

# NEW-CHURCH MESSENGER

RECEIVED UNSTINTEDLY

**T**HE CHILD will fold untested hands,  
Softly comes the prayer.  
We hardened one forge worldly bands  
As thunderously we air  
What should be whispered prayer.  
Each child will know with spoken word  
The angels are aware;  
But older folks have earth-filled hands  
And churlishly compare  
Frustrations sent nowhere.  
Yet we, as even little child,  
Lifting our hearts declare  
The human hopes from all earth's lands  
Miraculously share  
Mankind's God-wanted prayer.

—MELROSE PITMAN

*See "Secularizing Public Education" on page 254  
and "Common Prayer" on page 258*

# NEW-CHURCH MESSENGER

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## ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

# EDITORIALS

## Secularizing Public Education

NOW IT IS the last verse of the *Star Spangled Banner* which it is proposed be banned in the public schools. The offending line is the last one, "In God is our trust". A Mrs. Mariam Rubenstein of Long Island claims that these words constitute a prayer and are therefore improper, according to the Supreme Court in its highly controversial decision, for use in the public schools.

We have no great enthusiasm for a prayer made by public officials to be recited in our schools. Our observation is that when someone, whether clergyman or layman, is requested to "make a prayer" for some occasion, that he does just that—he makes a prayer. This is quite different from prayer. Prayer comes from the heart. It expresses the yearning of the human soul to be conjoined to God. It expresses the felt need for God, a humble dependence upon and trust in Him. Such can hardly be the case with a prayer, however eloquent, which is composed mostly for public edification.

Nevertheless, we cannot but feel strong misgivings about the constant efforts to ban from the public schools Bible reading, prayer, and the recital of even such mottos as "In God is our trust". Are not all of these moves intended to bring about a complete secularization of our education and, indeed, of all our public life?

America is now, and was at its beginning, a Christian country. Christian ideas were woven into the web and woof of its culture. They played a strong part in the framing of the constitution and in the growth of its legal system. Banning even innocuous prayers and Bible reading, at which only those are present who freely desire to be so, seems like a repudiation of the Christian influences in our history.

Religious freedom only means that coercion is not to be used in behalf of any religious ideology. It does not mean that no recognition may be given to Christian influences in our institutions. Assertion of the latter comes perilously close to a demand that our history be rewritten so as to rule out all spiritual elements found in it, and exalt only the secular factors. We do not believe that the founding fathers intended that.

## Suicide of an Actress

THE SUICIDE of a popular and successful actress raises the question in many minds of why it was she did not find life worth living. She had much in the way of worldly goods and values, yet it apparently was not enough. There have been hundreds who have attained worldly success, yet have failed to achieve a life that seemed worth living. How can this be explained? We do not pretend to have the answer. But of this we feel certain: Life can be felt to be worth while only by the person who sees a meaning in it which transcends such earthly goals as popularity, wealth, and success.

When life is seen as a struggle in which there is something to be gained, it is meaningful and worthwhile. But for the person who views these gains as wholly of a worldly nature, the meaning goes out of life once they are attained. Alexander of Macedonia is said to have sighed for more worlds to conquer, when he had brought every nation under his sway; and then to have drunk himself to death.

Enduring significance in life can be found only by him who sees himself as a co-worker with the Invisible Force which makes for good.

## CHANGE OF ADDRESS FOR MESSENGER

Subscribers, contributors, and other correspondents are asked to kindly note that the address of the MESSENGER has been changed to: 4001 Brotherton Road, Cincinnati 9, Ohio. The address of the business office remains: 79 Orange Street, Brooklyn 1, N. Y.

Now, it is true that the American civilization is the most successful one yet to evolve. Not only is it wealthy and powerful, its people better fed, clothed, and housed than any other people of any age, but it is an amazingly kind and generous one. The European critic who calls Americans dollar-mad is talking nonsense. There are no people now, nor have there been, who respond so quickly and ungrudgingly to the cry for help as do Americans. Even De Tocqueville over a hundred years ago, took note of how American private citizens would spontaneously organize to relieve some need. And this generosity is now extended to the whole world.

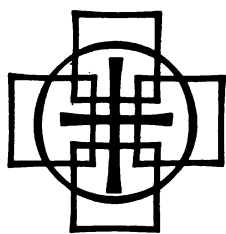
It is not stinginess or a miserly love of money that makes for materialism in America. Rather it is an unspoken faith that all problems can be solved by creating material abundance. In this there is a danger—the danger that spiritual aspects of life will be relegated to a secondary place of little importance, if, indeed, not forgotten altogether. Maybe we ought to give more attention to laying up for ourselves treasures where there is neither moth nor rust to spoil it, nor thieves to steal it.—B.J.

## AN EXPERIMENT IN ROOTING PEOPLE

ONE DENOMINATION is purposely building a church structure not big enough to accommodate all the activities of the projected parish in a rapidly-growing suburb.

In fact, it is planned that the church center won't even accommodate all the projected membership at one time.

The aims of such a program were explained by Rev. Owen Turley of Medway, consultant in church expansion for the Swedenborgian Church in the United States and Canada and a member of the faculty of New Church Theological School in Cambridge.



The development of a new concept of church life, which the denomination is calling Project Link, means in the personal life of Rev. Turley that he, his wife, the former Elinor Bronniche of Boston, and their twin 11-year-old boys, Mark and Stephen (called the Curley Turleys because of their wavy hair), must sell their newly-completed home at 15 Meryl

Street in Medway and move soon to Bellevue, Wash., a suburb of Seattle.

Project Link, voted into reality by the 139th General Convention of the Swedenborgian Church in July at Hutchinson, Kan., emphasizes concentration of the church program on personal relationships of its members in small groups and decentralized activities to meet the problems of living in metropolitan areas.

Basic mission of Project Link and the church, said Rev. Mr. Turley, a graduate of Boston University, Andover Newton Theological School and New Church

Theological School, is "to help people grow in relationships to each other and the Lord and to help people become competent in living more useful lives".

Two major aims of decentralization of the church program, he added, is (1) to bring all social and economic classes together in working and meaningful relationships, and (2) to help them maintain roots.

Rev. Mr. Turley has another hope for Project Link—that its approach to church work can draw denominations together in developing teams of ministers. But first, he added, there has to be growth in ability of people to understand and respect one another.

Actually, what the decentralized church program is trying to do, said the minister, is to attempt restoration of the "loss of community" which characterizes the lives of so many people today. "Project Link is trying to find a way to have the church become a real part of people's lives in this fragmented world," he said, speaking as a leader of a team of ministers who have spent years on a survey.

"Loss of community has meant loss of personal recognition, identity and purpose," he added.

Community, in the technical sociological sense, says the survey, "is a state or condition of life; it is a state in which most individuals know and are known by the virtue of the community he belongs to, and by virtue of his place within that in city neighborhoods with recognizable boundaries, in social classes and the like.

"Today, people do not have (or are rapidly losing) any community; therefore they have less means of establishing corporate or personal identity, they have few direct objects of loyalty or concern; they don't particularly 'belong'; they don't particularly 'care.' "

Between 1950 and 1960, when there was a big increase in U.S. population, one of every five families moved every year. Where did everyone go?

The survey found that 85 percent of the population increase occurred in suburban segments of the nation's metropolitan areas.

Of the 20 percent of the population that moves each year, at least half moves around within the same metropolitan area. Only about one out of every 30 moves as far as another state, the Project Link leaders discovered.

They claim that people do not "belong" to the neighborhood in which they live.

The churches face a massive problem today because of this mobility, the constant tearing up of roots; and the situation is a detriment to community, church and the individual, Rev. Mr. Turley believes.

Rev. Mr. Turley commented:

"In today's extreme state of mobility the churches are acting as though their whole lives still centered in the neighborhood instead of the whole metropolitan area. Thus, the aim of these churches' existence tends to become the maintenance of their buildings rather than mission.

"A sense of loyalty has been developed for the institution, which is partially good, but it is not meeting the needs of people on the move.

"It is in small groups where kindness and good of the old community come through. Of course, there are aspects of the old community which we don't want to revive, such as gossip potentials and a feudal system," he said, adding:

"If people have basic membership in a metropolitan area church which has become decentralized, they will maintain relations with each other where real religious experiences take place. They may move, but the basic roots remain."

How is the Bellevue Church in Washington going to help people regain "community"?

There are three major kinds of activities in Project Link—small neighborhood groups, family-centered religious education and trans-parish interest groupings.

Project Link will be served by a team of three ministers at the start, with the hope that a fourth will be added soon.

The ministers are Rev. Owen Turley, his brother, Rev. Calvin Turley, the present minister at Bellevue, and Rev. David P. Johnson, minister 20 years in Kitchener, Ont., and president the last six years of the Swedenborgian General Convention.

The team of ministers will work in a way quite different from that of conventional "team ministries" or "multiple ministries" in large metropolitan churches, according to Rev. Owen Turley.

Rather than a single pastor assisted by a team of specialists, the ministers working in Project Link are seen as a group working together in such a way that each minister individually and all of them as a team maintain a pastoral relationship to the congregation.

The homes of each minister will be constructed with facilities in them to create the first neighborhood centers. More centers will be developed in homes of members and other facilities as needs and means arise.

Whole families together or individuals in quasi-family groupings (groups that develop mutual dependence and concern, the true characteristic of a family, according to Rev. Mr. Turley) will meet regularly in these centers.

Social relationships in the form of services and shared activities toward mutually determined goals will be developed through interest groups that cut across the neighborhood definitions throughout the whole decentralized parish at Bellevue.

Members of the church will be brought together for specific activity of interest to all concerned. After the job is done, the group dissolves, and the members are absorbed into other groupings.

The focus of each group is on the task at hand, rather than on organization and structure.

There is no perpetuation of meetings for the sake of meetings, or attendance out of "duty" after interest is gone, or scrambling for busy work to justify the existence of the organization, the survey theorizes.

The Project Link program develops into what sociologists call "living in community" and what Swedenborg calls "the life of religion," Rev. Mr. Turley said.

(The Swedenborgian Church, also known as the Church of the New Jerusalem, draws its distinctive theological teachings from the works of Emanuel Swedenborg, 18th-century scientist, philosopher and theologian.)

Another major activity is the religious education program, which will be centered at home, in the family situation. Materials will be developed for family study, home devotions and other activities involving both parents and children.

The whole Project Link program culminates in worship and is stimulated by worship toward new cycles of depth, involvement and use.

Rev. Mr. Turley said Project Link will help develop worship situations in the home and at other centers of gathering.

The minister said he expects the Bellevue church sanctuary, called the Church of the Good Shepherd, to be used for worship many more times than the usual 10 or 11 a.m. hour on Sunday mornings.

Making striking use of parabolic structure and capitalizing on a hillside location, this building is near completion.

—DAVID E. GREDLER  
*The Boston Globe, Friday, August 3*

## AMA'S NEW DEPARTMENT TO MEET

REPRESENTATIVES of the medical profession and the clergy will meet this fall to complete plans on a variety of programs aimed at bringing the doctor and the clergyman closer together in ministering to the sick, the American Medical Association announced recently. Participants in the session will be members of the newly organized advisory committee to the AMA's Department of Medicine and Religion.

Principal topic of the meeting—scheduled for November 16 in Chicago—will be a national program of cooperation between physicians and clergymen to be launched on the county level in 1963.

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# MANNA FOR THE SOUL

by Thornton O. Smallwood

OUR TEXT, of course, is taken from the XXIII Psalm, the fifth verse: Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

David, the author of these works, was in certain respects like all other human beings. He had his faults, his short-comings, and these came in the midst of his attempts to worship the God he knew to the best of his ability. Yet for all his sins, he had those rare moments of insight which we all know, in which he could not only tell just what he should do to reach the kingdom, but he likewise knew what would follow from so living. Thus it was that the Lord was able to lead him, and through him open up to us and all mankind the results from an attempt to live a regenerate life. He did not always succeed, as the record plainly shows, but he did come close enough to experience the thrill of knowing something of the workings of Divine Providence.

In the early years of our life, and this is true in almost all lives lived here on earth, our attempts to master life on our own terms mostly meet with stinging defeats. Providence seems strangely absent, and as we slug it out in the boxing ring of life, we become tired, anxious, perhaps frightened. Where *is* the Lord with His Divine help? Where *is* His power being manifested in our lives, that we should be called upon to know such overwhelming experiences? The blows life gives us become more severe, more nerve-racking, more unbearable year by year, and then suddenly the blow comes that knocks our underpinnings from beneath us and we sink in abysmal defeat, our eyes glazed in the awesomeness of what has happened. This is *it*, we tell ourselves. We can't go on. We simply can't. We're washed up, through. There is no way out. We've had it.

And then, as we lie on our backs, much as the impotent man must have laid on his mat beside the pool in the Lord's time, a hand is stretched forth, a gentle hand, one filled with love and compassion, a scarred hand, one that is very wise and tender. It touches us, seems to ease the pain a bit, and then a voice comes, one radiant with hope and vitality.

"Where are you going?" it seems to ask.

"Nowhere. I'm finished, washed up," we perhaps reply. "I can't go on."

There is a moment's pause. "You are going to lie there indefinitely, then?"

"No."

And it is at this point that the Lord, in our lowest hour, in our most desperate need, comes into our lives

and begins to move us to great things. The Lord must always wait until we have been slugged by life, or our reaction to it, until we lie prone on our backs, and it is then, at this lowest point in our existence that the Lord's hand grasps ours. In His sight there is now no other way to go than up, away from the arena of defeat, away from our humility, our sense of loss, our sense of frustration and of despair, but until we have reached that lowest of all levels, where the next move, if we are to move at all in any direction, must be up, then it is that the Lord can and will enter our lives to move us radiantly, victoriously in His eternal direction of victory, ever upward into the ever rising sunlight of heaven.

Throughout the Bible the Lord waited patiently until the eleventh hour, until the lowest ebb had been reached and bitter defeat had been experienced before He intervened. It was true when He came to earth, for His coming was delayed until mankind had sunk so low that if it were to survive at all it could go in no other direction but upward, and He it was that came to earth and began to draw all mankind upward with Him. They came to Him with their dead—the widow's son, Lazarus, Jairus' daughter. There was nowhere for them to go but up, and when the Lord who is life itself, touched them or called to them they arose, alive, ready to carry on the work that lay ahead of them.

The sick came to Him—the palsied man brought on a stretcher, Peter's mother-in-law—or were brought to Him. They were helpless but He touched them, and they moved, all of them, upward. There was no where else to go but upward.

And so on and on, throughout the course of the Lord's miracles these three outstanding facts stood forth for all the world to see. 1. The people were sick, and had tried every method of healing known to man before they turned to the Lord. 2. They waited until they were desperate, until they could go no lower. 3. They turned to the Lord as a last resort, and *in every case* the Lord was able to do for them that which all the agencies of learned mankind was not able to accomplish.

## *Same conditions today*

The same miraculous conditions prevail within the mental world today as were then present in the natural world of the Lord's time. And the same three conditions take place here among us as took place then. The Lord cannot possibly enter our lives, draw us to our feet when we have been down and out, until we are willing to grasp His hand in rescue and continue to hold it as it

leads us on from that moment onward to eternity. And since it must be to eternity, once we have grasped the Master's hand, we can see why it is so terribly important that He waits until we have no choice left but to grasp it to eternity, for a relationship with the Divine must be a permanent one.

There is no record in the life of David to intimate that the Lord came to Him and performed a miracle upon Him. Nonetheless, there was a perception of the results of such miracles to be found in the Psalms, one of the more familiar and beloved of which is to be found in the XXIII Psalm.

Many of the miracles, we remember, concerned feeding, both of the multitudes and those whom the Lord raised up into life. And to David a similar perception came. The material feeding did not take place, but the Spiritual equivalent did, and in the magnificent twenty-third Psalm he spoke of that which he saw with the eyes of his spirit, the feeding of his soul at the hands of the Lord.

It is interesting to note that David, as well as all regenerating persons, came to realize that he was in no way worthy to receive this bounty. In his own words, the table was spread by the Lord in the presence of his enemies. How true this is. How very true! Within us as we make the first steps toward regeneration are all the evils of which we personally know. They are enemies of our better natures. They are enemies of the Lord's highest hopes. They are enemies of the truth and the goodness He would bring us, living enemies that we ourselves have given a semblance of life through our own former ways of living.

Imagine, if you will, a table being set for a group of men and women in the midst of warfare, the battle raging around them, the food they are bidden to eat and their very lives being in the gravest danger. Yet on the spiritual level of our existence the same identical thing happens when we go to the Lord for that benign help which He alone can give to us and give to us so effectively. Truly it *is* in the very presence of our enemies that the table is set, but over the magnificent feast is showered the beloved rain of His love, the most powerful influence in the whole world and in the heavens themselves. It overcomes everything that would sidetrack its eternal purpose. It stills the conflict within our souls. It makes the forces that would swamp us with their hatreds withdraw. It conditions our spiritual systems so that we can assimilate the true manna for our souls, and once we have begun to eat of the food which the Lord provides the spirit of mankind is revived. The overpowered giant slowly rises to his feet, never to again bow in stinging defeat.

We speak of the person, whether it be man or woman, who humbly comes to the Lord's table of regeneration as a giant, for so they are. The person making the sacrifices of regeneration, becomes endowed with an intensity of effort that is well beyond description. It is something added to Him by the Divine, not something of His own but so closely identified with him and his personality and to the outsider, and to himself at times, it must

## NOTICE

THE ANNUAL MEETING of the Maine Association of the New Jerusalem Church will be held at the church in Portland, Maine, October 13 and 14, 1962. The business meeting will be held at 3:00 p.m. on October 13, followed by supper and a forum in the evening. The service on Sunday will be held at 10:45 a.m. and will be followed by the Sacrament of the Holy Supper.

—LOUIS A. DOLE  
General Pastor

indeed seem to him that the strength he has to meet life, on the terms life brings to him, is his very own. But he knows it isn't. The table is not his. It has not been set there by him. The food on it is not his. The protection provided for him is not his. No, the whole miracle is simply the result of his finally deciding that he has been defeated for the last time, that these humiliating experiences must stop, and that he will have them stop on Life's terms.

### *The Blessings Brought*

What are some of the blessings, beside peace and victory, which this feeding at the Lord's hands brings to each of us? David tells us very plainly. Firstly, the head is anointed with oil. The act of anointing with oil, or sweet scented resins, is very old. In its highest sense, from an earthly viewpoint, it is symbolic of the raising of a person from an inferior state of nobility to a higher one, as from a princess to a queen, or a prince to a king. In a higher sense it suggests not only the possibility of our motives being raised up into a higher realm of usefulness but also the prophetic fact that they *will* actually be so raised. And in the highest sense, perhaps, of which we can conceive, the anointing would represent a dedication to the Lord of a person's life and way of living.

Who does the anointing? The Lord alone, as David intimates. It is only the Lord who is capable of leading us to a life of dedication to Him, and it is then only He who can in turn keep us on the dedicated path until it reaches out into the life to come. All our highest aspirations, efforts, endeavors, and yearnings are anointed by the Lord, and in a very special sense to the regenerating soul something of the kingship of the Lord rubs off on him, so that his or her soul becomes a little more noble, a little more regal, and much humbler with the passing years.

With what does the Lord anoint us? With oil, love such as He alone brings, or strives to bring, to all members of mankind. Various oils will burn when touched with a naked flame. And when the human soul is anointed with the Lord's love at His own beloved hands, the divine spark is added to the oil of love, and the human soul becomes radiant with the splendor of the presence of the Lord. Like a living flame his soul yearns to be of use, of use to his fellow men in the name of the Lord. Most of those about him will wonder what happened,

what is continuing to happen, that he can start out upon a new way of life and persevere no matter what happens. Within the closet of his body which enshrines his soul the living Lord has made Himself manifest to him, and rewarded him openly within his soul as the Lord promised while He was here on earth.

We must always remember this, that in the Lord's promise to reward and reveal Himself openly to His followers, He did not state *how* He would reveal Himself. He did not state that His presence or revelation would be so spectacular that all about us would see it, the believing and the unbelieving together, the prepared and the unprepared. But the revelation as it must always come, happens to the soul and hence comes from within. It is an open revelation to the person so favored by the Lord, and this special revelation of His love results from our dining at His hands.

What is the other blessing that the Lord showers upon those who accept regeneration at His hands? Their cup of life overfloweth. With what? Many things. It overflows with truth from the Lord, living wine like that at the wedding feast at Cana. It is truth that the regenerating soul alone can recognize, can taste, can appreciate, and will use to the highest and best advantage. It is truth that will not be defiled through its being used for sensual or mere worldly pleasures, but it will be added to the oil of life so that one's whole being may become alive. It is one of the essential sacraments of the Holy Supper of the Lord, and it is indeed fitting that to the regenerating person the well of truth should spring up so thrilling for his or her use.

But there is another quality of truth which is also present in the cup which we must by no means lose sight of, and that is truth found in the living water of life. Water will put out fire. Everyone knows that. But water, when separated from fire by a container or a pipe, may be heated until, on forming steam, it begins to perform a much higher and exalted form of use. So with truth in the cup extended to us by the Lord. If we are filled with love of self or indifference, the water of life in the cup given by the Lord will be of little use to us. But if the flame of love from the Lord flashes through our veins, when the water of life is added to our souls, then indeed the heavenly power of the Lord can or will surge through our whole beings. There can be no stopping us. There can be no further defeats for us. There can be nothing we will fear, for that which so manifests itself to the inner man of each one is, in effect the holy

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## MY RELIGION

by HELEN KELLER

Blind and deaf since infancy, Helen Keller here relates how her world was transformed by the inspired writings of Emanuel Swedenborg. *Paperback 35¢, Cloth \$1.* Discounts available for orders from churches.

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spirit of the Lord, working through the channel of His love and truth for our own betterment and that of the world.

The world is filled with enemies. Those of the church are apathy, indifference, and in some sectors a lack of belief. There are enemies for all church members, and there are enemies for all who are not church members. The enemies for one are never the same as they are for another, and hence a remedy that might work for one will not necessarily work for another. But what ever our lot has been in the past, whatever our enemies have been or done to us, we must never lose sight of the fact that the love and truth of the Lord are forever brooding over the scene, waiting, watching impatiently for us to call upon Him for the aid which He alone can give.

The time grows short. Not one of us knows how short his time remaining may be upon this earth, but in the Lord's sight the table is being set. Our needs are fully and richly anticipated, and even our very souls are conditioned and prepared in advance so that the food which the Lord alone has provided for us will fully sustain us, nourish us, contribute to our well being, and accomplish that to which He sends it.

Every person needs a slightly different food, but all the true food for the soul comes from the Lord. The enemies of the Lord, and therefore of us, would snatch it from us, but as it is food from the Lord He in turn has taken adequate steps to insure that the supply to us will be adequate, that it will be continuous, and that nothing can corrupt it or deteriorate it on its way to us.

The XXIII Psalm, in which this lesson is set, has been closely associated with the passing of dear ones into the higher life, and rightly so. But the same Psalm is a thrilling statement of faith for the living as well. It is not alone a comfort to those left behind when a beloved one departs, but it is a challenging statement of faith without equal in the holy word. For us, the living, it should be a constant source of truth with which to sustain us at all times. We should, like David when he uttered it, alternate in our affection, between one phase in which we seem to be in communion or meditation with ourselves, and then in the next moment break forth to the Divine Himself as we bless Him for all His mercies which He has throughout the years so manifestly showered upon us all.

There is nothing to fear from a spiritual defeat. Nothing whatever. Indeed, there is nothing to prevent it, for it is in the extremity of defeat that the gracious Lord comes to us. At all times He must in His wisdom let us try to make the grade alone. He must let us, perhaps, hurt ourselves, not slightly only but sometimes very deeply, that we may be fully assured that we simply cannot make the grade alone, that we need Him, that we rely upon Him and Him alone, and that we will continue to rely upon Him all the days of our lives.

Many, many times in the course of our life upon earth we meet people or hear of them whom life *seems* to have dealt so many cruel blows that we know that personally we could not have stood up under them. It



was true of Hellen Keller, yet how nobly she has fashioned her life, contributed to the lives of others, and developed into a serene personality all admire. It was true of Edison, but he surmounted his infirmity and arouse to the heights of genius. It was true of the composer Beethoven, who became deaf. The list could go on endlessly, but in each case the spirit became fired from within to conquer self and rise above it and reach the stars.

May God forbid that we be visited with some of the trials that have befallen others, but should it seem wise in the Lord's sight that some of these seeming tragedies should visit us, may it please the Lord to keep this thought firmly in mind: When the life about us knocks us out, when we lie senseless on the canvas with no future ahead of us, it is then, and then only, that the Lord appears in our lives. We can go no lower. We have reached the lowest ebb in our entire life, and it is at this point that the hand of the Lord is extended to us and bids us arise.

There is nothing else we can do. We can't fall lower, so we must go upward, forward, and away from our past. There is no other way to go but up. The opportunity of a life time has dawned upon us. The thrill of rejuvenation is upon us. It will not be denied. It cannot be rejected, and in that fierce determination to live as the Lord would have us live comes that consummate joy which filled the living Christ and His followers throughout all the ages.

*Mr. Smallwood, a member of the Chicago Society, is, as the above sermon shows, one of our most eloquent lay-preachers.*

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## RELIGION AND DESTINY

*(Continued from page 257)*

had them that we cannot doubt that the experience seemed to the person to be exactly as it is recorded. That the experiences are so different from each other does not disprove their reality. The point is made that one universal experience of religion is that man uses God and finds Him useful—that is, that things are done for man through power which came from within and above himself. (A Swedenborgian would say that such power comes *through* what is within man from the Lord.)

Professor James makes an apology for the sentimentality of many of the documents—and they are a weird and extremely emotional collection of quotations. But he says: "To learn the secrets of any science, we go to expert specialists, even though they may be excentric persons, and not to commonplace pupils. We combine what they tell us with the rest of our wisdom, and form our final judgment independently. Even so with religion" (p.486). He goes on to say, "Knowledge about a thing is not the thing itself. . . . Knowledge about life is one

thing; effective occupation of a place in life, with its dynamic currents passing through your being, is another" (p.488-89).

He develops at some length the thesis that the approach to religion through science is unsatisfactory because it ignores the concern each individual has for his personal destiny. Science tells man he is a fortuitous by-product of no real importance compared with the other by-products—suns, stars, oceans—what you will. Religion—all religions—give man in one way or another—and the *way* is not important but the *fact* is—something from beyond himself which gives him what he needs to overcome what hinders him from his true destiny.

Professor James does not concern himself with passing any sort of theological judgment on the experiences he reports. And almost unbelievably varied set of experiences are all "real" to those who had them, and show that there are many doors through which effects from the inner spiritual realm have reached various persons. The degree of sensitivity of the person varies greatly, the "state" of one is usually different from the "state" of another and "religion" has had very different effects, but in every case religion has been useful to the person who received it and as a rule to society as well.

Professor James makes the statement that Stoic, Buddhist and Christian saints are alike in the practices they put themselves through and the resulting "peace of mind", though their theologies are different. The point he is trying to prove is that God is appealed to and help comes, no matter what the intellectual religious belief. What happens—what comes in answer to prayer—to confession—to meditation—or to ascetic practise—if it is explained at all, is fitted *by the person* into the particular intellectual belief or theology in which he happens to be.

Professor James calls attention to the vast deal that we can know is stored in our subliminal or "unconscious" self—for instance everything in our memories except what we happen to be using at the moment. There is, he says, a part of this "self" which we can enter easily to extract a memory or some such thing, but on the further side of this "self" we have contact with a universe which is not the material one.

The course of lectures puts before the readers and hearers many many quotations concerning the religious experiences of the once-born, the twice-born, the healthy minded, and those rescued from gloom and despair, those who found happiness through mystical experience with the Beloved Deity, those who were guided by an Inner Light, and those who merely prayed and received a wonderful answer.

He quotes, rather than analyzes, these reports to show the *feeling*, that is, the result on the character and actions and the mental attitude, which gave the subject of the experience the belief-beyond-a-doubt that something wonderful had happened or been done to him by a power beyond himself. The *feeling* is real. The experience had results. But to attempt to make the



theological ideas of all these individuals agree would be utterly hopeless and quite unnecessary.

Professor James is trying to show a sceptical, "scientific", and "intellectual" audience that in religious experience as it is reported with utmost candor by a host of witnesses, there is *something* that neither "science" nor "intellect" by itself can explain.

For himself, he confesses to what he calls an "over-belief", which he finds good and recommends to others—a belief in a universe above and beyond that revealed to the senses.

He says, "There is a certain uniform deliverance in which all religions appear to meet. It consists of two parts:—

1. An uneasiness; and
2. Its solution.

1. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we naturally stand.

2. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers."

"In the stage of solution or salvation the person analyzes that there is 'more' of the same quality which is operative in the universe outside of him, and which he can keep in working touch with." Also, "remember that for some men (this solution or salvation) arrives suddenly, for others gradually, while others again practically enjoy it all their life" (p. 508).

Professor James' philosophy was pragmatism—what works best. His observation of human experience in religions shows him that a "science" which denies reality to this experience is "bosh" and hum-bug. Therefore a wise man, in spite of what he cannot prove by sense and science, holds to his "over-beliefs."

He closes his series of lectures by saying, "Hum-bug is hum-bug, even though it bear the scientific name, and the total expression of human experience, as I view it objectively, invincibly urges me beyond the narrow 'scientific' bounds. Assuredly the real world is of a different temperament,—more intricately built than physical science allows. So my objective and my subjective conscience both hold me to the over-belief which I express. Who knows whether the faithfulness of individuals here below to their own poor overbeliefs may not actually help God in turn to be more effectively faithful to his own greater tasks?"

—CORNELIA H. HOTSON

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## NEWS FROM HERE AND THERE

by Merle Haag

**My name** seems to be causing a good deal of confusion. The weekly bulletins are addressed to: Mr. Merle, Mrs. Merle, and Miss Merle Haag. Legally I am Mrs. Edward Haag. My given name is Merle. The correct address is 60 Bayberry Lane, Levittown, New Jersey.

**Several clergymen** will occupy new pulpits in the fall. The Rev. Brian Kingslake, formerly of South Africa, will be the Associate Minister in Philadelphia. The Rev. Richard Tafel, Jr. will go to Cincinnati. The Rev. David Garrett goes from Wilmington, Del. and may go to El Cerrito, Cal. The Rev. Eric Zacharias has gone from El Cerrito to Pretty Prairie, Kans. The Rev. Wilfred G. Rice has gone from St. Paul, Minn., to Elmwood, Mass.

**Congratulations** to the following new officers. **Detroit Tuesday Guild:** Betty Hill, *Pres.*; Marilyn Clarke, *V.P. and Secty.*; Tanya Ross, *Treas.* **Lakewood, O. Society:** Dr. Owen Reeves, *Pres.*; Carl Schuster, *V.P.*; Rose Baker, *Treas.*; Doris Fasnacht, *Secty.*; and *Council Members*—Frank Theriault, William Armstrong, Norman Bester, Roy Anderson, Sr., and Dora Pfister (to represent the Church of the Holy City). **Fryeburg, Me. Society:** Church Comm.—Francis Cole, Jane Farris, Carol Andrews. Parish Comm.—Erma Blake, Anna Fox, Mavis Warren. Celia Ballard appointed by the Women's Alliance to serve on both committees. Other officers—Horace Briggs, *Secty.*; Barbara Cole, *Treas.*; Catherine Seavey, *Parish Clerk*; Dorothy Tobias, *Parish Treas.* Alliance: Celia Ballard, *Pres.*; Doris Bryant, *V.P.*; Helen Rankin, *Secty.*; and Marion Spring, *Treas.* **Lakewood, O. Altar Guild:** Doris Fasnacht, *Pres.*; Mrs. J. D. Boyle, *V.P.*; Mrs. J. Poxon, *Secty.*; Mrs. R. Kirke, *Treas.*; and Mrs. N. Bestor, *Corr. Secty.*

**Welcome** to the following new members. Philadelphia—Mrs. Wm. Kappel, Dr. and Mrs. Paul Sweeney, Mrs. John T. Smailer, Edmund R. Boericke, Jr., and Mrs. Ralph Smailer. San Francisco—Dolores Parson, Andra Auz, Mrs. Edith A. Mattson, Alyce Hoche, and Bernice Redington.

**Congratulations** to the following graduates: Lois Walton, Bryn Athyn Academy; Ralph M. Smailer, Penn. State; and James Lawry, Jr., Stanford Univ.

**The Rev. David P. Johnson**, Kitchener Society, broadcast over CKCO-TV during the week of June 25-29.

**The Rev. Franklin H. Blackmer** underwent surgery in Mercy Hosp., Urbana, O. during the early part of July.

**Several St. Louis members** are in the news. The June 10 St. Louis *Post-Dispatch* had two full columns about George Leighty, *Pres.* of the Railroad Telegraphers' Union. This spring he negotiated the first life-time job guarantee for members of his union. As chairman of the Railroad Negotiating Board he masterminds the settling of railroad disputes. **Another St. Louis friend**, Paul Greiling, has been using his knowledge of refrigeration to help the medical profession adapt commercial techniques to the healing mission. He and some other men, including Ed Evers, help in this work in their spare time. They have already improved several medical techniques, the most important of which is the modernization and improvement of the mechanical heart and lungs created by Dr. Carel and Lindburg. **Eldon**

**Mason** has been assigned by the Red Cross to a position in Germany.

**Kansas New-Church members** were easily identified at Convention by the decorative felt sunflowers they wore on their lapels.

**How about sending a card** to 14 year old Janice Fairchild, Rt. 2, Larned, Kans. Janice has spent most of the summer in a cast to correct a malfunction of the spine.

**Mr. Gwen Schultz**, Claffin, Kans., is now in Germany with the army.

**Pittsburgh** will be having a gala rummage sale this year. A dry cleaning shop gave the Ladies' Aid more than \$1000. worth of unclaimed clothing, all beautifully cleaned and pressed.

**Congratulations** to Mr. and Mrs. Herman Weidner, Pittsburgh Society who celebrated their Golden Wedding anniversary June 11.

**The Rev. Othmar Tobisch**, San Francisco Society, received a colorful wall-hanging, a medieval map of the world as it was known in 1652. It was a gift from his brother, Rudolf Tobisch, member of the Board of the Vienna Society of the New Church.

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

## A THANK YOU TO KANSAS

**A**LL ROADS led to your sun-flower state  
Where the souls of men so freely roam,  
And the flight of the mind brought the planes-men home  
By turning the heart to its true estate.

A standard of life they here regulate  
Inspiring an urgent call to roam  
By those who had found the call of the gnome  
Whose charm is adventure in man's estate.

Then later we found at Convention's call  
A tryst with ideals one might carry away  
And convert into deeds from day to day.  
Thus we met, and we prayed to that God of us all  
For strength to overcome the world and its wiles  
By noting your emblem: Kansas—Sunflower—Smiles!

—THERESA S. ROBB

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## BIRTHS

**KIESMAN**—Born April 10 in Fryeburg, Me., to Mr. and Mrs. Leonard Kiesman, a daughter, Joyce Marie.

**KIESMAN**—Born May 15 in Fryeburg, Me., to Mr. and Mrs. Gerald Kiesman, a son, Gerald Richard, Jr.

## BAPTISMS

**AHRENS**—Jay Alan, son of Mr. and Mrs. Leonard Ahrens, Kitchener Society, baptized June 17 by the Rev. David P. Johnson.

**DEWBERRY**—Clayton Jefferson, son of Mr. and Mrs. Jefferson Dewberry, San Francisco Society, baptized June 24 by the Rev. Othmar Tobisch.

## WEDDINGS

**DAVIES-CAVANAGH**—Catherine Mary Cavanagh and James Roland Davies married May 4 in the Kitchener Church; the Rev. David P. Johnson officiating.

**SHUMAN-SHEPHERD**—Mary Ann Shepherd and Ronald Shuman married June 12 in the Pawnee Rock Church; the Rev. Galen Unruh officiating.

**FOSTER-GAUL**—Beryl J. Gaul and Theodore T. Foster married June 3 in the Philadelphia Church; the Rev. Richard H. Tafel officiating.

**McCURDY-WALTON**—Lois E. Walton and George McCurdy married June 16 in the Philadelphia Church; the Rev. Richard H. Tafel officiating.

**GLOWE-MARTIN**—Johnnie Ruth Martin and Matthew S. P. Glowe married July 10 in the St. Petersburg Church; the Rev. Leslie Marshall officiating.

## MEMORIALS

**AHRENS**—George S. Ahrens, 75, died in Tulsa, Okla. on May 24. He was born in Kitchener and was a member of the New-Church. Formerly the manager of L. McBrine Baggage Ltd., Mr. Ahrens left Kitchener in 1927 to join his brothers in the lumber business in Tulsa. Surviving are one daughter, Mrs. John Sharp of Tulsa; one sister, Mrs. Edith MacDonald of Kitchener, and three grandchildren.

**BASE**—Memorial services were held in the Pawnee Rock Church June 20 for Vernon Alden Base; Galen Unruh officiating. Mr. Base passed away suddenly on June 17. Although physically handicapped since childhood, he was talented in woodworking and loved good music. He is survived by three brothers, Leo of Rozel; Everett of Great Bend; Dan of Marion; a half brother, John of Hutchinson; three sisters, Mrs. Lamont Smith, Pawnee Rock; Mrs. Frank Wedel, Larned; Mrs. Frank Hejny, Otis; two half sisters, Mrs. Ralph Stratton and Mrs. C. H. Barnett of Hutchinson.

**BAUM**—Memorial services were held for Mrs. Mary Baum, June 22 in the San Francisco Church; the Rev. Othmar Tobisch officiating. Mrs. Baum was an associate member of the society. Largely kept indoors by a heart condition, Mrs. Baum faithfully supported the work of the San Francisco Church.

**HOLST**—A resurrection service was conducted by the Rev. Othmar Tobisch in Oakland for Morten Henry Holst, son of the late Mrs. Anna Holst, one time member of the Berkeley Parish. Mr. Holst passed away following an operation. Two young sons and two aunts survive him.

**LOTZ**—Augusta P. Lotz passed into the higher life on July 12. She was for many years a devoted member of the Baltimore Society. She had been a member of the First German Society in Baltimore, joining the present Society when the German Society became inactive. Her life was marked by her great devotion to the Church and to its teachings. She was a regular attendant at services and had for many years taught in the Sunday-school. Her quiet manner and love for the Church won her the respect and regard of her friends in the congregation and elsewhere. She faithfully executed the duties of her employment. The loss of the Church here is the gain of the spiritual world to which she looked forward with anticipation. She leaves two sisters with their families.

# The Swedenborg Student

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

## ARCANA CLASS—October, 1962

### Volume IX, 7495—7627

October 1—7	7495—7519
8—14	7520—7554
15—21	7555—7585
22—31	7586—7627

LAST MONTH'S reading was about the plagues of frogs, lice, and noisome flies. This month we are studying the next three plagues: the murrain on cattle, the boils on man and beast, and the hail. Even today we are not unfamiliar with these external plagues. The "hoof and mouth disease," "Bangs' disease," and other diseases of cattle sometimes become epidemic and require quarantine measures. We are all familiar with boils. And hail sometimes destroys crops, although not on the scale of the plague visited on Egypt.

The plagues, spiritually interpreted, begin with the falsification of the Word. Those who believe that the Word is the product of the human mind start with a falsity, and the more they study the Word from this principle the farther they get from its real meaning. First comes the false idea of the Word—the turning of water into blood—and then the reasoning of the mind against truth and the things of the Lord and of heaven. It is step by step that degeneration takes place. We know that this is true in the individual and also in the social body. We are told here that the results of this degeneration in the individual are disclosed to him in the other life just as gradually. There, nothing is done violently. But we should note this statement in number 7502: "Be it known that those who infest the upright in the other life are those who when living in the world had belonged to the church." This should put us on our guard against the modern tendency to swallow without discrimination and individual study and thought any idea and practices which are presented to us in the name of the Church.

The pestilence—or "murrain" as the King James Version calls it—signifies "a consumption in general." It was on the "horses, asses, camels, heard, and flock." The horse, the ass, and the camel are symbols of the understanding and of the rational faculty at different levels; and the herd and flock are kindly and charitable affections which enable us to understand truth, to reason correctly, and to perform uses in the world. The destruction of these animals is the loss of the understanding, of the power of reasoning correctly, of the power of seeing natural truths in their proper relationships, and even of the power of comprehending the purpose of life.

Then follows the plague of boils. These were putrefying sores, and came from the "ashes of the furnace" lifted up. The furnace is the heart inflamed with self-love. Boils are outward evidences of corruption within. At this point in the development evil appears openly and is not abhorred, for the cattle and sheep—the good affections—have been destroyed. Sin has become open and shameless; people no longer care to conceal it. Note the statement in number 7524 that such sores "would also be upon evil man, if so long as he is in the world he were not

in a state capable of receiving the good and truth of faith." To understand this read number 7560.

The plague of hail with fire follows. Hail is frozen rain. We read, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Rain represents the truth which comes from heaven—from the clouds of the letter of the Word—to make our mental earth fertile. This is the office that truth performs for the mind. But where there is no heavenly warmth, the mind is cold, and spiritual truth inflowing is turned into hail. Hail represents "falsities from evil destroying." The truths which should bless now condemn. Though the mind can see the nature of evil and falsity, the will to reform is now lacking.

We would read carefully the explanation given in numbers 7601 to 7607 as to why the flax and barley were smitten by the hail and fire but not the wheat and spelt. It has been noted that there is an exterior and an interior natural. It is in the exterior natural that goods and truths become mixed with evils and falsities and so destroyed; so it is provided that there may be a place where goods and truths can be stored up where they cannot be destroyed easily, the interior natural. "The wheat and the spelt were not smitten, because they were hidden." The wheat and the spelt represent "remains," which are stored up in early life for future use in regeneration. Our whole reading this month helps us to see more clearly the distinction between the things of external life and those of internal life.

### Notes

7502<sup>4</sup>. Man has no knowledge of the things that exist in the other life except from revelation.

7519. "So long as evil or infernal spirits are removed and separated from heaven, that is, from the good of love and the truth of faith which are there, they do not know that they are in evils and falsities, for they then believe falsities to be truths and evils to be goods." Note here the difference between Moses and Aaron and between the effect of the immediate and of the mediate approach to Divine truth.

7523. Exterior evils include the thought.

7541<sup>3</sup>. On the eternity of the hells. Those there are withheld from doing evil by fear of punishment, but "it cannot be given them to will good."

7550. It is for man's sake that the Lord "so greatly extols His own power and glory in the Word."

7577. "Falsities are nothing else than evils reasoning and supporting themselves."

7599. We see here that even the "face of Jehovah" may have an opposite correspondence.

7601<sup>2</sup>. It is because flax corresponds to "truth of the exterior natural" that in so many places in the letter of the Word—as well as in the natural heavens—angels appear clothed in white linen garments.

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#### Theological School Plans

AT A MEETING of the Board of Managers of the New Church Theological School held June 7 and 8, two new appointments to the faculty were made. Robert Hoover Kirven was appointed to the faculty as School Librarian, Secretary of the faculty, and Tutor in Swedenborg. In addition to these duties, he begins work in September on a Doctor of Philosophy degree at Brandeis University. The Rev. David P. Johnson was appointed to the faculty to serve on the field faculty of the School in a laboratory parish and to be an Instructor in the field of pastoral care and counseling. During the coming year Mr. Johnson will make monthly visits to the School to teach. Within the next twelve months it is expected that he will move to Bellevue, Wash., to join the Rev. Owen Turley, the other member of our field faculty, and the Rev. Calvin Turley to initiate *Project Link*. The Theological School has great interest in *Project Link* both as a training parish for its students and as a research center for the development of new concepts and new practices of church development.

At the same Board meeting, it was decided to continue the study of the possibility and advisability of relocating the School. This study, which is being carried on by a joint committee of the faculty, the Managers, and the Board of Directors, is currently centering its attention upon Andover Newton Theological School in Newton Centre, Mass., Oberlin Graduate School of Theology, Oberlin, Ohio, and the Pacific School of Religion, Berkeley, Calif. The president of the School, the Rev. Edwin G. Capon, and the Rev. Owen T. Turley spent three days in Berkeley following Convention discussing possible relationships with the Pacific School of Religion with its president, librarian, and faculty.

At a post-Convention meeting of the Board of Managers, the Rev. Ernest O. Martin was elected chairman of the Board for the coming year and Mrs. Martha King was elected secretary. Members of its Executive Committee will be these officers and the Rev. Richard H. Tafel, Sr., the Rev. Bjorn Johansson, and Dr. Dorothea Harvey.

—EDWIN G. CAPON  
President, Theological School

#### ST. PETERSBURG NOTES

As has been its practice since the Florida west coast missionary has made St. Petersburg his headquarters, the Society there continues Sunday services through the summer. Informal, they have been somewhat better attended since the church has occupied its own church edifice. The newly installed front entrance screen doors are open daily with the public invitation to use the church for meditation and prayer. The loan library and reading room also are available. The illuminated lawn sign, abutting a rather busy sidewalk, attracts attention. Often it carries a quotation from Swedenborg's writings, currently: "Faith is the eye of love". (*Arcana* 3863). To avoid any misunderstanding in a new neighborhood as to the beliefs of the church, the wayside sign carries the permanent statement: "The Church of the New Jerusalem derives its name from Rev. 3:12. Its teachings are drawn from the Bible in the light of the writings of Emanuel Swedenborg (1688-1772) scientist, philosopher and religious teacher." A directory sign in the church garden states the annex is the headquarters of the New-Church Missions Center for western Florida, and invites the public to use its bookroom, etc.

#### Evidence Notes

We note that Swedenborg has made his appearance at the Seattle World's Fair. Sigvar Strandh, director of the Stockholm Museum of Science and History, lectured on a recent weekend in the Federal Science Pavilion on "two inventors who became great names in Swedish scientific history two centuries ago, because of their failures."

Displaying a model of the "airplane" designed by Swedenborg (Note: One such recently was accepted by the Smithsonian Institution for permanent display Ed.) Director Strandh explained Swedenborg's idea of pumping for flight by standing in the cockpit, demonstrating, anyway, the principle that "man cannot lift himself merely by his own power."

Incidentally, the other inventor was Torbern Bergman who was first to conceive of soda pop, and a "lying down" bottle to hold it, for if it stood up the soda popped the cork!"

—LESLIE MARSHALL