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"The Same ... Today"

O Saviour Christ, Who once on earth didst heal
The sick and suffering in their hour of need,
Thy Presence in our midst once more reveal,
And hear us, whilst in faith and love we plead.
Fulfill Thy promise here in this our day,
And lay Thy healing Hand on all who pray.

To all the sin-sick souls that humbly seek
Thy cleansing touch, the word of pardon give;
To troubled minds that faint and falter, give
The cheering word of power that all may live
Henceforth obedient to Thy call and claim,
And manifest the glory of Thy Name.

Heal Thou the silent ear, the sightless eye,
The failing limb, the palsied frame restore,
Hear Thou the little children's helpless cry,
And set before us all the open door
Of new-found hope and service new begun,
With thankfulness for all that Thou hast done.

—The Late Bishop of Goulburn

The NEW-CHURCH MESSENGER

THE
NEW-CHURCH
MESSENGER

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Essentials of Faith of The New Church

There is one God, and He is the
Lord and Savior Jesus Christ.

The Word is Divine and contains a
spiritual or inner meaning whereby is
revealed the way of regeneration.

Saving faith is to believe in Him and
keep the Commandments of His Word.

Evil is to be shunned as sin against
God.

Human life is unbroken and con-
tinuous, and the world of the spirit is
real and near.

EDITORIAL

Reaching for the Power

PERHAPS THE first and most important use of prayer is to help a person become aware of God. It is a conscious reaching out for a Power outside oneself with which one can have a personal relationship. Maybe it is to begin with little more than a hopeful groping. Yet it will bring man face to face with the idea of God as a present living reality from whom there will be a response.

It follows that prayer is not a technique by which one is enabled to get what he wants. The most valued moments that a boy may spend with his father are not necessarily those in which he is seeking to get something. More likely they will be the moments when he opens his heart to his parent, when he freely discusses the problems that seem to him serious, when there is an interplay of thought and feeling. Man does not only talk to God, but God talks to man. Note how often in the Old Testament God is pictured as talking to man.

Maybe it will be said that in prayer man is merely communing with himself, that he is not in reality contacting any intelligent Power. If this objection is valid then the act of prayer is only a form of musing. It would mean that man had no resources other than those within himself. This is certainly not what those who have had the deepest experience with prayer say. Their testimony is that in prayer there is a growing awareness of God in whose everlasting arms they find peace and assurance.

Does that mean then that we are to expect nothing from our prayers except such salutary effect as it may have on our own state of mind? Are we to consider prayer as effective because it can make us feel better, but not as efficacious because it cannot exercise any influence upon the course of events?

In that connection, let us recall what the Lord told His disciples when one of them requested Him to teach them to pray (*Luke 11:1-13*). The Lord drew a picture of a commonplace event. A man is awakened at night by a friend on a journey. The friend is hungry, but there is no bread in the house, so off to a neighbor the man goes to obtain bread. There was a churlish answer at first, for the sleepy neighbor did not relish the idea of having his sleep disturbed. Yet he did get up and supply the bread. How much more will not the Heavenly Father respond to His children.

Take note that the man in this picture is not asking for bread for himself, but for a friend in need. This has a bearing on prayer that is offered for the sick of mind or body. Such a prayer is not an effort to get something for oneself but for another. It is therefore infused with the love of neighbor. To be sure this raises the question: If God will at the intercession of someone else heal one of His children, will He not do so directly? There is no need to apply pressure to God by multiplying the number of petitioners. And He is no respecter of persons, so it cannot be that one is more expert in praying than another. Perhaps the answer is that God's Providence is bent on creating a friendly world in which men discover that the distress of their brethern is of concern to them. To paraphrase the classic words of John Donne: "Any man's illness diminishes me, because I am involved in mankind."

God is no respecter of persons, of course. He does not answer the prayer of one but refuse to listen to another, because the approach of the first is suave and diplomatic, while that of the latter is crude and bungled. But just as God's life is mediated to the natural world through the heavens, so God's life is often mediated to the individual through another.

WHAT IS PRAYER?

by Gwynne Dresser Mack

ACCUSTOMED though we are to the idea of praying—from a child's 'God bless Daddy and Mommy' to a bishop's petitions over the cathedral's loud-speaker—do we think enough about the *meaning* of prayer, about its purpose and its effect?

Is prayer, for most of us, only a familiar routine without which we would feel vaguely uncomfortable? Is it, perhaps, an intellectual endeavor conscientiously pursued—or an impulsive activity never resorted to except in emotional stress? Or is it a deep experience to be sought and treasured and returned to again and again, as to something of great beauty and joy? What *is* prayer?

There is no clearer, more direct explanation than Swedenborg's: 'Prayer is talking with God.' (*Arcana* 2535). In this simple statement is no implication of anything spectacular, no suggestion of a technique, and certainly no hint of any great intellectual or emotional effort. Just 'talking with God.' Yet, as with all the simplest things in life, when we consider this fully it suddenly becomes immense and profound. Talking *with God*—with the Creator of the universe, our Divine Father Who is both invisible yet here with me and there with you, and with each single human who ever existed!

That we, any of us, can talk with Him whenever and wherever we wish—how tremendously wonderful! Or can we? Maybe we don't all actually believe this. Maybe when we say prayers at bedtime or in church, or cry out: 'Please, God, help me!', we do not really feel in touch with Him at all, but send out words in a blind hope that somewhere, somehow they will be picked up.

Talking with God: not just *to* Him, but *with* Him. This means something very special, for it indicates that not only do *we* talk—He also talks! It is possible to talk without establishing any communication, as to a stone wall or to a deaf person. This is talking *to*; for talking *with*, there has to be reaction and interchange—there has to be contact established. True prayer, then, means just that. So if we do not feel in touch with the Lord when we pray, we are not really praying; we are only saying words or talking to ourselves. Prayer means getting in touch with God, coming close to Him, being with Him and carrying on a conversation in a personal and immediate way.

But still we may wonder, *how*? By learning to listen. When we talk *with*, we take our turn at listening! "Be

still and know that I am God. . . . If any man hear my voice, I will come in."

An important New-Church teaching concerns the law of influx whereby man can be filled with love, wisdom and power from God. It is this for which man was created. We have only to be receptive, desiring and expecting the Lord's Presence to surround and flow into us, to become aware of It. For He is longingly and patiently *here*, waiting to accomplish this infilling with every one of us. True prayer, then, is receptivity. It is listening to and receiving from the Lord.

Ask and receive

And He listens to us, too, because He wants us to indicate, freely, what we wish of His inflowing power. He does not intend to pour us full regardless of our inclinations or interests. Freedom of will was given as assurance that our Father would never 'take us over' without our full cooperation. So, while we open our minds and hearts, we should tell Him all the happenings of our life—our troubles, pleasures and yearnings—as a child chats of the day's doings, with parents at supper time. We can thus thank our Father for what He has given, and we can also ask Him to help with problems and emergencies. In three short chapters of the *Gospel of John* (14, 15, 16) the Lord speaks seven times of the importance of *asking*.

Therefore, contrary to the opinion of some, it is right to ask God for even little things—if *they are not merely self-satisfactions, but are truly needed and good to have*. We must never, of course, beg or demand or entreat with selfish intensity, but in a rational, objective way bring our needs into the sphere of His Providence.

In our world today disorders and malfunctions, of both bodies and minds, are among our greatest problems and most continuous emergencies. Disease appears in innumerable forms and has become a major preoccupation. Nowhere is help more needed, by more people, than in the area of health. In spite of advancing medical science, we seem still to be helpless in many varieties of illness which doctors can not cure. Health means the order and wholeness and functioning which are intended by God. Therefore, where His intentions are concerned, we should not hesitate to turn to Him and to ask for healing from disordered conditions. 'Ask', said our Lord;

and surely we must do so, using prayer to enable His power to flow through us into the situation which needs healing.

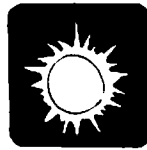
Not only can this bring help to ourselves, but to others as well. For the wonderful thing about being truly in touch with the Lord is that thereby we are also in touch with our fellow men, since He is near to all His children whether they reach out to Him or not. And just as we can take a baby somewhere by carrying him before he is able to walk, so we can put another in touch with God by standing between and holding the hand of each.

Then let us talk often with God, with the same enthusiasm and joy that we give to visits with our dearest friends, and with the undoubting trust that children have in parents. Let us not hesitate to ask our Lord for

every good thing that is needed, since all good things are created by Him and He Himself has told us: "Without me ye can do nothing."

We talk much about 'doing the Lord's Will'; but then we say: 'What is His Will? How can we know it?' Only by listening to Him while He tells us; and in case we find it hard to listen, He has written it also: 'Thou shalt love the Lord thy God . . . Come unto me.'

In all ages, among all men, the knowledge has been given—by revelation and inspiration—that the Lord's Will is to have a close and sharing companionship with His children. The only way to effect companionship is through an exchange of thought and affection. With God, we call this Prayer.



Recovering that which is Lost

by Rev. William E. Fairfax

TRUE PRAYER is *feeling*, not saying, and effective prayer is based upon a realization that it is the right of every individual to share at all times in the all-goodness of God. Prayers read or recited can be a help in preparing the soul to cease its natural activities, to seek the silence which leads to relaxation, to listen for 'the still, small voice'. Any thought or activity that is helpful in thus clearing the mental nature is a distinct aid to prayer, but does not in itself constitute true prayer.

The difference between effective and unsuccessful praying lies in the fact that in effective prayer opportunity for contemplating God, to the exclusion of all other ideas, has been given individual consciousness—whereas when prayer is unsuccessful, consciousness has not been able to pursue its meditation without interruption or resistance. Real prayer is not to be measured in words nor by length of time spent, but by *feeling* and realization that all possible good in the world has long since been available to us—we have but to attune ourselves to God.

Prayer is man's most convenient and powerful weapon for moving himself out of discord back to harmony. The difficulty in the present world is that everyone assumes that because prayer is common to all people no one could lose the idea of using it correctly. The right kind of praying would disperse illness, change

poverty into plenty, replace unhappiness with peace and joy. Prayer has been providing such blessings for all races and for people in what we call various stages of civilization, since the dawn of creation. From the time of Moses who led the children of Israel out of the wilderness step by step, as he paused to pray for and receive guidance, to the rescue of Rickenbacker and his companions from their rubber raft in the Pacific, instances where reliance on prayer alone has brought men and women through great crises are common—but not so numerous as they should be.

No privilege enjoyed by man has produced such prompt and satisfactory results as the offering of correct prayer, yet no boon to mankind—such as prayer can be—has been more neglected. The whole world at once became air-conscious soon after the Wright brothers made the first successful flight, and hundreds of types of planes are now flown; but should any of these fail to follow basic principles, the planes would not fly. This is true of all accomplishment; without using correct principles, failure inevitably results. Yet many in the world ignore practically all basic principles of correct prayer, and so have come to expect that nothing will really happen from most of their praying since the only kind they know is ineffective. Yet so instinctive is belief in the power of prayer, that no one ever loses completely

the feeling that God can thus be reached. Even persistent non-believers try to save themselves by praying when they find themselves in desperate situations.

The wonder is that, even in the most hopeless of human circumstances, prayers are answered whenever and as often as they are real prayers. Man is so formed in his relation to God that even the most unlearned can find the channel to the Divine Mind. The idea that all things are possible to God recurs at times of hopelessness, and there is no kind of illness, unhappiness, or want that has not been alleviated through the prayers of those fortunates who have discovered or re-discovered the way of true prayer. Few have not heard of instances in which prayer has been answered directly, although such results are classed as 'miracles'. This attitude is, in itself, acknowledgment that we know little about prayer, because answer to prayer should be thought of as Divinely natural.

But why are some prayers answered and others not? Why were the prayers of the Rickenbacker group answered while those of an English bishop, accompanying important allied leaders to Iceland by plane, failed to save it from crashing? Who can explain why the prayers of such scholars, trained in devotional practices, are barren of result while those of a group of aviators, some of them non-churchgoers, bring rescue? And what of the many other seamen torpedoed from ships into flaming oil or drowned outright? Is it to be assumed that these did not pray?

If all prayers were answered, those offered each Sunday in American churches alone would heal the world of its

inharmonies. Is it possible that the way of praying correctly has been lost, excepting to a few? Those few will say that a proper amount and quality of faith and belief are necessary to make prayer effective, and that the measure of assurance or expectation accompanying a prayer determines whether it will be answered. But why—in view of continuous failures to receive answers to countless prayers—has not a board of experts been appointed to find out just how much faith is enough, and what sort of belief must be developed before answer to prayer may be achieved? Would not success in teaching members how to pray *effectively* re-establish confidence in the Church and solve many of its problems? Could not right use of prayer solve many of the problems of the world?

When prayer and its effects are once again understood so thoroughly that all people come to appreciate that true prayer does not consist of repeating phrases, pleadings or demands upon God—when this is finally discerned so clearly that all people see prayer as a contemplation in individual consciousness rather than mere words arranged in sentences—when it is realized that answer to prayer must be sought as something to which one is entitled by right of being a creation originating in God, and that such answer is not a favor to be pleaded for—then effective prayer will again be the rule instead of exceptional, and once more will become the universal implement for harmonizing creation in conformity with man's relation to God.

The author, a deeply spiritual person, is pastor of the New Christian Church Mission, New York.

HISTORY OF AN EXPERIMENT

A YEAR AGO this spring a nationwide New-Church Prayer Fellowship came into being—idea of a few scattered New-Church friends who were interested in the work with spiritual healing now being done throughout the world. Feeling that the teachings of our Church could and should make a valuable contribution to this work, by being used to help those in trouble, but wondering how best to 'ultimate' such teachings, these friends decided that united prayer was the way. The purpose would be to widen, through the right use of prayer, those channels for Divine Influx which bring healing into our lives—and to share this endeavor with 'like minds', trying together to translate New-Church enlightenment into actual service for others.

The Fellowship began with a letter sent out to about fifty persons known to be especially interested in spiritual healing. Following is a portion of this initial invitation:

"There are, throughout this country and Canada, a number who are interested in the application of New-Church knowledge to the problem of health: spiritual, mental, physical. We see in this application an opportunity to use our New-Church teachings in a practical, helpful way. Our teachings give specific explanations of how the human body serves the

growth of the soul, and why it is important to take responsibility for keeping this relationship healthy. Emotional and physical illness are major problems of society today; we in the New Church have at our disposal knowledge for coping with these problems—through spiritual enlightenment and endeavor, and particularly through learning to use prayer

for bringing in the Lord's help. How often do we think, in difficulties or illnesses: 'If only I could *do* something!' The simple and intelligent use of prayer is the most powerful means we have for helping, and it is possible for *everyone*. There are some who are gifted with 'the healing touch'; this is a special consideration which need not concern us. Most healing work today is being done through prayer, and it is this tremendous potentiality of prayer which we should learn about and work with.

"We are therefore forming a Prayer Fellowship by means of which we can share discussion, thoughts and experience; exchange materials, literature and ideas; and learn to work not only for self-help but for giving help to others. The group is an informal one, with no financial obligations and no affiliation with any other organization. We shall all keep in touch through periodic letters and exchange of thought; we shall study together the principles of spiritual (and hence

physical) health in relation to New-Church teachings and prayer, ever striving toward their application."

The results of this letter were beyond expectation. Not only did most of the original number who received it respond with enthusiasm; they continually introduced others, so that the group has been increasing ever since. Today there are over 130 members, in twenty-six states and three Canadian provinces. However, a large membership is not the objective so much as a harmonious membership dedicated to learning, in light of New-Church principles, to receive the Lord's power and to bring it to those in need. Anyone is welcome who has a serious interest in New-Church teachings and who truly believes in the power of prayer and its use for healing in all its aspects; but no one is included without his having indicated sincere commitment to the Fellowship's purposes, and desire to participate.

A few prayer-groups in local societies have affiliated with the larger group, and it is hoped that others will be encouraged to form. Occasionally members of the overall Fellowship, who live near one another, meet to discuss the program or to do special prayer work.

Scarcely had the Fellowship become established before requests arrived for prayer-help. Despite inexperience there seemed no better way to learn than by doing; and so each name sent in has been 'held in prayer' with the earnest hope that sincerity, and love for the Lord and fellow men, would create the necessary wisdom. There have thus been considered the needs of nearly fifty persons, and there have been numerous instances of definite help received. *Proof* of relationship between prayer and healing can never be established; but there has been a high rate of recovery or great improvement among the most serious cases, and several have said that they felt prayer was what helped them.

Because of the meaning of true prayer, there can be only good effects from it. Its influence, being first upon the spirit, may be invisible and may not always reach to the outermost physical edges. Although the effort should be for help in all aspects—spiritual, mental, physical—it should never be felt that any prayer is wasted, whether its outcome is apparent or not. The mission has been accomplished as soon as a prayer for another reaches God.

Inquiries concerning the Prayer Fellowship should be sent to the group's headquarters: c/o Mrs. David Mack, Route 1, Box 295, Pound Ridge, New York.

from

Fellowship Letters

TO CONVERSE with an invisible Presence seems unreal to those who do not feel at home with 'the evidence of things not seen'; to them, praying remains a ritual instead of an experience.

★

In true awareness of His Presence, one would want to ask only for what is wise and good in His judgment—and, this being so, one can fully believe that the need will be met.

★

Seldom do we have *proof* of the result of prayer for others. Therefore it is easy to doubt. Perhaps if we could see the effects of all our prayers, we might too easily forget that it is the Lord, not we, Who does the work.

★

It is in cases considered medically 'hopeless' that spiritual healings appear most dramatic, and in such healings there has always been a spiritual renewal as definite as the physical recovery. There are countless authentic records of cancer, tuberculosis, arthritis, paralysis, injuries and disorders of every sort—none of which responded to medical treatment but vanished when the Lord was asked for healing. That this does frequently happen *means something* which we should seriously ponder. It does not mean that medical help is to be discounted. Medical knowledge is a part of God's providing; still it is only a part and as yet incompletely learned.

★

The Lord desires our health and useful functioning. Miracles do occur—not as coercion toward belief but as manifestation of the Lord's continuous Presence and Power with us. If our prayers do not always seem to be answered, we must understand that there is a reason, and not be rebellious if our finite minds do not know what it is. We must never be discouraged because there have been failures, but must persevere because there *are* successes!

★

How can praying for someone else have results? Swedenborg answered this: 'In the Lord's sight the whole human race is as one man.' Thus we are all parts of the same whole, so that what any part does is felt by the rest. If we are truly compassionate we will want to help anyone in trouble,

stranger or friend. Our praying, then, begins with this urge: an outreaching of concern for another human being. To this the Lord immediately responds. The power in prayer comes not from words, techniques or intellect, but from complete trust in the Lord and compassion for fellow-men.

★

Let us *practice* prayer. No skill is developed without practice; there is only one way to learn to swim, and that is to try and keep on trying. For some time it may seem too difficult; but if one persists, there always comes the moment when it *works*. And from then on, the skill is never lost.

★

Prayer, to have strength, must be spontaneous. Self-consciousness interrupts and impedes. That is why some prefer to pray alone; they are too aware of self in the presence of others. We should choose whatever situation enables us to feel closest to the Lord. We should be completely relaxed physically, and mentally and emotionally serene, so that distractions will not intrude. Quiet surroundings are best, and the prayer can be spoken or silent. But there are occasions when one wants to pray in the midst of chaos, when one can not arrange the conditions. Whenever we wish to communicate with the Lord, we can do so mentally, any time, anywhere. "For lo, I am with you always", He said.

★

What should we pray about? Only the emergencies and crises, or also the small pains and anxieties? The New Church teaches that the Lord's Providence is in 'the most minute things, and extends to the most particular things of the life of man.' So nothing is too small to talk with Him about, but what we *ask* for should be only help that is really needed.

★

There is often a strange reluctance to associate healing with religion. Yet our Lord's work on earth was a healing ministry, and our New-Church doctrine of Regeneration is a doctrine of healing! The word *heal* means 'to make whole'. Man while on earth never functions only spiritually, only mentally, only physically. He functions simultaneously on all three levels—and if there is disorder in any one of these, the others are affected. Healing

concerns physiological disorder not because the body is most important, but because the soul must act through its body and it is there that disorder becomes most manifest. When we work with spiritual healing to relieve obvious disorder in the body, we know that by so doing we are also bringing help to the mental and spiritual parts of man. We are helping him to become 'whole.' Swedenborg wrote that man can not be reformed while in a state of bodily sickness, for he can not then act in freedom; this alone is reason enough for striving and for helping others to be physically well!

★

We should not try to prevent deaths. Spiritual healing may do so, but it can also be the means of making death at its appointed time easy and rapid. Death is a normal occurrence, and since we can not judge its timing we should not work against it—only against disease, suffering, disability. Our emphasis should always be to bring in whatever help is needed; this the Lord knows and will provide.

★

The science of medicine is, like all knowledge, God-given and intended for use. In all cases spiritual healing can strengthen the work of doctors, and in some instances can accomplish what doctors have not yet learned to do. Along with Divine principles we must be sure also to recognize natural laws. It is appalling how ignorant the average person is concerning his physical structure and processes—often he takes more intelligent care of his house or automobile than of his body! We can not expect the Lord to restore order if we constantly interfere by neglecting the rules of hygiene which He Himself established for maintaining such order. The universal disregard of these rules nowadays is responsible for much of our physical misery and disability.

★

Divine Providence never ordains disorders, but neither is it unconcerned. It *permits* because this is inherent in the privilege of free will, but also provides that every evil effect shall be balanced by something good. If we are aware enough, we can often see this equilibrium. Divine Providence is the Lord's Power in action; it is what brings answers to prayers and watches over us even in suffering. It will not prevent suffering as long as man has both free will and self-love; but it will always, if we ask, bring the help that is needed most.

★

God created the form in which man is, for a reason and a use. Spiritual healing, which is possible for every-

one, is simply calling for and receiving the Lord's Power to keep in order that which He has created. Prayer is our means of reaching this Power and giving it a channel to flow through.

★

Why does God allow suffering? How can we reconcile illness, poverty, tragedy, with belief in God's continual care of us? To understand suffering we must first understand two of God's basic laws: freedom of will, and cause and effect. Freedom of will gives to humanity the privilege of controlling causes at the spiritual level, but with this goes responsibility for effects on the physical plane. Because we are all neighbors on God's earth, the effects created by one are felt by another. When the innocent suffer, it is because of the disorders spread through this interrelated universe by those who choose to be antagonistic to their Lord.

Local Prayer Groups in Our Churches

THE PRAYER FELLOWSHIP of the Church of the Good Shepherd in Kitchener, Ontario, had its beginnings in the experience, joy and satisfaction of the minister and his wife, through prayer. As they became aware, during years of work in the ministry, of the helpfulness of time set aside for private devotions—of the usefulness of specific prayers for those who were ill or facing difficult problems and decisions, and of the growing understanding and appreciation that resulted from their prayers for personal and family matters—it became their desire to share these feelings and experiences.

As they grew better acquainted with the joy of this personal sense of communion with the Lord, they found others in the congregation who felt the same way though often they had not expressed it. And there were still more, it appeared, who would be interested in getting together to learn ways in which they might deepen their own Christian activity. Further impetus to gathering a group for meditation, prayer and discussion was the growing wish of the minister to have others praying with him, wherever they might happen to be, for the life and work of the congregation and the church-at-large.

Therefore, approximately five years ago, the group began to gather every other Sunday evening in the home of

GWYNNE DRESSER MACK



A leading spirit in the Prayer Fellowship

the minister and his wife. The pattern for the meeting was left pretty much in the hands of the minister, and usually opened with a prayer and Scripture reading. Following this, selected Scripture passages were suggested to the rest of the group, and all present offered the names of those for whom they wished prayer said. Listed also were such considerations as world-peace, and the problems of youth in our church. After making the list and assigning the suggested Scripture readings, a period of silence followed in which each person read the Scriptures to himself and considered the list presented for silent prayer. This time was brought to a close with a prayer by the minister, and then a discussion-period followed.

After about a year and a half, the gathering moved to the church-auditorium—meeting at the same hour, 8:00 p.m.—and a significant change took place, in that the members now took over leadership. This was a good step, for it meant opportunity for active participation by every member. At this point the name 'Prayer Fellowship' was chosen, and a new pattern for the meetings was planned by the members themselves.

These sessions have opened regularly with a prayer followed by a hymn, since the organ is available. After the first hymn a Bible passage

Please turn to page 127

Non-Medical Therapeutics Over the Ages

by Bjorn Johannson

FROM TIME immemorial and even up to the present day despite all the advances in wonder drugs, surgery and other methods the chief therapeutic agent is the mind. This is in part due to the fact that perhaps three fourths of our ailments are wholly or in part mental. It is also due to the tremendous power that the mind exercises over the body. We are familiar enough with this as a matter of daily experience. We blush, pale, tremble, have difficulty in breathing, etc., just in response to an emotion that a mere word may have evoked. These reactions are usually temporary because the emotion is temporary, but they may grow into habits; or a strong emotional experience may repeat itself from causes wholly different from that which first aroused it.

Plato said: "The office of the physician extends equally to the mind and the body; to neglect the one is to expose the other to evident peril. It is not only the body that by its sound constitution strengthens the soul, but the well regulated soul by its authoritative power maintains the body in perfect health."

We use the term 'non-medical' here merely to indicate practices that do not use chemical, mechanical nor surgical means such as are recognized as having a therapeutic value. At times the line between the means used in the practice of primitive medicine that have no therapeutic efficacy and those that have may be uncertain. A young physician on the Pacific Coast, Dr. Jon V. Straumfjord, was led into making significant investigations of the relation of vitamin A to eyesight by a story of a group of white settlers who were treated for snow blindness by an Indian medicine man with huge doses of fish eyes. Those who followed his advice recovered their sight, but those who did not failed to recover. This story was told as an example of power of suggestion, but Dr. Straumfjord's surmise was that the result was produced by the rich vitamin A content in fish eyes. Similarly, Dr. Helmar Finsen was led to make his investigations of the therapeutic use of light by an old folk story from Iceland. The story had it that during a smallpox epidemic, a prince took pity on a sick, poverty-stricken person and spread his scarlet mantle over him. The man recovered and showed no scars on that part of his body that had been covered by the mantle. This was attributed to the magic power of the royal touch which extended even to the clothing. But Finsen wondered if it could be due to the effect that the mantle had on the absorption of the light waves, and his hunch led to important discoveries.

However, although there may have been some chemical substances which had a beneficial effect in the concoctions

made from herbs, barks, roots, the toes of toads, the shavings of ram horns, ground-up beetle wings, etc., used by witch doctors and primitive medicine men, in the main the effect of those things must have been mental.

One of the early theories of disease was that which ascribed it to demon possession. In recent years demons have been ousted by germs, bacteria, viruses, etc. And no particular personality is ascribed to these.

The medicine man would explain to the patient the nature of his ailment in accord with this demon possession theory and the methods for a cure. A ceremony or ritual of some sort, usually with religious implications, was often employed. Among the Chinese, Taoist priests ring bells, manipulate bowls of water, candles and joss-sticks besides reciting formulas in order to drive away evil spirits. A relative or friend of a sick person will visit the temple, ringing a bell to notify the god that there is need for help, and just in case the god should be hard of hearing he tickles the ears of the image, and rubs the part of the image that corresponds to the afflicted part of the sick person who is in need of a cure. Other methods used are the taking of ashes from the censor and giving these to the patient to swallow; or the writing of a spell on paper, burning it, dissolving the ashes in water and drinking the mixture.

In Egypt medicine was studied in the fifteenth century B. C. The *Ebers Papyrus* throws much light on the methods used. An important part of the treatment was the lying on of hands combined with ceremonial rites. There were mixtures to be taken, usually made of foul tasting ingredients and without value except as a mental stimulus. There were assassin spirits who would go around killing people. The priest-physician had to discover the nature of the spirit and then attack him with powerful magic, consisting usually of incantations and amulets. The body of the human being was divided into thirty-six parts, each of which was thought to be under the rule of one of the aerial demons. Then there was the use of the 'temple sleep', a form of hypnotism and seemingly efficacious in some diseases. The Babylonian system of medicine was very similar in its use of incantations, charms, etc. Drugs were also used, some of which may have had a therapeutic effect. Among the Jews disease was considered a punishment for sin, hence the treatment was religious and mental.

The treatises by Hippocrates are among the oldest (460-375 B.C.) on medicine. He is said to have freed medicine from superstition, but one will find many of his treatments are primarily mental, even though he may not have thought of them as such. Socrates after

his return from the Thracian wars declared that the Thracian physicians took account of the influence of the mind on the body and expressed the hope that Greek physicians would soon do likewise.

The use of incantations and magic was common among the Greeks. In the temple for Esculapius there was treatment of wounds by dressings and bandages, while the priests gave prescriptions delivered to them by the god in dreams and visions. The patients offered prayers and sacrifices, cleansed themselves with holy water, and the priests performed ceremonies. The patients were put to sleep on skins of animals that had been sacrificed or at the foot of the statue, and according to inscriptions and stories, that have come down, many awoke completely cured.

Of Esculapius himself it is said that he cured sciatica by blowing the trumpet, and Democritus claimed that music from a flute would cure diseases.

Everyone familiar with the *Book of Acts* and other early Christian literature, including the writings of the church fathers, knows that healing and the exorcising of demons played a large part in early church activities. Some strange stories come to us about this. St. Hilarion cured a possessed camel; St. Ambrose tells of a priest who, annoyed by the croaking of frogs, exorcised them and stopped their croaking. Many, no doubt, will wish they knew the secret of exorcising the demon from the human croakers they know. Christian writers, with few exceptions, in the first three hundred years of the church speak of the healing of the sick and the driving out of demons. The laying on of hands was widely practiced. How efficacious were these methods? The accounts of cures of blindness, paralysis, deafness and many other ills are too numerous to be dismissed as just the delusions of credulous people.

The belief in demon possession persists in many parts of the world. As late as 1892 suit was brought in South Germany against a priest who had tried to exorcise an hysterical boy and who charged a peasant woman with

bewitching the boy. The woman's husband sued for slander. And not so many years ago in America we had a strange case involving the charge of hexing.

In the Scandinavian literature we have many references to the cure of headache by shaping a head and putting it on a cross. Throughout the Middle Ages, and for a long time since, relics such as the bones of saints have been used in the treatment of disease. Also there are thousands that flock every year to shrines seeking a cure. These shrines are found among the adherents of Islam, Buddhism and many other religions. In the Middle Ages the relics were really big medicine. So powerful were they that, according to some, mere contact with them, even if accidental, would work a cure. A story is told of two beggars, one blind the other lame, who had no desire to be cured since that would wreck their way of making a living. They were caught in a great crowd gathered around the relics of St. Martin and swept up to these by the press. Both came out healed, much to their disgust.

In shrines, the temple sleep was in widespread use. The sick would sleep in the church after devotions and either wake up cured or in their dreams would be given a prescription which would cure them. I am reminded of a belief once widely prevalent in Iceland and still found among some that skilled physicians who belong to a species of brownies or elves that live in rocks and are visible only on rare occasions, may visit a sick person in his dreams and prescribe for him.

The most famous of the shrines is probably Lourdes. A committee of French physicians once testified to the authenticity of many of the cures claimed for this place. Dr. Alexis Carel, Nobel prize winner in biology says, speaking of Lourdes: "Our present conception of the influence of prayer upon pathological lesions is based upon the observations of patients who have been cured almost instantly of various afflictions such as pertoneal tuberculosis, cold abscesses, osteitis, suppurating wounds, lupus, cancer, etc. The process of healing changes little from one individual to another. Often, an acute pain. Then a sudden sensation of being cured." (*Man the Unknown* p. 148)

And while I am quoting Dr. Carel let me add this quotation even though it is slightly out of context:

"Miraculous cures seldom occur. Despite their small number they prove the existence of organic and mental processes that we do not know. They show that certain mystic states, such as that of prayer, have definite effects. They are stubborn, irreducible facts, which must be taken into account" (*Ibid.* pp. 148-149).

Dr. Carel goes so far as to say "But there is no need for the patient himself to pray, or even to have any religious faith. It is sufficient that someone around him be in a state of prayer" (*Ibid.* p. 149).

Space forbids even a cataloging of the numerous healers of the Middle Ages and up to the present days, much less all the accounts and legends that cluster around these people. Among the most famous was

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Valentine Greatrakes (1628-1683) a Protestant of Irish extraction who fought under Cromwell, and then after a period of melancholy derangement began his career as a healer by means of prayer, touching and stroking. Crowds from all over England and Ireland flocked around him. He was invited to London and thousands flocked to his house in Lincoln's Inn Fields. Although the church tried to prohibit his activities the Bishop of Dromore testifies, "I have seen pains strangely fly away before his hands till he had chased them out of the body;—grievous sores of many months date were in a few days healed, cancerous knots dissolved . . ."

The celebrated astronomer, Flamstead, among many others, testifies to having seen seemingly miraculous cures by him.

In Italy about the same time Francisco Bagnone was operating with equal success. Nor must we forget the famous Johann Jacob Gassner, who cured by the mere word of command, it is said.

Coming to modern times, the first name to come to mind is that of Frederick Anthony Mesmer. But long before he expounded animal magnetism similar hypotheses had been set forth by Theophrastis Paracelsus and several others. This theory was that the whole of the world and of life is governed by magnetism, and magnetism is the key to the phenomena of the universe. Life is preserved by it and death caused by it. This theory had about the same place in the scientific thinking of the sixteenth and seventeenth centuries, in some circles at least, as vitamins, hormones, vaccines and wonder drugs have in present day medical thinking. It must however, be said of Mesmer, despite all the fallacies in his argument that he did show the power of the mind over the body.

Another name that should come in for mention, although this person was not a healer, is that of F. W. H. Myers, secretary and later president of the Society for Psychical Research. He was the first to formulate the theory of the subliminal self, or what now is called the subconscious. His theory has, of course, undergone many changes and modifications, but its general idea is accepted today.

How about Swedenborg? He was not a healer and he wrote nothing bearing directly on techniques for spiritual healing. But he held that the soul 'was form and doth the body make'. (The quotation is not from him.) He saw life as an influx from God; disease as corresponding to evils in the spiritual world, and taught many things that have a bearing on this matter. (See Gwynne D. Mack's article in May 14, 1955, issue of *MESSENGER*.)

I would like to relate a story in this connection, the details of which are partly known to me personally. I know a Mr. Shepard of Canandaigua, N. Y., formerly a prominent lawyer, editor of a law magazine and author of several books. Mr. Shepard fell through an elevator shaft injuring his back so severely that he was almost totally paralyzed, and his hearing was greatly impaired.



The best of medical services could do little for him so he tried Christian Science and other similar non-medical means of healing. Then he began to read Swedenborg, and while perusing the *Divine Providence* the thought came to him that he should not pray for health but for enlightenment. Some time after he began following that procedure, the miracle (or whatever it was) happened. One day he could hear the birds sing. That same day he got up and walked and soon was in fair health. I related this story to the editor of the *Courier-Express*, Buffalo, N. Y., who was so impressed that he sent one of his reporters to interview Mr. Shepard.

Metaphysical healing, as it is sometimes called, probably originated in this country with the work of P. P. Quinby. There is no little evidence to show that Mrs. Mary Baker Eddy got the ideas which formed the basis of what is known as Christian Science from him.

Another patient of Mr. Quinby's was Julius A. Dresser, father of Horatio W. Dresser and Paul Dresser, both of whom were ordained ministers in the New Church. Julius Dresser is quoted as saying: "The first person in this age who penetrated the depths of truth so far as to discover and bring forth a true science of life, and publicly apply it to the healing of the sick, was Phineas Parkhurst Quinby of Belfast, Me."

The Rev. Warren F. Evans, a minister in the New Church, was a disciple of Quinby's. After two visits to Quinby, Mr. Evans began to treat the ailing on the theory that disease was rooted in a 'wrong belief', and

if that belief was corrected the disease would be cured. Not only was Mr. Evans a successful healer, but he also wrote several books on mental medicine. He is deserving of larger space than can be given to him here, and maybe in a future issue of the *MESSENGER* his work will come in for more adequate mention.

Christian Science and The Unity School of Christianity are perhaps the best known of those who have a physical healing program that is religiously oriented. There are, of course, many other churches and groups that now accept and practice healing.

Less well known but in some ways more important is the Emmanuel movement, which originated in an orthodox church in Boston under the leadership of Dr. Elwood Worcester. This was an effort to combine techniques which were spiritual and religious with regular medicine and to utilize the power of the mind in the treatment of disease, especially of a functional variety. The results of the work of the Emmanuel movement have been carefully checked and these give much encouragement.

Physicians today generally agree that diseases may be functional or they may be organic. Functional diseases simulate organic diseases closely, yet exist when every test shows the organ to be healthy. The line between the two is not altogether clear. Some authorities have even claimed that cancer is a functional disease which originates in a derangement of the functions of the epithelial

tissues. Some go as far as to hold that many have had cancer but that the body has manufactured some anti-body which stopped the wild growths. Incidentally, the whole theory of the 'anti-body' may raise the question of the power of the mind over the body. What sets the body to producing them? Is it the subconscious?

Dr. Worcester thought that organic diseases could sometimes be cured, or the cure of them made easier, with spiritual means. Dr. Caryl's opinion on this subject has been quoted. However, most physicians hold that although functional diseases are helped by non-medical means, organic diseases are not—at least that the evidence for such is weak.

Psychomatic medicine is now an established thing in orthodox medicine. Many physicians have been practicing this whether they knew it or not. The methods of the old family physician of fifty or more years ago are laughed at today. Yet the United States postal service has issued a stamp in his honor. His bag contained no wonder drugs, but he often had a way of inspiring hope and confidence.

Virgil on his deathbed asked the court physician of Augustus Caesar, if there was any healing without magic. The success of many a doctor whose scientific training was scanty provides the answer. There is a sort of magic in some personalities that inspires hope and trust. This does much to overcome ill-health.

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The President's Corner

Have You a Special Interest in Writing and Publications

I HARDLY NEED TELL those who will read this column, of the many differing publishing efforts existent in our Church today. Through a rather natural process the work of three of these publication efforts has fallen under the direction of one man who has a great interest in this field. However, he has often felt that no such direction should rest in the hands of one man, and recognizes that, as with all of us, he may tend to think in one direction while others think in another. Yet he is perfectly aware that all interests and needs of our church and those whom we try to reach outside its organizational confines, must be met.



The matter was referred to General Council's Research Committee for study and it in turn recommended the appointment of such a committee to the General Council at its January 1959 meeting in Philadelphia. Here it was voted to adopt the recommendation of the Research Committee "That a Committee on Literature be appointed by the President, of three or more members, to take the place of any present

committee of the Council, with the object of counseling and of providing the general direction of the publication needs of Convention and to serve as such pending studies and recommendations of the Task Force on Publications."

Not only do those immediately concerned with our publication bodies receive suggestions, manuscripts and appeals for materials, but every minister hears such suggestions and appeals from members of his congregation. The President of Convention is constantly approached in person and by mail on various matters of publication. To whom should any of these requests be referred?

Boards or committees of our publishing bodies are constantly faced with the question, "Is this pamphlet, or book needed?" Is it wise to spend several thousand dollars to reprint a book which may take years to sell because of its limited use as a reference book? There has been no single body to which any of these individuals, societies, boards or committees could turn where they might feel they could obtain a fair sense of the needs of our Convention membership or its concepts of the means

by which we might reach out to those beyond our organization.

As President, I am most anxious to make this an effective and useful committee. It must, to contribute something to the life of our organization, be composed of persons vitally interested in this phase of our Church's work and who may have a wide enough range of experience to be able to contribute effectively to the vital work of this committee. Some experience in publications and public relations or in writing would be helpful, but not essential.

In appointing this committee, I am anxious to try to find the best qualified persons and am therefore asking you who read this, and who are interested, to write to me at Box 593, Kitchener, Ontario, giving me your qualifications. Would you make this article known to others whom you think may be qualified and interested and ask them to write to me? If you would be interested in serving, in sacrificing time, energy and effort for this vital phase of the Church's work by offering to serve on the General Council's Committee on Literature, please write to me immediately. I hope that I will be swamped with replies and, of course, cannot promise that because I hear from you, I can appoint you to the committee.

TENTATIVE PROGRAM OF PRESIDENT'S VISITS

<i>Apr. 1, 1959-Aug. 4, 1959</i>			
Saturday	April	4	Public Relations Bureau, New York
Thursday	April	9	Talk to Theological Students, Boston
Friday		10	Massachusetts Regional Training Institute, New York
Saturday		11	Massachusetts Regional Training Institute, New York
Thursday	April	16	Travel to Los Angeles, California (?)
Friday		17	Wayfarers' Chapel Board Meeting, Los Angeles
Saturday		18	Wayfarers' Chapel Board Meeting, Los Angeles
Sunday		19	Convention Committee on Business, San Francisco
Monday		20	Return from San Francisco
Friday	April	24	Administrative Committee and Task Force Leaders, Philadelphia
Wednesday	April	29	National Council of Churches—Department of Urban Churches, Detroit (?)
Friday	May	1	Leave for Florida—visit St. Petersburg Mrs. Johnson—address Women's Auxiliary
Saturday	May	2	Travel—St. Petersburg to Miami
Sunday		3	Miami—Fort Lauderdale Annual Meeting Mrs. Johnson—address Women's Auxiliary
Monday		4	Miami—Fort Lauderdale—E. Frederick
Tuesday		5	Just a holiday
Wednesday		6	Just a holiday
Thursday		7	Arrive Toronto (Malton) 10:25 p.m.
Tuesday	May	12	Board of Missions, Boston—Will attend if possible.
Wednesday		13	New Church Board of Publication, New York—Will attend if possible.
Friday	May	15	Illinois Association, St. Louis
Saturday		16	Illinois Association, St. Louis
Sunday		17	Dedication of New St. Louis Church
Monday		18	Executive Committee Council of Ministers
Friday	May	29	Board of Managers Theological School (Tentative)
Saturday		30	Board of Education (Tentative)
June 27-August		4	Summer Vacation
July 12-July		19	General Convention, San Francisco and Asilomar

BOOK REVIEWS

THE CHURCHES' HANDBOOK FOR SPIRITUAL HEALING. By Walter W. Dwyer. Samuel Weiser, N. Y. C., 1958 \$5.50

ALL THINGS ARE POSSIBLE THROUGH PRAYER. By Charles L. Allen. Fleming H. Revell, Westwood, N. J. 1958; 127 pp. \$2.00

THE WAY TO DIVINE HEALING. By Robert E. Forget. Max Parrish, London, 1958; 128 pp. \$2.25

PSYCHOLOGY, RELIGION AND HEALING. By Leslie D. Weatherhead. Abingdon Press, N. Y. C., 1952; 543 pp. \$5.00

THE HEALING POWER OF FAITH. By Will Oursler. Hawthorn, N. Y. C., 1957; 366 pp. \$4.95

Those who are not particularly interested in prayer and healing would probably be amazed to see what quantities of books have been published on these subjects. One book-seller in New York offers, in a selected list, over a hundred titles—

and has more. If any of us are uninformed as to the extent of attention being given these fields today, it is not because printed discussion is unavailable.

The first title mentioned above is a thin booklet, prepared by the well-educated business man who originated the widely accepted 'Cape Cod Plan of Daily Prayer', and who has for years dedicated himself to a study of healing-prayer. He gives an excellent brief history of spiritual healing from the ministry of Jesus to the present day, and adds summaries of outstanding healing-programs being carried on in six of the strongest Protestant denominations. He also covers work being done in other quarters such as theological seminaries and various organizations.

A large part of the booklet is devoted to the procedures involved in spiritual healing, and questions. At the end is a comprehensive list for suggested reading. This Handbook is highly recommended as a means of acquiring quickly an accurate bird's-eye view of a field which the New York Times has called 'the most talked-about phenomenon in American Protestantism'.

All Things Are Possible Through Prayer is a totally different sort of book. Written by a prominent Meth-

odist clergyman, it is a refreshing blend of inspiration and common sense. Directly and simply worded, the twenty-four short chapters cover many aspects of personal living to which prayer can, and should, be applied. Here are counselings with a warmly human touch, for loneliness and grief, for those who are handicapped or ill, for moments of tension, fear, frustration and failure. This is a volume to be used not so much for instruction as for encouragement and stimulus. It can be picked up and read at almost any page—the kind of book to keep on a bedside table or to give to a sick friend, or to anyone for whom the going is hard.

Robert E. Forget is a 'healer'—a French Protestant pastor who, after years of missionary and war work, was given the gift of healing. Through a childhood of illness, and in an African mission-dispensary and on the battlefields, he saw so much suffering that his heart continually cried out for a way to make the Gospel a power rather than just a preaching. He prayed about this; and at length a circumstance required him to give 'the laying on of hands' to a sick girl. She was completely healed, and soon others came for help. From that time Pastor Forget's ministry was a healing one, and he has brought health to many both near and far.

His book is a wise discussion of the nature of faith, the laws of prayer, the meaning of sickness, and the processes of healing.

Reporters are notably factual, hard-headed persons; they have to be in order to survive. So when such a one publishes a favorable account of spiritual healing, it is convincing. Will Oursler is, in fact, the third journalist within a few years to give an enthusiastic report of what has been going on in the field of spiritual healing. (Ruth Cranston: *The Miracle of Lourdes*; Emily Gardiner Neale: *A Reporter Finds God!* both reviewed in the MESSENGER.)

Oursler's book is an investigation through observation, interview, and examination of documented records, of the healing work that is being done today—in the name of religion—by church-groups and individuals. His material is divided into three considerations: healing the body, healing the mind, healing the soul, and is

confined to the limits of Christian-Judaic tradition. Many 'miracles', personally explored by this author, are presented: sudden recoveries from advanced tuberculosis and cancer, from cerebral haemorrhage, heart disease, persistent fever, crippling. Alcoholics Anonymous is discussed—a unique and powerful program of spiritual healing—and the work of such persons as Mr. and Mrs. Worrall, Harry Edwards and Alex Holmes. This study, offered in a fast-moving easy-to-read style, brings to the reader a three-dimensional picture of that which is only etched in Mr. Dwyer's *Handbook*. The pages are dynamic with the writer's response to his discovery of what he calls the 'excitement of religion in action.'

For an extensive and detailed analysis of the subject of healing, Dr. Weatherhead—famous for his work in pastoral psychology—gives us *Psychology, Religion and Healing*. This is a scholarly and critical survey of various nonmedical healing-methods—their pros and cons and implications—with emphasis upon the inter-relatedness of religious and psychological aspects. A great scope is considered: the early Christian Church, mesmerism and hypnotism, Lourdes, Christian Science, healing missions, psychic phenomena, the Emmanuel movement, psychological schools of thought.

Dr. Weatherhead's conclusions, drawn from his wide knowledge and personal experience, are a powerful plea for the Church to regain its lost gift of healing. 'This is the ministry which must be recovered and which only the Church can do . . . Let a fellowship be formed of convinced, devout and sensible people. Let them regularly pray together . . . when the members of the fellowship have become one, both in flaming love to Christ and an unselfish desire to help others, then they can with confidence claim to be an instrument which the Holy Spirit can use in the ministry of direct spiritual healing. . . . Let us never forget that there is a spiritual power to heal which has not been withheld. It has only been unappropriated.'

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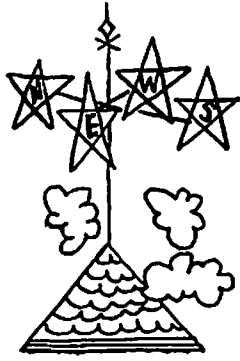
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by Merle Haag

On the Miami—Ft. Lauderdale Society radio series, the Rev. E. L. Frederick is conducting a question and answer program in which he attempts to answer current religious questions of general interest in the light of New-Church teachings. There are also advertisements of books and pamphlets which can be obtained free or for a very small cost.

The Southeastern Assn. of the New Jerusalem Church at its Jan. 10 meeting decided on several methods to increase the membership of the Church: establishing book rooms, discussion groups, obtaining increased distribution of literature by groups and individuals, prayer circles, and placing of more books in public libraries.

The Detroit Society has inaugurated a novel method of getting kitchen utensils. Members of the Society will contribute whatever trading stamps they receive from local merchants to the church.

Detroit's monthly calendar has been mentioned here before, but now the Rev. Wm. R. Woofenden has added another feature which really makes it invaluable to his parishioners. The birthdays of all of the Detroit members are marked on the calendars.

The Philadelphia New Church held a cooperative Good Friday service in which the following ministers participated: the Rev. Richard H. Tafel, the Rev. Leonard I. Tafel, and the Rev. Ernest O. Martin.

The Riverside, Calif. New Church and the Unity Church, who share the same building, recently redecorated their Church. The New Church provided the paint and members of the Unity Church did the painting.

The Chicago Society voted recently to call their church "The Church of the Holy City". This name is used by several other societies: Wilmington, Cleveland, Washington, D. C., and Detroit. Perhaps this indicates a national trend.

The San Francisco Society has a 'Family Evening' every Thursday. They have a dinner (food and silverware brought by each family) and afterwards there are three programs for the different age levels: children, teen agers, and adults.

Congratulations to Dick Voliva of the El Cerrito Hillside Society. Dick is now a Star Scout—an award which is given only to those who have given themselves to an intense and demanding program.

The Vancouver, B. C. Society held an Easter Supper on Mar. 26. Afterwards a sale was held.

The St. Louis, Mass. Society formed a Men's Club in February. Each man introduced himself by giving a five minute talk in which he told about his family and himself.

The Detroit, Mich. Society had an old fashioned minstrel show on Mar. 14.

Paul Hammond, formerly a minister of the New Church, is active in masonic work in Los Angeles. Recently he has been selected as Chairman of the Funeral Committee of the Elysian Lodge. He also serves on the Committee for Coaching.

Leaguer's Meeting

Feb. 20-21

Favored by cloudless skies and brisk February temperatures, a group of thirty-eight Leaguers spent a busy, festive weekend in New York City. They gathered from as far away as Cincinnati and Washington, with the largest contingents coming from Philadelphia, Boston and Elmwood.

On Saturday morning there was a flurry of activity while the visitors registered, settled their room rent accounts, and received identification badges. This was followed by a quiet but intense discussion, led by Mrs. Clayton Priestnal, on the question, "What is the most basic problem in your relationship with others?"

The afternoon was given over to a whirlwind tour of the Hayden Planetarium in Central Park and the imposing United Nations Building which towers above the East River just north of 42nd Street. After this strenuous program—with the resilience and fervor of youth—the Leaguers assembled in the Sunday School Hall of the New York Society for dinner and a dance. The repast was prepared by a committee headed

by Mr. and Mrs. Arthur Branston and Mrs. Albert Geis.

Sunday morning the young people attended the morning worship service and Harvey Tafel and Donald Foster assisted Mr. Priestnal by reading the Scripture lessons.

In the afternoon the weekend party was climaxed by a visit to colorful Chinatown, an authentic oriental dinner, and a tour through Greenwich Village.

Credit for the organization and management of this most successful event is due Virginia Flynn and her hard-working assistants, Linda and Paula Geis and Sally Dasey. Francis Flynn, with a helping hand from Wayne Geis, takes the credit for the colorful decorations and music.

Publishing Association Meets

On Jan. 19 the Swedenborg Publishing Association held its annual meeting of corporate members in the rooms of the Association, 108 Clark St., Brooklyn, N. Y. In the chair was the president, the Rev. Richard H. Tafel. Others present were John C. Hart, Mrs. John C. Hart, the Rev. David P. Johnson, the Rev. Clayton Priestnal, Miss Betty Pobanz, Mrs. Richard D. Tafel, Miss Cecile Werben, the Rev. Owen Turley, the Rev. Ernest O. Martin, and the Rev. William Woofenden.

The treasurer, John C. Hart, reported that the year of 1958 showed a net profit of \$822.70. Spalding's book *Introduction to Swedenborg's Religious Thought* showed the largest sale: 4000 copies of the paper back edition had been sold, leaving 6000 in stock, according to Cecile Weben, the manager.

Steps were taken toward setting up a display of the Association's publications in the library of the Wayfarers' Chapel. The Chapel Board will also be approached for permission to set up a non-profit book store at the Chapel. The president, Rev. Richard H. Tafel, reported that Robert Kirven was working on a booklet for young people; also that consideration was being given to Bible stories written by Mrs. Roy V. Batemen.

Elected to corporate membership were Rev. Clayton Priestnal, Rev. Owen Turley, Robert Kirven and Ralph Kirchen. Officers elected were: President, Rev. Richard H. Tafel; vice-president, Thomas H. Spiers; secretary, Corinne B. Tafel; and treasurer, John C. Hart. The

following additional members of the Board of Managers were elected: Mrs. Marie Warner Anderson, Rev. Ernest O. Martin, Rev. Clayton Priestnal, Rev. William F. Wunsch, John F. Seekamp, Rev. Owen Turley, Mrs. Narcissa Cox Vanderlip, and Rev. William R. Woofenden.

At the meeting of the Board of Directors, which immediately followed the corporate meeting, it was decided that the spirit of the *New Christianity* be continued, as far as possible, by the publication from time to time in the *MESSENGER* of articles to be edited by Miss Elizabeth Randall. For this purpose a sum of \$300.00 was appropriated. It was also voted to appropriate \$500 for *Our Daily Bread*.

Appreciation was expressed formally to Mrs. John C. Hart and Miss Cecile Werben for their labors 'above and beyond the the call of duty'.

LOCAL PRAYER GROUPS

(cont'd. from page 119)

is read in unison. Names and subjects are offered for the prayer-list, and Scripture readings presented. A silent time follows, and is brought to a close by the unison-reading of Chrysostom's prayer. Another hymn is sung, then all join in the Lord's Prayer, and finally the Bible—opened, on the altar, by the leader at the start of the meeting—is closed.

Attendance at our gatherings has varied anywhere from four to fourteen. At present it has dropped to five or six—a smaller number than we would like to see. This has brought about a change in our plans, so that we are returning to the meetings in homes instead of at the church. We will try the experiment of moving from home to home, and feel hopeful that in this way we can, by personal invitation, bring others into participation.

Those of us who do attend the Prayer Fellowship count the hours of peace, quiet and meditation that we spend together in the Lord's Presence among the most joyful experiences of our lives.

D.P.J.

In the fall of 1957 our lay-leader, Harold Larsen, announced from the pulpit of the Orange, New Jersey, Society that he would like the congregation to consider whether or not it wanted to start a prayer-group. He was strongly in favor of it, but felt we should make the decision. This was wise, for there were some who did

not approve of the idea. A few believed that praying for others was interfering with the Will of God; others had household obligations which precluded staying even ten or fifteen minutes after the service.

The outcome was that eight or ten voluntarily met at the front of the church, following morning service, to share in this praying for those in need, while the rest were free to go their various ways. Mr. Larsen assigned Miss Rosamond Kimball the leadership of the group, because for years she has been a worker in the 'Camps Farthest Out' program which practices healing through prayer, with great success. Mr. Larsen opens and closes the session, with prayer. Our procedure is to mention the first names or initials of those who ask us to pray for them, and then for each person the group prays that the Lord will meet the need.

We know that the Lord already is aware of the need. What we want is to start spiritual activity by visualizing the patient as actually receiving the Lord's Love and Truth. The Lord stands at the door and knocks; unless we open the door, He can not enter. We believe our prayers open doors, because at nearly every meeting we get encouraging reports from those we have prayed for: a man suffering agony from shingles was greatly relieved the next day; a bed-ridden woman began to sit up and improve; two lingering cancer cases found release within two weeks; a mental case began to clear up. A number of other less dramatic situations have been greatly helped.

This has tremendously encouraged our prayer-group to remain obedient to the Lord's command that we love our neighbor as we love ourselves—that is, that we pray for our neighbor's good with the same concern that we pray for our own. It is also heart-warming when members of the group itself ask us all to pray for their own personal needs. Our prayer-group is a very real inspiration to us. F.M.G

A prayer-circle has been formed among the people with whom the Rev. Ernest L. Frederick works, in the Miami-Ft. Lauderdale society and the Southeast-Coast mission field. The members of this group unite in prayer every Saturday evening at nine o'clock. A Bible reading is assigned for each week of the month; and it is suggested that at prayer-time at least five minutes, in the beginning, be spent for the Bible reading of that week, and for meditation. "There is strength in prayer." E.L.F.

SWEDENBORG SCIENTIFIC ASSOCIATION

The Sixty-second Annual Meeting of the Swedenborg Scientific Association will be held at Bryn Athyn, Pennsylvania, on Wednesday, May 20, 1959, in the Auditorium of Benade Hall at 8:00 P.M.

There will be reports and election of officers, after which Bishop George de Charms will deliver the Annual Address entitled: Appearance and Reality.

Morna Hyatt, Secretary

Bryn Athyn, Pa.

March 13, 1959

In Fryeburg, Maine, we have started a study-and-prayer group, meeting once a week to discuss and think through any questions that come up. We are trying to channel our wish-to-help in the path of Divine Plan and Providence, and work out something to study over each day of the week—maybe a Bible passage about prayer or healing, with explanations.

We end our meetings with reading slowly in silent prayer the names of those needing help, following this with the Lord's Prayer. Our group (about twelve) does not all come out each week, but all are working together. We have seen good things happen, especially spiritually.

M.W.B.

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Births, Baptisms, Memorials

BIRTH

HAYDEN—Born Feb. 10 to Mr. and Mrs. James Hayden (Janet Locke) of the Detroit Society, a daughter—Sandra Lee. The maternal grandparents are Mr. and Mrs. John Locke.

BAPTISMS

RAGUENEAU—Philip and Rachelle, children of Mr. and Mrs. William Raguenau, baptized Jan. 25; the Rev. Othmar Tobisch of the San Francisco Society officiating.

SIMMS—Russel Sterling, son of Raymond and Sonja Sims, baptized Feb. 15; the Rev. Othmar Tobisch of the San Francisco Society officiating. The happy grandparents, Mr. and Mrs. Cape Auz, provided refreshments for all in the Parish House afterwards.

GUSTAFSON—Donald, son of Gene and Barbara Gustafson, baptized Feb. 15; the Rev. Othmar Tobisch officiating.

TOWNSEND—Charles Malcolm, was baptized and confirmed into the New Church by the Rev. Bjorn Johansson on Easter Sunday, Mar. 29, in the Cincinnati New Church.

MEMORIAL

HAWKINSON—Samuel Hawkinson, 87, passed to the higher life March 14 of a sudden heart attack at his home in St. Petersburg, Fla. He had lived in that city a number of years and was a trustee of the church there. He had served the Kenwood, Chicago,

Society and at Lakewood in a similar capacity, and had been active in the church at large for more than fifty years. A fine student of our teachings, he had the capacity of imparting them to others in a simple way. Zealous in missionary work, he had for years distributed to the bereaved Rev. Wm. L. Worcester's "How to Think of Death." It was remarked at his resurrection service that now he knew of this more perfectly than ever. He made literature containers for the local railroad depots, and many book of worship racks for the backs of the seating at the New Church Center in his home city. His work on the grounds there so freely done was accomplished with the same love as he gave the beautifying of his own garden. This esteemed New Churchman surely exemplified a life of uses and his physical presence will be much missed by his fellow church members and many other friends. The Rev. Leslie Marshall officiated March 17 at the resurrection service for him—L.M.



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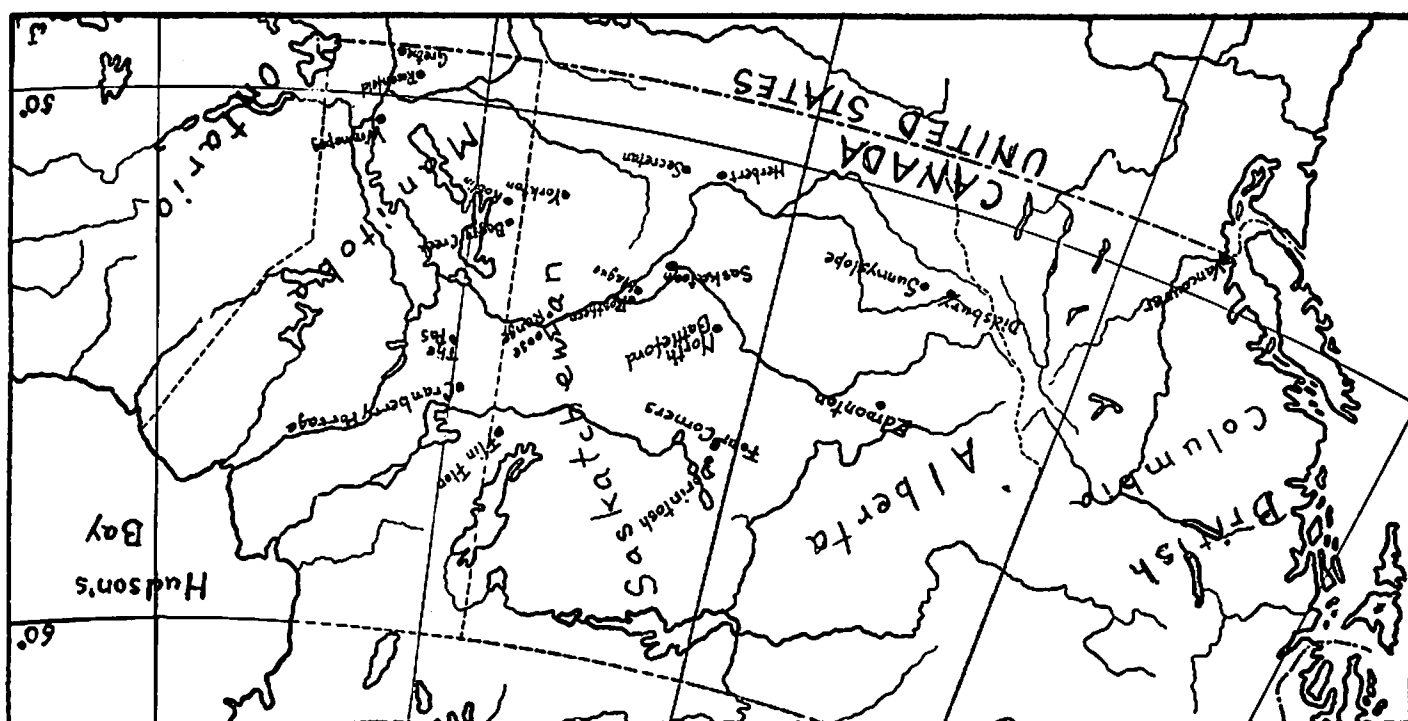
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APRIL 25, 1959

The NEW-CHURCH MESSENGER

THIS ISSUE, ANOTHER
IN OUR SERIES COVERING
THE WORK OF THE BOARD OF MISSIONS,
IS LARGELY DEVOTED TO THE RISE OF
THE NEW CHURCH IN CANADA



THE
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Essentials of Faith of The New Church

There is one God, and He is the Lord and Savior Jesus Christ.

The Word is Divine and contains a spiritual or inner meaning whereby is revealed the way of regeneration.

Saving faith is to believe in Him and keep the Commandments of His Word.

Evil is to be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

EDITORIAL

Pioneers, O Pioneers!

"Through the battle, through defeat,
moving yet and never stopping, Pioneers! O pioneers!"

THE ABOVE lines from Walt Whitman came to us as we read the story which appears in the present issue of the *MESSENGER* of the conversion of certain Mennonite pioneers in western Canada to the New Church. Strange, is it not, that the New-Church teaching which had beat upon the orthodox world, often without being heeded, should find such ready acceptance among a few pioneers? Yet is it so strange? The dead hand of the past does not have a firm grip on pioneers. Old traditions, customs and beliefs often do not fit into the conditions found in the new environment so are readily loosened. There is no rigid social organization to enforce its demands for conformity. There develops an open-minded attitude. The individual is called upon to think for himself, and new ideas get a chance.

Pioneers also learn to share with one another. For all their self-dependence and individualism they learn that no man is an island but is tied by firm bonds to his fellowmen. They share their material goods with the less fortunate when this is necessary, and they share their spiritual treasures.

Pioneering is not confined to the settlement by the white man in areas to which he has been a stranger. It may seem a far cry from the establishment of civilized life on the Canadian prairies to the huge pioneering enterprise that is going on in this new age throughout the world, yet we are reminded that nowhere is life standing still today. Much of the struggle going on in the world today is an effort to break the shackles of the past. It is a pioneering for a new freedom and for a more abundant life. Ceylon, Ghana, Malaya, India have gained independence. Tremendous forces—whether for good or bad we do not now know—are at work in the Arab world to win for its people a new status of dignity and power. The Israelites are determined to win again their ancient home in Palestine.

The discovery and application of scientific truths goes on at a dizzy speed. A new concept of the constitution of matter and of the relation of matter and force to one another is in the making. Automation, man-made satellites encircling the moon, bold dreams of trips in the near future to distant planets, a burgeoning population that causes alarm in some quarters despite the fact that new sources of food are being found, medical advances that promise a century-long earthly span of life, these and many more testify to the fact that the whole world is now in a sense a pioneering community. Revolutionary changes are accelerating rather than decreasing.

Two world conflicts in this century brought about a vastation such as the world had never before seen. Man's pattern of thinking and his mental attitudes underwent a drastic change.

Today what we are witnessing is a surge of the poorer and more backward people of the world for freedom, self-determination and a larger share of the goods, both material and spiritual, that present day civilization makes available. Along with this surge we see also the dream of economic abundance being realized in today's America. The wealthiest monarchs of antiquity did not enjoy the standard of life that is taken for granted by the average skilled worker of the United States.

Will the present revolutionary age bring about an urge to find the truth that alone can give meaning to life? Will there be enough pioneering souls in the realm of the spirit to save the world?

The following article has been compiled largely through the efforts of the Rev. Henry Reddekopp who has drawn on the Rev. John E. Zacharias and Mr. Tom Eidse to give of their store of knowledge regarding the beginnings of the New Church in Western Canada. This has been considerably augmented by material received from the Rev. Peter Peters.

FAITH ON THE FRONTIERS

THE NEW CHURCH found its way into Western Canada under rather remarkable circumstances. It seems that a certain Rev. John Holdeman and his assistant, Mr. Marcus Seiler, went to the vicinity of Gretna, Manitoba, around 1887, to proselyte for the Holdeman Church which was formed as a split from the Mennonites. Mr. Seiler's preaching immediately aroused interest. Here was something new! His unique Scripture interpretations made a strong appeal and several families were inclined to join the Holdeman Church. But when asked the source of his enlightenment, Mr. Seiler handed out New-Church tracts! He proclaimed that the time was at hand when the Lord was establishing His New Church on earth, and he gave a number of Swedenborg's books, among them *True Christian Religion*, to several of the group.

In the words of Mr. Klaas Peters when writing later to his son: "We read these books carefully, passing them around from one to another, until quite a number of us around Gretna were well acquainted with them. But when old Mr. Holdeman discovered what his assistant had stirred up, Marcus Seiler was called on the carpet and ordered to answer for this conduct. He was told to burn Swedenborg's books and admit that he had done wrong in declaring those doctrines to be truths revealed by the Lord. Seiler refused. So, with a great fuss, he and others who had already joined the Holdeman Church were excommunicated. Such was the introduction of the truths of the New Church to Manitoba, and the spreading of them could no longer be stifled."

These men with whom the movement started and who were responsible for its growth were Mr. Jacob Wiens, Mr. Klaas Peters, Mr. Abram Klassen, Mr. William Vogt and the Rev. Henry Wiebe, a Mennonite minister, among others, and their descendants are today's active members. Further quoting Mr. Peters: "We spoke often and much to our friends about the new doctrines and gave them books to read. Among those who accepted the new truths were Mr. Jacob Zacharias, father of the Rev. John E. Zacharias, and Mr. Peter Reddekopp, a great uncle of Henry and Erwin Reddekopp.

So it began—and the following incident illustrates how it branched out. Mr. William Vogt of this first group visited the new settlement in Saskatchewan where his friend, Mr. Gerhard Enns, had erected the first building and was operating a general store and post office in what is now the town of Rosthern. When

Mr. Vogt put on his fur coat to go home, Mr. Enns noticed some reading matter in the pocket and inquired as to its nature. He was handed a New Church tract. (Incidentally, this tract explained the 'swimming iron', II Kings 6:6.) Mr. Enns always delighted to relate how he walked a mile in a heavy blizzard to the home of his intimate friend, Mr. A. H. Friesen, to share his new found treasure with him, only to find that his friend was horrified that he should have fallen prey to such terrible heresy! However, Mr. Friesen would come nosing around the post office whenever Mr. Enns was sorting mail, trying to find out whence he ordered the tracts. Mr. Enns took note of all this but kept his lip buttoned and finally Mr. Friesen broke down and asked for some literature. It ended by Mr. Friesen becoming a staunch New Churchman. His family is still active in the Church. Mr. Enns also converted Mr. William Wiebe of the same town. Peter Harms joined the group and later Abram H. Klassen moved in from Manitoba. They all had large families and together made up a good-sized society. Mr. Enns was their Lay-Leader for a number of years and the organized Church owes much indeed to these pioneer families.

The first Convention minister to visit Western Canada was the Rev. Adolph J. Bartel, in 1892. Around the turn of the century he revisited Manitoba and assisted in organizing the group there and also one at Rosthern, Saskatchewan. Then, on July 2, 1902, the Rev. Samuel S. Seward, President of Convention, and the Rev. Adolph Roeder, President of the German Synod, ordained Mr. Klaas Peters and Mr. Peter Hiebert in the Rosenfeld school house, near Gretna, Manitoba. This ceremony was taken so seriously that there was not a dry eye in the gathering! These men continued in their occupations as land agent and farmer respectively while serving the Church. Worship services were held in private homes and school houses. Apparently, Mr. Klassen and Mr. Wiebe wished to work quietly without organizing, while Mr. Peters and others either wished or were compelled to separate from the old church.

Migration to Saskatchewan began in those years. The Rev. Klaas Peters, being employed by the Canadian Pacific Railway as immigration agent, had charge of the settlements in the West. This involved much travelling and enabled him to keep in close touch with all the New-Church families in their new homes. He talked and

preached the doctrines wherever he went and made many converts—and some enemies. Societies were founded at Herbert, where Mr. Jacob Zacharias was prominent; at Chaplin, under the Rev. Peter Hiebert; at Hague, with Mr. Abram Klassen, and at Rosthern, where Mr. Gerhard Enns took leadership. In 1907, encouraged by the Rev. Adolph Roeder, these scattered groups in Saskatchewan organized the Western Canada Conference of the New Jerusalem. For a number of years the annual meetings of the Conference were held alternately between Herbert and Rosthern. These two towns are over 200 miles apart and that was a long drive for the Model T in those days!

At the first meeting of the Western Canada Conference a committee was appointed to 'cooperate with the Mission Board in the United States' in order to further missionary work in Western Canada.

There was a gradual growth of the Church as families moved from one place to another, sometimes forced to it by crop failures. Mr. Peters moved to Didsbury, Alberta in 1901, where some of the Reddekopps from Oregon settled a little later. With this nucleus a group of people met often for services. Years later the group organized and is now the Sunnyslope Society of the New Church. In 1907 Mr. Peters moved back to Saskatchewan, continuing his travels between there and Manitoba and preaching the doctrines until about 1930 when his health failed him. Three of his sons, Henry K., Klaas L., and Peter followed him into the ministry of the New Church.

The Meadowview Society owes its origin to Mr. Oscar Sampson who found a copy of *Heaven and Hell* quite by accident, as one would say. It happened while he was tearing down an old house. He found a dusty book lying on one of the timbers and instead of throwing it out with the wreckage he put it in his pocket and kept on working. Later he began reading it out of curiosity. It proved to be treasure trove to him and his family.

The Herbert Society was organized in 1915 and its church building erected the same year. The Rev. John E. Zacharias began his ministry there and continued as visiting minister to the three prairie provinces until 1934. Herbert is no longer an organized society but an interested group. Many of its staunch pioneers have passed into the higher life and others have drifted to all parts of the Dominion, so the church has been sold. To quote from a report by the Rev. Henry Reddekopp in the 1950 Journal: "One would be inclined to feel discouraged were it not for the wise words spoken by such an old patriarch as the late Mr. Jacob E. Zacharias. He looked upon this apparent breaking up of the New Church in Herbert as a single plant that had served its use. The plant itself when ripe dies, but its seeds are scattered in every direction. The little New-Church seeds scattered here and there will probably serve a greater use in the end than if they had all stayed in one place."

Turning to the records kept at Rosthern in the German language, it is stated that the Rosthern Society was

established in 1898 and then there is nothing more until after 1900. From a volume of *Bote der Neuen Kirche*, a paper published by the Rev. L. G. Landenberger, we learn that on January 20, 1901, the Rosthern-Hague Synod adopted a Constitution and accepted an invitation from the Rev. Chas. Nussbaum to affiliate with the German Synod of the New Church in the United States. At this meeting the members present were W. Wiebe and H. Bergen from a neighboring village, J. Heinrichs and W. Bergen from Stony Hill, J. Hamm, G. Enns and P. Klassen from Rosthern and A. Klassen from Manitoba. We find the names of Krahn, Loepky and another Wiebe who were present as friends. They elected Gerhard Enns, President, and Peter Klassen, Secretary, besides filling other offices like *Schatzmeister*, Church or Service speakers and even a song-leader.

After this there is a gap of ten years and it is believed that the records kept by Wm. Wiebe and John Hamm at the Rosthern flour mill were destroyed by fire when that mill burned down. In August, 1910, a meeting was held at which it was unanimously agreed that the Rosthern Society engage a minister. It was moved and seconded by John Hamm and Wm. Wiebe that Mr. Jacob Schroeder be offered \$50.00 per month for what seems to be a temporary proposal to conduct services of worship. A further motion indicates that in the meantime they make it their concern to engage an ordained resident minister. Mr. Schroeder evidently did not attend this meeting as the minutes show that he was to be informed of what had transpired. We do not know whether or not the proposed plans materialized but there are indications of sincere thought and planning toward the functioning of a New Church. In the course of the meeting it was voted that the necessary books be procured for an orderly service of worship according to the rite of the New Church. Evidently the Society did not have a permanent place of worship at that time as it was further moved that the books be properly cared for, probably in someone's home. It might be added that all the books were in the German language. This memorable meeting stood adjourned with John Heinrichs presiding and with Gerhard Enns as Secretary.

And today—

Coming down to the present day we find the Rev. Erwin D. Reddekopp as resident minister in Edmonton, Alberta, where that Society has recently broken ground for a new church building. He also visits Meadowview and Sunnyslope in Alberta. His brother, the Rev. Henry Reddekopp, visits regularly ten other societies and groups, ranging from 50 to 500 miles distant from his headquarters in Saskatoon. One Saturday recently Mr. Tom Eidse of Yorkton met Mr. Reddekopp at the station and drove him home through a drifting snow storm that made prospects look dim for holding his monthly service the next day at Roblin, Manitoba, 48 miles away. However, Sunday was fair but travelling was difficult and the two men were not too optimistic about the attendance as only two families lived near the

Church. The following is the heart-warming data: attendance 32, with 9 young people between the ages of 10 and 20. The total mileage of four of the six families attending was 352, from 35 to 50 miles per family! From this we can understand why Mr. Reddekopp considers these monthly visits worthwhile.

Mr. Reddekopp receives increasing assistance from Mr. Paul Tremblay, who is studying at our Theological School during the winter months when he can leave his farm. Mr. Tremblay, was raised a Roman Catholic. He found *Heaven and Hell* through an advertisement in a farm newspaper when he was still a very young man. The reading of it led him to the rest of Swedenborg's principal works, which he has read many times over.

He is a thorough New Churchman, having formally joined the Church, and though he is a disturbing influence among his Catholic friends and relatives, he is nevertheless a very charitable one.

Mr. Tom Eidse, Secretary of the Western Canada Conference and also a member of the Board of Missions, leads a Sunday School class at Yorkton and uses tape recordings of both Erwin and Henry Reddekopp's sermons in the services there. Boggy Creek, Manitoba, has long been a small organized Society but it has now joined with Roblin, Manitoba. Mr. Frank Sawatzky of Boggy Creek is their Lay-Leader. Each month Mr. Henry Reddekopp sends out 250 copies of *Your Church* to all his parishioners and the many isolated families. Besides its spiritual message, this sheet carries announcements of services in the different localities, births, deaths, marriages and general news items and so binds this vast area together. Mr. Erwin Reddekopp also sends out copies of *Your Church* to his parishioners throughout Alberta.

In the fall of 1934 the Rev. Peter Peters went to Rosthern and served that area until he moved to Gulfport, Miss., as missionary minister to the Gulf States. That same year the Rev. John E. Zacharias made his first visit to Vancouver, B. C., after contacts had been made with a few New-Church people and two families from Herbert had moved to the West Coast. Annual visits were made after this until 1942, when it was thought best that Mr. Zacharias should take up residence in Vancouver. They now have a pleasant little chapel completed in 1951 and have grown into a very active society with a lively Sunday School. Mr. Zacharias also visits groups in Nanaimo and Renata. From his many years of service in Western Canada he writes, "As one looks back over the years, working under the Board of Missions in the missionary field, there are many things which leave a lasting impression. On the scores of occasions when very isolated communities were visited, all the surrounding neighbors would be invited for the service in a home, for the baptisms and the Holy Communion. How the message was appreciated and the reverence felt! One of the outstanding features of the missionary field is the love and loyalty for the New Church that one finds among the isolated."

OPERATION BOM

THE BOARD OF MISSIONS is helping the Edmonton Society establish a church home. Land has been bought in the Killarney district on the outskirts of the city and the Rev. Erwin D. Reddekopp, minister of the Society, purchased a home just three blocks from the church site. This is a new residential district undergoing development and within a year it is expected that the community will grow to 800 families. With only a few scattered houses built last fall, Mr. Reddekopp began calling on his neighbors, telling them about the New-Church and what it would mean to them. His efforts were so successful that the Sunday School he started in the basement of his home jumped from 16 to 53 pupils in four Sundays. They meet every Sunday morning at 9:45 and now have an attendance of 68. Mrs. Reddekopp heads the teachers, drawn both from his older parishioners and the new community. They use the American New Church Sunday School lessons supplemented by material purchased at their local Bible Society.

The church building is now taking shape. Oct. 26, Major Frank H. Norbury, oldest member of the Society, turned the first sod while the Rev. Erwin Reddekopp made a brief address, followed by a Scripture reading and prayer. Excavation started the next day. For two months during the winter no work was done on the church because of the extremely cold weather, but now work has resumed. The arches are up and the concrete block work has all been completed and by the time this news is published the whole building should be framed in.

Besides ministering to the Edmonton Society, Mr. Reddekopp also visits Meadowview and Sunnyslope regularly. He makes less frequent visits to Calgary and some isolated families in other parts of Alberta. When his very full schedule gives him time, he promises to give us the story. Meanwhile we quote from *The Western New-Church Journal*, winter number:

"We New-Church people are watching with hope the results of Mr. Reddekopp's foresight and venture—a new venture, a new project, a New Church. Like every New-Church project of this kind, this one has tremendous problems to overcome, one of which is the need for funds. Any donation of any amount at any time will be greatly appreciated and should be sent to: Mr. Edward Einblau, Treasurer, 10448—84 Avenue, Edmonton, Alberta, Canada."

Look for photograph on page 135.

RECOLLECTIONS

by Leonard I. Tafel

AS A YOUNG MAN, longer ago than I like to think, I was most interested when, at a Maryland Association meeting, Dr. Frank Sewall told of a trip he had made to a group of new New-Church people in Western Canada. I can't recall how many people he visited, but I do remember that he spoke of a Mr. Peters, agent for the Canadian Pacific Railroad, whom he had visited. He had suggested to Mr. Peters, who had a large family, that he should dedicate one or more of his sons to the New-Church ministry. This suggestion surely bore fruit: three of Mr. Peter's sons and one grandson (Rev. Messrs. Henry K; Peter; Klaas and John) have all served in our ministry.

With this background in the back of my head it was a great pleasure to attend our Theological School at the same time as Peter Peters. I had worked, as a doctor, on the Blackfoot Indian Reservation in Alberta, and Peter Peters and I had much to talk about; but no opportunity seemed to present itself to me to visit.

When elected president of Convention in 1946 the idea immediately was born of making an extensive tour of the region with Mr. Peters—then our only missionary in the Canadian prairie provinces. Placing himself and car at my disposal we spent, accompanied by Mrs. Peters, a most delightful three weeks visiting all posts, and also isolated farmsteads, in the vast Northwest. On my first evening in Edmonton I had the privilege of meeting Mrs. John Sawatsky—a real 'mother in Israel'. We travelled to Saskatchewan together and, though at first most reticent, I learned from her much about the very beginning of the New Church in Western Canada. I have always thought of her recollections of those early days as one of the high points in my New-Church experience, and I would like to share with our membership what she told me. The story begins in Manitoba when all our future members still belonged to the Mennonite Church.

When Mrs. Sawatsky was a young bride a worker was sent out by a Mr. Holdeman of Nebraska. His thesis was that the fault of the Mennonites was that they had departed from the strict discipline of their fathers, and Mr. Holdeman advocated still stricter discipline. His emissary to Western Canada, a Mr. Seiler confided to some there that his teaching was in great part derived from that of Swedenborg. He promised to send them books and tracts upon his return to the States. To me, the great moment arrived with these tracts. Mrs. Sawatsky said that a group of four men assembled. I suppose she told me who these were, but I do not recall the names. She herself was familiar with the Bible and her task was to find the Bible references in the tracts. When such was found, read and compared with the tract, the men stated simply (at that time they all spoke only German) 'Es stimmt' (it agrees) and passed on to the

next question. Mrs. Sawatsky said their pursuit extended throughout the night, and when dawn broke they were all convinced of the truth of the new teaching. Following Mennonite procedure they had to 'talk things over in the Church'; and it was evident that, believing in 'Swedenborgism' they no longer belonged in the fold. Whether they withdrew or were expelled Mrs. Sawatsky didn't say, but the break was definite. The next day two of the elders of the church came to Mrs. Sawatsky and told her just what her new status, as the Mennonite wife of a 'Swedenborgian', was to be. She told me she was allowed to live in the same house as her husband, could cook for him but not ask what he wanted. She could mend his clothes, but not ask what was needed. She must speak with him only when this was absolutely necessary. Mrs. Sawatsky spread her hands and said to me: "Dr. Tafel you know people can't live like that, in ten days I was a Swedenborgian too'.

Of especial interest to me was the story of their migration from Manitoba to the more distant West. In the spring her husband with the older children went to establish a new home in the brush country. She was to follow later in the year. I asked about this later trek and found she had travelled west in a covered wagon, with oxen, with three younger children and thought it quite the usual thing. Yes, she said she had a nursing baby with her but she could stop the team of oxen while she nursed her baby and then go on. I asked if there were any particular difficulties on the trip but was told, 'No, many people were travelling west that year'.

I almost missed the great point in the trek because of her casual reference to what I would call catastrophes. She finally said that once her wagon had become stuck in the sand of a river. She unspanned the oxen, waded ashore with the little tots and made camp on the shore. She said provisions had become exhausted. On the bank she made a fire and heated a pot of water and poured into it the last of her meal. Holding up the empty bag she said: 'Lord you see this is the last of our meal, you will have to help me'. She camped there on the bank and, two days later, a German man came along with a team of horses and pulled her wagon from the sand. She really, I believe, thought there was nothing particularly unusual in her experiences.

Travelling about with Mr. Peters I learned that this matriarch, with one hand severed early in an accident, had reared a family of ten children and (thirteen years ago) had ninety-four children and grandchildren, all baptized, confirmed and (where old enough) married and members of the New Church.

Of such material is our church in Western Canada made.

Dr. Tafel is the secretary of Convention's Board of Missions.



GROUND BREAKING

Rev. and Mrs. Erwin D. Reddekopp and family moved to the new housing development of Killarney, where the church is being built. Their new address is 12843—89th Street.

Sunday School classes have started in the basement of the manse. After five weeks of activity the enrollment stands at 63. Only a small section of the new community is settled, and we have almost reached the basement capacity already.

The teachers include Mrs. J. Jeffery, who is also superintendent, Mr. Leo Farrar, Mrs. D. Gilchrist, Mrs. E. D. Reddekopp, Miss Irene Meissner, and Miss Janet Vantassel—a 'Cub Pack' is also under way, which is under the Scout Movement. The group committee has been formed, and the Cubs will have the able leadership of Mr. Harold Chapman, a member of the new community. Cubs includes boys ages 8 to 12. They will meet once a week, in the basement of the manse.

Rev. E. D. Reddekopp announced a study group meeting for Nov. 9th, and the largest 'study-group' to date took place! About 25 parishioners arrived; singing Surprise! Surprise!—and indeed it was! A house warming party for the Reddekopp family in their new home. Major F. Norbury gave a touching tribute, and on behalf of all the parishioners presented the Reddkopps with a fine Tri-lite lamp for their home.

The ladies of the parish served a delicious lunch and singing 'Bless This House', and 'Auld Lang Syne' brought the evening to a close.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

<i>Heaven and Hell</i>	25
<i>Divine Love and Wisdom</i>	25
<i>Divine Providence</i>	25
<i>The Four Doctrines</i>	25

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

REPRESENTATION AT CONVENTION

The provision in the By-Laws of Convention, Article VII, Section 3, calling for the publishing in *THE MESSENGER* of information a month in advance relating to representation at the Convention session, can be complied with only on the basis of the following preliminary figures, based in part on data of the preceding year, as some of the membership figures, as of December 31 last, have not yet been submitted.

<i>Association or Society</i>	<i>No. of Members</i>	<i>No. of Delegates</i>
California.....	550	13
Canada.....	264	8
Illinois.....	488	11
Kansas.....	206	6
Maine.....	159	5
Maryland.....	294	7
Massachusetts.....	810	18
Michigan.....	130	4
New York.....	384	9
Ohio.....	367	7
Pennsylvania.....	465	11
Southeastern.....	96	3
Western Canada Conference.....	452	11
National Association.....	48	2
Connecticut.....	9	2
Gulfport Society.....	36	2

Horace B. Blackmer,
Recording Secretary

Boston, Mass.
May 10, 1958.



—David Johnson photo

THE BERLIN CHURCH at 17 Fontanestrasse, Grunewald.
Can you recognize the little lady at the gate?

TRESPASSERS BEWARE! William Sawatzky, Four Corners, Sask., shot this bear which was prowling about his farm endangering the livestock. ➔

Introducing Our Neighbors

by Rev. Henry D. Reddekopp

MISSIONARY WORK in Western Canada calls for considerable effort in taking advantage of the few short summer months in which to bring the New Church to the many small groups and isolated friends who are scattered far apart over the vast prairies. Saskatoon was the spot selected in 1946 by the Rev. Leonard I. Tafel, then President of Convention, and the Rev. Peter Peters in which to place a New-Church missionary. Like Boston, Mass., it is commonly called the Hub City. It has eight railways leading in every direction like the spokes of a wheel, to say nothing of roads, bus lines and an airport. This Hub City was not selected as a New Church nucleus but rather as a central location from which to reach out to the many scattered societies. Nevertheless, meetings are conducted here, too, and efforts are made to introduce the New Church through advertising and other means.

During the past season services have been conducted in twelve different cities and towns. *Your Church* carries notices of these services to some 250 families. Often the visits depend on local conditions, train service and whether or not a car ride is available. The itinerary for one trip last fall will show how services have to be arranged:

"Winnipeg, Man., Tuesday, Oct. 21st—Service in accordance with local arrangements. Please notify others. Will arrive by C.N.R. at 7:55 a.m. and will leave for Flin Flon on Wednesday at 12:40 p.m.

"Flin Flon, Man., Thursday, Oct. 23rd—Service in accordance with local arrangements. Please communicate with others in this regard. Will arrive by train at 10:00 a.m. and will leave on Friday at 4:00 p.m.

"Cranberry Portage, Man., Friday, Oct. 24th—A visit will be made to the isolated in the event that a car ride is available from Flin Flon instead of waiting for the 4:00 p.m. train. Will leave Cranberry Portage by train on Friday at 5:37 p.m.

"Roblin, Man., Sunday, Oct. 26th—Services in accordance with local arrangements. Will arrive by train on Saturday at 5:10 a.m. and will stop at the hotel until afternoon when I will look for a call."

Winnipeg is 500 miles southeast and Flin Flon 400 miles to the northeast of Saskatoon. With the exception of Saskatoon, North Battleford, Yorkton, Flin Flon and Winnipeg, the occupations of the parishioners are farming and ranching. At

some of the other points it is the usual cross section of a livelihood found in cities and towns. At North Battleford where there is a Mental Hospital of great distinction most of the parishioners are engaged in the psychiatric profession.

New-Church members at Flin Flon are engaged in mining and are employed by the Hudson's Bay Mining and Smelting Company. Flin Flon is a copper mining town in northern Manitoba and is surrounded by lakes, woods and mountains of rock. In fact the town itself is built on solid rock. Basements for homes, stores and shops have to be blasted out and huge boulders removed. The roads and

walks, except where there is pavement, are of natural gravel and shiny pieces of rock can be picked up containing a high percentage of copper. Soil for gardens has to be brought in from neighboring woodlands. I have been told there is enough gold found in the mining and processing of copper to pay for operating expenses. I had the good fortune of being invited to ride up the side of the rocky hills on an electric train, operated by one of the Church members, which takes up huge kettles of red-hot molten lava from the smelters for dumping. It was an awe inspiring sight to see the red-hot streams of lava running down the side of the mountain in the dark of night. I was glad to take shelter in the closed cab of the engine for protection against the heat and the strong smell of sulphur.

Rosthern, North Battleford, Four



Corners, Herbert, Yorkton and Secretan, all in Saskatchewan, lie in other directions. Visits to Secretan are always interesting. Secretan is a railway siding with only a Post Office and country store all in one. A very enthusiastic little group assembles there from the surrounding country as far as sixteen miles. The meetings are held in private homes and hearty invitations are extended to all their friends in the district. Though their farms are wind-swept and grass-hopper-ridden they never fail to offer their humble but sincere hospitality and deepest appreciation for the services.

Four Corners lies about 234 miles northwest of Saskatoon in the forest country. When going by car, tire chains are necessary equipment as there is plenty of rain and the roads are not gravelled. The Rev. Peter Peters, who served this field for a number of years experienced many physical hardships. On one occasion his car had to be towed through miles of mud by a caterpillar tractor. Today, however, a good gravel road extends nearly the whole way through about fifty miles of forest reserve where there are no signs of human life except a telephone line and here and there the log cabin of an Indian family. I once remarked to the bus driver that this would be a bad place to be caught in a snow storm. He said they always carry a portable telephone which they can attach to the telephone wires and call for a snow plow or any other aid required in case of an emergency. The little unpainted church at Four Corners stands in a clearing at the cross roads, inviting all to come to worship. The homemade benches and the oil drum converted into a wood burning heater are but the rough exteriors of a genuine spirit of worship within.

Bears and blueberries

Bears have always been a menace to live stock especially when the berry season fails to provide them with

School Invites Inquiries

Never have the opportunities for the New Church been greater. Never has its message been more needed. Yet there have been too few preparing for its ministry.

We earnestly invite inquiries from those who have considered the ministry as their possible vocation. Twelve is not too young to contact us. Depending upon circumstances, sixty may not be too old.

EDWIN G. CAPON, *President*
NEW CHURCH THEOLOGICAL SCHOOL
48 Quincy Street
Cambridge 38, Mass.

sufficient food. During such a famine it is difficult for them to fatten up for winter hibernation. Consequently, as they grow hungry they become more bold and instead of staying in the woods they start prowling around the farm houses in search of food. Also, they are easily annoyed as seems evident from what I learned during a recent visit there. A mother bear took after a school boy on his bicycle and could easily have caught up with him but for her cubs who would not follow her. Again, about two years ago, a housewife left her door open when she left the house and while she was gone a bear walked in. As a final farewell, after causing a lot of havoc snooping around for food, he tore the mattress from a bed and dragged it into the woods. Plenty of wild game can be a hunter's paradise, but not so when it reaches the extreme. At Dorintosh, where I recently paid a visit to a New-Church family north of Four Corners, the wild ducks settled in the grain fields in such swarms that scare-crows and shot-guns were used by the farmers to save their crops.

The Cree Indians gave the name 'saskatoon' to a delicious wild berry, purple in color and resembling in size, shape and flavor the well known blueberry. In earlier times it was found in great abundance along the ravines and river banks and is still quite plentiful in certain areas. The berries are picked and preserved by thrifty housewives and serve as an excellent substitute for other imported expensive fruits. A stone monument on the banks of the south Saskatchewan river, now overlooking the city of Saskatoon, marks the spot where in 1882 a retired Methodist minister stood and, having in mind a branch of these berries, has been quoted as saying: "Arise, Saskatoon, Queen of the North". A mental picture of a

beautiful little city which then existed only in the mind of the retired clergyman has since materialized with a population of about 85,000. Saskatoon is noted for its beauty and cleanliness and has the reputation of being one of the most peaceful cities in Canada. All the avenues are lined with trees and most of the residential streets are beautified with lawns and shrubs. The river banks, instead of being mutilated with railways and smoking factories, are adorned with parks and homes, and the river itself is spanned by attractively designed bridges.

The word 'saskatchewan' in the Cree Indian language, means "swift-flowing", hence the two main swift flowing water arteries in the province have given rise to its name. A very broad valley known as the QuAppelle valley is said to be the former outlet of water from the retreating glacier lakes that covered the province cons ago. Its size is staggering. Reliable sources give the area as 251,700 square miles, which is larger than the United Kingdom plus Germany and Belgium.

Though this city has received much publicity because of its Western Development Museum and other attractions it is doubtful if everyone can pronounce the name correctly. The story goes that a certain passenger stepped from the train here, for a bit of exercise, and asked a railway official the name of the place. When he was informed that it was Saskatoon, Saskatchewan, his comment was,

"Imagine that, they don't speak English here!" However, it is an English speaking educational center and is noted for its University and Medical School which draws students from many parts of the world. The University Hospital installed the world's first cobalt bomb for treating cancer patients.

In all my visits throughout this vast area I think also of the efforts of others in *their* fields in spreading the new truths. There comes to mind the parable of the Sower. We have all been instrumental in sowing the seed of the Lord's Word, but what the harvest will be is known to Him alone.

Sunday School in the Philippines

[FROM CANADA TO THE TROPICS!]



CHRISTMAS IN SNEAKERS. This photograph of New-Church Sunday School pupils in Melebon, Rizal, was sent by Mrs. Aurella Aquino, the teacher of the group, to Miss Florence Hughes, Jacksonville, Fla. The children were receiving their Christmas presents from Florida friends. Comments Miss Hughes: "Is it not wonderful to see this lovely group of New-Church children among our friends far away in the East?"

In the Nation's Capital

SINCE LAST September the Church of the Holy City, Washington, D. C., has been without a regular minister. Laymen Daniel Nielsen and Talbot Rogers have taken turns conducting the services, except for the times, about once a month when the Society was fortunate in having a visiting minister. Those New Church ministers who filled the pulpit were Rev. Richard H. Tafel, Rev. Ernest O. Martin, Rev. Antony Regamy and Rev. Clyde W. Broomell; Rev. Frederick Schnarr, minister of the General Convention congregation in Washington and vicinity; and Mr. Milton Honemann, layman of the Baltimore Society. On October 12, Rev. John C. Mayne of Washington spoke on 'The Growing Stature of the Protestant Faith'.

During February and March Rev. Clyde W. Broomell conducted the services. He also held a Monday evening class on 'How to Study the Bible', and a class on Sunday afternoons for young people preparing for confirmation.

In the last year there have been several interesting activities. Last June an interesting art exhibit was held in the Parish House. Miss Maud and Miss Rachel Sewall turned over to a member of the Society fifty or more water color sketches painted by their father, Rev. Frank Sewall, between 1887 and 1910. The paintings were framed and hung in the Parish House. The Society felt each member of the Washington Society would think it a privilege to own one or more of the paintings, and so they were moderately priced and offered for sale. The reception given on the opening day of the exhibition was well attended, and during the two weeks the paintings were on exhibition all but a few were sold. The paintings are reminders of one of the illustrious ministers of the New Church, especially of the Church of the Holy City in Washington. This beautiful authentic Gothic church was largely Dr. Sewall's inspiration and he was its first minister. The famous architect Langford Warren, Dean of Architecture of Harvard University, was the architect, but many of the unusual features of the building were Dr. Sewall's ideas. The Washington Society, as well as all New-Church

people, can be justly proud of this man of many talents and virtues.

On January 4, 1959, Rev. Schnarr was the guest minister. His congregation added to that of the Church of the Holy City, filled the church. A pleasant social hour followed the service.

Rev. Mr. Regamy from Boston was the guest minister on February 1, when Swedenborg's birthday was celebrated by a lovely 'Coffee' following the morning service. A beautifully decorated birthday cake and low bouquets of white flowers added to the occasion.

On February 18 the Chancel Guild sponsored a social evening at the Church. Following dinner the Tyrrell sisters showed their beautiful slides of Switzerland, Germany, Scotland and England, taken on their trip to Europe last summer.

During the past year the choir of the Washington Society has undertaken two ambitious musical works, the infrequently given *Redemption* of Gounod and the *Christmas Oratorio* of Saint-Saens. The productions, which featured guest soloists and piano and organ accompaniment, were among the most successful that the National Church group has presented.

Scholar and Artist

Frank Sewall, D. D.

1837-1915

FRANK SEWALL was born in Bath, Me., September 24, 1837, of an old New England New-Church family. The Sewalls of Bath have been well known in New England for many generations for their outstanding contributions to the religious, social and political life of that region of the United States.

Dr. Sewall was a man of many talents, especially in the field of religion, philosophy, music and art. At fifteen he became the organist and choirmaster of the New Church in Bath. During his college life he was made organist of the chapel, and assistant librarian of the college. He was an ardent lover of nature, and wherever he traveled went the sketchbook and a tin of watercolors. He captured the beauty he saw in water-

color sketches. Many of the sketches were of the seacoast and mountains of his native state of Maine. He later spent several years in Europe where he sketched the lakes and mountains and valleys, the quaint villages, and the great cathedrals of the old world.

At twenty-one Dr. Sewall was graduated from Bowdoin College with the degrees of Bachelor of Arts and Master of Arts. His graduating essay, which received first prize, was on 'The Interior Memory'. Bowdoin later bestowed on him the degree of Doctor of Divinity.

After graduation Dr. Sewall went abroad to continue his studies. In Rome he studied church form and music. Thence to Tübingen where he remained for three years studying Swedenborg's theological works under Dr. Immanuel Tafel. He also spent some time at Berlin University. In those centers of learning he acquired mastery of Hebrew, Greek and Latin. During that time he became interested in the philosophies of Hegel and Kant from his association with Bauer, Bengel, Hefele and other masters in Europe.

Dr. Sewall returned to America in 1863 to become a minister of the New Church. He married Thedia Redelia Gilchrist of Philadelphia. Their children, four of whom are still living, are Maud, Rachel, Mary (Mrs. Carl Weller), Elizabeth (Mrs. Frank Schellenberg), and Alice Archer (Mrs. John James) who died in 1955. Miss Maud and Miss Rachel have made their home in Washington for many years.

Dr. Sewall was called to Urbana University, Urbana, Ohio, and served as its president for 19 years. This very fine institution, founded by New Churchmen is now a New-Church co-educational junior college.

In 1886 Dr. Sewall resigned from his position at Urbana to take his family to Europe for the education of his daughters, but upon receiving a call from a New-Church Society in Glasgow, Scotland, he accepted this call and remained in Glasgow for two years. He remained in Europe a year and a half longer, visiting the New Church societies in Paris, Florence, Zurich and Utrecht, studying and educating his five daughters. He maintained the regular religious services in his family circle in all their travels. During this time he was aware of the Industrial Revolution and the trend toward materialism and wrote essays in protest against this trend. These essays were published in European and American periodicals. He also made translations of the new poems 'Carducci', and 'Heredia'

—poems which had not before appeared in English.

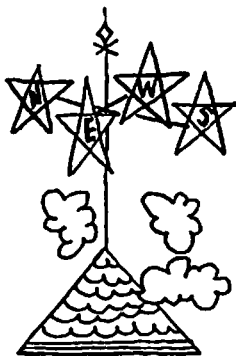
Dr. Sewall and his family returned to America in 1889. He had received a call to the New Church in Washington, D. C., in which city his remaining years were spent. His home at 1618 Riggs Place, N.W., was a mecca for intellectuals, musicians and artists. He was a member of the Washington Society for Philosophic Inquiry, the Sophocles Club, and the Cosmos Club. He was also a member of the Washington Choral Society, which he directed for two seasons. At his passing in 1915 the Washington Evening Star commemorated him as a great citizen.

The New Church is indebted to Dr. Sewall for several of the beautiful hymns in its *Book of Worship*, of which he composed both music and words in many instances. The order of service of the former *Book of Worship* was revised under his direction. The present 'national church,' The Church of the Holy City, one of the finest examples of English gothic architecture in America, was largely Dr. Sewall's inspiration. This architectural gem was built in 1894. The architect was Langford Warren, Dean of Architecture of Harvard University. The beautiful stained glass windows in the chancel, and the 'Creation' window over the front door of the church, were designed by Dr. Sewall's eldest daughter, Alice Archer, under his direction and encouragement.

Alice Archer (Mrs. John James) will be remembered in Washington art circles. She exhibited regularly at the Corcoran Gallery of Art, and was a member of The Arts Club.

Miss Maud Sewall, another daughter, is well known locally and nationally as a composer, organist and violinist. In 1952 she won the national award of the National Guild of Organists for the best original composition for the organ. Miss Maud was organist and choir director at The Church of the Holy City for fifty years.

Miss Rachel Sewall was known for many years as a producer of an original puppet show. She wrote the plays, designed the characters and their costumes and the stage settings and spoke the parts of the characters. She also appeared in several well-known plays on the legitimate stage.



by Merle Haag

The New York Church is particularly beautiful on every Easter Sunday. One of its most faithful members, Miss Anna Lusk, donates a sheath of lilies which completely covers the top of the altar.

The Los Angeles Society had a surprise party on Palm Sunday for Rev. and Mrs. Andre Diaconoff in honor of the 25th anniversary of their service to the Church. Rev. Mr. Diaconoff was presented with a beautiful hand made gold embroidered white silk stole, adorned with the letters *Alpha and Omega* and Mrs. Diaconoff received a lovely leather music case with her initials inscribed in gold.

Mr. and Mrs. J. Woodruff Saul of the Los Angeles Society celebrated their Golden Wedding Anniversary on April 12. They held open house in their home for all of their friends in the Church. May we add our heartiest congratulations to Mr. and Mrs. Saul.

Western Canada is planning to have a summer camp to be held in the St. Paul, Alberta, area. Those who wish to attend are urged to register as soon as possible.

The New Church Societies in Manitoba, Roblin, Boggy Creek, and Yorkton—have reorganized and will henceforth be known as 'The Roblin Central Society' with Mr. Delmar Funk as president.

The St. Louis, Mo., Society is very earnest in its desire to become known not only as a house of worship but as a community house. They have offered their facilities to many organizations in the neighborhood such as their Jewish neighbors and the Girl and Boy Scouts.

Members of the Kitchener, Ont., Society volunteered their services as waiters at the Huronia Hall annual dinner for the blind on Mar. 25.

When we first heard of Kitchener's Model Railroad Club, we predicted

it would be an enormous success. Do you know what the members have been complaining about? Not enough time! So for a while at least, the meetings will be all day sessions. Members will bring their own lunch and the Church will provide chocolate milk.

Mrs. John Fatland of the Detroit Society is certainly having a wonderful vacation. She has gone to Europe.

Fitch Gibbens Says:

I prefer love of good to slavery of evil because I have pragmatized, for myself, that it is easier, less intricately involved, more pleasant; and, in *reality*, more fun!

Further love of good is the only means by which fulfillment of *reality* can be achieved.

ANNUAL MEETING THE NEW CHURCH BOARD OF PUBLICATION

In conformity with its by-laws, notice is hereby given that the annual meeting of the corporate members of The New Church Board of Publication will be held, in the rooms of the Board on Wednesday, May 13th, 1959, one o'clock in the afternoon for the election of officers and five directors to serve in the place of John C. Hart, N. Y., Rev. Leslie Marshall, Fla., Rev. Leonard I. Tafel, Pa., Tomas H. Spiers, Rev. William F. Wunsch, N. Y. To adopt the annual report to the General Convention; and for the transaction of such other business as may be presented.

Preceding the corporate meeting, there will be a meeting of the Board of Directors to adopt the annual report to the Corporation. All corporate members are urged to be present. Following the corporate meeting, the newly-elected Board will organize for such business as may be brought before it.

Luncheon will be served at 12:30 P.M.

Adrienne Frank
R.S.V.P. Secretary.

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THE MESSENGER

Swedenborg Bookroom in Missouri



Last year Mrs. O. T. Coleman, Columbia, Mo., opened a Swedenborg bookroom in her home to make available to seekers the treasures contained in the writings of the revelator. In the above picture she is shown in this bookroom. Photograph is reproduced here by courtesy of the *Columbia Tribune*.

The Columbia, Mo., *Tribune* carried the above photograph together with an interview with Mrs. Coleman, in its Feb. 20 issue.

In the interview with the *Tribune* church editor, Anna Boothe, Mrs. Coleman told at some length about the work of Swedenborg both as a scientist and a theologian. Mrs. Coleman is quoted as saying:

"I became acquainted with Swedenborg at the Chicago exposition in 1934 after 10 years of searching for the true meaning of the Bible," "I had been active in Baptist and Methodist Sunday schools, women's groups and the choirs. But these activities did not satisfy my need for more information on the Bible. I wanted to know more about death and I was puzzled by the Lord's saying that there would be no

marrying in heaven. Wasn't marriage a beautiful thing and shouldn't it be continued in heaven? Swedenborg answered my question in his book on conjugal love."

Miss Boothe's story continues:

"From the first sentence she knew Swedenborg would help her. She obtained names of others in Missouri who read his works and attended a meeting of his readers in 1936 in St. Louis. After that she began reading his 12-volume "Heavenly Secrets," which took a year for each volume. In 1950 she attended a national meeting of 350 Swedenborgians in Philadelphia and visited churches of his readers, who founded the Church of the New Jerusalem, in New York, Cincinnati, Indianapolis and other areas.

"Her first exhibits were for a month

in 1955 and 1956 in the University of Missouri library. In 1957, members of a committee for the university's annual Religion in Life Week asked her to set up exhibits for their program. She had exhibits at the Columbia and university libraries, the Missouri College and University bookstores and at Christian college.

"Last year she worked with Mrs. Loren Reid, who reviewed "The Swedenborg Epic," and this year she is preparing to review Helen Keller's "My Religion," written in appreciation of an extensive study of Swedenborg's works in braille.

"Mrs. Coleman became a member of the national association for isolated members not affiliated with the Church of the New Jerusalem in 1955 and a life member of the national foundation when she spoke on Swedenborg at a lay meeting of the national association.

"Mrs. Coleman is vice president of the Missouri Writers' guild, has written articles in newspapers and magazines and has lectured in several Missouri towns about her writing, but Swedenborg is still her main interest. She feels that writing and her other interests stem from her study of Swedenborg. She plans to organize a beginners' class in reading his works.

" 'Looking back upon the seemingly accidental way I discovered Swedenborg's writings, I realize that I could so very nearly have missed them," she said. "Somebody bothered to set up an exhibit in Chicago and all I hope to accomplish with the book room is to make the books available to other searching minds.' "

Another bookroom featuring the writings of the New Church. This time under the auspices of the South-eastern Association, and operated under the leadership of the Rev. Ernest Frederick, president of the Association and minister of the Miami-Fort Lauderdale area in Florida. In the above picture Mr. Fredericks is seen on the right examining a pamphlet, one of the many that is for sale within. With him is Mr. Hamblin, a devoted member of his congregation who is reported to spend four to five hours a day in the running of this bookroom. Recalling what a large number of people have come into the New Church due to the reading of some of its literature (note in the story about the Canadian Western Conference how many had their interest aroused by some book), we are justified in being optimistic about the results that may be obtained through bookrooms.

The Swedenborg Student

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

ARCANA CLASS I—May, 1959

Volume IV, 3604—Volume V, 3688

May 1—7	3604—3623
8—14	3624—3652
15—21	3653—3665
22—31	3666—3688

OUR READING for this month is a continuation of the Jacob-Esau story. Swedenborg states in number 3677 that because of the increasing materialism of modern thought, men have lost the desire and with it the ability to know 'what spiritual good is, and what its truth, and that there are innumerable genera of good and its truth, and still more innumerable species, also that they are conjoined with each other by degrees, as it were of consanguinity and affinity'. So this reading is a difficult one for the modern mind. Another reason is that this is one of the passages in the Word in which the spiritual meaning is the very opposite of the letter. Number 3605 gives a good example of this in the discussion of Esau's 'hatred' of Jacob, where we are told that *hatred*, when predicated of good, means *aversion from evil*, and when predicated of the Lord, means *mercy*.

The whole story of Esau and Jacob is the story of the way in which the Lord makes use of our natural inclinations, which are selfish, to lead us to acquire knowledge of the truth, to act according to it, to love it, and eventually to love the truth which it teaches.

Volume IV closes with an article on the Grand Man and the use of the knowledge of this doctrine. By this doctrine much light is thrown upon all phases of life. The Grand Man corresponds to the Lord's Divine Human. Each person has a place in this Grand Man, through it he has connection with all the heavens, and from it he has life. In thinking of the Grand Man we should keep in mind the fact that the human body takes its physical form from the orderly arrangement of the various functions necessary to life; so we should realize that it is function and not shape that we should think of when we read, for example, that certain angelic societies are in one or another particular organ of the Grand Man. Angels indeed

sometimes see a single society at a distance as one man, expressing the general characteristics of that society, but on closer approach the society is seen to be composed of many individuals, all different. We ourselves are in the habit of picturing a nation or a people as one person, as 'Uncle Sam' or 'John Bull'.

Number 3667 tells us the origin of the many names by which the Lord

the name *Shaddai* refers to the Lord's power to defend in temptation and to bless when temptations are overcome, while the name *Jehovah* expresses the Lord as a God of love. Abraham, Isaac, and Jacob knew the name *Jehovah*—it appears first in the story of the Garden of Eden—but they did not know their God as a God of love. In this sense at no time in Israel's history was God known to them as *Jehovah*; God was known to them as a God to be worshiped and feared.

Notes

3617. The grief of Isaac and Rebecca over the necessity of sending Jacob away illustrates how the things that come to us that are hard to bear and explain may be necessary to our salvation.

3623. Note this explanation of the use of plural nouns in the Word. In the translations we lose the force of this because most of these are changed to singulars.

3648. We read today about the 'expanding universe'. It is. Creation is continuous.

3652. "By 'Daniel' is signified everything prophetic concerning the Lord's Advent."

3655. An interesting study on the various kinds of knowledge. Note the supreme importance of knowledge of the letter of the Word. This is of special importance in thinking of the instruction of children.

3677^{end}. Explains why many do not want to know spiritual truth.

3866. The Hittites—or children of Heth—are mentioned many times in the Word. It is well to remember that they represent the spiritual church among the Gentiles.

ARCANA CLASS II—May, 1959

Volume XI, 9490—9598

May 1—7	9490—9508
8—14	9509—9546
15—21	9547—9573
22—31	9574—9598

THE READING for this month is concerned with the furnishings of the Tabernacle, the ark, the mercy seat, the cherubim on the mercy seat, the table for shew bread, the candlestick or lampstand, and the curtains for the tabernacle.

The ark represents the inmost of the soul in which the Lord dwells. The two tables in the ark represent the law, love to the Lord and to the neighbor written in the heart. The law learned and acknowledged outwardly exercises constraint, but when

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is called in the Old Testament. This is in connection with the use of the name *Shaddai*—translated *Almighty* throughout the King James version. From Exodus 6:3, 'I appeared unto Abraham, unto Isaac, and unto Jacob in God *Shaddai*, but by my name *Jehovah* I was not known to them' some critics have concluded that wherever the name *Jehovah*—translated *the Lord*—appears before this in connection with Abraham, Isaac, or Jacob, it must be an interpolation or that the stories were written much later than is commonly believed. But

we believe what we want to believe. We believe with our hearts, not with our minds. "As a man thinketh in his heart, so is he." Without love there can be no truth.

The tabernacle, and later the temple, hold an important place in the Bible story. In the inmost sense they represent the Divine Humanity, that temple which the Lord was building in Himself while on earth, and in which He dwells. The curtains enclosed and covered the tabernacle, protected it. The threefold covering signifies the completeness of this protection. It is written of the Lord, "he . . . stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

There are truths concerning the Lord, truths concerning the soul, and truths that have to do with our external relationships and activities. In number 9594 we are given a clear explanation of why there are three spiritual truths which lift us up. To love the Lord it is necessary to know Him. Love without truth has no real existence.

The table for shew bread, on which every Sabbath were placed the twelve loaves, pictures the supply of goodness from the Lord to meet all our needs at all times. The loaves represent that living bread which comes from heaven. Like the ark, the table was made of shittim wood overlaid with gold. All merit and righteousness belong to the Lord alone. Only as we so recognize them can they be imputed to us.

The staves and rings for carrying the table, as in the case with the ark, represent the power of application to our everyday duties. Our religion should go with us wherever we go and be in all our acts.

The dishes were for incense and wine, which represent gratitude to the Lord, attributing to Him all good and all truth.

The name 'table of shew bread' is in the Hebrew 'bread of faces'. The 'faces' of the Lord represent His love, wisdom, goodness, and mercy toward us. Goodness and truth are the food for the soul provided by the Lord.

The golden candlestick or lampstand represents the capacity of truth to enlighten our minds. The Lord is this light; so John in vision saw 'in the midst of the seven candlesticks one like unto the Son of man.' Without the Lord, or without the Word the world would be in darkness. The candlestick was of pure gold beaten. It was solid, to represent genuine love, in which is no hollowness.

We sometimes think that if a man

is given the truth, he will believe. But in greater measure than we suppose this law is received in the heart, we act in freedom.

The mercy seat—Hebrew *kapporeth*—on which were the golden cherubim and where the glory of the Lord shone forth, was the cover of the ark. Literally *kapporeth* means cover. Swedenborg translates this word *propitiatory*. It represents the Lord's mercy in cleansing from evils, forgiving sins, and implanting good and truth. In the sight of the Lord all need mercy and forgiveness. There is none good but one, and it is by His mercy and grace that we are cleansed and admitted into heaven.

The cherubim represent the Divine providence guarding and protecting. We cannot enter heaven until we are prepared for it. The Lord has our eternal interests in view in what He denies us as well as in what He grants. The wings of the cherubim are the heavens. There are three degrees of life in man. These degrees are opened successively. All do not regenerate fully, opening the higher degrees.

Notes

9509. An important number on the cherubim. "There is no approach to the Lord except through the good of love."

ANNUAL MEETING

SWEDENBORG FOUNDATION, MAY 11

The annual meeting of the Swedenborg Foundation will be held on Monday, May 11, at four o'clock in Room 1603, 51 East 42nd St., New York. The president's annual report will be heard, members of the Board of Directors will be elected, and such other business transacted as may properly come before this meeting.

HOUSE DIRECTOR AND COUNSELOR for 20 students in women's dormitory at Urbana College. We need a paragon, mature, wise, sympathetic, who enjoys and understands young people. Some background in efficient management is required for general supervision of student-operated cafeteria. Inducement offered: participation with faculty in pioneering experiment in education according to spiritual principles but non-sectarian. Salary determined according to duties assumed.

Write to Miss Thelma Haddix, Urbana Junior College, Urbana, Ohio.

BIRTH

DIXON—Born to Mr. and Mrs. Lewis S. Dixon of the Edmonton, Alta. Society on Nov. 7 a son, Peter.

BAPTISMS

DIENESCH—Cynthia Lynn, born to Frederick and Nellie (Hallows) Dienesch of the Kitchener, Ont. Society on Sept. 11, 1958, was baptized into the Faith of the New Church by the Rev. David P. Johnson on Feb. 22.

COX, MILLER—Cathy Ann, daughter of Mr. and Mrs. Edward Cox, and Marilee Dee, daughter of Mr. and Mrs. Harold Miller, both of Portland, Oregon, were baptized into the Christian faith on Sunday, Mar. 22, in the Cherry Park Community Church (Swedenborgian), the Rev. Paul Zacharias officiating.

CONFIRMATIONS

RISLEY, FLYNN, GEIS—Capt. Ralph Risley, Francis Flynn, and Paula, Wayne, and Holly Geis were confirmed into the Faith of the New Church by the Rev. Clayton Priestnal of the New York Society on Mar. 22.

COLLETTE, LUDWIG, KAUER—Sylvia and Jack Collette, Dolores and Richard Ludwig, and Else Kauer were confirmed into the Faith of the New Church by the Rev. Ernest Martin of the Wilmington, Del., Society on Mar. 22.

NILSON, RYAN—The Wilmington, Del. Society welcomed Nell and Gunnar Nilson, and Mary Ryan into their midst as Associate Members on Mar. 22.

MARRIAGE

RUBIN-VAN WESE—Dr. M. Lawrence Rubin and Miss Marion Van Wess were united in holy matrimony in New York on March 19, the Rev. Clayton Priestnal officiating.

MEMORIALS

BOWMAN—Davey Bowman, Strong City, Okla., passed away on Jan. 19. At his resurrection services held in the Baptist Church, the New-Church burial service was used. He is survived by his wife, Helen who has sometimes contributed to the *MESSENGER* and was active in the National Association of the New Church, and a daughter, Rosanna.

SCHNEIDER—Mr. Walter John of the Kitchener, Ont. Society, born Mar. 1, 1912, passed into a higher life on Mar. 3. Resurrection services were conducted by the Rev. David P. Johnson on Mar. 6.

MAISH—Mr. Harold Maish, husband of Kathryn Maish—organist of the Cincinnati, Ohio Society—passed into a higher life on Mar. 4.

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BOOK REVIEWS

WITH CHRIST IN THE GARDEN.
By Lynn J. Radcliffe. Abingdon Press,
Nashville, Tenn. 80 pp. \$1.50.

This book should be read as a poem is read. It is not an effort to investigate the experience of the Lord in the Garden as a psychological phenomenon. Neither does it concern itself with the history of that period, nor inquire into the reliability of the Gospel record. It is more an account of one worshiper's personal experience. By arrangement with the proper authorities, Mr. Radcliffe was allowed to spend a night in the Garden of Gethsemane. We gather that the reflections contained in this work have come out of what he felt that night. Jesus went 'a little farther' into the Garden. Can we go farther with Him—just one step more and then another step—in love and prayer. The Lord prayed that the cup be taken from Him, and we have a right to pray that the cup of sorrow and anxiety be taken from us. But what if it is not? Then maybe the contents of that cup will be transformed. Maybe the 'cup of the present pain' can be transmuted into tomorrow's value. The Master goes back to His earthly friends and finds them asleep. Asleep—what a disappointment! And He was seeking to awake man to an awareness and a responsiveness to God!

A chapter is devoted to 'The Mystery of the Divine Will'. The title

suggests theology. Mr. Radcliffe does give in simple language some of the answers by which man has tried to explain this mystery. God's will: 'is conditioned by long range goals'; 'can transcend any circumstances'. God wills: 'our cooperation with Him'; 'to meet us in love as we pray'; and God's will 'is ultimately fulfilled in eternity'. We must be satisfied with these answers for the present, at least.

The style is vivid, often dramatic, and the book throughout is challenging.

The author is the pastor of a community Methodist Church in Cin-

cinnati, and has lectured frequently on prayer, as well as authored a book entitled, *Making Prayer Real*.

A CORRECTION

To the Editor:

I wish to correct an item on Page 108 in the March 28 issue of the *MESSENGER*.

The Ministers' Institute at Urbana should not be called a meeting of the Council of Ministers because it is not that. Also I question whether it should be termed an "annual" winter meeting. It may or may not become an annual practise for the ministers to get together at a time other than convention time.

Edwin G. Capon, Chairman
Council of Ministers

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The New Program at



URBANA JUNIOR COLLEGE

On the surface, the new program at Urbana does not appear too startling. All freshmen take science, mathematics, English, history, sociology, and seminar. Only the latter is not found in the usual college program and it hints at a difference in the Urbana program. In science, for example, the central theme is the understanding of science for the non-scientist . . . of science as a thinking and creative process. Mathematics is concerned more with the type of material found in Newman's four volume set, *The World of Mathematics*, than with the usual freshman algebra text.

History is studied as that subject forms a basis for the other disciplines. During the course students have ample opportunity to test, through research procedures, their grasp of various concepts involved in the writing of history. Books such as Barzun's *The Modern Researcher*, and Muller's *Uses of the Past* are used rather than a simplified chronological outline of the highlights of history.

At the heart of the program is the seminar, where students begin to recognize that all subjects in the freshman program are related. The scientific method, for example, is closely related to the historical method. Historians are as interested in values as are sociologists. The use of logic in writing is similar to the topic studied in mathematics. Rather than leave discovery of these relationships to chance, they are pointed out in the seminar. But the seminar is more than an organizing center for the freshman curriculum . . . it puts into practice the philosophic basis of the new program. It is the arena wherein students are introduced to the basic philosophic problems and begin to come to terms with these imponderables as they relate to the student's own life.

Of course, the story of the new program cannot be told in this limited space. To learn more about Urbana, and the significance of this new program, write:

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