

families volunteered to adopt children.

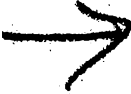
Oberlin's progressive religious views were ecumenical and led him to rename his church "Evangelical-Catholic," because it combined Protestantism with aspects of Catholicism.

People came from several parts of Europe to study Oberlin's methods. Among them were the utopian socialist Robert Owen from England, the Baroness Kruedener (advisor of Tsar Alexander I of Russia), and many others. Some of Oberlin's influence reached America through Oberlin College, but there are also two other settlements in the United States that carry his name.

Because of his accomplishments, some saw Oberlin as a man of practical success. Others saw him mainly as a man of Christian charity. The author demonstrates beyond any doubt that Oberlin had earned a doctorate in philosophy and that his accomplishments were based upon a complex of forward-looking theories and ideas. His psychology appears especially noteworthy, showing a thorough acquaintance with, and influence from, the works of Emanuel Swedenborg. (See the author's article "Oberlin and Swédenborg" in *New Church Magazine*, London 1966/67.) The unifying concept of Oberlin's thought and work is his concept of love, which combines theology, philosophy, and psychology as the noblest elements of the human soul.

COMMUNICATIONS

To the Editor of THE NEW PHILOSOPHY:

 I wish to thank you for publishing "The Antediluvians and the Most Ancient Church" by Thomas W. Keiser (THE NEW PHILOSOPHY, Vol. LXXVIII, No. 4, pp. 303-308). It is a valuable addition to the literature in the field of New Church anthropology. As a student it is quite pleasing to read the work of one so obviously qualified as Dr. Keiser.

Keiser has made an important contribution to the study of the Most Ancient Church, especially in that he has pointed out that the term *most ancient people* is not entirely synonymous with the term *Most Ancient Church*. The difference between them has impressed me, although I have conceived of it as a temporal rather than geographic distinction. Keiser's observation and delineation of the distinction will lead, I believe, to clearer thought on the subject in the future. Because of the importance of this distinction, I beg leave to contribute a few more observations.

The term *most ancient* is simply an adjective referring to the earliest times. That it is not a specific term as is the term *Most Ancient Church* is suggested by the fact that *most ancient* when applied to people (in the latin this is done simply by using the adjective as a substantive), to times, or to a style of the Word, is not capitalized as it is when applied to the

church. Further evidence of the distinction appears in such passages as *Arcana Coelestia* 286 where the men of the Most Ancient Church are clearly only part of the most ancient people as a whole. As I have said, I have tended to view this distinction as a temporal one, people before the Most Ancient Church being included as most ancients, or a style used after the end of the Most Ancient Church still being called most ancient. The term is thus used with varying applications. This is not so much a matter of inconsistent usage as it is a case of a term with a broad meaning. Such latitude could explain how it can be said on the one hand that in most ancient time they never ate the flesh of any beast or bird (AC 1002), while on the other hand it is said that the most ancient people compared good affections to animals that could be eaten (AC 715).

Keiser supports his conception that the Most Ancient Church is distinguished from the most ancient people in general as to population or geography by reference to the statement that besides Noah "there were other churches also at that time" (AC 640) such as Enosh and others of which we have no mention. It appears to me that this reference could be taken to refer to the complexity within the Most Ancient Church. For Noah was a descendant of Seth while the Enosh referred to in this passage was a descendant of Cain. Might not the other churches of which there is no mention also be such collateral branches as this Enosh or Jabal, Jubal, and Tubal-Cain. This might be supported by the other reference Keiser makes: "From the contents of this chapter . . . it is evident that in most ancient time there were many doctrines and heresies separate from the church, each one of which had its name" (AC 442—not 422 as at the bottom of page 307). The chapter mentioned is Genesis 4, the whole of which deals with offspring or heresies *from* the Most Ancient Church. I am not yet convinced that there were men before the flood that had no connection with the Most Ancient Church.

I welcome also Keiser's presentation of evidence that the Most Ancient Church relates to the period of Neandertal Man, although I do not believe that there is as yet sufficient data to settle firmly on any particular pre-historic period for the Most Ancient Church. Because of this I look forward to further discussion in future issues of *THE NEW PHILOSOPHY*.
Bryn Athyn, Pa. STEPHEN D. COLE

Editor of *THE NEW PHILOSOPHY*:

In response to Miss Lyris Hyatt's communication in the January-March issue of *THE NEW PHILOSOPHY* please let me grasp at this opportunity to thank both you, for publishing an article¹ of admittedly "limited appeal" with its inevitably narrowly specialized verbiage, and Miss Hyatt for the kind of enthusiasm and perceptiveness that cannot but encourage and delight.

It is an intriguing idea to the philosophic mind that the genesis of speech, among other human phenomena, was not the result of accident

¹ "Semophone: the linguistic Atom." *THE NEW PHILOSOPHY* LXXVIII: 4.

