

NEW-CHURCH MESSENGER



Verse (see back cover)
and two articles on the...

DIVINE PROVIDENCE

MAY 1, 1962

NEW-CHURCH MESSENGER

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For the address

of the

SWEDENBORGIAN CHURCH

nearest you at home or abroad

write to

Mr. HORACE B. BLACKMER
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EDITORIALS

This is Good news

THE GENEROSITY of the American people is again shown in their support of UNICEF. This organization, sponsored by the United Nations, is an inspiring example of people cooperating in an endeavor to relieve suffering and raise the standard of life for human beings of other countries. UNICEF has helped to provide food for undernourished children, some five million children having benefited from supplementary feeding program. And more millions received care at maternal and child health centers. Sixty six million possible victims of malaria received protection. These figures are for 1961. In the first 15 years of its existence, UNICEF has been instrumental in the vaccination of over 134 million children and young adults against tuberculosis. During this same period, over 31 million victims of that dreaded tropical disease, yaws, were cured by penicillin provided by this organization. And from it came the medicine and treatment needed for 11 million children threatened with blindness.

Americans have contributed nearly half of the money needed for this extensive humanitarian work. We may well be proud of this. What is even more gratifying is to note that this work has been, and is, a joint effort by many nations—even ten communist countries contributed towards it. This is as it ought to be: All countries should be allied in the battle against disease and want. And how heart-warming it is to see our nation as a leader in philanthropy as well as in so many other fields.

In this endeavor to feed the hungry and care for the sick there may be a feeble start toward finding what William James called a "moral equivalent of war".

Death in a Prize Ring

THE DEATH of a prize fighter, as the result of a fatal blow in a boxing contest held recently in Madison Square Garden, has, according to newspaper accounts, produced "new cries and crusades throughout the world to ban boxing".

Why shouldn't it? Public exhibitions of boxing are at best brutal and brutalizing. They appeal to the lowest instincts in the spectator, and they tend to glorify the strong man of violence. They are only slightly above the level of the gladiatorial games of ancient Rome. Human life is too sacred to be thrown away, or even risked, for the entertainment of those willing to shell out money to witness a pounding and a pummeling of one another by well-trained sluggers. When human life is risked, it ought to be for some worthwhile purpose. We honor men who give their lives in an effort to advance knowledge, or to win some gain for mankind. We can hardly honor men for risking their lives for the handsome fees paid to highly publicized pugilists.

There have been other deaths in the past resulting from these slug-it-out matches; and there are other costs. Who has not met those pathetic creatures who are described as punch drunk; or who have lost their eyesight in the ring? Surely, sooner or later the civilized nations will come to understand that fist-fighting for hire is not a sport but an atavism which should be outlawed. And decent men and women ought to refrain from giving it any kind of encouragement. It is too much to hope for at the present time that newspapers, radio and television will cease to publicize boxing events.

ARE YOU PLANNING on L.E.I. this Summer? For application,
write to E. Ellsworth Seibert, 7309 Gladys Avenue, El Cerrito 6, California

THE NEW-CHURCH MESSENGER

THE VEILED HAND

by Horace W. Briggs

SO WE SAY; and we speak of “the luck of the Irish.” But is it? We called him, “Lucky Lindy.” But was he? And are we?

Imagine yourself in the air; you’re on a commercial airliner, flying from Buffalo to New York, at a height of 5050 feet. The pilot starts to correct the altitude to 5000 feet; he ends by cutting off the scream he can’t scream. The co-pilot starts to fix his tie; he ends by freezing a horrible gasp. Soul as well as body stops dead, for one of the two at least. For while the night is black beyond the windshield, the pilots suddenly see it thicken. They see a green light on a wing tip and two tongues of flame flicker from the engine exhaust from a plane they could almost reach out and touch. But it passes off to the right. Was it luck?

Two seconds, fifty feet, separated life from death. Lacking two seconds, fifty feet, watchers on the ground would have heard the explosion and seen two balls of metal, two balls of flame, and thirteen souls, crash into the ground. Danger, then safety, separated by an instant. “We peeped behind the curtain, saw what some dead men have seen, and survived with it engraved forever on our memories.” The pilot writes, *Fate is the Hunter*. But is it Fate, the operation of luck, or chance, or of Divine Providence?

One question, then, is important in all places, in all ages. Is the hand of God, or chance, directing life? When life runs smoothly, people think God is at the helm; when life is rough, they call it their bad luck, misfortune, chance. It is a chance that happens to us, they say.

That was what the Philistines said, but they wanted to know for sure. Ancient people thought God caused sickness, and the Philistines were suffering a severe outbreak of a form of bubonic plague. The Ark, or the “hand of God,” was said to be the cause of the plague, but they wanted to be sure. And while the savage thinks he can injure his enemy by sticking pins in his wax image, the Philistines thought that, if they drove out of the country the images of their affliction, they would drive the affliction out.

But they were not sure. The Philistines wanted to know whether it was God or chance that had brought the plague upon them. So they took the calves from two cows, tied the cows to a cart, put the Ark on the cart,

and sent it away. If the cows deserted their calves, it was at God’s impulse; if they went out to their calves, the plague was merely some bad luck that had happened to the people, or chance. The plague would have come by chance, or coincidence, if the cows had done the natural thing and gone to their calves. But they deserted their calves, as it turned out: it was God that had caused the plague, the people decided, because the Philistines had the Ark that should be, and have remained, in Israel.

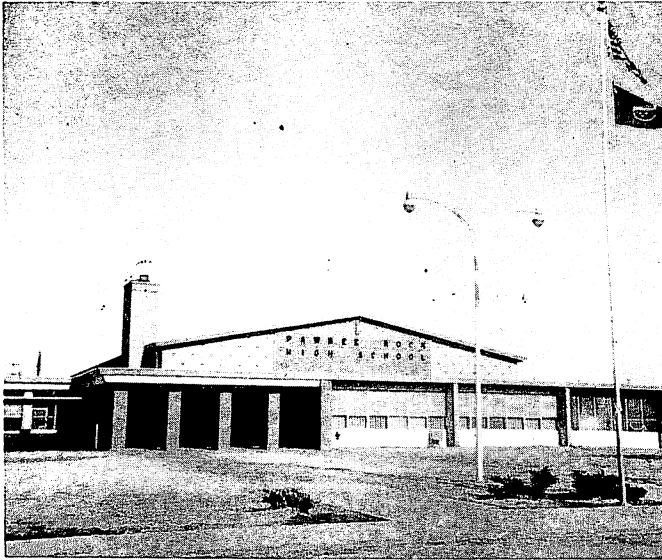
People have a similar choice to make today; they face a similar problem. Is God’s hand, or chance, at work today? And people make more than one answer. Some think God is on the side of the rich . . . the lucky ones; but then the rich come to think their wits have made them rich . . . which makes them poor, indeed. The unlucky think God has deserted them and so is an unjust God, or they think anyone who wins anything is just plain lucky as the favorite of God. But others in adversity think differently. Adversity makes them feel God’s presence more. They say with the Psalmist, “. . . in the time of trouble he shall hide me in his pavilion . . . he shall set me up upon a rock.”

During the civil war in 17th-century England, Puritans felt so strongly God was near that the conviction showed even in the names they gave their children. “Praise-God Barebone” was one, “Fear-not Rhodes” was another, and “Glory-be-to-God Penniman,” a third. They felt in adversity the hand of God was doing for them, not chance. So history would seem to say, Take your choice, God or chance; except that those who have served greatly, in spite of all, have often found themselves secure in adversity and misfortune.

Success runs with God

Is God’s hand at work, and visible, today? Or merely chance? People build their bomb shelters, and pay tribute to luck. They prepare for what, the preventable or the inevitable and, at the same time, trust their lucky stars. Any close escape makes them gasp, “Guess I was lucky that time!” God will, indeed, do wonders if we prepare. But luck is a horse of another color.

“Don’t depend on luck!” So plead the motto and the horseshoe, in the paper. When you want to run an auction and make it a success, “You can be sure with the



MAIN SECTION of the Pawnee Rock School where the daytime meetings of Convention will be held.

Herald!" There is no luck to it if you prepare carefully and provide a crowd . . . by advertising in the *Herald!* According to the *Herald!*

But success runs with God more surely than with luck on a horseshoe in a column of ads. And when people ask, Is God's hand at work, and visible, today, or merely chance? one answer is, "It looks like chance—except that if it is chance, how is it that chance has chanced to produce us, who can speculate that we are the creatures of chance?" The Christian believes the Lord . . . not chance . . . stands at the center of life and gives it meaning.

In fact, some Christians go a step farther. They believe all chance is really Divine Providence. They would even go so far as to say there is nothing to chance, no chance at all. Adversity is never a chance happening, nor is evil. Freedom to choose good or evil lets a person think Providence tolerates chance and works with it. The fact is, Providence does have the upper hand in what seems to be chance or accidental.

For instance, Forrest Mason worked for a fuel oil company in Swampscott, Mass., on week-days, but on a sunny March Sunday, in 1957, he stopped at the First Congregational Church to get his son after Sunday School. On the way home, he stopped at the office to check his mail, and found the two-way radio, used by oil trucks, still in operation: the shut-off had stuck. And then he heard it, on that radio: "This is a dire emergency. . . ." Food, medicine, clothing, drifts 10 to 12 feet deep! And help was started, the emergency met.

But it was an emergency in Kansas, 2000 miles away, heard on a radio limited to 40 miles, and answered on the same radio. The report speaks of coincidence and chance; and the scientific explanation is that sun spots made the feat possible. Radio beams head back to earth then, instead of out to space, when sun spots are active. But was it a coincidence? Was it the operation of luck,

or chance, or of Divine Providence, that happened to the marooned in Kansas and Forrest Mason in Massachusetts?

There is nothing of illusion or baseless whim about chance, or, for that matter, about fortune. Fortune, good or bad, proves Providence is operating in the smallest incidents of life, as in the greatest, like war and peace in this world, like the life and salvation of Heaven. We think we are fortunate, or unfortunate, in a game . . . like bingo. The fact is, the Spiritual World is operating behind it. In life, it is the Divine Providence. For, "there shall not an hair of your head perish."

The influence of the other world is at the back of all that happens. Providence directs the smallest happening, each step; misfortune strikes when something else, some other influence, takes over. Providence is acting in daily life, right down where we are, even when some accident befalls. " . . . for," as the Church believes, "every smallest moment of man's life involves a series of consequences extending to eternity, each moment being as a new beginning to those which follow; and so with all and each of the moments of his life, both of his understanding and of his will."

Providence? What is Providence? Think of Providence as "God doing." Providence is the leading of God, and through what is sad as well as glad. Providence is the government of the Lord's Divine love and wisdom. Providence is the only word to describe what He does, for the eternal and infinite are in His doing as in Providence, the word. All Providence does looks to the infinite and eternal while, at the same time, operating in the smallest moment of a person's life. "Providence is to provide and look out for; thus to lead to good and guard from evil. . . ." And peace follows, confident the Lord does provide. But remember, there is nothing obtrusive about the action of Providence. It is calm and ever upward. The current takes the ship along, silently. So the Lord, so Providence, takes each one of us along, without itself being seen, the person's freedom taking what Providence brings to hand, and offers to the smallest moment of his life.

Let's listen in on a wealthy northerner at his winter home in South Carolina, telling his guests a true story of an experience that happened twenty years before. The series of coincidences, if only coincidences, is incredible. The man and his wife go to their club on Cape Cod and find a mistake has been made; they have no room reserved, or any room at all. They drive along, looking for some other place; then for no apparent reason, he stops and phones back to the club. Strange to say or is it? . . . he finds a room has been vacated and will be ready in a couple of hours. So, cruising around merely to kill time, he sees a dirt road he never noticed before and takes it into a thicket. His wife wants to stop, more than once; for no real reason . . . apparently . . . he keeps going until, for no real reason, he does stop. And when he stops, a cry comes to them from the thicket. The wife thinks it sounds like a baby; he thinks it sounds

like a hawk. And he turns the car and starts back, then stops.

"You've worried me," says he. "Wait here, I'm going back and see if that was a hawk."

No sound comes to him as he listens, but his eye strikes what he thinks at first is an old cigarette package. He sees it really is a baby's sock, stained and wadded up. Into the thicket, then, he goes headlong, and finds a baby girl, perhaps six months old, naked, eaten by mosquitoes, half dead. Someone had thrown her in there to die. A few more hours and she would have been dead. Police never did solve the case. And the story ends, that part of it.

But the story does have a sequel. Comfortably-fixed parents adopt the baby. They surround her with love and the advantages dear to the heart of a teenager. Photographs show her growth; a portrait by Bachrach

shows a beautiful young lady of breeding and distinction. And at last report, age 19, she has just about finished her freshman year in college.

A series of coincidences, you may say, saved Carole . . . mere chance. But were they coincidences? Was it a chance rescue that happened to save her? Was it luck, or chance, or the operation of Divine Providence in the smallest moments of life? Well, the saving action of Providence starts at birth, lasts to death, and continues to eternity. Why? Because Providence aims to unite the "divided mind," the good to the true, and you to your Lord, and me to mine, so to achieve Heaven from human kind.

And there's no luck of the Irish about that. It's the will of God we can see in naked action. It's the veiled hand of God directing life . . . I almost said, traffic. *The writer is the pastor of the Fryeburg, Me., Society.*

DIVINE PROVIDENCE IN A REVOLUTIONARY AGE

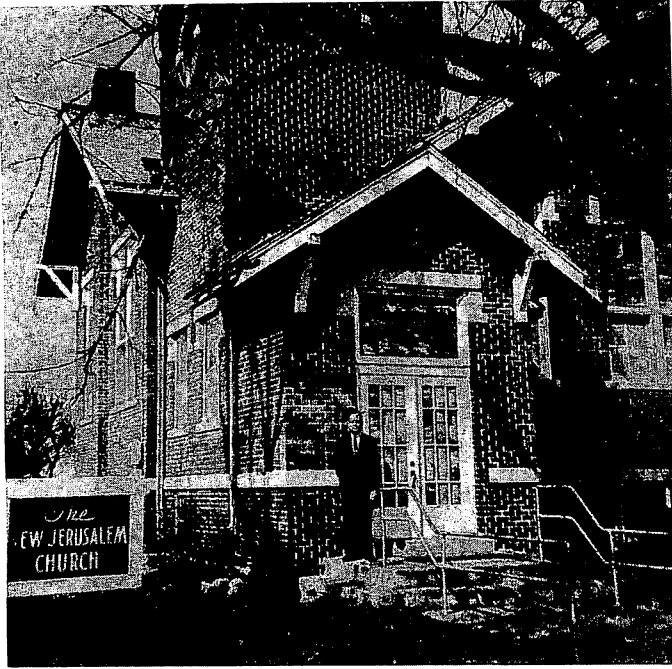
by Henry Reddekopp

WHEN GOD SPOKE, as it is recorded in the sixth chapter of *Genesis*, we cannot but get the impression that he was complaining. He had not foreseen what was likely to happen, and He admitted His error. Like a disappointed and discouraged frail human being, He said, "I will destroy man whom I have created from the face of the earth; . . . for it repenteth me that I have made them." *Gen. 6:7*. The Almighty God, the Creator of the universe and man, who assures us that not one sparrow falls to the ground without Him, and that the very hairs of our heads are all numbered, had made a mistake and He was sorry. He informed Noah that, with the exception of Noah and his family, and a small remnant of all living creatures, He would destroy them from the face of the earth, and He brought it to pass.

This could well be said of the atomic revolutionary age in which we are now living, and without a doubt, this thought is entertained by many. The time has come to destroy every living thing on the face of the earth, perhaps even the earth itself, and to start all over again with a few that might survive the great catastrophe. Instead of this seemingly Divine prediction bringing comfort and assurance, it causes alarm and distress of mind. Instead of the rising generation eagerly

looking forward to a bright future and the uses for which they are now preparing, or should be preparing themselves by means of education and training, they incline to the depressing thought, "what's the use?"

Rumors of this nature have swept the Christian population many times in every generation causing grave misgivings and fear. The writer recalls a time, when he was a boy, during one spring season some devout folk did not plant their gardens because the end was so near that to do so would be in vain. During an extremely cold winter in the early twenties, a bitter cold wave swept the Canadian prairie provinces bringing the temperatures down to a prolonged 50 and 60 degrees below zero. A rumor was started forecasting a much lower temperature which no man or beast could endure. Obviously, this was the end, and instead of rejoicing over what was believed to be a Divine prophecy about to be consummated, there was great anxiety and a number of suicides were reported. Yet when that fateful morning began to dawn which was to climax the deadly cold temperature, a warm Chinook wind gently swept the prairies thawing snow and ice. Later that day while water was trickling from the roof-tops, and little streams were merrily running down the hill-sides, children were



OUR CHURCH in Pawnee Rock; Galen Unruh standing on front step.

out playing and domestic animals were frolicking about in the bright warm sunshine.

At that time it was sub-zero temperatures which were to extinguish life on this planet, and today it is the other extreme, explosion and heat. The opening lines of this topic are deliberately phrased to express with more force the absurdity of a benign Heavenly Father contemplating the destruction of His children, or permitting the destruction of His, the Creator's glorious handiwork by His creatures. We are taught from His Word that He is both our Creator and our Saviour. "I, even I, am the Lord; and beside me there is no saviour" (*Isa. 43:11*). If He is the Saviour who provides to eternity, He cannot permit the annihilation of the earth, His footstool. "The heaven is my throne, and the earth my footstool" (*Isa. 66:1*). When He stood before Pilate in His assumed Humanity, Pilate said to Him, "Knowest thou not that I have the power to crucify thee, and have power to release thee?" To this the Lord replied, "Thou couldst have no power at all against me, except it were given thee from above" (*John 19:10, 11*). If the Lord, the Creator and Preserver of His creation, had no power to regulate and intervene, then His purpose in creating and maintaining a heaven of angels from the human race would long ago have been defeated. If life on earth, or the earth itself, were destroyed, the correspondence with heaven would be severed, thus bringing to an end the ever-increasing beauty and perfection of the societies in heaven known as the Grand Man.

That it is ever the purpose of the Lord to save and to bless; to save from destruction rather than to destroy, is told in a wonderful way in *Genesis* as mentioned. That it is not an historical event, but rather a Divine allegory, becomes quite obvious if attention is given to just a

few particulars. Suffice it to say then that it is not a story of man's destruction by the Lord, but rather the Lord's Love and Wisdom exerted to save man from destroying himself. It is interesting to note the picture language which the Lord employs to teach us about His providence and care. This is first noted in the way the Ark was constructed to preserve a remnant of all living creatures. The Divine blue-print was given in cubits. A cubit is the distance from the elbow to the finger tips which, on an average, is about 18 inches. When this is deciphered the dimensions of this three story structure are 75 x 300 x 450 ft. A window finished in a cubit above would be about 18 inches square. According to the literal description this was the only window. A door, the only door, was set in the side. Then the entire structure was smeared with pitch inside and out. This would make it air-tight as well as water-tight. It is needless to elaborate here in further detail on the tremendous task assigned to Noah, which was to gather in a pair of all clean and unclean beasts, fowls, cattle and creeping things. A little knowledge about the nature, habits, and the climate and atmospheric conditions to which each species is adapted, might well stir the imagination. That some feed on vegetation while the carnivorous type prey on other animals for sustenance, might be taken into account when Noah was commanded to provide food for them all. This was to last for the duration of the flood which would terminate at the end of 150 days, the equivalent of five months. Left to the imagination also, would be the problem of light and air from only one window 18 inches square in a three story air-tight building. There would certainly be great difficulty in explaining how total darkness and suffocation was overcome.

Yet, while it is difficult to conceive of this procedure as an historical event to preserve and provide for the future of the human race, it presents no problem at all when the spiritual sense is revealed. "For the letter killeth, but the spirit giveth life" (*II Cor. 3:6*). First to be considered is the repentance and regret ascribed to the Almighty. This is an appearance. When man lives contrary to the precepts which are designed to bless him, and he sinks into evils and falsities which finally overwhelm him like a flood, he will not take the blame for this himself. He will lay it upon the Lord. And because his anger is against all who oppose him, even against the Lord in whom he has no faith, he reverses the picture. With him, a truth becomes a falsity, and he regards the Lord as a Being that is both changeable and angry. Hence, the literal sense of the Holy Scripture is, in many places, written in accordance with man's imperfect state.

That a house, in Scripture language, is a symbol of the human mind is so obvious that it need not be stressed here. It is at the door of this house that the Lord desires admittance. "Behold, I stand at the door and knock," (*Rev. 3:20*). The living creatures that were taken in through the door of the Ark, both clean and unclean, are the thoughts and feelings which enter the mind, and these are without number. The Ark, with its apparently

peculiar arrangement, is a type of house which exemplifies the functioning of the human mind as it is today, but not as it did in the Golden Age. Though we are not conscious of it, the mind is composed of two main faculties which function independently of each other. These are known as the *will*, and the *understanding*. It is the will which loves, desires, longs and craves. This cannot be said of the understanding which is designed to reason, to lead and to guide. This explains why there was only one small window built in the upper story of the Ark. Only one faculty of understanding, to which this window corresponds, is given us, but it admits sufficient enlightenment for the whole of the mind to function normally. "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light. . . ." (*Luke 11:34-36*). If one has an eye, as is often said, for something, either of an exalted nature, or something base, it will affect his whole being accordingly. If he has an eye, which is the symbol of understanding, for what is good, even if his will, his feelings, are reluctant to be persuaded, it is then possible to be raised above what his feelings incline him to do. The ear corresponds to the faculty known as the will. This is symbolic of the one door set in the side of the Ark through which clean and unclean things can enter. "He that hath an ear, let him hear. . . ." (*Rev. 2:7*). If this door was always closed it is certain that no unclean things would enter, but neither would clean living things. Consequently, there would be no life. If one were suddenly deprived of every unheavenly affection in his unregenerated state there would be no life left in him. He would be nothing. The Lord, in His mercy and foresight allows for this in order to save him in the end. That is why both clean and unclean things were admitted through the door of the Ark representing the ear. Later, when regeneration is further advanced by hearkening to what is good, the clean things are taken in by sevens. The number seven signifies a holy state.

The way in which the two faculties of will and understanding function might be noted in observing the behavior of an innocent child that cannot reason. The child's actions are governed entirely by its will. What it wills it wants, regardless of circumstances or consequences. It is doubtless for this reason that parents are legally responsible for their children of either sex up to a certain age when the faculty of understanding has matured. Where civil laws are based on Christian principles there is also more leniency exercised in passing judgment on a mentally retarded person, who has not the normal ability to reason.

In the Golden Age, instead of the two faculties functioning independently of each other as they do now, they were united as one. In the course of time when man's love gradually turned away from the Lord as the supreme object of his affections to himself, he began his downward course. He willed what was evil and therefore

NOTICE OF ANNUAL MEETING

The 1962 Annual meeting of the members of the Swedenborg Foundation, Incorporated, will be held on Monday, May 14, 1962, at 4 p.m. in the New York New Church, 118 East 35th Street, New York, N. Y., for the following purposes: 1) Election of directors, 2) Amendment of By-Laws, 3) Transacting any other business that may properly come before such corporate meeting. In accordance with the By-Laws of the Foundation (Section 1-A of Article II "Directors") the Nominating Committee filed a report with the Secretary nominating for re-election for a term of four years the following four Directors: Rev. William F. Wunsch, John Sanford Peck, Harold B. Larsen, Victor H. Schleicher. These nominations were approved by the Board of Directors. The same Section of the By-Laws also includes the following provision: "Any member of the corporation may make nominations of any or all vacancies to be filled on the Board of Directors by nomination in writing, signed by three members and delivered to the Secretary at least thirty days in advance of the Annual meeting." To date no such nominations have been received.

It is recommended by the Board of Directors to the Annual Meeting that By-Laws—ARTICLE III Section 1 reading: "The Annual Meeting of the Members shall be held on the second Monday of May in each year at the principal office of the Corporation in the city of New York", be amended by adding thereto the words: "or elsewhere as designed by the President".

ARTICLE V. Section 2 reading: "Check of withdrawal on bank accounts may be signed by any two of the following officers of the Foundation: the President, the Vice President, the Treasurer, the Secretary: be amended by adding thereto the words: "the Manager".

—THOMAS SPIERS
Secretary

MESSAGE FROM PRESIDENT OF THE BOARD

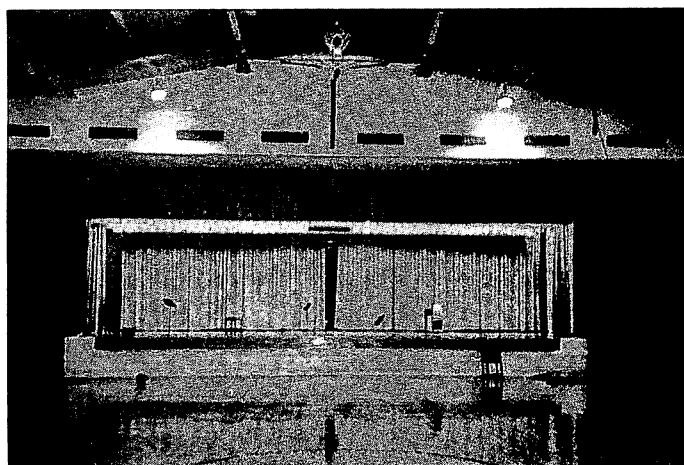
We have tried to develop a type of meeting that will be interesting as well as informative. Ample time will be provided for general questions regarding the operation of the Foundation.

—J. S. PECK
President

CORPORATION OF THE NEW CHURCH THEOLOGICAL SCHOOL

The annual meeting of the Corporation of the Theological School will be held for the purpose of choosing officers and transacting any other business which may come before it on Friday June 8, 1962 at 4:30 p.m. followed by a supper. Said meeting is to be held at the School, 48 Quincy St., Cambridge, Mass. This meeting will be preceded by a meeting of the Board of Directors at 4:00 p.m. on the same day.

—H. PAGE CONANT
Chairman



PAWNEE ROCK SCHOOL, stage and part of auditorium (one of Kansas' finest auditoriums).

could not think or imagine anything but evil. For a better clarification of this I quote from "The Divine Allegory" by Hugo Lj. Odhner.

"The *Arcana Coelestia* relates that the race which attained the lofty character described by Adam in paradise, had preserved with themselves the endowment of a united mind. For they had been born in the order of creation and therefore had a perceptive understanding which was so closely conjoined to the will that if the will, through man's choice, became debased and evil, the whole mind would be obsessed with irresistible phantasies, by which man would excuse his wickedness as permissible. In fact, these antediluvians claimed they were 'sons of god' and could do no wrong. "Every imagination of the thoughts of man's heart was only evil continually" (*Gen. 6:5*). No "remains" of good and of truth could be implanted in such a race. (*Arcana* 562). To make matters even worse, these descendants of the most ancient church enjoyed a peculiar type of breathing—a tacit, or "internal respiration" (*Arcana*, 607, 608, 805). This breathing was controlled involuntarily by their states of love or hate; and in consequence, when

their evil passions rose beyond a certain limit, they would suffocate of their own accord, as if drowned in a flood of their own evils and profane persuasions" (*Arcana*, 563, 1120).

The building of the Ark is the new arrangement of the mind as it is today. Without this change which is in the Lord's Providence, man would have destroyed himself in ages long past. The Lord always foresees exactly what men will do with the gifts He bestows upon them. Is it likely then that He would put something into their hands which He knows beforehand would mean inevitable destruction? He permits all discoveries by men only in His own good time when they can safely benefit the human race. The means of annihilation which are so greatly feared are from Him and have always been here. If He sees fit to disclose them now it can only mean that reason and understanding in the minds of men are developed to a degree where they can be trusted with them. His overruling providence, now, and forever, seeks not to destroy, but to save and to bless. "Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth" (*Ps. 119:90*).

PROGRAM OF PRESIDENT'S VISITS

Fri.	May	4	Wedding, Kitchener, Ontario
Sun.	May	6	Congregational Quarterly Meeting, Kitchener, Ontario
Tues.	May	15	Board of Missions
Thurs.	May	17	Hosanna Committee
Fri.		18	
Sat.	May	19	Florida
Sun.		20	Southeast Association, Miami, Florida
Mon.		21	Return to Kitchener—tentative
Fri.	June	8	Public Relations Bureau, Philadelphia, Pa.
Sat.		9	
Mon.	June	25	Problem-Solving Institute—Tentative
Tues.		26	
Wed.		27	
Fri.	July	6	Council of Ministers, Kansas.
	through		
Tues.	July	10	
Wed.	July	11	General Convention, Pawnee Rock, Kansas
	through		
Sun.	July	15	



HISTORIC PAWNEE ROCK, landmark overlooking the Santa Fe Trail.

THE RIGHTIST CRISIS IN OUR CHURCHES SURVEYED BY MAGAZINE

CONGREGATIONS DISRUPTED, church unity threatened, ministers cowed—these are some of the effects of attacks made by rightist extremists on the American clergy.

These conclusions are drawn by Louis Cassels, noted writer on religious affairs, in an article in the current *Look* magazine.

Calling members of the clergy Communists or Communist sympathizers are some of the principal weapons used by the radical Right. However, some extremists have even made threatening phone calls and dropped obscene notes in the collection plate. In the *Look* article, Mr. Cassels reports on the people waging the anti-clergy campaign, describes their tactics—and documents the inaccuracy and unfairness of their charges.

J. Irwin Miller, president of the National Council of Churches, defends the clergy's right to speak out on social and political issues without being attacked by the radical Right as "Communist."

"If voicing such a concern brings the Church under attack, that is to be expected," Mr. Miller states in the *Look* article. "Jesus was sent to the cross because He persisted in saying things that offended the custodians of the status quo."

A CATHOLIC ON THE FUTURE LIFE

THE SWEDENBORGIAN looking through his "Windows Toward the World" may have noted the syndicated article Feb. 9 by the Roman Catholic writer and broadcaster, the Rev. Fulton J. Sheen, headed "Birds of a Feather . . . for All Eternity." A New-Church correspondent forwarded it with the comment "Bishop Sheen must be reading Swedenborg."

In our opinion this is somewhat unlikely. To begin with, the writings of the Prophet of the North have since their first publication been placed on Rome's *Index Librorum Prohibitorum*. "Anathema to him who readeth." Secondly, as Josef von Gorres, celebrated Roman Catholic apologist at Heidelberg, is reputed once to have said in effect, should Swedenborg's teachings become generally known it would be the end of most Catholic dogma. Sheen would hardly lend himself to such a possibility.

Yet in the column referred to, this church publicist plainly advanced the doctrine of appearances and spoke of man's lot and disposition in the other life just as do the teachings of the New Church.

For example—speaking of Judas: ". . . he went to the place (hereafter) where he was fit for, the place his

his own life had prepared him." "Time is an age of make-believe; eternity is a ripping off of the masks." "Every man goes to live (hereafter) with those with whom he is like. . . . Each one eventually goes to his own place, and joins his own people" [Kind?]

—L. MARSHALL

PEACE AND CIVIL DEFENSE

The following statement of principles appeared in the "American New-Church League Journal" and is signed by the editors.

IN THE BELIEF that an aware citizen is a responsible citizen, and in accordance with the appeals being made that members and leaders of churches make their position known on the questions of peace and civil defense we present our views on a question of vital importance for all people.

Concern for the welfare of our fellowmen, of all nations, is an integral part of the Christian faith. Every humane and Christian motive moves us to wish to help the victims of disasters, including war. We should ready ourselves for such relief but more important we should attempt to prevent the need for such relief.

Some aspects of civil defense, however, run counter to this purpose or have different implications:

Civil defense is tied to a war spirit insofar as it is promoted as part of a national policy which sees war preparation as a justifiable means for ourselves and as a way to deter others, and it therefore falls under our objection to all war—hot, cold, or psychological. We do not oppose war only for fear of what others will do to us, but also reject what we are called on in war to do to others. Civil defense in today's world comes to be based on fear and hostility. We believe that trust and cooperation produce love, understanding and peace, and that fear and hostility produce hate and destruction.

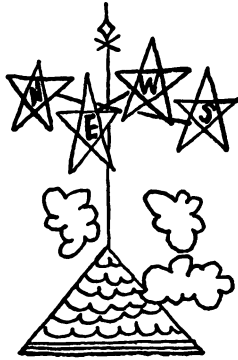
Civil defense, by government or private citizens, is not accompanied by any comparable action to build citizen responsibility for peace, the only real defense from nuclear war.

Russia's explosion of the monstrous 60-100 megaton bomb illustrates for us again the massive damage that could be done in the new type of war. No side can win and few will survive. The building of fallout shelters, besides being unrealistic in the light of nuclear destruction and contamination, creates in many a false sense of security and in others a fatalism which produces insecurity. The situation is illusory and self-defeating.

For real defense, let men and women in this country place their trust in less illusory measures. They may back more earnestly America's share in action to achieve disarmament, relax international tension, show friendliness toward those who suspect us, improve the welfare of the most needy throughout the world through international cooperation.

Therefore, while recognizing the value of realistic disaster relief, and the genuine concern of those who

work in the civil defense movement, we are sure that peace by peaceful measures is our only real defense, and we would call attention to the dangers, spiritual and otherwise, that are inherent in current civil defense efforts. "For God hath not given us the spirit of fear, but of power, and of love and of sound mind."



by Merle Haag

The Fryeburg Women's Alliance has been very active. They have held two card parties at the parsonage and a Silent Auction. They have also sponsored a Smorgasbord which was well attended.

It is gratifying to note that William Hall and Richard Fox, of Fryeburg, who were seriously injured in automobile accidents, are both now recovering.

Mrs. Arthur Sewall, Bath Society, left in March for a six week tour of Greece.

The Lakewood, O. Society will be holding a Rummage—White Elephant sale in May. If you have anything which could be useful to others, kindly remember Lakewood.

There is a possibility that Detroit will have a half-hour weekly radio program. One of the members, Stanley Babiuk, has recently become part owner of WBFG. He has offered the Detroit Society a weekly half hour for a very modest sum.

The St. Petersburg Society held its first worship service Jan. 28 in its newly purchased building with an excellent attendance and many friends coming from far-way towns.

Miami, as a result of its stepped-up advertising in the newspapers, is being swamped with hundreds of requests for books and pamphlets.

Congratulations to Mr. and Mrs. Joseph H. Unruh, Pawnee Rock, Kans. Society, who recently celebrated their 60th wedding anniversary.

The army has borrowed more of our young men—Vincent Wood, Detroit Society, and Fred Seamans, St. Louis Society.

Use your talents to help your church. An anonymous member of the Kitchener Society has offered her secretarial skill for evening work. All proceeds will go to the church.

Florence Murdoch, Cincinnati Society, has gathered a Springtime Exhibition of *Magniflora Americana*—a unique series of full color crayon portraits of small native flowers, which she has drawn ten times life size. The exhibit was on display during the month of April.

A NEW PROGRAM FOR THE NEW CHURCH

Tuesday night, last October 24, members of the El Cerrito and San Francisco churches met to hear a panel discussion by the Rev. Messrs. Capon, Johnson, King, and O. Turley, a discussion that has already been held in Los Angeles and Bellevue, Washington, which most certainly will mark the beginning of many serious discussions about the role of the New Church in the lives of its members.

Owen Turley has recently completed a nation-wide survey of the functions of the church and the needs of its members. The results of this survey were briefly presented in such a way as to emphasize what many of us have probably suspicioned for some time: That the mobility of the modern family is so great that a Church building is inadequate to meet the needs of members who live some distance from the church; and most importantly, that this mobility has led to what Turley calls a "community-less society," that is that because families and individuals move so often (1 out of every 5 families moves every 5 years) the ties to the community, neighbors, local churches, etc., are most often not made as they were in years past when families were born, raised and lived in the same area, forming deep personal relationships with others in the area, that is they really formed a community. Today it is not worth it, so it seems, to become too involved in any area where one is living—you will probably have to move soon, or they will. On the other hand the concept of the local church, the building where friends met for worship, fellowship, instruction, was based upon the bonds of the community. The "community-less society," therefore, is leading towards both the ineffectiveness of the church as traditionally conceived, and the disintegration of deep personal relations, the foundation for individual and social security and development.

The problem presented, the major part of the evening was spent in discussing a new concept of the church, the panel discussing their ideas first, followed by the participation of the group. In general the proposal of these ministers is for a return to the type of Christianity known in the early days of Christian fellowship and in the early days of growth of the New Church. A metropolitan area would be served by a team of ministers, two or three, who lived in the area, each of whom would be an expert in some area of church work, such as education, counselling, social action, youth, etc., as well as being familiar with all of the many duties that ministers are called upon to perform. The team or members of the team of ministers, probably with the help of qualified laymen, would work primarily with "neighborhood" groups, either with families in close proximity with one another or possibly with a single family itself. Worship services would still be held in the local church, but the major function of the church would be that of helping people, individuals, families, to meet their problems, to develop creative lives. It is believed by these men that close, face to face, meeting and personal interaction leads to the most meaningful kinds of growth experiences.

The possibilities of this kind of Church seem limitless, although they have been barely explored. For example, some people in an area might want to explore the meaning and responsibility of marriage, others may want practical knowledge and advice in raising children. A layman or minister specialized in this area could work with these

people, perhaps have an eight week series of discussions, for example. When questioned about the place of Christian education in this program it was suggested that the most effective education takes place in the home and not in the Sunday School, and it would be wise, therefore, to envisage in this program some training for parents in the meaning of Christian education at home.

We are sure that these proposals will create as much interest in your churches and families as they did in ours and that much fruit will be born of this very vital seed. We should not leave these ideas for others to develop, for the cooperation and work of us all are the only things which will make this program work. Although enthusiastic about these proposals, we would be cautious in our acceptance of them, for haste too often makes for meaningless technique in such endeavors to revitalize a struggling organization. Let us work slowly and carefully to create something fine for the world.

We would be cautious also that our goals are clearly in mind: We want a strong Church, one that can help the greatest number of people possible to experience that which our Church holds to be highest, the regeneration of the individual and the world. As members of the New Church we have in the writings of Emanuel Swedenborg an invaluable aid in understanding the nature of men and the Lord and the processes of creative love which join the two together to reach towards the goal of creation, a society of men and women, of love and understanding and service. In the urge to create a strong Church let us not forget that our Church exists to spread the understanding of the Lord's New Church as revealed in the Writings so that we may more fully experience the Word of the Lord in our lives.

—HELEN E. SAUL

Reprinted from the "League Journal"

LEAGUE JOURNAL'S EDITOR RESIGNS

It is with mixed feelings that I must announce the resignation of Crystal Eastin from the editorship of the *League Journal*. Crystal announced her engagement to Steve Erhart in November and they were married December 29. This is a cause for great happiness for us all; we regret to see her leave the editorship which she has filled so well, and we of course hope that we will find some of her fine writing in Journals to come. Both Crystal and Steve are graduate students at San Francisco State College in Creative Writing working for their Masters degrees. After their marriage their plan was to live in Chinatown in San Francisco, certainly an exciting place to live. We wish them all the best and the blessings of the Lord.—H.E.S.

SWEDENBORG SCIENTIFIC ASSOCIATION

The Sixty-Fifth Annual Meeting of the Swedenborg Scientific Association will be held in Bryn Athyn, Pa., in the auditorium of Benade Hall, at 8:00 p.m., Wednesday, May 16, 1962.

There will be reports and election of president and members of the Board of Directors, after which Professor Edward F. Allen will deliver an address on "Cause and Modern Science." All interested persons are welcome.

—NORMA HYATT
Secretary

THE NAME OF OUR CHURCH

IT HAS BEEN suggested that a name be adopted for our church which would be uniformly accepted, with the suggestion "that the name best suited for this use is 'Swedenborgian'."

The subject of the correct name for our church has been discussed periodically from its beginning. Such discussion may serve a good use in keeping continually before us what the church is, how it differs from other churches, and the fact that it is not a sect of the former church or in any way involved in the schisms within that church.

We are told in our doctrines that there has never been more than one true church at a time. Nor can there be. In the beginning the Most Ancient Church was that church. It came to its end and was succeeded by the Ancient Church—a church of an altogether different genius, which in time became corrupted, broke up into sects, and was brought to an end. The Jewish Church was then formed, and became the center of the Lord's operation in the world. The former church had become dead and was as if it had not been. This does not mean that its altars and temples had been abandoned and worship stopped, but that it had ceased to be a source of light. The Jewish Church was established that there might be conjunction of man with the Lord and heaven, upon which his very existence depends.

In the last days of the Lord's life on earth, the Jewish Church was brought to its end. Of this church the Lord said in parable: "No man eat fruit of thee for ever. And his disciples heard it," and He sent forth His Apostles to form the First Christian Church. Yet the Jewish Church did not disappear, and at this day it is spread widely over the earth and numbers more members than in the Lord's day.

That the First Christian Church would come to its end we know from the last half of the thirteenth chapter of *Mark*, and we read in *Apoc. Explained*, 6704: "This church which is called Christian has at this day come to its end." Swedenborg witnessed this day. But the First Christian Church did not disappear from the face of the earth. Of it Swedenborg writes: "It will be similar indeed as to the external appearance, but dissimilar as to the internal. As to the external appearance divided churches will exist as heretofore, their doctrines will be taught as heretofore; and the same religions as now will exist among the Gentiles" (*Last Judgment* 73).

That a new church would be established we know, not only from the writings of Swedenborg but from the book of *Revelation*, and the name of the new church is there given as "New Jerusalem." We did not name this church. The Lord did. We are the only church that has a Bible name. No other name could equal it. The doctrines for the New Church were revealed by the Lord. On the title page of *True Christian Religion* is the inscription "containing the universal theology of the New Church foretold by the Lord in *Daniel* 7:13-14 and in *Revelation* 21:1-2." In *Revelation* 3:12 we read: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down

out of heaven from my God: and I will write upon him my new name," and in *Revelation* 21:1-2: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In the preface to *Apoc. Revealed* Swedenborg writes: "The new heaven is a heaven from Christians: the New Jerusalem is the New Church on earth which will act as one with the New Heaven."

The New Jerusalem Church is composed of those who accept its teachings and strive to live according to them. The name New Jerusalem is definitive. It connects the church with the Word and the Writings, and gives a basis for explanation. If people are puzzled by it, we have only to say that the name is taken from the twenty-first chapter of *Revelation*. This gives an immediate basis for further explanation.

The name "New Church" is in common use among us. It is used in the Writings and is, if understood, a convenient abbreviation, but we should not use it except with other New-Church people. One of our ministers called the name "New Church" "enigmatic," and this is quite true.

We are known officially as the New Jerusalem Church, and properly so. It is a matter of educating our people to use this name, and this would be effected if in all our newspaper advertisements and periodicals we used it. No more beautiful name could possibly be found.

The church certainly is not the "Swedenborgian" Church. Swedenborg himself would be horrified at this name. He was fully conscious of the fact that he did not get the doctrines out of his own mind, and disclaimed being the originator of them. Other churches have been named after men or after the teachings of men. For example, the Lutheran Church is named after Luther, by whom and on whose teachings it was founded. Swedenborg neither originated the doctrines of the New

Church nor organized a body of believers. He said that first the New Jerusalem would be formed in the heavens, from which it would soon descend to the earth. We are not "Swedenborgians" nor is the religion of the New Church "Swedenborgianism." Let us not do this disservice to the church. It is contrary to the teachings both of the Word and of the Writings. Let us rather always think of Swedenborg simply as the "servant of the Lord Jesus Christ," by which appellation he chose to be called.

In some of our larger cities our churches may need an additional name. In Chicago, for example, we had at one time four churches: the Kenwood, the Englewood, the Sheridan Road, and the Humboldt Park Churches of the New Jerusalem. This indicated their location along with the name of the church.

To call the church Swedenborgian would make it in the eyes of the public just another sect of the First Christian Church, begun by a dissenter. And there is a further danger in this, the danger which comes from trying to be like everyone else. This leads to the disregard for or at least the "soft-pedaling" of the doctrines of the church, and the urge to discount principle and experience, throw everything overboard, and start on some modern, external program. And this involves the rejection of all Divine authority and of any specific mission, and the reliance upon individual human judgments. This is the most serious danger that could threaten any church.

Let us realize the deep difference between the New Church and all other churches—as manifest in our belief that the Lord Jesus Christ is the one God of heaven and earth and that the Word is Divine in a unique sense. And also let us recognize the Divine authority back of the Writings given for guidance of life through a deeper understanding of the Word. It is the Lord who builds the church—not we—and He can work through us only as we remain true to the revelation which He has given for the New Age.

—LOUIS A. DOLE

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How this extraordinary manuscript came into my possession I am not at the moment at liberty to divulge. For the time being at least its authenticity will have to rest entirely upon the evidence the discerning reader draws from its contents. For what it is worth, it can be revealed that the original pages when found were slightly singed and a particularly sensitive nostril could detect unmistakably a sulphurous odor. Unfortunately only a very few pages are known to be extant. Perhaps one day some browsing literator will discover the missing entries, thus enabling the reading public to have full access to this frank and astonishing confession.

It has been deemed advisable to carefully edit this unique, unorthodox journal for it contains many grammatical errors, and a number of phrases and epithets were deleted for fear they might offend the fastidious reader, or might not be understood by those unfamiliar with satanic jargon. But the reader may be assured that the sense and spirit of the journal have been meticulously preserved.

—THE EDITOR

LEAVES FROM LUCIFERSON'S JOURNAL

EVILIA, 7th day: Not since Gutenberg's mischievous press began to spew forth the printed page have I been so thoroughly troubled and provoked. On this day some cantankerous clergyman left on my doorstep some volumes of a work entitled *Arcana Coelestia*. Praises be to Beelzebub! These are exceedingly destructive books, ingeniously subtle, and dangerous indeed, for while reading them I paused every now and then on the very brink of belief. Ah! This is a treacherous work and must be kept away from everyone—even my compatriots—because it is tricky and I fear some of them might be convinced by its arguments. If it were not for these pesky books of Swedenborg, the philosophy of self-interest could be promulgated far more easily and with greater success, adding significant numbers to the ranks of Satan. The very thought of "heavenly secrets" made me so nervous, irritable and depressed that I was unable to make any professional calls today.

FALSORIUM, 13th day: This was a bright, sunny and most unpleasant day, with not enough shadows and murkiness for comfort. In spite of certain difficulties in breathing, I nevertheless ventured forth to counteract some powerful influences which have of late made men eschew my company and be wary of my disputations.

Beside a stream which flowed through a valley of fields and groves, I came by intent upon a solitary man of early years lying on a grassy knoll with a book in hand and his eyes gazing steadily towards the peak of an adjacent mountain. He was alone, his brow furrowed by some deep concern. Undoubtedly he was in a mood to welcome words from a passer-by, even though a stranger. A stranger, did I say? Well, he did have some association

with me awhile back but it has been quite forgotten by him.

Approaching the man in meditation I said ever so quietly, "Something has put you in a quandry, hasn't it?" My words were spoken in an unobtrusive whisper.

The young man seemed not to be startled at the sound of my voice. This made for a very promising beginning. It is important in these encounters to be casual and not arouse any sense of intrusion. Inadvertently my eye fell upon the book in his hand. A shudder and a torment wracked my frame from head to toe; rage leaped up from the bowels of my inmost being. Only a disciplined dedication to my purpose kept me from snatching the book away and tearing it apart with my trembling hands. The gold lettering "*Arcana Coelestia*" made my eyes smart with irritation.

Regaining at least a semblance of composure, I asked blandly, "You have been reading, I see".

"Yes".

I bit my cheek hard and blurted out, "Didn't you find this a rather stupid and boring book"? How roundly I cursed myself for making such a clumsy approach.

"It's a wonderful book! The whole Word of God opens up into a new world of truth and spiritual insight."

I muttered under my breath, "Curses on the good and blessings on the damned".

"It gives meaning to things heretofore misunderstood, the young man continued, and reveals much that was before unknown. Now I know for the first time what it is that makes the Word truly divine."

My heart began to pound unmercifully; my breathing became labored; only some strange force from without

prevented me from strangling the young man on the spot. This was a critical moment. Where were the minions of Lucifer when this Swedenborg first gave thought to the writing of these books! Satan shall hear of this. My work has been made treble hard.

A quickly interjected prayer of self-praise calmed my tremors and induced an air of confidence so that I began to approach the young man in a more deliberate and skilful manner. "Deception" is a word I dislike to use, but I rather suspect it does describe my technique. Slowly, ever so slowly, I picked up the loathsome book and began to turn its pages. My fingers prickled and a nausea gripped my stomach. I could quickly see that "creation", "Adam and Eve", and many "tribes" (some of whom were not unfriendly to my cause) were analyzed with undeniable skill. With tongue in cheek I came out with a clever witticism, "This Swedenborg is smart as the devil—that is, almost". Wait! What have we here? Ah, a splendid place to begin.

"Noah and his ark", I began very innocently, "is a typical tale of the Scripture, is it not?"

"Yes, indeed."

The trap must not be sprung too quickly or the prey gets away, I cautioned myself. Take your time.

"And Noah took animals of every kind, two by two, does the Book not say?" My words came freer now. "There were big elephants from Africa, leviathans from Arctic seas, leopards and lions, along with flies and fleas." Truly I was becoming poetic. "They all came into the ark. That is correct, is it not? That is exactly what the Scripture says?"

"Yes, yes, it does."

"Then the skies opened and the rains came down and covered every inch of the whole earth."

The young man was nodding in agreement so I pursued the matter.

"The highest mountains were under water. The productiveness of the fields and forests was utterly destroyed. Is that not the way the story goes?"

"So it does. You have spoken truly."

The young man relaxed so unsuspectingly. Now the time had come to catch him. My tone was slow, measured and assured.

"Young man, how could all of these animals and sea monsters be kept alive for such a long time on a boat without a supply of provender? How could the fish live out of water for so many months?"

I waited in silence for the full impact of my remarks to take effect. Lucifer once told me that I was very very clever and a sense of modesty leads me to accept the praise as not being an exaggeration.

"You don't understand", the young man retorted promptly. "This was never intended to be an account of an actual event. It is a parable, a spiritual lesson imparted by means of symbolic language. There never was such a man as Noah who built an ark to ride out the flood. So you see that your question is no problem to me."

His answer unsettled me completely. I hardly expected such an evasive answer. It was clever though, I was

forced to admit, for he stepped right out of my trap. How stupid of me to try to out-reason a reader of Swedenborg. I should have known that intellect is the strongest element in man. Praises be to me! What next? I musn't fail.

These jumbled thoughts passed through my muddled brain.

To camouflage my embarrassing defeat I thumbed casually through the nasty book which was now upon the ground. Hellooshoo!* If Lucifer could only see me now reading Swedenborg. What's this! Here we have it. This is just what I'm looking for and it's in the Swede's own words. Take note of this all ye workers of Lucifer. "Nothing ever beguiles a man but his *proprium*, or what is the same, the love of self and the world". This Swedenborg has dug his own pit. All the time my attack was being made at the wrong point.

Now with an assurance which some may call "cockiness" I began a new assault. The young man listened intently and with a wavering will.

"You are a bright young man", I said rather eloquently, "highly gifted, and one who can make a mark in the world. People will admire your talents and heap honors upon you. But you mustn't make a mistake. What would people think of you if they knew you believed all this in Swedenborg, for it's a little known theology and I know most Swedenborgians are really not very important people. All churches teach right and wrong" (an agonizing twinge suddenly wracked my whole body), "so why not support a larger and more influential denomination. Don't let your talents and opportunities be lost in an obscure cause."

The young man on the bank listened and then lowered his eyes from the hills and stared into the muddy stream. He sighed heavily and then looked up again to the mountain heights and at last fixed his gaze on the dark waters.

Then he said haltingly, "To be a success one must follow the crowd; self-realization comes quicker and easier that way."

With some hesitation and great difficulty the young man finally stood up and turned, not too happily I fear,

**Obviously an infernal epithet of uncertain connotation and not found in human language.*

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towards the town and the market place, leaving behind his book on the edge of the embankment.

All at once the skies grew ominously dark which was to my liking. Shortly torrential rains pounded the earth. Impulsively and in anger I kicked the sodden book down the slimy bank into the swirling muddy waters.

With a backward glance of triumph I too departed the place, hobbling off with a painfully swollen toe to the Stygian Inn where I could gloat and celebrate. In the distance I heard strange rumbling noises but couldn't tell whether they were reverberations of thunder, the anguished cry of angels, or echoes of my laughter.

NOTE: There is a small sized sheaf of pages from this journal still on my desk but they were not included here for the reason that they were either badly mutilated or too fragmentary. If additional entries are ever brought to light they will be added to the leaves at hand, thus making Luciferson's journal an even more profoundly interesting and significant document.

IN AN ART GALLERY

OH, SCULPTORS, artists of all time and place,
Why have you portrayed Christ so over-meeek?
Why have you pictured such a form and face
As must make angels weep—or fear to speak?

Why do you show Him old, weary and worn,
Or womanish, an imbecile excuse
For manhood? He was young, as young as dawn
For He was Life when life is noblest use.

Why have you never shown Him as a Jew,
Descendent of a great, Judean king?
His ancestry was royal, David knew
That He would come, the prophets of Him sing.

Reveal Him as the might and strength whereof
A Cosmos lives. Paint Him as ardent youth,
The adamant Covenant of Love
When Love is God, and God Immortal Truth.

Omnipotent His kingly sovereignty,
Yet as He held young children to His breast,
He was the Man from whom men are to be—
A God who still brood's o're a sparrow's nest.

—MARIE LUSSI

(This was inspired by an article written by Father Caitech of Des Moines, Iowa, in an issue of the Catholic Messenger some years ago)



INTERIOR of the Pawnee Rock church. Part of the choir shown in practice section.

Wanted—a copy of Walter B. Murray's book, *Who Is Jesus?* by one of our lay missionaries in India. If you have a copy you are willing to donate to him, send it to him directly: A. B. Jaituni, Hill Memorial School Compound, Fatehgunj, Baroda 2, India.

BIRTH

WILSON—Born Mar. 6 in St. Louis, Mo., to Mr. and Mrs. Thomas Wilson, a son.

BAPTISMS

MUZINICH—Cheryl Ann, daughter of Mr. and Mrs. Richard Muzinich, San Francisco Society, baptized Feb. 4 by the Rev. Othmar Tobisch.

JACOT—Michele Marian, daughter of Mr. and Mrs. Pierre Jacot, San Francisco Society, baptized Feb. 11 by the Rev. Othmar Tobisch.

MEMORIALS

LLOYD—B. Lawrence Lloyd, San Francisco Society, died Feb. 18 shortly after an operation. His resurrection service was conducted Feb. 21 by the Rev. Othmar Tobisch. Mr. Lloyd was originally a member of the Washington, D. C. Society. He was a widower and employed by the Genl. Services, U. S. A more extensive obituary will appear later.

CRONKHITE—Mrs. Joseph Cronkhite, Wilkie, Sask., has passed into the higher life.

ROBINSON—Ralph Robinson, Baltimore Society, left our physical world Mar. 17.

JOHNSON—Paul Johnson, Winnipeg, Man., 12 year old son of Mr. and Mrs. Alfred Johnson, and grandson of Mr. and Mrs. Paul Lord, died Jan. 30 after a lengthy illness.

SAWATZKY—Mrs. H. J. Sawatzky, Four Corners, Sask., passed into eternal life Feb. 22. A memorial will appear later.

The following young people were confirmed in the Faith of the New-Church at Edmonton, Alberta, on Palm Sunday, March 26, 1961, the Rev. Erwin D. Reddekopp officiating:

Sharon Lynne Reddekopp, Gail Maureen Doyle, William James Bradley, Wayne Richard Kruger, Brian Leslie Farrar, William M. Ozechowski, Jarry Erwin Woytack, Larry Norman Addley.

Brockton Society of N.C.
34 Crescent St.
Brockton 35, Mass.

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

CELESTIAL HUNTER

I LOVE BALMY southern skies, at night;
above the lovely pussy-willows bending low along the trail;
As I ride across the California countryside.
I love the sight of old Orion—the diamond studded
Girding of this giants sturdy thighs
The celestial Daniel Boone—afoot—
As, he, A-hunting goes—ring-tailed raccoon cap
With tail behind his back waving on either side—
—Flirting with the moon.—then—
I “whoop” to find Orion’s hound—and—
If I remain a long time to gaze, I feel
Like this lonely little dog-star
Lingering at his master’s heel.—Again—
Tracing through the maze;
A brawny arm, with shiny sword, drawn, and poised—
Mayhap, to flail the cluster of Pleiades—which bend—
Like pussy willows along an unblazed trail—and flush—
From ’mongst them, his prey, a covey of starry quail—
Which, taking flight, a-light again as stars that fell
Into the ocean wishing well.—Or—perhaps, to chase
A ring-necked pheasant from his pleasant, starry nest,
In Cassiopeia’s hair, whilest she reposes,
Sweetly in her chair.
I am melted by such a stupendous sight—This—
Vast CELESTIAL wilderness, above;
Being made thoroughly aware, in myself, of
The great creator’s tender loving care, and, at night—
When I see a falling star before I go to bed,
I think of what the Master said, “One of them shall
Not fall without your Father”—
“The very hairs of your head”—Also in “the Worship and Love of God,”—
I read,
“If we take away Providence in things most single from Universal Providence
Or separate one from the other we destroy the very essence
Of universality.”

—PAUL D. HAMMOND