

# NEW-CHURCH MESSENGER

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# NEW-CHURCH MESSENGER

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# E D I T O R I A L

## Ethics and Theology

**W**ILLIAM JAMES in an address to the YMCA of Harvard declared that "natural theology" could no longer be used to prove that the universe was created and governed by a "man-loving Deity". Observation, he declared, showed clearly that "Beauty and hideousness, love and cruelty, life and death keep house together in indissoluble partnership x x x." And to quote further, "Visible nature is all plasticity and indifference—a moral multiverse, as one might call it, and not a moral universe."

James' argument was in brief that Divine sanctions for moral behavior could not be demonstrated by a causal sequence in nature. An imprudent Uzzah was struck dead because he put his hand to the Ark to steady it (II Sam. 6:6-7), but the hand that held the murderer's lethal weapon does not forthwith wither. "Be sure your sins will find you out" is, according to Christian belief, certainly true, but it cannot be proved by an immediate and inevitable disaster befalling him who commits a wrongful act. A foolish mother may tell her child that if he steals candy in a store his tongue will turn black, but she knows she is lying, and sooner or later the child will discover this. Ethical conduct is not the product of a divinely built-in system of rewards for good actions and punishment for wicked ones. The rain falls alike on the just and the unjust, and one who may be protected against it by an umbrella may very well be a scoundrel who richly deserves to get drenched.

There is, in brief, no observable connection in nature between disaster and the saintliness or sinfulness of its victim. The tower of Siloam in its fall does not just strike those who are wicked. Man-made laws provide punishment for socially undesirable acts, but the laws of nature do not.

In what then is virtue or ethical behavior grounded? Does it not have any Divine sanctions? Is the Christian faith, that man should order his life in accordance to the will of God, a delusion?

We hold that there is an objective moral law in the universe, and that this has been revealed by God to man, however much he may have misunderstood it, ignored it, or perverted it. Any foundation for ethics and moral behavior other than this can be built only on the shifting sands of public opinion and community approval or disapproval. Christian thinking insists on the absolute as against the relative of human good. And when it is pointed out by the anthropologist that good in one country or in one age is evil in another, the answer is that ideas of good behavior are found among all people, no matter how primitive; and it is probable that these were born spontaneously among all of them. Therefore they deserve to be considered as absolute values.

Good is that which is useful, which contributes to the ascending evolution of man away from the fetters of his animal nature and toward the kingdom of God. Evil and its resultant behavior is all that opposes this and regresses toward man's animal heritage. Evil is that which keeps man from arising above the natural.

The respect we have for the dignity of man is based on that in his nature which strives for higher ends than those rooted in his self-love. Because man is a spiritual being he is endowed with a conscience, and this faculty enables him to orient his development in a spiritual direction.

Ethics to be meaningful in life must rest on the assumption that the Infinite Spirit of the universe is the source of all human good. Ethics are man's feeble attempt to formulate such guidance for man as will make his behavior conform to the will of God.

*Ralph E. Gauvey, Ph.D., is the president of the Urbana Junior College, and is becoming recognized as one of Ohio's leading educators and administrators in the educational field. Last summer he was selected along with ten other prominent educators to make a trip to Russia. In the following article he shares with us some of his impressions of that puzzling country.*



## IMPRESSIONS OF THE U S S R

by Ralph E. Gauvey

**A**PROPOS to any discussion concerning the U.S.S.R. is the quotation attributed to former Ambassador George Kennan, "There are no experts on the Soviet Union; only varying degrees of ignorance."

Having thus established my credentials, I shall attempt to report some general impressions concerning my recent visit to Moscow, to analyze briefly some Russian attitudes, and finally to review some conclusions which have evolved from this experience.

Russians seem to be impressed by size. A general rule of thumb appears to be "the bigger the better." Thus, they have eight lane streets for very few automobiles. The various public squares are huge and the architecture of Russian buildings ponderous. The restaurant in the Metropole Hotel was the size of a gymnasium; the interior furnishings reminded me of some American railroad terminals which have not kept up with change.

The most outstanding impression of the city is the odor which seems to hang in the air. It is a combination of heavy clothing which needs dry cleaning, stale cooking grease, the smoke of Russian tobacco, the nauseating sweetness of Soviet soap, and the mustiness of old rooms. It cannot be adequately described; it can only be experienced and never forgotten.

In the same general category is Russian food. An American pampered with the succulent offerings of cheeseburgers and French fried onion rings will have some difficulty adjusting to Continental cuisine but he will no doubt manage to do so. In Russia he will probably starve—adjustment is virtually impossible.

Observing Russian people on the crowded streets of Moscow, one is tempted to conclude that they are quiet, submissive, and devoid of humor. They shuffle in great packs, walking with an apparent sense of destination which their expression indicates they will probably

never reach. No one smiles; they simply move like automatons in great waves. The crowd is similar to that one finds on Times Square on Saturday evening, but there is no noise, no vehicular traffic, just the sweep and press of somber humans.

But upon meeting individual Russians in the hotel lobby or in a smaller restaurant, one finds them friendly, curious and quite talkative. They are indeed different, but only in the same way that the French, German or English are different. That is, they have backgrounds of experiences, cultural references which are different from ours, but in the broad concepts of human interest they are the same.

The visitor is startled to find Russian women working in every conceivable occupation. They drive trucks, repair streets, engage in the heavy work of construction and are also found in the various professions. Over 70% of the physicians, for example, are women.

In the same way, the casual visitor is shocked by consumer prices. If he takes the trouble to purchase an item, he may find that what he thought was a price of an article is simply a call number. I noted one hat which had the number 59 attached to it. This turned out to be the size, not the price in rubles, but it was a large sign, and I found out later that a number of individuals in our group were under the impression that cheap looking hat cost 59 rubles. To cite another example, merchandise is frequently tagged with a large inventory number. Frequently, visitors will mistake this for the price.

But consumer goods are expensive, in terms of the wages of the workers as interpreted in purchasing power. We fail to realize, however, that it is not uncommon for husbands and wives to work. Children are placed in the care of the grandmother or some other adult in the immediate family. Thus, while wages are low by Ameri-

can standards, in the majority of cases there are two incomes in a given family. Also it must be realized that housing costs, while inferior by American standards, are exceptionally low.

### *Russian attitudes*

Russians love children. They are extremely tolerant and patient with the young. Corporal punishment does not exist in the schools and a parent seldom expresses his anger by slapping or shaking a child. This tolerance is extended to all children, not only to those in a Russian's own immediate family. The "babouchka" or grandmother forms a key in this relationship. If the parent is cross or irritable, it is the "babouchka" who extends sympathy and understanding to the child. Even in the crowded living conditions of Moscow practically every Russian child has at least one adult other than parents who will perform this service of security for the child's world. In contrast to the adults on the streets, the children give the impression of being happy regardless of the situation.

Much has been written about Russian education, most of which tends to give the impression that they have solved the problems in this area. To review the educational system, children begin school at the age of seven, and for the most part ten years of schooling is compulsory. Classes are not held on Sunday and homework is forbidden on weekends and holidays. Until 1958 all students took the same courses which included Russian language, a foreign language, mathematics, science and history. In many ways the curriculum was similar to our college preparatory program. It was this program which drew the attention of many American educators following the successful launching of the first sputnik.

Many critics of American education were spawned in this period, and they drew attention to the Soviet claim of graduating 70,000 engineers each year, as compared to our 30,000. This turned out to be an unfair comparison since a great many Soviet engineers were more appropriately compared to technicians.

In 1958, however, Khrushchev presented a number of sweeping changes for the Soviet educational system. He argued that there was too much emphasis on preparing youngsters for higher education; that more stress should be placed on preparation for life. It is interesting that this has been the very theme song of the advocates of progressive education in this country for the past thirty years. It was my observation that Soviet educators were most interested in our attempts to cope with the problem of education for "life", but at the same time they tended to resist changes in their own system. It is not improbable that the Soviet Union will evolve a solution whereby many are educated for "life" and some are prepared to enter the University.

One tends to think of Russia as a police state, and there are considerable signs that such is the case. Husbands and wives are seldom permitted out of the country together. But there are definite signs that there is not the fear of arrest for political reasons which accompanied

certain periods of Stalin's regime. There is by no means the freedom which we take for granted in this country. For example, I met a young student at the University of Moscow. Rather than be bothered by washing shirts during the trip I had taken old ones with the thought of tossing them away. I offered them to the student and he was delighted. He came to our hotel room and my room mate and I made a bundle of our old clothing. The student was hesitant about walking out of the hotel with the bundle. We said we would carry them out for him and give them to him on the street. He rejected this and finally my room mate suggested that the student put the clothing on under his own. This he did, leaving the hotel looking as though he had suddenly gained twenty pounds.

It is interesting to note that Russians have utter disregard for traffic lights and for policemen in general. They cross streets against lights and completely ignore the admonishment blaring from a loudspeaker on top of an official automobile with the red star painted on the side. They will argue with the police and in general seem to have contempt for rules and regulations of this nature.

In addition, the Russian sense of humor comes to the surface in criticizing the government. A humor magazine, "Krokadile", consistently pokes fun at bureaucracy, red-tape, and general governmental mismanagement. The cartoons are sharp and to the point; as opposed to being subtle and indirect.

Many series of jokes travel by word of mouth. One story concerns the citizen who called a high official a "fool". This citizen received twenty years; five for slander and fifteen for revealing a state secret. Another story tells of a person who left the Soviet Union some years before and decided to return. Before he returned he informed his friends that if everything was well in Russia he would write them in black ink. If conditions were unfavorable he would write in red ink. In due time the friends received a card in black ink which read, "I am so happy I decided to return home. Everything is changed, conditions are wonderful. One can buy anything he wants except red ink."

### *Backgrounds for Communism*

To understand how the Russian people were able to accept Communism it is necessary to be aware of the pre-revolutionary concept of the *Mir*. Prior to the collectivization of 1930, Russian peasants lived in villages under the traditional *Mir*. The word itself can be translated as "world" and the *Mir* was the peasants' world. It was the community government, but it was not a political institution in the normal use of the term. Meetings tended to begin spontaneously among a group of men. As others joined the discussion, the proper time would arrive for a consensus of opinion. At this time the chosen Elder would attempt to review the problem, recapitulate the discussion and suggest what seemed to be the general opinion. Sometimes a vote was

necessary in which case the minority always accepted majority opinion.

The *Mir* held the land and saw to it that it was properly and as equitably as possible distributed. Times for farm duties were fixed by the *Mir* and the *Mir* admonished or punished individuals when necessary. No one rebelled against the authority of the *Mir*. Decisions of the *Mir* were accepted philosophically.

A way of allowing the individual to avoid the responsibility for individual decisions, the *Mir* still permitted him to have a voice in these decisions; but the responsibility and authority were communal in nature. To betray the *Mir* was the greatest possible of sins, and eighty percent of the Russian people lived under this society before, and for a number of years after, the revolution.

It is most difficult for a Westerner to understand the system of elections in the Soviet Union and of course the reverse is true. The Russian choice, at the local level, operates in much the same manner as the election of the Elder to the *Mir*. The choice comes through communal feeling rather than through partisan politics. It is more in the way we allow natural leadership to rise on some boards of control in colleges and churches than it is in the way candidates are chosen by national conventions.

While this is a brief and oversimplified explanation, it still explains somewhat the transition in leadership from the rule of the Tzar to the rule of the Politburo, and it tends to make plausible the acceptance by the Russian people of the new rule.

Russian history is filled with examples of the tendency toward allegiance to the collective way of life. Russia has been little influenced by those forces which have developed in the West a strong inclination favoring individual action.

From a religious point of view, the Roman view, as exemplified in Roman law, began to place more stress on the human nature in Christ. The East, with the Greek influence, placed emphasis on the divine nature in Christ. The West taught the values of the individual who should follow the teachings of Jesus and thus find salvation. The East, on the other hand, held that one achieved this through the sacraments. The Spirit of the Lord might descend upon one while worshipping in communion with others. Early Christian communal living was the ideal, and every Russian Church was built with five domes in accord with the first church in Jerusalem.

The Church now appears to have little influence in the Soviet Union. Cathedrals have been changed into museums, offices, and warehouses. In 1917 there were 564 Russian Orthodox Churches; today there are 50. But in practice Orthodox Christianity, as well as the *Mir*, still tend to affect the lives of Russians through the belief that the sharing of common experience is the highest ideal to be achieved. In the West we tend to place a greater emphasis upon the achievements of individual effort. It bears pointing out, of course, that

these are highly complex concepts, and it is not intended that the conclusion be taken as a specific description of a dichotomy between the two societies.

### Conclusions

Winston Churchill referred to Russia as "a riddle wrapped in a mystery inside an enigma." This is partly due to the inability of the Western mind with its cultural background to grasp the apparent incongruity of a people with a considerably different cultural and historical background. It is due in part to linguistics and the problem of translating cultural meanings into the words of a different cultural. For example the words *mir* and *mer* are sometimes interchanged, and in translation can come out as either world or peace. This makes a great difference when a Communist leader indicates that his country wishes *Mer* but it is translated *Mir*. Or witness the furor when Khrushchev is reported to have stated that the Soviet Union would bury us. It was later announced that the intent was to overwhelm the economy of Capitalism through economic measures. But we still find patriotic advertisements warning us of the first interpretation. Or finally there was the recent furor created when it was reported that the Russian astronaut Titov had fainted during his orbit. The word he used actually meant that he was awe struck by the experience—a far cry from fainting as we interpret the word. One wonders what other misunderstandings might have occurred during the recent history of tension between the two countries...

Churchill's statement is not to be refuted. We in the West doubtless have many misunderstandings concerning the Soviet Union. We find it inconceivable for an atheist (Khrushchev) to refer to God in quoting folk proverbs, or in using the phrase "God Willing." We find it impossible to consider that the people of Russia would continue to accept the extremes of Communist rule, and we silently hope for a revolt by the masses for Western type freedom. It is difficult to understand how a people who cannot keep an elevator in repair can launch a complicated sputnik. Indeed, we are astonished that Khrushchev would propose educational reforms which are the complete opposite of the system which produced the scientists who were responsible for Russia's strong entry in the space race.

We have a number of basic differences with the Soviet Union. Our concept of the pluralistic society is certainly one which has no roots in Russian history and which is of no value to that society today. By contrast, it is one of the highest values in the West, since it forms the basis for the freedom of the individual's choice. This in turn presents the strong cultural background for individualism in the West as opposed to collectivism in the Soviet Union. Finally there is the basic economic difference between state capitalism as practiced in Russia and free enterprise with governmental regulation as practiced in the West.

Considering these basic differences the question arises, can two cultures with such differences hope to co-exist?

This is a matter for the keen, analytical mind of the specialist. I can simply observe that the Russian people seem to be adamant in their hatred of war.

If this assumption is warranted, then it would tend to suggest that we might attempt to understand our differences without insisting that either side basically or hastily change the cultural character. We might recognize that misunderstandings arise when we attempt to translate, and thus formulate, another's meaning through the filter of our own, different experiential circumstances. And finally we might arrive at understanding and mutual respect through that *yin* and *yang* of cooperation and competition which is a characteristic in opposite proportions of both the Russian and the Western societies.

### BELOW AVERAGE COMPENSATION

A NATIONAL COUNCIL OF CHURCHES' study just released indicates that the average salary of the Protestant minister is at least a thousand dollars below that of the average American family. The study, made possible by a two-year grant from the *Rockefeller Brothers Fund* upon the request of 11 denominations, shows that, since 1940, ministers' salaries have been severely reduced in their purchasing power by inflation and the resultant increase in the cost of living. The assumption that clerical discounts provide some measure of compensation is not borne out in fact. And as for baptismal, wedding and funeral fees, their total averages less than \$200 a year in most parishes!

### SOUTHEAST ASSOCIATION MEETS

ONE OF THE BEST attended and most enjoyed annual meetings of the Southeast Association was held in Miami the weekend of May 19-20, visitors attending from all parts of the state and a group from Gulfport, Miss., comprising Capt. and Mrs. Arthur W. Higgins, and Mrs. Peter Peters, widow of the former beloved pastor there. Elections resulted in the Rev. Ernest Frederick continuing as president, and the re-election of the other present officers and members of the Board. Under the Association's new charter, whereby its name becomes "Southeast Association," instead of "Southeastern" a Council of Ministers has been formed, reporting for the first time. There were encouraging reports from the field, including the Miami Society's hopes for erection of a church edifice in the near future. New groups in Georgia and the Carolinas have held meetings; a new advertising campaign has brought a great many responses and enlisted new interest all of which has been cared for by the Miami bookroom. Rev. David P. Johnson, Kitchener, Ont., president of Convention, was the principal speaker, giving a thought-provoking talk Saturday evening on new horizons for the church, and delivering an inspiring sermon Sunday morning. This was followed by Communion. There was an overall attendance the two days, nearing seventy, most of whom gathered at a bountiful barbecue on the grounds Saturday evening. Delegates from the western area of the field were Messrs. Warren Wescott and F. Charles Hoglund from St. Petersburg, together with the missionary minister, Rev. Leslie Marshall.



*F. Waldo Marshall presents a portable TV to Rev. Mr. Dole.*

THE MEMBERS of the Bath Society of the New Jerusalem Church met on Tuesday evening, June 5, with Mrs. Arthur Sewall at the Stone House for a special supper honoring their pastor, the Rev. Louis A. Dole, at the completion of his twenty-fifth year of service to the Society. Mr. F. Waldo Marshall, acting as master of ceremonies, presented Mr. Dole with a portable TV set as a token of love and appreciation, and gave a brief sketch of his life. Mr. Dole was born on January 30, 1885, in Ypsilanti, Michigan, one of twin sons of George H. and Louise Stuart Dole. As their mother died at their birth, the twins were brought up in Ypsilanti by their grandparents until their father, who had become pastor of the Bath Society, remarried. Then, at the age of ten, they came to Bath and continued their schooling here. They graduated from the old Bath High School in 1902 and entered Yale University that fall. Mr. Dole received his A.B. degree from Yale in 1906, his A.M. degree in 1907, and stayed on for two further years of graduate study before going into teaching. While at Yale he was active in athletics, serving as captain of the first full wrestling team and as president of the Inter-collegiate Wrestling Association for two years. He won an intercollegiate championship in wrestling for three years in a row and in 1908 an amateur national championship. Beginning in the fall of 1909, he taught for two years at the Connecticut Literary Institute at Suffield, Connecticut, two years at Dr. Brown's school in the Catskills, and one year at the Hill School in Pottstown, Pennsylvania, before concentrating on the ministry. In 1914 he entered the New Church Theological School in Cambridge, Massachusetts, and taught Greek and Church History there for the two years of his theological preparation. He was ordained into the New-Church Ministry in 1916 and taught for four years at the New-Church School in Urbana, Ohio, during the last two serving as principal there. In 1920 he accepted a call to the pastorate of the Church of the New Jerusalem in Fryeburg, Maine, and served there for seventeen years. He came to the New Church in Bath as its pastor in 1937, and in 1938 was ordained General Pastor of the Maine Association of the New Jerusalem Church. In this capacity he has served for many years as a member of the Executive Committee of the Maine Council of Churches. During the First World War he was Chaplain of the 3rd Battalion of the Main State Guard, and received a medal for his services as Rehabilitation Committeeman on the local Selective Service Board. He was also chairman of the Bath Chapter of the American Red Cross throughout the war period. He is currently secretary of the Advisory Board of the Salvation Army in Bath, and president of the Board of the Old Ladies' Home.



**EDITORIAL NOTE:** Are Christians able to receive spiritual truth through extra-sensory perception? Are there discoverable spiritual laws as there are physical laws and natural laws? What is precognition? clairvoyance? telepathy? These and other questions are discussed with understanding and clarity in this article about psychic phenomena by a successful Christian journalist who suggests that it is time for the churches to heed what she calls "the psychic knock at the church's door."

## PSYCHIC KNOCK AT THE CHURCH'S DOOR

by Frances Dunlap Heron

**H**AD WE DARED to announce in our family newsletter the most wonderful event of the year, stupefied friends would have cried, "The Herons have flipped!" For the featured headline that Christmas of 1961 would have proclaimed, "We Talk With Don."

Don, age 19, our lanky, hazel-eyed youngest child, died August 22, 1959, after a swift summer battle with lymph cancer.

Three years ago we, too, would have shaken our heads in shocked pity for any intelligent person deluded into believing that he was communicating with the spirit of a departed loved one. Such hocus-pocus belonged in dim rooms, we thought, where dirty soothsayers used table-tipping and tinny voices to defraud the ignorant.

No appeal whatever for an earthbound newspaper editor like my husband, Laurence, with an A.M. in political science and economics; no consistency with the liberal theology marking my 32 years as writer-editor in religious education; no lure for our older daughter, Sue, following in my literary footsteps, or for her draftsman husband, Paul; or for our securities analyst son, Al, and his wife, Betty; only academic curiosity for our psychology student daughter, Fran.

We faced our tragedy with "mature acceptance." We gave thanks that Don's suffering was not prolonged; that for almost 20 years our home had glowed with the laughing wit, the warm affection, and the practical idealism of Donald Meriwether Heron. We threw ourselves into church and community service, determined to "carry on." Don's intangible soul survived in some indefinite heaven, our traditional religious faith reminded us.

There were other reminders: Don's sports equipment, his Estes Kefauver posters, any whistling youth, pizza. Never again would I make a pizza!

Like bereft parents through the ages, we could not stifle an anguished *Why*. What kind of justice could

compensate a Cornell University sophomore, abruptly cut off from his dreams of a Christian career in politics or labor relations?

Then our friend Harriet Terry, mother of four, daughter of missionaries, and deaconess in our undenominational community church, started us on the path to a satisfying answer. She told us Don was on her prayer list during his illness—and after death. Aghast, but grasping at any solace, we read the book she lent us, *Beyond the Sunset*, by William O. Stevens. It introduced us to a whole new world of faith and understanding. Further study changed our outlook not only on the immortality of a human spirit but on the spiritual nature of the universe; on the reason for bodily existence; on prayer, on healing, on the miracles of the Bible.

Sad-eyed stoical acceptance has turned into a victorious assurance prompting several observers to exclaim, "You aren't the same persons you were two years ago. There is a new radiance about you!"

### *Easter every day*

No longer can we keep silent. We must share the reason: "Our son who was dead is alive." We know, because we followed the injunction in 2 *Peter* 1:5 to supplement faith and virtue with knowledge. We trust that whatever reputation we may have enjoyed for rationality will win us now at least a respectful hearing.

Indeed, it was our respect for Harriet Terry and Charlotte Dudley, both leaders in our church, that caused us to listen in 1959 and to examine a field that we did not realize existed for studious laymen and clergymen: the field of "psychic research." We carried our own family research even to Edinburgh and London.

Along with thousands of other seekers, we now believe beyond doubt that even as the Bible is a record of man-and-God communion, so we, too, can receive spiritual truth through extra-sensory perception (ESP); that

individuals with developed spiritual gifts can become "mediums" or "sensitives," capable of communication with "discarnates." (We used to say "dead.") The Easter revelation is all-the-year!

What is "psychic"? It derives from "psyche," the Greek word for soul, or indwelling spirit. "Psychic phenomena" are occurrences that appear outside the realm of known physical processes and that support the possibility of mental activity apart from the body. The investigation of such phenomena is "psychic research," or "parapsychology." Like space science and atomistics, it is a discipline just getting started. Its phenomena have yet to be explained.

Without so labeling them, most normal Republicans and Democrats recount psychic experiences: "I had the strange feeling that I'd been in this place and gone through this before" (precognition); "I waked up seeing my son wounded in Korea" (clairvoyance); "and then I heard him call 'Mother!'" (clairaudience); "Before she spoke, I knew what she was going to tell me" (telepathy).

Telepathy, scoffed at by psychologists 25 years ago, is now widely accepted by a public newly schooled to believe that atoms split. Secular newspapers and magazines have moved from "exposing" mediums to interviewing a sensitive like Arthur Ford or a psychometrist like Peter Hurkos. The reputable Harper company publishes Ford's autobiography, *Nothing So Strange*, translated into 16 languages.

The church, however, except for the Spiritualist sect, keeps a respectable distance. With good reason it wishes no revival of witchcraft, no sensationalism, no occupation with other-worldiness to the neglect of everyday problems and living children. The devout declare, "Faith needs no proof, that's the Lord's business." The devoutly intellectual argue, "Nothing is true until it is proved by established laws." And what natural law condones a voice without a body?

#### *Bible psychics*

But what if there are discoverable spiritual laws just as "natural" as physical laws? What if there are yet unexplained extensions of mental and physiological processes? Angelic visitation and messages from God

were accepted unquestioningly by the Hebrews and other ancients who lived the Old Testament: Abraham, the medium; Joseph, the dreamer; Moses, the seer. The venerable Elijah provided an unending supply of oil and meal for his widowed hostess, cured her ailing son, vanquished Jezebel's priests with fire from heaven, and at last vanished into the Unseen before the eyes of his successor, Elisha.

Jesus walks through the Gospels healing the chronically ill, the blind, the crippled. He calms a stormy sea, changes water into wine, feeds 5,000 with a lad's lunch. Finally he returns recognizable from the grave. Upon the triumphant shout, "He is risen!" the Christian Church was built.

That Church itself was born at Pentecost in a rush of wind and flame and Spiritfilled utterances in "other tongues." The apostles continued the healing that Jesus taught them. Paul's vision of the Macedonian beseeching, "Come over . . . and help us" carried Christianity to Europe.

Scholars intent on making the Bible reasonable to our materialistic age have explained away any supernatural elements as subjective experience and figurative oriental language. Could it be, on the other hand, that early man, though he was ignorant of the Law of Relativity, lived in the vast silences of that day so close to the Source of creation that he saw and heard and felt with highly developed spiritual capacities?

Strangely, the way to answering an essentially religious question was blazed by nineteenth century British scientists. They had the blessing of widowed Queen Victoria, convinced that her beloved Prince Consort Albert spoke with her through trance medium Robert James Lees.

Cambridge scholar F. W. H. Myers led in founding the Society for Psychical Research in 1882. To its roster were added such brilliant names as Sir William Crookes and Sir Oliver Lodge, physicists, and Sir Arthur Conan Doyle, physician-author. The phenomena they investigated were subjected to strictest scientific scrutiny.

Doyle, who set out to expose hallucinations, ended up a believer in spirit communication. "It is incredible but it is true," a greed Crookes. The agnosticism of Myers was transformed into a faith documented by his classic work, *Human Personality and Its Survival of Bodily Death*.

#### *American developments*

In the United States the scientific spark was lighted in 1888 with the formation of the American Society for Psychical Research. A one-time pre-ministerial student who switched to science has done more than any other American experimenter to popularize ESP. He is J. B. Rhine, since 1928 parapsychologist at Duke University, Durham, North Carolina. Also at Duke is the nation's only scientist exploring human survival after death.

Not until 1956 did American Christians answer the psychic-knock at the churches' door. On March 5 of

**THE REV. IMMANUEL TAFEL, director of the Swedenborg Philosophical Centre, Chicago, and pastor of the Chicago New-Church Society, passed into the spiritual world, June 19. A memorial will appear in the August 1 MESSENGER.**



that year the Spiritual Frontiers Fellowship was organized in Chicago "to sponsor, explore and interpret the growing interest in psychic phenomena and mystical experience within the church, wherever these experiences relate to effective prayer, spiritual healing and personal survival."

The half dozen men and women who called the first meeting have grown to 1500 members, lay and clerical, representing all mainline Protestant denominations across the continent. Unitarians, Methodists, Episcopalians, and Quakers study and pray together in regional seminars, borrow books from the SFF library, and read the monthly *Journal*. On recommendation of our friends, Mrs. Terry and Mrs. Dudley, the Herons joined. At the national office in Evanston, Ill., Edmond G. Dyett, Presbyterian minister and Ph. D in psychology, is executive secretary.

Imparting prestige are such Spiritual Frontiersmen as Sherwood Eddy, the Y.M.C.A. world leader; Marcus Bach, State University of Iowa professor and authority on religions; Hornell Hart, sociologist; Henry Smith Leiper, interdenominational church executive; Margueritte Harmon Bro, author-lecturer, and her son, Harmon Bro, director of the Institute for Research in Psychology and Religion, Washburn, Wisconsin; Roy A. Burkhart, pastor emeritus, First Community Church, Columbus, Ohio; and Florida-born Arthur Ford, ordained minister of Disciples of Christ, internationally known psychic.

### *"Breath of God"*

The amazing extra-sensory perception of a young Lieut. Ford showed up during World War I when he could foresee accurately the next day's casualty roll. Student days at Transylvania University under wise Professor Elmer Snoddy, a stint at preaching, and long searching to find the right use of his gifts finally led Ford to his role as spiritual-awareness apostle to the churches. His trances have frustrated magicians and needle-pricking scientists.

He is first to admit that he does not know *how* during trance, a "control" personality, Fletcher, takes over his body and voice and transmits messages between discarnates and earth dwellers. But hundreds who have had "sittings" with Ford believe it happens. A Washington, D. C., newspaper columnist believed it so unreservedly that since "interviewing" Fletcher two years ago she has developed remarkable mediumship herself.

"Everyone is psychic," Ford insists. "The psychic gift is the breath of God in each person. In I *Corinthians* 12 Paul lists healing, the working of miracles, prophecy, and ability to distinguish between spirits, all 'inspired by one and the same Spirit.' In Chapter 13 Paul shows how to use these gifts: Make love the end. If your motive is God-centered, you are free to explore anything in the universe. I have seen psychic manifestations similar to every one mentioned in the Bible."

To stimulate spiritual awareness, Ford advises: Don't set out just for phenomena. Start with prayer individually and in a group. Concentrate. Meditate. Out of

such groups some individuals develop clairvoyance or clairaudience. Others find their prayers being answered in ways never dreamed of before. Others are filled with a flood of new insights from the Source.

But do such values come from communication with discarnates? Self-styled experts who snicker that "only trivia about Aunt Minnie's red dress and Grandpa's big smile ever come through" disregard the facts. Aunt Minnie and Grandpa, once on the other side, do not immediately become philosophers. But there are scores of printed volumes of spiritual advice to the living and of descriptions of the after-life, purporting to come from great souls of the past. There is a striking agreement in their testimony that our preparation *here* determines our adjustment to the *hereafter*.

How does communication take place? How do prayer and spiritual healing operate? Telepathy, on which the psychic door hinges, holds the key. If indeed the minds of two living personalities thousands of miles apart can make contact, an out-of-the-body process must be involved. If, as Jesus demonstrated, the personality survives physical death, then cannot there be communication between a personality in our world and one in the spirit world?

That communication, prayer, and healing all are transmitted by vibrations is a prevailing theory. This idea fits in with scientific hypotheses of wave function and with Paul's concept that man has a physical body and a spiritual body. Persons able to cure the ill through prayer actually feel the healing power set up vibrations between them and the patient. Gifted mediums "see" an aura-radiations from the spiritual, or etheric, body. This body interpenetrates with the physical body. Scientists have photographed the aura.

When the physical body dies, the spirit is believed to inhabit the etheric body, dwelling in a spirit world that interpenetrates our physical field of consciousness, on higher rates of vibration than are normally perceptible to our senses. Arthur Ford, in trance, projects with his spiritual body and makes contact with the invisible.

### *Revitalizing Influence*

In the present state of affairs, we see both science and religion stepping gingerly into the field of psychic phenomena—a field that has to do with mind and spirit. Certainly the church, seeking revitalization, must be realistic enough to ascertain whether this inquiry can be a tool to its hand. Asian sects, devoted to uninhibited mysticism, are making inroads in the West.

The hunger for faith based on knowledge is far more widespread than is commonly publicized. In Greenwood, South Carolina, recently 174 men turned out for a 7 a.m. breakfast to hear Arthur Ford speak on psychic phenomena and religion. In that Bible Belt town every Protestant minister and the Roman Catholic priest were present!

When we break the ice, invariably someone confides psychic interest and experience. My chance carrying of *The Betty Book*, by S. E. White, the day I met a charming

Southern Baptist member of a professional women's organization unlocked her secret struggle for years to suppress gifts of precognition, telepathy, and clairvoyance.

She joined a study group in my church. She read Parker and St. Johns' book, *Prayer Can Change Your Life*, and it did just that. Today she is in training, dedicating her abilities, including healing, to the comfort, the enlightenment, and the faith-building of others. She has become an intermediary for our Don.

#### *Experience the test*

Only an open-minded attitude on the part of both ministers and laymen will speed the progress of psychic research within churches; coordinate findings of scientists, churchmen, theologians.

The ultimate test, however, is *each person's own experience*. When one day I see or hear or feel a contact between my individualized part of the God-spirit and the whole or other parts of the whole, I know! I am caught up in the grandeur of God's universe, of his plan for each human being, of his unerring wisdom and justice, of his infinite love. And I feel new compassion for my brothers—the unknowing, the unloving, the suffering, the sorrowing. Pray for them, tell them, help them!

That is why I write this article. Sitzings with Arthur Ford, corroborated by two gracious Christian woman sensitivities in Britain, have proved to us that our son is still a living personality, being used by God in some growing, expanding role. Engulfed, you say, by our own wishful thinking? We approached the possibility of spirit communication with skepticism. We make allowances for coincidence, for telepathy between the sitter and the medium. We consider other hypotheses, e.g., of subconscious mind sorting out information from other subconscious minds on distant continents or from a universal stored memory. These are far more inexplicable than the simple promise of Jesus: "He who believes in me will also do the works that I do."

In Ford's daylight room our Don joins us with the loving, unselfish concern, the shrewd but gentle wit, and the keen observations that are the son and the brother we knew. My father, Elijah (subject of my book, *Here Comes Elijah*), comes through in his oldtime joking and philosophizing. Both of them express opinions on topics never in their experience while on earth!

In the first sitting, Don emphasized his final illness and family incidents that would establish his identity with us, then strangers to Ford.

In the second sitting, no time was wasted on greetings. Don announced that he had lined up some friends. He

introduced Henry Myers as a former professor of English at Cornell University, sharing Don's interest in democracy and the United Nations.

The name was completely unknown to us. We wrote to Don's roommate and intimate. Bill never had heard of Myers from Don or anyone else.

We wrote to Cornell. Back came the reply: Myers was indeed professor of English at Cornell for many years; he wrote on democracy and international affairs. But he died in 1955, two years before Don enrolled at Cornell!

To eliminate any possibility that Ford might have known of Myers, we queried him by mail: "Has Henry Myers figured in any cross-influences with you?" Ford answered: "I do not know anything about Henry Myers. The name does not ring a bell for me. Sorry." We were overjoyed.

The same tests also checked out Don's new discarnate friend, Gerhard Schacher, German-born journalist.

From thousands of words of recorded conversation through Ford and British psychics, we were cheered and inspired from day to day remembering such gems as the following:

DON: "Don't waste any more flowers on me." (We had ordered an expensive potted poinsettia placed on his grave Christmas, 1959. "Don't ever think of me as being in the cemetery. If you want to, put a flower beside my picture.")

ELIJAH: "If anybody had told me before I came over here about his communication business, I doubt if I'd have believed it."

DON: "I'm very busy. Some of us are bombarding the minds of the UN delegates. It's easier to get through to the Africans than to some of the Europeans."

DON: "I'll always be near. Why don't you communicate directly? Learn how. I don't mind using Ford, but why should I have to ride a Ford all the time? . . . Keep on with your writing, Mom. Don't let them put you on every committee at that church! Thank you for writing about me. . . . Don't oversell me. . . . I'm very happy, Mom, that you are going to stand up and tell people there's life after death. *Everything before is preliminary*. . . . If I've been the cause of your learning more, Mom and Dad, I'm glad. . . . I'll be here to wait for you. . . . I wasn't frightened. I wasn't afraid. If I had my life to live over again, I'd choose you for my parents again. You were swell."

The next evening we had pizza for supper.

*Frances Dunlap Heron, author and journalist who is listed in Who's Who of American Women, is a graduate of the School of Journalism of the University of Missouri. Wife of Laurence T. Heron, editor of the Canadian edition of the Chicago Sunday Tribune, Mrs. Heron continues her writing as an avocation and lives with her husband in Homewood, a suburb of Chicago. Among her books are: Kathy Ann, Kindergartner (Abingdon Press, 1955) and Here Comes Elijah (Bethany Press, 1959).*

## 1970 World Assembly Planning Committee

by Othmar Tobisch

IN 1970 IT will be 200 years since a singular event occurred in the spiritual world, observed by only one man from earth, Emanuel Swedenborg.

At the completion of his final work, summarising the theology of the New Church, Swedenborg notes: "The Lord called together his 12 disciples who followed him in the world; the next day, He sent them all forth throughout the whole spiritual world, to preach the Gospel, (the good news) that THE LORD JESUS CHRIST REIGNS; . . . this took place on the 19th of June 1770."

At the 1960 General Convention at Lake Forrest, Ill., I proposed to make the 200th anniversary of this event a world-wide celebration. I submitted a resolution, as follows:

Whereas in 1970 it will be 200 years since the TRUE CHRISTIAN RELIGION was finished as the crowning summary of New-Church theology, and the reign of the Lord Jesus Christ was proclaimed in the whole spiritual world; and in order that this event should be duly commemorated, it seems right and proper now to begin planning toward such an international event;  
Be it resolved, therefore, that the General Council be asked to empower the President to begin correspondence with other New-Church bodies around the world, to prepare ways and means to bring together, about the 19th of June 1970, at some suitable place, representatives from all New-Church groups anywhere on the globe.

Since that time, progress has indeed been made. In 1961, General Council appointed a planning committee, with me as chairman, so that the President be relieved of above task. This committee consists now of the following: Rev. Othmar Tobisch, chairman; Rev. Andre Diaconoff, Los Angeles, Calif.; Rev. Horand Gutfeldt, Vienna, Austria, Mrs. Stewart Poole, Wilmington, Del., Miss Margaret Simpson, New York, and as liaison officer with the General Conference in Great Britain, the Rev. Claude Presland, London, England.

This committee has met twice, the ministerial section in the summer of 1961, during the Calif. Association meeting. The two women members and the chairman were able to meet in January 1962 in Wilmington, Del. During these two meetings considerable progress was made in setting up a fairly complete structure which gives an over-all view of what must be done to prepare this meeting and to carry out the plans. It is hoped that a copy of this "Organisational Outline" can be put into the hands of those who will attend the General Convention in Pawnee Rock. Here, another meeting of the full committee is scheduled.

There was already considerable correspondence between the representative of the General Conference and the chairman. It seems most desirable to have the meeting of delegates from various New-Church centers in the world, take place in a central place, easily reached by plane or other transportation. It should also hold

definite historical connotations for us. There is no more significant place to me, than London, where Swedenborg spent several years of his life, though the *True Christian Religion* was completed in Stockholm and published in Amsterdam.

The General Conference through their Council has appointed a three men committee to look into the feasibility of such a world assembly. Its chairman is Mr. D. F. C. Mann. I have received a letter from him, informally discussing the vital issues, e.g. location of meeting, numbers attending, duration, program, travel arrangements, associate bodies wishing to co-operate (e.g. The Swedenborg Society, The Swedenborg Foundation). We are gathering ideas about all these points.

We have sent out 100 letters to almost all known New-Church ministers in the world, and to leading laymen, where there is no resident minister. This letter read as follows:

### 1970 WORLD ASSEMBLY PLANNING COMMITTEE

FROM: Othmar Tobisch, *Chairman*

Mesdames Poole and Sampson, Messrs. Diaconoff and Gutfeldt

Dear Members of the Lord's New Church:

During the welcome visit of Rev. Horand Gutfeldt of Vienna, in the summer of 1961, the opportunity to meet with him and Rev. Diaconoff was given during the California Association Meeting in Los Angeles. The three ministers met, therefore, in the Los Angeles Church, August, 1961.

We reviewed the letters which came to me from the various New Church bodies to which I had sent a letter of inquiry. I have replies from the following: The Philippine New Church Society, The New Church in Australia, The New Church in South Africa, The General Conference, The General Church, The Vienna Society, The Tokyo Society, The Schweizer Bund, La Federation Nouvelle Eglise.

All the answers are favorable to such a meeting. Most prefer London as a meeting place, though Stockholm and Washington, D. C. were suggested.

We discussed informally the program for such an assembly of New Church people from all over the world. It should be understood that this is to be the meeting of the members of the churches, not the experts on Swedenborg. This does not mean that intellectual fare is to be neglected. However, this is envisioned as a meeting of the brotherhood. A celebration of the sending out of the apostles.

So, there should be on the program, various types of worship service as practiced on the various continents. We should have prayers together for the coming of the New Church (R 956) and the most holy sacrament, perhaps every day. We must sing the hymns of the New Church together in many languages.

We should learn from our various brethren what they think, feel and dream about this New Church of the Lord. We must study ways and means for a world-wide co-operation of New Church bodies. A jubilee edition of the TRUE CHRISTIAN RELIGION should be published simultaneously in various languages.

In contrast to attempts by earthly tyrants to rule it over the nations, we must trumpet it in to the world that THE LORD REIGNETH. This could well be the motto of the assembly.

In financial matters, we should begin to prepare early. I would think it not amiss to ask General Council to set up an account entitled "1970-Fund," and allow the committee to make appeals at appropriate times to contribute to such a fund for financial undergirding. We should encourage people who plan to attend to set up their own "1970-Funds," in savings accounts, U.S. bonds, Credit Union memberships.

The possibility to charter a trans-Atlantic plane, through Mr. Poole's company, must be kept in mind, as this will lower the fares considerably. Accommodations in England are still an unsolved problem.

Any thoughts you might have on any of these subjects, please communicate them to me.

—OTHMAR TOBISCH, *Chairman*

Replies to this letter were most encouraging. There was not one negative opinion expressed. Here are some samples:

Rev. Jack Hardstedt, Stockholm: "Your plan for a world Convention in 1970 is grand and will meet with an wholehearted applause of us all. Considering all in all, I believe that perhaps London would be the place

for us to meet. But the atmosphere of the New World would be better and more free. *Dominus providebit.* The Lord reigneth, glory to Him!"

Rev. Christopher Hasler, Brisbane, Australia: "I am sure that such an Assembly would be of great benefit to all of us, and I shall do my best to arouse support for the idea in Australia and will get the matter fully discussed at the next Australian Conference, in 1964."

Mr. Tomas C. Acquino, General Secretary, New-Church Society, the Philippines: "Upon making a thorough study in the 'Journal' with regards to New Church societies, Europe has more than Asia. For this reason it will be hard for European delegates to attend the gathering if it is held, e.g. in Japan. Then my second choice would be London, England, too."

"I hope for the success of this gathering and may it serve as a closer tie of the New-Church bodies as a whole."

Rev. Yonezo Doi, Tokyo, Japan: "It is wonderful if a World Assembly of New-Church people is realised in 1970. We think such an assembly should be held either in Washington, D. C. or London, England."

Mr. Jan Arnold, writing for Rev. Brian Kingslake, then Superintendent of the New-Church Mission in South Africa: "Your resolution relative to a World Assembly of New-Church people in 1970 has been discussed previous to the receipt of the letter and it was suggested that a Fund be established to pay the fares of a representative from the Mission. However, it is difficult for Africans to grasp the significance of an Assembly of people from all over the world, and this idea has been dropped. Instead we are depending on money from the "Olive Scheme" (The mission owns 500 baby olive trees, which when bearing will bring about 1000.-p.a.) Instead of building a church from this income, one year we will use it to pay the fares of a representative to the Assembly."

"Since no meeting like this, has ever taken place before the suggested Assembly will surely be of great benefit to all New-Church organisations in fostering greater understanding, closer contact, and fellowship amongst members."

Rev. Alfred Regamey, General Pastor, European Continent: "I have noticed your proposal at the last Convention and personally applauded it. I think it would be a grand thing, if realizable. I feel sure that the French Federation will be interested in the project and will endorse it. Most members approached suggest Stockholm as place."

I shall summarise the over-all discussion on this project under the following subjects:

1. Location. It seems that London, England, or one of its suburbs is the logical place.
2. Time and duration: The committee thought ten days, including two weekends, would be sufficient. The two Sundays involved would be June 14, and June 21. Friday, June 19th would be the day of the major celebration.
3. A way of economic travel would be by charter plane, if sufficient passengers can be found.
4. Lodging is still a problem. Mr. Mann writes that at present hotel costs are in a good hotel, \$9-\$12 per person. This would give us meeting rooms in such hotel.
5. Schemes for saving money for this trip include a paper box, similar to the mite box of the Women's Alliance. Mrs. Poole is working on this project. It is not too early to *begin saving!* If you cannot go yourself, you might want to give your hoard to the 1970 Fund!

## ALMONT SUMMER SCHOOL



Almont Summer Assembly. What pleasant memories the name invokes. An ideal place in Michigan for a two weeks summer vacation. A place to study, to play, to hear lectures on New-Church teachings, to attend classes, to meet old friends, to make new friends, or to relax. To sit around a bonfire in the evenings and sing, to go for a hayride, or just to sit around visiting with old friends, exchanging stories or exchanging views on any subject that comes up.

Yes, the Almont Summer Assembly is a pleasant gathering. Who has ever attended it without coming away with pleasant memories!

Here is some important information about the Assembly. When a group of five or more young people come from any one parish, it is desirable that they be accompanied by an adult sponsor.

The things you should bring along are: sheets, pillowcases, washcloths, towels, toilet soap and laundry soap, warm coats and rubbers, umbrella, flashlight, masquerade costume. For girls: skirts or dresses for the evening meals and Sundays. PLEASE do not bring knives or guns—real or toy.

The weekly rates are as follows: Adults, \$25; Children 16-18 years, \$15; 12-15 years, \$12; 8-11 years, \$9; below 8 years, \$7.50; children under 10 years unattended, \$15. And for the transient visitor the daily rate is \$3.50. Single meals are: breakfast, 75¢; lunch, \$1.25; dinner, \$1.50.

You should have a medical form filled out which will be furnished upon request.

A word from Auntie Dora: "Greetings to all Almont friends. Do come and see the many surprises we will have for you this summer. There are big improvements and little improvements: all will delight and surprise you. Now WE want to be surprised by seeing all of YOU at Almont this summer."

Faculty arrangements are not complete, but Bob and Marion Kirven and Mrs. Henrietta Zehner will be there, and it is hoped that the Rev. Bjorn Johansson, the Rev. Wilfred Rice, and possibly the new president of Convention, the Rev. Richard H. Tafel, will be included on the faculty.

For further information, write to Miss Dorothea Pfister, 1838 East 101st St., Cleveland 6, Ohio.

We will start this 1970 Fund this year, if the General Council gives us the green light. It will be used to defray costs of preparing the Assembly, of helping delegates with travelling or lodging, of hiring assembly places, if necessary; for publicity; for literature, and a manual for delegates.

The Planning Committee welcomes ideas for this "grand project" as the letters say. We hope you can contribute this way to our planning.

## CONNECTICUT ASSOCIATION MEETS

The annual meeting of the Connecticut Association of the New Jerusalem was held on Tuesday, May 22, at Center Church House in New Haven. The morning worship and communion services were conducted by the Rev. Clayton Priestnal of New York City.

Gathered around the luncheon table were faithful friends (though we do regret that we never see them all at any one meeting) and several new, young faces. The age range was from four to 92.

At the business meeting the following officers were elected for one year: President, Mrs. F. G. Woods; Vice President, Rev. Clayton Priestnal; Secretary, Mrs. Martin F. Lynn; treasurer, Miss Emma V. Bancroft.

The theme for this meeting was "The Test of Truth" so the afternoon's discussion centered on how we can recognize the truth. The topic for the fall meeting will be "the Doctrine of Use."

**News from Kansas:** Rhea Joan Krehbiel, daughter of Mr. and Mrs. Vernon Krehbiel, Pretty Prairie Society, was selected for membership in Mortar Board at Wichita Univ. Eileen Unruh, daughter of Mr. and Mrs. Roger Unruh, Pawnee Rock Society, won a two-semester scholarship to Ft. Hays State College. Fred Emmert, grandson of Mrs. J. C. Seyb, Pretty Prairie, was selected from 11,000 applicants by the American Field Services to spend a year in Germany. Vernon Krause, Jr. is going to Europe this summer.

A joint meeting of the Pennsylvania and Maryland Assns. was held May 19 in Wilmington, Del. for the purpose of consolidating. As of this moment the consolidation has not been approved by all the societies.

The St. Paul, Minn. Society presented the film "The Helen Keller Story" on May 23. It was open to the public. The event was advertised in the St. Paul Dispatch and on all 5 local radio stations. You can't beat the St. Paul Women's Alliance. They had planned to have a Food Sale May 5. Because of the unusually high incidence of hepatitis, a contagious disease, the State Health Dept. vetoed the idea. Undaunted, the women held a "Food-less Sale" at which each woman donated what she had planned to spend on ingredients.

The Univ. of Waterloo has promised to provide free tuition for Kitchener's African Student Project.

## Chapel Hill School . . .

(Under the direction of the New Church Institute of Education)

Carefully supervised college preparatory and general courses for girls. Grades 7-12. Small classes. Moderate rate. Music, art, drama. Typewriting. Social, athletic, creative activities.

. . .

**WILFRED W. CLARK**  
327 Lexington Street, Waltham, Mass.

## NEWS FROM HERE AND THERE

by Merle Haag

A big shocker to me is the decision of Detroit's radio station WBBG-FM to break its contract with our Detroit New-Church Society. The contract was broken after the Rev. Wm. Woofenden broadcast April 26 what was supposed to be the first of a series of talks. It was charged that our beliefs were "too controversial" and thus we might "disturb people's thinking." Stanley Babiuk, member of the Detroit Society and 25% owner of the radio station, protested vigorously but was overruled. Considering that snake worshipers get prime television time to expound their views, it seems a bit incongruous to charge us with being "too controversial."

The Bath Ladies' Bible Class gave its teacher, Mrs. Louis Dole, a birthday party at the Mar. 15 meeting.

The Bath Society has taken an active part in the Univ. of Life series sponsored by the Bath Council of Churches. Mr. F. Waldo Marshall served as Genl. Chairman; the Rev. Louis A. Dole led the Bible Study Group; Miss Jane Stevens handled publicity; and Mrs. Reuben C. Walker served as registrar for the Bath Society.

The California Association will be held in San Francisco and El Cerrito Aug. 24-26. The California ministers will meet on Aug. 23.

The San Diego Society observed June 17 as Children's Sunday. The entire service, even to the sermonette, was given by the youngsters.

Project Doric (discovering our resources in communication), sponsored by the Ohio Association, and under the direction of the Association's president, the Rev. F. H. Blackmer, and Major John Keller, held its workshop at Urbana, Ohio, on June 17-21.

Welcome to the following new members of the Bath Society: Harold R. Stevens, David A. Webster, and Richard B. Nichols.

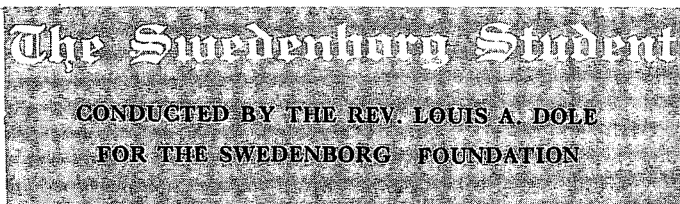
The Boston Men's Club held its annual Ladies' Night May 11. Mr. Hanna E. Kassis, a native of Jordon who is working for his Doctorate in Biblical Archaeology at Harvard, spoke on "Archaeology and the Holy Land."

At the Detroit Mother and Daughter Banquet the following awards were given out: Betty Hill—"woman of the year," Jean Andrew—"always comes alone," Margaret Cook—"came the farthest distance," Troy Clarke—"youngest daughter," Eva Locke "most relatives present," Margaret Guest—"youngest great-grandmother," and Ruth McDonnell—"youngest grandmother."

Students receiving diplomas from the New-Church Theological School at the graduation services on May 25 in Cambridge, Mass., were: Theodore T. Foster, Robert H. Kirven, and Richard H. Tafel, Jr.; the last two will be ordained July 15 into the ministry at the Convention, in Pawnee Rock, Kans. A certificate was awarded to Raghib Khalil Rizq of Egypt for the completion of two years study.

The Portland, Ore. New-Church Choir held a concert June 3. Proceeds will be used to purchase robes for a junior choir which will be organized in the fall.





## ARCANA CLASS—August, 1962

### Volume IX, 7214—7357

August 1—7	7214—7245
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15—21	7277—7305
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**T**HE READING for this month covers the final charge to Moses concerning Pharaoh and the beginning of the miracles which would lead to the deliverance from the Egyptians.

Egypt, we remember, represents the natural plane of life, good when ruled by Joseph—the spiritual—but evil when ruled by a Pharaoh who “knew not Joseph.” Moses represents the Divine Law and Aaron doctrine from it; or, Moses is the truth immediately proceeding from the Lord—hence not heard—and Aaron is truth mediated or accommodated to human perception. So Aaron is the spokesman for Moses. Note the clear statement of this representation at the end of number 7231.

The latter part of Exodus 6 is a genealogy, the enumeration of Reuben, Simeon, and Levi, and their sons and grandsons. They represent the truths and goods that are arrayed against Israel’s oppressors, and which will deliver Israel from the hand of Pharaoh. Also this genealogy pictures how truths are first received in the understanding, then enter the will, and finally are brought forth into act.

In the interchapter reading on the Doctrine of Charity note especially the definitions of good and evil in number 7255. We need to keep these clearly in mind throughout study of the deliverance from Egypt. The point is still further emphasized in numbers 7259 and 7260, where we are told how the Lord’s references to the blind, the lame, etc. are to be understood, and the fact that this understanding was common knowledge with the ancients. The blind, the maimed, the poor, etc. represent those in corresponding spiritual states. The natural man thinks of help for the blind, the poor, widows, etc., which is of course good in its place and degree; but these words spiritually understood refer to the ignorant, those injured by evils, who know their lack of knowledge, etc. The internal good works, the healings of the soul, are the “greater works” of which the Lord spoke.

When we come to chapter 7, the first two miracles are the turning of the rod into a serpent and of the waters of the river into blood. In this story the rod represents the power of truths from the Word. Turning the rod into a serpent is thinking of the Word as the product of man and not as a revelation from God. Then the Word becomes subject to men. Ezekiel teaches this when he writes, “Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of the rivers, which hath said, My river is mine own, and I have made it for myself.” So Pharaoh says, “Who is the Lord that I should serve him?”

All of our knowledge comes to us by means of our senses—sight, hearing, touch, etc.—but when we make

the Word a product of the senses, we turn the rod into a serpent. When this is done, the Word is used to confirm one’s own beliefs, and can be used for selfish ends. In this connection note one of the last statements in number 7352 concerning “reasoning from falsities: “Especially do they reason from mere falsities who believe that the Word is not Divine.”

The waters of Egypt represent the external truths of the Word. When these truths are thought to be the work of men, they are falsified. When our idea of God and spiritual truth is wrong, everything is wrong, for truth is polluted at its source. Even natural science becomes perverted. Looking to self instead of to God turns water into blood.

Such reasoning from mere falsities constitutes the third plague. It will be profitable for us to study carefully the explanation of the various places into which the frogs found their way, for this plague is a very real affliction of our own time, when so many professed students of the Bible have the idea that the Word is the product of the religious “insights” of the Jewish people. This idea—a falsity—has spawned a multitude of false reasonings which poison the religious literature of our day and pervert even materials prepared for the religious instruction of children.

### Notes

7217. Note the translation “shortness of breath” for “distress of spirit,” and the suggestion of the actual spiritual causes of certain physical disabilities. This is a case in which the cause may definitely be in oneself.

7218. Evil is a hard taskmaster.

7236. Note this statement on the alphabet.

7240. Note this mention again of the “lower earth.”

7246—7254. About the planet Venus. There are two classes of people on the planet Venus, good and bad, the good dwelling on one side of the planet and the evil on the other. The inhabitants are giant in stature, being about twice the height of people on this earth. They acknowledge the Lord as God and say that they have seen Him on their earth walking among them.

7268. Note the meaning of *God* and *gods*. In its inmost or supreme sense *God* means the Divine truth above the comprehension of men. In its interior sense it means the Divine truth so accommodated that it can be perceived. Angels and men are sometimes called *gods* in the Word. Jesus said, “Is it not written in your law, I said, Ye are gods?” and added that they were called gods “unto whom the Word of God came.” Angels and men are recipients of truth and good from the Lord. All the good and truth that we have is from the Lord and not from ourselves. This explains the term “God of gods and Lord of lords.”

7270. This is an important number on successive spheres and influx.

7272. The examples given in this study of the nature of “evil and falsity” should be carefully considered. We are all too liable to discount the seriousness of allowing falsities to slip into our minds and influence us.

7273. The application of the succession of miracles to the experience of the evil when they enter the spiritual world is enlightening. Note that this must happen to the evil “so that they can no longer be excused either by themselves or by others.” See also number 7295.

7280. On the different kinds of fear.

7290. A concise statement on signs and miracles. They are not done now because what is compelled does not remain. The world has passed into a higher state than that in which it was at the Lord’s coming. See also number 7337.



## BIRTHS

**LORD**—Born Mar. 31 in Fryeburg, Me., to Dale and Jan Lord, a daughter, Diane Lynn.

**GORDON**—Born Apr. 6 in Fryeburg, Me., to Jack and Grace Gordon, a son, John Edward, Jr.

**BROWN**—Born Mar. 5 in San Francisco, Calif., to Mr. and Mrs. Brown, a daughter, Louise.

**DOLE**—Born May 11 in Cambridge, Mass. to the Rev. and Mrs. George Dole, a daughter, Alicia Louise.

**THOMAS**—Born May 17 in Freedom, Me., to Mr. and Mrs. Richard Thomas, a son.

**TROTT**—Born May 22 in Fryeburg, Me., to Barbara and Saml. Trott, a daughter, Lauren Elizabeth.

**WOOFENDEN**—Born May 24 in Ferndale, Mich., to the Rev. and Mrs. Wm. Woofenden, a daughter, Ellen Gertrude.

## BAPTISMS

**BROWN, MATTSON, MONACO**—The Rev. Othmar Tobisch baptized on May 10, Edith Amelia Mattson of Santa Rosa, Calif.; on May 13, Louise and Elisa Maria, daughters of Mr. and Mrs. E. Brown of San Francisco; and on May 20, Robert Cameron, infant son of Mr. and Mrs. J. R. Monaco of Frennbrae, Calif.

**COOMBS, FADDEN, GOFF, WHEATON**—Susan Elizabeth, daughter of Mr. and Mrs. Edward Coombs; Joseph Phillip, son of Mr. and Mrs. Phillip Fadden; Julie Anne, daughter of Mr. and Mrs. Richard Goff; and Elwin Curtis, son of Mr. and Mrs. Louis Wheaton; Fryeburg, Me. Society, baptized Apr. 15 by the Rev. Horace W. Briggs.

**ROGERSON**—Vicky Lee, daughter of Mr. and Mrs. Blaine Rogerson, Fryeburg Society, baptized Apr. 22 by the Rev. Horace W. Briggs.

**BANUS, PERRY**—Marjorie Nancy Banus and Robt. Atwood Perry, Boston Society, baptized Apr. 22 by the Rev. Antony Regamey.

**BOGDON**—Susan Lynn and Paul Leslie, children of Mr. and Mrs. Walter P. Bogdon, Kitchener Society, baptized Apr. 22 by the Rev. David P. Johnson.

**DIMMITT**—Sherol Kay, daughter of Mr. and Mrs. Rex Dimmitt, Pawnee Rock Society, baptized Apr. 22 by the Rev. Galen Unruh.

**DAILEY**—James Dennis, son of Mr. and Mrs. David W. Dailey, Pittsburgh Society, baptized Apr. 22 by the Rev. Leon C. Le Van.

## CONFIRMATIONS

**BERG**—Henry Berg confirmed Apr. 1 by the Rev. Henry Reddekopp and welcomed into the Rosthern, Sask. Society.

**PELLEY**—Mrs. Frances Pelley was confirmed April 29 by the Rev. Louis Dole and welcomed into the Bath, Me. Society.

**NUTILE, BANUS**—Robt. James Nutile, Sr. and Marjorie Nancy Banus confirmed April 8 by the Rev. Antony Regamey and welcomed into the Boston Society.

## MEMORIALS

**DENNISON**—Walter H. Dennison passed away at the home of his daughter and son-in-law in St. Paul, Minnesota last November. He is survived by one son, Melvin R. Dennison of Chicago, with whom he made his home for many years and up until a month before his passing; three daughters: Mrs. Wilfred (Ethel) Rice of St. Paul, Mrs. Homer (Janet) Lareen of Cumberland, Wisconsin and Mrs. Lindell (Nancy) Hendrix of Long Island, New York; eight grandchildren: Mrs. Gordon (Carolyn Rice) Barnes, Miriam, Dennison and Ellen Rice, Alice Luella Lareen and Michael, Scott and Kim Hendrix; and two great-grandchildren: Geoffrey and Stephen Barnes. A sister, Mrs. Bessie W. Yerkes of Chicago also survives.

Mr. Dennison, with his father, became interested in the teachings of the New-Church as a young man, when they attended worship services conducted by the Reverend Adolph J. Bartels. Some years later he married Mr. Bartels' youngest daughter, Luella. Five children were born of this union, the oldest of whom, Kenneth Sherrett, died in infancy. Mrs. Dennison passed into the spiritual world in 1929.

For many years of his life Mr. Dennison was a sincere and diligent student of the writings of Swedenborg, finding in *The Divine Providence* many of the principles on which were founded his life and character. His study of this work convinced him that Swedenborg's teachings outlined a way of life that differed from orthodox Church views as day from night. His faith was a positive, cheerful and happy one and he had a gift for presenting his thoughts in simple and forthright fashion. For many years he prepared and gave weekly doctrinal talks to the "Friday Class", held each week at noon at the Book Rooms in the Stevens Bldg., Chicago which were well received. He served his Church in practical ways, too, acting for many years as Treasurer of the Humboldt Park Parish—of which he was a member—of the Chicago Society, the Western New-Church and the Illinois Association.

Mr. Dennison will long be remembered for his fine sense of humor, his cheerfulness and his many kindnesses. Truly, his religion had relation to his life.

W. G. Rice

**SCHNEIDER**—Clifford W. Schneider of Cincinnati passed away on May 21, and resurrection services for him were held on May 24, the Rev. Bjorn Johansson officiating. He was born in Cincinnati, Feb. 27, 1887. He is survived by his wife, Elizabeth; a daughter, Margaret (the secretary-comptroller of the Cincinnati Society); a son, William, and three grandchildren.

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## SCIENTIFIC ASSOCIATION WELL ATTENDED

THE SIXTY-FIFTH ANNUAL MEETING of the Swedenborg Scientific Association was held May 16, at Bryn Athyn, Pa., with an attendance of 54 members and 51 guests.

Mr. Edward F. Allen was re-elected to the office of president, and the following were elected to the Board of Directors: Messrs. Lennart O. Alfelt, E. Boyd Asplundh, Charles S. Cole, W. Cairns Henderson, Hugo Lj. Odhner, Joel Pitcairn, Kenneth Rose, Tomas H. Spiers, and Miss Morna Hyatt. At a meeting of the Board later in the evening the following officers were elected: Vice-President: Mr. Charles S. Cole; Secretary: Miss Morna Hyatt; Treasurer: Mr. E. Boyd Asplundh; Editorial Board: Mr. Edward F. Allen, Rev. W. Cairns Henderson, Mr. Donald C. Fitzpatrick, Jr., and Mr. Kenneth Rose. Mr. Spiers and Mr. Alfelt were welcomed as new members of the Board, and appreciation was expressed for the services of retiring members: Mr. Randolph W. Childs and Rev. David J. Garrett.

The treasurer reported an increase in the total balance of funds as a result of contributions to the publication fund. Dues, subscriptions, and contributions to the *New Philosophy*, however, ran about \$390 short of the cost of publishing it. Twenty-three new members gave a net gain of five, and nine new subscribers gave a net gain of two.

Dr. Odhner on behalf of the Board of Directors presented to Miss Beryl Briscoe some flowers and a gift with affection, gratitude, and admiration for her service to the organization as treasurer from 1947 to 1961 and for her work on the *New Philosophy*.

In his report as Editor of the *New Philosophy*, Mr. Allen stated that the subject matter appearing in the journal has broadened and that new members have been encouraged to write. The Association needs academic leadership provided by the work of many. He expressed hope that many more would be inspired to study and write in New-Church philosophy. He thanked Mr. Rose and Mr. Fitzpatrick especially for seeing copy through the press. He also thanked Mr. Asplundh, who has been acting as a corresponding secretary as well as treasurer. Mr. Allen noted an awakening interest in the use and purpose of New-Church philosophy among younger men. Five men have volunteered to write articles, and a group of Academy teachers have held a series of meetings to discuss problems of New-Church philosophy. There has been an increasing number of comments on the articles published, and some of these may result in further contributions. He did not feel the

### ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

same cheerless approach of deadlines that he had felt in previous years. The editors are not yet flooded by material, but if anything holds up the journal now, it is lack of time to do the editorial work.

Chapter reports were read, and Mr. Alfelt reported for Dr. Odhner and himself as committee to oversee the preliminary study by Mr. Bruce Rogers for a proposed translation of *The Brain*.

Mr. Allen then presented his paper entitled "Cause in Science" in four parts. Part I discussed the most prominent present day view of cause, originating in an interpretation of Hume's treatment. Cause has become largely identified with determinism, and this in turn with mechanistic philosophy based upon Newtonian mechanics. Deeper meanings of cause have been cast aside, and the narrow deterministic view falls under the impact of recent interpretations of probability relations. In part II Mr. Allen expressed belief in the existence both of ideas and also of a real substratum in the world. It is within physical reality that cause and effect take place. This philosophically naive point of view is the same as the practical experimenter's point of view. Part III was devoted to an example from physics, the Compton effect, in an effort to show the existence of a microscopic world one discrete degree removed from the world of human sensations. Effects which become immediately known to man take place in the world of human sensations whereas their causes are in that other world one degree removed. Finally, a few ideas concerning cause were taken from the Writings. For example, if existence is perpetual creation, the relation of cause and effect can be simultaneous as well as successive in time. Again since ultimately in our progress through discrete degrees we leave the world of time and space, these two are not necessary properties of cause and effect. We have a basis to think about causes from the Writings even though our ability to do so develops continually while on this earth and also depends upon effects in the world of human sensation. The speaker added a number of questions about cause that indicated in some respects the magnitude of the subject. The paper will be published in the July issue of the *New Philosophy*.

Some questions were asked from the floor, and the following contributed to the discussion: Mr. Joel Pitcairn, Mr. Bruce Glenn, Rev. Theodore Pitcairn, Rev. Philip Odhner, and Bishop Willard Pendleton.

—MORNA HYATT  
Secretary