

NEW-CHURCH MESSENGER

October, 1965

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Swedenborg Student

final chapter

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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.

morality and foreign policy

OF LATE several voices have been heard in church circles condemning as immoral American participation in the war in Viet Nam. That those who hold such views are sincere we do not doubt, but we doubt strongly that any simplistic moral judgment can be applied in a situation such as faces our country and its government in Viet Nam. The question of ethics in foreign affairs is in any given circumstances very involved.

Generally speaking, in foreign affairs the United States has adopted a moral stand. This was illustrated in 1956 when President Eisenhower and his Secretary of State, Dulles, joined with the leaders of our enemy, the Soviet Union, in condemning the action of our closest allies, Great Britain and France, in the invasion of Egypt as a result of the dispute over control of the Suez Canal. President Eisenhower and Secretary Dulles both justified their decision on moral grounds. Said the President, "To take any other position would have turned back the clock of international order." Nevertheless, some able students of foreign affairs, who are by no means oblivious to the demands of morality, violently disagreed with the President.

The truth of the matter is that there are no easy moral judgments that can be readily applied to the relations of nations to one another. Tragic consequences can result from well-intentioned actions. No one questions the good intentions of Prime Minister Chamberlain when he negotiated in Munich with Hitler. He was hoping to assure "peace in our time". But the outcome was a devastating war. Moral intentions alone cannot devise a wise foreign policy. This is due, in the first place, to the nature of man. Because man is endowed with free will he is capable of evil no less than good. He is free to respond to the will of God; also he is free to respond to the desires of his own animal nature. Human pride and inordinate self-love constantly tempt him to select the latter form of response. What he conceives as his self-interests again and again lead him astray. He even compels his rationality to serve his lower desires. As John Adams put it: "Our passions, ambitions, avarice, love and resentment . . . possess so much metaphysical subtlety and so much overpowering eloquence that they insinuate themselves into the understanding and the conscience and convert both to their party." Secondly, international politics involves many nations with many conflicting purposes and interests. Like all politics, international politics is both personal and impersonal. It is the former because diplomats and rulers are persons, and because what they do, or fail to do, may effect the lives of millions of persons. An example of that is the war which at the present writing has broken out between India and Pakistan. Millions are praying that peaceful solution may be found quickly, for if not found there is danger that this dispute may become an international conflagration. But world politics is also impersonal because of the pressure of mighty forces that beat upon nations, forces which not even the most astute statesmen can control.

Nevertheless, since world politics always involves conflicting interests and purposes, morality can never be ruled out of foreign policy discussions. Power exercised by a great and strong nation such as the United States can be used to further justice, at least in a relative sense, peace and security. Power, as such, is not to be condemned, for it may be used for desirable as well as evil ends. From a moral standpoint, every

exercise of power by a nation must be judged from its intentions and its consequences. For the Christian, the only standard of reference is the will of God. Such ends as America has sought and is seeking now in Viet Nam seem to us to be in accordance with the ideals of peace, freedom, justice, and a measure of equality for small nations. The means available for attaining these ideals are strictly limited. But within these limitations let us hope and pray that our government will always strive for morally justifiable goals.

the deeper psychology

by Howard D. Spoerl

work in the board of missions

by Leonard I. Tafel

AS WE PLANNED this present meeting it was our hope that our retiring president, Mr. Philip M. Alden, would give you a summary of the work of the Board during his twenty-two years' service on it—the last ten as its president. As he was unable to attend this Convention, I was asked to speak of the work of our board, with emphasis on the work of the last quarter of a century—in the last ten of which I have been its secretary. I wish to speak of mission work, New-Church mission work, generally, and in conclusion sum up some of the high and low spots—for there are both in our work—of the recent years.

Mission work by the New Church necessarily stems from different motives, and follows a different pattern, from that of Christian churches generally. The New Churchman has never felt the soul-stirring, impelling urge, so characteristic of Christian missionaries generally, to go out into the world and save "heathen" peoples who would otherwise be hopelessly damned. In Swedenborg's teaching he has learned that peoples of all races and religions are salvable, and are saved, as they obey the religious tenets they have accepted as true. They, with Christians who obey the teachings of their Lord, form God's Great Universal Church on earth, and eventually find a place in His Kingdom of Heaven.

Largely for this reason the New-Church has *sent out* relatively few missionaries. Almost from its beginning the Board of Missions (BOM) adopted the policy, now followed by many mission boards, of bringing selected men from the mission fields to our school for training, and then sending them back to their homelands. We have always felt that such workers were better qualified, aside from language, to know the character, and to gauge the needs, of their compatriots. Thus the Mission Board of Convention, though small, has brought seven men from Switzerland, four from Germany, three each from Japan and Korea, two each from the island of Mauritius and Austria, and one each from Cuba, Guiana, Egypt, and the Philippine Islands.

There is also another statement by Swedenborg which has done much to shape, and add zest to, our mission work. This was his conviction that the New Church would achieve its finest flowering in an environment other than that of white-European. Thus your various Mission Boards, and our people, generally, have been avidly interested whenever

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THERE IS NO opportunity for much introduction, alone an undue long one, especially because I would hate to break up a continuity that I see is very desirable with the excellent remarks of Mr. Zacharias who preceded me.

I will make one more piece of apologetic having to do with the theme assigned to me. The title, "The Deeper Psychology", carries no implications—as far as I am concerned—that I am deeper than the next one, or that I have any real rabbits with pink ears to pull out of hats.

Nearly two hundred years ago Swedenborg wrote that the state of the world would be quite similar to what it has always been. But this clearly raises the question of one's point of view. He added that the state of the church, and by that he meant man's deepest orientation, will be dissimilar hereafter. It will be similar in outward form, but dissimilar in the inward. To outward appearances divided churches will exist as heretofore; the doctrines will be torn, as heretofore; and the same religions as now will exist among the gentiles. But henceforth, the man of the church will be in a more free state of thinking in matters of faith, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him. In this way, he recognized our theme of pursuing the Christian freedom and, indeed, the extra-Christian freedoms along with them.

Ever psychologically minded, he noted that man does not observe this change of state in himself because he does not reflect upon it, and because he knows nothing of

spiritual liberty or of influx. Nevertheless, it is perceived in heaven and by man himself when he dies. Such remarks as these will probably be widely repeated as we near the second centennial of the publication of the Ultimate Judgment in 1758, but it is very much to the point to repeat and emphasize Swedenborg's immediately ensuing sentences following the last quotation I just read. Since spiritual liberty has been restored to man, the spiritual sense of the Word is now unveiled, and interior divine truths are revealed by means of it, for man in his former state would not have understood them, and he who would have understood them would have profaned them. Spiritual liberty according to that was restored to man two centuries ago. Our present pursuit of freedoms must consider what has been gained in that time, as well as tasks for the future accomplishment. What use have we made of the spiritual freedom that was long ago proclaimed to us?

There is much evidence that the Christian world by and large has in effect taken Swedenborg at his word, even if they didn't know about his word, and began to build on its intimations of the new freedom which not he alone, but also several of his contemporaries proclaimed in various ways. Outwardly, things went as he predicted, except that he did not foresee the proliferation of religious sects and movements in even greater abundance than he knew in his day. But that detail would hardly astonish any person who taught that harmony requires diversity. At any rate the past two centuries have yielded a rich harvest of knowledge, much of it in the field of psychology—the ancient science of the soul. Today a theologian has to be something of a psychologist, as the modernized theologies in the ecumenical movement clearly indicate. What used to be secrets of man's nature are paraded in every

popular magazine in varying degrees of accuracy and profundity. No longer is anything sacred in the sense of being taboo. In a desperate endeavor to comprehend mankind's predicament, people are hell-bent or heaven-bent, as the case may be, to penetrate the former mysteries of existence. The restoration of spiritual liberty is recognized, however crudely it may be recognized in some quarters.

Swedenborg stated in 1748 that the changed state of man was unobserved because man does not reflect upon it. At that time the general practice of religion was not noted for soul searching. It was largely a cut-and-dried performance that did not deeply affect the individual. Today, many a tortured conscious betakes itself voluntarily to the psychoanalyst, if not always to the priest. As Swedenborg was aware, spiritual liberation would inevitably stimulate reflection, leading to a better understanding that, as he said, ran no risk of profaning the truth. Thus a person who sincerely tries to understand himself and his destiny is in a better position to do so than he was two centuries back. Best of all he can make progress with this long before he dies. This is a major insight of the deeper psychology which we in the New Church owe so largely to Swedenborg. Has our use of spiritual liberation been proportional to our opportunity? Have our non-Swedenborgian friends been making better use of the opportunity as they, too, received it? The pursuit of Christian freedom will be vain if any opportunities are neglected, especially when man now has freedom to virtually destroy his own existence on this planet. Let us examine the nature of our opportunities and also the obstacles to their fullest development.

Guided by certain cronies among the angels, Swedenborg sometimes took a dim view of Western man's probable use of his spiritual free-

dom. He wrote, "they do know (and that's the angels)—the angels do know that the slavery and captivity in which the man of the church was formerly is removed, and that now from restored liberty he can better perceive interior truths, if he wills to perceive them. Still, they have slender hope of the Christian church, but much more of some nation far distant from the Christian world capable of receiving spiritual light." On this note he concluded his work on the Ultimate Judgment, which has commonly and misleadingly been called the Last Judgment. While this might well interest Professor Arnold Toynbee, as some others will be curious about the source of Swedenborg's information and the circumstances of his having it. His systematic theological formulations, as we all know, were based on recorded experiences not intended for publication but eventually published anyway, notably as the *Spiritual Diary*. It describes visits from spirits, visits to them; the aspect of heaven and hell and the so-called spiritual world in general; dramas and conflicts, first impressions, later corrections, all intermingled with provisional interpretations and abstract generalizations. This was the raw material for the formal theology. It consists of the things heard and seen in what Swedenborg often called the "other life" in contradistinction to what he called existence in the world.

Ahead of his time in this as in other respects, Swedenborg grasped the essential fact that the meaning of reality is according to the point of view. His life in the world was one way of organizing personal resources mainly for the purpose of what is now called adjustment to the environment. The "other life" is another way of organizing resources, having as its purpose inner resolution or regeneration. The later designations, that we find in the later books, of

To John L. Boyer

JUST LIKE wind whistling in a far off tree
his voice echos in
Our memory.
Having known him, known his sweet simplicity,
his gentle ways and
Noble philosophy.
Love, greatest force on earth, with conviction
he preaches love.
Be kind to one another, love your neighbor,
he taught us love.
Our lives were enriched by his rationalism,
his eminent patience and
Youthful vision.
Everyone who knew him, loved him as a friend,
he will live in their
Remembrance, for his kindness, gentleness, and
his strength.

—PEGGY ANZER

“natural world” and “spiritual world” seem to establish a sharp cleavage that has ever since been misleadingly over-emphasized. Only at long last are we now beginning to perceive that there are no two separated realms, like countries, with a fixed tangible boundary; there are two or more possible orientations to life with respect to its meanings.

As Swedenborg's special experience has been nicknamed “illumination”, “intromission into the spiritual world”, “seer-ship”, “supernatural experience”, and so forth, thanks largely to his own warnings and prohibitions it has not been called “miraculous”. From 1748 to now there has been persistent controversy over the objectivity of that experience. Many partisans thought that its objective validity might certify or support the theological doctrine. Opponents of the theology tried to discredit it by calling the experience subjectivity, insanity, and various worse names. The controversy now seems, by hindsight, to have been needless, for in 1955 advanced thinkers confess that no-

body is able to define either objectivity or subjectivity with adequate satisfaction. Be it noted that the controversy was not confined to Swedenborgian circles; some form of it took place in every denomination that had been founded on an alleged revelation, which takes in all of orthodox Judeo-Christianity. While the controversy raged, the great question for us was considered to be that of the reality of the spiritual world. Cannot we now see that a far more proper question is that of its relevance—not is it there, but what does it mean and what does it have to do with us?

A new and deeper psychology has entered the field on that note. Among its many forms is the Freudian, dogmatically assuming that a person is a self-contained biological entity. The followers of Freud undertook to show that urges and complexes are projected symbolically into an equally dogmatized reality. So the prophets, seers, biblical authors, religious teachers and upholders of faith generally were said to project their internal condition upon a ground

or reality much as a dreamer projects his unconscious upon the plane of consciousness. The inadequacy of this interpretation lies not in the principle of projection, of which Swedenborg himself had inklings long before Freud, but in the dogmas of the self-contained individual and the fixed reality. Both dogmas are now scientifically discredited by physics, biology, sociology and psychology. Not only is an individual person not simply a biological unit, but the outside reality of Herbert Spencer's day is merely a given particular version of that which lies so far beyond definition that even the electrons cannot find their way home in it.

In a recent number of the Saturday Review, Professor E. R. Goodenough discussed the topic, “Our Faith and Doctor Freud”. He described the mechanism of projection as it functions in the religious area, writing in conclusion, “Do you sneer at projections, calling them dreams, and supposing that dreams are illusions while you have to get down to facts? Life so envisaged is indeed a wish projection. If we call the hopes and ideals of mankind only dreams, then we must face the fact that man can live constructively only as he dreams and tries to live by his dreams. Poetry, theology, physical theory, psychological theory, piety, social and individual values, these are all variant forms in which man projects his theories or dreams upon the great unknown reality, which is himself and his environment.” The key phrase there is, perhaps, the “great unknown reality, which is man's self and his environment”. It is unknown, because by the deeper psychology we recognize that any given version is a special mode of regard or meaning. As Swedenborg would say, “it is a question of spiritual state”. He tells us in his private memoranda and published works that he saw and heard

many things. Most of them were directly connected with his theological and biblical preoccupations and with his life-long interest in the true balance and order of life. At the time an author of psychological treatises himself, he was impressed by the vividness of what he records, the conversations of spirits and angels, the quasi-physical appearance of heaven and hell down to topography and vegetation, and among additional items the partial execution of the Ultimate Judgment that rearranged the heavens and the hells. The Spiritual Diary even contains sketches that he drew himself—pictures of heavenly terrain with its mountains and cities. And then spirits from other earths appear, sometimes wearing gray beards and often innocently but consciously naked. Swedenborg participates in discussions with them all and sometimes he has the last word and is able to browbeat the very angels. Such was his projective activity over a span of nearly thirty years. Exactly now, what was projected? Spiritual states that were formulated in images appropriate to those states, because the imagery conformed to Swedenborg's general state of mind: that would be my answer. He explains the process in his own way many times in his writings.

The spirits obtain clothes from their thoughts, as he tells us; likewise houses and surrounding scenery, whenever these belong to the situation, in comparison with conditions in the world. The proverbial saying, "think of the devil and he appears", approximates the import of happenings in the other life. "That thought", wrote Swedenborg, "which is the speaking or exterior thought, separated into ideas, constitutes the speech of spirits, and it is from the internal natural memory. This memory is pictorial, formed from the visible objects in the world, and when it becomes active through the influx of light out of heaven, it consti-

tutes the speech which because it is from the light of heaven, renders the ideas thereof conformable to the nature of the things in the universe. The common speech of spirits is in every man whatsoever and would become of the same character if one man should enter into the thought of another with his own thought." Since the announcement of that liberation the idea of people entering into one another's thoughts is not particularly remarkable, considering the number of romantic poets and other kinds of people who have dutifully utilized the theme. In a simpler manner, perhaps, from this paragraph of Swedenborg, the Bible states that "As a man thinketh in his heart, so is he". Not as he thinketh according to conventionality, habitual expectations, everyday factuality, artful design and pretense, practical logic, but as he really thinks, whether consciously or unconsciously. Whenever you see spirits, that is, when you image forth anything, what you then see is shaped by habitude, but its meaning and relevance has to be decoded. It's one of these "Name it and you can have it" situations, which is why we are so frustrated and tangled when our spiritual states rise close to the surface and then take misleading forms.

There is another proverbial saying that, if one dreams of a wedding, it is a sign of death, and I guess they say that one vice versa. Such generalizations are obviously faulty, but the intent of the saying well illustrates the projective process. An unconscious impulse concerning death is imaged by somebody as a wedding. Swedenborg spent some thirty years decoding such things in theological terms, and the result was only one of a number of possible versions. In his other life investigations he specialized, so to speak, in the religious and devotional practices of spirits and angels. Whenever he writes about what goes on in the other world, he tends

to run to their ways of worship. His discussion with the spirits is always designed to bring out facts along that line, which is a kind of specialty, correctly enough, part of Swedenborg's interest and his divine leading. Even the denizens of the hells have ready opinions, if negative opinions, on points of theology. What does this signify? Probably that Swedenborg's inklings of a profound and vast inner life, rising at a time when he was perplexed over man's duty and destiny, yielded to him the basic metaphor of worship as a deep down conception of cosmic unity and life's essential activity. The earth, not just our planet, the earth, the whole shebang, is the Lord's and the fullness thereof. So the Platonic form of humanity becomes a church and living becomes regeneration from the point of view of this inner dimension. Medieval man had guessed in that same direction, that every detail of existence has relevance to the greater glory of God. For medieval man, however, it was more a dogmatical rule than an insight of the deeper psychology.

To any reflective person who is emancipated from the tyranny of everyday factuality, the projective order called the "other life" is obviously relevant. You shouldn't have to sell it to yourself any more. The problem of its reality is bound up with that of its location. The question is asked, where is heaven? Here is one of Swedenborg's answers, "by the kingdom of God in the universal sense is meant the whole heaven, in a sense less universal the true church of the Lord, and in particular everyone who is of faith or is regenerated by a life of faith. Such a man also is called heaven because heaven is in him, and the kingdom of God, because the kingdom of God is in him," and then he goes on to quote the words in Luke's gospel, "The kingdom of God cometh not with observation, neither shall they say 'lo here' or 'lo there' for the king-

dom of God is within you." Heaven is within you. Taken literally this thought clarifies—and I want it taken literally indeed — the heavens, hells and other conditions which Swedenborg projectively experienced were within him, and they are also within us. Formerly this statement would have been taken to imply that they had no other standing—subjective meant merely subjective or even unreal, against the assumption that the visible environment, just as we habitually perceive it is the objectively real, and consequently the true or, perhaps, the only reality. Today such talk is meaningless, and Swedenborg suspected it when he frequently accused philosophers of becoming entangled in their own terms. Two centuries ago he and everybody else lacked an adequate semantics such as is now being developed.

Is this church building objectively real? In a sense it is, but not in the sense of being this church building. Its electronic substance has no impression whatever of being this building. Moreover, it is not even solid in the old-fashioned sense of the word. The instant you name it you interfere with its independent outwardness, whatever that may be, and it would take a very, very rash physicist now-a-days, to attempt to define its independent outwardness in any absolute sense. A chain reaction of nuclear fission would instantly reorganize this building so as to make it utterly vanish. What Swedenborg called "love of the world" is largely our habitual addiction to familiar and generally accepted ways of looking at things. Our true interest in the building—its spiritual uses for us—constitutes the reality for which its physical construction is simply the occasion. We were all trained to be addicts to this so-called natural way of viewing our environment. That is, to say the least, a strange kind of training for followers of

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the aqueduct papers

I. Aqueduct Introduces Himself

By Brian Kingslake

GREETINGS, DEAR FRIEND from the other side! It is indeed a great and a wonderful privilege which the Lord has granted to me, to be able to communicate with you in this manner. I realize there are dangers inherent in it, but he has intimated that all will be well if we keep within the bounds he has set.

The difficulty will be for me to convey my thoughts to you in such a way that you will be able to interpret them into your earth language, which (pardon me!) seems to us clumsy, with sounds which which bear no relation to the ideas expressed, but which must be memorized in association with those ideas. With us, of course, the thought clothes itself with sound as soon as we wish to express it. It flows out from us directly into voice and gesture, and by a slight inflexion we can convey ideas which would need hundreds of your artificial words to express.

What is my name? I have often tried to remember the sounds which constituted the name I bore on earth, but as these sounds had no meaning in themselves, they always elude me. Here they call me **Aqueduct**, because the Lord in his infinite condescension has made me the humble channel through which a trickle of his divine truth can penetrate to the bewildered souls who have just come over from your world. In short, I am a Receptionist, a Teacher, a Guide. It is a perpetual marvel that the Lord is able to use even such as I am in the fulfilment of

his grand providential designs.

You ask me to speak further about myself. Perhaps you do not realize how embarrassing it is for us to do this. There was a time, I believe, when I should have been only too delighted to talk about myself, but now it gives me a cold feeling in the pit of the stomach. To relieve the depression, one must turn one's thoughts to other people, or better still towards the Lord; then one is happy again. However, for the sake of making this interview more useful for your purpose, I will do my best to answer any questions you wish to ask me.

Am I an angel? Well, if by angels you mean a special kind of superior being, with wings and feathers and harps, why, I certainly am not an angel! Such creatures do not exist; or, if they do, I have not seen one. Here we are simply people—ordinary men and women; and I am one of the most ordinary of them all.

Do I live in heaven? You can call it heaven, if you like, because the presence of the Lord makes heaven, and he is ever present with us. But my village is not altogether different from villages in your world. It is surrounded by a broad countryside of gardens and meadows and brooks and orchards and cornfields, with a view of woods and mountains beyond. I love it, and feel more at home in my neat little two-room house than I have ever felt anywhere else in my life. It is certainly heaven to me!

How long have I been over here? That is difficult to say, because

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Work in the Board of Missions *continued from*

a new center appeared in the world—every strange postage stamp being a possible herald of new things.

Though organized BOM activity has initiated several centers with some promise of success, it must be confessed that such organized activity has come late on the scene in the five largest missionary fields in the world: Africa, the Philippine Islands, Korea, Japan and Western Canada. Beginnings in these places were spontaneous, the work assuredly of the Lord, and is truly: "Marvelous in our eyes". Though they did not all occur in the recent past they are so characteristic of our mission work that we must view them.

PHILIPPINE ISLANDS. Take this area first. A young Filipino Manuelo Agulo found a volume of Swedenborg in Manila. He was enthused and told his friends about it and they studied it together forming a little group. Later they wished Mr. Agulo to become their minister. Not knowing of any 'New Church' to which to apply for ordination Mr. Agulo adopted the following expedient. He asked ten Protestant ministers in Manila to lay their hands upon him and consecrate him 'A minister of the New Jerusalem', and they did so. Only later did he learn about us and we him. Interest spread fast in the Islands, and a sizable group of leaders arose. We sent first Mr. Pulsford and later the President of Convention, Rev. William Worcester, to ordain them. We also brought one young man, Felix Evangelista, to America for training. Our young peoples league rose to the occasion and built them a church in Manila. Things went well, and when the Islands won their independence in 1935, the church there was able to stand on its own feet as the *Church of Jesus Christ: New Jerusalem*.

AFRICA: Equally marvelous in our eyes is the development of the New Church among the native Africana—now larger numerically than our General Convention. Almost paralleling the rise in the Philippines, a young man, Mr. Mooki, found a book of Swedenborg in Johannesburg. Like Mr. Agulo he interested his friends—all native Africans. Sometime later he learned of the British Conference of the New Church, and applied to it for recognition and affiliation. With understandable caution the Conference replied that it could recognize only groups of more than fifty members. Mr. Mooki replied that he had nearly that number of leaders and over a thousand members. He was welcomed and the Conference has since administered that immense field.

JAPAN: Many members will doubtless remember how many years ago a theological student, Dr. Watanabe, became interested in the Church and secured Convention aid for work in Tokyo. Not much resulted from his effort but, quite unknown to us, there was deep work going on. In Japan Dr. Kanai, a teacher in a theological seminary, became interested in Swedenborg and interested a number of his students. One now, on Okinawa, has the largest New-Church group in the orient. Two others, the Rev. Messrs. Yanase and Torita, now work with our Board. Aided also by the Swedenborg Foundation, they have proven indefatigable translators of Swedenborg's work, and have given us a sizable library already. They even contemplated translating the entire *Arcana Coelestia*. Quite apart from this spontaneous development the BOM maintains an American-trained missionary, Rev. Yonezo Doi, in Tokyo.

KOREA: Previous to the late war in Korea there were, unknown to us, perhaps as many as twenty 'New-Church' groups mostly in North Korea. Largely spontaneous, they were, at least in part, the result of some missionary work by Dr. Kanai from Japan. Near the close of the war, when many North Koreans came into South Korea, we first learned,

though still dimly, about the movement. Chung and Chungsun Lee, for training, another young man, M at our School, and he is now with hope that, upon Mr. Lee's return school for the leaders we are ungresses well. Those who have know something of the scope of be seen lecturing and preaching thousands.

WESTERN CANADA: But we of the world to see spontaneous own backyard, so to speak, in Menonites who had emigrated to onite missionary who also distrib them, many were convinced of they informed their church lead *borgianismus* and were promptl groups for study, entirely unaw church to the south of them whi mately, of course, they were 'fou them. One of them, Dr. Frank Se ing to them that there was a s welcome them one of them and people—they must be angels". I given us nine ministers, beside

We can now tell you briefly demands of this great field—p As our name implies we have beginning of this period the ho Northwest, Canada and Southv from rural to urban centers the supporting circulating missiona establishing its workers in prom ministers: choosing Edmonton and St. Petersburg and Miami plan has worked well. Bellevue aim and goal of the missions b shall replace points of visitation passed from under the wings of done likewise and become a so the mission in Harlem left lead fax last summer. Concern also the concentration in Edmonton Despite this concern, the Board light of our means and scarcity

Ever alert for new opening the appearance of a new pote 'Garden of the Gods' area. It n a church there in the foreseeable striving toward adult status as

This period of relatively pea in our home field offers quite a

at. We chose two leaders, En Bo at our school in America. Though ns were limited, and a study of the return of the two men after koo Lee, has come for training t this Convention. It is our fond rea, we may establish a training bring here. Our work there pro- Board of Missions exhibit will k there. Rev. Chungsun Lee may ps of Korean soldiers numbering

t need to go to the far corners urch growth. It happened in our a Canada. Some fifty years ago a were visited by a German Men- me New-Church tracts. Reading uth. As their custom demanded, their acceptance of this *Sweden-* mmunicated. They formed little at there was a 'Swedenborgian' d be glad to welcome them. Ulti- several of our ministers visited d this revealing story. Announc- Swedenborgian Church eager to "But we can't join with those eless join us they did, and have g for their own leadership.

our Board has responded to the ly in the past quarter century. and a Foreign Section. At the comprised large areas—Texas, alizing the trend of population reviewed its former practice of in 1959 took the bold step of rowing urban fields as resident da, Bellevue in the Northwest outhwest. In the main the new etersburg have now realized the ich is that established societies e and St. Petersburg have thus rd. Gulfport, in Mississippi, has e Board looks with concern on the death of Rev. William Fair- or wide areas in Canada which ry leaves temporarily unvisited. present policy the wisest in the rs.

urd of Missions has just noticed er in Colorado Springs, in the e that a group may be building —adding another to the groups of the General Convention.

ity we have sketched so briefly picture in the foreign field: for

there the picture is one of disruption and only gradual rehabilitation. At its beginning the armies of Hitler's Wehrmacht were slashing their seemingly triumphant way toward the conquest of Europe. In its path our little mission groups suffered grievously. Where their members were not drawn into the immediate conflict they were forcibly transported into other lands, their meagre equipment destroyed; their leaders imprisoned or at best separated from them. For the Board itself it was the most difficult and disheartening period through which it has passed since its inception.

The Board at the time was large, eighteen members, but we look almost in vain for the names of any present board members on that roll. Mr. Cook, our treasurer, had just assumed office and only the Rev. Antony Regamey, now president of the Board, appears as a member. We do not forget the service of the many stalwart members of that board, but at least one must be mentioned, the Rev. Paul Sperry: a name by many at home and abroad almost synonymous with that of the Board.

When the holocaust ended the Board girded its loins for the task of restoring its shattered mission field. The promising Latvian field with two strong societies in Libau and Riga was, and still is, lost to us: the Board and Convention friends were able to bring to America only a few survivors. Prague, in Czechoslovakia, never again became operative, as was the case with two workers Rev. Messrs. Grosch and Edomski, in the Baltic region. Our Vienna Society and half that of Berlin, lay behind the new iron curtain. Never did Mr. Sperry more merit his title of the 'Incorrigible Optimist' than when he and Secretary Marshall sought to rebuild his missions.

The Board had done what it could while hostilities lasted, and it was little. Some funds and medicines could be trickled to our people through neutral Switzerland. With the end of hostilities the spectre of famine stalked our people—along with most of Europe. At the moment physical aid was imperative, and the Board solicited the help of you good people of Convention—nor did it ask in vain. Individuals and societies sent money, food, medicines and other needed things. This was done, not in a single great effort, but over a number of years until the great need passed—a sustained effort that will never be forgotten. The burden of distributing this generosity wisely and fairly fell almost entirely upon our present president Mr. Antony Regamey. Over the several years, week in and week out, he saw that the constant stream of bundles and bales were sent where most needed. Six years after this wonderful effort ceased Mrs. Tafel and I visited many of the recipients of those packages—and learned how lasting gratitude can sometimes be. Over and over again we were assured that your bounty had oftentimes averted actual starvation. I remember particularly one pitiful case: a mother, with her husband a prisoner in Russia, left with three small children. When the last scrap of food had disappeared she used to gather her children about her and pray that Mr. Regamey and the Board of Missions would not forget them—and they never did.

Here, my friends, is just a little part of the wonderful story of the Board of Missions, of successes and failures, of ups and downs, frustration and realization; coupled with the ever-present feeling that we are indeed privileged to work with the Lord in His vineyard; and that with His aid ultimate success is sure.

Rev. Mr. Tafel, former president of Convention, is the pastor of the Frankfort New-Church Society and secretary of the Board of Mission.

The Aqueduct Papers

(Continued from page 135)

we do not measure time as you do. Sometimes it passes quickly, sometimes slowly, depending on how busy or happy we are. There are no fixed days or years, so none of us can agree with anyone else in our assessment of any time period. I do not think I could have been here long, by your reckoning, because my beloved wife has not yet joined me. That wonderful experience is still to come. I visit her frequently—especially when she is asleep; and from her thoughts I draw news of your world. This helps to prevent me from altogether forgetting my former state, and may qualify me to some extent to work with those who have only just left it and are still under its limitations.

Even my beloved wife is blinded by the grossness of her physical environment. With the deep love that is in her heart, she is still mourning my “death” (as she calls it), and regards it as a dreadful disaster, whereas in fact it was a perfectly normal and orderly step in my development, according to our heavenly Father’s plan. She worries because she thinks I suffered during my last illness. Perhaps I did, perhaps I did not; I cannot remember! Most people wake up on this side as from a deep sleep, unconscious of any agony in association with their transition. Generally they think they are still where they were. My duty is to receive them, and explain to them, in so far as they will listen to me, that they have now entered their eternal life, and relinquished their physical embodiment, which will be of no further use to them. Many refuse to believe this, because they find they still have a head, body and limbs, and can see, hear, smell, taste and feel even more keenly than before. They laugh at me,

and say I am crazy. There are some poor fools who have been here for countless centuries of your time, yet still hotly deny what they call “the continuation of life after death.” They say that when they die they will be snuffed out like a candle!

You ask me if I have ever seen God. What a question! He is right in front of me, all the time! We are taught in the Holy Word that God is a divine Man, and that we are men only because we were made in his image and likeness. But he is so glorious and effulgent that he appears before us as the SUN, shining up there in the sky. It varies a little, I believe, with different regions. Those who love him most deeply, see him as a vast flaming mass of red fire, directly before their faces. But that would be rather overwhelming for us common folk, so we see him paler, and whiter, and slightly to one side. For it is a fact (which most people newly arrived from your world find surprising) that which ever way you look, and no matter in what direction you turn, the Sun always appears in exactly the same position in front of you—a position which has been established by your permanent inner relationship towards the Lord. In the region where I work, alongside your world, there is some confusion in this respect, as the new-arrivals have every kind of attitude towards the Lord, so that some see the Sun in front of them, and some behind, and some in varying positions as they try to make up their minds what kind of people they really are! Part of my job is to help to sort them out, which is called Judgment. I am told that the inhabitants of hell have the Sun perpetually behind their backs and walk in their own shadows!

Does the Lord ever speak to us? Of course! Actually he is communicating with us all the time, sometimes by a clear inner voice, but usually by the pressure of

thought and will. And once... something happened to me which was so wonderful that I hardly dare to speak of it. I was walking along by the bank of a river with one of my brothers, engaged in deep conversation, when a Stranger joined us, and, in burning words, opened up for us a whole new world of thought and vision, such as we had never before conceived of. And when, almost swooning with excess of joy, we perceived who he was, he vanished away, leaving behind him a lambent glow, an ineffable perfume, and the sound of celestial music. As we gazed rapturously around us, we saw that the countryside was covered as far as eye could see with flowers of all the colors of the rainbow. And so was my heart... *The Rev. Kingslake, born in England, was for many years superintendent of British Conference in South Africa, and one of the most successful in this field. He is now pastor of the Greater Cleveland Church.*

The Deeper Psychology

(Continued from page 135)

Swedenborg. It is the chief cause of quibbles about the subjective and objective. Up-to-date physics, psychology and philosophy are using the new spiritual liberation to wash their hands of the whole traditional notion. The heavens and hells are within us. But they are not exclusively within any one of us, anymore than the electronic tensions of pieces of stone are exclusively within the walls of the building. Nor does heaven have the same aspect to all, as Swedenborg’s philosophy of states continually demonstrates. Those pictures he drew of heaven from his interior memory show it to be a very real state, but another witness would have drawn quite different

pictures in order to represent it. What any state looks like when you are strongly aware of it depends on your looking habits. What any state sounds like when it occurs conversationally in a dream, or anywhere in your experience depends on your listening habits. It is a complete waste of time to ask if such states are real, the important question is what can you do with what they mean? Because it used to be fashionable to draw a sharp fixed boundary between real, objective, material world and an intangible, invisible, spiritual world, the strange idea arose among non-materialists that the "inner life", as we apparently have to call it for want of a better term, can be experienced only as an after-life. This was sometimes made into the dogmatic supposition that you have to die before you can find out what life is all about. It is entirely contrary to the deeper psychology and the new liberation that permits us to enter intellectually into the mysteries of faith. The special orientation, the non-habitual point-of-view, Swedenborg's "other life" has no time limitations and no future beginning point. You are now in whatever heavens and hells are within you; as the slang expression has it, "What are we waiting for?"

What is death, according to the new spiritual liberation and according to our cherished religious outlook? It is our not needing a body anymore. If a bomb killed this building, it would mean that its electrons no longer needed the formal boundaries we call its walls. Death is the occasion of our partial reorganization, partial because the inner outlines, as one might call them, fully emerge when the outer form is given up, and man is indestructible. We do not have to die first, if we make it our business to rely on the inner outlines which define the spiritual world within us. While we have bodies, they prevent fullest awareness, but they certainly do not make all such

awareness impossible. According to Swedenborg's testimony not only was he permitted to consort with spirits, but even in his day there were occasional gate crashers. As he says, sometimes a man appears as to his spirit among others there, they said that they sometimes see them and nevertheless know that it is not a spirit as yet actually deceased from the world from certain signs. But it happens only to those who think inwardly in themselves more deeply than the rest. At the time with him his thought is withdrawn from the sensuous of the body and he appears thus. The corporeal does not appear before their eyes, as spirits do not appear before men's eyes. Most of us are familiar enough with disturbances produced by our inner states; it keeps the psychoanalysts in business. Why should we not also consider our nuisance value as gate crashers among the spirits of our states? What else, in fact, is repentance and reform but a disruption of certain combinations in the inner life. Now it can be told plainly, if you are ever bothered by displeasing spirits, bother them right back. You can't destroy them but you might teach them some manners. A foolhardy person does this by repressing them; a Christian by using the laws of their functioning.

The leading value of the deeper psychology is, in summary, its assistance in breaking down barriers. Wherever racial desegregation has been undertaken in full sincerity, it has been learned that a person's color makes no difference as far as his humanity is concerned. The deeper psychology of spiritual liberation is a program for desegregation, for desegregating spirit and matter—subjective and objective—the quick and the dead—those present and those absent—the inner and the outer—the unowned and the owned, and you could go on writing your own list even to the point of including ministers' wives and spinsters. If one

Lord is the essence of life, and if life is human in form, these dualities have no standing; they are only relative to these pokey, habit-forming conditions that we barge around under. Look within; find your heavens and hells and integrate them with total life. Swedenborg's indications as to how it can be done are also descriptions of how you are already doing it in part. His prescriptions are abundantly supported, also in part, by psychoanalytical techniques, parapsychology, and certainly by modern physics; nor can we overlook the import of the Bible. As habits of outlook are changed and new ways of living are tried and discovered, it will be difficult for a while to formulate things clearly. We have lived too long in bondage to the barriers of segregation. We need new words for new awarenesses and we also need to reword many of Swedenborg's writings. If he had had the new words that we shall have, and are beginning to have, wouldn't he have wanted to use them?

In 1846, a century ago, a man who was sensitive to the need paraphrased Swedenborg in language that has clear vitality today; he was Professor George Bush. Even at that time he perceived the importance of going to the raw material—Swedenborg's unretouched experience. In his introduction to the *Memorabilia of Swedenborg*, Bush wrote as follows, putting these words of course into Swedenborg's mouth. As Swedenborg says in effect, "Do not believe me simply because I have seen heaven and hell, have discoursed with angels and been admitted to the precincts of the Divine presence. Believe me because I tell you what your consciousness and intuitions will tell you, if you listen calmly to their voice. Enter into the sanctuary of your own soul; you will there recognize the principles which from their very nature must result in just such eternal actualities as I disclose to you. I have been per-

mitted to behold the realizations simply in order that light might be reflected more powerfully back upon the elemental principles out of which they spring. The objective has been to me the handmaid to the subjective. If you do not see the truth of my developments authenticated by the oracles of your own mind, reject them. I have no miracles to offer as proof, and, if I had, they would be unavailing in the lack of internal evidence." That's Bush's paraphrase; and my final query is simply: have we been starving in the midst of plenty all this time?

The late Howard Spoerl, formerly professor of psychology at the International College of Springfield, Mass., and an instructor in the New Church Theological School, gave the above address at our annual Convention of 1946. It is here printed by request.

NICOL.—Mrs. Charles (Eunice) Nicol passed away at her home in Hawthorne, N. J., July 16, following a long illness. She was the daughter-in-law of J. Miller Nicol, long a Convention and Swedenborg Foundation stalwart. After graduating from high school she was on the staff of the Paterson, N. J., Chamber of Commerce when she met her late husband. At his early decease she was left with two small children. The Board of Home and Foreign Missions opening its office in Paterson at that time, she served there from 1930 to 1952, only resigning when first feeling the effects of what proved to be her final illness. In her immediate family, she is survived by a son, Charles, and daughter, Barbara. Her resurrection service was conducted by Rev. Harold B. Larsen, minister in Orange, N. J.

—LESLIE MARSHALL

healing man's infirmities

by Andre Diaconoff

"And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity."

Matthew 10:1

In reading the gospels a man cannot escape the evidence that the Lord Jesus Christ made it a vital part of His Divine Human mission to heal the sickness of mankind. In sickness He saw some of the slavery from which He came to liberate mankind. When the ruler of the synagogue denounced Him for His act of healing on the sabbath, Jesus spoke in words of stern rebuke: "You hypocrite! Does not each of you on the sabbath untie his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day? (Luke 13:15, 16).

He was "grieved at the hardness of heart" of those who could invoke sabbath laws for a reason to deny or to delay help for the sufferer (Mark 3:1 to 6).

He could with His whole merciful mind help human beings to overcome their disabilities. Then, beyond the experience of healing, He would have the person realize that truly the kingdom of heaven had come near to him, and urge him to accept his part in its life.

Matthew tell us of the sending of the twelve apostles: "These twelve Jesus sent out," he writes, "charging them, 'Preach as you go, saying the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse lepers, cast out demons'" (Matthew 10:5, 7, 8). That

day witnessed the chartering of Christianity; and the purpose and ministry of healing was part of the charter, and so was the purpose and the realization that in all such liberation man should know he had come to know God present with him in human sharing. "Do you believe in the Son of man?" the Lord asked the man to whom He had restored his sight. "He answered, 'And who is he, sir, that I may believe in him?' Jesus said to him, 'You have seen him, and it is he who speaks to you.' He said, 'Lord, I believe'; and He worshipped him." (John 9:35-38).

You will remember that other day, when Jesus was in Galilee, "and he came to Nazareth where he had been brought up, and he went to the synagogue, as his custom was on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing.'" (Luke 4:16-21).

He could not have more clearly given the signature of His mission to them and to us. "For I will restore health to you, and your wounds I will heal, says the Lord," we read in Jeremiah's book (30:17).

Did I hear someone say, "But

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the healing acts have a deeper sense. They signify each a victory over some selfishness or falsehood in the spiritual world of man." I would reply, "You are so right, and that makes the ministry of healing the more meaningful, and the more imperative, not the less." Overcoming illness here is more than the correction of something that went mechanically wrong. In a sense, the life and the liberation of mankind as a whole is involved in all that happens to an individual man. No man suffers alone. His liberation has deeper and eternal overtones.

Two thoughts offer themselves here: one is that the focus of the Divine attention and concern, so to speak, is ever on the spiritual integrity of the man, and on the renewal of his life; the other thought is equally vital for help and healing; it is that the Lord does not keep aloof, or look down on the sufferer, as though illness were some kind of self-indulgence and the sick had to be shamed out of it.

Indeed, it comes to me that in the command to the apostles to heal the sick sounds His call for us to know that all evil, at any and every level is an intruder, that deforms the image of God. It is a trouble maker which comes between the Lord and His human children, and between man and his brother. The Lord does not condemn man. He would liberate him. Do not we earthly parents have a little of that wisdom (how little it is, and how we do need to keep open to receive more!) when we say to a small child in an angry or sullen mood: "You really know better than to act like that."

The Lord looks on the potential liberty and well being of His child. He knows the birthright of us human beings. In the case of that woman whom He healed on the sabbath day, whose story we were remembering from the Gospel of Luke, He spoke of her as a "daughter of Abraham, whom Satan

bound for eighteen years." He is ever on the side of that deeper wholeness and that sure birthright.

Generations of Christians have formed of Jesus in their minds the image as of One most compassionate and tender hearted. But we must not lose from His image the accent on the Defender, the Shepherd, the Champion of human wholeness.

The Lord sees us men from the center of our being, and not merely from appearance. He knows us whole. In that respect is He not the first and greatest physician we have. For that matter does not every physician entering the sick room in our day have a well trained and thorough knowledge of the healthy organism. As a family doctor he will even know the story of the home of his patient, and he will diagnose and prescribe against the background of such knowledge.

At the time He met with the sick and heard their cry to Him the Lord was more than ever the shepherd. The shepherd gives his life for the sheep. This the Lord did as shepherd and as physician also. Do you not give some of your life to your friend when you go to visit him in his sickness? Are you not there by his side as your friend's defender against invading trouble? You bring with you the assurance by word to this friend, and even more by your presence: "Friend, your true life is secure. Your real being is undiminished by the illness. The shadow and the pain of it will be conquered. You will be yourself again." Yet—and this may seem contradictory—the physician and the helper of the sick cannot treat the illness as mere illusion and still do his best helping. The Lord did not. Love is never aloof, but comes close to him who needs it. "In all their affliction he was afflicted, and the angel of his presence saved them." (*Isaiah* 63:9)

In the parable of judgment on

men's lives, He spoke to the sheep on His right hand: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me . . ." (*Matthew* 25: 34, 35, 40).

When you and I are moved to help, when we feel compassion, you may be sure ours is but a ray of His Divine Human compassion. We are not moving God to help. He is moving us.

Furthermore this is where help begins. It begins with the true appraisal of the illness, with an understanding of the battle our friend has to fight and the pain he has to bear. To be his defenders genuinely we must know something of the foe. To find him in the confusion of sickness and to guide him back we must know where he "got lost".

One of the great psychiatrists of our generation wrote: "The needs and necessities of individuals vary. What sets one free is for another a prison . . . There are only individual cases, whose needs and demands are totally different—so different that we really cannot foresee what course a given case will follow . . . We cannot by any device bring it about that the treatment is not the outcome of a mutual influence in which the whole being of the patient as well as that of the doctor plays its part" (C. G. Jung, *Modern Man In Search of A Soul*, pp. 48, 49).

Those are words of wise experience. They have, I believe, clear religious implications. They warn against generalities and cocksureness. They urge us to understanding. They call for us to find where our fellowman is in his illness. For illness is in one sense like being lost in a wilderness. Have we in our day "found" our sick?

There is this about almost any illness, it isolates the sufferer. Inevitably it forces him into a situation of self-concern. No one can put into words quite what pain he feels or what distress. We know there have been paths of communication in the past running from the sick one's house out into the community, but sickness has caused them to be overgrown with care, with thorns of fear or resentment. It is for us to help to clear those paths.

The healer is on a rescue mission. He will the more surely succeed in the measure he goes on his mission with dedicated patience. He is the guide unafraid of the jungle, that generations have made of our human existence in the world. He is the servant of the Lord, and has heard His call: "Bring forth the people who are blind, yet have eyes, who are deaf, yet have ears!" (Isaiah 43:8.)

"Hear, you deaf; and look, you blind, that you may see. Who is blind but my servant, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as the servant of the Lord? He sees many things, but does not observe them; his ears are open, but he does not hear." (Isaiah 42 18-20).

When the Lord Jesus Christ sent His messengers out it was into a world lost and tangled with human thorns, where the sufferer was more helpless even than he is today. They went out not in self-sufficient, prideful mind, sure of their own strength, but in whole hearted and whole minded dependence on the Lord who had conquered the world.

He has never recalled the messengers nor cancelled the mission. You and I are His messengers, and the mission is now.

"And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity." (Matthew 10:1).

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Nov. 15—21 10773—10807

Nov. 22—30 10808—10837

With this assignment we complete the Arcana. The reading covers the last six chapters of *Exodus* but, as they contain material which has been explained before, Swedenborg passes them by, with the exception of the first three verses of the thirty-fifth chapter.

This chapter starts with Moses's gathering together of "all the assemblage of the sons of Israel" and giving them the charge concerning the keeping of the sabbath. We are told that this signifies the gathering together of all the goods and truths of the church, and instruction concerning the primary things of the church, the first of which is worship of the Lord. The words "ye shall not kindle a fire in all your dwellings on the sabbath day" signify "that nothing of man's own love, which is the love of self and of the world, must appear in each and all things of man which are from the Lord"—a fitting close to the Arcana.

The interchapter readings are on the Doctrine of Charity and Faith, and about a fifth and sixth earth in the starry heavens.

Charity and Faith, or love to the Lord and the neighbor, are the two loves which make the life of heaven in man. Those who look to themselves for light and guidance are in spiritual darkness. All spiritual light is from the Lord, who is the Word, and the church is where the Lord is acknowledged and the Word is, for "the Word teaches how a man must live that he may receive love and faith from the Lord." These principles are given practical application in the concluding sections of this reading.

This last reading on the Doctrine of Charity and Faith, numbers 10815—10831, should be read very thoughtfully, as it sums up and also states very simply and clearly the great fundamental doctrine of the New Church, the doctrine of the Lord. For our own personal contemplation we might memorize and from time to time repeat to ourselves the first sentence of number 10817: "Those who have been born within the church ought to acknowledge the Lord, His Divine and His Human, and to believe in Him and love Him, because all salvation is of the Lord." And for our help in speaking of our doctrine to our friends of the First Christian Church we should study especially numbers 10820, 10821, and 10822, for we must remember that it is from the letter of the Word that our friends have become convinced that there are three separate persons in the Godhead, and that in talking with them we may always most usefully begin with the letter of the Word, which they themselves acknowledge as authoritative, and then go on to the opening of its inner meaning by the Lord in His Second Coming, which explains the puzzling apparent contradictions in the letter.

The fifth earth described is one far distant from our solar system. It is possible in the spiritual world for spirits to visit those of other planets, and spirits from our earth are described as having visited them. The inhabitants of the fifth earth were confused by the doctrine of three persons in the Godhead. One's idea of God determines all his thinking, and consequently his internal life. When men pass into the spiritual world, they in time cease to think about the natural world from which they came. They can, however, be brought into a state in which they can speak

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with those of their earth by the opening of their natural memory, so that they come into thought such as they had when in the world. This reading illustrates the darkness in which many of the clergy of this earth are today.

The sixth earth described is a planet still farther away. At the beginning of the description of this earth Swedenborg notes the immensity of the heavens, stating that the regions uninhabited "are so immense that if there were many myriads of earths, and in each as great a multitude of men as in our own, still there would be room for them to eternity, and it would never be filled." The people of this earth, too, were disturbed about the doctrine of the Trinity prevailing in the church on our earth, and also about our confused doctrine of faith.

On our earth in the beginning men lived in love to the Lord and in charity. Such is the type of life pictured on the earth under consideration. The nature of government in the heavens—in which the government seeks the welfare of all—is described as similar. When the Lord rules, there is no thought of subjection or of making servants of men, but only of enlightening, guiding, and blessing them. The reason for the development of national governments on our earth is stated in number 10814:

Notes

10730. "When the Lord was in the world He first made His Human Divine truth. But when He went out of the world, He made His Human Divine good by union with the Divine itself which was in Him."

10738. A simple way of thinking of the Trinity in God. This is a good passage for young people to read.

10752. "Spirits and angels can speak with men of any language; because their thought falls into the ideas of the men, and thus into the words of their speech."

10758. Why men on our earth are permitted to believe in a resurrection at the last day, and that when

MEMORIAL

BOYER.—On July 13 the beloved Rev. John L. Boyer, La Mesa, California, passed away. Resurrection services for him were held on July 17, the Rev. F. Robert Tafel of San Diego officiating.

Born in Ohio, Feb. 17, 1873, he received his B.A. degree from Oberlin College, and later was awarded a D.D. from an Indiana College. He entered the ministry of the Methodist Church, but in 1921 he became the supervisor of 18 stores belonging to a big grocery and baking firm of Toledo. However, the ministry continued to be his great love. Under the urging of the Rev. Thomas A. King, then pastor of the Toledo New Church, he entered the New Church Theological School, and was ordained as a Convention minister in 1931. His first parish was in Toledo; he next went to San Diego where he is remembered in particular for his splendid work with the young people. His next parish was the Kenwood Church in Chicago. While here he founded the Swedenborg Philosophical Centre, which action he always considered his greatest contribution to our church. As resident director of the Centre, he and his charming wife, Grace, became known to all visitors for their gracious hospitality and helpfulness.

Dr. Boyer is survived by his widow, two sons, one daughter and seven grandchildren.

Dr. Boyer was an energetic person who combined business ability with zeal for the Kingdom of God. He was loved and respected for his large and generous nature by all who knew him.

they are about to die, they suddenly believe in immediate resurrection. They have been prevented from loss of belief in a future life. 10777. A simple statement of the reason why the Lord permits evil and its consequences.

10781. "Good is that which is provided by the Lord, but evil is that which is foreseen by the Lord."

As an example of the way in which John's kindly nature effected people, we quote the following letter:

"Dearest Reverend and Mrs. Boyer:

"We especially wanted to thank you both for your thoughtfulness and understanding. We really don't know how to thank you for such a heavenly baptism for our little David.

Love, Bob and Barbara Anderson"

For a fuller account of his career, the reader is referred to an article written on the occasion of his ninetieth birthday, appearing on page 201 of the Oct. 1, 1963, issue of the MESSENGER.

FULMOR—Alexander Cope Fulmor, 88, who was for many years the president of the Riverside Church of the New Jerusalem, died on June 2, 1965. Mr. Fulmor was active in the affairs of the California Association, and was a beloved and familiar figure at its annual meetings for more than half a century.

A Civil Engineer, he served for almost a third of a century as Riverside County Surveyor, and was widely famed as a designer of scenic highways, among which were the famous Mt. Rubidoux Road, completed in 1907 for the first outdoor Easter Sunrise Service in the United States. Later he designed toe Palms to Pines, Hemet-Idyllwyld, and the Banning to Idyllwyld highways, which gave the first automobile crossing of the San Jacinto and Santa Rosa mountains, thus opening up Southern California's major mountain resort areas.

He was a member of the Riverside County Planning Commission from the time of its founding in 1930, and served as its chairman for ten years until he resigned in 1958.

For his loyal unselfish service to the county, he was honored by

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having Fulmor Lake, in the San Jacinto Mountains, named for him.

The Resurrection service was conducted by the Rev. Robert Loring Young on June 5. Mr. Young was assisted in the service by Mr. Fulmor's Masonic Lodge.

EVIDENCE NOTES

One of the most extraordinary and perhaps important articles in the field of extra-terrestrial speculations, even science, appeared in BBC's *Listener* (London) June 3, as written by I. J. Good, a Fellow of Trinity College, Oxford, and associated with Atlas computer laboratory of the Science Research Council.

Under the heading of "Life Outside the Earth," the writer first "takes stock" he says, of the universe. He then relates some well known facts respecting the almost infinite number of galaxies already recognized, pointing out that our solar system is but a grain of sand in its own galaxy!

Then presenting a number of other findings, Mr. Good concludes that "life has probably evolved at many million of places in just our galaxy." Proceeding from this - and we're not reading science fiction - this scientist plays with the idea that in the not distant future an "ultra-intelligent machine" may be developed to perform every function now common to man. This does not, it seems, mean purely a piece of machinery, but dolphins, he thinks, and especially whales, because of their large brains, could be developed into ultra-intelligent "entities."

Mr. Good pushes things still further: Considering the billions

of light years between ourselves and some point in a distant galaxy, our present is really its past, so that developments we can only conceive of as being in the future already have been a thing of the past with those in that indefinable outer space!

It was surprising to come across two references to Swedenborg in this suggestive article. "Some people, such as Swedenborg," the author says (may) "have received messages from the Chief Entities," (the ultra-intelligent in outer space.) Some messages might be repressed, he also says, because frightening, "Certainly most people would be frightened by the kind of dreams Swedenborg had," Mr. Good concludes.

The introduction of Swedenborg's name in such articles of late may indicate that his life and work is much better known in the world of science than we have thought likely.

—L. Marshall

Almost a Century

ONLY A FEW reach the century mark, or even close to that. We like to note when a New Church member approaches this mark. So now the MESSENGER takes note of the fact that in Glendale, Ohio, last June 26, Mrs. Anna Glaser, (maiden name: Cook) celebrated her 99th birthday. All her adult years she has been a faithful member of the Glendale Swedenborgian Church. Born in 1866, she was baptized into the New Church on Palm Sunday, 1867, by the Rev. Frank Sewall, and in 1893 confirmed by the Rev. John Goddard. In August, 1885, she was married in the parsonage in Cincinnati to Mr. Glaser, who passed away on July 19, 1938. Their union was blessed with three sons, one of whom, Ben, is a loyal member of the church. One son passed away a few years ago.

Mrs. Glaser, despite her advanced years, is in good health, her mind is clear, and she continues to be interested in what goes on in the world, the community, and most of all in our church. Those who know her, list her among the unforgettable characters. She is intelligent and helpful to all.

We wish her continued good health, and may she be with us for many years to come.

mask

MY own small face is but my door
And I look out.

Assume a mask, and as before
I look about

To those in front, as someone told
Here, powers new.

I pose as God with face of gold.
Or, I eschew . . .

With dregs of long demonic ill
I go a pace.

Alas, my inside self linked still
To my same face.

Who will say that I belong? Will
The human race?

—MELROSE PITMAN
NEW-CHURCH MESSENGER