

NEW-CHURCH MESSENGER



Thanksgiving

NOVEMBER 15, 1962

NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

Published semi-monthly, 4001 Brotherton Rd. Cincinnati 9, Ohio, by The New-Church Press 79 Orange St., Brooklyn 1, New York.

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

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

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

Vol. 182, No. 21 Whole No. 4837
NOVEMBER 15, 1962

ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against God.

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

E D I T O R I A L

Giving Thanks

THE CYNICAL TALLYRAND described gratitude as a "lively sense of favors to come". A classic example of this is contained in the story (*Gen. 40*) of the butler whose dream Joseph interpreted. At that moment he was thankful, but when restored to his former position in the Pharaoh's household he all too quickly forgot the promise he had made to the Hebrew slave who languished in prison. Only when Pharaoh was in need of one to interpret his dream did the butler recall Joseph's gift, and suggest to his master that Joseph be called.

Ingratitude is of many kinds. We may be ungrateful to friends, to teachers, to parents. Who has read or seen Shakespeare's *King Lear* without being moved by the scene when the betrayed king wandering over the forlorn heath finds the bite of the winter's wind kinder than man's ingratitude? What depths of human sorrow are sounded. And we recall that the bard of Avon in *Julius Caesar* depicts the noble Roman as slain by the ingratitude of Brutus rather than by his dagger.

"For when noble Caesar saw him stab,

Ingratitude, more strong than traitor's arms,

Quite vanquished him: then burst his mighty heart."

Ingratitude hurts more than wounds inflicted by an enemy. There is something cruelly unnatural about ingratitude. We heard a judge, known for his sternness in upholding the law, give a suspended sentence to the prisoner before him in the following words:

"You have pleaded guilty to the charge of helping a condemned felon escape. Yet I believe you when you say that your action was motivated by a deep gratitude. The felon had befriended you when you were in dire need. Although you broke the law you obeyed a law written upon your heart. I condemn your action, yet because of your motive I will suspend your sentence."

As Thanksgiving day approaches, we should feel admonished to remember the things we should be thankful for; to ask ourselves to whom we owe gratitude, and how we should express it. And especially should we remember to give thanks to God.

How do we give thanks to Him? By words? Yes, a sincerely felt prayer of thanksgiving is one way. Such a prayer is certain to lead to more. It will call for positive action, giving form and substance to the utterance of the heart. Suppose the butler in the *Genesis* story had written to Joseph a polite or even an eloquent note expressing his gratitude? Would that have been enough? Hardly, at least not if he had then forgotten him. The thankful heart does not forget. Nor is it content to repay with mere words. "What shall we render unto God for all his benefits?" We can express our gratitude by diligently seeking to do His will; by doing in our humble and seemingly ineffectual way what we can to advance His kingdom. We can express our thanks by shunning evil both in thought and deed; by eradicating impulses that are born of pride, prejudice, ill-will, the lust of dominion.

The opportunities to express our gratitude in tangible ways are numerous, both in our inner and our outer life. But to show it outwardly it must first be truly felt inwardly. Deeply felt sentiments crave an expression that cannot be given to them by words alone. The leper who returned to thank the Lord for his cleansing, *acted*. By his return he really proved his gratitude.

Thanksgiving festivals, and formal thanksgiving services of worship, are symbols of gratitude, but the gratitude itself must be shown by actions, which show forth a sacrificial spirit. He who is thankful is willing to make a sacrifice.

LIFE'S MOST SIGNIFICANT DAY

by Bjorn Johannson

THE OLD HYMN, "Count your many blessings" is familiar to all of us, and perhaps it sounds banal to the more sophisticated. Most of the best things in life we just take for granted: a case of not missing the water until the well goes dry. I know of no country where people grumble more, and have as little reason for it, in the USA. The blessings that we are the beneficiaries of we just take for granted.

In Thornton Wilder's play, *Our Town*, a delirious girl dreams that she is in heaven. She is told to recall the most significant day in her life. Strangely, she does not recall the day of her wedding, nor the day her first child was born, but instead she recalls her sixteenth birthday. Yet, as it is described, it is merely commonplace: the same sort of birthday that a million girls have. Mama makes a birthday cake, dad makes some contribution, the boy who is in love with her brings his little gift. No startling gift or anything out of the ordinary; just a picture of an ordinary happy family. And the significance of it all never dawned on any member of the family. Is it not just these commonplace things, that are taking place all the time, for which we should be the most grateful?

How well human nature is depicted in the warning given to the Israelites in *Deuteronomy* 8:10-12:

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day".

When the Israelites, who had escaped from the bondage of Egypt only to find themselves starving in the desert, were fed by the manna, they were most certainly grateful. Starving people are always grateful for food. But when people are well fed, they tend to forget who gives them the food. Is not the Lord always feeding his people with manna from heaven; or shall we consider this *Genesis* story just a fable?

In 1915 I spent the harvest season in a certain area of North Dakota. The fields there were groaning under the very abundance of their yield. The farmers were working 12 and 14 hours a day gathering in the harvest. People were happy, and the prosperity of the region was everywhere in evidence in the form of new homes, new automobiles, new farm equipment. In 1936 I had occa-

sion to go through this same region. But, oh what a change! Buildings unpainted, barns in a state of disrepair, automobiles—many more than in 1915, to be sure—now old and decrepit. The people were gloomy, an air of hopelessness hovered over the country. What had made the change? Lack of rain. That manna from heaven, rain, without which the soil will not yield its abundance. For three years the region had been stricken by drought, and farmers had suffered one crop failure after another. No one had ever thought of that rain as a miracle; it was too commonplace and too much taken for granted for any such thought. When the President of the United States traveled through that country, he was greeted by huge crowds carrying placards which read: "You gave us beer, now give us water." No man, not even if he is the President, has the power to give rain. All the abundance that man has as the result of rain and other forces of nature is manna from heaven—we just don't notice it, we take it for granted, because ordinarily it is so dependable. If we were starving in the wilderness, and it came in some miraculous way, we might express our gratitude.

A memorable day in my life was April 9, 1940. I was living in Denmark at that time, and that was the day the Hitler forces barged into this country. A world, it seemed, came tumbling down; life changed so suddenly. A blackout put the city of Copenhagen in darkness. Meetings were restricted, visits to friends made difficult, certain foods and other merchandise were rationed. A popular song at that time had it, "But the earth goes 'round; constantly 'round and 'round and 'round." It was a relief to people to know that something remained the same. I gazed up at the sky over blacked out Copenhagen. In the city itself, not so much as the light of a candle was visible, but above the stars seemed to shine more brightly than ever. Man by his folly and self-love could put out the feeble lights which he lit on the earth, but he could not extinguish or darken the lights of the heavens. I thought of several of the commonplace things of life which I had always taken for granted, and for which I had never given heartfelt thanks to God. Some of these things might be no more, but, praise God, the light of the sun, the moon, the stars could not be extinguished.

Never before had I been so thrilled by that panorama above. How generously the Lord has provided beauty

for man, and how little man appreciated it—how easily he just took it for granted.

And similarly, how readily we Americans take for granted the relatively smooth functioning of our social system: the ease with which most of us obtain the necessities of life, and communicate with one another. We could go on and on at great length listing the blessings of family life, of friendships, of free access to information, of freedom to worship God, etc. For the most part we take these things for granted. Yet many noble men and women have made heroic sacrifices to obtain these values and to bequeath them to us.

Should we not show our gratitude by preserving these values and bequeathing them to our posterity? And should we not continually thank God for all His goodness? Should we not by the quality of our lives utter our thanks to God for all His bounty?

But how often we forget. Saul was grateful to the Lord after he had been made king, and he was grateful to David for overcoming Goliath. But gradually his humility left him; he became jealous of David and would no more hear his music; he also felt independent of God. The Amalekites, who signify falsities, were not driven out by Saul. As we grow to love the material things and become certain our own hands have gotten us these, we tend to forget the Lord; and we seek to slay the spiritual side of life signified by David's heavenly music.

The pilgrim fathers lifted up their hearts in humility, and so must we.

A. N. C. L. News

AS THIS REPORT was written, your chaplain was on his way to visit the Middle Atlantic Association in Philadelphia. Here he will be meeting with leaguers from the Washington, Baltimore, Wilmington, Philadelphia, and Frankford churches. Also there will be representatives from Bryn Athyn, New Jersey, and Massachusetts. What a wonderful opportunity this will be for interchanging of ideas.

One cannot help but think that meetings like this will not only strengthen the local leagues but give cohesiveness to the whole ANCL program. For what other reason is the purpose of our League than to give guidance and help to the youth of our churches.

In an uncompromising world, we have to keep clearly before us the ideas and ideals of the Lord's new church. We have to take these ideals and put them into working and living principles and issues for our young people. Living life is hard. The youth of today is faced with so many problems that sometimes we are overwhelmed and lost. What we have to do—what the church has to do is to give constructive instruction to our youth.

The church has realized this and has taken the first step. The ANCL chaplain is now able to visit the different leagues throughout the coming year. This visit to the Middle Atlantic Association is just the first. Next week he will be in Pittsburgh for the Ohio Association. Any league or association which wishes a visit from

the chaplain, please write to him and let him know. Together as a church we can follow the words of John in the Book of *Revelation*: "going forth conquering and to conquer".

The League Journal

THE DELIGHTFUL PUBLICATION of the young people of our church comes to us four times a year. It is neatly mimeographed, and well written throughout. The editorials of Helen Saul are the work of a serious and penetrating thinker. At least every other one is of such a high order that we are tempted to reproduce it in full. In the summer issue we find one entitled "A Look to the Future". After discussing why people go to Convention, the need of our yearly meeting to take care of the business of our church, Miss Saul makes the suggestion that sometime during the year and at Convention should be spent in a "re-evaluation process", in an effort to "formulate for ourselves what we believe the church is for". Then she presents the following idea:

"We should invite a group of Church members to speak on what their concept of the New Church is, what they think it means, and what they would like to see the Church doing. We should have in this group of speakers: a minister of a parish who is engaged with the work of the Church in a community; a theologian-writer, probably a minister, who is on the Theological School staff who also writes; a person, layman or minister, but probably layman, who is primarily engaged in youth work, not only Sunday School and League but camps and LEI also; someone in the field of education who is applying or has ideas for applying Swedenborg to education; a psychiatrist or psychologist who sees the New Church in terms of the psychological and sociological problems of people; an artist who finds religious expression in the varied aspects of man and nature; a businessman who has to deal with the hard facts of modern economic America; and an average layman, perhaps a housewife who has to worry about a family."

Another worthwhile article is one by Steve Koke, who on several previous occasions has shown his ability to come up with original ideas and present these lucidly. His contribution is entitled "How to Read Swedenborg", and in it he offers the following:

"Don't listen to anyone who tells you that Swedenborg is difficult. Whether or not Swedenborg is difficult isn't at all important. For those who really want to understand (or who read with a question), Swedenborg at his most difficult is at least stimulating. Swedenborg becomes *discouragingly* difficult only for those who are not strongly interested."

"Emphasizing Swedenborg as a difficult author may make him seem like a discouraging, forbidding author, also. And to mention him as a difficult author has the same effect as emphasizing it. He is not a difficult author in this sense. It is better to say simply that those who genuinely want to know will know. Or to put it another way: If you enjoy what you do understand and want to understand more, you won't mind the effort it may take."

There is a "Questions and Answers" column, in which the Rev. Andre Diaconoff in his characteristically clear and concise style answers questions about suicide, dreams, and authorship of the Old Testament.

A most charming piece is one written in free verse by Lynne Bischof about her impressions of Africa, which she recently visited.

There is an interesting exchange of correspondence between Richard A. Foster and Steve Koke on "Is the New Church the only true church?"

OUR CHANGING WORLD

"TO TRY TO HALT change is to court an explosion." Arnold Toynbee was writing about changes on a world-wide scale when he said this (*Saturday Review*, May 1962), but it applies at various levels.

Rather than trying to halt change, to cling to old traditions, old methods, how do we adjust to inevitably changing conditions in our world today so that there will be gradual evolution and growth instead of an explosion and revolution?

For example, how does the city church meet the changes which come when the majority of its members move to the suburbs, when perhaps slums creep up or a new expressway cuts across the neighborhood?

One suggestion is that "the inner-city church must take on the character of a missionary congregation." Not only is there need for missionary effort in foreign fields, but right here in our own cities there are revolutionary forces—"technology and the demand for self-determination"—which are causing great changes. Ours is no longer a predominantly Christian culture. How are we meeting this challenge? Donald L. Benedict, director of the Chicago City Missionary Society, calls for a "biblical understanding" of this task (*Christian Century*, Aug. 15, 1962). There must be "a search for what the Bible says to the situation we find ourselves in today."

—ELISABETH RANDALL

COMMUNICATING THE CHURCH'S MESSAGE

ANOTHER EXAMPLE of changing conditions is in the field of communications. We seem to be at the mercy of the mass media. How is the church meeting this challenge? Bishop Fulton J. Sheen in his half-hour program reaches "far more persons than a minister speaking from his pulpit could possibly address in an entire lifetime" (*Christian Century*, July 18, 1962). One question perhaps is whether the church "really ought to try to reach millions of persons simultaneously or near-millions . . . or whether it can do so without seriously weakening itself as a moral force."

Religious programs over the airwaves take various forms: Sunday morning worship services, doctrinal talks by clergymen, evangelistic crusades, Bible interpretation. Dr. Theodore P. Ferris, rector of Trinity Church in Boston, in a Sunday evening series deals with problems

of individuals in today's complex world, speaking from his study, having in mind his listeners in their homes rather than in formal church surroundings.

Then there is the panel discussion type of program, with participants considering sometimes questions of church unity or aspects of the church's social responsibility. A very successful radio series entitled "Churchmen Weigh the News" has been broadcast every Sunday for several years from Boston over the Yankee Network. In charge of the Radio-Television Department of the Massachusetts Council of Churches, the program presents both clergymen and laymen who give their views on matters of current public interest.

We think also of the excellent television presentations of the Lutheran Church, with definite "moral" overtones as well as the professional dramatic touch. Many more examples could be cited, some sponsored by the National Council of Churches and other groups, besides individual denominations.

Still the question seems to persist: Is the church adequately meeting the opportunities in the field of communications? Further study is surely needed, as is pointed out by Dean Theodore Peterson of the University of Illinois College of Journalism and Communications in his article in the *Christian Century's* series, "The Press Looks at the Church" (quoted above). "The church and the clergy cannot afford to ignore the mass media; they play too important a part in the life of the individual," says Dean Peterson. . . . "Above all, in its study, (the church) should seek an answer to the most crucial question of all: Just what is the church trying to communicate through the media and to whom?"

—ELISABETH RANDALL

CHURCH IN OUTER SPACE

THE HEADLINE "The Church and Outer Space" must have intrigued many a reader of the *New York Times*, and its syndicated papers, October 6. Written, and conceived one might say, by its much esteemed and conservative feature columnist C. L. Sulzberger, it may well startle us as we look out upon the world through our probably rather storm-mottled windows. Writing from Rome as he reports the proceedings of the Roman Catholics' current "convention," Mr. Sulzberger says, "For the first time in almost 2,000 years the Roman Church is faced with the theological problem of defining

its position toward forms of life that may exist elsewhere in the universe and are not cognate to what we call human. . . . Would a soul animating a body resembling a jellyfish be considered human?" Mr. Sulzberger then continues his imaginings of what inhabitants of other earths may look like. And as to that soul which must be saved, the *Times'* writer quotes the *Catholic Encyclopedia* definition: "The ultimate internal principle by which we think, feel and will and by which our bodies are animated." There are more than 500 references to the human soul in Swedenborg's writings many of which are direct definitions, their shades of meaning depending upon the subject with which the Prophet of the North is dealing. It could be a good exercise in doctrine to compare Rome's explanation of what the soul is with what is taught in the New Church on the subject. There also is much in our teachings dealing with the inhabitants of other earths or worlds, none of which indicates they are anything less than individuals unlikely to look to earthly evangelists for salvation.

—LESLIE MARSHALL

STUDY OF LOCAL CONGREGATIONS

FORTY NORTH AMERICAN PASTORS, theologians, sociologists, and church officials are at work to discover whether the structure of the local congregation in the twentieth century enables its members to "live out the gospel" in the world.

The advisory committee of a new World Council of Churches' study on the missionary structure of the local congregation is considering the problem from both theological and sociological points of view.

The North American committee met recently at Nyac, N. Y.

During the three-day session the group took a close look at the congregation as it has been traditionally conceived in North America. In Bible study and smaller discussion groups the committee raised questions to be dealt with by a larger conference to meet Sept. 10, 1963.

Detroit League

THE SENIOR LEAGUE of the Church of the Holy City, Detroit, held their first meeting Sept. 30, at the summer cottage of Ruth Brandau, their advisor. Two new members were taken in on that date. They were Marjorie Hill and Bill Woofenden. The following officers were elected for the coming year:

President, Douglas Hill; Vice President, Gary Korff; Secretary, Chris Laitner; Treasurer, Susan Mosher; Sunday School Reporters, Marjorie Hill and Bill Woofenden; Sponsor, Ruth Brandau; Co-sponsor, Bob Locke.

On October 14, a luncheon meeting was held at the home of Robert Locke, with a talk given by the Rev. William Woofenden. Following the meeting, the league went to Cobo Hill in Detroit for the "Detroit Council of Churches Protestant Reformation Service". This was enjoyed by all.

BOOK REVIEW

DER ÜBERMENSCH (THE SUPERMAN), a discussion with original contributions by Ernst Benz and eight other scholars. Rhein-Press, Zürich (1961) 474 pages, 29 francs.

The reviewer in *Offene Tore* has this to say: "It is impossible to describe the richness of this book! Nevertheless, it is an open question whether the new man whom we all aspire to be and for whose appearance in our time we must still hope, deserves the designation 'superman'".

We find it particularly gratifying that Professor Spatz, one of the co-authors, points out that the reserve powers of the human brain are still completely unexhausted and in this connection refers to *Emanuel Swedenborg* as a research expert on the brain whose merits have hitherto been insufficiently recognized.

In his new book Benz does not specifically refer to Swedenborg because the concept of the superman does not enter into his work, "even though the human whose bright image Swedenborg portrays from his supernatural vision remains far superior to the pale and hypothetical picture of the superman". However, on page 422 of his biography of Swedenborg (1948) Benz wrote: "These ideas represent the noblest glorification of man in European intellectual history. . . ."

In the same issue of *Offene Tore* there is a brief excerpt from Benz's biography under the title *Swedenborg's Image of the Human*.

—WALDO PEEBLES

SWEDENBORG'S FLYING MACHINE

The New Philosophy for April-June, quarterly of the Swedenborg Scientific Association, carries an important and remarkable article concerning the presentation recently to the Smithsonian Institution, Washington, D.C., of a model of Swedenborg's "flying machine," constructed by Gustave Genzlinger, of Bryn Athyn, Pa., who also wrote that report.

The Evidence Committee of Convention is not unfamiliar with articles promulgated mainly by the Public Relations Bureau concerning this perhaps most outstanding of Swedenborg's scientific preconceptions, and in fact it was for the Bureau that Mr. Genzlinger kindly made his first model in 1946, but this especial occasion and its preliminaries in Washington drew some encomiums gratifying to anyone who may have concluded Swedenborg is almost wholly neglected by the educated world.

For example, the Swedish ambassador concluded his broadcast on the occasion, over WRC, by saying, "The Royal Aeronautical Society agreed that Swedenborg's design was the first configuration of a true airplane." It might be added here that in 1938 the Public Relations Bureau published the Aeronautical Society's report in brochure form, with a picture of the "flying machine," and with notes by the late Rev. John W. Stockwell of Philadelphia.

Also, in his acceptance letter to Mr. Genzlinger from the Director of the Smithsonian, he said, "We are pleased to receive this very fine model whereby we can accredit the farsighted aeronautical concept of one of the world's great philosophers and theologians." The Director spoke in high terms too of Mr. Genzlinger's "painstaking research, excellent craftsmanship."

The Rev. Karl R. Alden of Bryn Athyn, a director of the Swedenborg Foundation, made the presentation. It was televised as a news item.

THE SWEDENBORG PHILOSOPHICAL CENTRE

ALTHOUGH THE SWEDENBORG PHILOSOPHICAL CENTRE, as a corporation, has been dissolved, it is not quite accurate to say that, as an idea, a function, or an arm of the church, it has ceased to exist. On the contrary, there are those who say that this is a good time to renew and refurbish the ideals and aims that brought the Centre into being.

Those who have been out of touch with developments concerning the Centre will be interested to learn what has been going on. At the 1962 Convention in Kansas, General Council agreed that Convention should step aside in favor of the Chicago Society and let the Chicago Society assume the mortgage obligation on the Centre property, held by the Illinois Association, which desired to have the mortgage liquidated. The Chicago Society did subsequently take over the mortgage obligation, and is in effect owner of the Centre property at 5710 Woodlawn Avenue, Chicago. As a corporation, the Centre has been dissolved.

Mrs. Immanuel Tafel, widow of the late Rev. Immanuel Tafel who was formerly resident director of the Swedenborg Philosophical Centre, has been asked by the Chicago Society to act as custodian of the property during the interim period while the Chicago Society makes plans for the future. She, in turn, has been joined at the Centre by Miss Mildred Billings, daughter of the late Rev. Percy Billings, former pastor of the Kenwood Parish of the Chicago Society. Miss Billings, who received her doctorate from the Divinity School of the University of Chicago in 1959, has long been a student of Swedenborg's philosophy. Together, Mrs. Tafel and Miss Billings hope, at least during this interim period, to go on with the program of lectures and discussion groups that were a large part of the Centre program for the past twelve years.

At a recent meeting of the trustees of the Chicago Society, Miss Billings spoke to the trustees as follows:

"IN COMING OUT HERE to the University The Swedenborg Philosophical Centre was following a pattern that had existed in the New Church in Chicago from the beginning—Chicago and the New Church came into existence at about the same time and there were close ties from the beginning both with the city and with the University. These ties were through individuals who were in the effort to carry the spiritual teachings of the church into the larger life. At the organization of the University of Chicago, in 1857, Jonathan Young Scammon was made librarian. Daniel Burnham, planner for Chicago the beautiful, was a staunch New-Churchman. Mrs. Alice Putnam was an outstanding leader in the kindergarten movement. Miss Silke became superintendent of art for the Chicago public schools. The progressive school in Winnetka, a pioneer in its day, was established by Washburne, a New-Churchman. The Kenilworth Union Church, the first community church in America that was interdenominational, not

undenominational, was started by Joseph Sears, who gave the land for it. Mr. Mercer, while minister of the New Church in Chicago, was among those who preached there. But the most far-reaching effort of this kind was the World Parliament of Religions—a New-Church conception, directly growing out of New-Church thinking and discussion of the theme in Chicago. It was ecumenical in character, the Roman Catholic church being represented on the platform.

"Some members of the Kenwood New Church, thirty-three years ago, were moved by the same spirit. Radio broadcasts were started and the four paper-bound volumes were offered for the price of the postage—ten cents. I was called to the downtown reading room to contact those who came in from the radio. It was really exciting work.

"This house, and the Swedenborg Philosophical Centre, grew out of the felt need to do something constructive, to do a bridge-building job, in the University setting.

"Several members of the faculty were present at our opening meeting but, with two exceptions, they didn't know anything about the New Church that made them feel at home with us. The exceptions were Dr. Gilkey, then Dean of the University Chapel, who was a friend of the Bishops and gave the invocation, and Dr. Palmer, then president of the Chicago Theological Seminary, who had been a close friend of one of the Worcesters out in Berkeley.

"During the years since the founding of this center it was not easy to make contacts with the University community. The theological thinking was not oriented toward such spiritual truths as the New Church was concerned with. And yet, the underground was at work—to borrow a most useful analogy from Mr. Thornton Smallwood—and the time was to come when a welcoming hand would be put out to the effort we were making. It has been put out. One of the theologians who have made the University of Chicago Divinity School recognized as one of the four greatest in the nation, expressed to me the great need for just the kind of thinking that we desire to give expression to here—a live, vital thought about the spiritual character of the Church. This man is one of the most prominent leaders in the ecumenical movement.

"The great idea that has implemented the ecumenical

movement in recent years is the idea that there can be true fellowship among different denominations.

"The great spiritual discovery that leaders of the movement have made is that this fellowship becomes real and effective by acceptance of the Lord Jesus Christ as God and Savior—and by that alone.

"I cannot tell you how heart-warming, spiritually thrilling, for a New-Church person is the exploration of the spiritual area of the intellectual life in the ecumenical movement, in the National Council of Churches, and in the seminaries. Philosophers, theologians, and Biblical scholars are in a fellowship of effort, a spiritual community of effort, to make the Word of God relevant to today's thinking, to do no less than open the sense of the spiritual—helping people to be sensitive to spiritual reality. This center has surely had some influence in the preparatory work that has gone on in this university community—how much we cannot say.

"Is this the time for us to withdraw, to fold our tents and 'silently steal away'? No, it is the time for us to meet the high points of the thinking of Christians today and, at the same time, to meet the most significant ideas, from the spiritual point of view, in the fields of theology, philosophy, psychology, and literature.

"Many, perhaps most of the New-Church people who are thinking along this line today are aware of this situation, in general. But there is no church that, as a church, is dedicated to this work as this church has been and is. The mere fact that we are here, in the University community, is proof of our giving ourselves and our church to this work.

"Our work should be intensified, not relaxed, because fundamental ideas of the New Church, the idea of the heavenly, of Providence, of influx, of correspondences, of the spiritual sense of the Word, and others, can be treated now in relation to ideas that are being developed by leading scholars.

"The work that has already been done here has made the centre known, but before now the thinking in the University community has not been sufficiently open to existence of the spiritual to make it possible to do work that aims to communicate. The truths cannot go out into the community unless there are means of communication. The unknown must be communicated in terms of the known.

"What does the community know? How far has it come in its understanding of the existence of an inner life in man? This is what I was desirous to find out. It has come far since this place was opened. It has a basis in its own understanding for appreciating the significance of Swedenborg's contribution. This I know from personal experience in the University as well as through my exploration of contemporary thought in the fields mentioned above. The time is ripe to intensify our labors in the field we are already in—not to draw back.

"This work is difficult. I might say with Miss Rouse, world leader for forty years among university students of all nations and denominations, 'Maddeningly difficult!' But it is spiritually an adventure, and is sustained



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chiefly by the enthusiasm and inspiration of those engaged in it. There is an influx of life into the work that feeds and develops the worker.

"The organization responsible for the work should be an arm of the church. A few days after the opening of the Swedenborg Centre I happened to meet Mrs. Gilkey in the train on the way to 'the loop.' She asked me if our center was connected with our church. When I told her that it was, she said: 'That's good. We like to have these centers around the University rooted in the churches.'

"The organization, as such, should be autonomous. It should feel that it is working as a servant of the Lord. The chief officer in such work is usually an executive secretary. Mrs. Tafel is filling that office now. Mrs. Tafel has been, for eight years, editorial assistant in one of the University of Chicago Schools, the School of Social Service Administration. She has, for some time, been running the Swedenborg Press and sending out *Your Church*. Her work has been highly commended. She has the ability and the spirit to carry on the secretarial work for the Centre, as executive secretary, in a progressive way.

"If you would like to know what title I should like—it would be Librarian and Resident Lecturer."

At the close of this talk, the trustees gave Miss Billings and Mrs. Tafel encouragement to go ahead, as a project of the Society—since the Centre corporation is no longer in existence—at least during the transition period. They did not believe that the Chicago Society could assume the entire financial obligation for carrying on this work, as the Society has had to rebudget its funds in order to assume the mortgage obligation. The trustees believed that former members and friends of the Centre would not, in fact, want them to assume the entire obligation—that these friends would want to be allowed to participate in this endeavor. After all, said Miss Billings, "We don't need much—just enough for expenses, postage, publicity, travel to various colleges and universities, and costs of mimeographing, and so on."

If you are interested in giving some impetus to this project, won't you write your thoughts about it to Mrs. Margaret Tafel, 5710 S. Woodlawn Avenue, Chicago 37, Ill. who has assumed the position of resident secretary for the time being?

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LETTERS TO THE EDITOR

ON SUPREME COURT DECISION

To the Editor:

Please group me with those who are disappointed in the editorial on the Prayer decision of the Supreme Court in the September 15 issue of the *MESSENGER*.

If any public school board in this country became so predominantly Catholic, Jewish, Baptist, or of any other religion that they dictated what prayer or tenets of religion were to be taught in the schools the whole country would rejoice if the Supreme Court told them to render unto Caesar the things that are Caesar's, and leave religion to the churches. That is all that the Supreme Court told the New York Board in the decision which has been given so much publicity.

Our government is a government of laws and not of men, and the Supreme Court is so constituted that it will keep it that way for a long time—we hope forever—and that will insure freedom to the individual. The dictators don't like this. There is a strong current of criticism of the Supreme Court and undoubtedly some of it is Communist inspired because the communists hate the dominance of this Court in our system of government. Would that all church publications would instill in their readers that the Supreme Court is a bulwark against those that would destroy our freedom, and bid them think twice before they criticize the Court, and be sure of the facts before doing so.

Gordon C. Mack
Akron, Ohio

EDITOR'S NOTE: Mr. Mack is a lawyer, and a good one. We will not disagree with him on the legal phases of a court decision. But we beg him to note that the editorial for which he takes us to task did not criticize the Supreme Court. It merely pointed out the implication for education which the decision could conceivably have. The Court would be quite right in ruling against a prayer for use in the public schools dictated by a "Catholic, Jewish, Baptist, or any other religion", for the use of such a prayer would favor one religious ideology against all others. It is otherwise with the innocuous, non-sectarian prayer, which has now been banned from the public schools.

TWO QUESTIONS

To the Editor:

Two outstanding articles appearing in July 15 *MESSENGER* have occupied my attention for some time. One is 'Impressions of the USSR' which I think should be read throughout the country.

The other and more important, is "Psychic Knock at the Church's Door". For many years I have "been against" spiritualism. I have always taken the stand that any interference with any of our activities in this world would be a deprivation of our freedom of choice, and to that extent negate our happiness. But the stand that I took was purely argumentative. It was never backed up by conviction.

When I was 8 years old, my sister, 10, died of rheumatic fever. The shock had a great effect upon my father. He wanted to communicate with her in the

spiritual world and took me to spiritualist meetings—hoping I could be the medium for that communication. So far as I know, I have never had any particular “experience” affecting contacts with departed spirits. But something has to be explained to me. My stand against spiritualism has twice received a severe jolt, and still more so from the fact that two avowed atheists were the means of my getting them. One of them had a daughter dying of tuberculosis who could lay her hands upon one end of a rectangular table and cause the other end to rise up about 6 inches from the floor. The other one was a well-travelled man who had been in India for a considerable time. He practised telepathy—that he could do with only three persons, one of which was his daughter. This was years before radio. He claimed that his mind was “attuned” to those other persons. He said also, that he could lie down on a couch, meditate for some time, then leave his body on the couch and go into another room and come back to take a look at his body lying there. But he said that just prior to my knowing him, he had to stop it because owing to some disturbance he became afraid he could not get back again into his body.

But why should he have taken me into his confidence? Am I so gullible? He had nothing to gain by lying.

Samuel Haines
Englewood, N.J.

RECOMMENDS BOOK

To the Editor:

I have just been reading a recent book by Daniel Jenkins which I consider one of the best commentaries I have seen on Swedenborg's well-known words “All religion relates to life and the life of religion is to do good.” I do not mean to say that Dr. Jenkins quotes Swedenborg or is even familiar with him. Nevertheless, a primary theme of his book is the necessity of genuine faith and commitment being expressed through love in all areas of human life. Dr. Jenkins calls his book “Beyond Religion”, but by “religion” he means primarily what takes place within the church institution. Part of going “beyond religion” is taking one's Christianity outside the context of the church and into the market place. This book, which is published in this country by the Westminster Press, I would highly recommend to all New-Churchmen.

Edwin G. Capon, *President*
NEW-CHURCH THEOLOGICAL SCHOOL
Cambridge, Mass.

COMMENDS ARTICLES

To the Editor:

Have just finished reading the June 15 *MESSENGER*, and I may say with truth and accuracy that it contains the most interesting articles which have ever appeared in the *MESSENGER*. I am addressing comments to two of your Subscribers or rather contributors in that issue: Thornton Smallwood, whom I have known from childhood, together with his entire family,—his father, mother and grandmother;—and a brief comment on Mr. Daniel Krehbiel's article, on “Heaven in the Human Form.”

This latter article is the most fascinating one I have ever read on that subject; in fact, I experienced a wee mite of “envy” that I couldn't have written an article like that; although I have thought throughout my entire life of the over-all generalities of the various organs of

the body which Mr. Krehbiel explains in such interesting details, but have never been able to duplicate what he wrote in his detailed analysis of them.

F. E. Wright
St. Louis, Mo.

JULY 15 MESSENGER

To the Editor:

I have greatly enjoyed the article in the July 15 *MESSENGER* by Frances Dunlap Heron, but I was surprised to learn that one so evidently well-versed in the writings of Swedenborg should be so reluctant and hesitant to bear witness to verification of one of the best known teachings of Swedenborg, viz: that souls of earth men live in the spirit world after death.

Can it be that Mrs. Heron has never read the book, *Messages from Beyond*, by Margaret Scott Houts, which is being sold in some leading bookshops now, as well as by Mr. Clark Dristy, and was first published under the title of *Voice from the Open Door*? When I wrote my little book, *Angel Timber*, I was asked if I had ever read the *Voices* book, because my book ends with lines about the after life; but up to that time I had not heard of the *Voices* book. But, though it gives a similar experience to some mentioned in that book, I had not gotten my information from anywhere but the Writings, because the Writings very clearly explain about and describe the life in the spirit world; something that no student of the Writings should be surprised to find verified.

Alice Hoey Shaffer
Ventura, Calif.

WEDDINGS

BARKER-RICHARDSON—Hilda Richardson and Richard Barker married June 29 in the Fryeburg, Me. Church; the Rev. Horace W. Briggs officiating.

HILL-JORDAN—Kathryn Jordan and Merton Hill married June 2 in the Fryeburg, Me. Church; the Rev. Horace W. Briggs officiating.

WHITNEY-PIERCE—Dorothy Pierce and Paul Whitney married June 23 in the Fryeburg Parsonage; the Rev. Horace W. Briggs officiating.

HOLT-RICHARDSON—Barbara Richardson and James Holt married Aug. 16 in the Fryeburg Parsonage; the Rev. Horace W. Briggs officiating.

BILLINGS—UNRUH—Sharon Unruh and John Billings married Aug. 10 in the Des Plaines Community Church of the Good Shepherd in the suburb of Chicago; the father of the groom, the Rev. Rollo K. Billings, officiating. Sharon is the daughter of the Rev. and Mrs. Galen Unruh.

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. . .

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

“AT THE CROSSROADS”

by Bill Grimm

THE PEACEFUL USE of atomic energy was the subject of a recent telecast by a member of the Atomic Energy Commission. Well-selected films showed instances of how this new-found power is being developed for heretofore undreamed-of benefits to mankind. The speaker also showed films of the ruins of Hiroshima and Nagasaki, together with the awesome destruction wrecked by the H-bomb tests in the South Pacific.

These pictures were a thought-provoking reminder that man holds in his hand a power that can either bring about a life more abundant or its destruction. They offer also a striking analogy. Just as the atom has always contained potential energy—that awaited only its discovery to be utilized, so it is with a force within each of us—the power of thought. For the most part, we have not been aware that thought is the force that motivates our lives, shapes our world, and decrees our experience.

Like the energy within the atom, depending upon how it is used, thought energy can bring about a blessing or a blight. Ignorance of the power of thought and its consequent misuse is responsible for all the want, woe, discord, and strife that have darkened the pages of history and continue to burden the lives of so many persons today.

The race belief that we are helplessly subject to mortal ills and the whims of an unpredictable fate is the great human tragedy. And it is even more tragic when we learn that every evil that plagues the human race is not a matter of ill chance but is self-imposed by wrong thinking.

The analogy between atomic energy and the power of thought becomes even closer when we find that both are governed by scientific law. The power in the atom acts in accordance with a law of metaphysics. Both are exact and immutable. Both produce inescapable effects.

The Lord was very specific about the power of thought. He told the Pharisees, “Every idle word that men shall speak, they shall give account thereof. . . . For by thy words (or thoughts) thou shalt be justified, and by thy words, thou shalt be condemned.”

Not this word or that, but EVERY word or thought will become manifest in accord with its motive, for such manifestation is the outcome of divine law. The Lord

emphasized its infallibility when He said, “Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law.”

Just as the nations of the world are trying to decide on the use of atomic energy, each of us stands constantly at the crossroads of decision on how we shall use our thoughts.

In stamping His likeness upon us, God made us free to think as we choose, but it becomes evident that this freedom must be zealously guarded. Jesus told His closest disciples, “Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.” He knew the instability of the mind of the flesh—mortal mind, and how it is constantly being tempted to be swayed by appearances. Even Jesus Himself, in spite of His perfect understanding, used to go apart for periods of prayer and meditation to refresh and renew His mind. If our Master found it important to be on constant guard, how much more diligently must we try to follow His example.

“As he (man) thinketh within himself, so is he.” God Himself cannot help us when we choose to give our credence to the negations and ill seemings that are willful human divergences from God. Why are we so slow to claim our good; peace and plenty, love and harmony, infallible guidance, wholeness and joy? These benefits and every good gift come to pass in our outer experience in proportion as we fix our attention upon the Father and in full trust call Him forth into visibility; as with every pulse, thought, and act of our being we learn to live in the presence of God (Good).”

Policing our thoughts is not a small task. It means giving consideration to and checking every impression that comes to mind, and as Paul told the Corinthians:—“Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.”

When we first post a guard, we may be dismayed when we discover what a horde of negative thoughts daily besieges the portal for entrance into consciousness. Rancors, resentments, envies, criticisms, apprehensions, and so forth—thoughts that we formerly attached no importance to. But we know as Solomon did that it is “the little foxes, that spoil the vineyards.” They, too,

even though they may seem petty and trivial, are out-pictured in unwanted manifestations. Standing guard at the door of thought may seem exacting at first, but it can be done, and the wonderful results justify the effort.

It may take perseverance to loosen the grasp of long-held erroneous race thoughts, but each time we deny the reality of the appearance of evil, and affirm the presence of good (God), we weaken our adversary, and eventually rout him.

We have learned what atomic energy can do, both constructively and destructively. Can there be more than one choice as to what end we should use it for? Likewise, when we learn that through the nature of our thought we determine the measure of God's established good or mortal mind's imagined evil that we can experience in our life, can there be more than one choice as to how we will use it.

The author is a minister who has recently become very interested in the writings of Swedenborg.

IN PITTSBURGH

THINGS ARE MOVING ahead in Pittsburgh, as may be gathered from the following quote from the monthly bulletin of the Church:

"There are various stirrings in the Pittsburgh area which point to rising interest in the writings of Emanuel Swedenborg. That has been evident since last winter, when the *Carnegie Magazine* article on Swedenborg appeared, followed by the television interview with Rev. Le Van on WIIC and the newspaper advertisements on New Church teachings concerning inhabited worlds. Just a month ago the Johnny Appleseed campaign opened, and has pushed that interest to a still higher level. In two weeks alone more than 5,000 telephone callers dialed FR 1-5105 to get a message from Swedenborg's writings. Last Sunday there were more than 1,000 such calls."

Also the same bulletin announces that the Rev. Leon C. Le Van proposes to put New-Church books into several downtown bookstores, and that he is organizing a Sunday afternoon class on Swedenborg's writings. And the Sunday School has purchased a motion picture projector.

Hurricane hits Portland Church

ALL OF US have heard about the storm which lashed the Pacific Coast recently. The only report of damage to Convention churches which we have received comes from Portland, Ore. The Rev. Paul Zacharias writes us that a section of the church roof, about 86 by 28 feet in size, was torn off and carried some 200 feet, before landing on the lawn. Nine windows were broken; the walls and ceiling of part of the building suffered wind and water damage. Happily the insurance covers most of this. Work is now going on, and will likely be finished by the time this appears, to repair the damage. No member of the church was injured, but several suffered property damage.

News

from here and there

by Merle Haag

Congratulations to Mr. and Mrs. Leonard Armstrong of Aylsham, Saskatchewan on their silver wedding anniversary and to Mr. and Mrs. Jacob Wiebe of North Battleford, Sask. on their golden wedding anniversary.

The Baltimore Sunday School is booming. It has been reorganized by Edgar Rinehimer and several new teachers have been added to the staff. The Woman's Guild recently held a luncheon and hat show. The annual Hallowe'en party was Oct. 26. Mrs. Bruni Snider has resigned as secretary of the Woman's Guild and has been replaced by Mrs. Caroline Waters.

The Lawrence family of Bath is looking forward to the return of Philip Lawrence from an extended tour of duty in Germany with the U.S. Army Medical Corps. His wife, Nanna, and baby daughter, Coral, will follow him soon. Coral was recently baptized by the Rev. Werner Schmidt whom some of us met at the 1961 Convention. Incidentally, Mr. and Mrs. Lawrence were married by the Rev. Mr. Schmidt.

The Fryeburg, Me. Senior League was host May 5 to the Administrative Committee of the Maine Youth Council when delegates from all sections of the state met at the New Church for their annual meeting and election of officers.

The Rev. and Mrs. Horace W. Briggs of Fryeburg attended the ceremonies at the Univ. of Michigan when their son-in-law Charles W. Heffernan received his Doctor's degree in music.

The annual meeting of the Maine Association was held in Portland, Oct. 13 and 14.

The Bridgewater, Mass. Society held a Hallowe'en party Oct. 27.

In November the Detroit ladies will hold a "Jar Bazaar". This means jars of quarters will be collected. . . . Welcome to Mr. and Mrs. George Ayers and family who recently came to Detroit from Colorado. On Oct. 28 the Senior Rabbi of Temple Beth El, the Rev. Dr. Richard C. Hertz explained the meaning of the Jewish High Holy Days to the Detroit congregation.

El Cerrito is trying an experiment in Christian living. They have employed two clergymen on a part time basis, the Rev. David Garrett of the New Church and the Rev. Thos. Grimm of the Presbyterian Church. For vital church activity the program will emphasize: worship, study, mission, and fellowship.

El Cerrito was host for the annual meeting of the San Francisco Society on Oct. 21.

Fryeburg had a very successful series of food sales this summer. . . . A Halloween party was held Oct. 29. New Senior League officers are: Pres., Joyce Fox; Vice Pres., Sandra Rankin; Sec., Judy Daggett; Treas., Roberta Thurston; Chapl., Beverly Snow.

Betty Ann Hill of Fryeburg represented the New Church of Maine on the Caravan to the U.N. sponsored

by the Maine Council of Churches the first week of October.

Attending college from Kansas this year are: Steve Base, Rozel; Nyla Dodd, Gt. Bend; Eileen Unruh and Lynn Welch, Pawnee Rock; Leta Kraus, Vernon Kraus, and Joni Krehbiel, Pretty Prairie. Mr. and Mrs. Danny Ogle have moved to Manhattan where Danny is attending college. Sue Unruh, Pawnee Rock Society, has returned from a six weeks trip around the world.

Mrs. Bert Steward presented a beautiful altar to the Pretty Prairie Church in memory of her late husband.

Welcome to Mrs. Lester Eppink, the new organist of the Lakewood, O. Society.

Ted Foster, who has studied at the New Church Theological School and is now an "Authorized Candidate" for the ministry, will serve the Gulfport, Miss., Society this year.

The Philadelphia Society held a tea Sept. 23 in honor of the Rev. and Mrs. Brian Kingslake at the home of the pastor, the Rev. Richard H. Tafel. The fall meeting of the Society was on Oct. 1. Philadelphia will hold a Fair and turkey dinner Nov. 16. This summer Mr. and Mrs. Philip Alden visited Spain, and Frederick Heldring went to Africa.

Going to college from Portland, Ore. are J. L. Hagan and Greg Lucas.

The St. Paul, Minn. Society held a reception Aug. 19 in honor of the Rev. and Mrs. Wilfred G. Rice who have moved to Elmwood, Mass. The Rices will be sorely missed; not only was the Rev. Mr. Rice General Pastor and president of the Illinois Association, but was also editor of the *Visitor*, official organ of the Association. Mrs. Rice was president of the Women's Alliance, director of the Sunday School, and a member of the choir. Several well qualified clergymen are being considered as a replacement. In the meantime services will be under the direction of lay leaders: Mr. Small, Mr. Lofgren, and Mr. Rockenbach.

The California Assn. has decided to buy the property of Mrs. Vida Bell in Yucaipa. It consists of 17 acres of land. Several houses are on it. In return for the property Mrs. Bell will receive a life time annuity of \$4000. Eventually the Bell property may become a haven for retired New-Church people.

The Saskatoon Women's Auxiliary has a new project—the "Paulhaven Cook Shack Fund". The fund will be used to build a kitchen on the 40 acre camp-site donated by Paul Tremblay to the New Church.

They're in the army now: Ted Harlow of Portland, Ore. and Paul Reed of Baltimore.

Kitchener has adopted Roland S. Edari through the African Student Foundation. Kitchener has guaranteed his college education. Mr. Edari is residing in St. Jerome's College on the Univ. of Waterloo campus. He is enrolled in a general arts course, majoring in economics. Mr. Edari is 19 years old, has 12 brothers and sisters, comes from Mombasa, Kenya, is of the Anglican faith, and has had one year's experience with the Government Welfare Service. The Univ. of Waterloo has paid his tuition fees. Kitchener will be responsible for: his room and board, meals out at New Church homes, clothes for the year, books for studies, and most of all—companionship and friendship.

GOOD NEWS FROM EDMONTON

THE SUNDAY SCHOOL in the Edmonton New-Church Society is making progress. It now has an enrollment of 145, an average attendance of 120, and a staff of 17. An active Boy Scout group meets there, and the Young People's League is flourishing.

In addition the improvements of the Church basement are nearing completion.

PLEASE NOTE

THE MISSIONARY MINISTERS "down south" hopefully request their northern brethren to inform them of the names and addresses of members in their parishes who have moved or plan to move to Florida this winter, even if these folks expect only to stay the season. Thanks in anticipation.

—ERNEST L. FREDERICK

Evidence Notes

EVIDENCE that Swedenborg is not so little known to those who matter in the world of religion and specifically to theologians, as New Churchmen commonly think, is again noted by the Evidence Committee of Convention through George H. Williams' new book *Wilderness and Paradise in Christian Thought*, Harper, '62. On p. 93 we read, "In Sweden . . . a scholarly prophet . . . pondered the Biblical meaning of the desert. Son of a Lutheran bishop, a natural scientist of considerable attainment, he came to devote himself almost exclusively to a study of Scripture and the recruitment of the New Church as a spiritual fraternity of a few who felt called together amid the wilderness of the sects and a (state) church that was itself dried out like a desert." The author, Winn Professor of Ecclesiastical History, Harvard, then quotes cogently from the *Apocalypse Explained*. In another chapter Dr. Williams writes of Johnny Appleseed, "extraordinary Swedenborgian missionary who had grasped Swedenborg's theory of correspondences" (p.117).

—LESLIE MARSHALL

"MESSAGES FROM BEYOND"

Second edition of a new book formerly published under the title of *Voices From The Open Door*. Margaret Houts, Narrator. Foreword by Gwynne Dresser Mack. Of special interest to New-Church people. 346 pages beautifully bound in cloth. Nice Christmas present. Send \$3.00 and I'll mail a copy postpaid to your door.



CLARK DRISTY

719 First Avenue

Miller, South Dakota

The Swedenborg Student

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

ARCANA CLASS—December, 1962

Volume IX, 7763—7877

December 1—7	7763—7784
8—14	7785—7821
15—21	7822—7844
22—31	7845—7877

THE READING for this month introduces the last plague to be visited on the Egyptians; so it may be well at this time to review the plagues. Following the turning of Aaron's rod into a serpent, there were ten plagues. These plagues took place as recorded, but spiritually they take place today. Aaron's rod is turned into a serpent when the Word of God is regarded as the work of men and not as a Divine revelation. The turning of the water of the Nile into blood is making natural truth serve self. Then comes the plague of frogs—reasonings against God, the spiritual world, and heavenly truths. The turning of the dust of the earth into lice is the corruption of the outward life through such evils as fraud and lust. The plague of stinging flies represents the habit of picking out faults in others but not in oneself. The faults we see in others are very often our own faults. The murrain on the horses, asses, and camels is the destruction of a man's power of understanding spiritual and even natural and scientific truth. Then his outward life becomes openly corrupt. He has lost the power to see evil as evil and to control himself. His evil becomes apparent, and his outward life obviously unclean, "full of wounds and putrefying sores." This is the plague of boils. Then comes the plague of hail. Divine truth is now hard and condemnatory. It is destructive, not life-giving as is rain. Truth no longer comforts and saves, but curses. The plague of locusts, which comes next, is the destruction of the outermost truths of the letter of the Word on which all enlightenment depends. Then comes darkness. All enlightenment is from the Lord through His Word, and when the Word is rejected, the light of the mind goes out.

Then finally follows the death of the first-born. This, Swedenborg tells us, represents damnation. At any point before this, if Pharaoh's heart had not been "hardened," there might still have been hope for him, although with each refusal to learn the lesson the hope became dimmer. The first-born represents "the faith of the church through which is charity." It is through learning truth and applying it to life that we become born again. It is said of Pharaoh: "driving, he will drive you out." This pictures the state and attitude of those who have confirmed themselves in falsities and evils. They cannot bear the presence of good. "They suffer at the least breath of good and truth." The evil cannot endure heaven. The "respect" of Pharaoh for Moses after the plagues was from fear and not from love. So it is with the evil in this world and after death in the spiritual world. Read here number 7773 on the difference between the government in the heavens and that in the hells. In heaven there is willing subordination to those

in greater wisdom and intelligence. In hell the subordination is to despotic authority.

Notes

7770. Note here that both men and women were to carry away from the Egyptians the "vessels of silver and vessels of gold." This is because it is the intellect that draws truth from memory-knowledges—the vessels—but "it is the affections of truth and good that make faith," not the memory-knowledges themselves.

7776. Note that the slaying of the first-born happened at midnight.

7778³. The quality of everyone's faith is according to the quality of his life.

7779. This number is of historical importance, as it describes the nature of the Egyptians, and the evolution of their worship of the golden calf.

7784³. Note this study of the correspondence of the dog. Dog-lovers sometimes rebel against this teaching, but we should remember that many things are useful and pleasant in this world which have no place in the heavens.

7788. The evil have not any respect for truth Divine, not even for the Divine Itself, except that which they have from fear.

7789–7795. A description of the process of judgment. The departure of Moses, Aaron, and the children of Israel from Egypt is the separation of all that is of the Divine from Pharaoh and his people. This is a gradual process and is accomplished by revealing to the evil their own states.

7799–7813. On the inhabitants of Jupiter. "The spirits of each planet are separate from those of other planets, and are near their own world." It is also noted that the inhabitants of Jupiter often converse with those from their planet who are in the other world. "There are many kinds of spirits from the planet Jupiter." We know that there are many kinds of people on this earth. They are perhaps not so distinctly different as are those on Jupiter, but we have many who can be distinguished by color and race.

7801. Note the distinction made here between "spirits" from Jupiter and "angels" from Jupiter. We are likely to forget that when Swedenborg reports his conversations with spirits, these spirits are not necessarily angels.

7814–7821. This brief interchapter reading on Charity defines what it is to look above self and to look below self. To look above self is to have the Lord and heaven as an end; to look below self is to love above all things what is of self and the world.

7850². Note this statement of the reasons why many are unwilling to learn about correspondences.

7857². Glorification of the Lord and all confession proceed from affection for truth rather than from love.

7877⁵. Note this brief and very important statement as to why the Lord must permit the wicked to be damned. Many people—even some in the New Church—insist on believing that everyone eventually gets to heaven, and they defend this belief on the ground that they themselves would not want anyone to stay in hell forever and that therefore the Lord, who loves everyone with a greater love than ours, must finally manage to save everyone. They forget that the Lord is not only perfect love but also perfect wisdom, and that our understanding is always very limited.

San Francisco's new League officers are: Pres., Wayne Collins; Sec.; Carole Johnstone; Treas., Dirk Beijen.

BIRTHS

OSGOOD—Born to Marguerite and Earl Osgood, Fryeburg Society, a son, Timothy Earl.

BALLARD—Born to Marilyn Ballard, Fryeburg Society, a daughter, Wendy.

BOWMAN—Born to Mr. and Mrs. Howard Bowman Sept. 3 a daughter, Gay Beth. The grandparents are the Rev. and Mrs. Galen Unruh.

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

TROTT—Born May 22 in Bath, Me., to Mr. and Mrs. Samuel Trott, a daughter, Lauren Elizabeth.

FRIESEN—Born July 24 in Dawson Creek, B. C., to Mr. and Mrs. Edward Friesen, twin daughters, Cindy Lee and Sandra Dee.

KLASSEN—Born Sept. 15 in North Battleford, Sask., to Mr. and Mrs. Edwin Klassen, a daughter, Crystal Alma.

BAPTISMS

HEATH—Jacqueline Sue, daughter of Mr. and Mrs. Wm. Heath, Fryeburg Society, baptized June 24 by the Rev. Horace W. Briggs.

FROBISTER—Sherri Mishelle, daughter of Mr. and Mrs. Allen Frobister, Vancouver, B. C. Society, baptized Dec. 24 by the Rev. John E. Zacharias.

DICK—Gregory Brent and Diana Doreen, children of Mr. and Mrs. Carl Dick, Calgary Society, baptized Sept. 9 by the Rev. Henry Reddekopp.

MILLIGEN—Robert Craig, born July 20, son of Mr. and Mrs. R. V. Milligen, Calgary Society, baptized Sept. 9 by the Rev. Henry Reddekopp.

WIEBE—Bradley Arthur, son of Mr. and Mrs. Arthur Wiebe, Jr., of Legend, Alta., baptized Sept. 9 by the Rev. Henry Reddekopp.

FUNK—Heather Constance, daughter of Mr. and Mrs. Raymond Funk, Cranberry Portage, Man. Society baptized Sept. 23 by the Rev. Henry Reddekopp.

SALLOWS—Miss Chloe Mechelle Sallows, Cranberry Portage, Man., Society, baptized Sept. 23 by the Rev. Henry Reddekopp.

THOMAS—John Edward, son of Mr. and Mrs. Richard A. Thomas, Bath Society, baptized June 24 by the Rev. Louis A. Dole.

GOLDTHWAITE—Lori-Ann, daughter of Mr. and Mrs. Hugh Goldthwaite, Fryeburg Society, baptized June 3 by the Rev. Horace W. Briggs.

BOOG—Judith Teresa, daughter of Mr. and Mrs. Harold Boog of Bannister, Mich., was baptized Aug. 31 in the Bath, Me. Church by the Rev. Louis A. Dole.

OGLE—Danny Joe, son of Mr. and Mrs. Ogle Sr., Pawnee Rock Society, baptized Sept. 16 by the Rev. Galen Unruh.

HEDDAEUS—Carol, daughter of Mr. and Mrs. Robt. Heddaeus, Pittsburgh Society, baptized July 15 by the Rev. Leon C. LeVan.

SERGEANT—Laura Ann, daughter of Mr. and Mrs. Michael Sargent, San Francisco Society, baptized Aug. 19 by the Rev. Othmar Tobisch.

TO NEW CHURCH CLERGYMEN

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150 Fifth Avenue
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THE DEATHLESS LIFE

YOU REST in God! Resting—you are awakened
To greet the dawning of another day;
You rest in Joy! The Psalm that life has chanted
Is chanting still; there is no other way.
You rest in Peace! the lillies of contentment
Pillow your way with softly perfumed Light:
With Everlasting Loving Arms beneath you—
There is no death, nor is there any night.
There is no death, for Spirit ever *will* be
You cannot break the strands that bend to earth,
Nor mar the wondrous truth of Love and Beauty
That ushers in the new and glorious birth.
'Tis yours to find the fruit of loving service
The sacredness of selfless acts of grace.
The storms and stress of earth may be forgotten
When we behold our Saviour's Shining Face.

—FRANCES S. TUCKETT

(The above poem was read at the Resurrection Service for Mrs. Tuckett. (See "Memorials").

MEMORIALS

BALLARD—Resurrection services were held June 19 for Bernard Ballard; the Rev. Horace W. Briggs officiating.

STEVENS—Resurrection services were held July 1 for Winnifred Stevens, Fryeburg Society; the Rev. Horace W. Briggs officiating.

FARRINGTON—Resurrection services were held Aug. 18 for Wm. Farrington; the Rev. Horace W. Briggs officiating.

ALBRIGHT—Ray Albright, born Sept. 20, 1915, departed for a higher life Sept. 5 after an illness of several months. He is survived by his wife Eva and his son Allen Dale. The Rev. Eric Zacharias and the Rev. Galen Unruh officiated at the resurrection services on Sept. 7. Services were held in the Pretty Prairie Church.

SAWCHUK—Harry Sawchuk of Roblin, Man. passed into the higher life Oct. 23 in Edmonton, Alta., at the age of 65 as the result of an accident. Resurrection services were held in the Edmonton Church; the Rev. Erwin D. Reddekopp officiating. Mr. Sawchuk was born in Calder, Sask., Feb. 1896. He married Bella Boyko Aug. 31, 1918. Ten children were born of this union; two of them preceded Mr. Sawchuk to a higher life. He is survived by his wife, four sons—Alex, Ft. Nelson, B. C., John, Clover Bar, Alta., Peter, Whitehorse, Yukon, Edward, Edmonton, Alta., four daughters—Mrs. Fred (Patricia) Case, Roblin, Man., Mrs. John (Dora) Choropita, Inglis, Man., Mrs. Peter (Helen) Friesen, Dawson Creek, B. C., and Mrs. Richard (Mary) Borne, Kamloops, B. C., two sisters—Anna and Mrs. John (Rose) Borden, one brother, Paul, Regina, Sask. and thirty grandchildren.

GROUNDWATER—William Groundwater, North Surrey, B. C. passed into the spiritual world Jan. 12 at the age of 75. He is survived by his wife Margaret, his son James of Yorkton, Sask., and a daughter Mrs. Edna Stockle of North Surrey, B. C. The Rev. John E. Zacharias officiated at the resurrection services.

SAWATZKY—Mrs. Henry Jacob Sawatzky, nee Anna Remple, died Feb. 21 at the Home for the Aged in Herbert, Sask. The Rev. Henry Reddekopp officiated at the resurrection services on Feb. 27. Mrs. Sawatzky was born Oct. 27, 1873 in Ekaperinoslav, Russia. She came to Canada with her parents as a child and lived at Plum Coulee, Man. She married Henry Jacob Sawatzky on Dec. 12, 1893. Shortly before the marriage Mrs. Sawatzky lost her left hand through an accident with a farm machine. In spite of her handicap she was a very efficient wife and mother. She bore twelve children. All of whom are still living. Mrs. Sawatzky was famous for her knitting. She knitted all the clothing for her children. Today her fancy knitted gloves are highly prized.

Mrs. Sawatzky was a pioneer in every sense of the word. When drought and crop failures forced them to leave their home, Mr. Sawatzky and the older children left first to clear the way. There were no roads and much of the way had to be cut through with an axe. Mrs. Sawatzky followed several months later with the three

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youngest children. One of them was a nursing baby. On the way her wagon became stuck in the sand of a river. Mrs. Sawatzky unspanned the oxen and carried the three children to shore. There she built a fire, heated a pot of water, and poured the last of her meal into it. Holding up the empty bag she said: "Lord, you see this is the last of our meal, you will have to help me." Two days later a German man came along with a team of horses and pulled her wagon from the sand.

Mrs. Sawatzky is survived by eight sons: Jacob, Meadow Lake, Frank, Boggy Creek, Man., Peter, Four Corners, Henry, Sylvan Lake, Alta., John, Grand Centre, Alta., Abram, Four Corners, William, Four Corners, and George, Four Corners; four daughters—Mrs. John (Anna) Miller, Vancouver, B. C., Mrs. George (Maria) Reine, Mazenod, Sask., Mrs. Philip (Susan) Hiebert, Abbotsford, B. C., and Mrs. Jacob (Lena) Warkentin, Chilliwick, B. C.; one sister, Mrs. John (Lena) Fehr, 54 grandchildren, and 90 great grandchildren.

SURENSEN—Miss Marie Surensen, 72, passed away June 30 at her home in Orlando, Fla., following a heart attack from which it was thought she was recovering. A former associate member of the Paterson, N. J. Society, she resided for many years with Miss Caroline Gautschy. Later she became the secretary-housekeeper of James Hetherington, one time candidate for Mayor in Paterson. When he moved to Orlando, Miss Surensen accompanied him. Services were conducted by the Rev. Leslie Marshall July 3.

FOYER—Mrs. Albert Foyer, Lakewood, O. Society, passed into the other world June 13. "Billie", as she was affectionately called by her friends, was in her eighties. She had been a member of the Woman's Guild for many years.

NUTTER—Resurrection services were held for Abby Nutter Sept. 17; the Rev. Horace W. Briggs officiating.

WALKER—Resurrection services were held for Judith L. Walker Sept. 26; the Rev. Horace W. Briggs officiating.

CRANCH—Eugene T. Cranch, Miami, Fla., passed to the higher life July 23 at the age of 67. Resurrection services were held July 25; the Rev. Ernest L. Frederick officiating. Mr. Cranch had been ill for some time. He was a charter member and a past vice-president of the Miami Society. He is survived by his daughter, Miss Gene Cranch, and his sister, Miss Edith R. Cranch.

ROWE—Mrs. Lula Rowe, mother of Mrs. Lucile Ferree, Miami organist and soloist, died Aug. 21. A resident of Ft. Lauderdale for the past two years, Mrs. Rowe, before her final illness, attended the Miami Church regularly.

GIEBEL—Mrs. Lottie Giebel, wife of the Rev. Wm. H. Giebel, died July 23 after a short illness at Ft. Pierce, Fla. Interment was at Grand Rapids, Mich. The Rev. Mr. Giebel plans to live with his daughter in Springfield, Mass.

HOFFMAN—Fred Hoffman passed into the spiritual world in Detroit on Sept. 29.

MILLER—The Resurrection service for Mrs. Dora K. Miller was held Sept. 16, the entire morning service being given to this memorial. Several members of her family sang appropriate numbers during the service. The pastor, the Rev. John W. Spiers' spoke on "The Blessedness of Death." Mrs. Miller is survived by her husband, Mr. Otto H. Miller, Alpine, Calif.; four daughters: Mrs. Jean Garber, San Diego, Mrs. Barbara Roberts, Los Angeles, Mrs. Betty Burdette and Mrs. Patricia Dennis, Cleveland, Ohio; and two sons: Mr. John W. Miller of San Diego and Mr. William Miller of Cleveland.

DOLPH—Mrs. Elizabeth Reddekopp Dolph passed into the other life Oct. 16. Mrs. Dolph was a native of Canada where other members of her family are well known members of the New Church. She had resided in San Diego for 16 years. At her Resurrection service the Rev. John W. Spiers spoke on "The Beauty of Death."

TUCKETT—Mrs. Frances (Mrs. Frederick Curtis-) Tuckett passed away peacefully at home, in Los Angeles, October 5; service

at Chapel of the Chimes, Inglewood Cemetery, October 9; memorial Service at the Church of the New Jerusalem, Los Angeles, Sunday morning, October 14.

Mrs. Tuckett was born in Bath, Somersetshire, England, on June 10, 1874, into a New Church family. When she came to us in Los Angeles, she said she felt she was coming home, that a spiritual cycle of life was being fulfilled. She lived in Canada for many years. She came to California in 1929. In this city she has been an educator, a teacher and a guide of children, a Church librarian, and a beloved friend to a great number of people.

In thinking of her years with us I am reminded of the words of the Psalmist: "Thy gentleness hath made me great". She had truly the gift of gentleness from the Lord. Always eager to help she gave of her strength, her talents and her means, and did not look for thanks from those whom she aided. After World War II it was she who packed and sent literally thousands of pounds of goods for the General Convention in assistance to friends in Asia.

She has taken part in the life of our Church in countless ways. For many years she served as Church Librarian, and brought to it her zeal and her great sense of order. Together with her kindness of spirit she had a real sense of right and justice and was a sincere and firm believer in the truth of the Lord and of His Word, in the New Church doctrine. She has given us a fine example of character in which love and faith are joined in life. Mrs. Tuckett is survived by her daughter, Miss Lela Millington of Los Angeles.

—ANDRE DIACONOFF

MARSHALL—Mrs. Earl P. (Norma Wright) Marshall passed away in Pasadena on Sunday, August 5; services were held at the Chapel of the Gardens, Mountain View, Altadena, August 7; the Rev. Dr. William E. Mc Cormack, and Rev. Andre Diaconoff officiating; memorial Service at the First Congregational Church of Pasadena, Sunday afternoon, August 12, with the same two officiants.

Mrs. Marshall was a person of radiant spirit and alert intelligence. She was a sincere Christian with concern for the well-being of all mankind. A member of the First Congregational Church of Pasadena, she also came many times to our Church services in Los Angeles with her husband, Mr. Earl P. Marshall. They were both alumni of Olivet College in Michigan, and recently attended and were specially welcomed at the fiftieth anniversary of their graduation. Mrs. Marshall and her husband knew marriage truly as the jewel of life. She will be greatly missed by her family and a large circle of friends.

—ANDRE DIACONOFF

HERRLINGER—Mrs. Henrietta Herrlinger of Cincinnati passed into the spiritual world Aug. 1. Resurrection services for her were held Aug. 4, the Rev. Bjorn Johansson officiating.

Mrs. Herrlinger was a talented woman, especially in the field of music. She was much loved by her neighbors, friends and relatives. She is survived by a daughter, Mrs. Louis Schott, and a granddaughter, Mrs. Charles (Melba Ann) Townsend.