

NEW OUTLOOK

34-
CNC
Stacks

1951

M
A
R
C
H

25c



EMANUEL SWEDENBORG

ALL RELIGION IS OF THE LIFE, AND THE LIFE OF RELIGION
IS TO DO THAT WHICH IS GOOD.

THE IMPERATIVES of PEACE

SEN. BRIEN M. PHILLIPSON

BROTHERHOOD in FOREIGN POLICY

FRED W. ... Digitized by Google

NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

MARCH, 1951

Vol. 4, No. 3

Published Monthly by the



EDITORS

HYMAN LISCHNER, M.D.
ROBERT E. G. HARRIS
ALBERT CROISSANT

ASSOCIATE EDITORS:

KAY ARNOLL
FRANCES R. LISCHNER, M.D.
ELLEN WATUMULL
ERNEST WOOD

CONTRIBUTING EDITORS:

CHET HUNTLEY
TARAKNATH DAS, Ph.D.,
DALE OWEN, JOHN MORLEY.

All editorial correspondence should be addressed to Editors, New Outlook. A stamped, self-addressed envelope should be enclosed for return of manuscripts. Otherwise, no responsibility is assumed for their return.

Domestic and Foreign
Subscription Rates:

\$2.00 for 1 year
\$5.00 for 3 years
Single copies 25c.

Phone: TRinity 3952

CONTENTS

The Imperatives of Peace, Sen. Brien McMahon 1	
Emanuel Swedenborg, Edwin Markham..... 2	
The Teleology of the World Crisis, Robt. E. G. Harris..... 8	
What Has Befallen Any Man? Lucia M. Pitts.....12	
Peace and U.N., Ralph J. Bunche.....16	
Universal Community, Arthur E. Morgan.....22	
Know Thyself26	
Universal Declaration of Human Rights, Jaime Torres Bodet..... 29	
What About the People in Korea, Manchester Boddy 35	
Brotherhood In Foreign Policy, Fred W. Rigg.....37	
Gems In A Setting, May Lusher.....41	
Wathehvane, Ellen Watumull.....44	
Quotes of the Day and Ages.....48	
Human Exology, Paul D. Spears.....50	
A Glance at Gian-Carlo Menotti, Mantle Hood56	
Book Reviews, Albert Croissant.....60	



NEW OUTLOOK IS A COOPERATIVE ENTERPRISE FOUNDED TO PROMOTE HUMANITARIAN PRINCIPLES BASED ON MUTUAL INTERDEPENDENCE AND THE BROTHERHOOD OF MAN WITHOUT DISTINCTION OF RACE, COLOR, RELIGION OR SOCIAL POSITION. IT REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

THE COLUMNS OF THE **NEW OUTLOOK** ARE OPEN TO THE EXPONENTS AND ADVOCATES OF EVERY RELIGION, PHILOSOPHY OR SCIENCE SO LONG AS THEIR COMMUNICATIONS CONTAIN A SUFFICIENT ELEMENT OF UNIVERSALITY TO AFFORD A BASIS FOR DISCUSSION.

The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or otherwise, expressed in signed articles. The New Outlook, however, as such, is not answerable for any statements put forward in the New Outlook, or for any views ever expressed.

Emanuel Swedenborg

by *Edwin Markham*

Excerpts from an Address by **Edwin Markham**, Author of "**The Man with the Hoe.**"

There are two great sources of knowledge—science and seership. The poets, and all masters of intuition, belong to the realm of the seers.

We all know that science sheds light only upon our material world, and never penetrates into the vast realities of the Spiritual World. Only the seers, with the illustrious Swedenborg at their head, have thrown any light upon those vast mysteries.

It is clear to the thoughtful that we are on the path of an eternal progress in all knowledge. Never is truth fully disclosed to the race. Revelation is progressive: the flight of man is endless. Life is a divine adventure, a ceaseless search for God.

So we should always hold the listening attitude. Every messenger has a right to be heard, has a right to have his claims examined. But what is the test of his truth—the test of *any* man's truth? First, his message must be found to be in harmony with all we know to be truth in the past. Second, it must be found to be a light to the mind and a bread to the heart. And third, it must stand the test of life; it must be work-

able. I believe that the wisdom of Swedenborg will be found to stand these tests at every point.

Emerson says: "Swedenborg is one of the mastodons of literature, one not to be measured by whole colleges of scholars."

What of this Swedenborg who commands the attention and extraordinary praise of our greatest American thinker—what of this master who extended the borders of all science and philosophy?

This man of astonishing learning was born in Jan. 29, 1688, in Stockholm, Sweden, dying in London in May 29, 1772. His career can be divided into three equal periods of twenty-eight years each—covering his education, his work as a scientist, his illumination as a seer.

His father was chaplain of the court of Sweden. At the university, the boy Emanuel drank in the classics, wrote Latin verses, took interest in the increasing demand for more modern educational methods. Graduating in 1709, and hungering for more astronomy and mathematics, he went to London, met Halley in Oxford, studied diligently the

works of Sir Isaac Newton, explored the arts and crafts of the city.

Returning to Sweden in 1715, he began his second or scientific period by editing a mathematical journal and by publishing an algebra, the first to appear in Sweden. He studied metals, mines, the action of water; discovered how to reckon longitude by the moon. He soon had many inventions (completed or projected) to his credit, including a submarine, an air-pump, a machine gun, a steam engine, a flying machine, a slow-combustion stove, a mechanical piano.

He proposed also an astronomical observatory, a scheme for the extensive manufacture of salt, a new method of discovering mineral veins, a scheme for connecting by canal the North Sea and the Baltic. Attracted by his genius, the King (Charles XII) appointed him Assessor of the Royal College of Mines.

Volumes began to drop from his pen—volumes discussing Tin Plate; the Level of the Sea; Docks, Sluices, Salt-Works; the Atomic Theory; Crystallography; Metallurgy of Iron and Copper; Mathematics; Natural Philosophy; Astronomy and Cosmology; Chemistry, Geology and Mineralogy. In 1734 appeared his "Principia"; also his "Outlines of a Philosophical Argument on the

Infinite", which seems to reduce the universe to "an animated mechanism". "The Principia" contains a complete theory of evolution.

In astronomy, Swedenborg propounded the principle at the heart of many modern theories, notably the nebular hypothesis. He discussed circular, spiral and vortical forms, the nature and phenomena of magnetism, as well as the evolution of the planets from a condensed ring thrown off by the central mass of the primal nebula. He also conceived of light as a form of ethereal motion. The great astronomer Arrhenius claims that Kant, Laplace and others, in some of their outstanding theories, found the basis of their ideas in these writings of Swedenborg.

While in the midst of these multitudinous studies, he took a seven-year travel over the chief countries of Europe, studying mines and manufactories, exploring furnaces, workshops, lecture-rooms, laboratories, museums, galleries, churches, theaters, army garrisons, palaces—absorbing the world with an alert eye and omnivorous intelligence.

In 1740 and later, he published his two great works on the "Animal Kingdom", which might be called "a search for the soul"; although the volumes announce his discoveries regarding the brain

and the cerebro-spinal nerve-system.

In all this immense search into the mystery of nature and life, we see what seems a groundwork of preparation for Swedenborg's amazing third life-period, of illumination and revelation. His mind was illuminated to reveal the inner meanings of the Bible. He also claims to have been given—while yet in the flesh—a certain access to the Unseen, a privilege possessed in a degree by the seers and prophets of all lands and ages. His eyes were "opened" to see into the Spiritual World, the world of which earth is only a shadow—"opened" finally to see, not while in a trance, but while in full possession of all his faculties.

Now the spirit of a man lives unconsciously in the midst of discarnate spirits; and Swedenborg earnestly warns us against communicating with them in the séance, for these spirits on the borderland are usually liars and impersonators. They are the tramps and derelicts of the Spirit World. So to the unprotected there is extreme danger in the touch of the Invisible. Now bear steadily in mind that Swedenborg is a seer, and has no affiliation with the mediums. The seer belongs to a higher order, and is governed by the strict law of service.

On a certain Easter Sunday in April, 1744, Swedenborg con-

quered his temptation to go on with his old wordly ambitions, and he turned forthwith to his immense new task.

Now all of Swedenborg's long training in materialism, his long calm investigation in the natural sciences, had widened and steadied his intelligence; so that he could now march courageously on to the accomplishment of his vast mission.

He forthwith began the exploration of the World of Souls. He soon discovered that all his vast knowledge of nature and her laws was needed as a basis and scaffolding for making known to men the laws and order of the higher world. He found that the Spiritual World dwells within the material world as a soul dwells within a body. He found that nature is only a shadow of what we may call Arch-Nature. He found that these two worlds have the same fundamental laws; so that one world corresponds to the other, somewhat as a tree corresponds to its shadow.

In all his pages we find no muddy mysticism. We never come upon anything visionary or fanatical. We still find the calm investigator, the seasoned and reasoned thinker, the clear far-seeing philosopher.

A long list of great scholars and writers have been influenced by Swedenborg. They have

borne their testimony to his greatness. Among them may be listed Goethe, Heine, Balzac, Strindberg, the Brownings, P a t m o r e, Ruskin, Carlyle, Thoreau, Emerson, Holmes, Henry James. Philip Brooks, Edward Everett Hale, Elizabeth Stuart Phelps.

Swedenborg has been justly called "the eyeball on the front of the eighteenth century, the one man who could see—the wisest man in centuries". "Now what was the nature of the darkness that lay so heavily on the eighteenth century, into which Swedenborg came as a giant bearing the torch of illumination?"

"Death, doom and destruction" were the three words continually sounding on the lips of the preachers of those early days, and old and young pondered on these portentous themes. Nearly all sermons were subtle and long-drawn-out, running frequently to three hours; while the beadle solemnly turned the hour-glass on the pulpit to show the flight of time.

People looked forward to the sermon; talked about it all the week; took notes of it in church, and wrote commentaries upon it. The sermon took the place of the newspaper and magazine and open forum and club discussion, and all such later activities of the people.

There were some great sermonizers in New England. The fame

of Hooker and Shepherd and Mather is still reverberating in memory. It is curious today to examine these pulpiteerings. They show the atmosphere of rebuke and retribution, of tears and terror, that hovered over those earnest, early church-goers. Frightfulness was the right arm of the pulpit. Even the saintly Hooker carried the odor of the theological sulphur.

But more terrible than all else was the black belief of that age concerning God and the little children. All thought of the compassionate Father was swept away, and He was seen only as a monster Judge, cold and heartless, his black shadow stretching over the universe. So we hear John Calvin saying at different times:

"You deny that it is lawful for God, except for misdeeds, to condemn any human being . . . Put forth your evidence against God, who precipitates into eternal death harmless new-born children torn from their mother's bosom . . . As the eggs of the asp are deservedly crushed, and serpents just born are deservedly killed, though they have not yet poisoned any one with their bite, so infants are justly obnoxious to penalties."

Now when Swedenborg appeared, he hurled the light of Heaven against this planetary darkness.

He made it plain that there is no God who is creating torments for men; for men—here and hereafter—create their own torments by breaking the law of love and justice.

What is Hell? It is the disordered and selfish life, and this has its beginnings on earth. It is this hell that men carry on into the next world, for men are not changed in character by the incident of death. Evil deeds carry their own punishment, whether here or hereafter. We reach the conclusion, therefore, that there are no hells except the hells that men themselves create.

Thus Swedenborg rose in the eighteenth century as a liberator from the great fears that were besieging the soul of man. There was the fear of reason: men were told to forsake reason and to trust to a blind faith. There was the fear of an arbitrary deity—a fear that man's spiritual safety did not depend upon the rectitude of his life, but did depend upon the favoritism of God. There was also the fear of a liberal hell-fire, a fear that turned God into a monster of cruelty. And finally (as we have seen), there was the fear for the spiritual safety of the little children gone on into another world.

Into the immense darkness of that century, appeared the courageous seer, the man of light. He

was one man against the world. He penetrated the husk of unreason and superstition, and discovered the eternal truth beyond.

What are some of his characteristics? We have already seen that he was an untiring student of nature, always intent on getting the facts. He loved truth with a supreme devotion. All this was balanced by his immovable moral integrity.

And what are some of his teachings? He does not point us to any house of healings where blood makes atonement and opinion saves. He points us to the sympathies and services of the good life. So in defining religion, he says, "All religion has relation to life, and the life of religion is to do good." Here is no abstract metaphysics, but first-hand grip on reality. Swedenborg declares that God is one, and he gives us also the remarkable statement that God is Absolute Man. Hence God is near to man, is near and knowable.

Now God is at the heart of the vibrating and luminous universe. He is the only reality; and we become real only as God abides in us. All that is not God is only seeming. But God is Spirit; and nature has reality only as God impregnates nature with spirit. Hence there are no material forces: all forces are spiritual forces. God is therefore the only Life: God is the only Substance.

Thus every material object is sustained by the spiritual substance that gives it form. The spiritual stands to the material as cause to effect, as soul to body. Hence there is a likeness, a similarity, a correspondence, between the higher and the lower, between the spiritual and the material. Nature is only an image or mirror of the Spiritual World. Nature is only the time-vesture of the Eternal.

“Shall I devote my years to the mere service of myself (regardless of others), or shall I devote my years to an unselfish service of the good wherever I find it? Shall I be a self-lover or a comrade-lover?” This is the searching question that confronts every soul on these paths of fate. This question determines what shall be our ruling love, our heart’s secret urge. This question stands at the parting of the ways.

The ruling love is the pivot of the destinies. The love of serving the good swings toward Heaven, and the love of serving the self swings toward Hell.

But what is Heaven? Swedenborg tells us, in substance, that while Heaven exists within man in first principles, it should take outward form in humane institutions. So Heaven exists in the next world as a social fraternity, as a divine brotherhood, a realm where the grasping ego is held suppressed, where each one subordinates his selfish interests to the common welfare. Each one lives for the All, and the All live for each. The old earth-hunger, the hunger for mere private riches, is suppressed at last to make room for the riches of all the people. I fancy that you will find three words blazoned on the gates of Heaven: “All for All!”



I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful or interesting shapes and colors, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition, or filth, the disagreement of the component atoms immediately makes itself felt by bad odors. Gathered together in certain forms, the atoms constitute animals of the lower orders. Finally they combine in man, who represents the total intelligence of all the atoms—Thomas A. Edison.