

# NEW-CHURCH MESSENGER

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**TRANSLATING THE THEOLOGICAL WORKS**

**NOVEMBER 1, 1961**

# NEW-CHURCH MESSENGER

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## ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against  
God.

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

# E D I T O R I A L

## Moral Education

**I**S IT GOING to become necessary for the citizens of this highly developed technological age to carry guns on their hips for protection against the numerically growing criminal population? This question is not prompted by the lurid stories that come from New York's west side and from Chicago's gangland. Nor is it prompted by the revelation some two years ago that members of Chicago police force engaged in burglary as a sideline. Nor by the newspaper stories about the enterprising Denver policemen who have been augmenting their incomes by means of criminal activities. What brings it up is an FBI study which shows 1,861,300 serious crimes—murder, rape, robbery, auto thefts—committed in 1960, an increase of over 14 percent over 1959. Other studies show that since 1950 juvenile crimes have more than doubled, although the teen-age population has increased only 50 percent.

Not that crime in the United States is a new phenomenon. We have long led the world in this field no less than in wealth, industrial development, and inventiveness. But when crime grows faster than the population, when it even reaches down to the law-enforcement bodies, it adds up to a frightening picture.

What to do about it? More law, harsher punishment? That is the answer of some. One even hears advocates of bringing back the stocks and the whipping post, especially for youthful offenders.

Lately TV with its emphasis on Westerns and stories of violence has come in for condemnation. TV answers with a repetition of the unproved contention that it is giving what the people want in order to be effective in selling cigarettes, shampoos, headache pills, etc. Although television is probably a factor in juvenile delinquency it may not be a "major factor" as the Attorney General of the United States is reported to have said. It is hardly wise to single out TV, the movies, the taverns and night clubs, or any other single thing as the scapegoat. It would be better to inquire whether there is not something fundamentally wrong with our moral education, and the goals and values we emphasize. People of this modern age seem to believe the acquisition of material things is the road to happiness, possibly the sole road, at least the shortest road. This idea is constantly held before the people. Posters, TV, glaring magazine and newspaper advertisements portray unceasingly figures whose faces radiate with joy because of an expensive car, a beautiful piece of furniture, or a new house which they have just acquired. The status of a person is regarded as depending on these things. This is really what we are teaching our children today. Might it not be better to make a great effort to discover how we ourselves can learn and how we can teach to others that happiness is an inner experience? How can the latent idealism to be found in every person be awakened? In other words, how can the "remains" be brought to life? The enthusiastic response of so many to the Peace Corps shows that idealism is by no means dead. But it must be offered a challenge, if the energy inherent in it is not to be diverted into destructive channels. Our moral education in the future must endeavor to shape an outlet for the ideals and for the altruistic impulses of man. Better law enforcement? Certainly that is needed but not near as much as moral education. And let it further be said that education which merely imparts more knowledge and greater skills is not enough. It must be an education that implants creative goals for which to strive.

The scholarly author of this article has recently translated "Divine Providence", a review of which by Dr. Walter Marshall Horton appeared in the July 1 issue of the MESSENGER. Dr. Horton spoke of this work as a new translation of a Christian classic. We are sure that all MESSENGER readers look forward to reading Mr. Wunsch's translation. Many will recall that in reading Mr. Wunsch's translation of "Conjugal Love" the title of which he translated as "Marital Love" for reasons amply explained in this article, many new meanings were open to them. At right is a photograph of Mr. Wunsch at 1961 Convention.



— Ed Gifford photo

## TRANSLATING THE THEOLOGICAL WORKS

by William F. Wunsch

THE PRIVILEGE given me by the Swedenborg Foundation, of translating Swedenborg's *Divine Providence* anew, has left me with some suggestions, many of them older but reinforced now, about translating his theological works from the Latin into English. These suggestions may be helpful, for work by others, also for letting the English reader know what is being attempted.

Translators have long felt that there has been an unnecessary adherence to Latin word-order and sentence structure. English should be allowed its own word-order and sentence structure. A long Latin sentence, which remains clear because Latin is a more highly inflected language, needs to be broken up; a single sentence rendering it in English, sure to be still longer, is hard to follow. Again, cognate English words, as we shall see, may not have the meaning of the Latin words. When complaint is made that Swedenborg is hard to read, of course it is truer, some inevitable profundity aside, to say that the translation is hard to read. Clinging to the Latin in the ways indicated came of a desire to be utterly loyal to our teachings, but this loyalty resulted in literalism and Latinism. The greater loyalty is to the meaning to be conveyed. And to convey meaning, one must of course grasp the thought, and while a translator is sometimes told not to interpret but to translate, any understanding is a measure of interpretation. Some passages and some phrases are difficult to interpret; reference to a few may be made before the end of this article.

If one examines earlier and more recent translations of the Theological Works, one will note considerable progress made towards better rendering in English. I have in mind translations made both in England and in America, more especially in England, where the Swedenborg Society has been far busier with new translations than we. In general, there has been movement into idiomatic and more readable English and away from Latinism. Towards this a translator has to disengage his mind from much that has been traditional rendering; fresh rendering dawns upon him gradually. And it is to

be remarked that in translation from the Latin anew far better progress is made than in mere revision of a previous translation.

Besides movement towards greater readableness in general, changes in particular words, helping to that end, can be noted. Propositions introduced with the Latin word for "that" are stated straight forwardly without "that." Often an adjective is repeated with a second noun, as in "divine love and divine wisdom," as it must be in Latin for the adjective to agree with the second noun, of a different gender; that need does not exist in English. "Divine love and wisdom" is better, too, because love and wisdom, as Swedenborg says, can be conceived of only as one. "Concupiscence" is a word that used to dot the books. It is kept in the Library Edition of the *Arcana*, of which Mr. Potts was the chief translator, and appears in his *Swedenborg Concordance*. The British translation of *Divine Providence* done in 1934 used the word, but that done in 1949 abandoned the word, reading instead "lust." In America the word was dropped earlier, in the Library Edition and in the Rotch. The long word—over the pronunciation of which many a reader stumbled—has been dropped and "lust" substituted for good reason. The Latin word means any strong desire or craving, and so did the English "concupiscence" once. Now this English word connotes sexual desire, and "lust" has come to have the more comprehensive meaning, as in lust of dominion or of power. If it is objected that we do not then have a separate word (other than "libido") for sexual lust, the answer is that the context will make that specific application quite plain.

Some other words need to be dropped. Usually "science" is one. Swedenborg's "scientia" generally means knowledge. A *Divine Providence* done in 1844, when we dealt heavily in cognates, speaks of the "science" of an animal (n. 161), and of the human being's "not being born into the light of science and intelligence" (n. 276). "Knowledge" is the obvious rendering, and has been the practice in more recent translation. But the latest British translation of *Divine Providence* still

speaks of a "science" of correspondences, American editions properly of a knowledge of correspondences. This knowledge was the chief knowledge in most ancient days, days which knew no science, and was a highly intuitive knowledge, in fact a spiritual insight. It lowers the knowledge of correspondences to refer to it as science. A related word, "scientifics," has given us trouble. "Memory-knowledges" has become one rendering, and this points to what is meant and might better be said, namely, information, which is what the memory holds, whether it is information about God, or about a tree, or about anything else. "Items of information" is its force.

"Sensual" is another word to be dropped for the most part. The similar Latin word has to convey two meanings, the one—the usual meaning—to be rendered by "sensuous," and the other by "sensual." An infant's life is sensuous, but certainly not sensual. A person who credits only the physical world with reality, or that of which his bodily senses alone tell him, becomes "corporeal sensuous," not necessarily sensual. Mr. Potts was aware of all this and in the *Concordance* listed columns of passages with the rendering "sensuous," relatively few passages in which the rendering is "sensual." He held to the distinction in his translation of the *Arcana*; n.9127(3) is a passage in which it is of especial moment.

The word "ultimate"—adjective, noun or verb—has come to have such a vogue with us that the suggestion of dropping it may create an uprising. That English word does not, however, have the meaning of the similar Latin word. Mr. Potts had become doubtful that it does, else he would not have turned to Webster to see if the definition of the word there did or did not uphold the use of it. The definition he found is: "the last in a train of progression or consequences, tended to by all that precedes." This, he thought, justified use of the word, but he overlooked the fact that this progression is onward and even upward—to "ultimate reality," for example—whereas Swedenborg looks down to what he calls ultimate. Looking from what he calls inmost to what is outmost, he speaks of this as "ultimate"; looking from the higher meanings of the Word to the lowermost expression of it in the sense of the letter, it is this lowermost expression he calls "ultimate"; casting his eye over the gradations of heaven from the highest down, he speaks of the lowest heaven as "ultimate;" thinking of God on high but also coming down to earth by incarnation, he calls God "the First and the Last," and now his word "ultimate" bears the meaning of "last." So it does in "Last Judgment," and here Swedenborg is looking down a religious era to its end. We have a way of saying that "power is in ultimates," but is it not plainer to say that it is in outmosts? In arm or hand, for example, or in what extends either, like a hammer or a sword or a missile, or in a well uttered word, for another example, or in a mechanism that propels it further, the printing press or radio? There is no need to use the English word "ultimate"; in fact it does not convey the meanings with which the Latin word is used. The related verb in

our usage, as when we say we "ultimate" something, is not English, for what we mean is that we give something expression. The English verb, which is rare to begin with, means to bring or come to an end.

#### *Attaining clearer meanings*

Another word has become so firmly seated in the thought and speech of the New Churchman and fondly cherished by him that dropping it will come hard to him. This is the adjective "conjugal." We do not keep the Latin noun, "conjugium," why the adjective? Spelled as this is, we think it indicates the ideal love in marriage, too infrequently attained. But the love in any marriage is conjugal love, and when Swedenborg has for subject the ideal and rarely attained love he prefixes an adverb to the adjective and writes "truly conjugal love." That alone shows that the word does not have the significance we have ascribed to it. Nor is the unusual spelling thus significant. And the last thing we can say is that Swedenborg is using a new word. The spelling "conjugal" instead of "conjugal" is as old as Ovid, a poet Swedenborg studied in college and of whom he speaks a lifetime later in *De Verbo*, n. 7 (3). "Conjugal" served Ovid, who alone seems to have used the spelling, for his meter. Why not translate plainly "marital love" and "true marital love"? That still makes the point we want to make and Swedenborg wanted to make.

Translators make a distinction rightly between "divinum verum" and "verum divinum," though it is a subtle one. Strangely, they do not observe the distinction, a plainer one and important, between "divinitas" and "divinum." When we speak of the Lord's divinity, we are speaking about the nature of His Person. When the subject is the Lord's divine, we have in mind the life going out from Him which makes heaven. Angels welcome that life in love to Him and charity to the neighbor. The rejection of that life, done knowingly, is what shuts one out of heaven. It is the sin against the Holy Spirit (*Divine Providence*, nn 98(3), 231(6); the proceeding divine is the Holy Spirit (*Divine Providence*, nn. 157(9), 262(5)). Denial of the Lord's divinity may be on the way to this, but not necessarily. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come" (Mt. 12: 32). To translate in *Divine Providence*, n. 231(6), where the Lord's divine is the subject, "those who deny the divinity of the Lord cannot be admitted into heaven," is a mistake. The distinction between divinity and the divine has been lost sight of. Furthermore, a doctrinal concept about the Lord's Person is made saving or damning, though the constant position of our teachings is that no doctrine either saves or damns. It is one's way of life which does that.

The word "meritorious" presents a difficulty. Translators have long rendered the Latin cognate so. The English word means that an act so described is highly deserving or is to be well regarded. The Latin means

that an act is done by a person to earn him a merit. Were each English reader aware of an old theological use of the English word with that meaning, the word could be kept, but to the average reader it must mean highly deserving. Translators have become aware that the English word is misleading. In the most recent British edition of *Divine Providence* the word is retained in two passages, nn. 90 and 320, but in two others, nn. 121(2) and 321(8), the rendering is "merit-seeking." Why not make plain consistently what is meant? "Meritorious good" is quite obviously self-righteousness. In all their discussion of goodness, natural or spiritual or other goodness, will the Theological Works have made no mention of self-righteousness? In *Divine Providence*, newly translated for the Swedenborg Foundation, "self-righteous" is said instead of "meritorious" at nn. 90, 114(2), 121(2), 321(8); "done for merit" is the rendering at 326(8), and some other variant to fit context occurs at nn. 93 and 320.

Into the word "shun" a connotation of active fighting with evil has often been put. The word can be retained in translation, and that meaning not given it. Mr. Potts felt that "flee" or "avoid" would be better, but retained the word "shun." The big point, whichever of the three words one uses, is that the conscious, active battle against evil, called temptation in the Theological Works, is not meant. There is a gentler avoidance of evil, by being on the side of goodness, which those Works call fermentation. Swedenborg often writes "shuns and fights" (*Divine Providence*, nn. 84(6), 118, 151, 278r, 296(12), not redundantly, but because "shun" does not mean the more severe and acutely conscious conflict with evil. Translating "shun" and sometimes "avoid" or "flee" helps to keep the meaning clear.

On the subject of the Lord's permission of evil, a translator feels some hesitation over the word. To permit means to give leave. The possibility of doing evil is present in man's endowment with free choice. It is true to say, however, that when evil is chosen, the Lord puts up with it. In the translation of *Divine Providence* mentioned above, the words "permit" and "permission" occur, but "tolerance" also does, and perhaps more frequently, to make plain what the Lord's attitude to evil must be. "Evil is tolerated [so the Latin this time, instead of "permitted"] until it is consummated or fulfilled" (*Arcana Coelestia*, n. 10622).

In the Foundation's new translation of *Divine Providence* something is said in the Preface about the overuse of the definite article in our translations of the Theological Works. To examples of the overuse given there, two might be added here. In a British translation of *Divine Providence* it is said at 328: "the reason why a new Church is being provided by the Lord to succeed in place of the former devastated Church may be seen" at a certain number in the work on Scripture (italics are mine). But at the reference given one finds only the general proposition that a new church is always provided in place of a former devastated one. So in an edition of *True Christian Religion* a general proposition is turned

into a specific one. The reading is: "The consummation of the age is the last phase or end of the Church." Swedenborg is first establishing a general proposition: "The consummation of an age is the last phase or end of a church." This is at n. 753. Then he says: "The present day is the last phase of the Christian Church" (n. 757). He has moved forcefully from a general proposition to a specific one, but the translation has lost the force of his argument, all by the uncalled-for use of the definite article in the first proposition.

It was remarked that some passages or phrases in *Divine Providence* obviously calling for interpretation, might be referred to before this article is ended. There are more of these than the English reader is likely to think. He might compare various translations of *Divine Providence* at nn. 16 end, 75(3 end), 129(2 end), 233(5 end), 278r(6), 279(9), 294(3 end), 309, 324(3), 136(9 end), 140, 316, and note the differences in translation. At n. 70 one translation runs: "This is because in the Christian world, *as far as religion is concerned*, the understanding has been closed in respect of Divine things." In another translation the phrase I have italicized is done "by religion," in still another "for religion's sake," in a German edition "durch die Religion." A religious belief of the day, the text is declaring, is being protected; any understanding probing beyond it is being halted "for religion's sake" or "in the name of religion."

Increasingly the over-all effort in translation is English which is idiomatic, clear, and if possible easy, in the sense of carrying the reader along. All manner of small things enter into this. It may be the use of a participle where the Latin has a relative clause; it may be recognition that a demonstrative pronoun in the Latin may call only for the definite article in English; it may be reduction of such a locution, good in Latin, as "the reason why such a proposition is true is because" to stating the proposition and following it with "because." Sometimes a verb in the passive voice in the Latin is done more idiomatically in English in the active voice. It lightens and shortens a sentence to use "do" as a substitute verb instead of repeating a main verb as the Latin must do. Compare the following two renderings:

The Lord cannot act contrary to the laws of the divine providence, because to act contrary to them would be to act contrary to His divine love and His divine wisdom, thus contrary to Himself.

The Lord cannot act contrary to the laws of divine providence because to do so would be to act contrary to His divine love and wisdom, thus contrary to Himself.

Sometimes Latin has several words with much the same meaning; sometimes English has the richer vocabulary. As the Latin uses its resources in this respect, why should not English draw on its resources?

Far more progress has yet to be made in translating Swedenborg's theological works into English. No one is surer of this than one who has tried his hand, has become aware of the problems, and caught sight of some of the possibilities.

# PERFECT JOY

by Eric J. Zacharias

**I**S IT POSSIBLE for us today to live the genuinely joyful life? The two major world powers have now abandoned a decision made three years ago to cease the testing of nuclear devices. One nation has already detonated a series of atmospheric explosions. The other has now commenced with the first of a number of underground explosions. Our world faces what one newspaper calls a "reign of terror." Two groups of nations, east and west, stand toe to toe like modern Philistine giants. Insults! Dares! Braggartism! These charge our atmosphere. A nationally known psychologist remarked a short time ago that as individuals we are a reasonable, fairly rational people—but collectively we are insane.

The man on the street is left in a most unsavory position. He would like to believe that surely man has not reached the place where he will willfully destroy his society and so perhaps even himself. An act of such dimensions seems quite beyond comprehension. Yet he is not sure. Can such a thing possibly happen? At a meeting of the El Cerrito city council a few weeks ago a young man arose to express his feelings before his fellow citizens. This city, he said, is not making adequate provision for the survival of its citizens. Much more thought must be given to the construction of community shelters and there must be encouragement given for the building of private shelters in the backyards of our citizens' homes. A national figure, on the other hand, indignantly declares that it is foolish for the government to spend millions of dollars in preparations for a nuclear holocaust. It is much more imperative that we expend our money, time and effort in prevention rather than in the futile effort to save our own skins. The man on the street wonders. He is left in a perplexing position. What should now be his course? Should he diligently hold to responsible, conscientious labor under the threat that all this may suddenly vaporize in the heat of nuclear fission? Should he continue to make his plans as if the world and all that he holds dear has an unlimited future? Or might it be better that he succumb to the possibility that the life of man is to be but an instant flash of light against the blackness of time? That the best thing for him to do is to live each day as it comes with not too much thought about the future? Would it, after all, be well for him to eat, drink and make merry—for tomorrow he may die?

These are pertinent questions. For should the time come when the people of our world resign themselves to

this fate, then we have advanced a long way toward making it an even more stark reality than it already is.

The atmosphere in which we live—charged as it is with tensions and morbid possibility—confronts the Christian with the basic elements of his faith. In a New Testament passage Jesus speaking to His disciples lays upon their hearts a most profound and far reaching principle effecting the inner life of every follower. "In the world you have tribulation: but be of good cheer; I have overcome the world" (*St. John* 16:33). These words are the summation of the message of joy that pervades and shines forth from His life among men. "These things have I spoken unto you, that my joy may be in you, and that your joy may be full" (*St. John* 15: 11). These words came out of heartbreaking rejection, confusion and sad misunderstanding. Jesus' life was not an easy one. The lot that had fallen to the disciples was not an easy one. Was there not reason enough that they should conduct their lives in a way that showed a heaviness of the burden? Jesus lived joyfully and He is saying that the inner life of the disciples can also be filled with an effervescent quality of exultation. "Be of good cheer."

What are we to think? What did Jesus mean when He spoke of "joy." Our world is full of pleasures. We are free to engage in many activities that come under the heading of fun. We can see a good play—hear a fine concert. We can find our pleasure on the golf course or in a walk through the woods. Is this what Jesus meant by joy? The circumstances must be considered. If we involve ourselves in these activities only because they provide a form of relaxation or recreation, then the activity would hardly be worthy of the kind of joy of which Jesus spoke. He had something more in mind than this. Joy to Him was a way of life. It is much more than a feeling. It is not a quality discovered in a moment of escape. It cannot be easily turned off or on. It is rather an all consuming love of life itself. The ancient Greek philosopher, Sophocles, put it this way: "The man without joy is but a breathing corpse. Heap up riches in thy house, if thou wilt. Live in a kingly state. Yet, if there is no gladness therein, I would not give the shadow of a vapour for all the rest—compared to joy." Our external environment, the world of things cannot by itself bring joy into the human heart. The well-springs of joy are kept open and supplied by our Creator. Here His life touches ours most lovingly. When He took young children up in his arms, this was a moment of

joy. When He sat down to share a meal with friends, this was a moment of joy. When He saw the patient farmer tilling the soil and planting the seeds, this was a moment of joy. When He sat with his disciples, their eyes shinning in eager anticipation, this was a moment of joy. Toward the close of His earthly life, our Lord reveals this innermost zest for life through His yearning that His disciples experience it also. "But now I am coming to thee; and these things I speak in the world, that they may have joy fulfilled in themselves" (*John 17:13*).

It has been said that we in America have lost the way to the joyful life. We have lost our capacity to enter completely into the pulsating, rhythmic life that surrounds us. We are constantly being called upon to live as responsible citizens. It is our duty to vote. It is our duty to interest ourselves in national and international affairs. It is our duty to become better informed of community matters. So incessant have become these urgings that the brain and the ear have become dulled. When man sees ahead of him *only* the serious business of his own survival, when man feels himself being driven, divided and conquered by external pressures and demands, then certainly it is most difficult to nurture and keep alive a sense of joy.

A few weeks ago when the situation in Berlin had reached the brink of violent eruption, the Prime Minister of England went fishing. For this, he was roundly criticized. He should have been at his post, it was shouted. Would not all the world have benefited if all the world's leaders had 'gone fishing'? This is not to

say that world problems will magically dissipate if left to themselves. But surely the occasion comes when we need to take our eyes off the hard, unrelenting concerns of our time. In so doing we give ourselves the opportunity to appreciate anew the beauty of God's creation, to become newly aware of the Lord's presence in lives that are wearied by the pressing cares of man's folly. Christ-like joy encircles the whole of life. The affairs of state are important. The business of making a living is important. The welfare of the church is important. It is here that Jesus asks that we live joyfully—with a gladness of heart. The servant who increased his talents is commended for his faithfulness. "His lord said unto him, Well done, thou good and faithful servant . . . I will make thee ruler over many things: enter thou into the joy of thy lord" (*Matthew 25:21*). The joyful life does not countenance flight from the realities of life. Joy is that elixir which helps us ride out the storms. It is the source of our hope. It demonstrates itself in surety of conviction and quiet determination. It realizes itself in loyalty to our Lord's cause in a life of dedicated service. It is ultimated in our love for one another. It is radiant response to His victorious life among us and the continuing influences of his abiding spirit.

The joyful life! Can anyone live it today? How far are we willing to go? "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (*Rev. 21:3*).

*The author of the above article is the pastor of the El Cerrito, Calif., New-Church Society.*

## LETTERS TO THE EDITOR

THE editors of MESSENGER and every loyal follower have justified a new frontier which would be pleasing to "The Seer". "Free Man"—"Religious Freedom" and psychology go hand in hand with Raebeck, Walker who well know that Swedenborg would have it so. Ecclesiastically we may now open doors to those who say that fear of God will motivate all science to cooperate. the pragmatists whose very pith of understanding is found deep within the faith we loyals keep.

—FITCH GIBBENS

## THE PRESIDENT'S REPORT

THE NATIONAL ALLIANCE OF NEW-CHURCH WOMEN held its annual meeting on June 22 in the

beautiful National Church, Washington, D. C. The meeting opened with a devotional service especially prepared and led by our chaplain, Mrs. Alice Van Boven. The service was based on *Psalm 24: A Liturgy of Entrance to the Temple*. This was followed by a prayer in memory of those who had entered the spiritual world since our last meeting. The service closed with the singing of the Alli-



MRS. BERRAN

ance hymn, prayer and benediction. There were 49 delegates and 16 visitors present. Reports of officers and committees had been mimeographed so that all members present could have copies to take home. Our corresponding secretary, Mrs. Alan Farnham, will send a copy of the annual reports to each group not represented at the meeting. Will those who have not already done so please send Mrs. Farnham a membership list with addresses, indicating the officers and the office they hold.

It was voted to increase the annual dues from a per capita tax of ten cents to a per capita tax of twenty-five cents.

It was reported that 20 suits had already been sent to our ministers in Africa. However, as 31 were needed, all members were urged to try to help meet the quota.

The Mite Box collection amounted to over \$1200, the largest sum ever turned over to the Board of Missions. These thank offerings are being used to help our New-Church people on the island of Mauritius.

Those who wish to follow the study course prepared by our chaplain will find it in the Alliance pages of the June 1 *MESSENGER*.

The Round Robin Committee reported that 18 groups of letters were in circuit, reaching 115 women, most of them isolated New-Church members. The chairman, Mrs. Louis Dole, would be happy to receive the names of any women, isolated or in societies, who would enjoy joining the group. It is hoped that a group will be organized in Germany within this coming year.

Our Publications Chairman edited three issues of the *Grand Alliance* last year. Watch your *MESSENGER* for further Alliance issues this year.

Our international correspondent reported that this past year there has been a continuation of help for Korean students. There still are other students who would appreciate help, and any local society or group that has not embarked on this program is urged to write Miss Margaret Sampson, for information. (Miss Sampson's address appears above.) The progress of our

# The Gran

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Chaplain..... Mrs. Alice P. Van E  
Round Robin Chairman.....  
Mite Box Chairman..... Mrs. John E. List  
Publications Chairman..... Mrs. Wm. R. W  
Nominating Committee..... Mrs. Andre Di  
International Correspondent.. Miss Margar  
Executive Member..... Mrs. Ri

## ELECT

Mrs. Richard H. Tafel was elected meeting. However, toward the end announced that her husband, Rev. president of Convention (to take office had been elected president of the not continue as Alliance president. Board was called, at which time th with regret. Mrs. Harold P. Berra

plan for establishing friendships between our local Alliance groups and similar groups in Great Britain, through correspondence, will be reported by Miss Sampson in the *MESSENGER*.

It was a privilege and delight to have Gwynne Dresser Mack our guest speaker. We owe her a real debt of gratitude for her most interesting and helpful talk on miracles.

Our Alliance Luncheon was held in the Parish House. At the luncheon, a purse of \$50 was presented to Mrs. Horand Gutfeldt of Vienna, Austria, for her use while visiting in this country with her husband. We are deeply indebted to the ladies of the Washington Society for arranging our luncheon. The meal was especially delicious.

Your Executive Board would welcome any ideas or suggestions you have for making our national organization more effective.

Best wishes for success in your work during the coming year. May the Lord guide and bless all our efforts to make our local Alliances and National Alliance increasingly useful to His Church.

Cordially yours,

—BERTHA F. BERRAN



# Alliance

WOOLFENDEN

## OFFICE CHAIRMEN

Woolfenden, Pickwick Hotel, San Diego 1, Calif.  
Woolfenden, 3745 Albatross St., San Diego, Calif.  
Woolfenden, 957 Hague Avenue, St. Paul 4, Minnesota  
Woolfenden, 101 Huntingdon St., Brockton 28, Mass.  
Woolfenden, 28 Grant Avenue, Brockton 28, Mass.  
Woolfenden, Meridene Drive, Baltimore 12, Maryland  
Woolfenden, 46 Chestnut Avenue, Redlands, California  
Woolfenden, Louis A. Dole, 887 Middle St., Bath, Me.  
Woolfenden, V. Southampton Ave., Philadelphia 18, Pa.  
Woolfenden, 576 W. Woodland, Ferndale 20, Mich.  
Woolfenden, 1711 N. Dillon St., Los Angeles 26, Calif.  
Woolfenden, 112 E. 35th St., New York 16, N. Y.  
Woolfenden, H. Tafel, 200 Chestnut Ave., Narberth, Pa.

## NOTE

President of the Alliance at its annual Convention session, when it was H. Tafel, had been elected president (1962), and that her son, Harvey, Mrs. Tafel felt that she should emergency session of the Executive Session of Mrs. Tafel was accepted elected to fill the unexpired term.

## THE MIGHTY MITE

LAST YEAR we reported the growth of the Mite Box Collection from \$150 at its birth to over \$3,000 in the three years preceding our last year's collection. The amount presented to the Board of Missions at the 1961 Convention was \$1240.84, an all time record.

On August 29, Mr. Philip Alden, president of the Board of Missions wrote Mrs. Richard Tafel, former Alliance president, "On behalf of all the members of the Board of Missions I want to say thank you to you and the membership of the National Alliance of New-Church Women for your generous support of the Board's activity through the Mite Box collection. . . . This amount (\$1240.84) has been forwarded to Mr. R. H. Ardill, secretary of the New Church at Mauritius."

This coming year a most exciting project is afoot. Mr. Torita of Tokyo, Japan, proposes to found a New-Church Seminary there. The National Alliance has taken this project to its heart.

Mr. Torita proposes to start the seminary with ten students. "Some will come from far districts, even from Okinawa," he writes. He has stated in a letter to the Board of Missions the need of \$2,000 to start the project, and \$150 a month to help sustain it. Mr. Alden writes,

"It is my thought that if the Women's Alliance raises sufficient funds to cover the cost of starting the program the Board of Missions would be well justified in picking up the cost of the monthly payments."

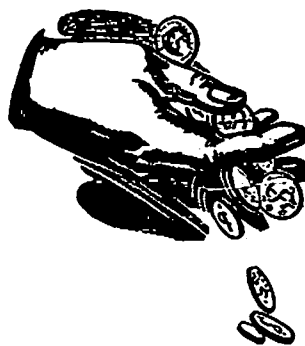
To raise \$2,000 by our little Mite Box offerings is indeed a challenge! Can we? We can certainly try, especially when we consider this great opportunity to further the working of Divine Providence in the world through the spread of the New Church. Consider the conversion of 30,000 in Africa because there was a college and seminary there. Consider the growth in Korea, in Japan and Formosa, whose members reach across Asia into Burma. These peoples may be the eager and ready recipients of the New Church. Let us view this opportunity with humility and an outpouring of love to these people so hungry for the spiritual food we here have so long taken for granted.

A detailed letter will be sent out later, but would you who read this please start your mites *now*? If you need mite boxes, please write to me at the address above.

—IRENE LISTER

## A SMALL PACKET OF SEED CORN

THE ROMANCE OF MISSIONARY WORK in foreign countries has always appealed to the imagination of church women everywhere. They have followed with lively interest the progress of dedicated men and women workers overseas, and their hands have always been the first to reach out with practical help. Flood, famine, fire, war: they have learned to deal with these intelligently, and the "missionary barrel" early became a worldwide symbol of their work.



As early as 1923, local groups of New-Church women decided to organize their scattered relief efforts into a national contribution to missionary work. They encouraged their members to collect pennies in "mite boxes" during the year as "thank offerings for the blessings they received every day." When they put their mites together at their national meeting they found that they had a sizeable contribution to make to the Board of Home and Foreign Missions.

Each year since then this mite box offering has grown substantially as women became more and more aware of the growing opportunities for use presented in the work of the church abroad. It has been expanded progressively into special drives for general and special missionary projects. Imagine how astounded our "founding mothers" would be if they could know that last year the Alliance donated over a thousand dollars toward

the repair of hurricane damages to New-Church property on the Island of Mauritius! New-Church women also have a modern version of the old missionary barrel in their "A Suit for every African New-Church minister" campaign.

While such material needs, and the demands for relief following disasters evoke a quick response, there is special appeal in the provision of "seed corn" where a fertile field awaits and ready hands are eager to do the planting and cultivation. Now the women of our church are offered the opportunity to be present and assist in the beginning of a unique enterprise. We are invited to provide the initial contribution which would make possible the founding of a theological seminary for the training of New-Church ministers in Japan.

The matter of providing new ministers in the busy Japanese field, of expanding current activities and assuring leadership to take over as present leaders are no longer able to carry the responsibilities had long been a matter of concern to those in that country, as well as to our Board of Home and Foreign Missions. Inquiries as to the possibility of establishing a Chair on Swedenborg at the Japan Bible Theological Seminary proved unfruitful. However, let us listen to Mr. Torita's response: "Your letter has caused me an intense desire of founding a New-Church Seminary, though on a small scale. Dr. Kanai promised to help and recommended a small beginning. Re. Higa will help with written monthly lectures and encourage us also with his presence when in Tokyo. Dr. Sato, a physician and earnest lay leader, will join our plan and help with his presence in Tokyo whenever he can."

Mr. Torita goes on to say that he estimates that there are some ten young men among his magazine readers ("The New Church"), all at least high school graduates, who would like to train for the New Church ministry at such a seminary. He outlines two to six year courses for them, analyzes the problems, and concludes that a sum of \$2,000, in addition to what they would raise themselves, and a beginning subsidy of \$150 a month would assure the project's getting started on a modest though sound basis.

As on several other occasions when there arise challenging new opportunities for which there are at the time no unbudgeted funds available, the Board of Home and Foreign Missions turns for help to the Alliance of New-Church Women. We are asked to underwrite, by means of our 1961-62 mite box collection, the original expense of \$2,000 for the acquiring and equipping of premises near the center of Tokyo for theological study, for some living quarters, and for a chapel for use on Sunday.

When this is done, we are assured that the monthly \$150 overhead will be subsidized by the Board. The Swedenborg Foundation can be counted on to supply any needed texts of Swedenborg's works.

Mr. Torita offers to dedicate one-half of his time to the general management of the seminary and will have the

help of students in publishing Japanese translations of Swedenborg. "As time goes on," writes Mr. Torita, "I think our church will be able to support our seminary and our people will contribute much for establishing a school building."

At the time Mr. Torita was a student at the Theological Seminary in Tokyo, he came upon the Writings and accepted them. Mr. Torita entered the field of teaching but felt a great need to spread the doctrines of the New Church. Several years ago he gave up his secular activity and devoted himself to this effort. He established a magazine called "The New Church—a monthly for studying Swedenborgians." At present it has a circulation of 200 copies. In addition to publishing his magazine, Mr. Torita has devoted a great deal of time to translation work and hopes to have most of the theological works of Swedenborg available in Japanese. Those of us who have known and worked personally with him in Japan feel that his performance provides eloquent and convincing testimony of his devotion, rare executive ability, and inspires confidence that the project would prosper. We see no field at present offering greater possibility of a bountiful harvest from a relatively modest packet of "seed corn," or one more worthy to warrant such a strenuous effort to increase the size of our "MIGHTY MITE" Fund during the coming year.

—LENORE SPIERS

## PSYCHOLOGIST ON SWEDENBORG

Dr. Sam Mayo calls to our attention a reference to Swedenborg, in the book "Essential Traits of Mental Life", by Truman L. Kelley, of Harvard, as follows:

"The sum total of the mental experiences of all human beings defines the limits of interest of the psychologist. Concern with this broad problem may lie within the province of an Aristotle, a DaVinci, or a Swedenborg, but not of lesser men. Should we aim to build a psychology of personality for such as these? We, lesser men, cannot even so aim, for the breadth of view permitting it is not in us."

—The "Sharon Report," June-July

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## OPPORTUNITY

THE SWEDENBORG FOUNDATION requires office manager in New York. Work would involve certain amount of bookkeeping, some knowledge of accounting, correspondence, dealing with publishers and church bodies; supervision of office routine; stenography and typing would be helpful but not necessary. New-Church person preferred.

If you can meet some of the above qualifications and wish to reside in New York, please address:

SWEDENBORG FOUNDATION, INC.  
150—5th Avenue Room 406, New York, N. Y.

# CALIFORNIA ASSOCIATION MEETS

AUGUST 23-27, 1961

WHEN THE EXECUTIVE DIRECTOR of the Southern California Council of Churches welcomed the meeting in the Los Angeles Church, he truly spoke of the most warm welcome which Angelinos provided for us. It was warm inside and out. The hospitality of the Society was overwhelming. They opened their home. Mr. and Mrs. Conger and Mr. and Mrs. MacCallum took care of the youth from far and near.

The Parish House of the LA church had a new kitchen and did this make a difference! You could see the enthusiasm with which Mrs. H. Giunta, Mrs. George Koltzoff and others worked there, providing the most bounteous meals.

The program began on Wednesday, with a luncheon for the ministers and their wives. Present were Rev. and Mrs. Paul Zacharias from Portland, Ore., Rev. and Mrs. Othmar Tobisch from San Francisco, Rev. Eric Zacharias from El Cerrito, Rev. and Mrs. Andre Diaconoff from Los Angeles—the host pastor, Rev. and Mrs. Henry K. Peters from Riverside and Rev. John Spiers from San Diego, Rev. and Mrs. Kenneth Knox of the Wayfarers' Chapel, Portugese Bend, Calif. as well as the president of Convention, Rev. David Johnson who had jetted from Kitchener, Ont. Canada, to be with us.

The Ministers' Council met on Wednesday and Thursday morning. We sent greetings to our brethren who could not attend, Rev. Calvin Turley of Seattle, Rev. Robert Young, Rev. John Boyer, and Rev. Clyde Broomell.

Later we had the special pleasure of hearing a talk by Mrs. Donald Barnes (Thedia Schellenberg)—whose husband is in charge of a huge research project in Ethiopia, the land of the "lion of Judah". Mrs. Barnes lived through the recent revolution in this country and had fascinating slides to show.

Rev. and Mrs. Diaconoff entertained the ministers and their wives at their home with a delicious buffet supper followed by a musical program. Their son Ted, offered piano selections and Mrs. Diaconoff sang two charming songs for us.

On Thursday afternoon we drove to Yucaipa, a town east of Redlands. Mrs. Vida Bell, a daughter of the Rev. Thomas French, last pastor of the San Francisco, O'Farrell Street church has some property which she wishes to give to the church for various uses e.g. as income property, or as a place for New-Church people to build homes there, or for retired ministers. We inspected this property and then considered what steps to take to safeguard the future of Mrs. Bell as well as the likely investment of the Association into such property.

Friday, the Board heard the report of the treasurer of the Association, Mr. Al Rado, Los Angeles. The Board considered the budget for the coming year, under the stimulus of efficient Vice-president, Mr. Ells Seibert, of El Cerrito.

The first business session was held on Friday afternoon in the church where Dr. Weir and Rev. Mr. Johnson brought welcomes to us. Mr. Conger, hard working president of the Society, made us feel at home. This first session is usually one filled with reports. The Committee on credentials counted present, five ministers

and thirty-three accredited delegates. We began discussion of the proposition to hold business meetings only every other year and fellowship and conference type meetings in the years between. Without going into details, it was finally felt that the programming of the meeting could be changed at once, in order to reduce business time and increase studies, seminars, workshops, and provide time for conversation, fellowship, and the like. Ultimately, this would hang on a re-study of the purposes and function of the Association and the board of directors was named as a "committee as a whole," to initiate such studies.

Friday evening, after an eye and body-filling supper, we heard from Rev. Horand Gutfeldt about his experiences in Berlin and Vienna. The Young People then called us upstairs into the Parish Hall, where they formed a panel and discussed the religious problems and issues which fired them. It was good to hear from them such affirmations in our faith.

The spiritual feasting continued as we repaired to the sanctuary and heard the Rev. David Johnson speak on the wholeness of man. This was a profound philosophical and yet practical presentation of the necessity of man to consider himself as one being, and to seek to integrate himself into one personality.

This was followed by more spiritual bread and wine, in form of a taped talk by Mrs. David Mack of N. Y. speaking on miracles and healing. Her talk was so clear, so well spoken, that much of it can never be forgotten.

Saturday morning there were various breakfasts, the ministers ate together, the laymen had theirs. The State Alliance met at the church.

Sunday dawned beautiful and pleasant. Worshipers gathered from far and near to hear the Rev. Paul Zacharias from Portland. He spoke on "Wilt thou be made whole" and we hope to see this excellent address so well delivered in print. Rev. Andre Diaconoff, general pastor and host conducted the service and with Rev. David Johnson administered the Sacrament of the Holy Supper to over a hundred people.

As reported before, food being abundant, the congregation feasted on chicken and things to fortify themselves to go 25 miles to the Schellenberg home in Palos Verdes Estates. It is built like a Spanish villa and the hundred or so of guests were again feasted most graciously by the grand dame of the Association, Mrs. F. F. Schellenberg whose three gracious daughters: Mrs. Don Barnes, Mrs. Robert Young and Miss Mary assisted her in entertaining. As the evening fog began to drift over the hills we went to the Wayfarers Chapel for a service of thanksgiving and healing. The Rev. Ken Knox conducted it, and the Rev. Othmar Tobisch gave the address from the Lord's life, "And He healed them." The magic of the chapel took possession of us as we sat under the stars with soft lights playing on ferns, flowers, trees, and the organ softly playing familiar hymns.

So ended a wonderful get-together, the 1961 assembly of New-Church people on the Pacific Coast, as we left with the blessing, "May the Lord keep your going and your coming in until we meet again."

—OTHMAR TOBISCH

## NATIONAL ASSOCIATION MEETS

THE NATIONAL ASSOCIATION of Convention had a fine, though small, meeting at Gaylord, Minn. with the Otto Severin family in the last week of August.

Clark and Hulda Dristy drove about 500 miles from Rapid City, So. Dak., to reach Gaylord, and Margaret Grosch and Cornelia Hotson came from points east. A new member joined us, Mrs. Frances Arries, from Pengilly, Minn.

The meeting started partly from wishes expressed in the Robin letters for a get-together—but mostly because Cornelia Hotson planned a journey from Romulus, N. Y. where she and Clarence live with his 90-year-old father in an old fashioned farm house in a beautiful country, to visit her daughter, Grace Hotson Shields in Kennewick, Wash., on the south bank of the Columbia River. She wished to see as many friends as possible en route, so she called on Alice Edson in Rochester, N. Y., and at the Swedenborg Centre in Chicago before reaching the home of Margaret Grosch—Editor of the *National Association Bulletin* in Milwaukee, Wis. The two ladies made the trip by bus to Minneapolis and Gaylord.

Sunday, to our great pleasure, Mr. and Mrs. Severin and their daughter, Darlene, took us to the New-Church services in St. Paul, where Mrs. Grosch was confirmed.

The Dristys did not arrive until Sunday afternoon, and Mrs. Arries did not know until Sunday evening by telephone exactly when the meeting would be, but she said "I will be there for breakfast"—and she was! She had met Anna Raile of Benkelman, Nebr., at the Mayo Clinic when both were there a while ago, but she was glad to drive 200 miles to see us and learn more. She planned to see Rev. Wilfred Rice in St. Paul before returning to her busy schedule at home.

She took Margaret Grosch to her bus and Cornelia Hotson to the train in Minneapolis. Margaret was disappointed not to see New-Church friends in Iowa while she was out traveling. Cornelia Hotson plans to see Ada Rose of Yakima, Wash. and other New-Church friends on her return journey to Romulus N. Y. There is a new little granddaughter, Cornelia Margaret Ada Shields, child of Grace and Robert Shields in Kennewick, Wash., which was the excuse for her trip.

We National Association members have to get on for sociability most of the time with only the *Bulletin*, the *MESSENGER* and our Round Robin letters. We have to attend a church not the New Church if we wish to worship with others, so it was a real treat to be in the same room and talk about the New Church with six other members.

## DEDICATION OF LAKE PROPERTY

On Sunday, September 3, 46 adults and children gathered at Upper Mann Lake, near Ashmont, Alberta, for the purpose of uniting in a Dedication service of worship. Rev. Erwin D. Reddekopp officiated. The forty acre site with over one-fourth mile of lake front was a gift from Mr. Paul Tremblay, a member of the Edmonton Society, though resident at St. Brides, Alta. This property is to be made available to all members and associates of the Edmonton church for the purposes of haven, rest and recreation, and also for church summer camps. Considerable work has already been done on the property, including a road cleared and gravelled, large camping site cleared and beach access and a small pier built.

## LETTERS TO THE EDITOR

### ANSWER TO MR. HILL

To the Editor:

In his letter in the Aug. 15 *MESSENGER*, Mr. Hill seems to say that we are morally obligated to continue segregation because Negroes have a high crime rate and would be a source of danger in an integrated community.

But to justify his conclusion he handles statistics in a strange way. He says that statistics show that "a particular class of American males have not proven themselves stable in moral behavior" and that these statistics "prove" that they are morally weak and dishonest. Here and elsewhere in his letter, he seems to consider Negroes as if they formed a single giant person, and since this person has some dangerous elements in it, it follows that "Whites" should not associate with it.

Statistics are compiled from individual cases, and it is only by means of very loose inductive reasoning that we can treat every Negro as if these statistics told us something definite about him. Statistics about a group do tell us something about any member of that group, but what they give us is only an idea of what we can expect before we get to know about him personally.

In any case, I remember reading somewhere that the crime rate among Negroes is higher than among "Whites," but I wonder if it could be high enough to justify saying that all Negroes or all but a few are morally weak. Mr. Hill should present his statistics.

The idea behind integration is simply to present the same opportunities to the Negro as to the white person. If it turns out that more Negroes than Whites misuse these opportunities, this will be an unfortunate fact about Negroes in general, but it should not close any doors to the many Negroes who are good citizens. Mr. Hill is right in saying that we should discriminate against people who would be dangerous members of a community, but this can be done without discriminating against a race or a class. Good or bad character is not determined by the race or class one belongs to; to judge a person by his race or class is a crime against him individually, just as a lack of any kind of discrimination is a crime against the safety of a community.

I would like to suggest, just as a possibility, that many of the crimes which Negroes have committed have been largely inspired by resentment against the second-class citizenship they have been limited to in some areas of the country. Their schools and communities may be of high quality, but the situation may be like that in which a man resents his wealthy brother not because his brother has kept him from living comfortably, but because he has not shown him the respect and esteem that he needs most. If this is true of enough Negro crimes, continued segregation will not solve any problems; it will only give more momentum to a vicious circle that began over four hundred years ago.

—STEVE KOKE  
Eugene Oregon

### A MIDDLE GROUND

To the Editor:

It was good to see the Rev. William F. Wunsch's three short articles reprinted in your Sept. 30 issue and equally helpful to read the Rev. William Beales' con-

trasting contribution in the same number. It seems that some New Churchmen appear to believe that Mr. Wunsch's position bespeaks the liberal or modernist, while to the contrary Mr. Beales has been termed, I think, a conservative or New-Church equivalent of doctrinarian. If those assumptions are fairly accurate then it would seem that those who approve Mr. Wunsch's concepts are thought to advocate something like merging our teachings with those of orthodoxy.

But it has seemed to me, anyway, he but earnestly desires that the New Church does not narrow its teaching and outlook. On the other hand, in but my opinion again, Mr. Beales, and those who share his viewpoint, are not thereby limiting the Church's contribution to Christian faith and works.

May there not be, then, a middle ground for the New Church's highway to its desire to be useful? Perhaps, and in the light of the principle, "We are led to good by means of truth," that position, the middle ground, is well summed up by the following extract from his *Commentary on John* (p.413), by that illuminating New Churchman of the past, the Rev. Wm. Bruce: "If good is the neighbor we are to love, what is the love of which he is to be the object? Considered in itself, love to the neighbor which is charity, is goodwill towards him. 'Goodwill towards men' is the end, and is to be the fruit, of the gospel of peace. But goodwill, which is good in the will, must be united to truth in the understanding; for true love is love enlightened, and therefore guided and guarded, by truth. Without this guiding power, neighborly love is simply a good impulse, that may be excited by any object that appeals to it, and which may be exerted not only without any beneficial, but even with injurious, results."

L. Marshall  
St. Petersburg, Fla.

## ANOTHER REVIEW

To the Editor:

The recent book *From Swedenborg, An Outline of Emanuel Swedenborg's Latin Testament* by R. Newton Mahin has already been reviewed in the *MESSENGER*, but it seems to me that it deserves further mention because it outlines the doctrines of the New Church in straightforward everyday language. No apology is offered for any point of doctrine no matter how unusual, nor is there any reasoning with the reader. The book is almost like a catechism on the doctrines with no questions expressed, but brief almost blunt answers given on every point.

The Word is mentioned with great reverence, and references, not quotations, are made to book, chapter and verse in confirmation from the literal sense of the doctrine under discussion. Not much illustration of correspondences is attempted, the emphasis is on the Lord Jesus Christ as the One God in Whose Person is the Trinity.

It is remarkable in what a matter-of-fact way, accurately and comprehensively an outline is given of the teachings about the Lord, Creation, Man, Heaven, the World of Spirits and Hell. The rise and fall of the Church, that is, the various churches that have been on our earth, is outlined, for it is not forgotten that we are only one planet among countless others under the Lord's care.

The chapters about the Judgment, the New Church, and the Lord's Second Coming are uncompromising statements of what Swedenborg taught on the subject. The final chapter on Marriage tells of Swedenborg's

visits to married partners in the Golden, Silver, Copper, Iron, and Iron and Clay ages of man, as well as telling of the teachings about the nature of man and woman in marriage.

In the short chapter on Emanuel Swedenborg occurs the only reference to the "Latin Testament" which is part of the title of the book. This reads as follows:—

"No angels or spirits instructed Swedenborg as to what he was to write. The Lord alone did that. That was necessary, for the *Latin Testament* written by Swedenborg was for the New Church, and the Lord revealed in that very large work the science of correspondence which had been lost after the end or at the end of the Ancient Church, which had been a genuine spiritual church.

"Swedenborg was prepared by the Lord, so that he was in a state comparable to the highest or celestial angels, and the Lord appeared before his eyes as the sun of heaven in which He is. Swedenborg could see the Lord just as the angels do."

Cornelia H. Hotsen  
Romulus, N. Y.

## EVIDENCE SOCIETY NOTES

*The Evidence Committee suggests that New-Church people noting opportunity to inform or correct those publicly referring to the Church or Swedenborg communicate with them accordingly. The following recent letter may be suggestive:*

Dr. Henry D. Aitken  
Harvard University  
Cambridge, Mass.

My dear sir:

In a most interesting circular announcing Random House's publication of *Philosophy in the Twentieth Century*, of which you are co-editor with Dr. Barrett, there is a most intriguing list I think, and also in its companion volume, *The World's Great Thinkers*, of those you consider eligible to be mentioned.

Perhaps "intriguing" is not just the word, I could better say "instructive" or "informative," and I am sure that the many, we hope, who will purchase these volumes will now not only get considerably more light on the subject, but be absorbed by it.

But I was surprised to find that you do not include Swedenborg in any of the classifications. In fact, I think the record shows he could be dealt with in most all of them, so vast was his knowledge and writing on them all—or nearly all.

It was Emerson, as you may know, who stamped Swedenborg as a universal genius—with two others, Aristotle and Leonardo, and the Sage of Concord in his sometimes florid manner, who also said, "He is not to be measured by whole colleges of ordinary scholars . . . the mastoden of literature."

Your own William James inherited from the 'Prophet of the North', as Markham was to call him, and we find his influence on as diverse individuals as Goethe, Bronson Alcott; Kant or Jung; Hugo, Margaret Fuller.

So I wondered, Dr. Aitken, why you and Dr. Barrett omitted the great Swede to whom again your Percival Lowell was to pay tribute?

I realize the task concerned with deciding upon whom should rest your consideration, but I do hope that should there be another printing or edition of your valuable work, Swedenborg may take his place.

Sincerely yours,  
L. Marshall

# NEWS

**Under the leadership** of the Rev. Thomas Reed, the Baltimore Society has formed a Young People's League. **The Boston Women's Alliance** plans to study the Biblical History of the Jewish nation this year. Miss Midgley will direct the course.

**The First Boston Tea Party** of the season featured a condensed version of "Arsenic and Old Lace", presented by the Melrose Community Players.

**The Rev. George F. Dole** was installed as Pastor of the Cambridge Society on Oct. 1. The Rev. Everett K. Bray officiated.

**Detroit** has something new. The children's Sunday School classes will be taught by members of the adult Sunday School. Welcome to the following new members in Detroit: Laurence Anderson, Mr. and Mrs. John Ross, Mr. and Mrs. Donald Conwell, and Randall Laako.

**Oct. 14-15** was "New Church Week End by the Ocean". The Southeast Assn. of the New Jerusalem Church, Inc. arranged for a weekend at Hollywood, Fla. for all New Church members and their friends.

**The Altar Guild** of Lakewood contributed \$400 from their treasury toward the painting of the parish hall. A truly generous gift of love from so small a band of women.

**The Philadelphia Ladies' Aid** sponsored a Family Night on Oct. 13. Betty Stine talked on "Highlights of Austria." Afterwards everyone played games. All these young Philadelphians are attending college:

Jackqueline Grattan, Sophomore, Wilson; Jennifer Grattan, Sophomore, Wilson; Roberta Hallowell, Freshman, Temple; Kit Imhoff, Freshman, Brown; Cecina Keating, Junior, Wilson; Norman Pittinger, Junior, Temple; Bonnie Sassee, Junior, Tufts; John Shoemaker, Sophomore, Haverford; Harvey Shoemaker, Freshman, Penn State; Ralph Smailer, Senior, Penn State; Tony Smailer, Junior, Penn State; Harvey Tafel, Junior, Dickinson; Robert Tafel, Freshman, Lehigh; Lois Walton, Senior, Bryn Athyn; and Muffin Worden, Sophomore, West Chester.

**Portland, Ore.** has set a new record for itself. The average attendance lately has been between 75 to 80. The Kindergarten is full to capacity and there are several on the waiting list.

**The Rev. Henry K. Peters** has resigned as pastor of the Riverside, Calif. Society. Eugene Denning has been authorized to act as a Lay Reader. In November it is hoped that the Rev. Robert Young will help with the Sunday services.

**The Washington Society** had a combination spaghetti supper and auction on Sept. 29. William Allsbrook not only cooked the dinner, but also acted as auctioneer. The proceeds of the auction will be used to equip the Sunday School room. The Washington Society recently played host to Brother Mandus of Blackpool, England. He has spoken all over the world on spiritual healing.

## KING OF KINGS

By Daniel E. Krehbiel

Author of *HAPPY ARE YE*.

Single copies 15¢, 10 or more, 9¢ each, post paid.

THE TIMES PRESS, PRETTY PRAIRIE, KAN.

## TESTIMONY TO SWEDENBORG

On Jan. 20, 1961, Dr. Earl Douglass, author of the daily syndicated newspaper feature "Strength for the Day," wrote: "Emanuel Swedenborg stands out as one of the most unique figures in world history. . . . The Swedenborgians are among the most unusual and fascinating religious groups in the entire world." In a personal letter to Rev. Leon C. Le Van dated Sept. 28, Dr. Douglass states:

"A year ago I read a paper before a book club here in Princeton N. J. on 'Swedenborg's Life and Teachings.' Later my friend, Dan Poling of the *Christian Herald* asked that I put it into an article which I did. It bore the title 'Those Fascinating Off-Beats'—the Hebrew prophets, Socrates, Columbus—with the greatest part of the article given to Swedenborg. Thomas H. Spiers (of the Swedenborg Foundation, N. Y.) is having 5,000 copies of this article re-printed for distribution among non-Swedenborgians.

"Once in a while a man enters the stream of history who sees what others do not. Swedenborg was one of these. The unqualified endorsement and praise he has received from persons who are not members of the New Jerusalem Church indicates how profound his impression has been and how widespread."

Dr. Douglass, who was born and brought up in McKeesport and attended Shadyside Academy, not only writes "Strength for the Day" but publishes a weekly religious feature and a yearly commentary on the International Sunday School Lessons. His father practiced law in Pittsburgh for fifty years. It is interesting to find that Dr. Douglass spent his summer vacations for seven years in Madison, Conn. perhaps on the very beach and golf course where Rev. Le Van grew up. Dr. Douglass adds: "I have the greatest admiration for Swedenborg who, I am convinced, was a man sent by God."

—Reprinted from

YOUR CHURCH—Pittsburgh, Pa.

## EVIDENCE NOTES

A recent Gallup poll evidenced that there is a decline of "bigotry" in the United States. While it may have seemed that it has ever been but one religion which has cried "bigot" when its sovereignty has been challenged, it seems equally sure, and the poll appears to prove it, that even before the 1960 presidential election a decline had set in in certain of the public's religious prejudices.

But is this anything new? One hundred and seventy years ago, when to be called a "Swedenborgian" or "New Jerusalemite" almost meant ostracism, the Rev. John Hargrove, pastor of the Baltimore Society, from whom all American New-Church ordinations have descended, was a close friend of John Carroll, Roman Catholic bishop of Baltimore, as Marguerite Block records in her "The New Church in the New World", Holt, N. Y., 32.

Furthermore, President Jefferson in 1802 invited Mr. Hargrove to preach in the Rotunda of the Capitol before the President and Congress, and "two years later", Mrs. Block also states, "the invitation was repeated." (p.92)

The Evidence Committee's files show that Mr. Jefferson was, as were Washington and Franklin, somewhat familiar with Swedenborg's teachings, but nominally, he was regarded as a Deist. (Believer in or of God, based on reason instead of Christian faith.)—L.M.



## BIRTHS, BAPTISMS, CONFIRMATION, WEDDINGS

**EPP**—Born Aug. 17 to Mr. and Mrs. Lorne C. Epp, Hanley, Sask., a son, Darren Lorne.

**DICK**—Born Sept. 9 to Mr. and Mrs. Carl Dick, Calgary, Alta., a daughter, Diana Doreen.

**FORRESTER**—Born July 18 in Alton, N. H., to Mr. and Mrs. Peter Forrester, a daughter, Jean Kathleen.

**PENABAKER**—Born Sept. 17, Detroit, Mich., to Donald and Barbara Locke Penabaker, a son, Gregory John.

**SWITAJ**—Daniel Paul Switaj, Boston Society, baptized June 11 by the Rev. Antony Regamey.

**ANTONUCCI, BROWN, BRYANT, DAVIS, JACOBSEN**—Kevin Charles, son of Ronald and Nancy Antonucci; George Carroll, son of George and Shirley Brown; Theresa Diane, daughter of Jacqueline and Richard Bryant; Ricky Alan, son of Roger and Ellen Davis; and Julianne, daughter of Paul and Jeanne Jacobsen, Fryeburg Society, baptized Sept. 24 by the Rev. Horace Briggs.

**LIASSO**—Kurt William, son of Mr. and Mrs. Donald Lasso, Kitchener Society, baptized June 16 by the Rev. David P. Johnson.

**KLASSEN**—Darlene, Helen, Caroline, Jeanette, Cheryl Ann, and Leslie Patricia, children of Mr. and Mrs. Wilbert Klassen, Vancouver, B. C. Society, baptized May 7 by the Rev. John E. Zacharias.

**DOBBINS**—Michelle Diane, daughter of Mr. and Mrs. Wm. Dobbins, San Francisco Society, baptized Aug. 20 by the Rev. Othmar Tobisch.

**MACMILLAN**—Mrs. Ada MacMillan, Riverside, Calif. Society, confirmed Oct. 1 by the Rev. Henry K. Peters.

**MILLER-QUATRALI**—Rita Quatrali and Terry L. Miller married July 18 in the Boston Church; the Rev. Antony Regamey officiating.

**LIEBERT-PAGELS**—Anne Parkhill Pagels and Adolph Theodore Liebert III, married June 10 at the Church of the New Jerusalem in Philadelphia; the Rev. Richard H. Tafel officiating.

**SMAILER-REINHOLT**—Elizabeth Reinholt and John Tafel Smailer, married August 26 at the Church of the New Jerusalem in Philadelphia; the Rev. Richard H. Tafel officiating.

**FOX-SIMS**—Mary Ellen Sims and David B. Fox, Jr., married October 7, in Philadelphia.

## MEMORIALS

**DOHERTY**—Resurrection services were conducted for Mrs. Mary Doherty on Sept. 18. Although not a member, Mrs. Doherty attended the Pittsburgh Society for the past two years. The Rev. Leon C. Le Van officiated.

**HEER**—Mrs. Alice Heddaeus Heer, a life long member of the Pittsburgh Society and wife of the late Harry H. Heer passed into the spiritual world on Sept. 16. Her resurrection services were conducted by the Rev. Leon C. Le Van.

**POTWIN**—Resurrection services were held for Robert Potwin, Fryeburg Society, on Sept. 1. The Rev. Horace Briggs officiated.

**ROGERS**—Talbot M. Rogers, Washington, D. C., died suddenly at his home Sept. 15. Mr. Rogers was president of the church society in Washington and an active member of Convention boards and committees. He was elected to the General Council last June, and also served on the Board of Missions, the Board of Trustees of the National Church, and the Board of Directors of the Corporation of the Theological School. He was a registered architect with a special interest in the field of church architecture. He is survived by his wife and four children. The resurrection service was held Sept. 18 at the Church of the Holy City in Washington, D. C. and was conducted by the Rev. Ernest O. Martin. Interment took place Sept. 19 at Valley Forge, Pa., and the service was conducted by the Rev. Richard H. Tafel.

**GOSSEN**—Alfred James Gossen, Saskatoon, Sask., passed into the higher life Sept. 11 while on his holidays at Lac La Ronge.

**TAFEL**—Edward F. Tafel, son of the late Reverend Louis H. Tafel, was born in Philadelphia in 1881 and died May 4. He was a Civil Engineer for the Diamond Alkali of Painesville, Ohio. On his retirement, he moved to St. Petersburg, Fla., attending the New Church Center there. Last summer, he moved to Philadelphia, Pa., with his sister, Clara (Mrs. Oscar Woelfle) and attended the First New Jerusalem Church in Philadelphia. The funeral service was conducted by his three brothers, The Reverends Leonard I., Immanuel, and Richard H. Tafel in the First New Jerusalem Church, Philadelphia.

**SMALL**—Stanley Roy Small, son of the late Mr. and Mrs. Frank Small, passed away August 22 at his home in Philadelphia. He is survived by his wife, Catherine, his son, Raymond, and a daughter, Jane. Stanley is greatly missed because he was interested and active in all phases of church activities, music being his greatest interest.

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*The following sermon by the late Rev. Mr. Stockwell, long a minister of Convention and author of "Riding the Question Mark" as well as several smaller works, is hereby printed by request.*

## HAIRBREADTH ESCAPES

by John W. Stockwell

IN A FRENCH HOSPITAL four soldiers were admitted with "nerves in their heads severed by shrapnel or bullets." The separated nerve ends must be sewed together. But there were no needles of the kind needed, nor any sutures. William Such, who at home had been a repairer of miniature watches, was working at the hospital. He made the needles. Then he found that silk was not serviceable for sutures because too thick and irritating. So it must be human hair. The hair of all the nurses proved too thin. Then Mr. Such remembered the locks of his wife's hair which he kept with him. "It was measured, found perfect and used to sew the nerves,"—so he wrote to his wife afterwards and she was "thrilled."

At the World's Fair in New York City there was a device whereby any visitor might submit a hair from his own head and the device would measure its width exactly; into the thousands of an inch.

But the significance of the hair of the head is not just its fineness. It is really important because it is the outer covering and therefore the guard and protector of the skull which in its turn protects the brain. If one thinks of the brain as the cooperating basis for human consciousness, and all the thought processes—from sensation up to worship—then one may also give a corresponding place to the human hair, as a symbol of the outermost things of thought, the so-called trivial thoughts, that occupy a large proportion of our consciousness during the day.

When, in the Old Testament, we read the story of Samson and Delilah, we may be able to see a great deal more in the narrative than appears at first reading. Samson's prodigious strength was shown to be connected somehow with his long hair: and, when the hair was cut, the strength was gone. Let us say that he stands for something more than a Hebrew strong man. Let us think of him as the personification of a faith that is

based upon the letter of the Word of God. *Such a faith must be carried through.* One must bring it into even the common thought of the day. That is to say, this faith to be strong must be expressed even in the smallest things of one's thought. One must practice a genuine and complete acknowledgment of the need for the presence of the Lord moment by moment through all the waking hours. For if one fails to do so, that faith loses its vigor—its strength is gone.

When the Heavenly Father in his divine humanity as the Lord Jesus Christ told his followers that their trust should go all the way, he made the teaching emphatic by declaring that "the very hairs of their heads were all numbered". It is like that—this faith that is real. It must come through even to the full acknowledgment that the Lord's power may be felt in the least of one's thought—even in the hairs of the head—for they are all numbered.

A mother had a problem. Her son had enlisted in the U. S. Navy when he was only 15 years of age. She was Mrs. Ruth Hedding, of Philadelphia, Pa. Her son served three years, then left without permission and came back home and obtained a job. The mother, while busy with her household work, was thinking over and over again about her boy and his desertion. And it seems that the strength of her faith in God came right down into the least details of her thought and she knew that she must act. So she did. She let the Navy authorities know where her son was. She knew in the strength of her faith that the boy must be "made straight"—must have his record cleared. And so it was. It was a hard decision to make: it hung, as it were, by a hair. But it came out all right because it *was* right—because the Lord's presence does make itself felt in all our thoughts when we have that sure faith in Him—and thus, we may see how it is that the hairs of our heads are all numbered.



# NEW-CHURCH MESSENGER



THANKSGIVING  
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## ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

## War or Law?

A WORLD OF PEACE in which a judicial process takes the place of war has been the dream of the poet, the prophet, the sage, and the saint. A Tennyson could dip "into the future far as the human eye could see" and glimpse a vision pictured by the words:

"Till the war drum throbbed no longer  
And the battle flags were furled  
In the Parliament of man,  
The Federation of the world."

Micah and Isaiah could see a time when nations would not lift up the sword against one another.

Only a dream. More often than not that is what those who believe themselves to be hard-boiled realists say. Now and then practical statesmen such as Woodrow Wilson have zealously labored for at least a partial realization of this dream. And in the past few months the American Bar Association Peace Committee, headed by a former president of the Bar Association, Charles S. Rhyne, has launched an ambitious drive to attain peace through world law. What is more, this effort is well along the way. Two large lawyers' conferences covering vast areas have given their approval to it. One, for both Americas, was held in Costa Rica; and a recent conference in Tokyo had representatives from 19 nations of Asia and Australasia. In 1962 there will be a world meeting to which all nations, including those behind the Iron Curtain, are invited to send representatives.

Mr. Rhyne declares that there is nothing to compare with the far-reaching proposals, which have been made by these conferences. Says Mr. Rhyne: "This is the first time that an international group of lawyers has issued a call for action to the United Nations, to all governments, and to the people of the world; a call which can in fact substitute law for war."

Lawyers are usually practical men and not given to chasing rainbows. It is gratifying to know that they have turned their attention in such a serious way to the quest for peace. Their voice will be a welcome addition to that of the churches and of the scientists who in an organized way are striving to banish war.

## The Prayer of Thanks

A MAN TOLD US once that the secret of prayer was to give thanks—that was all that any prayer should be. We did not then, nor do we now, agree with this idea. Nevertheless, the giving of thanks should bulk large both in prayer and in worship. Notice how often in the prayers of the Lord, He gives thanks.

In prayer man is made aware of God as a living reality. Prayer is a reaching out to find God. It is man's answer to Job's cry: "Oh, that I knew where I might find him." In prayer man is both seeking God and finding Him. And if a person gains an awareness of God, he feels that already his prayer has been answered. And how can he then be other than thankful? He, a weak sinner, finds himself welcome in the presence of God.

This is a feeling in which to exult and to rejoice. This alone will bring thoughts of thankfulness. This is God's world—the world of the compassionate God who manifested Himself in the Lord. Who can but be thankful!

There is never a time when thanksgiving is completely out of place. Even in days of sorrow, of calamity—even at a time when the fear that a nuclear bomb may blast away the pillars of the Cosmos seems to afflict so many—there are many things for which to be thankful.

Once when we came out of a cancer hospital, a man said to us, "This is the first time I have felt ashamed for not thanking God every day for my good health."

How many of the commonplace things of life we just take for granted: home, loved ones, abundant food, friends, the beauties of nature, the heritage left to us by our forebears. What a long list it would make. Every day the heart should swell with thankfulness. Every prayer should be filled with the spirit of gratitude.

# THE MAN in the Mushpot Hat

*It has lately been pointed out to us that,—like it or not—, we are known in this country as 'Swedenborgians,' or we are not known at all. Similarly it may be said that many people have heard the name of the Swedenborgian Church only through the vehicle of a man in the appletree business who is half-myth, half-history. The Swedenborgian Church in this country has its roots in the same century as the figure of John Chapman; and by many lovers of 'Americana' the image of the Swedenborgian movement is very much blurred into this myth. It is the opinion of the editors of the MESSENGER that, —like it or not—, we must deal with this nurseryman in a factual and unbiased manner. To this end we print here the most authoritative and definite article on this man to have crossed our desk, and, believe us, we have been much beleaguered by words on this subject. This article is different. The author is the leading authority on the life of Johnny Appleseed. The little-known facts about John Chapman fascinated him and led him to write an outstanding book, "Johnny Appleseed—Man and Myth," published by the Indiana University Press in 1954. The research and writing of the book took five years. He was encouraged by a grant-in-aid by the Library of Congress. This book on John Chapman is the first careful study of his role in American history and folklore and won several awards. Dr. Robert Price, the author, was born in Wales and grew up in the Johnny Appleseed country of which he writes. This is his talk, which was programmed by the Mutual Broadcasting System on September 26 and introduced by Senator Frank J. Lausche.*

by Robert Price

THE NAME "Johnny Appleseed", or "John Chapman", always sets imaginations going—starts trains of associations, streams of vibrations, in people's thoughts and feelings. All great names are like that.

In Johnny Appleseed's case, however, it is most interesting that the echoes in people's minds, while invariably good, are not always precisely the same. This was a fact that I discovered many years ago when I first began trailing down the mostly forgotten facts of John Chapman's actual existence—and a fact that has never ceased to fascinate me through all the years that I have studied both his certifiable record and his mythological place in American folklore, literature and history.

The real John Chapman was born in Leominster, Massachusetts, on September 26, 1774, a fact that seems to have been completely unknown in the Middle West when John died near Fort Wayne, Indiana, about the middle of March 1845, and that was not recovered until the 1930's. The actual John Chapman was probably not known as "Johnny Appleseed" at all in his lifetime—for that affectionate and rather childish nickname seems

to have been given him after his death—though he *was* called by the rather more mature-sounding name of "John Appleseed," a designation that he very likely encouraged, partly because he had a rich sense of humor and partly because it served as good public relations for his appletree business. Nor was the real John Chapman a penniless vagrant, wandering fanatically across the American wilderness, scattering seeds, singing quaint songs, wearing mushpot hats, shouting praises to God in defiance of marauding Indians, as various beloved stories insist. He was, instead, a quiet, intelligent nurseryman who plied his appleseedling business in an orderly way for at least forty-eight years, from northwestern Pennsylvania, where he was planting on Brokenstraw Creek as early as 1797, westward through eastern, north-central and western Ohio into northeastern Indiana. He was indeed a religious man, but he did not indiscriminately give away all his means or spend all his time running around saving settlements. In fact, though he gave of it very generously, he managed through leases and deeds outright to accumulate quite respectable

holdings of land during his long life, and the stories of his role in the Indian wars seem to stem from a few months during the War of 1812 when he served in the very practical and substantial role of a border scout in northern Ohio. In other words, John Chapman was a much more natural and understandable person, and a much more logical part of his times, than the legends have sometimes made him out to be.

But, in addition to the known biographical data, John Chapman *did* have another attribute that is of tremendous importance in understanding Johnny Appleseed's later story as an American folk hero. John had a certain rare quality—usually an undefinable one—that began early to stir people's thoughts in the direction of high idealism. Even before he died, he had become a symbol of neighborly service and godly living on the border, and this symbol has been growing steadily in American minds and hearts ever since.

I began by saying that this symbol has had varying associations, for people through the years. Even in my own thoughts, I find them changing from time to time. This past summer, for example, when I was reminded that John Chapman was due for another birthday anniversary in a few weeks, I found myself asking (without any special prompting at all), "Why, Johnny Appleseed! Wasn't he after all just a one-man 'Peace Corps' on the Middle Western border?"

Let me mention some of the other good associations that his story has had during the past century and a quarter. I was fascinated to discover years ago that to the generation who remembered John after he died in 1845, he was some one who was cherished because he had made people laugh. Laughter was one of the frontier's most precious values. The extremes of hardship to both mind and body that were made necessary in the conquering of the wilderness demanded relief that could come from loud and vigorous laughter, and any one who could stir this was a possession to be treasured. Not only was John Chapman himself a first-rate yarn-spinner, but the fact that he lived much of his life in the woods, just outside the conventions of organized society—and in fact often quite regardless of them—gave his generation endless material for good laughing. His most unfrontierlike thoughtfulness for wild things—for bears, mosquitoes, and even rattlesnakes that bit him—, his unusual deeds of philanthropy to new settlers, his queer dress, his religion (far too intellectual, actually, for the primitive and often illiterate emotionalists that crowded the popular backwoods campmeetings), and, as he grew older, his quaint, weatherbeaten figure still going the yearly rounds back and forth in the country just under the Great Lakes—all these queernesses provided good laughing. And doubtless no one cared less than John Chapman, for laughter was good, and he seems to have helped it along whenever he could. After he died, his ghost went merrily on with the fine work, for the stories grew and multiplied around his memory, often with the typical high humor and raucous exaggeration of the Western border.

Also, the generation after Johnny's death remembered something else. This man who had pushed his adventurous appleseedling business over much of the Old Northwest had also been a hero. He had not only lived courageously in the wild forest so that his trees might be ready just ahead of the tide of settlement, but when the last wave of terrible Indian clashes broke out across northern Ohio in 1812 he had given of his wilderness know-how and inexhaustible endurance to protect the settlements. Once, it was said, while the terrified citizens of Mansfield huddled in their blockhouse, he had run thirty miles barefooted through the dead of the night to bring the militia from Mount Vernon and to warn the outlying cabins of the impending danger.

Such acts of personal heroism and sacrifice, together with John Chapman's seemingly endless acts of mercy, whether to man or beast, the later generations treasured more and more, for such deeds contrasted sharply with the wild and strenuous, often harsh and cruel, ways of life on the frontier.

To his church associates, however, this side of John Chapman's personality was in no way strange. To the Church of the New Jerusalem, or the New Church as it is commonly designated today, John Chapman was not merely a colorful adventurer and frontier nurseryman; he was an earnest Christian, a disciple of Emanuel Swedenborg, and a valued volunteer missionary. For many years, as he came and went across the Middle West, he distributed the literature of his church, helped in organizing its congregations, and—most important of all—quietly exemplified the idealism of the doctrines in his life of self-sacrifice, neighborliness, and righteousness.

To many persons who knew of his religious views, he seemed at times very much like a border John the Baptist, living primitively on locusts and wild honey and planting not only his appleseeds but the seeds of divine truth to prepare a way in the wilderness for the greater life that would come after him. He was, indeed, doing just that, for he was helping prepare the way for American settlement—the way of democratic idealism across a continent—an idealism that was at the very center of the great, humanistic teachings by which he lived.

In the particular world of horticulture, Johnny Appleseed has long since stood as a symbol of everything that is good in the development of the soil. Very early he became, to the American mind, the mythical father of orcharding across America. It is true that the real John Chapman probably confined his actual seed planting to the country between the Allegheny in western Pennsylvania and the eastern counties of Indiana. But in the stories coming out of the past hundred years his spirit has gone on busily extending his good work farther and farther east, north, south and west. By the beginning of the twentieth century he had planted not only all along the Great Lakes and down into the South, but across the Mississippi, even to Washington, Oregon and California. Wherever soil conservation, reforestation, community beautification, and wild life preservation are at work, he is there lending a hand.

But, as I said at the beginning, this fall I find mention of Johnny Appleseed taking my own thoughts particularly to the frontiers of 1961 and especially to the values that are being symbolized just now to us by the new term "Peace Corps." The fighting line of democratic idealism has long since, of course, moved far, far beyond the Pennsylvania or Ohio or Indiana wilderness, but it is still a reality, and a more important one than ever before.

And the spirit of Johnny Appleseed is right there with it still, hewing away at clearings in the wilderness of ignorance and fear and human suffering, planting his seeds and awaiting every opportunity to lend a helping hand. As always, he is in the front line of defense for human dignity and freedom, and as always he gives the credit for his effort to the eternal Providence whose way he would help make straight around the earth.

And, it seems to me, no one better than John Chapman has ever set a finer example for the Peace Corps of all ages. When he went into the forest to help tame its wilderness, he left behind the comforts and the security

of the settlements and accepted the ways of the wilderness on its own terms. He went not as an arrogant, conquering physical force, but as a simple, humble servant of good, living at peace with all creatures, learning to talk their language and live their ways. His kind have always been essential to the successful pushing forward of any frontier. Today they are needed more urgently than ever before.

*The broadcast closed with the following announcement: You have been listening to a tribute to Johnny Appleseed whose 187th Birthday Anniversary is being observed this week. The principal speaker was Dr. Robert Price of the Department of English, Otterbein College, Ohio. He is a leading authority on Johnny Appleseed, and author the well-known book, "Johnny Appleseed—Man and Myth". A copy of his radio address today with Senator Lausche's introduction, together with a booklet about Johnny Appleseed can be secured free by writing the Swedenborg Foundation, Inc., 51 East 42nd Street, New York 17, N. Y. Let me repeat where to write: The Swedenborg Foundation, Inc., New York 17, N. Y.*

## HEAR YE, NOW IS THE HIGHEST TIME

**M**IGHT YOU, yourself, now cry  
"Fingers, hold tight"?

Slow fingered outflow of a craft,  
A keyboard pulsing to a knowledged touch,  
The hands of man answer the call,  
Are guided by our training and our soul.

They are our servants with a dignity  
And power of a king.  
But yet, upon the corner of a street,  
Oft-times of late,  
Whose fingers loosen to a flabby naught?  
Who, careless, scatter shreds of nothingness?  
Is it mere wrong untidiness?  
Or fingers emptied from their conscious place?

Who knows, the diplomatic dropping of one sheaf  
May draft the life of this one whom I love.

Will I, myself, now cry, "Fingers, hold tight"?  
Or waste the wealth of my America  
And drop, and drip, and promulgate  
The emptying of fingers which can build?

—MELROSE PITMAN



# WINDOW TOWARDS THE WORLD

## THE EARTHY AND THE PIOUS

ACROSS THE WIDE wide screen the war chariots thunder. The bronzed hero embraces his sultry, scantily-clad sweetheart in a grove of palms. As the pale, wan girl in the temple prays, Jehovah answers with instant thunderbolts, devastating the city to punish the sinful.

Thus Hollywood brings religion to every pious village and wicked city and to the ugly drive-ins between. No longer must the movie-going public choose between the noisy western and the everlasting triangle of passion. Capitalizing on the new surge of church membership, our domestic moviemakers obligingly and profitably bring the Bible to the wide wide screen.

In quiet contrast to these magnificent spectacles, Americans are occasionally given the opportunity to see a foreign film. For the most part they are short, unpretentious, and filmed in plain old-fashioned black and white. To attract our attention the lurid advertisements seize upon the most passionate moments and lead the unsuspecting to believe they are packed with sex and violence. Evidently the ads succeed, for some of these foreign films do attract a wide audience. "Never on Sunday" has been playing in downtown Washington for almost a year.

Perhaps, however, it is not the suggestive ads that bring all the moviegoers to view these wicked imports. It may be that among the audience are some thoughtful people who have come to see life in reality, with its problems, its imperfections, and its questions. For many of these films portray no battle between the good and the bad, the black and the white, but the search of very real persons for meaning and purpose in life.

What is a religious film? One which pictures man's search for truth and purpose, like "La Dolce Vita," or one which commercializes a Bible story for low entertainment, like "Solomon and Sheba"? A superficial narrative in which virtue triumphs, like "Francis of Assisi," or a probing story which leaves us questions to struggle with? At the beginning of "Saturday Night and Sunday Morning" a young man says, "All I want out of life is a good time—all the rest is propaganda." Toward the end he is not so sure what he wants, beyond his unwillingness to conform to the drab meaningless life he sees around him. "Never on Sunday" confronts a moralistic, literal-minded American with a joyous prostitute who lightens the life of the whole town.

Some of the films that churchgoers condemn as vulgar or indecent are getting closer to the purpose of life than many a de Mille production. "Room at the Top"

portrayed a young man's determination to get to the top, to achieve status, prestige, and money. He got them, but clearly they were not worth the price he had to pay.

Producer Fellini tells us why he made "La Dolce Vita": "I didn't want to make any condemnations or promote any causes—or reach any conclusions, for that matter. I just wanted what I always want as a director, and that is to look inside and outside of myself and the world I know, and above all to look with 'virili occhi,' strong eyes, free eyes."

With overpowering color and big names, Hollywood is handing us a religion of pious magic and sentimentality. Ingmar Bergman and Federico Fellini, in films of stark simplicity and creative imagination, are urging us to seek a philosophy of our own.

Religion is not confined to churches and Bible stories. The church would be better equipped to do its job if it had a deeper understanding of people's problems and struggles. Before consigning all foreign films to the Brigitte Bardot class, church members should see and discuss some of them. Possibly in the church we have been answering some of the wrong questions.

—ERNEST AND PERRY MARTIN

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## Editorial Board has lively Meeting

THE EDITORIAL ADVISORY BOARD of the *MESSENGER* met at the Philadelphia Church Oct. 16-17. Those present recalled that their 1960 meeting had been punctuated by Richard Nixon's automobile procession down Chestnut St. as he visited Philadelphia during his campaign for the Presidency. This year, however, all was quiet out on Chestnut St. as within the sunny parlors of the Philadelphia Parish House the Board co-operatively and vigorously discussed some of the *MESSENGER's* problems relating to: the function of the Board itself, how to maintain our own freedom of the press, the mechanics of getting information and news from bodies within the Church, the mechanics of publishing a calendar of important meetings of Convention committees, format, production, circulation, as well as a host of other matters.

There was much discussion about how to improve the editorial content, and several constructive suggestions were presented. These are now on the way to implementation as far as possible.



## IN EVERYTHING—GIVE THANKS

by Immanuel Tafel

**I**N EVERYTHING GIVE THANKS, but do not get bogged down in a vague mass of generalities just because this is the thanksgiving season. Be definite, think of some particular thing that has happened to you in the past year that you want to thank God for. But it is difficult for people to express thanks. They would rather criticise. Thanking seems to place them in a dependent position and that is irritating to their sense of self-sufficiency. It is this that spoils our best moments morally, physically, and spiritually. It is so difficult for us to express thanks for the pie on the table—we want pie in the sky, too. We have been raised in an age in which the possession of things has reached the point where it is the barometer of success. This is evident by the fact that we think more about those things we do not have than about those we have. We need this outward observance of Thanksgiving Day to remind us that we need to be thankful to God for everything we are and have. Yet the real spirit of Thanksgiving is not impressed from the outside but is something that wells up from within oneself. This too is a lesson we must learn, for life has become more and more external, and so has religion.

We are not a thankful people, because there are so many things we think we should have that we do not have. We are so desperately afraid of rejoicing too soon. We magnify the importance of those things we do not have and minimize the blessings of those we have. People are so prone to fall into the spirit of self-pity because they do not have things, that they fail to thank God for those they have. This excessive self-pity Karl Menninger calls "the will to die." In the Church we refer to it as the lack of spiritual resources stored up within for times of need.

There seems to be some equalizing force in life which evens up blessings and sufferings. Often those people we think are blessed with everything a person could desire,

are subject to some pain, some ailment, or some limited opportunity, yet they seem to cover up their sufferings with an easy-going smile. They have something which helps equalize their suffering. They have some inner resource they can call upon in times of deepest need and misery, something which results from turning attention away from themselves to positive values which are present in all difficulties and situations. It is as if the writer of Thessalonians is saying to us, "Emphasize the positive things in life, be thankful for what you have and thank God—even if you thank him that things are not worse than they are."

I say we are not a thankful people, yet we should be if we think deeply upon those things which bring peace and national prosperity. We consider ourselves in a desperate situation nationally, yet we are, in fact, establishing a pattern which will continue for some generations at least. We are facing an enemy who is momentarily stopped only because we are meeting force with force; with armaments sufficiently formidable to make him stop and consider the cost to himself of further aggression. Once let us begin to temporize; once let us fall for the propaganda of disarmament and we are lost. In a natural eye-for-an-eye world situation it becomes a question of meeting force with force. Yet I think that nationally we are at least trying to be a cut above this because we are trying to go the second mile in dealing with people who need our help, who look to us for protection and moral leadership. And it is equally true that we need the help of these other peoples of the world, that there may be a great united confederacy of free men facing the unholy spectre of Communism. There is an old saying composed when the Jews returned from captivity to rebuild Jerusalem. They returned to a city in ruins, and were surrounded by enemies who threatened to keep them from rebuilding. Faced with this situation, the Jews found they could not all work on the project at



the same time, half would have to watch while the others worked. So the saying became prevalent, "We made our prayer to God and set a watch." Prayer alone would not save them, nor would reliance on the power of their own armament, but when they used their armament and looked to God for help, great things could and did happen. We too must learn this co-operation between God and man.

Our harvests are bountiful and we welcome them, even though our storehouses are bulging with last year's crops. We can and are sharing these with needy peoples all over the world. We can still thank God for these bounteous fields of grain without holding Him responsible for crop controls, parity prices, and the costly practices involved in the whole process. The thing is we need food and God is giving it to us, and as stewards we are to use as wisely as possible these blessings from His hands. Remember the stories of Joseph in Egypt—perhaps the first instance of farm controls in history? He stored up seven years of agricultural products against a predicted seven years of famine. Joseph was helped in the situation by being told by Pharaoh's dream what would take place. We hope that a similar situation is not in view for us, but we can live day by day by giving thanks to God that sufficient food is always in sight, harvest after harvest.

When Paul wrote, "In everything give thanks," he was in a deplorable condition. The Bible record tells us that he was imprisoned for the witness of Jesus Christ; cold and without a coat; in court without friends; in poverty without aid; but in face of all this he could call upon his inner spiritual resources and counsel his people. "In everything give thanks."

#### *Means to happiness*

To be thankful means to be happy, because the spirit of Thanksgiving shows a joyous heart, a life responding to inrushing spiritual forces whose presence brings happiness and wholeness, or health. Happiness is something like a by-product which comes from having done something for someone else, or when you have accomplished something by using your best God-given talents. Achievement or accomplishment means that we have exerted ourselves in some way to overcome some obstacle, or that we have sacrificed some lesser values for something higher.

For example, the dedication of the temple at Jerusalem was a most impressive scene, yet it represented the culmination of struggle, conflict, and much hard labor. It meant the high point of the hopes and the efforts of all the people. All this was accentuated when the smoke of the burnt offering ascended from the altar "and when the burnt offering began, the song of the Lord began also." The sacrifice was accompanied by music, and we find the same thing true in our lives—sacrifice and song go together. What we are called upon to sacrifice are the motives and aspirations which cause the mind to become centered upon things of lesser value, products of selfish and worldly involvement. When these are given up,

something of a higher value is received and the thankful heart is in tune with the heavenly forces and the song of happiness is heard.

Perhaps the greatest benefit of Thanksgiving is in seeing the relationship between the Lord, who Himself is the Bread of Life, and the substance he gives to us which forms the bread of our natural life. God is Lord of both natural and eternal life, but how loath man is to admit this. Granted that in dire need he might pray and even be helped, but then he may forget. It is like the story of the ten lepers. Nine of the ten forgot to return to give thanks to the One who had freed them from their affliction. I have mentioned before this disinclination to give thanks as being an item of human behaviour. During war, or times of floods and other catastrophies, people faced with the possible loss of their lives pray to God. Maybe they had never prayed before or perhaps not for years, but they prayed when faced by death. And they vowed that, if their lives were saved by some great miracle, they would become God-fearing men and women, they would become church members and work for the kingdom of God. But like the lepers in the story one returned to give thanks.

"In everything give thanks," and in everything we learn about eternal life we should give thanks to the Lord for revealing it to us. "I will take the cup of salvation and call upon the name of the Lord: I will pay my vows now in the presence of all his people" (*Ps. 116:13*). This is public announcement that we are his disciples; public announcement that we are trying to live the way of life He taught us, and that others can expect this of us. Our religion should make a difference, but, too often, "Only one returned to give thanks." When the Psalmist said, "I will take the cup of salvation," it was as if he said, "I will offer the drink offerings appointed by Jewish Law in token of my thankfulness to God, I will praise him for his goodness." Later he says, "I will offer to thee sacrifices of Thanksgiving" (*Ps. 116:17*), which means that he would offer the thank offerings appointed in Jewish ritual. But still this is not doing enough, this is doing no more than the law or ritual of the church demands. A personal dedication of heart must be made through surrender of self to the Lord. Then might the supplicant say, "O Lord truly I am thy servant." It is this personal element which gives religion its vitality and spiritual quality. It is this personal appreciation of the many spiritual benefits from the Lord which leads a soul into earnest prayers of thanksgiving. Prayers for the possibility of salvation; for the gift of eternal life; for the promise of strength in temptation; for the many spiritual talents which give life its stability and purpose, for the blessings of this worldly life in which we can see these higher forces working. "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation" (*Psalms 68:19*). "In everything give thanks."

*The author of the above article is the pastor of the Chicago Society and the resident director of the Swedenborg Philosophical Centre.*



by a well-travelled New-Church lawyer

## A LOOK AT GOD'S OTHER SHEEP

by Forster W. Freeman, Jr.

**M**Y WIFE AND I have been in churches, shrines and temples on five continents and thirty countries. We find that the same basic religion will vary greatly from one country to another as it is colored by local habits, customs and superstitions. For instance, Buddhism started in India and spread throughout Asia, but, the brand of Buddhism you see in Japan is quite different from that in India. Even the Statue of Buddha varies. The people in Ceylon are better fed and happier than those in India and their Buddha is a happy Buddha.

Even the Catholic Church with its rigid dogmas varies greatly. In South America the women do not wear hats in Catholic Churches. In some South American Countries which are 80 to 98% Catholic it is thought that the statues of Christ should be clothed, and a family will take it upon itself to keep one in clothing. They eat meat on Friday without restraint and many of the Masonic lodges are composed of Catholics. The patron saint of all South America is St. Rose of Lima. We were in Lima, Peru on Santa Rosa De Lima Day and saw some of the processions and colorful pageantry. Two days later we were at an altitude of 12,000 feet in the Andes above the ancient Inca Capital of Cuzco. There we saw Indian shepherds in the fields with their herds of llamas having a parade of their own with home-made banners and musical instruments still celebrating Santa Rosa De Lima Day.

This to them was part of their Roman Catholic Religion.

In Alaska we visited an Indian village where the Russians had converted the inhabitants to Russian Orthodoxy. The Indians believe in spirits and they had trouble understanding what happens to the spirit between death and resurrection which they believe to be a thousand years hence. They think the spirit stays with the body so they build a spirit house over the grave to protect it. Some even had fences around them so the spirit could take a walk around the house and be protected. Yet these are Christians.

In India we were walking in a park and saw a flock of birds in the distance. The guide explained that they

were above a pit called the "Tower of Silence" which belongs to a sect called the Parsees. Their religion is called the "Rush of Fire" and we saw their temple where they keep fire burning day and night. The pit of which I spoke is used to dispose of the dead. Since they consider both the ground and fire to be sacred they neither bury nor burn but believe the body should go into something living. So they place it in the pit and as soon as they remove the sheet the vultures swarm down and in ten minutes there is nothing left but bones.

### *Superstitions*

Also in India we saw thousands of men, women and children with no homes, sleeping on sidewalks. There are many wealthy people in India but their own religion does not prompt them to help these untouchables and we cannot help them because the wealthy control the government and aid from us would never reach them.

In Viet Nam we were in a place called the "Temple of Four Religions." On one side was a statue of Buddha; on the other Mohammed; behind was a Shinto shrine; and the native Christians, who retain their superstitions, go there to pray and burn incense. We saw natives bowing before an altar, shaking a bundle of sticks in a holder. When one fell out they took it to the temple's fortune teller who then predicted whether it meant good or bad luck. If it was bad luck they bought colored paper which they burn to frighten away the evil spirits.

In Japan the religion was predominantly Shinto which teaches hero worship and ancestor worship. They believe the Emperor to be an embodiment of the Sun-God. We saw the emperor and empress when the former addressed the Rotary meeting. He did not look like a god to me. After the war when we unmasked him and proved him to be only human it put a crimp in the Shinto religion, but since they believed in several gods and since Buddha is supposed to have appeared to different people in different forms it was easy for them to combine the two, and now it is common for them to marry as Shintos and be buried as Buddhists. In spite of the millions of dollars that have been spent by both the

Catholic and Protestant Churches on missions there, less than 1% are Christians. They have no time set for prayer and no service of worship. The monks put fish and rice on the altar daily and pray daily, but the rank and file of the people merely go to a shrine or temple a few times a year, throw in some coins and burn incense. Such a religion in my opinion is not conducive to good morals but these people do not want to be converted and often resent our efforts at proselyting.

What then is our duty as Christians and where have we failed? Since the Christians in the world are in the minority, can we be so high and mighty as to believe that God created these millions of people who have never heard of Christ to be condemned to eternal damnation because we mortal Christians have not seen to it that they were baptized in the name of Christ? I have met many wonderful people who were not Christians. One evening as we sat on the veranda of a club in Egypt overlooking the Suez Canal at sunset, a man riding a bicycle dismounted, knelt on the grass, took off his shoes and bowed toward Mecca. He stayed in that position praying and meditating for about ten minutes and then put on his shoes and went on his way. On Friday the Mohammedan Temples are so crowded all day that many cannot get in. Are these sincere people condemned to eternal damnation? How about the thousands of innocent babies who die in India shortly after birth? They have done no wrong. Would a just and loving God create them only to be damned because we mortals failed to baptize them?

No! God in His wise providence has permitted these religions to exist because of the use they perform. There is enough good in any one of them to save a person if he lives up to the light which he has to the best of his ability. When a religion ceases to perform a use, God in His providence will remove it. The main question is: Has a person lived a good life and is his ruling love essentially good? If so, he will want to learn the truth in the next world and we as Christians may be assigned to the happy task of teaching the truth to many willing and enthusiastic listeners.

We are privileged to be Christians and we can go further because we have the truth, but we will also go lower if we profane it and do not live up to it. God's Universal Church is like a human being. We cannot all be part of the heart or the head. Some must be in the hands and feet. Many of those people are not ready to learn of Christ or do not have the mentality to understand His teachings. So God in his providence protects them from it because if they knew the truth and did not live it they would profane it.

Let us take a look at baptism which some churches say is essential to salvation. It is indeed one of the sacraments of our church. It is a symbol of purification by truth. Furthermore I believe it connects the recipient with a Christian society in heaven through which he will receive influx for the remainder of his life. But that alone will not save him unless he lives up to his beliefs. The main question is: do we in our hearts and in our

ruling love want to be good and love God? If a person's ruling love is evil there is no place for him in heaven, and it would not be heaven if evil people were there even though they were baptized.

Christ came on earth at its darkest period, when the hells threatened to engulf mankind. He overcame the hells and so delivered man. He made it possible for us to live in freedom and choose either good or evil.

Now as Christians what can we do to secure to those millions of people the blessings that we have? If we approach them with an attitude of superiority we drive them away. Because of sanitary conditions our white missionaries cannot live on their level, and if we live above them we cannot reach them.

The Church where my wife is organist supported missionaries in Arabia for twenty years. It cost many thousands of dollars to train and educate them, to teach them languages, to build homes and transport them and their families. At the end of twenty years they had seven converts. While I was in Japan I was assigned to check up on the work of four native missionaries. They were educated by the Christian Church and some in this country and sent back to work among their own people. They can reach them, because they live on the same level, and they can live more cheaply than we can. They invited us into their homes and we took off our shoes, sat on the floor and ate with chop sticks. We attended a Sunday Service and sang the same hymns in English that they were singing in Japanese. We found them to be sincere, dedicated people full of enthusiasm. One minister's wife is a practicing physician, and she supports the family so that he can dedicate his whole life and all his earnings to the work of the church. Japan has the highest rate of literacy of any country in the world, including our own, so they feel that there is a marvelous opportunity for their work to prosper. I believe that this modern concept of helping them to help themselves, supplying them with books and helping with translations, accompanied by a charitable attitude of assisting them to a better way of life by precept and example will go far toward answering our daily prayer of "Thy kingdom come, Thy will be done on earth as it is in heaven."

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### The Earth is Good

**T**HERE is no better friend than earth to me.

She leads me over paths of verdant green.  
If I confess the sun is much too warm,  
She gives me cooling shadows for a screen.  
When I would drink, she gives a silver lake  
Adorned with purple iris for my sake.  
The earth is good, abundantly she gives  
The sweet nut grains, new blooms her fruit release,  
Unto a world still burdened deep in hate,  
That was not made for war, but made for peace.  
Good is the yield of cheer from the warm sod.  
A friend to me held in the hands of God.

—CORNELIA KINDER

*The author is a young member of the Pittsburgh Society. We feel sure that our readers will be delighted with his excellent description of an LEI session, and his own reaction to it.*

## Leadership Education Institute

by James Zehner

MANY FAR-SEEING MEMBERS of Convention have advocated a program of Youth Education to insure the Church of good leadership in future years. For this reason the Leadership Education Institute (LEI) was brought into being. The main part of this program is to interest young people in the ministry and to develop lay leaders qualified to carry out the duties required of them. These purposes lay back of the effort to give these young people an insight into the doctrines of the New Church, and to give them the chance to lead devotional exercises. The students were also able to meet people of different parts of the country to discuss the problems and programs of their individual Leagues.

If an applicant were deserving, LEI would underwrite much of the expense involved. Originally the applicants were required to be of senior high school or college age. However, in recent sessions the age range is from fifteen years up to first year college. In the past, Institutes have been held at California; South Duxbury, Mass.; Urbana, Ohio; and Almont, Michigan.

I was fortunate enough to attend two sessions—that of 1960 at Blairhaven in Massachusetts, and in 1961 at the New-Church Summer School grounds near Almont, Michigan.

The staff is composed of ministers and other professional people of the New Church. This year's Institute was held the last two weeks of July. The program was carried out under the direction of the Rev. Immanuel Tafel, minister and director of the Swedenborg Philosophical Centre of Chicago. Mrs. Margaret Tafel was secretary. The camp director was Roger Paulson of St. Paul. Junior Counselors were Leta Krause of Prettie Prairie, Kans., and Robin Tafel from Philadelphia, Pa.

The first day was spent making new friendships and renewing the old ones. Pennsylvania, Maryland, Massachusetts, New York, Michigan, California, Kansas, Florida, Ohio, Illinois, Minnesota, Indiana and Canada were represented among the students and staff.

There were four classes:

*Communications*, taught by Mrs. Carolyn Blackmer, Dean at Urbana College, dealt with the understanding

of others, both inside the Church and outside. It also covered the problem of telling the students what our religious beliefs are.

*New-Church Doctrine* was handled by the Rev. Richard Tafel of Philadelphia during the first week, and the Rev. William Woofenden of Detroit during the second week. This course dealt with the teaching of doctrine and the practical application of it in everyday life.

*The Art and Practice of Worship* was conducted by the Rev. Immanuel Tafel. The students were invited to ask questions about the manner in which we worship the Lord. Here was where we gained experience in conducting worship services.

*Christian Marriage* was conducted by Mrs. Richard Tafel and Mrs. Ellsworth Seibert. This class brought out many of the ideas taught *only* by the New Church.

All the classes were chiefly questions and discussion among the young people. Many opinions, beliefs and interpretations were brought out and many decisions arrived at. Two ministerial students, Bob and Dick Tafel, Jr., had a part in conducting classes. During "free time" many League problems and projects were discussed and exchanged.

LEI wasn't all classes, however. Late afternoons and evenings, programs planned by the students were conducted. Afternoons were usually taken up with ping-pong games, swimming, volley ball and badminton. In the evenings there were square dances, masquerades, stunt nights, hikes, a formal dance, hayrides, campfires, and varied opinions ventured on the American League Pennant Race in baseball!

Sunday followed the Almont tradition with morning church services, an afternoon softball game, and an evening hike.

The typical day's schedule was: Rising bell, 7:30 a.m. with breakfast at 8. After the dishes were washed, etc., morning chapel was held. Either a member of the staff or one of the students officiated. Two hour-long classes followed immediately after chapel, separated by a ten-minute break. A study period followed classes and continued until lunch time. After the lunch dishes were washed, there was a rest hour followed by two more classes (usually interrupted for a rain break as the weather was wet every afternoon and we had to take our wash off the line). The rest of the afternoon was free. Most people played ping-pong or badminton. On several occasions we went swimming at a lake in one of the state parks. Then we washed up for supper. When the dishes were finished, everyone went to the chapel for evening services conducted by one of the young people. The rest of the evening was taken up with the planned program.

Communion was administered the last night of LEI by the ministers and was most impressive and an inspirational climax to two weeks of living together.

The food was very good and no one missed any meals. All of us at LEI had a wonderful experience—learning to live with and be sympathetic toward one another,

learning much about the New Church, worshipping together, sharing recreational activities, and enjoying the companionship of those our own age as well as the staff.

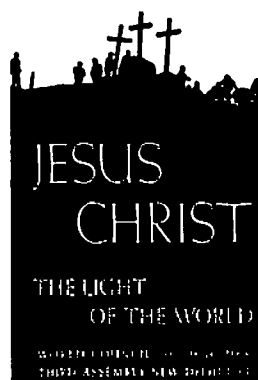
I think the LEI is one of the most forward-looking projects of the Church and hope Convention continues it for a long time so as many of us as possible can receive education and training needed to insure the future of our Church. In a few years the young people will be adults and before long they will be the church. With leaders having the benefit of experience given at LEI, we can look forward to continued growth of the Church on the local, state and national level.

I hope I have the opportunity to participate in the LEI next year. I have made many fine friends which I hope to meet again and keep all my life.

## STUDY BOOKS FOR WCC ASSEMBLY

THE THIRD ASSEMBLY of the World Council of Churches will be held in New Delhi, India, Nov. 18-

Dec. 6. A worldwide fellowship of study and prayer has been preparing for the Assembly by the study of the booklet shown here. This 76-page study booklet is available for fifty cents for a single copy, discount for quantities. Write to Study Book, Room 439, World Council of Churches, 475 Riverside Drive, New York 27, New York.



## THANKSGIVING

**P**ROVISION in abundance from the Lord mankind derives

His earthly blessings make the fabric of our daily lives  
Thanks should be much more than words that lips alone impart,  
He waits to hear the echo of our thanks within our hearts

Of absolute unworthiness, I keenly am aware,  
when He shows me, not in wrath, but by His loving care,  
my character and conduct He sets before me when  
I come to Him and bring my soul its knee to humbly bend.

External parts of worship have withered like the leaves—and died,  
the part of me that really lives is where He doth abide.

O breathe the breath of life on me, that I may lovely be.  
Love Divine, t'is wonderful to be belov'd by thee.

Every thought that makes a heaven a reality to me,  
thoughts that pave the road though long or short it be  
which lie between me and that glorious goal,  
all are from Him who dwells within my soul.

From every step I take with Him, a higher life evolves,  
His supernatural presence my problems always solve,  
pure ideals I know ore'hang the blessed sphere,  
which waits for me beyond this earth when I'm no longer here.

All the moments of my life that stand out as supreme  
are those associated within my consciousness of Him.  
All the rest appear as clouds upon a distant shore,  
and when these pass away I'll see that fair horizon ever-more.

Just listen to your heart-beat throbbing out His name  
when you hear that sweet life-music, can you still unmoved remain?  
dear empty hungry-hearted one, Love waits to hear your call,  
until you've lived like this dear one you've never lived at all.

—ALICE M. EMERY

# The Swedenborg Student

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

## ARCANA CLASS

December 1961

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22—31	6367—6386

**A**S A PREPARATION for the study of the first part of our assignment for this month we should reread number 6222. The Scripture story in this month's reading is the blessing of Joseph's sons Ephraim and Manasseh, and the blessing of Jacob's sons. The incident of Jacob's giving the first blessing to Ephraim, Joseph's younger son, reminds us, of course, of the fact that Jacob himself received from his father Isaac the blessing which should have been given to his older brother Esau. The two stories are similar in meaning, but our story today represents a further and more external development of the same truth. For we are now dealing not with a true church at all, but with the representative of a church. Israel (Jacob) represents the spiritual internal of the natural church and Ephraim and Manasseh the spiritual brought down to the will and understanding of the external. There must be this further development that the church may have a foundation in the ultimates into which the internal may flow and upon which it may rest. It is noted that to do good to the neighbor without any thought of recompense is the internal of the church, while to will this good and to do it from truth—that is, because it is so commanded in the Word—is the external of the church. But if one does not carry out into life the truth and good of the internal man, then the internal has no receptacle into which it may flow, and so is dissipated.

Because of the perverted will of man, good has first to be planted in his intellectual part, forming in him the spiritual church. Here truth increases and develops. Truth may be learned even though the will is inclined to evil. The statement that Ephraim shall be greater than Manasseh is interpreted to mean that because the will is by heredity evil, truths are with difficulty received in the will and may often be perverted, whereas it is not so with the understanding. An evil man may store his mind with truths in abundance.

The continuation of the subject of influx in the inter-chapter reading brings us many interesting things. We should note the statement in number 6310 that there is an internal sensuous degree which is not in heavenly light. This shows us why the man who believes only what can be proved to his senses cannot be enlightened by the Lord even when he reads the Word. The light in which he lives is the light of the hells. In number 6313 we read that even the Gentiles can rise above this internal sensuous plane and so receive influx and light from heaven, and that it is from this that they have reached the conclusion that man is immortal. Number 6315 is an interesting brief study of the changes of state with the regenerating, and number 6316 tells us that "a great part of the learned are sensuous." This last fact makes a good deal of our modern Bible scholarship of questionable validity.

Man cannot live without angelic influx, but we should remember that although from the angels innumerable things are continually flowing in, "of these innumerable things only a few are received by the man, in fact those only which are applicable to the things which are already in his memory" (6320). Note also the statement in 6322 that influx is always from internals to externals; even this is quite contrary to the appearance.

The rest of our assignment—the first thirteen verses of the forty-ninth chapter of *Genesis*—treats of Jacob's blessing of five of his sons. Numbers 6328–6330 give us a summary of the internal meaning. We read in number 6335 that the twelve tribes in general signify "all truths and goods in one complex." Of the five in our assignment, Reuben represents faith in the understanding. It is from truth in the understanding that faith first exercises its power; yet in itself it has neither excellence nor power, and it is prone to become faith alone. Simeon and Levi are faith in the will and charity, when they are used in a good sense, and in the opposite sense falsity in the will and evil in act. Judah represents the celestial, and the fact that the sons of Jacob are made subject to him means that in love is the power to dispose all truths and goods of the church into their proper order. Judah's being called "a lion's whelp" signifies this power of the good of love in innocence. We must remember, however, that it was Judah's defilement of Tamar which completed the destruction of all genuine spirituality in the Jewish race, making it impossible for this race to be a true church. When this highest quality—the good of love in innocence—is perverted, no direct connection with the heavens can be maintained. The high praise given Judah in our chapter is therefore praise for his original representative character.

Zebulun represents the marriage of good and truth and describes those who use their knowledge to confirm the truths of the Word. It is a "border" quality, the outmost expression of true marriage. Note that Zebulun receives the fifth blessing although he was Jacob's tenth son. Numbers 6337 and 6352 help us to see the reason for this, and are worthy of careful study. The blessing of Zebulun, with its conclusion "And his side shall be toward Zidon," suggests to us why, in the later division of the Holy Land among the tribes under Joshua—a division by lot—the lot of Zebulun came out in the north toward the seacoast. As Zebulun signifies "the cohabitation of good and truth," it may be interesting to note here that the name of the wicked queen "Jezebel," who was the daughter of the king of the Zidonians, contains the same Hebrew stem as Zebulun but with the negative prefix, and thus means "without conjunction."

### Notes

6306<sup>a</sup>. This is one of the cases in which the historicals of the Jews are changed to meet the demands of the spiritual meaning of the Word.

6309. Interior thought is what one inmosty thinks; exterior thought is what he expresses outwardly in thought and act. In an evil man the difference is often quite apparent.

6325. Evil cannot be appropriated to a man who believes that all good is from the Lord and not from self.

### KING OF KINGS

By Daniel E. Krehbiel

Author of *HAPPY ARE YE*.

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## *"A real gone king"*

**E**IGHT YEAR OLD Tommy Pthud, Jr., being securely tucked into bed, looked up expectantly and asked, "How about a story, Gramps?"

Pastor Pthud thought for a moment, mentally checking off the stories he had told Tommy before. A challenge for a rather weary old man. His train of thought was rudely interrupted. "And let's not have any of this kid stuff, Gramps. After all, I'm eight now. I crave intellectual stimulation." Pastor Pthud sighed patiently. "Ah yes. This sophisticated age. Well, let's try this old favorite by Hans Christian Andersen. Once upon a time in the ancient kingdom of Albino, there lived a very vain king. He was a good king in most respects, but it must be admitted he was vain as a peacock. Always thinking of himself; wanting to improve his status image. It seems he wasn't very sure of himself and he thought that putting on a big show he could fool most of his subjects at least part of the time." Tommy nodded wisely. "He was especially vain when it came to clothes. His wardrobes bulged with suits of every description. As I recall the story, he never wore a suit more than a few times, then discarded it."

"Obviously a case of conspicuous consumption," Tommy muttered, "a real gone king."

Pastor Pthud continued. "Then one day the King heard of a brand new type of material being manufactured by two tailors in his kingdom. It was supposed to be a very rare, expensive kind of material, more beautiful than anything ever seen by mortal eyes. Naturally this immediately caught the King's fancy and he ordered the tailors to cut him a suit from this new material. So they came to the place and in great secrecy worked feverishly for several months. No expense was spared. Finally the great day arrived. The King was to parade down the main street of the capital city, wearing his new garment. There had been a great deal of publicity so you can imagine the streets were jammed with people, all wondering what the King's new suit would look like. Well, sir, the people were in for quite a shock. It seems the tailors had been weaving air for several months. Walking down the street the King probably felt a bit chilly, but, being a vain person, he wouldn't admit even to himself that he had been fooled. And the people on the sidewalks were equally gullible. They cheered and applauded with great gusto. All except one little boy in the crowd whose thin voice could be heard above the roar. "But he's naked as the day he was born!"

"So you see, Tommy, the moral of the story is. . ."

"You needn't tack on the moral, Gramps. I get the point. But you don't suppose this could ever happen in our enlightened day and age, do you?"

—ERASMUS SPOOL

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## Book Review

**A MATTER OF LIFE AND DEATH.** By Paul Zacharias. New Church Book Center, 2129 Chestnut St., Philadelphia, Pa.

This booklet, *A Matter of Life and Death*, by Paul Zacharias, introduces a new series of leaflets which are aimed to introduce strangers to our Swedenborgian church.

Other leaflets in this series are now being prepared. They will be on practical subjects; for example, "Joining the Church"; "Marriage"; etc.

Space is provided on the back of this leaflet for the name of the local church.

Brief as this leaflet is, it nevertheless contains a clear and persuasive plea for studying the works of Swedenborg in order to find more light on the ultimate destiny of each and everyone of us.

The price for each order of 100 is \$4.00; single copies: 5 cents each. Postage is additional.

## Students Keep Busy

Though the New Church Theological School is not holding regular classes this fall because of the intensive summer session recently passed, nevertheless the seven students are all very busy. Three are involved in their internships and the remainder are continuing their related studies at other schools.

The three interns are Ted Foster, Robert Kirven, and Richard Tafel. Ted is working under the Rev. Calvin Turley in Bellevue, Washington; Bob Kirven is pursuing a teaching internship at the Theological School; Richard Tafel is acting as Student Minister of the Elmwood Society.

Randall Laakko, Jerome Poole, Raghil Khalil Rizq, and Robert Tafel are the four students pursuing related studies this semester. Mr. Rizq and Mr. Tafel are working at Andover Newton, although Mr. Rizq is also taking special studies under Mr. Regamey in preparation for a return to his mission field. Mr. Laakko, a new student, is studying at Emerson College and working in Swedenborg on a tutorial basis with the Rev. Edwin G. Capon, President of the School. Jerome Poole is taking additional courses at Colby where he was a student before coming to the School in July. The School will resume regular classes the last week in January.

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## RESULTS OF A SURVEY

Last spring a survey was conducted by the Committee To Study Spiritual Healing, by means of a questionnaire, of attitudes and experiences concerning spiritual healing and prayer. The questionnaires were sent to 150 laymen and ministers known to be interested, within New-Church circles.

Replies were returned by 13 ministers (this includes 3 lay-leaders) and 60 laymen.

Following are the numbers of "Yes" answers to these specific questions:

Have you personally experienced or observed a spiritual healing?

ministers—9; laymen—34

Was prayer directly involved in this occurrence?

ministers—9; laymen—34

Was a minister involved?

ministers—8; laymen—13

Was a doctor connected with the situation?

ministers—6; laymen—22

Have you found the Prayer Fellowship program helpful? (personally, that is)

ministers—12; laymen—57

Spiritual healings were claimed for the following types of disorder:

Ministers:

fever, depression, brain damage at birth, delusional psychosis, broken back, cancer, paralysis.

Laymen:

fractured skull, kidney infection, arthritis, obsessive psychosis, ruptured appendix, chronic infection, tendency to have colds, complications following surgery, deafness, epilepsy, cancer, pneumonia, broken bones, hypertension, back injury, delirium, anxiety, blood-poisoning, migraine, hemorrhage, crippled hand, nervous disturbance, multiple sclerosis, earache, ulcers. . . . .

Healings have occurred just prior to scheduled surgery, making the operation unnecessary. Major surgery has been followed by amazingly rapid recovery. Deaths, expected to be difficult, have been painless and peaceful. Many of the healings occurred in cases pronounced "hopeless" by doctors. Cancer was the disorder most frequently healed. A number of healings were attributed to help from the New-Church Prayer Fellowship. Some healings were instantaneous, some more rapid than could be expected, some a gradual recovery from "incurable" conditions.

Note that in *all* the experiences with healing, prayer was involved. Note also that in the laymen's experience

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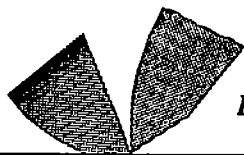
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ministers did *not* play a large part. (How much more might be accomplished if ministers were more fully in the effort!) . . . Where doctors were concerned, many were "amazed" at the healing or called it "miraculous"; some were noncommittal; a few expressed belief in the power of prayer. . . . Some replies reported only one or two experiences with spiritual healing; others reported many.

The personal help derived from participation in the Prayer Fellowship was expressed in numerous ways: "I began to get back to God"—"developed better understanding of my own problems and others'"—"strengthened my faith"—"sense of kinship with members"—"loneliness was relieved"—"developed desire to help others"—"helped me to forget myself"—"brought awareness of Divine Providence"—"enabled me to accept the Lord's Will"—"has brought me serenity"—"am now more able to help others"—"have acquired strength to face difficulties and to accomplish what has to be done."

Ministers asked the following questions: "Is the laying-on-of-hands done anywhere in the New Church?" (Cincinnati is the only place we know of.) "What of those who need and ask for healing but do not get it?" (There may be some inner obstruction hidden from others and often from the person himself; prayer can help to remove this only as the individual is willing to admit its possibility.) "Do not people too easily expect spiritual healing without effort on their part?" (Many do; the healing is always dependent upon the motive.) "Is not *physical* healing too much emphasized?" (Is not physical disease too prevalent?)

Laymen asked these questions: "How can we know

that what we pray for is God's Will?" (We cannot always *know*, but we can *desire* that it be so—and the results will tell.) "How does the one prayed-for utilize this?" (He does not so much utilize it as *respond* to it at the spiritual level, as plants respond to the sun's influence.) "If not healed, does a person have something within him that hinders?" (Probably, but we can not judge; only the Lord knows what is within and what circumstances intrude.) "Why does praying at times seem to be only words?" (Emotional energy, like the tide, rises and ebbs. When it is low we can put little into prayers except words; when it is high, we give intensity to the prayer—thus power and life.) "Can we help those who don't admit they need it?" (This depends on their inner state which we cannot judge. One who seems antagonistic may be just at the "breaking point" where the influence of prayer causes him to "open up" wide. Nothing is lost by trying to help, and everything might be gained.) "I often feel unworthy to pray for others; what about this?" (Using prayer and helping others have nothing to do with worthiness, but are good human activities in which all should participate by way of expressing love for God and for fellow man.) "Why should the innocent suffer?" (In our one human race what is done by some, through freedom of will, is bound to affect others; if the innocent were never affected, we would not feel the urgency to overcome evil.) "Why isn't the New Church leading in the field of spiritual healing?" (??? Perhaps because it isn't enough informed, or enough aroused by the sufferings of mankind.)

—GWYNNE D. MACK