors for peacekeeping and for economic development of backward nations.

Among the problems it faces, the most important, and perhaps the hardest to solve, is the threatened proliferation of nuclear weapons. There is a silent threat that several nations will follow the example of China in exploding a nuclear device. Some even predict that in the next few years as many as ten or twelve nations will develop their own atom bombs. It is not difficult to understand why neighbors of China, such as India and Japan, should view with grave concern her possession of nuclear weapons. Can the world community as represented by the UN give to non-nuclear countries assurance against the power of these nations which can now deliver wholesale destruction? This is indeed a problem of the utmost urgency, and the millions of men and women throughout the world who do not want a nuclear holocaust must seriously concern themselves with it. As yet the best hope for mankind lies in a stronger UN.

In addition to this there is the prospect of many small wars in many areas of the globe. These are often brought about by the infiltration of enemy agents, who organize and stir up dissident groups to try to overthrow the established government. This has certainly been a factor in the war in Vietnam; the troubles in the Dominican Republic; and the recent upheavals in Congo.

If the UN is to effectively intervene in case of such internal conflicts, it must obviously be clothed with more power than it now possesses. Is the desire for peace and stability in the world so strong that the nations which now constitute the UN will grant such additional power to it? A cynic can easily point to the refusal of Russia and France to pay the

assessment levied on them for peacekeeping activities, in support of a loud no to this question. We have, however, a right to hope that future developments may prove him wrong. And we can do whatever may be in our power to make his answer yes.

Mrs. Bateman is an active worker in the New-Church. She lives in Berkeley, California.

Report on the Second Pacific Southwest Conference on Faith and Order

by Emilie Bateman

THE SECOND SOUTHWEST CONFERENCE ON FAITH AND ORDER convened in San Francisco from March 8 through March 11.

It was a good conference.

We plunged right in with no orientations, definitions or instructions: These had preceeded. Delegates had been chosen several months before, and we had been receiving letters and papers, including written reports on the fourth World Conference on Faith and Order held in Montreal in July of 1963, and outlines of consideration for our conference. And, in some locals, delegates met in preparatory discussions of faith and order.

So, we arrived, two hundred and five of us, on March 8, oriented and instructed, aware of our faith and order problems and full of eagerness to search out bases of unity.

It is, so far as I can ascertain, the first conference the world over, in which Roman Catholics, Greek Orthodox and Protestants convened together to discuss ecumenicity. There were only fourteen of us women, seventeen of us laity. There were fifty Roman

Catholic Fathers, earnest, intelligent, and forward-looking. There were only three Greek Orthodox priests because it was already Lent and local duties required them. Protestants, earnest also, and cordial, did not constitute a solid doctrinal block, because they are more doctrinally independent than are the Catholics or Orthodox. We were two Swedenborgians.

A feeling of spiritual adventure was high upon us. We had come, aware of differences in Confession and tradition, historic differences in precesses, and the very diversities in forms of expression could be awkward. But the coming together had not been conceived for purposes of convincing each other that this or that confession was the right one. It was rather that, as Father Cahill said it, "the passion and action of our day is the motion of the world to oneness, to unity, to community. To further this motion is to have lived and to have been touched by Jesus' wish 'that they all may be one.'" A new quality of worship was astir.

I walked with Bob Young, our New-Church minister presently at the

Wayfarers' Chapel, to the dinner at the Congregational Church. But now we decided to separate during Conference hours so each of us could get and give more with the other delegates. We commuted together from Berkeley and so shared our Conference enthusiasms that there was forward movement towards the New-Church.

Our very first evening a hymn festival was scheduled, led by sister Emilia of the Chapel of Notre Dame. We sang ourselves into the feeling for unity which we had come to further. I sat between Bob Young, tenor, and another minister, bass. In front of me, behind and on each side of me the rich male voices harmonized. The auditorium was filled. Our hearts were filled.

The three main addresses were given by men from the three confessions. Professor James McConkey Robinson, Protestant, spoke eruditely of "The Use of Scripture to Understand the Opening and Promise of the Future of Unity." He presented the New Testament, the sum of all three confessions, the beginnings of Christianity, and the canonizing, all as

being hermeneutic. After explaining what hermeneutic used to mean, came to mean, and now means, he concluded that it now has to do with the interpretation of *enduring meaning*.

Of the New Testament as hermeneutic, Robinson said, "If we can catch sight of the particular position our confessions tend to play within the configuration of the interpretation taking place in the New Testament we may be able to recast and reopen in a fruitful way the ecumenical study of Scripture."

As to all confessions, he said, "The New Testament is basically a hermeneutical process, one long series of translations, interpretations, reformations, shifts, in terms of ever changing situations, as the point of the Gospel is translated (perhaps sometimes mistranslated,) so that every formulation is really a reformulation."

As to beginnings, Robinson said, "The point of the gospel was given over to the full ambiguity of historicness, which is both why it is constantly open to distortion and yet why it may be constantly present with us."

As to canonizing, he said, "The canonizing process and the writing of the last books of the New Testament tend to overlap. Thus the viewpoints of the Catholic Church in the Second Century as it went about canonizing must have had their parallels in the viewpoints coming to expression in the last New Testament books themselves."

Professor Robinson hoped, by his presentation, to break down habitual distinctions between the Protestant, Catholic and Orthodox, and to help us see ourselves in our validity and relativity.

The Rev. George M. Benigsen, Greek Orthodox, spoke on, "The Use of Tradition to Understand the Opening and Promise of the Future of Unity. . . ." He finds two uses in ecumenicity: (1) To learn more about other Christians; (2) "To look more closely at ourselves, to analyse, to search for facts, to formulate, to reason. . . ."

While the Catholics and Protestants did not find his arguments for Orthodox Tradition logically convincing,

everyone rejoiced in his emphasis on the power of the Spirit. He said, "The Orthodox Church seeks to testify in the Spirit to the fullness of tradition; and tradition for her is the stream of spiritual life that has its source in the dead and risen Christ, and from the apostolic revelation flows down by way of the Fathers and Councils to the Church of to-day, the vital center where it discloses the quickening activity of the risen Christ and His Divine Spirit."

Benigsen's description of the Orthodox feelings toward their Church, was enlightening. He said, "An Orthodox thinks and speaks as a member of the Body of Christ. It is almost impossible for him to speak and think subjectively, as do his brethren of the Christian West, . . . Therefore the institutional comprehension of the Church is almost completely foreign for an Orthodox mind. For him the Church is a living community and not an institution. Even the problem of the doctrinal authority in the Orthodox understanding rests completely upon this comprehension of the very nature of the Church: this final authority lies neither with a document, nor with

an organ of the Church government, but is the Holy Spirit, ever present and alive in the Church. . . ."

Benigsen speaks of "the miracles of the ecumenical movement: that the Lord is helping His people to restore the original *charity* of the Church."

Professor Joseph P. Cahill, Catholic, spoke on Scripture and Tradition. He began with an expression of gratitude for this conference, the hope and confidence of dialogue, the aspiration of unity because it is God's presence among men which is the root of it.

He listed for us the presuppositions from which he must proceed: the activity of Yahweh among the Israelites; the activity of God in Christ; the continuity, however it be explained, of Christianity and Judaism; the activity of Christ and His presence through the Spirit in the Church." He continued, "Broadly speaking, therefore, investigation proceeds against the background of belief in the activity and presence of God through the Spirit, operative and present in the Church. While one might enumerate other presuppositions, those enumerated seem to be the clearest, the most universal, the most indispensable principles."

COME TO THE FAIR

The Swedenborgian Exhibit at the New York World's Fair needs volunteer receptionists. This is your opportunity for making the New Church teachings known to visitors from all over the world.

Those who have served in this replica of the beautiful Wayfarers Chapel say that the contacts they have had there are an unforgettable experience they would not have missed.

The World's Fair Committee is providing an attractive and comfortable apartment to house volunteers. Perhaps you can plan your vacation to serve at the booth (approximately 4 to 5 hours daily) and spend your free time viewing all the imaginative and exciting programs and displays by other exhibitors.

While the receptionists are housed free and are provided with free daily passes to the Fair, they will need to meet their own expenses for travel and meals.

Please write to:

REV. HAROLD B. LARSEN

711 Fourth Avenue

East Northport, Long Island, New York 11731

and all necessary information will be sent to you.

About Tradition and the Fathers, he said, "In a sense Scripture is everything for the Fathers for their writings are not and do not wish to be anything but extended commentaries on Scripture." And again, "There is a sense in which 'Scripture alone' is an authentic expression of Catholic Christianity."

Then Cahill frankly states the problem which the Catholic theologians have with later Church definitions, which crystalize into doctrine and are not to be found when the Gospel was first preached. In the face of growth, he says, "One may affirm that all growth is legitimate and necessary or that some growth is necessary and legitimate or that all growth, if it be in faith, is illegitimate." None of these suppositions can be correct, he reasoned.

From his theological reflections, Cahill said, "There is an increasing awareness in the total New Testament that the essentials of the Gospel are not subject to different interpretations; there is a definite quality about the final written form. . . . Our concern is to show that any explanation we begin to offer for tradition must look to the large total process which is that God is saving man."

His conclusions deal with tradition. He said, "Tradition is dynamic. . . . Tradition is essentially social. . . . Tradition is inevitable. . . . Tradition is a vital process . . . Tradition has a vital process. . . It has an official character." He concludes that "Tradition is always both activity and object."

And then he courageously said, "We are currently witnessing a renewal on a formal and profound level whereby the Catholic Church wishes not simply to up-date herself or to make her message relevant to the modern world, but also to take stock of her tradition, to examine it, to purify it, to bring it back to its evangelical roots. In this sense the Church stands before her normative document within her own confines and hopefully to the world. It is in the light of this living interpretation in 1965—an activity of tradition—that we hope for reform in institutions, reform in ideas, reform in excellence, and reform in decisions."

. . . "Tradition needs perpetual examination and perpetual re-thinking."

The delegates broke up into seventeen discussion groups which met four times. Each group was enthusiastic, friendly and vital.

The group to which I was assigned again and again talked of change and newness. I quote from our members:

"Our trend is from deductive to inductive."

"God speaks through sociological situations."

"From 'The Church teaches' we are tending more to say, 'The Scripture teaches.'"

"From conformity we are moving toward tolerance."

"From emphasis upon traditions we are changing to emphasis upon the primacy of Scripture."

"We are going from structure to mission."

"From interest in creeds we are changing interest in process; of growing concepts."

"From a primary relatedness to God we are emphasizing more now a relatedness to the neighbor."

"We are moving from organization to function, from doctrine to behavior, from crystallization of tradition to outreach and service."

"We are going from the external to the internal."

"We are going from shallowness to depth."

We were all convinced of guidance by the Holy Spirit; but we asked, "To whom? To which Church? Can the Church be in error? Are we all members of the invisible Church?"

The Conference was good: good in promise, thrilling in hope for the coming of the New Church to men who are now open-mindedly seeking.

One young Catholic priest said eagerly to me, "Do you know where I can get some books by Swedenborg?" He is now reading four of them, and says that it looks as though his whole life will be changed.

Is the harvest ready? And are we—the inner living parts of us—few? or ready?

The College Group

IT IS NOW ALMOST TWO YEARS that this group of young people, students in the San Francisco Bay area colleges, started to meet in the home of Rev. and Mrs. Othmar Tobisch in Berkeley, California.

The material foundation, so to say, is a supper prepared and served by Mrs. Tobisch, financed by the San Francisco Parish. The young people gather from various parts of this large area by about 6:00 P.M. and engage at once in animated conversation on college concerns. Lately, of course, it was the "Free Speech Movement" at the University of California in Berkeley.

There are about twelve or more of these students, coming from the University of California, at Berkeley (of which the minister is a graduate), from the San Francisco State College which has a new and beautiful campus in San Francisco near the ocean, and the City College of the City of San Francisco. They are all undergraduates.

At their last meeting during the Easter week, there were represented various faiths, like the Roman Catholic, (2) Jewish, (2) Presbyterian (2) Greek-Orthodox (1) and five New-Church junior members.

After the supper, Mr. Tobisch conducts for one hour a discussion on subjects of religion, sometimes suggested by the students, sometimes chosen by him. Depending on the composition of the group, and their animation there is often vital interchange of ideas, each contributing problems, and suggesting solutions. There is never any attempt to "ram down the throat" any of the New Church doctrines, or truths of faith, though these are persistently injected into the discussion by the minister.

A sphere of mutual tolerance reigns, in accordance with the principle that

"if men make love to the Lord and love to the neighbor the principal things of faith, doctrines would then be only *varieties of opinion* respecting the mysteries of faith, which truly Christian men would leave to everyone according to his conscience. . . ." Ar-
cana 1799. This College Group is not organized at all. It has no president, secretary, no dues, no name even. But it brings together, for confrontation with other faiths our young people of college age, and gives them an opportunity to test their own ideas of religion against others of a different hue.

Often, one or two guitars make their appearance, after the intellectual labor, to pursue the folk song theme. One of the group is doing his own composing and ballad writing.

Among various new ways of getting the "church" to the people, this informal gathering in a home should be considered a worthwhile attempt.

—O.T.

A CONVERT IN INDIA

THE UNIVERSAL APPEAL of Swedenborg's religious teachings is illustrated by the diversity of those who read and study him. It is well known that the widespread acquaintance with his theological works is not the result of what is commonly known as missionary incursions, but through some, "man in the street" finding a New-Church book or pamphlet, resulting in the establishment of a church, or study group or library.

Such a comparatively recent case is that of Mr. A. B. Jaituna of Baroda, India, an educated Hindu whom the Swedenborg Foundation has supplied with books and other literature, and who himself now reaches out to others. The Rev. Leslie Marshall sent him a copy of the well-known *Commentary on Matthew*, Fischer-Hoeck, and he responded with enthusiasm. He speaks of seeing that much of the ancient teaching of his people is in harmony with the principles of true Christian religion.

Swedenborg and the Chinese

by Eugene Y. T. Chen

I WELCOME THE OPPORTUNITY granted me to express my views in connection with Swedenborg's philosophy. My subject relates to the question of why, as an Oriental of Chinese background, I became interested in Swedenborg's teachings. How can these Western concepts win support from Orientals like myself? To these questions I should say that Swedenborg's thought, besides being adaptable to the trends of modern times, parallels to a large extent the traditional Chinese philosophy. It is, I feel, the sector of Western philosophy, most suited to the taste of Oriental people.

The basic discipline governing a person's conduct in life in traditional China may be represented by a set of virtues. They are: Loyalty; Filial Devotion to Parents; Humanity; Love; Faith; Righteousness; Harmony; and Peace. With the exception of filial devotion to parents which is solely a product of Chinese society, all other virtues are constant topics of Swedenborg's teaching. Of course he deals with the injunction to "honor thy father and thy mother" in the Ten Commandments, but in more of a spiritual than a natural sense which Oriental philosophy emphasizes. I have read some of his works which have benefited me greatly. I do not have enough time now to make a detailed comparison of Swedenborg's teaching with that of the basic discipline of life in traditional China, but using his teaching on Love as an example: Swedenborg declared in his writings:

"The Divine abiding with those who have faith in the Lord is Love and Charity, and by love is meant love

to the Lord, and by charity, love towards the neighbor, love to the Lord cannot be separated from love towards the neighbor; for the Lord's love is towards the whole human race, which He desires to save eternally, and to adjoin entirely to Himself, so that none of them may perish."

The Chinese equivalent on this subject may be represented by the teaching of a noted ancient philosopher by the name of Mo Tzu, born 391 B.C. which I translate as follows: "What is the reason for the disorder of the world? It is that the gentlemen of the world understand only trifles but not things of importance, because they do not understand the Will of Heaven. Beware, be careful, be sure to do what Heaven desires and forsake what Heaven abominates. Heaven desires righteousness and abominates unrighteousness, because righteousness is the proper standard. When righteousness prevails in the world, there is order, when righteousness ceases to prevail in the world, there is chaos."

"Then, what is the Will of Heaven that we should all obey? It is to love all men universally, because Heaven accepts sacrifices from all. How do we know Heaven accepts sacrifices from all? Because from antiquity to the present day, there is no distant or isolated country but that it fattens the oxen and sheep and dogs and pigs, and prepares clean cakes and wine, reverently to do sacrifices to the Lord-on-High, and the spirits of hills and rivers. Hence, we know Heaven accepts sacrifices from all. Accepting sacrifices from all, Heaven must love them all."

"What is it like when righteousness is the standard of conduct?" The great will not attack the small, the strong will not plunder the weak, the many will not oppress the few, the cunning will not deceive the simple, the noble will not disdain the humble, the rich will not mock the poor, and the young will not encroach upon the old. Such conduct is in accordance with the Will of Heaven."

With similarities of this nature between Swedenborg's teachings and Oriental philosophy, it is my strong belief, that his thought, which has already evoked favorable response in the Orient during the past decade, will eventually gain the full support of our people on the other side of the world, as this thought offers us a kind of new enlightenment, new hope and new communion with God in Christ.

We know that the international troubles of our times, the hostilities between peoples, the menace of war, are largely due to mental concepts which can be changed only by sheer devotion to humanity and the love towards which Swedenborg's writings have constantly guided us.

It is with this background that we organize a Swedenborg Oriental Association with aims of promoting mutual understanding between peoples of the Orient and the West. The world continues to shrink in this age of rapid scientific progress, it is high time that peoples all over the world, now living together as close neighbors, develop a kind of mutual love, and mutual respect, as it is only by this way of mutual regard that the menace of war can be banished and peace among mankind restored, as Swedenborg has repeatedly taught us. We feel we can play a constructive part

by bringing the truth of Swedenborg's wisdom to the Orient, and introducing the light of the Orient to the West. We can show that there is a similarity between the truth of the Orient and that of the West in good and in evil, and we must build up the good with deeds as well as words.

I wish to take this opportunity to mention some aims of the Swedenborg Oriental Association:

To encourage a wider circulation and understanding of the theological writings of Emanuel Swedenborg among the Oriental communities throughout the world.

To promote a better understanding of Oriental philosophies in the West.

To help advance the study of modern sciences.

To propose, initiate and sponsor research projects in the areas of Swedenborgian thought, Oriental philosophy, and modern sciences.

To translate, publish and distribute the writings of Emanuel Swedenborg and related literature in Oriental languages.

To offer grants, scholarships, and other forms of support to students, scholars and experts, whose studies or researches are within the scope and spirit of the Association's aims.

In concluding this talk, I also wish to report on the favorable response to our effort in introducing Swedenborg's ideas to the Oriental countries. Encouraged by the Swedenborg Foundation during the past six years two of Swedenborg's works: *Heaven and Hell* and *Divine Love and Divine Wisdom*, have been translated into the Chinese language by Mr. Charles Chen and have gained great popularity among the Chinese communities in different Asiatic countries. The third work by Swedenborg: *True Christian Religion* is currently being published in Hong Kong and Taiwan, and Mr. Chen's Chinese translation of Helen Keller's work: *My Religion* is about entering its second edition. Furthermore, the annual publication in Taiwan and Hong Kong of the *Swedenborg Almanac* also enjoys a wide circulation, its 1965 dis-

tribution has amounted to 25,000 copies. As a result of our effort in that area, Chinese communities there are showing a growing interest and a better understanding of Swedenborg's learning and wisdom.

There are now about three dozen Chinese young men anxious to pursue study of Swedenborg writings, and we are considering offering them any necessary assistance. At the same time, we plan to select a few promising Chinese young men for training as ministers of the New Church so that when they return to their homes in the Orient, they can help spread Swedenborg's religious ideas among the people.

May we all continue to benefit from the truth of Swedenborg's thought which guides us towards a better and more hopeful life.

The above is an address of Professor Eugene Y. T. Chen of the Department of Oriental Studies, Harvard University, before the Swedenborg Birthday Meeting of the New York Society in the 35 Street Church, January 31, 1965.

EVIDENCE NOTE

Although now somewhat vintaged, one of the best known and perhaps most reliable works of the kind is Charles Francis Potter's "The Story of Religion" (Simon & Schuster). Following a chapter on Luther "Who Restored Liberty to Religion," as Potter headed it, he has an extensive section on "Other Reformers" among whom he includes Swedenborg.

On the whole, what he says concerning our author's life and work is accurate enough, his article opening with "(One can) trace the path of a remarkable mind in its pilgrimage from nature, through man to God". We salute (at p. 440) Dr. Potter's "Those who delight in sentence summaries of religion include in their collection one of the most beautiful epitomes of the spiritual life, Swedenborg's sentence: 'All religion relates to life, and the life of religion is to do good'."

— LESLIE MARSHALL.

WORSHIP SERVICE BULLETINS

Attractive FOUR COLOR folders—52—
with a different design for each Sunday.
Minimum order 50—low price, only
\$1.25 per 100. Details gladly given.
Write today, complete catalog Free

EVANGEL PRESS

Dept. NC

Nappanee, Indiana

Book Reviews

WAR OF AMAZING LOVE. By Frank C. Laubach. Fleming H. Revell Co., Westwood, N. J. 150 pp. \$2.95

This reviewer remembers vividly the one time he heard Dr. Frank C. Laubach speak in public. He spoke on "Prayer and World Peace". The reviewer expected a usual conventional talk, and was quite unprepared for the bold plea made for prayer as a means to improve international relations, made with the simple earnestness of one who really believed with his mind as well as his heart in the efficacy of prayer. There were no histrionics, only the burning sincerity of a man with a cause. It is safe to say that fools who came to scoff remained to pray.

The same earnestness and sincerity breathes forth from every page of this remarkable book. No war cry that we've ever heard has moved us more deeply than the one made by Dr. Laubach in this book. His appeal is to the "have" nations of the world to recognize that the real enemy who confronts mankind is the hunger, disease, and ignorance of the "have-not" people of the world. This enemy makes these people ready to embrace anything that promises relief, including the false propaganda of communism.

How would Dr. Laubach have the free world respond to the challenge this offers? Not with large armies equipped with lethal weapons, nor with planes carrying deadly bombs. The war of amazing love, nevertheless, calls for an army, for financing, for sacrifice by all good citizens such as they would normally make in wartime. The book presents a mighty challenge to the Christian world—a challenge to overcome evil with love, a challenge to confront the enemies of peace and freedom with a world-wide

practice of the principles of Jesus Christ.

Dr. Laubach is no impractical visionary. This he has proved by his incredible success in his battle against illiteracy, his famous "Picture-word charts", his ability to persuade newly taught literates to pass on their knowledge in his "Each one teach one" program.

THE TABERNACLE, PRIESTHOOD AND OFFERINGS, By Dr. I. M. Haldeman, Fleming H. Revell Co. \$5.50.

Only a few books that make no glamorous debut in sales records, continue to sell, month after month, and year after year. *The Tabernacle, Priesthood and Offerings*, is one of the rare ones whose market is continuous.

In this work, Dr. Haldeman claims to unfold new meaning in the sometimes mysterious Old Testament teachings of law and sacrifice. He painstakingly devotes attention to the most minute detail of description and symbol.

This book appears to be written from a staunchly fundamentalist point of view. It takes no account of the findings of modern scholarship or of archeology, or indeed of anything that goes into the modern outlook.

THE SOUND OF SILENCE, By Lois Fiedler. Fleming H. Revell Co. 126 pp. \$2.50.

What should a young wife do the day her divorce decree becomes final? What happens to a woman's faith on the day her handsome, youthful husband is buried? Is there a way out of the maze of loneliness, heartache, feelings of rejection and self-pity? *The Sound of Silence* is the result of one woman's search—and her discovery that it is possible to win in the midst of great and terrible loss.

Lois Fiedler, attractive mother of two energetic pre-schoolers, started

writing these sensitive meditations at the suggestion of her pastor, as a form of therapy during a time of very deep and very personal stress. The memory of rejection, of heartache and tears, of utter despair and loneliness is echoed often, but defeat is neither the final nor the predominant theme.

This is a song of triumph, of victory—and of praise—for Mrs. Fiedler discovered a source of strength that was more than sufficient to see her through and to sustain her. In a sense, it is a documentary of her growth—the steps of progress, the backslides, the plateaus, valleys and hill tops of adjustment.

Though *The Sound of Silence* will have individual appeal for women who face life alone—widows, the unmarried, wives whose husband's work involves separation, and divorcees—its appeal is much wider. Many people, both men and women, have reason for self-doubt and a desperate need for encouragement and inspiration. Mrs. Fiedler's joy is contagious; her insight, penetrating; her honesty, refreshing; her discoveries, challenging.

MYTH AND TRUTH. By John Knox. The University Press of Virginia, The Rotunda, Charlottesville, Virginia. 78 pp. \$2.50.

This book comprises a series of lectures given by Mr. John Knox at the University of Virginia in the fall of 1963. The author, as he makes plain, has been significantly influenced by the German theologian, Rudolf Bultmann. For Bultmann the central problem in communicating the Gospel in this science-oriented age was presented by the presence of a "mythical" element in the New Testament. He believed that this element was not essential to the "Kerygma" or the message of the Gospel. So he declared that theology must undertake to strip from the Kerygma its mythological framework. "The mythological interpretation (of the Crucifixion, the Resurrection, the miracles) is a hotch-potch (sic.) of sacrificial and juridical analogies which have ceased to be tenable today," says

Bultmann. And yet he admits that ancient myths often enshrine a truth.

It is probably fair to say that Mr. Knox is in this book making a valiant attempt at such "demythologizing" as Bultmann recommends. His effort seems to be not to eliminate the mythical elements, but to reinterpret them. His exposition is often an exciting instruction in integrating age-old motifs and the modern outlook. He gives much attention to the problem of faith and truth. The truth of the mind and the truth of the heart speak different languages, and "neither can be exhaustively translated into the other," yet both are one, says Mr. Knox.

A myth, he declares, "designates a kind of a speech, a category of discourse, and is neutral as regards the question of truth. A myth can be false or true." Skillfully he outlines the value and function of the myth in religion. He seeks to remove the stigma of "untruth" from the myth and show it as a bearer of revelation. Indeed, the myth is indispensable to the expression of religion. What is true as a myth, or, for that matter, as drama, may not be true as objective factual history.

In connection with the Biblical material with which he deals, the writer defines a myth as "a story—an imaginative narrative—dealing with a cosmically significant act of God (or of some superhuman being)." Moreover, the myth must be, or has been, believed by someone. Students of Christology will find it interesting to observe how Mr. Knox applies his view of the myth to God's "acting" in Jesus Christ to effect a reconciliation of man to Himself.

As a Swedenborgian this reviewer could not help but wonder how the Doctrine of Correspondences, had it been familiar to Mr. Knox, might have modified his thesis.

Mr. Knox is professor of the New Testament at the Union Theological Seminary; also the author of a number of scholarly works.

More About Mesa Verde Retirement Community

OUR DECEMBER ARTICLE in the MESSENGER described the generous offer of Mrs. Vida French Bell of ranch land in the beautiful Yucaipa Valley for development as a community for retired New-Church people.

The initial efforts of the Bell Ranch Committee of the California Association have been primarily concerned with formulating a plan for the best practicable use of the 17 acres, concentrating first on the west portion known as MESA VERDE. A consultant was engaged, surveyors checked the boundary lines, an architect was employed, and after many meetings, much correspondence between committee members, sifting and adjustment of ideas, brochures were issued and distributed. All this activity has been preliminary to sounding out the potential interest of our church membership in such a project and what practicable provisions could be developed to make it really attractive to them and insure its success.

The above mentioned article attracted inquiries and some good suggestions. Fliers have since been mailed to a Convention list. We want all New Churchmen to know about the project before we advertise elsewhere. It now appears that certain points need clarification and others need amplification.

A guest who felt sinus passages clearing after several days of residence insisted that we have not stressed sufficiently the healthful aspects of the climate. It is true that sufferers from bronchitis and arthritis come from a distance to seek relief in this valley. There are cold days and hot days and rainy days but on the whole the weather is fresh, sunny and balmy, with no smog whatsoever.

Below we attempt to answer a number of specific questions:

Ques: Would it be possible to join on the basis of a smaller original pay-

ment, say 50% of the cost of a life-lease, with the balance to be amortized by supplementary monthly payments at Building and Loan rates during life tenancy?

Ans: This could be worked out with a local Building and Loan Association if there is a demand for this type of arrangement.

Ques: Something has been said about a chapel. Can you tell us more about this?

Ans: A small chapel for meditation and prayer is in the plan. . . . The assembly hall in the community house will offer opportunity for larger groups, whether for worship services, study groups or other cooperative programs with New-Church societies.

Ques: Suppose one cannot drive or has no car?

Ans: A cooperative shopping pool or a station wagon will be at the service of residents.

Ques: Suppose I have a particular hobby or interest requiring a degree of insulation from group activity, say writing or painting?

Ans: While ample provisions are contemplated for organized activity to the extent desired, privacy and tranquility may be enjoyed to one's heart's content.

Ques: What are the cultural and recreational advantages to be had in Yucaipa?

Ans: An adult night school offers a wide variety of courses and forums: art, gardening, history, shop work, etc. Women's clubs, collectors, hobby groups and the like abound. The Yucaipa chapter of the American Association of Retired Persons issues a bulletin of activities and regional tours, sports and other cultural and entertainment activities. Lectures are available at neighboring Redlands University. A municipal swimming pool and a well-tended golf course are nearby.

Ques: MESA VERDE has been referred to as both a New-Church community and non-sectarian. Please explain.

Ans: It is sponsored and administered by the California Association of the New Jerusalem. As far as we are concerned it will be a New-Church community motivated by our doctrine of Use. However, as to admission requirements, it will be non-sectarian—not only to acquire tax exempt status and to meet the stipulations of the licensing jurisdiction of the California State Department of Social Welfare, but also to enlarge its area of service and prevent an ingrown condition. Desirable people of all races and religions will be welcomed and given equal consideration.

As already emphasized, MESA VERDE is to be a non-profit community. Many other retirement communities have been investigated and MESA VERDE is distinctly in the lower price range and among those not having to include land costs in their calculations. The monthly service fee will be relatively small and include maintenance costs, utilities—heat, light, air-conditioning and temporary infirmary care. The more residents can do for themselves and each other the lower the service fee will be.

The beginning years of any new community are crucial ones. There will be work that can be undertaken as a group that would not be possible

for a single individual. Once all the needs of the residents of the first 7-acre tract that is MESA VERDE are supplied, the other ten acres will invite attention. This is the Bell Ranch proper, where there are now white-walled, tile-roofed Spanish type buildings, including a 4-car garage and a many-stalled barn. Back of the main house is a Japanese tea garden and in front, across the court at a gate overlooking the orchard hangs a large ranch bell, which can be heard a mile away. The open spaces beyond invite all sorts of future projects—a family camp, a year-round renewal retreat, rentals for part-time residents, leadership training center, etc.

The best thing one can leave to one's children is the memory of well cared for and happy parents living a useful life.

This article is being written in order to get the reaction of New-Church people to this project. Even if you are not contemplating a move in this direction, let us know how you feel about it. Is it the sort of community you would like to join? What can you suggest to make it more available and more attractive? As we have said, we want to hear from you before we advertise elsewhere. Write us! Soon!

ELEANOR ALLEN, *Public Relations*
Bell Ranch Committee
12944 3rd St., Yucaipa, Calif., 92399

A Modern Wm. Schlatter

THOSE FAMILIAR with the early history of the New-Church in this country, will recall that one of its most active missionaries never left his Philadelphia store.

This was William Schlatter, 1784-1827, whom Edna Silver in her book concerning notables of our church, describes as Father Bountiful of Philadelphia. A prominent merchant, he printed and distributed at his own expense thousands of pamphlets concerning Swedenborg and his teachings, most of them being placed in his daily shipments and deliveries.

It may be of interest to note that there is a modern counterpart of this valuable work. It is undertaken by the Board of Missions' stamp outlet located in St. Petersburg, Fla.

Soon to fill its 100,000th order, in all of them its stamp information sheet has referred to the proceeds as being for the work of Swedenborgian missions throughout the world, and in addition orders are acknowledged by the well known Swedenborg postcard, which carries a portrait and a quotation from an encyclopedia referring to the revelator as one of the world's greatest men.

The vestpocket booklet *Words of Wisdom* goes into many packages and when the instance is deemed suitable other literature may be enclosed.

You, too, may assist in this work simply by saving the stamps from your letters and packages, more particularly the large or commemorative issues, and sending them to Rev. Leslie Marshall, Box 386, St. Petersburg, Fla. Or if preferable turning them into the society's accumulator. Picture postcards used or unused, old revenue stamps and seals also wanted. Foreign stamps should be separated from those of the United States.

— L. MARSHALL.

MESA VERDE

A NEW-CHURCH RETIREMENT COMMUNITY
IN BEAUTIFUL YUCAIPA VALLEY, CALIFORNIA

offers an opportunity for service
and
gracious living in a healthful climate
Brochure and application forms from

MRS. ELEANOR ALLEN

12944 3rd STREET
Yucaipa, California 92399

A Newcomer's Story

by Howard Liebling

I WISH TO EXPRESS MY appreciation for so many things that have to do with my association with the New Church, since I came to my first service—I believe it was nine years ago, although I must confess that, having to pause and figure it out, I am quite stunned that so many years have elapsed.

Many of you know that I was born into the Jewish Church, but I had already accepted Christianity—or perhaps, more correctly, Christianity had already accepted me—before I had ever heard of Emanuel Swedenborg. During that period of my life, I was just beginning to attempt the relationship with God which Emanuel Swedenborg (with his marvelous ability to express verbally the spiritual experience) calls conjunction. I sensed inwardly that somewhere there must be a method toward achieving it. I never realized the formula would be so simple as Swedenborg's admonition to "shun evils as sins against the Lord" but, of course, to truly understand the depth of that brief statement one must read Swedenborg's works.

I think if you would ask those here who came to the New Church from outside it how they happened to do so, your answer in most cases might be, "Most Providentially." Certainly that is true in my own instance. The apartment which I was renting at the time had a whole wall of bookshelves which needed filling up. I had a friend who was an inveterate collector of books. He bought many on impulse which he'd never bothered to read. Among these were *Divine Love and Wisdom*, *Heaven and Hell* and *Divine Providence*, all of which bore the stamp of some bookstore on 4th Avenue which—and the description is theirs not mine—specialized in "occult" books. It was *Heaven and Hell* which I first opened, intrigued as so many others have been, and subsequently astonished by the assertion in the introduction, "It has been granted me

to associate with angels and to talk with them as man with man, also to see what is in the heavens and what is in the hells."

Oddly enough—and as I look back, I cannot remember the reason—I did not continue reading *Heaven and Hell* but turned instead to *Divine Love and Wisdom* which I read first; then I read *Heaven and Hell* which was followed by *Divine Providence*. It all seemed a perfectly logical and rational explanation to me of many things of faith and religion that up to that point had been veiled over with mysticism. It allowed me to understand my own motivations and the motivations of others to a much greater degree. It gave me the kind of freedom that I think was intended by the words that "the truth shall make you free."

In the books was described the angelic society of like spirits. And when I learned that there was a Swedenborgian church located on 35th Street in New York City, I thought to myself: "If I go there, I will certainly see a collection of people as close to angels as one can possibly be in this life." I did go. And I was not disappointed. The warmth, tact, good cheer and charm have been there through the years just as they were on that first visit. And for this, too, I am appreciative.

I once over-heard a snatch of conversation on the street between two elderly women, one of whom was telling the other, with more than a hint of pride in her tone, "We're a small family. But an unusual one."

Now that I look back on it, I think she expressed most fittingly my own feelings about the New Church.

The above is an address given at the Swedenborg Birthday meeting, Jan. 31, at the Swedenborgian Church, 35th Street in New York. The speaker and his wife are not members of the New Church, but are a Jewish couple

who have become ardent Swedenborgians, attending church and discussion groups regularly. He is a free lance writer in the field of the drama: writes scripts from novels, condensations, etc.

Harold B. Larsen

THE REV. HAROLD B. LARSEN was born and raised in Brooklyn. He was a graduate of Manual Training High School, and Savage Normal School, and also attended Teachers' College at the Columbia University. He received his teacher's license and taught in Flushing High School for 35 years.

During the first World War he was a sergeant in the cavalry of the National Guard and during the recent World War he was a lieutenant in the Civil Air Patrol which he organized at Flushing High School. At this time he also invented and organized a most effective form of physical training, which he named "Commando Training" and which was adopted in schools and colleges and training centers all over America, England, Australia and Canada. This enabled a rapid acceleration of the physical conditioning of allied youth for war service.

In 1924 he was married to Miss Mabel Martin, whom he had known since high school days.

Mr. Larsen was active in Lutheran church work in his youth. From 1933 to 1936 he suffered from a crushed vertebra. When it was finally diagnosed he was put into a plaster cast and sent to bed for a year. During this time, through an advertisement of the Swedenborg Foundation, he became acquainted with the writings of Emanuel Swedenborg, which so impressed him that he sent for a complete set of Swedenborg's writings and studied them during his convalescence.

After his recovery—which was considered miraculous—he resumed teaching and he and Mrs. Larsen visited and joined the New York Society of the New Church where he was the Sunday School Superintendent and a lay student under the Rev. Arthur Wilde for several years. He also attended and was on the faculty of the

Fryeburg New-Church Assembly for about fifteen years.

Since coming into the New Church, he has been ordained as a lay minister and has served the Orange, N. J., Society in that capacity since 1962. He has served on the Board of Directors of the Swedenborg Foundation, chairman of Conventions Public Relations Bureau, chairman of the Foundation's Out-reach Committee, and chairman of Advertising and Public Relations Committee. In these capacities he has helped to initiate such projects as the National Committee on Religion and Science, the university essay contests, the distribution of the Writings by means of publishers of paper-back editions, the faculty colloquies, the exhibition of the model of Swedenborg's airplane by the Smithsonian Institution, the organization of a committee, headed by Senator Frank Lausche of Ohio, for the observance of the birthday of Johnny Appleseed, a frequent showing of the Helen Keller film in hospitals and churches, as director of the New Church exhibit at the World's Fair. One of his recent projects has been the organization of an Oriental New Church Society.

FOR SCHOOL BLACKBOARD

In a "Letter to the Editor of the *Herald* (Boston)" Herbert W. Toombs of the Massachusetts Association, discussing the hearings of the House Judiciary Committee on Congressman Becker's proposed Amendment to overrule the Supreme Court's decision on prayer in the public schools, makes the following interesting suggestion:

"As a Swedenborgian, may I suggest that the following quotation from the Writings of Emanuel Swedenborg might be placed on the blackboard of every Public School: 'All Religion has relation to life and the life of Religion is to do good.'"

Has any MESSENGER reader available any tapes of lectures made by the late Dr. Howard Spoerl? If so, will he please contact Edwin G. Capon, 48 Quincy St., Cambridge, Mass. 02138.

The Swedenborg Student

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

ARCANA CLASS — JULY, 1965

VOLUME XII, 10386 - 10466

July 1—7	10386—10403
" 8—14	10404—10416
" 15—21	10417—10439
" 22—31	10440—10466

OUR ASSIGNMENT this month opens with another interchapter reading, a brief but very clear statement concerning the meaning and use of baptism.

The main part of our assignment is the interpretation of the first twenty verses of *Exodus* 32. In the letter these are about the making of the golden calf and the breaking of the first tables of stone on which the commandments had been written. Spiritually this describes the internal state of the Jews of that day, showing why only the representative of a church could be established among them.

In Egypt, where the Israelites lived for two and a half centuries, the calf was the principal object of worship because the calf is the symbol of the natural affections and Egypt represents the natural degree of life. In a good sense Egypt represents humble obedience to the Lord in our daily occupations, duties, and natural pleasures; but, as Egypt declined from obedience to the Lord and lost its knowledge of Him, its worship became idolatrous, substituting symbol for reality and outward forms for regeneration, and the knowledge of correspondence which the Egyptians had from the Ancient Church and which they especially cherished was turned into magic.

Forming the golden calf with a graving tool and making it a molten calf represents forming doctrine from self-intelligence under the guidance of self-love. The words "These are thy gods, O Israel" signify that the love of the things of the world—wealth, wordly honors, and power—was the inner motive which determined their actions. There was no desire for any

knowledge of spiritual things; so it is said of that nation, "Behold, it is a stiff-necked people." This is a correspondence in common usage, and pictures the inability or unwillingness to receive correction—here the unwillingness to receive influx from the Lord, but instead the willingness to receive only that which flows in from the world. The interior or internal man in them was closed; and unless their interiors had been closed by the Lord, the Lord could not have been with them and with the rest of mankind in their external worship, for they would have profaned it.

Coming down from the mountain and seeing the people worshipping the golden calf, Moses broke the two tables of stone, ground the calf to powder, strewed it upon the water, and made the people drink it. Paul writes, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The tables which were broken were of stone taken from the top of the mountain. This represents the Divine laws given in a higher form than the people were willing to receive, a form which expressed the Divine love as it is in the Lord, not as it is altered by the recipient vessels of the natural mind. People sometimes say, "Why could not the Lord have spoken to us plainly, giving us the spiritual truth in the letter?" Our reading gives the answer to this question. If we do not understand it, let us ask ourselves, "How far do my children understand me when I am speaking, my thoughts in my own language rather than in theirs?"

Notes

10397. Note this change in the correspondence of Aaron when Moses was not with him.

10400³⁻⁴. On the internal sense as a lamp, and on the perception of that sense with those whose minds are

open toward heaven. One cannot know the Divine truths when he reads the Word in the sense of the letter "except by means of doctrine therefrom" and "if he has not doctrine for a lamp he is carried away into errors, withersoever the obscurity of his understanding and the delight of his will lead and draw him. The doctrine which must be for a lamp is what the internal sense teaches, thus it is the internal sense itself, which in some measure lies open to everyone . . . whose internal man is open."

10406. "And formed it with a grav-ing tool." This is "to prepare false doctrine from one's own intelligence, which is effected by the application of the sense of the letter of the Word in favor of the loves of self and the world; for when these loves reign, the man is not in any enlightenment from heaven, but takes all things from his own intelligence, and confirms them from the sense of the letter of the Word, which he falsifies by a wrong application and a perverted interpretation, and afterward favors such things because they are from himself. 10409². Swedenborg's judgments on people's selfish motives were made not of particular men in this world but of those he saw after they had entered the spiritual world, where their in-ternals were open to view.

10430. On the nature of the Jewish nation and why they were permitted to consider themselves the "chosen" people. Swedenborg says of them, "they were among the infernals," but he is careful to add, "except some who have been in good, and except their little children." These are im-portant exceptions and we should note and remember them.

10431. Note this number as explain-ing why the Word in the letter says that the Lord "burns with anger," and also that He "repenteth."

10460. "He who turns himself away from the internal of the Word, also turns himself away from the internal of the church, and likewise from the internal of worship, because the in-ternal of the church and the internal of worship are from the internal of the Word."

ARCANA CLASS — AUGUST, 1965

VOLUME XII, 10467 - 10557

August	1— 7	10467—10490
"	8—14	10491—10518
"	15—21	10519—10543
"	22—31	10544—10557

WE RECALL THAT WHEN MOSES came down from the mountain with the two tables of stone on which the command-ments were written, he found that Aaron had made a golden calf, and the people were worshipping it. Our read-ing for this month begins with Moses's immediate questioning of Aaron. Aaron's excuse was that the people had demanded this of him and that he had but cast the gold given him into the fire and "it came out this calf." The explanation of this shows the nature of the people of Israel, and it also applies to us today. Aaron would not assume any blame: he laid the blame upon the fire. The fire represents our natural loves and inclinations. Aaron put the blame on the conditions in which he was placed. It is as if one said, "I cannot help being what I am. The furnace of life made me what I am. I have no per-sonal responsibility." Moses broke the two tables of stone, ground the calf to powder, strewed it on the waters, and made the people drink it, to picture the state of the people at that time: they would not accept anything of spiritual life.

The writing of the commandments a second time on stones taken from the foot of the mountain instead of from the top teaches us that the Word had to be given in a form such that people would receive it. The writing was still the work of God, but the inner truths were veiled. In this form it would reach all men. The Divine wisdom in this should be evident; we know that there are people in all states of regeneration today, and the Word through its own power has won a unique place among books and is read by the child and by the wise man with delight and profit.

The penalty imposed—"And slay ye a man his brother, and a man his com-panion, and a man his neighbor"—is a severe one. It pictures the complete closing of the spiritual with that nation so that only the natural remained. There were two reasons for this, one that there might be conjunction with heaven by means of external things devoid of what is internal, and the other in order to prevent the holy things of the church and

heaven from being profaned. Slaying, in the Word, means to deprive of spiritual life—the slaying of a brother the des-truction of charity, the slaying of a companion the destruction of the truth or faith that goes with charity, and the slaying of the neighbor, the destruction of all goods and truths related to these. So the penalty was the complete clos-ing of their minds to the influx of good and truth so that they could neither receive nor communicate these (10490).

In number 10492⁴ we learn that the Jews of Swedenborg's day were still of the same character, but we should note that we are also told: "Be it known moreover that in the Christian world also the internal is closed with those who know the truths of faith from the Word and do not live according to them, for it is precisely a life in accordance with these truths that opens the internal man; for otherwise the truths reside merely in the memory of the external man."

In number 10523 the internal meaning of the thirty-third chapter of Exodus is summarized. It tells of the quality of the Israelitish nation and its worship. It was purely representative in its char-acter, and through representatives, apart from the people, the Lord could be pre-sent.

There is always in Scripture a present application. Evil and falsity, which are from the loves of self and the world, close the mind to influx from the Divine. We are familiar with the principle that no one is admitted interiorly into truth unless he can be kept in it. Truths may indeed be learned by the evil as well as by the good, but with the evil they are received only in the external memory and not into the understanding or into the will.

Notes

10483. This tells us not only how spirits from hell are permitted to come out when needed, but also how and why both heaven and hell must open into the world of spirits and why spirits must con-stantly be with man—he could not live without them.

10490². People often ask, "Why is not more said in the Old Testa-ment about heaven and the life after death?" Here we have a specific answer. 10492. Note the statement that the clos-ing of the internal among Christians takes place more with the intelligent than with the simple, because the intelligent

are in the lusts of eminence and gain.
10500. This is a very important number, as it tells us what the church is and what causes the end of a church—the rejection of internal things which have been seen.

10503. On the four kinds of idols: of stone, of wood, of silver, and of gold. Those of gold “signify worship of evil both in doctrine and in life.” They are “the worst of all.” “All those are in such worship who are in the love of self and yet believe the Word” because they apply the sense of the letter in favor of what they want.

10505². “The book of life” denotes what is internal.” Thus it is not the record of one’s external good works.

10514. It is on this third earth in the starry heavens that the churches are made of growing trees. We might note that the structure, as described here, must take a long time in growing. The true church must always grow “line upon line, precept upon precept.” “The kingdom of God cometh not with observation.”

10543. Note the difference between Mount Sinai and Horeb.

10555. “Truth without good is as a body without life, and good without truth is like life without a body.”

WHAT A CARTOON!

FANS of the humorous cartoon have been sending the Rev. Leslie Marshall, St. Petersburg, Fla., copies of Jimmie Hatlo’s popular series, “They’ll Do It Every Time” for Feb. 2. That cartoon consisted of one of the ideas Mr. Marshall had sent in depicting, as Hatlo put it, “The Champion Hog-caller of Three Counties Can’t get Across to the Kids.” The very funny illustration, in color, showed a farmer, with a pen of hogs looking on, howling for his children to come home, but they affect not to hear him though playing a few yards distant.

It is a law of the Divine Providence that man should not be compelled by external means to believe and love the things which belong to religion, but that he should bring himself to do this, and sometimes compel himself. —*Divine Providence* 129

Cultural Attributes

by Lucile Krehbiel

HERITAGE is made possible by a past generation of cultural backgrounds. We inherited from our forefathers a cultural background, and a desire for self-preservation, high integrity, and a great forbearance.

Self-preservation was uncertain in the early days. The pilgrims set forth from Plymouth, England, for the New World on September 16, 1620. They came in the Mayflower, and were known as Pilgrims because of the wanderings which they had undertaken to escape religious persecution. The other passengers, including J. Alden and Miles Standish, were from London, and Southampton. Though they were not a majority of those on the Mayflower, the Pilgrims were the controlling group. They had left England 12 years earlier and fled to Holland. There they were able to conduct their own religious services without disturbance. Yet they were not entirely contented in Holland. Their children inherited the speech and customs of the Dutch. Also, they feared that the Spanish and their religious persecution might return to Holland. For these reasons, they decided to found a colony of their own in America. In the New World the Pilgrims were to plunge into a vast wilderness inhabited only by Indians, and this took a large amount of stamina and courage.

In a cultural place of living, an individual thinks of fineness of feelings, thought, tastes, refinement, and manners. A cultured individual is assuredly one of true morals, and ideals. A cultural individual not only thinks of others, the love of the neighbor, and charitable works, but as meaning a bit of somewhat condescending offer of a little of our surplus to someone less fortunate than ourselves. Real charity is to love and serve others from a love of good. The lowest level is the love of ourselves and our own well-being, and with this may be coupled the love of our immediate family and friends. A step higher is the love of our township and all of the things that involve our community. Above this is the love of our country,

because it cares for our safety and general good. In the highest degree we have the love of the church, because it is our spiritual mother, and provides the means of salvation and spiritual growth. In the supreme degree is the Lord to whom one owes everything good; and to love and serve Him is charity itself. As one ascends into these levels, an individual becomes more and more truly human and can reach the truest happiness and the fulfillment of his *heritage*.

What is this privilege that so many claim and assert so loudly, and yet many are missing? It might be the privilege of education, of enough food, of regular employment, of a roof over one’s head? But when these are obtained, what use is made of them? Isn’t that the greater privilege? It might even be the privilege of possessing many of the modern gadgets. Yet such standards are doubtful. The under-privileged, if an individual looks at the matter seriously, are not only those who do not have enough to eat, but there are thousands of under-privileged in our own country, who have full opportunities for education, and many luxuries—people who have these things, yet fail to realize their privilege. One would be prone to believe that they are in this condition because they are lacking a sense of moral and spiritual responsibility. They need a guiding, *cultural* hand, probably.

The possibility of heaven is placed before all of these individuals, and it is likely they need guidance and even push to reach it. Is this a privilege? People of every religion are saved, if by a life of charity they have received remains of good and of apparent truth. Heritage is an asset as far as this is concerned. This is put before every child who is born into the world. The good Lord intends all to enjoy the privilege of heaven. Are those under-privileged, the individuals, who have deliberately turned away from the goal of life or cultural advantages? They may or may not be. For those who seem to be lacking the good things may possibly be well on the way to heaven by the great use they

are making of their limited possibilities.

The under-privileged are said to be poor; the privileged are said to be rich. These assessments are purely external and of the world. Privilege is a matter of response to Divine blessings.

*"Teach us to remember Thee
In Thy sweet humility."*

Sometimes it is a necessity to humble oneself and let conscience be one's guide, because if one is a Christian, he will care and do the pleasing, right thing, as becomes one's heritage. Be true to your conscience, as it is a gift from God. It is not a human thing at all. It is not something born with us—it comes a little at a time. It is formed and built up from that which is outside us, and cultural attitudes tend to structural spheres. Conscience is formed from what is revealed and made known from the Bible, and when the Word speaks, it is the Lord who speaks. An individual is quite incapable, because of the nature of his spiritual and mental make-up, to assess for himself working principles which may be called conscience. One is reliant on revelation, on what the Lord has told of Himself, and of the relationship between Himself and His creatures. To the worldly-minded man, the idea of an authoritative revelation appears to deprive him of his faculties of rationality, thus taking advantage of his heritage and freedom. Little does he realize that he has these faculties from the Source of all life, the One from whom proceeds the authoritative revelation, whose very habitation they are to be, when exalted by means of the revelation given spiritually. The greater the *heritage* one has acquired from ancestors, the greater his individual possessions could become. The Bible says, quote, "Spare thy people, O Lord, and give not thine *heritage* to reproach, that the heathen should rule over them; wherefore should they say among the people, where is thy God?" And also "I hated Esau, and laid his mountains and his *heritage* waste for the dragons of the wilderness." This situation would not have been acceptable in Bible times, let alone in our space age and modern times.

The author is a member of Pretty Prairie, Kansas, Society, and an earnest student of Swedenborg's writings. She has won several literary prizes.

LETTERS TO THE EDITOR

TO THE EDITOR:

I noticed several months ago you were informing your readers of an intended memorial to Leonore Poole. If not too late would you please pass on the enclosed small amount.

Leonore and I have not yet met each other although we corresponded; and as I am a grandmother, it won't be too long before I have the pleasure of meeting her.

— AUSTRALIAN GRANDMOTHER,
Melbourne, Australia.

**The President and Trustees
of Urbana College gratefully
acknowledge the receipt
of gifts given in memory of the late

Rev. Clyde Washburn Broomell

to be used toward the establishment
of a new library. Those who wish to
participate in this memorial may
address their contributions to the

Urbana College Library Fund,

Urbana, Ohio 43078**

MEMORIAL

SELEE.—At the advanced age of ninety-five, Mrs. Grace Stearns Selee of the New York Society was called to the higher life. Mrs. Selee remained gay in spirit through the years, and she was a reminder that the New-Church is still so very young. Her father, The Rev. George Stearns, was among the small group of students who enrolled in the first class of the New-Church Theological School which had been just established in Waltham, Massachusetts. The year was 1866. Mrs. Selee was also an eight-line decendent of John Alden.

Mrs. Selee's interest in her church never abated, even after she was unable to attend services in New York City. The *Messenger* and *Daily Bread* were read and reread, and the sermons especially gave her spiritual sustenance and renewal.

Surviving are two daughters and two sons. One of her daughters, Jessie, was for many years secretary to the late Rev. Arthur Wilde and is still most active in the affairs of the New York Society. In addition, Mrs. Selee leaves eight grandchildren and twelve great grandchildren.

The resurrection service was conducted Feb. 19 by the Rev. Clayton Priestnal in the New York church, and the interment was in North Easton, Mass., where the Rev. Harold Gustafson officiated at the committal rites.

WARREN.—Mrs. Louis G. (E. Laine) Warren of the Newtonville, Mass., Society, passed into the higher life, Jan. 29.

BLAISDELL.—Mrs. Anna Randall Blaisdell was called to the higher life Feb. 1 in Rockport, Mass. A memorial service for her was held at the New-Church Chapel in Cambridge, Mar. 28, the Rev. Antony Regamey officiating.

WEDDING

HAVERKOS-MILLER — Brenda Miller and Thomas Haverkos were married Mar. 13 in the Cincinnati Swedenborgian Church, the Rev. Richard H. Tafel, Jr. officiating.

NEW CHURCH THEOLOGICAL SCHOOL
48 QUINCY ST.
CAMBRIDGE, MASS. 02138

CHANGE OF ADDRESS: TO 4001 BROTHERTON ROAD, CINCINNATI, OHIO 45209

Worker in our Church

EVERY MEMBER OF CONVENTION knows Miss Florence Murdoch, faithful worker in the Cincinnati Society as well as in many other activities, both civic and church related. When at the seventh anniversary of the Cincinnati chapter of the Daughters of the American Revolution she was awarded a pin in recognition of her fifty years as a member of this organization, Miss Lucy Kerley, a Cincinnati journalist, wrote a lengthy article about her in the *Post and Times-Star*. Miss Kerley praised her in particular for her zeal in preserving historic landmarks and records which would otherwise have been lost. She came to this interest by inheritance for her mother headed the movement which saved from destruction the Kemper log cabin, which now stands in the Cincinnati Zoo.

Miss Murdoch is widely known as an artist. Concerning her work in this field Miss Kerley writes:

"Miss Murdoch also learned to love nature at an early age. Her first interest in the delicate wildflowers that have led to her unique career was developed in a swamp near Urbana owned by her family. She still returns to it each summer to hunt new specimens for painting.

"Like a miniaturist, Miss Murdoch uses a powerful lens while she paints. But contrary to him, she enlarges real life to as much as 10 times its natural size. The miniaturist reduces it. Each is scrupulously exact in every detail.

Miss Murdoch is an artist without competition. She knows of no other painter doing the same kind of work. Her collection now numbers about 70 drawings (12 by 17 inches in size). Each specimen—she sometimes hunts for weeks until she finds just what she wants—is selected "for its artistic qualities as well as to show the full blown blossoms, buds in several stages of development,

typical leaves and, in some cases, the seed pods."

HER COLLECTION — "Magniflora Americana" is the name she has given it—is of interest to botanists, artists, wildflower enthusiasts and also to designers and interior decorators who have copied or adapted a number in their creations.

These "wildflower portraits" have been exhibited locally and in many other cities, museums and school rooms. She also is represented in the permanent exhibits of the Botanical Library at Carnegie Institute of Technology.

She has found her specimens—all so tiny and delicate that such flowers are generally trampled underfoot unnoticed—in Michigan where she visits her brother, in Maine, where she has a small cabin of her own; in the mountains of North Carolina on vacation trips and along almost any roadside in southern Ohio.

Miss Murdoch's activities in behalf of her church are too numerous to list. But special mention should be made of her interest in that pioneer missionary, John Chapman, better known as Johnny Appleseed. Because of her efforts the Cincinnati Church Library has perhaps the best collection of material and memorabilia relating to Johnny Appleseed to be found anywhere. She authored a part of the book, *John Chapman: A Voice in the Wilderness*; and she was instrumental in interesting the Garden Clubs of Ohio in this unique pioneer. Miss Murdoch's devotion to pioneer history and to her Church merge in her studies of Johnny Appleseed.

She has also shown an active interest in her *alma mater*, Urbana College, to which she has given generously. In part her interest in the College may stem from the fact that her uncle, Milo Williams, was its first president and one of its founders.

BIRTHS

LAVERCOMBE.—Born Feb. 15 to Mr. and Mrs. LaVercombe (Judy Guest), Detroit, a son, Richard Dennis.

EASTMAN.—Born Mar. 17 to Mr. and Mrs. Melvin Eastman, Fryeburg, Me., a son, Michael Lee.

FROST.—Born Mar. 23 to Mr. and Mrs. Wilbur Frost, Fryeburg, Me., a daughter, Emily May.

BAPTISMS

LUM.—James Richard, infant son of Mr. and Mrs. James Lum, Cupertino, Calif., baptized April 4, the Rev. Othmar Tobisch officiating.

STANBURY.—Claude Behney, infant son of Mr. and Mrs. Benjamin Stanbury, Berkeley, Calif., baptized April 17, the Rev. Othmar Tobisch officiating.

DAVIS, KENERSON, PITMAN, MASON, BRYANT, HALEY, BROWN, ANDREWS, LEACH.—The following were baptized in the Fryeburg, Me., New Church on Palm Sunday and Easter Sunday, the Rev. Horace W. Briggs officiating: Robert Maynard Davis, Lisa Marie Kenerson, Kimberly Gail Pitman, Tammy Lee Mason, Richard Earl, Jr. and Cheryl Ann Bryant, Jill Pauline and Sarah Lee Haley, Marilyn Brown, Darlene Sue Andrews and Lyle Dean Leach.

SEVIER.—John Charles, infant son of Mr. and Mrs. Richard Sevier, Cincinnati, baptized January 3, the Rev. Richard H. Tafel, Jr. officiating.

T H E R E
W I L L B E
N O J U L Y I S S U E
O F
T H E M E S S E N G E R
— o —
T H E N E X T I S S U E
W I L L B E T H E
C O N V E N T I O N
I S S U E