

NEW-CHURCH MESSENGER



Rules of Life

Diligently to read and meditate on the Word of God.

To be content under the dispensations of God's providence.

To observe propriety of behavior and to keep the conscience clear.

To obey what is ordered, to attend faithfully to one's office and other duties, and in addition to make one's self useful to society in general.

Emanuel Swedenborg

January, 1966

NEW-CHURCH MESSENGER

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JANUARY, 1966

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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.

Swedenborg and Change

EMTNUEL SWEDENBORG, whose birthday falls on January 29, was not a man afraid of change. He lived in an age when many startling changes were taking place in the western world — an age that was startlingly similar to ours, as the Rev. Richard H. Tafel, Sr., pointed out in his presidential address in Brockton last year. (See the MESSENGER, August, 1965, p. 99) According to the late Dr. Thomas French, in an address to the Ohio Association in 1889:

"So thoroughly was Swedenborg possessed of the spirit of innovation and improvements that he would seem to belong to the present age rather than his own. On one occasion, after publishing 'A Proposal for a Decimal System of Money and Measures' he writes that 'it is a little discouraging to him to be advised to relinquish his views as among the novelties which the country cannot bear,' that he 'desires all possible novelties, ay, a novelty for every day in the year,' since 'in every age there is abundance of persons who follow the beaten track, and remain in the old way, while there are not more than from six to ten in a century who bring forward innovations founded on argument and reason.'"

So early in life Swedenborg set out, not only to encompass all possible knowledge and to add to it. But his was a practical bent. From the first he seems to have believed in the doctrine of use, for he wanted to use all the knowledge that nature yielded up to him to improve the lot of man. True, he labored to find principles, to probe to the causes, but this did not deter him from his quest for practical facts and works. And so he sketched out numerous inventions and devices which could be useful to man.

He was a pioneer in many fields. In modern America, where so many revolutionary changes have come,

we are inclined to applaud the pioneer in the technological field. In other areas, such as the political and the sociological, the pioneer is likely to meet with stubborn resistance. There are those who staunchly prefer a fixed society in which there is no innovation, a society in which no one is permitted to venture into the unknown, in which rational, scientific and inquiring men will give way to placid, traditional and obedient men. Of course, such a society is impossible of realization, since it would virtually strip men of freedom. But this love of the static, falsely labled as love of stability and order, can throw many obstacles in the way of progress, and can do much to hinder the realization of the good life.

Churches in particular are likely to fall victim to this love of unchanging stability. Since they believe that they are founded upon eternal truth, they are likely to look with suspicion upon any innovation as a revolt against this truth. Yet churches are a part of society and of the culture of the age, and can resist the advances of modern knowledge, especially in science, only at a peril to themselves. (For two thoughtful treatments of the meaning of change to the church, read the article by Leonore T. Spiers in the June 15, 1963, issue of the MESSENGER, p. 159; and the presidential address by Rev. David P. Johnson in the Feb. 15, 1962, issue, p. 49.)

The Church in Swedenborg's day was due for a renewal. It was at ease in Zion; it had settled on its lees. Because Swedenborg's mind was open and he welcomed the new, the Lord gave him the seer's vision, and he was able to see the New Jerusalem, the church of the future.

A Universal Genius

Swedish Ambassador

reviews achievements of his famous compatriot

To declare this to the world became the crowning work of his life.

The revelation given through Swedenborg destroys nothing of the eternal truths and principles of religion. Nothing, of course, can do that. But it deepens our understanding of them, and shows them forth in their profound spirituality and practicality.

Recognition of Emanuel Swedenborg's 275th birthday, January 29, by the Swedish Ambassador, the Honorable Gunnar Jarring, was made at the Swedish Embassy, Washington, D. C., and broadcast over the radio.

Some little-known or unrecognized achievements of this Swedish 18th century scientist, philosopher and theologian were recalled by the ambassador, who said that Swedenborg was an economist. The modern method of amortizing mortgages along with the payment of interest, which plays such an enormous role in today's banking procedure, was introduced in Sweden by legislation sponsored by Swedenborg almost two centuries before the system was adopted in the United States. He designed a glider-type aircraft, a model of which was placed in the Smithsonian Institution, on his birthday observance last year. He also made a musical machine, forerunner of our phonograph.

was an indispensable part of a young man's education. He discussed science with the best scholars in England, Holland and other European countries and returned to his native Sweden in 1715 to start a brilliant scientific career. He took the name of Swedenborg when the family was ennobled in 1719. This also made it possible for Emanuel to play a political role as a member of the upper house of the Swedish parliament.

He was indeed in an era when science went forward by leaps and bounds. The Age of Reason had begun to sweep away the old metaphysical ideas about our world and science thrived in the new freedom. Although Swedenborg's discoveries, inventions and ideas may not have reached the same level of lucid perfection as those of his great contemporary, Isaac Newton, one is amazed at the versatility of his creative mind. He spoke six languages fluently. He read Hebrew and Greek and most of his books were written in Latin.

I have seen a list made up by modern scientists of those items in Swedenborg's scientific production which can be considered as new and original thinking, forecasting much later development. The list is almost fantastic. His discoveries founded the science of crystallography, and partially anticipated the Einstein doctrine of energy. He constructed the first mercurial air pump. He discovered the functions of the motor areas of the brain and put forward a theory of the function of the ductless glands. The circula-

HORACE B. BLACKMER

Secretary of Convention,

passed away December 12.

A memorial for this fine man and faithful worker for Convention will appear later.

He was one of those universal geniuses, who turn up perhaps once in a century, who manage to grasp wide areas of human knowledge and who, through their visionary thinking, stake out a road which is gradually built by later generations. Emanuel Swedenborg was born in Stockholm on January 29, 1688, 275 years ago. He was the son of Jesper Swedberg, Bishop of Skara, and writer of some of the best loved Swedish hymns. Young Emanuel graduated from the University of Upsala, at the age of 21 and went off on one of the grand tours of Europe which at that time

tion and uses of the spinal fluid was another of his medical discoveries. He had a hypothesis on the nature of the galaxies which very much pointed forward. Swedenborg carried on extensive studies of the nature of magnetism. He founded the sciences of geology and metallurgy in Sweden and he wrote the first book on algebra in Swedish. His inventions in different technical fields can be counted in the hundreds. Most of them were never put to test, though, as he disliked experimental work, in spite of the fact that he was himself skilled in many trades, like book-binding, clock-making, engraving, and lens-grinding. He made improvements in the primitive hearing aids of the day — the ear trumpets. Swedenborg built an experimental tank for testing ship models, similar to those which are still in use. He reflected on the possibility of a submarine, designed a machine gun and marketed a usable fire extinguisher.

I doubt that Swedenborg himself considered his aircraft model as a "Machine to fly in the air", as he called it, to be among his most important inventions, or that it could become of any particular blessing to humanity. Still, it has been called the "first rational design for a flying machine of the airplane type" by such a distinguished authority as the Royal Aeronautical Society in London.

As A Religious Teacher

It is also true that he was a religious teacher or theologian. The New Church (Swedenborgian) is an outcome of his religious writings. This is another and no less a fascinating aspect of the man Swedenborg. He was a true child of the Age of Reason. "The world is nothing but a machine", he wrote in his early years; the soul, human life and character, are nothing but tremulations in the body's material particles. So he set out searching for the soul by studying the mechanism of the human body. From his fifty-seventh year to his death at eighty-four, he carried on this search, moving with every year

farther away from the clearcut rationalism of his early years, into the mystic depths of the spiritual life. His religious works, which cover more than 16,000 pages, have been translated into more than twenty languages, including the Braille alphabet for the blind, which opened the world of Swedenborg, for instance to people like Helen Keller. He has between five and six thousand followers in this country

who gather to study his teachings and ideas in some fifty churches all over the country, of which the famous Wayfarer's Chapel in Portuguese Bend, California, built by Lloyd Wright, and the beautiful Cathedral at Bryn Athyn, Pa., are the best known.

We appreciate and thank the American people for their recognition and appreciation of Emanuel Swedenborg, our famous compatriot.

*a test of faith?
will you be a Swedenborgian in 1970?*

LIFE ON THE MOON?

by Leon C. Le Van

INFORMATION FROM the Moon, as received from Ranger photographs and by other technological means, makes a problem for New Churchmen maintaining Swedenborg's reports (which he obtained by way of the spiritual world) that the moon supports at least some dwarf-like human beings.

It is not clear from Swedenborg's statements whether the moon dwarfs concerning whom he wrote had lived on the lunar surface or in the interiors. Also, we have no indication whether they lived in the high mountain regions, on the plains, or on the side facing our Earth, or away from it.

The fact that nothing was said concerning the appearances of the earth as seen from the moon by night, may indicate that the lunar dwarfs lived either within the depths of their satellite or on the side away from the earth—though such a conclusion does not follow necessarily.

Swedenborg insisted the moon does not have an atmosphere sur-

rounding it as do the earth and various planets; but we cannot conclude his words rule out every possibility of some kind of gaseous atmosphere, which might be produced by chemical processes in lunar caverns or otherwise.

Suppose, now, that astronauts in the Apollo program land on the moon in this decade and find no signs of plant, animal, or human life—will that mean that Swedenborg's reports obtained by way of the spiritual world were in error? American astronauts (or Russian cosmonauts) will be able to study only minute areas of a lunar surface as great as the continent of Asia. Even with all our advantages, parts of Asia are unexplored, and never have been explored, by civilized man. If there are human dwarfs somewhere on the moon (or deep in its caverns) they might avoid observation for generations. There might be only a few hundred, or a few thousand, of the little beings. If so be they lived in the high mountains or deep in mountain-hidden caves, supplied

from volcanic heat and subsisting from foods, liquids, and atmosphere unfamiliar to us, then finding them might prove the work of a century.

Swedenborg found by way of the spiritual world, that the heavens must be supplied by angels from great varieties of planets and satellites. Every world, whether great or small, is needed to provide essentials for the "Grand Man", which is the universal humanity of the heavens. If any planet or satellite should cease to provide angels corresponding to its specific genius, or to a specific need of the Heavens, its function would immediately have to be transferred by the Lord to some other world where that function could be supplied.

The purpose of all creation is use; and the reason that planets and satellites are created is that they may provide angels for the Kingdom of God. We do not know whether one or more planets or moons of the solar system may have discontinued their angelic contributions to the Heavens; but if it should prove to be so, astronauts and cosmonauts in coming years would find only barren worlds where the Lord's mercy had once placed the "human form divine."

No one in the New Church should believe that the first reports of Rangers, Explorers, Mariners, and even from living astronauts, will be the last. At present we suppose (from the reports of the Mariner space craft) that Venus, for example, has a surface temperature of 800 degrees F. Within one decade, or even earlier, that supposition may prove to be entirely contrary to facts. At the present writing, two Russian space stations are hurtling towards the planet Venus, where they should arrive early in 1966. Their subsequent reports may show that the

first estimation of the surface temperature of Venus was far from accurate.

That Venus, Mars, Jupiter, and to some extent the moon, have been inhabited, New-Churchmen have every reason to believe, even though we cannot say that astronauts or cosmonauts will find such inhabitants. Aside from what has been indicated about the possible difficulty of finding moon dwarfs, there is the further possibility that the occupants of some planets may inhabit a degree of existence different from ours. They may be of an etheric order, for example, rather than of our material order; and in such case they would be imperceptible to our type of vision and even to our instrumentation. They would live on an etheric surface, dwell in etheric houses; eat

etheric food; and could perhaps only be seen and contacted by earth people who have genuine extra-sensory abilities.

Earth is said to be inhabited by the most "ultimate" type of humanity in the entire Creation; so it should not surprise us if other planets and satellites experience life and reality of a degree more interior or more refined than ours.

Regardless of what our astronauts (and instruments) may or may not find on the moon and planets, we know those heavenly bodies were created by the Lord for the sake of the universal human race, so that the heavens may be supplied with a never-ending influx of angels for God's Kingdom of illimitable uses.

The author is the pastor of the Pittsburgh Swedenborgian Church.

THE BIBLE

By Anna Raile

I recently heard a sermon in the Methodist church where I attend, given by its district superintendent, which he entitled "The Lord is God." He prefaced his talk by saying that if he could preach only one sermon it would be on that subject. I, too, agreed that there could be no more important subject matter for a sermon, and though his reasons for believing that the Lord is God may be different from mine, I was none-the-less impressed by his sincerity and delighted to hear that truth declared from that pulpit.

It occurred to me that if I were a minister and could preach but two sermons, my second choice of topics would be, "The Bible is the Word of God."

How do people regard the Bible? Some say, "I believe every word in the Bible. If it's in the Bible, I believe it!" But they may not bother to become very familiar with this book. Others say, "It is

the greatest piece of literature ever written. It's been a best seller for years!" But should the Bible be judged by its literary quality? As literature, as history, as science, it may leave something to be desired. In this it testifies to the human fallibilities of its inscribers. But God has used these very frailties to make it the Word of God. Many of its writers saw God as a vindictive God, visiting retribution on sinners so they wrote of Him in that way. For those souls who can only be ruled by fear, this has served its purpose. But beneath these very words in this wonderful Book, others see the love of God seeking to draw every soul towards Him.

Still others, trying to be more reasonable, say, "Well, the Bible isn't perfect. How could it be? Human nature is fallible and the Lord used men to inscribe it." But could an omnipotent God not overcome these handicaps and give

(Please turn to page 16)

Swedenborg and Ralph Waldo Emerson

by H. L. Honemann

Emerson lavishly praised Swedenborg for his scientific, moral, and ethical works and rejects almost totally his theological or religious works as based on revelations of spiritual things which Swedenborg states he was privileged to experience for the express purpose of writing such works. Consequently Emerson's review of these is from a viewpoint which varies in that degree from the tenor of these works by Swedenborg.

Emerson's disapproval of Swedenborg in any role other than that *Economy of the Animal Kingdom*," does not adequately appreciate the fact that they were influenced in some degree by Swedenborg's purpose to seek out the soul and its relationship with the Creator on the natural plane. Without this motivation these scientific works might have been entirely different.

Emerson's disapproval of Swedenborg in any role other than that of a son of a Swedish bishop, incapable of experiencing the revelations he relates, is responsible for Emerson's failure to properly evaluate them even on the philosophical, moral and ethical levels. He did not sufficiently interpret such major works as *"Arcana Coelestia," "Apocalypse Revealed," "Heaven and Hell," "Divine Love and Wisdom," "Divine Providence,"* and others. By treating them in this manner Emerson has produced the half-truths, untruths, and false inferences which might be expected to follow that kind of treatment.

But, first, let us examine some aspects of Emerson's viewpoint as indicated by the biographical sketch in the "Foreword" of the book, *"The Complete Writings of Ralph Waldo Emerson,"* William H. Wise & Co., Publishers, New York, (1929). This begins by stating he was born in 1803, was graduated from Harvard in 1821, taught school, became pastor of a church, found it impossible to reconcile the sacrament of the communion with his conscience and startled New England by resigning his pastorate. Emerson's article, *"The Lord's Supper,"* gives his reasons for resigning his pastorate, among which are that he was unwilling to administer the Lord's Supper as required by the church because, among other things, this involves an attitude opposite to his own toward Christ, which appears to be largely that of a Unitarian, as he states. This is further indicated by his casting Moses, Menu, and Jesus on equal planes for the

purposes he states; by his statement that the moral sentiment he visualizes carries innumerable christianities, humanities and divinities in its bosom; and, in a speech, he approves of those who do not wonder that there was a Christ but that there were not a thousand.

On the other hand, Swedenborg's theological works throughout describe the Lord Jesus Christ as the Creator, Redeemer and Regenerator, who is Divine and Infinite.

Emerson's view of the Divine is indicated by the remark that the divine effort is never relaxed, the carrion in the sun will convert itself to grass and flowers, and man, though in brothels, or jails or on gibbets, is on his way to all that is good and true. Every thing is superficial and perishes but love and truth only. Behmen's Teacher's assertion that: "in some sort, love is greater than God," is singled out by him.

Emerson states that although Swedenborg's cardinal position in morals is that evils should be shunned as sins, he does not know what either good or evil is. Further, even if he did know what evil is, he shouldn't waste time dealing with it, or sins either, since time so spent is time which could more properly be devoted to goodness. Here Emerson obviously has not read, or if he has read has not properly understood, Swedenborg's remarks that one cannot do good without first repudiating the evils enumerated in the Decalogue. For example, as to the donor of a church or hospital, if he is an adulterer, liar, thief, etc., his gift is not good, despite the fact that as to the recipient of the gift it is the same as a similar gift from a donor who is not so evil-minded. Emerson says that according to the old philosophers evil is good in the making, and he quotes Euripides, "Goodness and being in the gods are one,—He who imputes ill to them makes them none."

Thus Emerson sets the standard that good and evil are one. Swedenborg condemns that standard and Emerson doesn't like it. Emerson prefers the Indian "Vishnu"—"I am the same to all mankind. There is not one who is worthy of my love or hatred. They who serve me with adoration,—I am in them and they in me. If one whose ways are altogether evil serve me alone, he is as respectable as the just man; he is altogether well employed; he soon becometh of a virtuous spirit and obtaineth eternal happiness." Compare this with Swedenborg's description of the Lord's Divine Love, Wisdom and Providence and His gift of free-will to mankind, and see whose definitions of good, evil, love, hate, truth, and falsity you prefer, Swedenborg's or Emerson's. Each of us must make such

decisions and choose between good and evil, truth and falsity and similar opposites.

A similar clash occurs between Emerson's ideas of heaven and hell and Swedenborg's revelations concerning these places or states. If one assembles Emerson's comments concerning these and then examines merely the table of contents of Swedenborg's work on "Heaven and Hell", he will note two outstanding things. First that Emerson either has not read this or has not understood it; and, second, that Emerson dwells largely on items concerning Hell in his comments. Also Emerson does not indicate an understanding of the World of Spirits in its relation to Heaven and Hell, nor does he appreciate the different states existing in the entire spiritual world of Christians before and after the final judgment described in the Apocalypse. Emerson characterizes Swedenborg's heavenly inhabitants as "country parsons" and their state as being like a French picnic, prizes and all.

Emerson describes the heaven that meets with his approval, thus: "The secret of heaven is kept from age to age. No imprudent, no sociable angel ever dropt an early syllable to answer the longing of saints, the fears of mortals. We should have listened on our knees to any favorite, who, by strict obedience, had brought his thought

(Please turn to page 9)

**WHY NOT SPEND
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Rev. Leslie Marshall,
Box 386, St. Petersburg.**

**The author is the recently installed pastor
of the Greater Cleveland Swedenborgian
Church. He was born in England. He
served for years as the superintendent
of missions for the British Conference
in South Africa.**

the aqueduct papers

II. BALANCE - LAND

by Brian Kingslake

THIS IS AQUEDUCT speaking. Greetings, dear friend from the other side! I must apologize for the abrupt termination of our previous interview. This was entirely due to my discourtesy. I was so caught up in contemplation of our beloved Lord, that for a while I was oblivious of everything else; and when I came to myself again, you had gone. I am truly glad that the Lord has permitted you to return.

If I may say so without offence, you seem less spectral and ghostly today than you were before! Do you think you could sit on a chair, if I thought one up for you? There! We will recline at ease under this wide-spreading tree outside the walking-up place or hospital. As you see, people are passing in and out of the gates. Some are literally dancing with the new-found joy of life; others are bewildered and confused. Soon I will go and offer my help; but for the time being we are invisible to them, and they will not disturb us.

You will realize that this is not my home, but only the place where I work. It is neither heaven nor hell, but the Middle Region. Over there to the east and south stretch the heavens, covering the hills and distant mountains, right to the skyline and beyond. Ah yes, I am sorry; the sun is rather dazzling in that direction! Many people cannot look there, except as it were out of the corner of their eyes. Rest your vision for a while by looking to the west and north, where the ground drops away to a lower level. There lie the hells, under a perpetual smog.

Some of us call this place "Balance-Land", because it is like a pair of scales exactly balanced. Everyone who enters here from your world is first placed by the Lord in a state of equilibrium; but, as the "ruling love" which they developed while in your world begins to assert itself, they tip up the scales toward heaven or hell, and set off voluntarily in that direction. The Word of God speaks of those who have been "weighed in the balance and found wanting", and your ancients thought of the souls of the departed as being weighed in scales.

This Balance-Land lies alongside your world, which is why you have appeared to me here and not in heaven itself. Everybody in your world is living here as to their spirits, though normally they are conscious only in and through their physical sense-organs. At death, when the physical body falls away, the soul remains where it always has been—which is here; but the consciousness shifts over into it, and only then does it become fully visible to us. You on earth owe your precious gift of free-will to the fact that, as to your spirits, you are in this Balance-Land; and the equilibrium is always carefully maintained for you by the Lord. Only once, we learn, was this free-will seriously in danger—

the scales were tipping down toward hell and would not swing back. Then it was that the Lord Himself graciously descended to earth as a Man, and restored the balance from your side. That was His greatest act of mercy; glory be to His holy name!

Your world and this Balance-Land are essentially the same world, and so they appear similar, whether seen from your side or ours. Here we have rocks and trees and rivers and flowers and birds and animals of all species, good and bad—some from heaven, some from hell. For the very reason that this place is in equilibrium, things are mixed up together here, as with you. Roses have thorns, and so on. Our world is the world of causes, yours is the world of effects.

We even have cities here, corresponding to yours on earth—New York, London, Paris, Moscow. A man who dies in San Diego, and has his heart in San Diego, naturally wakes up in San Diego in the world of spirit. Which comes first: the city in this world, or the corresponding city on earth? That is a moot question! Actually, the two are one, and grow and develop together; but if priority must be given, the spiritual has it.

Let me illustrate it in connection with the many scientific inventions which, I understand, are revolutionizing conditions on earth. Every one of them comes into existence here first, as a projection of the inventor's mind, before he is able to clothe it in material forms on earth. The prototype is here. Oh, you would be astonished at the weird contraptions which appear from time to time in this Balance-Land; vehicles for travelling across land or water or through the air, and now out into space; television and computers and every kind of device and gadget, most of them quite unintelligible to us! We do not need them ourselves. Always we have been able to fly through the air, without wings or aircraft. We can communicate with people at a distance, and see them while we are speaking with them; and the Lord allows us to produce anything needful by an act of will.

We have been told that it is characteristic of the New Age which is dawning on earth, that your people should be striving to reproduce, by scientific means, the conditions which have always obtained here in the spiritual realm. What we can achieve directly in our spiritual environment, you are achieving by a crude and clumsy manipulation of the subtle forces of electricity which underlie physical matter. We wish you well in this, provided only that you use these new techniques to help bring in, and not destroy, the Kingdom of God.

The main difference between your world and ours arises from the fact that physical matter resists change. You cannot move it without bringing physical forces to bear upon it. Here, our surroundings are plastic and are shaped by our desires and needs, being instantly responsive to the minutest changes in our thoughts. Our environment, in fact, is a projection of our mental states. Why are the two worlds so different in this respect? Because they exist for different purposes. Your world is a place of character formation; ours is a plane of fulfilment. Most of you start your adult lives on earth dominated by selfishness, impurity and love of possessions (am I right?) If you had your own way in everything, you would inevitably be in hell. But the batterings of an inflexible environment soften and change you; and, if you react to them wisely, the Lord is able to transform you from dross to pure gold. Here after the death of the body, your preparation is terminated. You have left school, and the discipline of school no longer operates. Here you can (and even must) do what you like. No longer are you a product of your environment. On the contrary, you are now the fixed and determining factor, and your environment responds to you.

When people first wake up in usually in a very confused condition of convalescence before their person; they are obsessed with fantasies and circumstances of their deaths. One accident, surrounded by the wreckage of a wreck: "That was a narrow escape!" And will keep shouting frantically for rescuing him. The thoughts in which a while, and are projected into their break in continuity, no shock of change in this world, believe they are still in them what has happened. Once the minds, the fantasy ceases, the hallucination leaves his bedroom; the car wreckage himself on "terra firma" in dry clothing is forgotten, and they settle down to their will eventually take them to their final

You realize, of course, that new this Balance-Land. Very soon their in are confronted with the Lord's divine react, either striving to receive it, or Lord's mercy comprehends everybody. to heaven, and there is a powerful change this, but to me such resistance is inco

When I first felt that divine attack yields to the embraces of a loved-one. Actually, I was all too well aware of it and fully expected to be cast into hell. particular notice was taken of my rec any questions, but was simply assured divine compassion, forgave me all my go to Him, and be blessed and made happy joyfully relinquished all my own self-me where He would.

That urge to get back home to Him is a sign that we must say goodbye. C

Evidence

Through the courtesy of Mrs. Grace Boyer, wife of the late beloved pastor, Rev. John L. Boyer, whose sons are both M.D.'s, we learn that MD, "the Medical News-magazine", New York, has more than once carried learned articles in which references have been made to Swedenborg's contribution to the sciences, etc.

Its July 1965 issue carried more than a column on our author's "Symbolism of Color," as entitled, which includes a quotation from

s world after death, they are
 and must pass through a period
 ies can operate freely. Usually
 hallucinations arising from the
 I think he is in an automobile
 of his car, and will keep mutter-
 her will imagine he is drowning,
 help, until he feels loving arms
 ople die continue with them for
 ew environment, so there is no
 . Many, when they first awake
 he old. My job is to explain to
 e situation has sunk into their
 ation disappears. The sick man
 anishes; the drowned man finds
 The incident of their transition
 process of self-discovery, which
 homes in heaven or hell.
 rivals do not remain for long in
 r nature begins to emerge. They
 ercy and love, and instinctively
 fleeing anxiously from it. The
 very created soul is predestined
 g towards heaven. Some resist
 prehensible.
 ction, I yielded to it as a lover
 ot that I was particularly good.
 y weaknesses and imperfections,
 Imagine my surprise when no
 d, good or bad. I was not asked
 that the Lord loved me with
 ns, and willed only that I should
 copy by Him. Then it was that I
 ntered desires, and let Him take
 n is coming upon me again, and
 d bless you.

Note

e work *Arcana Coelestia*
 oughton Mifflin, '07 edition.)

The month following, MD re-
 orted an account of Swedenborg's
 fluence on William James, famed
 rvard psychologist, whose fath-
 a profound Swedenborgian
 olar, is said to have carried al-
 ys with him a large chest of the
 edish Aristotle's writings, when
 cation travelling with his sons,
 nry and William.

—L. Marshall.

SWEDENBORG AND EMERSON

(Continued From Page 7)

into parallelism with the celestial
 currents and could hint to human
 ears the scenery and circumstance
 of the newly departed soul. But it
 is certain that it must tally with
 the best in nature. It must not be
 inferior in time to the already
 known works of the artist who
 sculpts the globes of the firma-
 ment and writes the moral law. It
 must be fresher than rainbows,
 stabler than mountains, agreeing
 with flowers, with tides and the
 rising and setting of autumnal
 stars. Melodious poets shall be
 hoarse as street ballads when once
 the penetrating keynote of nature
 and spirit are sounded,—the earth-
 beat, heart-beat, sea-beat, which
 makes the tune to which the sun
 rolls, and the globule of blood, and
 the sap of trees."

Then he adds, "In this mood we
 hear the rumor that the seer has
 arrived and his tale is told. But
 there is no beauty, no heaven; for
 angels, goblins. The sad muse loves
 night and death and the pit . . ."
 Nevertheless in Swedenborg's
 "Heaven and Hell" there are forty-
 three chapters concerning Heaven,
 twelve concerning the World of
 Spirits, and eight concerning Hell,
 or, in number of pages, 282, 104,
 and 56 respectively. When Emer-
 son wrote the above he must have
 lost sight entirely of the doctrine
 of correspondence which Sweden-
 borg describes, although Emerson
 refers to these correspondences in
 other comments, and Swedenborg's
 statements that in heaven one
 finds beauty itself, music itself,
 and all the arts and sciences in
 their initiations. Swedenborg also
 maintains that much of what he
 saw is ineffable, human language
 being inadequate. For example, in
 heaven communication is by ideas
 not words. All this is lost on Emer-
 son. So also are the lessons in the
 Sacred Scriptures in both the Old
 and New Testament, for these,

too, are only partially acceptable
 to Emerson.

On the subject of correspond-
 ences, Emerson says that these
 are implicit in all poetry, allegory
 and fable, but that if this were
 what Swedenborg claimed for it, it
 would be, if adequately executed,
 the poem of the world, in which
 all history and science would play
 an essential part. But Sweden-
 borg's perception of nature is, "not
 human and universal, but mystic-
 al and Hebraic. He fastens each
 natural object to a theological no-
 tion;—a horse signifies carnal un-
 derstanding, a tree, perception; the
 moon, faith; a cat means this; an
 ostrich that; and an artichoke, this
 other." Emerson readily under-
 stands, as he points out, that in
 nature each particle of matter cir-
 culates in turn through every sys-
 tem, but he does not grasp the idea
 that as to correspondences as used
 in the Word of God, the representa-
 tion varies according to the context
 and series, and, at least, each has
 opposite alternatives; therefore a
 tree does not always correspond to
 perception, nor the moon to faith,
 and so on. Furthermore, it is to be
 remembered that Emerson's criti-
 cisms here are not against Swed-
 enborg but rather against the Di-
 vine for Swedenborg maintains
 that the internal senses of the
 Word are known only to Him and
 to whom He reveals them.

In like manner Emerson criti-
 cizes the use now of the Old Tes-
 tament and the Apocalypse as the
 Word of God for he comments,
 either quoting others favorably
 or on his own, in general that—
 what have I to do with jasper and
 sardonyx, beryl and chalcedony,
 arks, passovers, ephahs and eph-
 ods, lepers and emeroids, heave
 offerings and unleavened bread,
 chariots of fire, dragons, crowned
 and horned, behemoth and uni-
 corn? Good for orientals, these
 are nothing to me. My learning

is such as God gave me in my birth and habit, in the delight and sense of my eyes and not of another man's. Of all absurdities, this of some foreigner—proposing to take away my rhetoric and substitute his own, and amuse me with pelican and stork, instead of thrush and robin, palm-trees and shittimwood, instead of sassafras and hickory,—seems the most needless. Emerson's invective here is also against the Divine. He rejects these Sacred Scriptures completely, literally and spiritually as being unfit for him.

The above serves also to indicate the basis of Emerson's appraisal of Swedenborg's theological works. Strangely however, Emerson indicates that it was Swedenborg and not himself that was not forward looking but retrospective and not able to break the umbilical cord which held him to nature. Emerson says that Swedenborg attempted to establish a new religion in the world and commends him for his criticism of the withered traditional church. Instead of dry catechisms, Emerson says, he let in nature again and instead of a religion which visited one diplomatically when he was born, married, fell sick and died, and otherwise never interfered with him, Swedenborg's religion is of universal application and fits every part of life. Nevertheless Swedenborg, like all great philosophers who became involved in religion, paid a penalty of introverted faculties. In his article on the Over-soul, Emerson states that a certain tendency to insanity has always attended the opening of the religious sense in man, as if they had been blasted with excess of light. The trances of Socrates, the "Union" of Plotinus, the visions of Porphyry, the conversion of Paul, the aurora of Behmen, the convulsions of George Fox and his Quakers, the illumination of Swedenborg are of this kind. In the subject article, Emerson adds Bun-

yan, Pascal and Guyon to the list, and he also singles out Swedenborg as unique as being an example of a deranged balance which permitted his accomplishments.

But Emerson deranges his own balance in his criticism of what he maintains is Swedenborg's attitude toward the intellect and its function and his attitude towards intellectuals. Throughout his works Swedenborg says that man is capable of raising his understanding into almost heavenly light, and in fact does so. This faculty is never taken away from man here or hereafter and those who inhabit the hells are still capable of it but do not wish to use it. The purpose of this ability is to enable man, if he so desires, to elevate his will or affections, and in so doing conjoin himself with the church, with heaven, and with the Lord. There are those, however, who become infatuated with their attainments of this sort and who become conceited with the pride of their intelligence. Among these are some leaders in the church and also some schoolmen. Emerson chose to believe that Swedenborg included all philosophers and intellectuals in this conceited group for he says that Swedenborg feels it profane to think to what is good from scientific and that to reason about faith is to doubt and deny; he was painfully alive to the difference between knowing and doing and incessantly expressed this sensibility. Philosophers are therefore vipers, cockatrices, asps, hemorrhoids, presters and flying serpents; literary men are conjurors and charlatans.

Swedenborg makes war on his mind, says Emerson, takes the part of his conscience against it, and on all occasions traduces and blasphemes it. The violence is instantly avenged. Beauty is disgraced, love is unlovely, judgment is destroyed. A vampire sits in the seat of the prophet and this seer of the soul substructs a new hell and pit each more abominable than

the last, round every new crew of offenders. He descends among the unhappy, witnesses the vastations of their souls and hears their lamentations. He saw their tormentors increase and strain pangs of infinity; he saw the hells of jugglers; of assassins; of the lascivious; of robbers who kill and boil men; the infernal tune of the deceitful; the excrementitious hells; the hell of the revengeful. Emerson states that except Rabelais and Dean Swift nobody had such science of filth and corruption; and that he is like Michel Angelo, Dante and Montagne who, in their works so treated those whom they despised.

Emerson further characterizes Swedenborg's works in this strain. They are dull, Stygian, hovered over by a shade-loving muse, written with the inks of Erebus, and this Charon ferries over in his boat kings, counsellors, cavaliers, doctors, Newton, Sloan, George II, Mohammed or whomsoever,—all gather one grimness of hue and style.

But enough of this. To answer it is easy, but the material is too voluminous to include here. Consider but six of the forty-three sections on Heaven in "Heaven and Hell": XXV. Divine Worship in Heaven; XXX. The Wisdom of the Angels of Heaven; XXXVII. The State of Peace in Heaven. XXXVII. Little Children in Heaven; XL. Marriages in Heaven; XLII. Heavenly Joy and Happiness. These few are an adequate answer. The forty-three are still more so. Divine Love and Wisdom and Divine Providence are even still more so.

Nevertheless, all of Emerson's criticisms are not of this sort. In addition to his love of nature, poetry seems to me his pride and joy. Paranthetically, his complete works include 164 collected poems extended over 107 pages of the volume. He says there was in Swedenborg the perception which makes the poet or seer the object

of awe and terror and references to muses and poetry abound in his articles. Emerson says Swedenborg's golden sayings express ethical laws with singular beauty, thus:

"In heaven the angels are advancing continually to the spring-time of their youth, so that the oldest angel appears the youngest."

"The more angels, the more room."

"The perfection of man is the love of use."

"Man, in his perfect form, is heaven."

"What is from Him, is Him."

"Ends always ascend as nature descends."

and others. These are quoted here verbatim from Emerson's article on Swedenborg because some are inaccurate. Such inaccuracies are unpleasant as is, particularly, another purporting to quote Swedenborg as saying that "God is the Grand Man." It would seem that in penetrating minds such as Emerson evidences misquotes of this sort on so important a topic are almost inexcusable and, at least, indicate a warped treatment of his subject.

Because of his poetic inclinations, probably, Emerson dwells at some length on Swedenborg's Conjugal Love which he separately characterizes as a Science of Marriage and a Prose Poem and a Conversation. Here again he tortures his topic almost unbelievably. He fails to orient this work with Swedenborg's other works, and misses the fundamental use of marriage which is a Divine creation. He has read into this work of Swedenborg preposterous statements such as that the Divine is both a Bride and a Bridegroom; that divorces abound in heaven; and that in heaven one changes sex daily. Nothing could be more diametrically opposite to what it stated and explained ever so carefully by Swedenborg. It illustrates how a beautiful thing can be metamor-

phosed by those who wish to do so into the unlovely and horrible.

Another illuminating section as to Emerson is his objection to anomalous pretension of Revelations of the other world. This, of course, could include all such in the Bible and in particular that of John who wrote "Revelation or the Apocalypse." Emerson says that Swedenborg's revelations destroy their credit by running into detail. No man should say that the Holy Ghost informed him of the Last Judgment or details of the arrangements of heaven. Why? Well, simply because Emerson indicates that he knows this "Spirit" which is called "Holy." This Spirit is reserved, taciturn, and deals in laws. "The teachings of the high Spirit are abstemious, and, in regard to particulars, negative." Here we have it plainly. Read and understand.

However it is to be remembered also that the above has been singled out of Emerson's essays on Swedenborg because it is believed that Emerson's treatment of Swedenborg's theological writings in these and similar matters was improper for the reasons stated above. Most of Emerson's article on Swedenborg is in praise of him and Emerson states that Swedenborg's books should be read, at times with caution. Swedenborg is characterized as one of

the missouriums and mastodons of literature, a colossal soul whose doctrines deserve to be studied in his books and they will reward him who can read them.

In concluding this article, consideration should be given to what Swedenborg so frequently pointed out as the essentials of the Lord's New Church. These are simple and easy to remember. They are that one should acknowledge the divinity of the Lord Jesus Christ; that one should acknowledge the holiness of the Word; and that one should lead the life called charity. Likewise he pointed out that the essence of religion is to shun evils such as murder, theft, adultery, falsehood, and covetousness, as sins against God.

These are like the three "R's" in human culture which enable us to go about attaining a satisfactory knowledge of the world of nature. Swedenborg repeatedly urges that if one obeys the Lord's commandments and asks the Lord for help it will be given pressed down, shaken together and running over, and then we may attain to rich knowledges of the afterworld life, or spiritual life. To some Swedenborg's works will provide help along these paths.

Mr. Honemann is a prominent member of the Baltimore Church. He is a student of literature as well as of Swedenborg.

MESA VERDE INVITES APPLICATIONS

THE MESA VERDE Committee has recently provided for a new investment rental policy. It is now possible for prospective life-lease tenants, who are not ready to leave their present location, to purchase a life-lease and rent to another. The investor would receive rent minus an established maintenance fee. There are a number of people who cannot buy but would be able to rent. Of course, any adult who is able and wishes to help the MESA VERDE project get under way will be welcomed as an investor.

The committee therefore invites applications for rentals—both on a permanent and temporary basis. What time of the year would you like to give yourself the luxury of a visit to the far west? Write us.

It has been asked that we be more specific about the type of care available, should a resident become unable to do anything for himself, either because of an accident which would require prolonged nursing care or in case of a lengthy terminal illness. Our fliers have stated that an on-site infirmary is planned to

care for those who become ill and require short term attention. The alternative plan we mention for more serious illness could be either in a hospital nearby or in one of the several excellent nursing homes within a mile of MESA VERDE. This will enable friends and visiting committee to provide constant attention to other - than - physical needs of our residents who will receive our concerned care to the last. In this way, no one need ever feel lonely or isolated because of not being on the grounds. As is now well established, in July of this year, under Medicare, these nursing homes and limited hospital care will be within the financial reach of all residents.

Another matter which seems to be cause for concern is the possibility that a resident living alone in a unit will be unable to get his or her own meals, but can otherwise take care of himself. This contingency will be provided for either by a meals-on-wheels service or a boarding arrangement with another member of the community. We look forward also to a snack bar in the Community House for the accommodation of our residents.

It might be noted in passing that Mesa Verde is beyond the smog and slide area. A few days of rain here and there during the winter is normal. The recent more prolonged rains are rare. At present writing, (late November) the red-berried pyracantha are in full dress, and the occasional maple and acacia trees are gay with the red and yellow-hued regalia of autumn. The satin-barked crepe myrtle which all summer delighted the eye with varying hues of pink, are now sporting a blaze of flaming foliage. While many trees are shedding their leaves, they are mingled with the evergreen willow-like pepper trees and the stately palm and pine which hold their own whatever the season. Did someone say California doesn't have seasons? Not bleak seasons, to be sure, but ever changing ones. Come and see.

Eleanor Allen, Public Relations

what and where is **GOD**

by **Wm. R. Reece**

SOME TIME AGO a woman said to me: "The word 'God' has no meaning for me whatever. It is just a mere noise."

Many, today, feel this same way. God is dead. Life is meaningless. Death is a dirty joke. This is the despairing cry of an ever increasing number.

Well, what about God? Is he really dead, as Nietzsche once loudly bellowed, and as 'modern' theologians are now echoing in both seminary and pulpit? If he is not dead, where, then, is He?

Certainly He is not up in the sky beyond the stars. Telescope and space-probes have forever exploded that myth. Neither is He within range of the electronic microscope.

Men, in all ages, have agonized over the question about the where-ness and the whatness of God. Job, in far-off pre-Christian days, cried out in bitterness of soul: "O, that I knew where I might find Him? that I might come before His presence . . . I go forward but He is not there, and backward, but I cannot perceive Him. On the left hand I seek Him but I cannot behold Him. I turn to the right hand but I cannot see Him" (Job 13). David, the psalmist of Israel, echoed the same despair: "Why standest Thou afar off, O Lord? Why hidest Thou Thyself in times of trouble?" (Psalm 88). Jean Paul Richter, a noted German thinker and writer, in more recent times, voiced modern man's cry for God in these words: "I have traveled the world. I have risen to the sun. I have passed athwart the great waste spaces of the sky. I have discovered the place where the very shadow of being dies out and

ends. I have gazed into the gulf and cried: 'Father, where art Thou?' but no answer came save the sound of the eternal storm that rages uncontrolled. We are orphans, you and I." John A. T. Robinson, bishop of Woolwich, Church of England, in his recent controversial book "Honest to God," proclaims: "God, 'up there,' or 'out there' is a projection, an idol that can and should be torn down." Another theologian, Dr. G. F. Woods, asserts: ". . . the thought of God as a personal being wholly other to man, dwelling in majesty, may well collapse into meaninglessness." In this great land of America, supposed, by some Americans, to be the finest on earth, 25,000 men and women and even teen-agers every year (about one every thirty minutes), jump out of 16 story windows, swallow over-doses of barbiturates, drive over a cliff, and blow out their brains with a gun.

Why?

Because to these desperate souls, God is really dead. If they think of Him at all He seems only a phantasm of the imagination, a tool of designing priests, a mirage of nothingness. God and religion seem only a delusion—a dangerous quicksand; a fog-covered morass of futility.

And how about us who feel that we really do believe? Is God, to us, truly a Rock of Defense, a Shield in times of danger, a Fountain of Joy in hours of peace? Could we give real comfort to those who have concluded that life is surely meaningless and that God does not and cannot care?

It is most certainly true that God is not "up there", or "out

there", or "back there", in history, or "somehow" in some ancient scroll in Palestine or Tibet. Emphatically, He cannot be reached with the telescope or detected by the microscope. Nevertheless He does exist. He is surprisingly close at hand, and He can be sensed and known. He is just as close as our heart-beat and the breath of our lungs! The **whatness** of God can be put in just three words: GOD IS LIFE! And the **whereness** of God in just one: HERE!

No, no one knows what life is, but we all know that it exists. We cannot see it, or weigh it, or measure it, yet it is ever present about us and within us. It is constantly manifesting its presence, its power, its activity, its intelligence, and its purpose. Life is the mysterious Force and Intelligence that builds the mighty oak of a hundred years from the tiny acorn. Life is the power in a penetrating rootlet that splits a mass of granite. Life is the awesome Power and Plan that develops a human body and personality from the primitive germ cells of father and mother. This creative, active, intelligent, purposive force is God! And whether we say 'God' or Life, both are one and the same thing.

Where then, is God? The answer is that God is present wherever life is present. Life itself is the Cause of everything that seems to live. We shall never, of course, behold this Creative Life face-to-face. "No man can see God and live", was pronounced to Moses when he wrestled with this same problem some 3,000 years ago atop rocky Mt. Sinai. "You shall see My back, but My face shall not be seen." The "back" of God is the effects of Life, that is, created nature and created man. But is not this enough? How much closer to us finite creatures can our Creator get? Life is our "Father", it is our moment-to-moment Sustainer; it is the one and only Provider of all man's need and wants. And the

Life which is God is not "up there", or "back there in Bible times". It is here, now, in you, and in me. It can be nowhere else. God cannot come closer to us than this. He is, in very deed, the Substance of our substance and the Form of our form. He lives in us and we in Him. This is the supreme revelation of all the ages. Beyond this we cannot go. With it we are blessed beyond all possible calculation. Our unfoldment to eternity will not exhaust its richness.

In this connection, let us take a close-at-hand look at the working of Life in our own physical organism—our own flesh and blood. Your heart is a striking example. The human heart is about the size of a clenched fist. It began beating before you were born, and it will continue beating until the door closes upon your consciousness of this world. On the average it beats 72 times per minute. This adds up to:

4,320 beats every hour
103,680 beats each day
37,845,400 beats each year

In 82 years—if you live that long (as I have), your heart will have contracted and expanded the astounding total of three billion, one hundred three million, one hundred forty-two thousand, four hundred times!

Why doesn't it wear out? Can you imagine a man-made engine firing three billion times with no attention whatever from the engineer?

Who or what causes your heart to perform this incredible service? Did chance, or fermenting gasses, or mindless atoms produce this miracle of engineering? Don't be silly. There is but one answer: Life created the human heart—Life which is God and God alone. We are truly children of the Infinite!

We can, if we will, find God—Life—everywhere present. He is at all times and in all things. It is He alone who plans, works, and never sleeps. In all His activities He has but one purpose: to make over His own richness, beauty,

power and blessedness to us. He created us that He might give these priceless things to us.

Atop of all created things we can see the nature, character and purpose of Creative Life in the person and words of Jesus the Christ. He was the "Son of God" in the fullest form men shall ever know. Creative Life was what Jesus called "Father". It was out of the heart of Creative Life that He appeared to men. It was to this Creative Life that He was ever and joyfully obedient. And it was with this Life that He was in the end, flawlessly, fully and incandescently identified. Paul put this matter in unforgettable words when he wrote to the Christians at Colossae: "He (the Christ) is the likeness of the Unseen God, born before any creature, for it was through Him that everything was created in Heaven and on earth—the seen and the unseen. All the Divine fullness chose to dwell in Him, and through Him to reconcile to God all things on earth and in heaven." (Col. 1:6, 19)

The answer to What and Where is God is simply this:

GOD IS LIFE!

He is my life and your life!

He is the Life behind and within all Creation!

He is the Life, which, through all good men, seeks only to help and bless.

He is the Life that was in Jesus and which seeks to give itself to us as it did to Him. Life is Love; it is Truth, and it is Power. This Love, Truth, and Power is here, now. Apart from it we would vanish into nothingness. This, and this alone, is the What and the Where of God.

The realization that we are alive and that this aliveness is communicated to us moment by moment should never be absent from our minds. Life pours constantly into the "Human Inmost" as Swedeborg terms it, and its flow is unceasing. This Life is everything: we are nothing. "Let only

that little be left of me whereby I may call Thee my all," is the prayer of the Indian poet Tagore. When we reach this stage then we see all created things united in one grand chorus singing: "We are alive and our life is God!" This, and this alone is what God is, and where he is.

The author, formerly a minister in the Swedenborgian Church, now lives in Florida. The above article is the first chapter, somewhat condensed, of a book he is now writing.

EVIDENCE NOTES

It has not been unusual down the years to find literature of the Spiritualist sect pointing to Swedenborg's writings as proof of their claims, though not mentioning that his teachings decry them.

However, we had not before seen the book entitled "The Silver Cord," published by The Christopher House, Boston, Mass., '46, authors J. M. H. Frederick and Olga Tildes, with a sub-title "Life Here and Hereafter," which bears as its frontispiece, as a sort of monitor of its content, a long quotation from the Prophet of the North.

The extract is well known: "Since man is a heaven and also a world in the least form after the image of the greatest, therefore there is both a spiritual and natural world belonging to him. The interiors which belong to his mind and have relation to his will and his understanding, constitute his spiritual world; but the exteriors which belong to his body and have relation to its senses and actions, constitute his natural world."

By something of a coincidence in the same week as this book was brought to our attention, there also came to hand Conan Doyle's "The History of Spiritualism," Doran & Co., New York, '26, in which the conceiver of the great Sherlock Holmes tales places an account of Swedenborg's spiritual world experiences, and a portrait, as the first chapter in his book.

by G. W. H. Lampe and K. J. Woollcombe, Alex R. Allenson Inc., Naperville, Ill., 1957. 80 pp.

THIS SMALL VOLUME is one in a series that is generally well-respected in the scholarly world. John Bright, Gerhard von Rad, G. Ernest Wright, and Brevard Childs, all Biblical scholars of international stature, have contributed to the series. So the views advanced in the work here reviewed, whether widely accepted or not, are at least defensible on this level of research and thought. Because they deal with some aspects of non-literal interpretation of Scripture, they are of particular interest to us.

The work comprises two essays. The first, Lampe's "The Reasonableness of Typology", is a consideration of the principles involved and their possible usefulness. The second, Woollcombe's "The Biblical Origins and Patristic Development of Typology", is an historical study, which also draws some valuable distinctions between types of non-literal interpretation. For present purposes, it may be best to begin with the second essay; and the following is a selection of some of its main points.

Typology is from the Greek word *tupos*, basically a "blow" or the "mark left by a blow". "Tupos" came to refer to seals which were struck against wax, and to their impressions, hence to the general notion of pattern or "archetype". Typology, as a method of Biblical interpretation, is the discernment of types and antitypes in the Old and the New Testament. So in Hebrews 12:18-29, the descent of God on Sinai is compared to the

coming of Christ on Zion. The second event fulfills the potential of the first; the first at once prefigures the second and provides an image or model through which it may be understood.

This method is to be distinguished from allegorism on the one hand and the fulfilment of prophecy on the other. Allegorism, "the search for a secondary and hidden meaning underlying the primary and obvious meaning of a narrative", with no necessary "connection at all with the historical framework" (p. 40), had already been applied to the "Iliad" and the "Odyssey", and was applied to the Old Testament notably by Philo. The fulfilment of prophecy is simply that—an explicit prophecy is explicitly fulfilled—or it may also be the recapitulation of previous events.

There is, however, a ground between allegorism and typology. In I Corinthians 10, the rock from which Moses struck water is equated to the spiritual Rock, the Christ, and further parallels are implicit. There is the comparison of historical reality with historical reality, but there is also the natural-spiritual comparison. The writer defends this variant view of allegorism in Paul (pp. 54-56) and in Origen (pp. 57-58), albeit with considerable reserve.

Among the early church fathers, for various reasons including gnostic influence, allegorism grew to the point of absurdity, so that links between Old and New Testaments were found not in the repetition of essential patterns, but in the coincidence of minor details. Thus a parallel was drawn between the scarlet cord that saved Rahab

Book Review

and the blood of Christ that saves us, because both are red.

The first essay has a different approach. It points out first that until the dawn of critical scholarship, it was widely accepted by Christians that the Old Testament was a book about Christ. But critical study, with its historical focus, presented an immense diversity in Scripture, and sought to interpret each passage strictly within its own historical setting. Only recently has there been a resurgence, on new grounds, of the idea of the unity of the Bible.

The writer takes an affirmative attitude toward this present trend. "If the Bible is a unity in any sense, then it is plain that it must, in some sense, be a book about Christ . . ." (p. 23). The unity is found in the central theme of God's people and His covenant with them.

The focus for proof is on the New Testament. The degree to which this rests on the Old is difficult to exaggerate. In addition to the number of explicit references to prophecies fulfilled, there are hundreds of verbal reminiscences that are commonly overlooked. The writer puts it this way: because Christ saw Himself as the fulfillment of prophecy, the establishment and demonstration of the relationship of "prophecy to fulfillment, type to antitype, image to reality" between the Old Testament and the New was "necessary for the Christian understanding of the Gospel, and all the indications show that it was a process initiated by Christ himself" (pp. 24-25).

Or again, "Whether or not the story of the Lord's discourse on the road to Emmaus is to be taken as literal history, the picture which St. Luke presents to us of the risen Christ beginning from Moses and all the prophets to expound to his followers in all the Scriptures the things concerning himself must represent in large measure the truth of the matter" (p. 25).

But perhaps the clearest statement of all is from p. 29: "If we admit the unity of Scripture in the sense that it is the literature of people whose thought was controlled by a single series of images, and that it is a body of writings whose explicit or implicit theme throughout is the people and the Covenant, and if, further, we hold that Christ is the unifying centre-point of Biblical history, deliberately fulfilling the various images presented by that literature and bringing together different threads within it to form a consistent pattern, then we can have no objection to a typology which seeks to discover and make explicit the real correspondences in historical events which have been brought about by the recurring rhythm of the divine activity."

To one who accepts Swedenborg's method of Scripture interpretation, all this is tantalizing. There is evidence of a favorable breeze in the climate of thought—hardly a prevailing wind, however—and this of itself is encouraging. The unity of Scripture, the centrality of Christ, the relevance of the Old Testament, the recurring patterns of divine activity, the recognition of meaning beyond the simple historical—all this makes one feel that here is some preparation for the wider acceptance of the existence of the spiritual sense.

Yet there are cautions, also. The authors see the two sides of the typological equation as both essentially historical, and are reluctant to see the one as natural and the other as spiritual. They are wary of any talk of symbols or symbolic interpretation, and suspicious of allegorism.

So our task of communication on this level is somewhat more clear than it might otherwise be. Swedenborg's interpretative method is neither typology nor allegorism, but, we might say, shares features with each. It is, like allegory, natural-spiritual; but it is, like typ-

ology, disciplined, based on real resemblances, and taking into account the whole context. If we can demonstrate first the validity of a correspondence between the general process of biblical history and the general process of regeneration, we have made a forward step. If we can keep our interpretation always within the basic framework of the organic nature of correspondences themselves, so that the elements of the outward images truly convey living spiritual realities, we have made another. We should, for public presentation avoid the wooden, the "riddle" or "code" impression, and seek out those instances where we have a chance of striking the useful responsive chord in the listener or reader. We should subject ourselves to the discipline of learning the method of interpretation thoroughly, and at all costs refrain from using the notion of a spiritual sense as a springboard for the flights of our own fancy. When we finish a presentation of the spiritual sense, the literal sense should not have vanished. Rather, it should be alive in the hearer's mind, vibrant with meaning, a shining new part of a coherent whole Word of God.

—GEORGE F. DOLE

The author is the pastor of the Cambridge New-Church Society. He has an excellent background of scholarship, and was recently awarded a doctor's degree by the Harvard University.

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us the Book He wanted to? "But", the reasonable ones continue, "Times change. The Lord's Word for people thousands of years ago wouldn't necessarily suit us." But wouldn't an omniscient God know what His modern children needed as well as His primitive ones? God is not limited by time. It doesn't exist for Him. This is the marvel of this great Book, that the Old and New Testament, inextricably bound together, though inscribed by many different writers, over a period of thousands of years, still has a message for every age and every soul.

How do you feel about the Bible? Have you dared examine the question and form your own personal doctrine about it? Can you say this is what I believe and this is why I believe it?

Do any of us realize how much we are indebted to the Bible for our Christian ethics? We were not born with a knowledge of God even though it might be inherent in us to look to some higher being. We draw our ideas of eternal life from what we have learned from the Bible or from someone who did learn it from the Bible. We may have a moral code, not necessarily drawn from the Bible. We know that honesty is the best policy and that if we hurt someone, he is apt to hurt us back, but while these are truths, they are not Divine truths, calculated to bring us anglehood. Someone put this idea in verse:

If I forgive an injury
Because resenting would poison
me—

I may feel noble, I may feel
splendid!

But it isn't exactly what Christ
intended.

To decide whether the Bible is the Word of God, perhaps one should first decide what man himself is. Man is not man because of his outward form—because he has a face like a man's. Nor is he man because he can speak, nor even because he can think. These are not the things that make man man. He is man because he can think what is true and will what is good. Thus he is able to look up and worship God. Man is the only one of God's creatures that can do this. He does not think what is true and will what is good from his physical form but from his mind and spirit. In simple words, then, man is a spirit, clothed for a time in a material body. This fact we know and few of you, if any, would deny it. But do we think from this premise when we are forming our doctrines about the Bible? It is a fact not too firmly lodged in our thinking. We are bounded by time and space and material things and it is hard for us to think in terms not bounded by time and space and material things.

But as we consider the Word of God that He has provided for His children, should we not make a heroic effort to think more spiritually of ourselves and of God's Word? If we think of ourselves as spirits clothed with material bodies to serve us, can we not think of God's Word as spiritual truths clothed in a literal sense to serve

it? The literal sense serves in several ways. It helps to fix the stories of the Bible in our minds, to be drawn forth when we need them in our Christian endeavors. It serves us as children, in our simpler moments to guide us in our moral endeavors. It protects the deeper truths lying underneath from being profaned.

All of us are aware of some of these spiritual truths that lie within the literal sense. Jesus explained the spiritual truths of the parable of the sower to His disciples. None of us knows all of the spiritual truths hidden there. But we should become aware that there are spiritual truths hidden there whether we see them or not and whether or not the literal sense agrees with history and science. We should become aware that if we are spirits, there are spiritual truths in God's Word directed towards helping us in the growth of that spiritual life. This is something more than simply drawing morals from a history of the fame and foibles of the human race.

Once we have become aware that there are deep spiritual truths hidden beneath the literal words of the Bible, it becomes more precious to us. We begin to search more the Lord's will for us in His Word, and less to prove therein our own convictions, sometimes held by us to condone some evil we are not willing to give up.

But here, too, the Lord's divine providence provides for us and protects us. For it is only as we love and live these truths gleaned from our study of His Word that we are able to learn more. It is when we love and try to live these truths that we are lifted into the light of heaven and can understand them more and more.

It is then that the Bible becomes for us the Word of God.

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