

NEW CHURCH MESSENGER



New Church is located on Peter Street, Petersburg, South. It is the first New Church in the South. The church has been holding meetings in that state for more than a century. The building at present will house the Mission Center, parsonage, stamp office, library-reading room and a room exclusively for the use of the church's Sunshine Guild. Quarters for seasonal or over-night guests also will be available. No date has yet been set for dedication of the new Mission Center for western Florida, as some constructional changes are still underway. The Society extends a cordial invitation to visitors to attend the services and classes at the new church and to inspect the annex.

FEBRUARY 1, 1962

NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published semi-monthly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 79 Orange St., Brooklyn 1, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 182, No. 3 Whole No. 4819
FEBRUARY 1, 1962

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 continuous, and the world of the spirit is real and near.

EDITORIAL

The New Man

IN THE MONTHS during which the newspapers carried column after column about the Eichman trial, perhaps many wondered how any man or group of men could be so callously cruel as to commit so colossal a crime as the taking of millions of lives, the greater number of which were women and children. Yet there is nothing new about the sort of crime for which Eichman was convicted. The records of mass murder stain with innocent blood many a page of human history. Alexander of Macedonia destroying untold civilians in his wars; Mithridates murdering all Roman citizens who happened to be in Asia Minor; men, women and children; Sulla setting his soldiers to slaughter all their fellow-Romans suspected of having democratic sympathies; Julius Caesar ordering the massacre of Helvetians, and putting to the sword every inhabitant of Avaricam. The list of such crimes is long.

Nor need one go to ancient or medieval history to find examples of human brutality. The atrocities of Mussolini, Hitler, Stalin, in modern times completely outstrip those of long by-gone ages. The ferocity of the natural man, whose ruling love is the lust for power, greed, hate, and self-aggrandizement is no different today from what it was in the distant past.

Cruelty, injustice, brutality on the part of man are the result of false beliefs and teachings. False teachings are not to be identified with ignorance. They are the product of reasoning, of an effort to interpret phenomena on the basis of insufficient knowledge, and what is worse, on the basis of the drives, the lusts and the self-love of the natural man. Man is endowed with rationality, but his rationality can readily become the slave to his ruling love, and hence the instrument for action designed to bring about the fulfillment of his lowest and basest desires. Says Henri Bergson, "We are made as much, and more, for action than thought, or rather, when we follow our natural impulse, it is to act that we think" (*Creative Evolution*, p. 297). But our actions in turn are mostly the expression of our ruling love. And reason is then called on to find justification for whatever deeds of wickedness the natural man, moved by the greed for self-aggrandizement, for power, for material riches, and for recognition, may commit.

If the crimes and the injustices of the world are ever to be brought to an end, or even significantly lessened, man must be born again. He must die to the state of the natural man where only self rules. He must be born into a spiritual state in which his motivations are rooted in love to God and his fellowmen. "That a man may become spiritual it is necessary that his natural become as nothing, i.e. that it should have no power at all of itself" (*Arcana*, 5651).

Of course the average person is not directly implicated in such atrocities as those for which Eichman was recently sentenced to death. Likely the average man gets sick in his stomach when he reads about Eichman's crimes. Nevertheless, he tolerates and helps to preserve the climate of thought in which grow such evils as persecution, hate and cruelty. Witness the delight of the Roman populace at the sight of Christians being torn to pieces by wild beasts in the arena. And in modern Germany hostility toward the Jew was not confined to Hitler and his henchmen. It was widespread among the ordinarily friendly and civilized German population. Eichman is not a monster—rather he is but an average bureaucrat who had accepted a philosophy which culminated in the monstrous effort to exterminate the Jewish race.

The false ideologies which are responsible for persecutions, wars, and the enslavement of people, are, generally speaking, foisted upon the masses by a relatively small ruling clique, but they find a ready soil in which to take root in the unregenerate natural man.

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EDITORIAL NOTE: Dr. Buckner, retired editor of "World Call," and past president of the Associated Church Press, has been a member of the Central Committee of the World Council of Churches from its beginning in 1948. An Adviser at the Third Assembly of the World Council in New Delhi, he represented "World Call" on a trip around the world and has agreed to share some of his impressions with member publications of the Associated Church Press of the United States and Canada.

India

AND THE WORLD COUNCIL

by George Walker Buckner

MANY THOUGHTFUL CHURCHMEN must have considered the question raised with me last spring by Alfred Klausler, former executive secretary of the Associated Church Press and now colonel in the Army Chaplaincy.

"What," asked this experienced journalist, "will be the impression the Third Assembly of the World Council of Churches makes on the people of New Delhi and of India? It will be largely a meeting of foreigners representing a minority faith in a great non-Christian city and country. What will it really amount to in the sight of Indians?"

In other parts of the world I have had this and similar questions raised—in Lebanon, in Jordan, and in Israel.

Several friends in these countries have expressed surprise that India should be chosen as the seat of a meeting of this nature. It was not quite enough to reply that, since this is an assembly of a *world* body which held its two previous meetings in Europe and in America, it was only logical and natural to locate the Third Assembly in Asia. These people still wondered if Indians might not look upon the gathering either as an act of impertinence or, at best, as something remote from their own lives and interests.

Arriving in New Delhi three days before the opening of the Assembly, I discovered gradually that these misgivings as to the location of the meetings were wholly unjustified. Intelligent, world-minded people here—of whom there are many—have a healthy interest in the Assembly and are eager to know about the movement for which it stands. I have talked with non-Christian

professional people who not only are interested in what is taking place here but who also have a fairly adequate understanding of what it is all about.

"Is it not," one physician of the Sikh faith asked me, "a sort of United Nations Assembly of the Protestant and Orthodox churches?"

While that idea oversimplifies what is taking place here, the comparison is a good one. And few members of American churches would state the question more aptly.

When the Central Committee met two days before the Assembly's opening session, its members learned of the unprecedented interest of the Indian press in this Christian meeting of world significance. It was reported that on this one day fifty additional applications for seating had been received from Indian newspapers and press associations.

In addition, the Assembly received the widest newsreel coverage of any event in the history of the country. The nine newsreel teams operating break the earlier coverage record set at the time of the visit here of former President Eisenhower. No comparable event has ever received such well-planned and intelligent news coverage in this the world's largest democracy.

The reporting of the Assembly in Indian papers is remarkably accurate and well balanced. On the average, it is on quite as high a level as treatment of such events in the press of the United States.

As an example of Indian press treatment of the New Delhi Assembly, consider the question of the news about the Russian membership in the World Council. This

was a question of general interest, but the press here did not blow it up out of all proportion. After all, the Russian Orthodox Church is seen simply as the largest of 23 non-member churches received into membership. Readers know that some delegates opposed approval of the Russian request. They know also that this opposition was almost wholly on political grounds and that the Assembly as a whole feels that such political considerations have no place in forming the basis for a Christian fellowship such as the World Council.

One of the most influential Indian newspapers has reported to its readers rather fully on the record of the World Council of Churches in facing international questions. It told its readers that they might expect statements from the Assembly on questions "such as peace, disarmament and nuclear tests." It pointed out also the Council's concern in religious liberty around the world and its explicit condemnation of racialism and colonialism.

Like people in other parts of the world, Indians are interested in the dramatic and colorful aspects of the Assembly. Newspapers, therefore, report on the variety of dress among the delegates—"the black cassocks of the Greek, the violet of the Ecumenical Patriarchate, the pink of the Syrian Orthodox Church, and the sober business suits of archbishops and bishops of the Anglican

church." Twenty-three years ago I attended another historic world Christian conference in India. It was the Madras Conference of 1938, which was concerned primarily with the mission of the Christian religion to the world. Both organized Christianity and India have undergone many changes in these years. And so has the world in which we live and work.

India was a colony in 1938. It is now a great democratic republic, struggling against vast odds to lift the levels of life for its people, while at the same time renouncing the use of totalitarian means in achieving those purposes.

Christianity as expressed through the churches in these years has moved of necessity toward a more effective cooperation and toward a more adequate expression of the true spirit of unity. World events have helped bring this about.

The Indian people of today, I believe, are seeing Christianity in a different light from that through which they viewed it in 1938. This is not to say that they accept it, but that they no longer look upon it simply as something foreign. Or more especially, as something "western." They see it as a world religion. The New Delhi Assembly has helped them see the deep concern of Christian churches around the world for the life of the spirit and for the spirit of man.

PROGRAM OF PRESIDENT'S VISITS

January 23 – May 6, 1962

Wed.	Jan.	24	General Council, Philadelphia
Thurs.		25	General Council, Philadelphia
Fri.		26	General Council, Philadelphia
Sat.	Jan.	27	Urbana Board of Trustees, New York
Sun.	Jan.	28	Preaching in Gulfport, Mississippi
Fri.	Feb.	9	Board of Education, Chicago
Sat.		10	Board of Education, Chicago
Fri.	Feb.	16	Public Relations Bureau— Evening, Philadelphia
Sat.		17	Public Relations Bureau, Philadelphia, Pa.
Mon.	Feb.	26	Pacific Coast Ministers Meeting— tentative
Tues.		27	Pacific Coast Ministers Meeting— tentative
Wed.		28	Pacific Coast Ministers Meeting— tentative
Thurs.	Mar.	1	Pacific Coast Ministers Meeting— tentative
Sun.	Mar.	4	Preaching Los Angeles, California— tentative
Wed.	Mar.	14	Convention Committee on Business, Pawnee Rock, Kansas
Thurs.		15	Convention Committee on Business, Pawnee Rock, Kansas
Tues.	Mar.	27	Department of Publication—evening, tentative, Cambridge
Wed.		28	Department of Publication, Cambridge—tentative
Sat.	Apr.	14	Massachusetts Association
Fri.	Apr.	27	Wayfarers' Chapel Board, Portuguese Bend, California
Sat.		28	Wayfarers' Chapel Board, Portuguese Bend, California
Sun.	May	6	Miami, Florida.

David P. Johnson
President

FROM DEATH UNTO LIFE

I AM WRITING what follows in the hope that it may be of some little help to any who have experienced the passing of one they have dearly loved, to the higher life, and who may have some doubts as to the certainty of a longed-for re-union in that glorious realm.

It was early Sunday morning: the dawn of a new day was breaking in the east. All was quiet in the ward of the Nursing Home where one I had loved for nearly fifty years lay peacefully sleeping. A dim light shone on the bed, and in the shadow two nurses were conversing in subdued tones. I had been warned of the fact that the breathing was becoming weaker, and that this was a sure sign that the end was near.

Then it came, peacefully and quietly. One moment the gentle breathing—then all motion ceased. “She has gone,” said one of the nurses: “that is the end.” Instantly, like an inner flash, came the thought: No, it is *not* the end: it is *the beginning*. “I am the Resurrection and the Life.”

Again it was early morning—the morning of the “third day.” As I lay awake, thinking of what was to take place in a few hours, I glanced across to the empty bed. Suddenly there came a voice—*her* voice; clear, distinct, eager, as if moved by suppressed emotion. Only one word: the term of endearment by which she had known me all those nearly fifty years; but if there had been a hundred they could not have conveyed to me the thrilling message more convincingly. She was filled with the desire *to tell me that she was alive*: she had awakened from the sleep of physical death to the glory of the life above. I should have loved to have heard more, but that one word, spoken as clearly as if she had been in the room with me, was enough. It confirmed all I had read in the Writings regarding the certainty of the passing to the higher life when the call came. I need no further proof of the certainty of the re-union to come.

That angels and spirits can actually talk with men on earth is, of course, an accepted fact. The Word abounds with the records of such communication.

An angel announced to Mary, in spoken words, the Coming of the Lord. Christ Himself both heard, and spoke to, angels and spirits. In each recorded incident there is the clearest indication that the voices were distinctly heard. For those who accept the Word as a

Divine revelation, the fact that audible messages have been received from angels or spirits is accepted without reservation. The only question is: How has such communication been brought about? We turn to the Writings for the answer.

In *Heaven and Hell*, 238 we read: “The speech of an angel or spirit with man is heard as sonorous as the speech of man with man; yet it is not heard by others who stand near, but only by the man himself. The reason is, that the speech of an angel or spirit flows first into the man’s thought, and by an internal way into the organ of hearing, and thus moves it from within: but the speech of man with man flows first into the air, and thus into the organ of hearing by an external way, and thus moves it from without. It is therefore evident that the speech of an angel or spirit with man is heard within the man, and since it moves the organ of hearing, it is equally sonorous. That the speech of an angel or spirit flows down from within, was manifest to me by the fact that it also flows down into the tongue, and causes it to vibrate slightly.”

The Lord has given some wonderful messages, through the Word and the Writings, for those who long for the visible presence of loved ones who have gone on. Martha mourns the passing of her brother Lazarus. “Lord, if Thou hadst been here, my brother had not died,” she affirms to Christ. “Thy brother shall rise again,” He replies. “I know that he shall rise again in the resurrection at the last day.”

“I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me *shall never die*. Believest thou this?”

From the Writings: “Those who have lived together in love which is truly conjugal—are not separated by the death of one, since the spirit of the departed continually dwells with the spirit of the one not yet deceased; and this even till the death of the other, when they meet again and are re-united, and love each other even more tenderly than before.” (*Conj. Love*, 321). A wonderful life together, of endless happiness.

—WILLIAM H. BEALES

BOOK REVIEWS

BEYOND THE REACH OF SENSE. By Rosalind Heywood. E. P. Dutton & Company, 300 Park Ave. S., New York 10, N. Y. 224 pp. \$3.95.

The growing literature on the psychic and on extra-sensory perception testifies to a wide interest in the nature of the human mind.

In this book there is a careful and critical appraisal of the evidence for the claim that it is possible for one person to become aware of the thoughts and feelings of another person at a distance. The author's conclusion seems to be that so much of the factual basis for this idea has been obtained under such rigid scientific conditions as to make the evidence coercive. Brilliant minds from many fields are called on to testify to the material presented in this work. Also, the author draws heavily upon the findings of the Society for Psychical Research.

The numerous verified tests, which have been made to show that knowledge can be conveyed to a person through avenues other than those of the physical senses, certainly make a strong case for extra-sensory perception or ESP.

Mrs. Heywood speculates on the importance of the discovery of ESP: How will it help throw light on man's relation to time and space? How will it affect our thought on the nature of living creatures and their relation to their environment? What bearing does it have on the somewhat prevalent belief that consciousness is merely an aspect of physical processes?

The first eight chapters of the book deal with the question of survival after death and the efforts to investigate this scientifically. The author does not give any opinion on whether the facts testified to by psychic research can be best explained by the hypothesis of communication with discarnate spirits or by that of telepathy.

Mrs. Heywood finds that slowly *Psi* is making an impact upon the scientific thinking and upon the academic world, thus is gradually attaining to respectability. If *Psi* is accepted as a proven fact, the result will be a new examination of some of the axioms of science. In particular it will affect theories about the relationship of mind to matter. Prof. H. H. Price is quoted as writing: "Telepathy is something which ought not to happen if the Materialistic theory were true. But it does happen. So there must be something seriously wrong with the Materialistic theory, however numerous and imposing the normal facts which support it may be" (p.165).

The book contains an appendix, in which the explanations and hypotheses of a number of scientists, psychologists and philosophers are given. Some of these assume a sort of a linkage between human beings at a subconscious level—hypotheses which are similar to certain Hindu teachings and also to those theories developed

by Dr. Carl Jung. Then there is the "field theory" of Prof. Gardner Murphy, and the highly interesting hypothesis of Dr. R. H. Thouless and Dr. P. B. Wiersner about how the "soul" of one person may affect the brain and nervous system of another.

Plainly the phenomena of ESP constitute an area concerning which much more knowledge than at present available is needed. Since there is a strong possibility that exploration in this field will throw much light on the nature of human personality, it is to be hoped that investigation of *Psi* will continue with increasing vigor. Public prejudice and a reluctance to give a fair hearing to those delving into the spiritual frontiers are a hindrance to progress at the present time. The whole subject needs to be approached with less bias.

Mrs. Heywood's book is peculiarly persuasive, but its persuasiveness lies in merely presenting the facts which investigation has revealed. There is very little effort to sway the reader by argument.

MESSAGES FROM BEYOND. Recorded by Margaret Scott Houts. Exposition Press Inc., 386 Park Ave. S., New York 16, N. Y. 346 pp. \$3.50.

Many New-Church people, we feel sure, will be grateful to Clark Dristy, Rapid City, S. D. for financing the publication of this book. The editor of the *MESSENGER* has received many inquiries about where the *Voices from the Open Door*, the original title of this work, could be obtained, and could only answer that it was out of print.

The book consists of messages which, it is claimed, came from the spiritual world. Such a claim is, to be sure, always received with skepticism by some people. What is more, there is no way of proving the claim to a skeptic. He can always contend the messages are the product of a delusion, are simply projections of the wishes and beliefs of the receiver. There has been much evidence brought forth in recent years for the possibility of communication with the other world, but it cannot be said that this has been fully proved on scientific grounds. Yet there should be no *a priori* assumption against it. Christians believe in a spiritual world, and the literature of Christianity contains numerous accounts of a break-through from the spiritual world to men upon the earth.

The author of this work, Mrs. Houts, is described by her sister and others who knew her as an educated and well balanced woman. Her integrity was such that no one would accuse her of fabricating the contents of this book. She appears to have developed a sensitivity which enabled her to get messages from beyond.

Gwynne Dresser Mack in her "Foreword" to the book says: "Always in human history have there been 'sensi-

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BOOK REVIEWS

(Continued from page 38)

tive' persons susceptible to impressions from the minds of those who have 'gone on', and from them have been accumulated corroborative records concerning the facts of life beyond death. Thus, according to Mrs. Margaret Houts, came about the following accounts of what it is actually like to die, how the world 'beyond' appears to its newcomers, and where and how their inclinations lead them."

From all we have heard about Mrs. Houts, we believe she was such a "sensitive" person, and that her testimony in this book is a true account of what she experienced. This work may well be much more important as New-Church literature than many of us have realized.

ODES AND ECHOES. By Paul Bjarnason. *The People's Co-operative Bookstore, 339 West Pender, Vancouver, B. C.* 186 pp. \$3.50.

This book had a particular interest for me because its author was my teacher in a little country school in North Dakota long years ago. I remember him with affection and gratitude, especially for his manful—and, I fear, painful—struggle to get me through the final examination, which meant graduation from the grade schools. At that time I had no inkling of his poetic gift, but think I felt a deep sensitiveness and a glowing idealism in his nature.

Although most of his adult life, Mr. Bjarnason has spent in the business world in Western Canada, his love for poetry was never lost. To the Icelandic publications he has over the years contributed many poems as well as translations of English poems. Among the latter one of his best is his translation of "The Man with the Hoe" by Edwin Markham, whom we Swedenborgians are proud to number as one of us.

The book under review contains a section of his own verse in English and a considerably larger section of translations of Icelandic poems into English. In his "Foreword" the author comments on how much better as a vehicle of the poet's art is the highly inflected Icelandic language with its greater freedom of word-formation than the English. Although in some cases Mr. Bjarnason adheres to the Icelandic form in regards to metre, rhyming and alliteration, more often he has had to depart from this. But even more important is the fact that the translations are faithful to the content and spirit of the original verse.

One of the best examples of this is the rendering of a funeral hymn "Just Like the Tender Flower" by Hallgrímur Petursson, a seventh century clergyman-poet of Iceland, who suffered from leprosy, and who perhaps on that account had the gift of setting tears to music. His *Passion Hymns* are among the best of that form of literature. I have read four other translations of the above mentioned hymn, none of which captures

EARTHS IN THE UNIVERSE

THE NEW YORK TIMES magazine, Dec. 24, carried an article by Sir Bernard Lowell, identified by the *Times* as "one of the world's best-known astronomers" which with clarity and cogency demonstrates the reason for its startling heading "The Probability There is Life Elsewhere on Earth. . . ."

We note the easy use of "probability." What a long way this takes one from such commonly used terms as "unlikelihood" or "impossibility" of only a few years ago! And how it further adds to our respect for that yet-to-be-famous little Swedenborgian book, *Earths in the Universe*!

Prof. Lowell, while evidently far from being too enthusiastic over "the American scientist's findings", reports that his observations of celestial bodies through the great radio telescope at Jodrell Bank near Manchester, England, lead to confirmation of the implications arising from the recent discovery in American laboratories of "complex organic molecules" in meteorite matter.

This noted astronomer writes as a philosopher, if not a prophet, too, when he points out that the vast sums necessary in the exploration of space and planets, including the moon, may even mean, in the international competition, a reduction in armaments, and he concludes with the observation that "In this process (space programs) global dangers probably will subside, but the peoples of the earth must exercise the utmost restraint and vigilance as the major ethical dilemma, which now pervades us on earth, assumes cosmic attributes".

—LESLIE MARSHALL

EDITORIAL

(Continued from page 34)

The accumulation of the traditions which do so much to shape the conduct of man is not based on love of the good and public welfare, but are packed with hate and greed.

"You must be born again" applies to all.

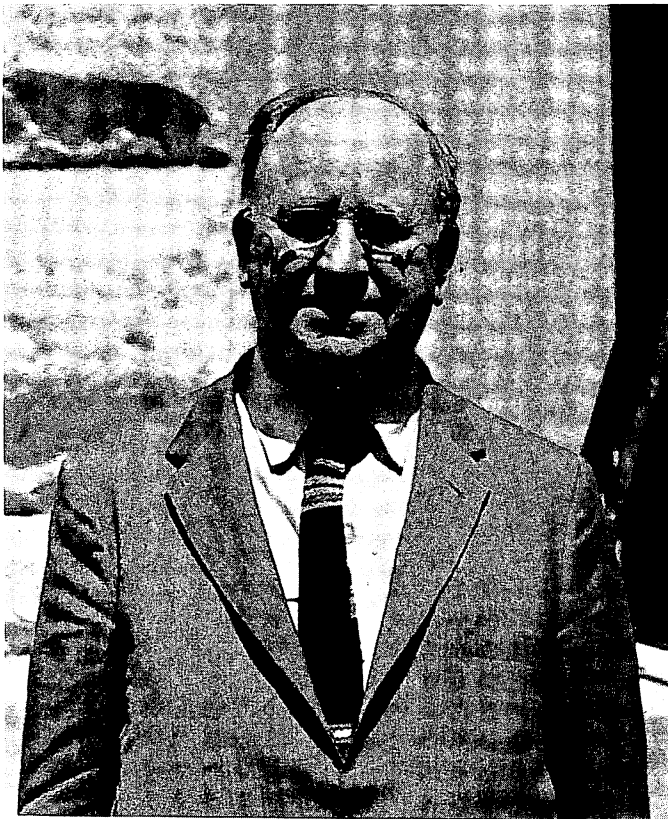
For untold centuries the minds of men have been defiled by a false thinking, rooted in self-love and hate. A new race must come into being, if catastrophe is not to overtake mankind. That new race will not be the result of a biological mutation, but of an entirely new pattern of thought.

so exquisitely the mood and emotion that permeates this funeral hymn as does Mr. Bjarnason's.

The author's original poems are strongly tinged with social views that many will find displeasing, but nevertheless there is warm human compassion in them. In form and style they are graceful, flowing easily and smoothly.

—BJORN JOHANNSON

A LAY-LEADER REPORTS



GEORGE PAUSCH, who not only served as vice-president of Convention for many years, but was a stalwart pillar of the Baltimore Society during that same time.

FOR THREE YEARS, while the Baltimore Society was without a minister, the writer served as lay-leader, conducting services for it whenever a minister was not available, or a student of the Theological School was not pressed into service. During the summer season, abbreviated services have been conducted by various laymen of the parish, in accordance with the standing custom of the Society. It has been a source of satisfaction to us that our church has been open for worship every Sunday of the year. This has been true during the interval between the removal from one church building and the erection of our new place of worship, when we occupied temporary and somewhat out of the way rooms in the YMCA building at the county seat of Baltimore County, a few miles from the city. Happily we now have as our regular minister the Rev. Thomas Reed, who is serving us with great energy and enthusiasm.

When asked to serve as a lay-leader, two problems presented themselves. The first related to the order of service; and the second, closely related to the first, the nature of the sermons to be given in the service. This lay-leader had had no technical training as a minister, although he had known many ministers over many years,—mostly of the New Church, but also of other beliefs. The first Order of Service in the Book of Worship had been in use in Baltimore in virtually its exact order. The lay-leader had observed that many of our ministers followed in general this order, but most of them varied from it or abbreviated it,—sometimes to the confusion of the choir, which might be left in some confusion or uncertainty as to what came next. But as the tenure of service of this leader was bound to be uncertain, he concluded to stick literally to the Order of Service, so

far as he was concerned, leaving it to the next minister to map out his own order.

Having done this, he set out to study with some care the way it had been put together, and the principles underlying its arrangement. This, he feels bound to say, was a source of unbounded satisfaction, mingled with great respect for those who over the years had labored so carefully to construct the order. The purpose at the outset was clearly to lead the worshiper in the sphere of worship directed to the Lord, with the exhortation "Let all the earth keep silence before Him". Added to this, is the situation that not all of us realize, that every phrase in the first portion is taken directly from the Word. Then it proceeds through Invocation; Invitation, Confession and Prayer; chant; selection, to the reading from the Word, in which is the Responsive Service, which it is believed is the New-Church contribution to worship service; culminating in the Benedictus, the Adoramus, and the prayers.

When we come to the second half of the service, centering around the hymns and the sermon, there was no problem as to the hymns, because of a very capable choir and leader, which fitted the music throughout the service to the theme of the sermon, in an admirable way. But the matter of the sermon needed consideration. After reflection, it seemed that in the absence of a regular minister the congregation would best be served by taking sermons from the outstanding ministers of the Church. There is a rich store of these; and a wide choice is available from the volumes of Smythe, and *Daily Bread*, of which 24 sermons have been bound together available for a modest charge. The selections from these and other sources seemed to meet the approval of our people.

Sometimes this course was varied, as for instance at Christmas, when a poignant Christmas story appearing in a popular magazine centering around the Hopkins Hospital was read; and on Children's day, when a story from Miss Pendleton's volume or from Roeder's symbol stories was used for the benefit of the younger folk. Surprisingly enough, these were relished as much by the adults as by the juniors; and one realized again that 'all the world loves a story.' At times, however, it seemed difficult to find an appropriate sermon in print; and the writer tried his hand at writing, usually for a special occasion. The accompanying sermon was one such effort. It seemed well received, particularly among the men, although later reading seemed to the writer to be somewhat flat.

Looking back over this period of transmission from one minister to another, and from one site to another, several features stand out. One is the help of a very real sort given by the choir, laboring at times under very real difficulties. Another is the sympathetic response made by members of the congregation, and their expressions of interest, including the children and young people. Very important was the group of boys who sat in the front row, Sunday after Sunday, who gave an inner feeling of support; only later was the lay-leader told that this support was real among them. This was in many ways the best of all.

In the period through which the Church is going, of a shortage of ministers, it must rely in increasing degree upon the layman. The Roll of Ministers numbers 63 men, while the list of Lay Leaders numbers 17. Many of the ministers are retired or live abroad. Each of the lay-leaders no doubt has his own particular situation and problems to face. Perhaps those of them who read this will be interested to know how one of them tried to do his job; and that it has been a rewarding experience.

—GEORGE PAUSCH

LETTERS TO THE EDITOR

DANGER OF INTEGRATION

To the Editor:

It appears Mr. Koke is a devoted integrationist, which is his privilege. This letter is no attempt to change anyone. There are many who believe as he does but there are many more who deem the punitive methods of enforcement, unwise.

Mr. Koke seems to believe the prevalent misconduct in an integrated community does not exceed that found in an all white area and asks for statistics. An example: A northern city, population of nearly 2.5 millions, with 70% white and 30% nonwhites, reported 4119 illegitimate births with 3500 by nonwhite mothers, 100 of which were 14 and under. The Blacks accounted for about 5700 new cases of V.D.—more than 70% of those reported. Over 9000 boys and girls under 18, accounted for crimes, ranging from truancy to murder, 70% of which were by nonwhites. Out of 38 murders, 32 were by Blacks.

This proclivity was found in many integrated schools of the North. Burly black pupils practiced extortion upon the weaker whites by taking their lunch money and dared the victims to "squeal." Teachers worked under terrifying tensions. Vandalism, "muggings" and immoral conduct were so rampant, that police patrols, in and about the schools, were required. Is there any wonder prudent white parents would become alarmed and flee such undesirable environs for the sake of their children?

Since the misconduct of the nonwhites appears so commonplace in schools and on the streets, making them unsafe at night, what would be the moral and social conditions, if housing, churches and all clubs were placed under enforced integration? Such tactics would involve every emotional phase of the human race and is a doubtful way to promote domestic tranquility. The alarming tensions which now exist in the highly integrated schools and sections of the North, are admitted to be highly explosive by educators and police authorities.

Mr. Koke is correct in suggesting that resentment is a strong motive for such bad behavior. This fixed trait tends to smother gratitude and appears to be the real cause for the social immaturity of the nonwhites and their undisciplined conduct.

There are thousands of deserving Blacks. Many of their prominent leaders plead for more vocational and cultural education for their race. These leaders claim this can be best attained through segregated facilities of good quality, believing that better relations should be based upon voluntary and mutual attitudes, rather than upon enforced mixing.

Unemployment does not recognize race or color. When a nonwhite is employed over a white, there is still an unemployment problem and integration will not solve the issue. It must be admitted that million upon millions of the Blacks now work in various departments and industries of American life throughout the nation. But race mixing, based upon coercive tactics, will seriously curb the privilege of choosing compatible environments and make for the essence of an authority which could harshly restrict many other privileges.

T. L. Hill
Newberry, S. C.

IN ANSWER TO MR. HILL

To the Editor:

Mr. Hill has misunderstood my letter in at least two important points. I did not support enforced integration. The statement I used was that "The idea behind integration is simply to present the same opportunities to the Negro as to the White person." This does not mean that he should be forced to take those opportunities; it only means that he should not be forced to remain by himself in his own schools, churches, and communities. The situation as it is now is more characterized by force, or a lack of "the privilege to choose compatible environments", than it would be if segregation were abandoned.

I also did not say that an integrated community would not have a higher crime rate than a nonintegrated community. In fact I admitted that I had read somewhere that Negroes do have a higher crime rate than Whites. My criticism was that this does not justify segregating an entire race. The statistics I asked for were statistics that would prove his implication in his first letter that all Negroes, or all but a few, are morally weak. The statistics he has given show that Negroes have committed more crimes than Whites in a certain area; but they do not show that all, or nearly all, of the Negro population there were involved in them or that Negroes in general are morally weak. In fact they show that only a small part of the Negro population was involved.

In my letter I said that resentment against the second-class citizenship that Negroes have been limited to may be responsible for many of their crimes. If it is, and if there are definite reasons why Negroes might be grateful for what they *do* have instead of resentful, we still have no moral reason to rob them of the opportunity to obtain equal citizenship and social standing. But we do have a moral obligation to remove our own injustices. To shove a whole race away from us because some, or even many, of its members have not acted constructively is to return an evil for an evil.

There are definite reasons why a community should be safeguarded and some ways in which it can be done. But my main point was that segregation of an entire race is one of the least moral ways open to us. Too many people who are constructive citizens, and young people who would become constructive citizens if given the consideration they need, would be unjustly treated by such a wholesale act.

The issue seems to turn on this consideration: Shall our treatment of the person who has no criminal record and is apparently a law-abiding citizen be determined by the members of his race who have broken the law, or shall it be determined by his personal need for kindness, consideration, and equal opportunity, and by our human need to give these things?

Steve Koke
Berkeley, Calif.

EDITORS NOTE: With the publication of the above letters this discussion between Mr. Hill and Mr. Koke is concluded in these columns.

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NEWS

by Merle Haag

Rev. Leon C. Le Van's article on "Swedenborg And His Teachings" was published in the January number of Carnegie Magazine in anticipation of Swedenborg's birthday. Pictures of Swedenborg and our Pittsburgh church were included. Carnegie Magazine is undoubtedly Pittsburgh's leading cultural publication.

The Rev. Ernest L. Frederick of Miami spent a very busy Dec. 10 in Gulfport, Miss. He began the day by officiating at the marriage of Myrna Denley and James Roberts, morning worship, administered the Sacrament of the Lord's Holy Communion, a luncheon, the annual business meeting and election of officers, and a reception for the newlyweds.

The Detroit Society is doing everything possible to make worship attractive. The church has a new coat of paint. Janet Hayden and Marilyn Clarke have gathered a brigade of baby sitters. Fred and Dorothy Laitner have organized a reception committee to welcome people and a visiting committee to call upon those who cannot attend services regularly.

Now we know where the meanest thief lives. It's in San Francisco. He's paid two visits to our church there.

San Francisco has inaugurated a new type of Sunday School because of the shortage of teachers. The Rev. Othmar Tobisch, assisted by Miss Sugden, conducts a 30 minute Children's Service. Afterwards the children see a film strip based on the Scripture.

The wall in Berlin seems less remote when we learn that it deprives more than 20 New-Church members of their worship and spiritual inspiration.

Edmonton welcomed into its Society Miss Gwen Washburn, a transfer from Kitchener.

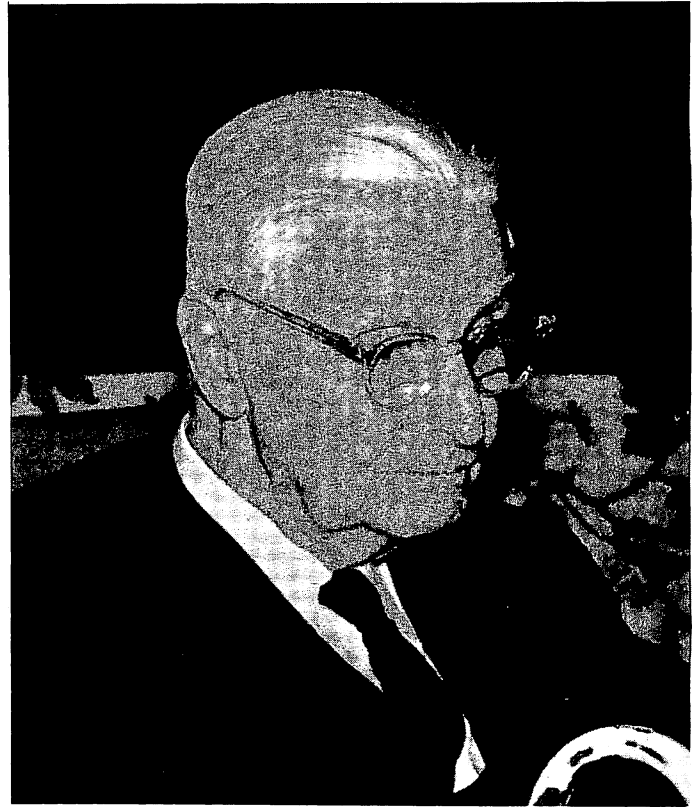
It is wonderful to hear how our societies lend a helping hand to each other. When the Edmonton Society needed pews, they received help from the Canada Assoc. and from some far flung members in Hawaii.

The Rev. Othmar Tobisch of San Francisco tells us of plans for a world New-Church gathering, planned tentatively for 1970 in London.

The St. Louis Society under the leadership of the Rev. Ellsworth Ewing has become a warm friendly spot in the community. The Welcome Wagon used its facilities in December to greet newcomers. The Graeler Park Golden Acres Garden Club, which meets in the St. Louis New Church, thanked the Society with a beautiful Christmas wreath for the front door.

A former member of the St. Louis Society, Herbert Jackson, now living in Spokane, Wash., was given a one-man show of his paintings and a luncheon by the Spokane Chapter of Composers, Authors, and Artists.

The Swedenborgian ministers of the Maryland and Pennsylvania Assns. met in the Washington, D. C. Church Dec. 11. In the evening they heard the Rev. Arthur Ford, a gifted psychic and world renowned lecturer on the reality of the spiritual world, speak on "The Paranormal in Your Life". The lecture was sponsored by the Spiritual Frontiers Fellowship and was attended by more than 150 people.



MR. BRAY, whose kindly demeanor and many talents are well-known to Convention goers and members of most Swedenborgian societies.

EVERETT KING BRAY TODAY

EVERETT KING BRAY was born on May 17, 1881, near Merrimac in northwestern Orange County, Florida, the son of Frank S. and Nellie K. Bray. His mother and his grandmother were converts to the New Church, having received *Heaven and Hell* from a Mrs. Shields, a Wisconsin school-teacher who had moved to Florida. In those days, Rev. Jabez Fox of Washington travelled in the south, visiting members, and lecturing in local schoolhouses. A former minister named Leadenham lived in Orange County, not preaching, but talking informally about the doctrines; and Rev. J. E. Smith, who spent a year in Jacksonville, spent two weeks with the Brays.

The Brays were orange growers. Everett, inspired by two of his teachers, planned to teach, and went to Peabody Institute in Chattanooga, but severe frosts in 1895 and 1898 ruined the orange groves, and made it necessary for him to cut his schooling short. In 1898, at the age of 17, he took his state teachers' examinations, and qualified to teach grade school classes.

For a time, he taught during the winters and studied in summers. He read while plowing—you could hire a man or a horse and its gear for a dollar a day, and the days were long ones. This life continued until 1904, with successive teaching positions in Winter Garden, Ocoee, and Winter Park.

During this time, he was active in Sunday School work, and was reading particularly the work of Giles and Bruce. The realization grew that the most effective work with children meant work with parents as well, and this conviction led to the decision to enter the ministry.

After some correspondence work with John Whitehead, Mr. Bray came to the Theological School in Cambridge in the fall of 1904. James Reed was president of the School at that time, and Dr. Theo. F. Wright the Dean. Hebrew and Greek were offered by Messrs. Werren and Hubbell respectively. Charles Harvey taught Scripture Interpretation, homiletics, and voice; and Baman Stone came regularly from Fryeburg to hold classes in theology.

Expecting to find Northerners cold, Mr. Bray was pleasantly surprised. The church societies and their members were hospitable, and most of the students at one time or another taught in the Boston Sunday School. Dr. Wright held teachers' meetings on Saturday nights, and out of these discussions came a visit to the East End Mission. Mr. Bray and a classmate, William Reece, volunteered for work here, and took charge of a calisthenics class. Mr. Bray's other classmates, William Beales and Warren Goddard, will be known to most readers.

After graduation in 1907, Mr. Bray spent the summer working in the Martha's Vineyard mission, and in the fall, accepted a call to the Portland, Maine, Society. Here he was ordained by Rev. James Reed on October 20, 1907. At this time, the present church building was under construction, and the society was meeting in the YMCA. In June 1908, he married Ida Leonora Hutchins, better known to her many friends as "Orah".

In 1910, with his wife, he returned to Florida. For a time, Mr. Bray helped an old friend, Fred Ensminger, who was a Congregational minister working in a Cuban mission in West Tampa. This meant being in full charge when his friend was absent, and included services in Spanish.

Two years later, Paul Sperry, secretary of the Board of Missions, wrote to Mr. Bray of the need in the mid-western missionary field. So in January 1912, he went from Florida into snowstorms and temperatures of 10 below zero while he lived in Indianapolis for a year and a half, until he was called to the society in St. Paul.

In St. Paul the Sunday School had an enrollment of five. Two professional teachers in the church were leaders in a neighborhood canvass to discover children who had no church to attend. The venture was begun with doubt, but it was soon discovered that the children themselves were genuinely eager to come, and to keep coming. The enrollment, including teachers, eventually reached 95.

The Brays remained in St. Paul for seventeen years, during which time their daughter Betty was born. In 1930, the Board of Managers of the Theological School invited Mr. Bray to teach theology, and the family moved to Cambridge in the fall of that year. William Worcester was president of the School and pastor of the Cambridge Society then, and on his illness in 1936, Mr. Bray became his assistant in the latter position. The following year, Mr. Bray became pastor of the Cambridge Society, and in 1940, General Pastor of the Massachusetts Association.

After a fall on the ice in January 1947, he began to suffer loss of vision. Hospitalization from October 1947 to late January 1948 failed to halt the detachment of the retinae, and he gradually suffered a total loss of sight. He had been in the habit of writing his sermons, and delivering them without manuscript, and the memory-training this afforded stood him in good stead. Without learning Braille, he had at his command a wealth of Scripture and doctrine, and could "find a passage" faster than it could be located in a concordance. Developing this ability, he continued his teaching at the School and his ministry to the Cambridge Society until September 1961, when, at the age of eighty, he retired.

Now, as Pastor Emeritus of the Cambridge Society, as General Pastor of the Massachusetts Association, and as teacher of many through his activity in correspondence courses, he continues to work for the church to which he has given so many fruitful years. He is living in Greenfield, Massachusetts, with his daughter, Betty, his son-in-law, Rafael Guiu, and his grandchildren Celia, Tina, and Gloria; and is setting an excellent record of attendance at worship and meetings in Cambridge.

Mr. Bray is the author of two books. *Why Do Things Happen?* (1920) grew out of lectures given in 1918, toward the close of World War I. *Where Heaven Begins* was published in 1955, and has been widely circulated and much appreciated in the church. A pamphlet, *In the Spiritual Laboratory with Swedenborg*, is an absorbing discussion of Swedenborg's own spiritual crisis, and was first given as a Men's Club talk in Boston. Many articles and sermons have appeared in the *New-Church Review*, *The Helper*, and the *MESSENGER*.

One cannot capture a personality in words, but the personality is more important than biographical facts. It is the life that gives substance to events. No one who meets Mr. Bray is ignored or half-ignored, and no one comes away poorer. He counts himself blessed to have been given the Heavenly Doctrines, and he counts it a blessing to give them. His concern is to point to the living Divine Love that informs doctrine—doctrine given for the sake of the salvation of man. In this cause he works, and his success may be measured by speaking with those who know him.

—GEORGE DOLE

The author is the pastor of the Cambridge New-Church Society



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HELEN KELLER TELECAST FILM

The following is a memorandum to the Board of Directors of the Swedenborg Foundation, Inc. relating to a telecast film on Helen Keller, in the Hearst Metrotone TV series. "Perspectives on Greatness". The writer is the executive secretary of the Foundation.

ON RECEIPT of a copy of Mr. Mack's letter of November 27 addressed to Mr. Harold Larsen regarding the above, I got in touch with Rev. Clayton Priestnal by 'phone. He said he had received a request from Miss Paula Shapiro of Hearst Metrotone, for some information regarding New-Church teachings in connection with a film on the life and accomplishments of Helen Keller which they were preparing for telecast. He had sent her *What is a Swedenborgian* by Wunsch, and an English booklet on *What is The New Church*, as well as a reprint of the Encyclopaedia Americana write-up of Swedenborg.

It was agreed that I should telephone Miss Shapiro telling her I was doing so at his suggestion, to offer our services for any additional assistance or material she might need in connection with the project. This I did and she told me she had done considerable library research and background reading on Swedenborg, including Miss Keller's work *My Religion*, that the work on the film was nearing completion and that she thought they had all they needed for the purpose. While the religious aspect of Miss Keller's life was not by any means a principal theme of the film it was far from an incidental part. Nevertheless, she took down our phone number, expressed her appreciation of our offer and promised to consult with me regarding any aspect of the religious part of the film which they might find needed further refinement.

Miss Shapiro said this was one of a series of 26 one-hour shows they were working up for sale to the various networks called *Perspective on Greatness*, and that they had completed three, on Al Smith, McArthur and Lindberg, which had already been shown in Cleveland and drawn enthusiastic reviews, with orders coming in already from various networks. The series will be a monthly one and began New York showings on Channel 9, January 5. The one on Miss Keller would probably be shown in April in New York. She told me a Philadelphia station, she believed it was WFIL, had subscribed. They were still lining up the other 22 and when I suggested one on Swedenborg she said she had been very interested

in what she had learned about him, but that the intention was to concentrate on the contemporary field, and that she did not visualize how enough of absorbing interest could be assembled to fill an hour-long film.

I learned also from Miss Shapiro that copies of the film might be made and sold to interested parties for eventual private or church function showings should this be considered desirable. She did not know whether such a copy would be available for this purpose prior to network showings; she thought it possible though not probable. Should we be interested we should write to her about it and she would pass our request on to the distributing officials who had charge of such matters.

For the moment I am limiting myself to writing a letter to Miss Shapiro, confirming our offer to be of any assistance, and sending her a copy of Miss Keller's pamphlet *How I Would Help The World* and of Rev. Wilde's *Digest of True Christian Religion* as of possible interest should they find further refinement desirable in the film's presentation of the religious aspect.

Meanwhile, Mr. Edward Wertheim had spoken with me by telephone, advising that he had received copy of Mr. Mack's letter to Harold Larsen, and offering his services. He made a number of constructive suggestions principally relating to potential eventual uses which might be made of the film.

—T. H. SPIERS

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