

The NEW-CHURCH MESSENGER

Thanksgiving Day FIRST NATIONAL PROCLAMATION

WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore His protection and favor; and whereas both Houses of Congress have, by their joint Committee, requested me "to recommend to the people of the United States a day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;"

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in tendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country, previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of His providence, in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish Constitutions of Government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general, for all the great and various favors, which He has been pleased to confer upon us.

And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace and accord; to promote the knowledge and practice of true religion and virtue, and the increasing of science, among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best. Given under my hand at the City of New York, the third day of October, 1789.

GEORGE WASHINGTON.

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Essentials of Faith of The New Church

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

The Word is Divine and con-
tains a spiritual or inner meaning
whereby is revealed the way.

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

Evil is to be shunned as sin
against God.

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

TO GIVE THANKS: A GREATER APPRECIATION OF OUR BLESSINGS WILL SURELY FOLLOW

by Wilfred Gould Rice

Blessed are they that dwell in thy house: they will be still praising thee.—PSALM 84:4.

ALTHOUGH ingratitude generally is regarded as one of the most ignoble of human failings, it must be confessed that mankind has been unbecomingly slow in returning thanks for blessings received.

If we had a friend whose advice always was trustworthy, whose word was his bond, whose patience was inexhaustible, and whose generosity admittedly was unlimited, manifestly we would find frequent occasions to express our gratitude.

But with the Creator, are we not inclined to wait for a more convenient time, to accept His blessings passively, even to take them for granted?

Against this habit of mind a powerful indictment was presented almost ninety years ago. Then, just as in these days, our nation was facing serious problems; but where other leaders sought an answer in terms of human prudence a great American said:

We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in number, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us. It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

It is likely that the congregations taking part in the union Thanksgiving services which are being held more widely each year, especially those which welcome the devout of every faith, are moved by the same spirit that led Abraham Lincoln to utter the words just quoted.

They feel, as he did, that it is not right to be a passive recipient of blessings, that grateful acknowledgment should be made; that thanks should be expressed.

One of the best hopes of ending religious intolerance lies in the growth of such brotherly sharing of efforts to serve our common Creator. As the different groups learn to know one another better year after year they will find that the ties which unite them are more powerful than the differences that keep them in separate groups. And, if the

world at large is to know true freedom and peace, the same brotherly spirit must spread from group to group and nation to nation.

After all, what stronger motive could there be for mutual understanding and harmony than a worldwide return to the altars of God? Before dismissing such a view as naive, let us ask if any other course can possibly succeed. It is slow work, but it builds up instead of destroying. It saves human life, instead of killing. It makes people everywhere kindly disposed toward others instead of suspicious and vengeful. For its program it depends upon free will offerings of goods and services instead of oppressive taxation and waste. It is the way of free people, not slaves.

Wherever one finds intolerance, prejudice, and oppression there will also be found lack of understanding of our text: "Blessed are they that dwell in thy house; they will be still praising thee."

Surely, the Lord's house is large and broad enough for all his children, and that one who feels that he alone deserves an abode therein is in danger of finding his ultimate resting place elsewhere.

A number of persons living in the same house learn to respect the rights and dignity of one another. They learn to make adjustments in their dealings with each other, trying always to keep the relationship friendly. They sympathize with one another over burdens that must be borne and problems that must be solved. They avoid controversial matters and refrain from criticizing practices which they do not understand.

As time goes on, such a group develops an *esprit de corps*; though each retains his individual ideas and customs, they find more and more that they can share; they rejoice together in the triumph of one and lament the misfortune of another.

Truly did the Psalmist write:

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

(Mr. Rice is minister at St. Paul, Minn.)

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FORESIGHT AND PROVISION AS TO DEATH

Providence At Work In Accidents, Death

by Peter Peters

The Lord thy God is with thee whithersoever thou goest.—JOSHUA 1:9. The Lord upholdeth all that fall, and raiseth up all those that be bowed down.—PSALM 145:14. Wait on the Lord: be of good courage, and he shall strengthen thine heart.—PSALM 27:14.

THESE words assure us that wherever we go, whatever we do, whatever befalls us, here or hereafter, the Lord is with us. He puts us on our feet when we fall. He straightens us when heavy burdens bow us down. He knows our weaknesses and gives us strength; knows our fearfulness and gives us courage; knows our waywardness and leads us into paths of righteousness.

We all believe this in a general way. However, many questions are asked when dealing with specific cases of accident and death. Here is an accident and a loved one is killed, others escape; or disease takes away a young life.

Was the Lord's providence with those who remained alive and not with the one who died? People in their sorrow comfort themselves by saying, "It is God's will"; or, "the person's time was up and he had to go." But in our calmer moments we can ask, "Was it God's will? Was his time up? Did the loved one have to go, regardless?"

An answer to the question of premature or untimely death involves laws of Divine Providence such as the purpose or goal of life, the law of freedom of choice, the laws of permission and the laws of foresight and provision. Let us consider some of these laws through which God's will operates, especially laws of foresight and provision.

We believe it is God's will that all should go to heaven. That is the goal of Providence. We also believe that the orderly way of life is for all to grow to old age and then pass on to the other life quietly and peacefully. The very phrases, "untimely death" or "premature death," imply that decease before the Scripturally allotted "three score years and ten" is disorderly.

To support the thought that life to old age is the orderly state, we may note that all the forces in nature within and without the human body work to preserve that body. When a bone is broken, nature heals it after it is set. When disease germs attack, the blood sets up resistance and destroys them.

The Lord has provided food, medicinal herbs for healing and fuel to keep us warm; He has indeed supplied everything needed, from the forces in nature, to man's instinctive urge to live, that he may reach his three score years and ten.

That, we say, is the orderly way of life, the order of Providence, God's will. We do not rebel when aged people leave this world. We contentedly agree that that is the way of life; that it is God's will.

Now, if it is the Lord's purpose that all should live to a ripe old age, it cannot also be God's will that a person should die in childhood or middle age. Yet how often we hear it said when a child or young

person dies, or is accidentally killed, that it is God's will, or that the person's time had come, as though the Lord had set a time before maturity for some people, and not for others.

But if it is God's will that every person should live to old age, as we believe, then old age is the time the Lord has set for all of us, not a premature day or year. The untimely death is not God's will.

If death comes prematurely there must be disorder somewhere, which is not God's will. Some disorderly causes of death are easily understood. Take the case of so many deaths by fire. A house burns down, children suffer and die; an airplane full of people catches fire and many are burned. We cannot say that the death of those, there and then by fire was God's will, or that their set time had come.

It is disorder, human carelessness or error or ignorance that leads to accident, suffering and untimely death. Whether the fire is started by a faulty machine, by an adult dropping a lighted cigaret or children playing with matches, in whatever case, the fire burns according to orderly laws of nature and of Providence.

But human beings through ignorance or carelessness lose control over nature and the result is suffering and death. That is not God's will.

In automobile accidents we can follow the same line of reasoning. People take unreasonable chances, ignore warnings, lose control and death is the result.

Again, death comes through natural calamities as floods, earthquakes or by disease. If people choose to live in a valley likely to flood, or build a city at the foot of a volcano, they choose freely to take a chance.

We do not expect the Lord to move those mountains nor to change the course of the river, nor to alter any laws of nature to accommodate those people. Floods and earthquakes are governed by orderly laws which do not change. We are expected to adjust ourselves to nature, control it, and not defy it.

Likewise, in cases of disease; we expose ourselves deliberately or ignorantly to known and unknown diseases. Too often we abuse our bodies outrageously by over-eating or over-drinking, by exposure to cold or exhaustion, and then wonder why we are sick or subject to contagion and premature death.

There are some diseases of which the causes and remedies are not known, and with the best of our wits we are helpless, and death comes all too early. But even here we cannot say that it is God's will. It is our ignorance. Rather, it is God's will that we learn more about disease and learn to control it, as we have already done in so many cases.

The Lord created man to have dominion over birds, beasts and creeping things, and that includes bacteria and disease germs. All nature is created for our use, the Lord has given us the responsibility to study and to control it. And when we do, we

find that water and fire and even bacteria work for man's benefit.

Of course, any natural blessing may, by abuse, be turned into a curse. It is the Lord's will that we use the intelligence rationality and liberty He has given us to make our life fuller and better by mastering the laws of nature and using them for good.

So we learn to creep, to walk, to fly, to harness all nature; but every attempt is beset with risks. As we take these risks, we may slip or fall, but "The Lord thy God is with thee whithersoever thou goest," and turns every honest effort to a good end.

We believe that the Lord foresees all our accidents, suffering and untimely death. But too often we confuse this foresight with foreordination, and many think that because God foresees an event that He wills it, and has foreordained it. The Lord sees danger or death coming, to be sure, but that does not mean that He foreordains or wills it.

A parent, for example, can foresee that its child in learning to walk will have many a fall, or in learning to skate will get hurt; but that does not mean that the parent ordains the fall and consequent suffering. Neither does the parent prevent the child from taking the risk, for then the child would never learn to walk or to skate. The wise parent, because of foresight, provides means to make the learning less painful, provides something to hold onto, or pads to ease the fall.

Life insurance companies know just exactly how many people will die this year, next year and the next—at 40 or 50 or 60 years of age. They foresee so many deaths, but they do not foreordain them. Having this foresight enables them to provide for those deaths. Furthermore, these companies do all they can to prevent accidents and death, send out literature for instruction, warning, and promote safety campaigns. Yet in all this they cannot prevent people from falling down stairs or killing themselves with cars, or burning, or drowning.

The Lord's foresight, or foreknowledge does not mean foreordination. The Lord has given us freedom, a freedom we cherish as life itself; He has given us reason and responsibility, and never takes these from us. He expects us to use these to plan and work out the details of our daily lives. It is human failure in the form of bad judgment, carelessness, ignorance and conceit that is the cause of most accidents and untimely deaths.

On the other hand, it is this very suffering and disorder that gives us determination to seek and find order, not only to prevent accident and suffering but to obtain dominion over nature, including human nature that life may be fuller and happier.

If the Lord interfered with our freedom or with the laws of nature whenever we make mistakes, or suffer pain, to relieve us of suffering, we would never learn nor grow. We would not even learn to walk, in short, there would be no human life.

While the Lord's foresight does not mean foreordination, it does imply provision. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." We must not think of Him as calmly looking down upon us, merely watching us

grope in the dark and waiting for us to stumble and die. Foreknowledge involves provision for each case. Because the Lord can foresee, He can and does provide; which He could not do without foresight.

The Lord in His divine providence provides for each individual whether death comes to a child, or a young man in war, or in maturity. He provides all that is required to bring each victim to the heavenly home which He himself has gone to prepare. The many mansions are prepared and ready for any man's untimely arrival with all that he needs to continue his growth.

Even we know that accidents will happen and through our limited foresight provide ambulances with kits of disinfectants, sedatives, bandages, blood banks, ready for emergencies. We can feel sure that whatever the nature of the untimely death, the Lord has foreseen it and made perfect provision for every need.

In this world, the Lord has provided everything that is good and needful for the growth of our minds and bodies. He has also provided for our spiritual welfare here, has given us His Word with its rules of life, instruction, guidance and warning; and has given us a conscience for the growth of the soul.

And over there? Of two in an accident, one is taken, the other left. The one left is taken to the hospital, under Divine Providence, and given the best care that human love and wisdom can give, medical aid, comfort, kindness.

Shall the one taken beyond receive less? No, rather, more! The Lord has provided everything good and needful for his eternal happiness. First of all he enjoys a reception by the angels of heaven. These angelic nurses receive him with heavenly love. They tenderly minister to all his needs. They protect him from evil and prepare him and guide him to his heavenly home. They give him far better, more perfect care than anyone on earth can give. The Lord in His foresight has provided abundantly for all his needs and for his eternal happiness. And perhaps, one day, the one who went ahead will be on hand to give the same joyous and loving reception to him who remained behind.

When we have learned the great lesson of trust in Divine Providence, we will know that the Lord has provided comfort for us to ease the shock should untimely death come to one of our loved ones, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

(Mr. Peters is missionary minister in the Gulf States Field, making his headquarters in Gulfport where recently a church was erected and dedicated.)

Eternal Light

Oh, let Eternal Light immerse my soul,
And steadfast Love keep my heart warm and true,
And as the Angels write upon the scroll
I would with God hold constant interview.
For Oh, there is so much I need to know,
So much there is I need to understand,
Nourish Thou me, so that my heart will grow
And into Thy Boundlessness my soul expand.

BESS FOSTER SMITH

Thanksgiving and Revelation

THE re-publication elsewhere in this issue of the first part of Hector Waylen's "Philosophy of Dreams" can remind one easily enough of the many times—seventy-one to be exact—the subject is directly dealt with in Scripture. Not the least notable of these instances as recorded in *I Kings* is the Lord's appearance to King Solomon at Gibeon "in a dream by night." The occasion is remarkable in the sense that it is God who is, so to speak, thanking Solomon instead of the king giving thanks to the Lord. Because of Solomon's personal conduct which was the result, God informs him, of walking in the statutes of David his father, he is asked to name his own reward. Solomon answered wisely, we all know, but the point we have in mind at the moment is that right at the time when rich experience should have taught him better, he responded to the Lord's beneficence with ingratitude, allowing "strange women" to turn away his heart.

How typical it all is, and meant to be so, and naturally, at Thanksgiving, we are more inclined to regard its personal application than to consider the lesson it offers say to Church and State, especially the Church.

When one thinks of the debt the Church owes to the Founder of Christianity, not to say the Tolerator even of the innocently ignorant idolator, it is plain enough that its standing, progress and prospects offer too little for which to be thankful, seen as gratitude to God. The "blood of the martyrs" has been the seed urging its way to the surface, yet barren finally, we believe of very little fruit on most vines other than such grapes as beguiled the mythical Tantalus.

The Reformation, while slashing the falsities and temporal power of the Roman Church, what doctrinally or instructively from the standpoint of revelation and reason did it bring to the religious life? One could almost say the Italian Renaissance had done more.

And now once again with that very revelation and reason so clearly and definitely before the doctors of the Church since 1757, do they welcome it, even consider it? There is little thanks for it, certainly.

Let us be thankful indeed for our many blessings, as we believe health and sufficient possessions to be; but let us also—we of the New Church—make our gratitude practical by trying harder than ever to do more than merely to scratch the hardened surface that forbiddingly repulses religious belief not founded on tradition, orthodoxy, staticism.—L. M.

Revolution of Expectations

IN AN address shortly after returning from his world tour, the 1952 aspirant for the presidency said in a speech giving an account of his experiences, "We are in an era of revolution—the evolution of rising expectations." This is a telling

phrase, but Governor Stevenson did not expand on it especially, nor do we recall that the press editorialized, or that the commentators commentated. Yes, there is indeed afoot a revolution of expectancy, even more so perhaps than expectancy of a revolution anyway behind the Iron Curtain.

Plainly we are in an age of rising expectation, it is in the air in every department of life, particularly at the grass roots of the Church. It is not the sort of expectancy which no longer, except for a few intransigent sects, expects the bodily return of the Lord at some mathematically determined date; it is not the expectancy that of a sudden all will be sweetness and light because a "new heaven and a new heart" has been Scripturally promised, it is rather a yearning perhaps than a conclusion, that there is more to the Garden of Eden Story than a literal account of creation and the "fall"; more to the story of Israel than a record of a rebellious, ungrateful people stumbling along in a desert; more indeed to salvation's promise than a sort of paradise aping even Mohammed's effulgent crudities.

A testing ground and melting pot for our belief that this is indeed an age of rising expectations religiously, has been Convention's Bible Study School whose near 1500 mainly "grass root" students, within a few years, and from all denominations, eagerly have manifested a reaching out and up, a looking forward to revelation, and preparation for it as so abundantly shown in some letters published on another page in this number.—L. M.

The Unknown Journey

(An editorial in the *Montrael GAZETTE*, April 25.)

A DISCUSSION was taking place the other day in a Montreal club. It was rather unusual. Someone had proposed the question "If you had the choice of living your life over again, would you be ready to do so?"

At once some members in the group began saying that it might be somewhat attractive, if one could make use of the experience gained on the first journey. On the second attempt, one might be able to avoid the pitfalls.

But the person who had proposed the question would not allow any such conditions. He insisted that his query applied only to living life over again, exactly as it had been lived before, with nothing whatever changed.

After some hesitations, everyone ended by admitting that they would not wish to tread again the same path by which they had come. Somehow, once was enough. Not that they had become cynics, or men of disillusion. Life, they agreed, had been good. But something in the mere process of repetition caused them to withdraw from the prospect.

What is it then, asked the original questioner, that seems to make the first journey so worthwhile, but makes the thought of a second journey, by the

(Concluded on next page)

same path, so bleak and dreary? And the answer was not far to seek. A great part of the very vitality of living lies in the unknown. To live life over again is like reading a story, when the ending is known. It is the anticipation, the feeling of adventure, that gives living its savor. Take it away—map out the whole road—and nobody wishes to make the same dull journey.

Everyone admitted that it all seemed oddly contradictory. For what worries everyone is just the fact that everything is uncertain. Security seems so desirable an asset that most people would give almost anything to win it. Yet, it is just this want of security—this pervading sense of the unknown tomorrow—that makes life alive. Take it away, and nothing is left but a clattering treadmill.

Some people may remember a curious map that used to appear in the front of quaint old copies of John Bunyan's *Pilgrim's Progress*. It was a map of the journey that Christian took from the City of Destruction to the Celestial City. It showed all the landmarks on the way and all the trials and tribulations and triumphs of the great pilgrim.

Yet the journey would have been a poor thing indeed if Christian had to make it with such a map in his hand. The whole glory of the journey lay in his faith and courage. But had he seen the whole path before him on the map—then faith would die, as something unneeded. And when faith was gone, what would be left?

The whole poetry and depth and religion of this world come from the very fact that no man knows what the morrow may bring forth. It makes life, to be sure, an anxious and troubled prospect. But it offers to the wayfarers all that they may achieve of greatness and satisfaction and charitableness.

And those who foresee trouble in the years ahead, may still cling to the hope that something better than all that is past is still to come. And the best may be the last of all.

The natural reluctance to live life over again is no rejection of life itself. Rather it is the sincerest tribute that can be paid to the essential glory of living. For it is only the unknown journey that may lead at last to the fair haven.

LIFE is a moment between two eternities influenced by all that has preceded, and to influence all that follows.—Channing.

Bitter Illusion

(The Armistice of 1918)

What caused the orgy of laughter and tears?
 What made the nations forget their fears?
 A message was flashed from pole to pole
 That quickened the breath of every soul.
 No more would cannon and deadly gas
 Engulf mankind in a black morass;
 One word electrified the world
 And freemen's voices swirled and swirled
 Above the blare of trumpet and drum,
 Abandoned in delirium:—
 The armistice was sealed and signed,
 Freedom envisioned for all mankind.

ELIZABETH T. BURNHAM.

Swedenborg's Writings In Every New Church Home

To assist toward that desirable end, the Swedenborg Foundation repeats this year its offer to furnish to New Church families on request any three volumes of the Standard Edition of Swedenborg's theological writings for half price—viz., \$1.50 per set—one set to a home.

As a specified quantity again has been allocated for this project the first applicants will have the advantage until the specially priced stock is exhausted.

If you decide to accept this offer send only \$1.50, stating the name and address of the New Church Society of which you are a member, (or that you are a believer in the doctrines of the New Church, but due to location have no local contact with it), and naming any three books from the following list:

Arcana Coelestia—12 vols.; Apocalypse Revealed—2 vols.; Heaven and Hell; Conjugal Love; True Christian Religion—2 vols.; Divine Love and Wisdom; Divine Providence; The Four Doctrines; Miscell. Theological Works; Apocalypse Explained—2 vols.; Posthumous Theological Works—2 vols.

As an example, a good selection would be "True Christian Religion," (2 vols.) and "Divine Providence." Or "Arcana Coelestia," vol. I, "Heaven and Hell," and "The Four Doctrines."

Should more than three volumes be desired the additional books will be furnished at the regular price of \$1.00 per volume.

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As Our Forefathers Did

Every religious organization, hospital, school, or charitable institution, must depend for its continued growth on gifts from its adherents, made during the life-time of the donors, or affected after their decease. As numerous gifts and legacies received by the General Convention in the past will attest, it is no exception to this rule.

We invite you to consider whether you can do your part in carrying on the future work of Convention by following the example of those who have gone ahead of us. You may be able to leave a legacy to the Church in your will; or you may provide that some at least of the insurance on your life shall be payable to Convention in the event the individual who would receive the proceeds of the policy, does not survive you.

Any form of gift of this kind, is favored by law; and in most instances is exempt from taxes. This is particularly true as to the federal tax, which often is the largest tax to be imposed; and as a result, the gift costs only a fraction of the amount it seems to cost.—GEORGE PAUSCH, *Vice-President*.

The Philosophy of Dreams

by Hector Waylen

PART ONE

TO DREAM IS AN EXPERIENCE common to the majority of the human race; though I have met with people who have told me they never dream at all. Some people dream occasionally; others dream in their sleep almost always.

Whatever views we may hold as to the desirability and legitimacy of what in these days is termed "psychic development," dreams constitute a form of psychic experience with which it is no use to quarrel, for so many have it, nor could they prevent it even if they wished to do so. In the present article I propose to consider briefly the causes of this experience, its varieties, and what of profit there may be for us by its means.

As in so many other deep and difficult problems, we shall derive the clearest explanation from Swedenborg, and find at the same time that human experience fully supports his view of the case. First, then, we will see what he has to say upon the subject.

Swedenborg divides dreams into three classes, but actually into four, in the following description: "The first [type of dreams] come mediately through heaven from the Lord; such were the prophetic dreams treated of in the Word. The second kind come through angelic spirits, especially those who are at the right, in front, above, where there are paradisiacal things. . . . The third kind come through the spirits who are near when man is asleep, which are also significative. Fantastic dreams come from a different source." *Arcana Coelestia* 1976.

That this was so was shown to Swedenborg by many experiences. Angelic thought, descending, took symbolic or other pictorial form in his mind. As to spirits of lower planes, he found that their conversation among themselves corresponded exactly to his dreams, when such were associated with him. Also, that such spirits would act the parts of persons represented in his dreams. See various notes on the subject in *A*. 1977, 1979, 1980; *Spiritual Diary* 3916, 4146, 4404, 6319.

Of the lower and less important varieties of dream, he remarks in his *Adversaria* 182, 184, Vol. 2, "some are mere illusions, and contain hardly anything except mere diversion originating in the things suggested by the blood and past thoughts."

Dreams, he found, could be produced by evil spirits as well as good, and he gives some examples of the former in his *Diary*. The same remark applies also to visions, though these are a different grade of experience as compared with dreams, *A*. 1975.

Men of the Most Ancient Church, Swedenborg remarks, "were instructed by means of visions and dreams." *A*.

125. "Significative dreams," he found, "took the form of correspondences," and in one of the *Documents* he observes that the Lord does not make revelations in dreams nowadays, but "one who understands correspondences may derive advantage from his dreams."

During sleep the brain is more open to attack than during the hours of wakefulness, for which reason man is especially in the Lord's keeping, during that period, for "love never sleeps." *A*. 1983. No doubt the Psalmist understood this when he said: "I will both lay me down in peace, and sleep: for thou, Lord, alone, makest me dwell in safety." *Ps.* 4:8.

One other use Swedenborg mentions, in which dreams play a part, is the process of "vastation": a laying waste of old thought-complexes of the past, necessary in the process of interior transformation. This indeed may be so, and may account for many of the wearisome and unaccountable dreams which one would rather be without.

And now I have used a modern term derived from Freud! "Thought-complexes": alas, what a descent it is from the definite knowledge of Swedenborg to the speculations of this reputed philosopher of modern times whose "Interpretation of Dreams" has caused so much equally futile speculation

among students of what is called "psychology" . . . and yet, in my opinion, Freud was ignorant of the very A B C of the subject!

When Darwin's "Origin of Species" was first published, superficial people were delighted to find there was a way of accounting for things without "God" and "special" creations. The universe had just evolved: it was so simple! Similarly we have people who insist that all psychical experiences are purely "subjective": neither "spirits" nor any other kind of world than the material, with which we are all acquainted, are necessary in explanation.

So also in the question of dreams: they are mere meanderings of a brain half-asleep. Well, some of them are, no doubt, but let us look a little farther than the fashions of our time!

Before taking concrete examples I should just like to notice that the Zohar supports Swedenborg on one mysterious point: and I still think that Swedenborg was quite unacquainted with the Kabbalistic literature.

As we have just seen, Swedenborg speaks of dreams, from the angelic world, as emanating from "the right": i.e., the spiritual "right" which has pure love as its impulse. So too in the Zohar the "right" and "left" are discussed, and the opinion is added that dreams contain something of untruth as emanating from the "left" as well as the "right." These terms in the Kabbalah refer to the great division in Cosmic forces which that philosophy recognizes.

And now let us review the history of the subject, and consider some examples of various kinds of dreams, so far as is possible in a brief essay. In the earliest ages, when men were more open to the spiritual world than they are to-day, they were taught "by visions and dreams." But at the period of moral degeneration described in the Bible by the Flood, we read that the Lord "shut the door" of the Ark.

Man, for his own safety and ultimate spiritual good, was made less open and sensitive to influx from angels and spirits, and when we consider that the Borderland was becoming full of undesirable entities, it is not difficult to understand something of this dispensation of the Divine Providence.

But if the "door" was shut, thus causing what we may term the prophetic faculties to become latent in man, and only active in a small minority, some chinks, it would seem, were left open, for ordinary people, in the dream-faculty, which we find in all races, and in a large proportion of the individuals of those races. We find also that, except among our benighted materialists, there has always been some real under-

(Next page please)

The New Christianity

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standing of the faculty—and its limitations.

As to the Bible, we have many notable instances of dreams, symbolic and instructive, from Jacob's "way of steps" to Peter's great sheet full of animals, clean and unclean. And while many dreams are represented as caused by the Lord, it is recognized also that they may have a very different origin. Thus, during the Babylonian captivity, and at a time when true prophets were few, it was said, through Jeremiah: "Let not your prophets that are in your midst, nor your diviners, beguile you: neither hearken ye unto your dreams which ye are dreaming; for falsely are they prophesying to you in my name; I have not sent them, declareth Yahweh." *Jeremiah 29:8.*

Nor were things very much better during the period following the Exile, if the judgment of Jesus ben-Sirach be any indication. "If they be not sent from the Most High in thy visitation, set not thy heart upon them. For dreams have deceived many, and they have failed that put their trust in them." *Ecclesiasticus 34:6-7.* This was written about the 3rd century B.C., and the writer sends his reader back to the genuine Word.

But with the Biblical examples we are all familiar, and I pass now to the study of the subject in what is termed "secular" literature. Going back to the records of the Babylonian kings, we find that dreams were taken very seriously. Referring to his restoration of the temple of the Moon god at Haran, Nabonidos says: "At the beginning of my long-enduring reign, Merodach the great Lord, and Sin, the Light of heaven and earth, caused me to behold a dream. They stood on either side of me: Merodach spoke to me: O Nabonidos, king of Babylon, with the horses of thy chariot bring bricks, build Ekhulkhul, and let Sin the great Lord establish his seat within it. Reverently I answered the Lord of the gods . . . etc." And other instances might be quoted involving, e.g., going to war—a more fateful exploit, for poor humanity, than the carting of bricks for a new temple.

Yet temples too were fateful in their way. What is termed "incubation" became a custom associated with temples, in ancient times. Cubicles were built round about them for the accommodation of would-be dreamers, who hoped, in this way, to obtain help from the gods.

Prof. Flinders Petrie discovered such an arrangement in the Sinai peninsula, thus showing that the request of Moses that his people might go a "three days'

journey into the wilderness to sacrifice . . . etc," *Exodus 5:3*, might not be unreasonable from an Egyptian point of view. The custom is also referred to in the Septuagint reading of *Isaiah 65:3*: "The people who provoke me to anger . . . who lie down to sleep in the tombs and in the caves, for the sake of dreams."

The custom was common in ancient Greece. Iamblicus says, "In sleep the soul is freed from the constraint of the body, and enters as one emancipated, on its divine life of intelligence. Recorded examples of this are numerous and well authenticated: instances occur, too, every day. Numbers of sick, by sleeping in the temple of Aesculapius, have had their cure revealed to them in dreams vouchsafed by the god."

"Would not Alexander's army have perished but for the dream in which Dionysus pointed out the means of safety? Was not the siege of Aphutis raised through the dream sent by Jupiter Ammon to Lysander? The nighttime of the body is the day-time of the soul."

This was the belief also of the poet Aeschylus: "In sleep," said he, "the spirit is clear-sighted: by day its vision of what is coming is limited." Homer, in his *Iliad*, said that dreams came from Zeus, or Hermes, or earth, or the gods below: and when we read about the "gods" of ancient times, we must understand the word in the sense of "spirits." Homer, by the way, puts some philosophy on the subject of dreams into the mouth of Penelope, which may have been useful in its day: she says, "Dreams are hard, and hard to be discerned; nor are all things therein fulfilled for men. Twain are the gates of shadowy dreams; the one is fashioned of horn, and one of ivory. Such dreams as pass through the portals of sawn ivory are deceitful, and bear tidings that are unfulfilled. But the dreams that come forth through the gates of polished horn bring a true issue." I will leave readers to apply their knowledge of correspondences here.

(Reprinted from *The Herald*, Oct. 29, '32)

(To be continued)

BIBLE ARTIFACTS ARE EXHIBITED

FROM A SMALL SECTION of land sacred to three great religions—Christianity, Judaism and Mohammedanism—archeologists over the years have unearthed rare treasures of the past. Hundreds of these priceless art and historical objects are now on display, for the first time in the United States, at the New York Metropolitan Museum of Art, in its current exhibit, "From the Land of the Bible."

The exhibit, presented by the American Fund for Israel Institutions, is arranged chronologically. It begins with a collection of objects from prehistoric times and ranges through a dramatic panorama of events: the Age of the Patriarchs, the destruction of the First Temple, the Persian conquest, the invasion of Alexander the Great, the Roman period, and on through the Byzantine era to the 6th century A.D.

Among the fascinating displays is a slingstone of the kind that David used to slay Goliath. There is the jawbone of an ass, sharpened into a sickle, of the kind Samson used against the Philistines. There is a tiny seal of the time of Moses, showing Pharaoh slaying a captive. The precious Biblical "Dead Sea Scrolls" are there.

A marvelous collection of lamps tells the story of prehistoric times to the third century. Among them is a beautiful bronze lamp marked with symbols of the Jewish religion, and beautiful pottery lamps marked with Christian symbols.

The spectator will notice that pagan art influenced early Jewish art, and

that Judaic art, in turn, influenced early Christian art, in its shift from pagan naturalism to mystical subjects and forms. The whole heart of man is here, a moving record of his search through all ages for the beautiful and the good.

The Israeli government has long been aware of their country's rich historical potential for archeologists. Consequently, great care has been taken to safeguard as yet undiscovered treasures. Areas believed to harbor historical treasures are protected by law. A representative of the Department of Antiquities accompanies every road gang!

The people of Israel, too, show great interest and pride in their country's hidden treasures: the farmer is watchful as he breaks the ground, the soldier or hiker often brings back some curio he has found in the fields, exhibits are eagerly attended.

As Abba Eban, Israel Ambassador to the U. S. and permanent delegate to the U.N., explained in his statement for the exhibit's opening, "The people of Israel are deeply conscious of their Biblical heritage and of the great moral and spiritual responsibilities which it imposes on them."

The present exhibit has world-wide significance, according to Professor William F. Albright, of Johns Hopkins University, because it is a "vivid illustration of the fact that the Bible is a living human document as well as a divine revelation." — Land Reborn, *American Christian Palestine Committee*, July-August

Association Meetings

National Association

The National Association held its first annual meeting at Pretty Prairie Oct. 18, in the course of the annual session of the Kansas Association.

Present were the president-elect, Clark Dristy, the Rapid City, So. Dak., secretary, Mrs. D. T. Bowman, Strong City, Okla. and delegate Mrs. Anna Raile, Benkelman, Nebr. Mrs. Blanche Salter, Sunset Heights, Utah, was elected second vice-president.

The group was pleased to meet the President of Convention Rev. Franklin H. Blackmer, who gave a brief opening prayer and contributed helpful suggestions.

The secretary reported on the ballots received during the recent election, and the results were declared official. The Vice-President elect is James Smith of Finley, Tenn.

Coming such long distances, the National group deeply appreciated the gracious hospitality and lively interest of their Kansas hosts who did everything to make their guests comfortable.

All isolated New Church people and others interested in learning more about the National Association are cordially invited to write to the Secretary, Mrs. D. T. (Helen) Bowman, Strong City, Oklahoma.

Massachusetts

Massachusetts held its 247th meeting the afternoon of Oct. 25 in the chapel of the Theological School with the Cambridge Society as hosts. Opening with a service of worship conducted by the Rev. Everett K. Bray, general pastor, and president of the School, a business meeting followed at which the discussion centered on the recommendations of the Committee on Inactive and Disbanded Societies. An offering was taken for mission work in Japan.

Following supper and a brief message from Convention President Blackmer, William A. MacCormick, chairman of the Committee on Crime Prevention and Correction for the Massachusetts Council of Churches, gave an address on "The Church's Responsibility for Crime Prevention." A campaign was launched by the Council this month primarily to reduce juvenile delinquency.

Illinois

The Illinois Association founded in 1839 held its 1953 meeting Oct. 9-11 in the church of the St. Paul Society, the Rev. Immanuel Tafel, general pastor, presiding, and administering communion, assisted by Convention President Franklin H. Blackmer who

delivered the Association sermon.

Business centered on the need of mission work, and it was decided to continue it in the Iowa-Wisconsin field, where Dan Pedersen has been at work. Also it was voted to "adopt" a Korean Sunday school.

St. Paul's parish house had been newly decorated and the visiting delegates were also made happy by the Society's warm welcome and fine hospitality.

Maine

Meeting this year in the church of the Portland Society, the Main Association held its 117th annual session there Oct. 10-11 with General Pastor the Rev. Louis A. Dole presiding. Delegates were present from Fryeburg, Bath and the host Society, together with a number of other members and visitors.

Following the business meeting and a forum on "The Importance of the Church," and the showing of kodachrome pictures of the Wayfarers' Chapel in California, the group was invited to supper at the home of Portland's president Robert S. Gass, and Mrs. Gass. The meeting closed with communion service Sunday and a dinner.

New Center Started

A new undertaking has been initiated for the isolated New Church people scattered through lower Connecticut and the adjoining New York area. A vesper service is being held once a month on a Sunday afternoon, conducted by the Rev. William R. Woofenden, pastor of the New York society, and for this purpose a charming little country church has been made available, near Poundridge, N. Y.

A white colonial-type building, equipped with pews, chancel furniture, and a small organ, it has been standing for about a hundred years surrounded by meadows and woodland. Once owned by a Methodist group, the church is not now in regular use and has been graciously placed at the disposal of this New Church gathering.

The first service was held Oct. 25. In spite of bad weather keeping away a number who had intended to come, and that all had to drive some distance, there were twenty in the congregation; and all were enthusiastic over prospects for the future. A social hour followed the service.

A committee was formed to make further arrangements, and notices will be sent out when the next service is scheduled. Anyone, not already on the mailing list, who would like information concerning these gatherings, can receive it by writing to Mrs. David Mack, R.F.D. #1, New Canaan, Conn.

Cincinnati Celebrates Its 100th Anniversary

On November 1, fifty years ago, the parish house and the beautiful place of worship of the Cincinnati New Church at the corner of Oak and Winslow streets, were dedicated with solemn ceremonies. At the same time, the Cincinnati church was host to the Ohio Association, then celebrating its fiftieth anniversary.

Now in Ohio's sesquicentennial year, the Cincinnati church commemorated this event, when again the Association met there in annual session Oct. 31. There was a dinner in the parish house, and on Sunday a rededication service.

At the dinner meeting the principal speaker was H. Brown McGill, a prominent business man and one of the Sunday school pupils of fifty years ago. Others also gave their reminiscences.

The Sunday service was conducted by the Rev. Henry C. Giunta, president of the Association, and the sermon given by Rev. Franklin H. Blackmer, president of Convention.

Mindful of the fact that among the contributions, small in amount but important in spirit, to the building of the present structure were the bricks and stones bought by the pupils of the Sunday school with money they themselves earned, these pupils, their descendants and families were specially invited to attend the commemoration ceremonies, and a section of the church was reserved for them.

The Association, in addition to participating in golden anniversary of the local church, observed its own one hundredth anniversary.

Young People Busy

The League and Sunday school of the Detroit Society have been participating in a number of activities. Oct. 25, Leaguers had a lunch following the church service and conducted an interesting discussion period. Saturday following, the school held its halloween party, with the cradle roll and mothers well represented in the fun.

Masons At Service

Masons of Ivanhoe Lodge #88 attended worship at the Paterson, N. J., Society Nov. 8. The minister, the Rev. Leslie Marshall, is chaplain of that lodge.

Addresses Cosmic Club

The Rev. Bjorn Johansson, pastor in Cincinnati, spoke to the Cosmic Club, an organization of clergymen of various denominations, and rabbis, on "Swedenborg's Psychology," Oct. 13.

The Swedenborg Epic

A Comment

by William F. Wunsch

Drawing upon more documents about Swedenborg than any other biographer, Mrs. Sigstedt does not tell about him so much as she lets him tell about himself. She must, indeed, sketch the background of one period of his life and another, the parental home, for example, the intellectual atmosphere at his university, the political situations which he dealt with in his proposals in the Swedish parliament, and naturally the urban or rural scene which at one time or another was his immediate environment. Now and then we see a sketch of the Swedish countryside through Swedenborg's own eyes, as in the charming description by him of Mount Kinnekulle, where as a young, ambitious scientist he had thought to build a private astronomical observatory.

But in a setting provided for the most part from records other than his, Swedenborg's life and spreading interests, his mind and thinking and deepening experience are allowed simply to unfold as they did. Mrs. Sigstedt has not asked, "What can I seize on to grip the reader's interest at once?" No biographical strategy is tried for rhetorical effect. For, of course, Swedenborg's birth received no especial notice. There is little to tell of his childhood and boyhood; what there is he tells at an advanced age. The young man comes gradually before the reader as he came year by year to be known to relatives and friends, to the scientists with whom he studied at home and abroad, to the influential men in Sweden, the king among them, who became interested in him. So Mrs. Sigstedt lets us make our own acquaintance with him.

The significance of the man's life and the force of what he had to say to his fellow men must in the end be the significance and force which his life and mission had for him. If he could attest to none, what is there for others to witness to or even to consider? In this detailed, chronological and fully documented volume, Swedenborg is allowed to say his say. He is not taken to pieces; before that is attempted, and if it is to be done, had we not better have the man and his work before us whole?

The reader will have proceeded only a dozen pages when he finds himself following the ambitions and frustrations of a restless young man, well educated at his university, that education supplemented by travels which threw him with leading scientists in England and

on the Continent, eager when he returns home after more than four years to bring Sweden abreast with other lands in scientific achievements. He ventures into scientific journalism, and although he has an easy command of Latin, in which he has done notable verse, he does his journal in Swedish in order to arouse his people as a whole to the importance of scientific inquiry. In some other respects he is unacademic; he is skilled in several trades and soon recognized for his inventiveness and engineering skill. At a loss for time in what occupation he can give the best account of himself, his daily work finally becomes that of a member of Sweden's board of mines. But his expanding intellectual powers reach out over science after science. Publications follow one after another; some are leaflets, others stout volumes, in mineralogy, physics, chemistry, mathematics, anatomy, psychology. His reputation spreads through Europe. Meanwhile, when the Swedenborg family has been ennobled, Swedenborg, the eldest living son, takes his place in the Swedish diet, where his person and his legislative proposals win him deep esteem.

In the sciences and in philosophic reflection on them, Swedenborg's thinking carried him in this first half of his mature life over a course which it has taken science generally several generations to traverse. Absorbed as he was at first with mechanics, he looked on the universe as a machine; he even thought that mechanical laws could enable one to say what the human soul is. Over the years he moved along to a conception of the universe as a living organism, a "psycho-physical" world in today's terminology, just as man is a similar organism. What the human being essentially is, became his all-absorbing inquiry. The body as the kingdom of the soul did not yield the answer, search it as he did with all his anatomical insight—in his work on the brain he anticipated much later discoveries. Lesser problems had yielded to his methods of research; in his eager quest of the soul he was halted, baffled. A startling experience ensued, startling to him as to us.

All along in Mrs. Sigstedt's story, not only the expanding powers and interests of the man's mind have been unfolding before us; his activities in his public office (described in greater detail and intimacy than this commentator has ever known them to be), his further travels, his personal appearance, his simple life at home, his gar-

dening, his multiplying acquaintances and friends, his enjoyment of society and music, all sides of his life including his lifelong bachelorhood disturbed only once by romance, have been brought directly to our acquaintance. It is the whole man we have been learning to know, a man of integrity, respected, and of recognized scientific eminence.

That standing seems now to be imperiled. What scientist will credit what seems now to be happening to him? Can he himself credit it? A revolutionary religious experience befalls him. He realizes that it has been overtaking him for some time in these middle years of his life. With all simplicity and sincere conviction he records the experience in a journal never published by him. It is not that experience, however, which is upsetting, but rather the accompanying psychic experience, the stages of which he also records, and probes and tests, and finds real. By two avenues principally, the sight and the hearing of the human spirit, his consciousness has been let into the world of the spirit! His quest of the soul has an unexpected way opened to it; the soul is the human being living on after the death of the body.

But what can this surprising renewal and reward of his quest mean? Only a mission beyond himself can warrant or explain this extraordinary mercy. It is at least a mission to tell about things to come. He sets about an intensive search and study of the Scriptures. His mission grows in dimensions—there is a depth of meaning in Scripture to tell about, also, and a body of doctrine to be gathered from the plain sense of Scripture for the reconstruction of the Christian mind. He is serving, he is convinced, in the promised return of the Lord. That return embraces new heavens in the immortal world, advancing in light and in life; it means a fresh impetus to the spiritual life and a new day for it among men, a "new earth," all of this, along with a judgment on a first Christian age, the work, of course, of the Lord alone. He, Swedenborg, giving word of this, and disclosing the nature and life of the world of the spirit, the profundities of the Word, and the reconstructive might of Christian teaching, only serves that return, which overarches all he does. The many books which he at first published anonymously for this reason, he at length signed, adding after his name, "Servant of the Lord Jesus Christ."

Who better can tell of his experience than the man who underwent it and who forewent so much for his mission's sake? In Mrs. Sigstedt's biography, as in no other, Swedenborg does his own testifying.—WILLIAM F. WUNSCH

LETTERS TO THE EDITOR

Correcting An Error

To the EDITOR:

The letter by Mrs. H. M. Herrick in *THE MESSENGER*, Oct. 17, points to an error in my article, "Who Was Governing the Universe. . . ." in your July 25 issue. It is in parenthesis near the bottom of p. 243, which, as it reads, is utterly false and a denial of the whole tenor of the rest of the article.

What I had written in my notes and preached in the sermon was this: "Yet we must remind ourselves that *He* is not a part of His universe, physical or even spiritual."

Of course, we, being creatures are part of God's creation, thus part of His universe.

I remember bringing this error to the attention of the *MESSENGER* at the time of its issue. It turned out that the mistake had been in typing. However, I had hoped the editor would find some way to correct it.

Even though it is so long since the July 25 issue, I feel that as Mrs. Herrick has been puzzled by this strange contradiction, so may have some other reader. Thus I am asking you for space for this letter.

EVERETT K. BRAY.

Cambridge, Mass.

What Is Man?

To the EDITOR:

Upon reading in *THE MESSENGER* of Oct. 3 the assertion contained in the article, "What is Man?", that "No one is ever permitted to harm the soul of another; if our souls are damaged in any way, it is because we ourselves, make choices which injure them," questions must have arisen in many minds, besides my own.

How can the will be free to choose without even a knowledge of good, and with faculties poisoned at their source?

With this assertion, unrelated to balancing conceptions, inquiring in our case, we look and listen. We see children victims of evil by means never before devised. Greed, lust for material pleasure, utter and ruthless parental indifference in many cases—truly they are "set about with many and great dangers" which we see and hear to "assault and hurt the soul."

Nothing which could be construed as a salve to the criminal negligence, the false optimism, of this generation, should be left unelucidated and without being related to and balanced by the necessary conceptions.

Not being capable of doing this myself, and being a very new member of the New Church organization (albeit an old believer in Swedenborg's concepts)

I take the great liberty of suggesting that the author of "What is Man?", or some other New Churchman with profound and comprehensive knowledge of Swedenborg's philosophy, contribute articles providing a bridge over the wide gap between the assertion quoted above and our daily increasing evidence of the things happening to children which do "so assault and hurt" their souls as even to leave no "remains" by means of which our Lord can bring forth birth into the life of heaven. I am a great-grandmother, which fact should go far to excuse my plea.

CLARA MACCOY DEPRIEST.

Lynchburg, W. Va.

A Notable Article

To the EDITOR:

In the October number of the *Readers Digest*, I read with considerable interest, the Rev. Norman V. Peale's article, "There is no Death."

As Others See Us Every Day

Your Introductory Course in the Scriptures has been of great value for I have devoted more time to the study of the Bible and am quite sure that you know how much strength it brings to a Christian and especially to a minister. —Rev. D. P., Calif.

We are grateful indeed for the box of "Words of Wisdom" vest pocket booklets and assure you they will be a great spiritual uplift to our students. —Piney Woods Country Life School (Colored), L. C. J.

I want to compliment you for staying strictly to the fundamental teachings of Scripture, in your Bible course. I have taken such work from different schools, but I have never followed one so constructive.—F. L. W., Fla.

I feel that I understand the great men of Biblical days much better since entering your school, and I enjoyed re-living their experience with them. No one could study the lives of the Biblical characters without their life being enriched. I am certain I have now a greater, deeper and more personal understanding of God's truth in the Bible.—J. W. K., N. J.

This has been a wonderful course, reasonable in price; and the help you have given me in correcting my papers so carefully has been greatly appreciated. I have a better knowledge of Bible facts, but the spiritual enlightenment has been worth much more. The lessons have presented the Bible in a very practical way one could understand the meaning. —Mrs. A. H. B., Ala.

For many years I have been a member of the New Church and an ardent reader of the teachings recorded in the writings of Swedenborg. To me, they not only make clearer and dearer, the Psalmist's declaration "Thy word is a lamp unto my feet, and a light unto my path," but they have taken me with assurance to scenes beyond our earthly life.

It is not my purpose to criticize Dr. Peale's article as I do not doubt there can be a spiritual manifestation, occasionally, to one yet in the flesh. In fact I could mention such in instance.

My thought in writing is to ask, will not some able New Church minister or layman endeavor soon to get Swedenborg's teachings on life after death published in this magazine which has such a large circulation?

MRS. M. N. GASKELL.

Geneseo, Ill.

You will be interested to know how I happened to buy the "Divine Providence" from you. I found Helen Keller's "My Religion" on an old book stall, so when I saw Swedenborg's book advertised I thought it must be good if Helen Keller said so.—N. M. S., Ind.

As a professional man, your Bible course has helped me find my true self, and to understand sacred things; also to see man's debt to his Creator. —H. E. H., Ecuador

I have purchased stamp mixtures from many sources over the years, but in ordering from you again I want to say that your lots always give me the most satisfaction.—J. P., Mass.

The literature rack you sent me has been placed in the depot. I can't keep it filled and am out of supplies. The people evidently like good, interesting leaflets. Please send another boxfull. —Mrs. J. D. H., Texas

When I get my examination papers back I always learn from my mistakes. I keep all the lessons, and it's a joy to have the help from your School. The Course is worth more than you charge for it.—J. E. H., No. Car.

Words cannot express what your wonderful course has done for me. It came in a time in my life when I needed it most. I teach a Sunday school class here at the prison and your course has been so much help in bringing Bible truths to the men.—C. H. A., Ohio

Navy Invites A Business Group To Witness Its New Methods Of Defense

With the purpose of widening an understanding of the nation's defenses, the Navy department has been inviting groups of professional men to witness its operations at first hand. A recent tour aboard the great plane carrier the USS Coral Sea included the Wellesley Hills, Mass., New Churchman Dr. E. B. Hinckley, president of Babson Institute who with six other prominent men was ten days at sea observing such craft in full operation.

As Dr. Hinckley describes it, "We saw planes catapulted and landed, gunnery practice on a plane towed sleeve target, refueling of destroyers while steaming at 15 knots, and all the operations magnificently coordinated, giving a graphic picture of a great defense machine in action."

As guests of the Secretary of the Navy, the party left Sept. 29 by navy plane for London, thence to Paris, Naples and Palermo where the group boarded the Coral Sea, returning to the naval base at Norfolk Oct. 21. By invitation of the chaplain the Reverend Hinckley took part in two Sunday services while at sea.

Farewell To Ewings

A farewell dinner was held by the St. Louis Society Oct. 18 for the Rev. and Mrs. Elsworth S. Ewing who have served the church there for the past two and a half years, and who now are to make their home in Anderson, Ind. The dinner addresses stressed how much the congregation had gained from Mr. Ewing's ministry, and the warm hope was expressed that the ties would not be entirely severed.

To Join Council

New York Young People's League has voted to join the local Murray Hill Christian Youth Council, comprising the youth of several churches in the area. New York was host to the first autumn meeting of the Council, Nov. 8.

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—O—

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The Annual Appeal Started On Nov. 1

With the Annual Appeal already underway, Chmn. Adolph T. Liebert, Jr., is making the special request to regular subscribers that in order to shorten the time to conduct it and reduce operating expenses, they make their contributions at this time. Envelopes have been provided for the purpose. The treasurer is Albert P. Carter, 511 Barristers Hall, Boston 8, Mass.

Melbourne's Centenary Has Been Celebrated by Australian Church

Congratulations are extended to the Melbourne Society of the New Church in Australia on the occasion of its 100th anniversary Sept. 18.

Its first service was held at Temperance Hall Bourke St., in that city, and the first service in its present place of worship was conducted in March 1873 by Jacob Pitman, a brother of the inventor of shorthand as popularly used, Sir Isaac Pitman. The Rev. E. L. Bennett, B.A., is the present pastor.

PHILOSOPHICAL CENTER HAS NEW HEAD

With the retirement of the Rev. Hiram Vrooman as president of the Swedenborg Philosophical Centre, Chicago, the Rev. Leonard I. Tafel, former president of Convention and minister at Frankford, Pa., was elected its president at a meeting of the Centre's board of directors June 26.

Mr. Vrooman has been in ill health for sometime and now resides in Florida. He was this institution's first president and one of its founders, carrying forward with its first resident director the Rev. John L. Boyer, now Riverside, Calif., pastor, the ideals conceived by Mrs. Mary Barbour Blair, whose most recent benefaction has been the establishment of an annual public lecture series.

At a meeting of the executive committee October 1 plans for another

NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

EDWINA WARREN WISE, *President*
WILLIAM C. MORGAN, *Treasurer*,
27 Whitecomb St., Belmont 79, Mass.

Convention Figures Indicate Growth Some Fields of Work

With the publication of the *Convention Journal* for 1953 it is of interest to note that while the membership figures for the eastern section of the country still show some shrinkage, five associations report increases.

Also, there is a net gain, in the grand total, over 1952 of more than 100 members. Ministers, missionary ministers, authorized candidates and lay leaders, as of publication date, total 91 as against 89 last year, the net gain in the clergy being three. Lay leaders numbered 14 against 11 in 1952.

Play Presented

The Stitch and Study Club of the Los Angeles Society held a theater party at the Geller Theater Oct. 23, witnessing "The Two Mrs. Carrolls." Proceeds were for the benefit of the church.

Dr. Dresser At Marshfield

Continuing the work he conducted so long in Brooklyn, N. Y., for the Associated Clinic, the Rev. Dr. Horatio Dresser is now located as consulting psychologist on Flower Lane, Marshfield, Mass.

membership campaign were considered and a program of local advertising discussed. The resident director, the Rev. Immanuel Tafel, who also is minister of the Kenwood parish, reported on needed renovations and additional maintenance.

Situated near the heart of one of the middle west's great educational centers, Chicago University, the Centre is well located as a research center in Swedenborg's teachings, and as a source for information and literature. Inquiries as to membership should be addressed to the director at 5710 So. Woodlawn Ave.

Anniversary Celebrated

The Ladies Aid Society of the Georgetown, B. G. mission celebrated its 29th anniversary Sept. 6. There was an attendance of nearly a hundred, a feature address being delivered by Miss Jessie Burnham.

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Visits Centers In Western

Germany; Missionary Welcomed As He Meets Devoted Members

Making the most extensive missionary tour in Western Germany since the war, the Rev. Eric L. G. Reissner, of Berlin, was everywhere heartily welcomed. He held services and meetings, and administered Communion, at Hanover, Hamburg, Dorum, Bremerhaven, Osnabruck, Bochum, Frankfurt, Seligstadt, Stuttgart and Cannstatt.

The devotion and interest of the people, their losses, continuing hardships and manifold problems were all noted sympathetically by Mr. Reissner who returned to his headquarters inspired and encouraged by the love for the Church manifested under such severe conditions.

Welcome To Washington

Welcomed in June to the New Church in Washington, D. C., Mr. and Mrs. G. L. L. deMoubray, of the society in the Isle of Jersey, have entered helpfully into the life of the church in the nation's capital. Mr. de Moubray joining the choir. He is assistant to the British director of the International Monetary Fund.

Hospitality Sunday

Oct. 18 was hospitality Sunday at the Los Angeles church, when the Rev. John L. Boyer, pastor in Riverside, and newly elected president of the California and West Coast Association, was guest preacher. But the illness of Mrs. Diaconoff threw a shadow on the happy occasion.

Evangelism Campaign

Kitchener set the week of Nov. 8 for a Visitation Evangelism campaign, a team of nineteen members visiting ninety individuals likely to welcome them. Results will be reported in due course.

National Church Redecorated

Washington, D. C., members have been pleased with the new, bright colors of their church home, the National Church, redecorated during the summer, and with the cleaned stone and woodwork, the handsome stained glass windows also clear again. President of the Society Col. Edson A. Edson, himself a building contractor, had supervised the work.

Ruralites' Woes

The pleasures of "living in the country" are not always unmingled with tribulation. Moving last year to a rural section near New Canaan, N. H., the David Macks, Paterson members, have discovered that the late dry weather took in or out, their only well. Dave, Gwynne, Gretchen, Penelope, Quenton, form a sturdy bucket line, however.

To Hold Fair

The Ladies Aid of the Portland, Me., Society held a successful Christmas Fair Nov. 18 and extends thanks to the many who assisted. Meetings of the Reading Class have been held at the Matthew Woods' and Robert Gass' homes. The church is served by the Rev. Louis A. Dole and Lay Leader Michael B. Salvetti on alternate Sundays.

Miss Keller Interviewed

Interviewed by the United Press Oct. 20, Helen Keller, now 73, was found at work at her typewriter completing an article about her recent trip to So. America. She hopes soon to visit India again, on behalf of the blind. She also is at work on a book about her great teacher Ann Sullivan Macy.

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Book Review

LA NUOVA GERUSALEMME E LA SUA DOTTRINA CELESTE. (*The New Jerusalem and its Heavenly Doctrine.*) Swedenborg. Giorgio E. Ferrari, Editor. Casa Editrice "Atanor," Rome, Italy, 1953. Paper, pp. 116.

Every so often down the years there has come upon the New Church continental scene some indefatigable translator, editor, writer, propagandist and general correspondent to help and encourage the comparatively small band which holds aloft there the torch of the true Christian religion. Among this illustrious group in recent years surely is Giorgio Emanuele Ferrari, who in the spare moments he has from what must be heavy professional duties as Secretary General of the Biblioteca Cazionale Marciana (Library) in Venice, not to say as secretary of the New Church Society in Trieste, and Italy at large, misses no opportunity to carry on the great traditions of his distinguished predecessors. These remarks are the results of their coming to hand for review Doctor Ferrari's new edition in Italian of "The New Jerusalem and Its Heavenly Doctrine." It is a special production of the 1938 Swedenborg 250th anniversary edition, the translation being by A. Levasti and the publication carried out with the assistance of the Swedenborg Foundation, New York, and Swedenborg Society, London. This issue carries a new preface by the editor who mainly refers to the reason for the original commemorative edition, adding some documentation of interest. The first Latin printing of this work and preceding Italian editions are listed, and importantly the book is furnished with indexes. Dr. Ferrari is to be congratulated on this labor of love. We trust it will serve to call more and more attention to one of the most valuable of Swedenborg's works.—L.M.

Swedenborg Fellowship

Boston's Swedenborg Fellowship has chosen "Ethics" as its topic for study and discussion this year. Speakers in October were Martha King, Gwynne Very and Bernice Quimby.

A Puzzle For The Younger Folk

Here are some words that are used at Thanksgiving time. Can you unscramble them?

RIPMILG	UHSAGS
ADINNI	REUTYK
ZAMIE	DNIGUPD
SERBANERCRI	

(Answers on page 384)

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HOW I BECAME A NEW CHURCHMAN, XVIII

by Jack Anzer

MUCH PREACHING on a high level has been offered to us from this pulpit. We have learned a great deal about the doctrines and purposes of the New Church faith. It has been valuable and helpful.

Today, in the absence of our pastor, I have been asked to take the pulpit as a Lay Leader, a role sanctioned by the Convention. It is often the practice of Lay Leaders to choose an appropriate sermon by one of our leading preachers, and read it to the congregation, but a variation of that custom may be of interest, so I have written a talk on what the New Church has meant in the workaday life of a common man, and have entitled it "Semper Fidelis," which we hope will bring a new thought or two.

Forgive me if I now speak for myself, but you'll agree that by so doing I will carry out my proposal to talk of a common man! Please don't think that I am setting myself up as an expert on Swedenborg, or the New Church. I have been a member of this Society only since 1941, and what I know mainly has been learned by listening to the preaching from this pulpit.

My childhood was spent in a neighborhood peopled by English, Scottish and Irish folk. Most of the English were either Episcopalian, Salvation Army or Church of England. The Scots were Presbyterians or Baptists and the Irish were mostly Roman Catholics. This countryside was on the outskirts of a large city in Canada, which was still sufficiently frontier in its atmosphere that most folks were friendly and helpful. When a family was in trouble it was the accepted thing for the neighbors to lend a helping hand in the most practical way. I well remember when the Scottish family living next door to us were in debt because of sickness and hard luck, the wife went to work, an unusual step in those days.

Hours then were much longer than they are today, and transportation much slower, so the mother was gone from dawn to dusk. As a matter of course their daughter stayed in our home after school, where she did her homework, played with my sisters and was called for by her mother or father on their return.

All was not sweetness and light in our world, of course, there were people who did not like each other and did not get along, but in the main, their dependence on each other against the forces of nature and the vagaries of the economic situation of those days made most of them tolerant of each other's shortcomings.

In that stern world, no amusements of any kind were permitted on Sunday, and only essential work. One drugstore in each neighborhood was open certain hours, and it sold only medical supplies, not even cigarettes. No one worked in his garden, or did carpenter work or anything like that. Thus, the usual forms of recreation on a Sunday were attending church and Sunday school, visiting and taking long walks.

As an illustration of the neighborhood engendered in those times, I like to remember the day we children were so indignant because some stranger had bought the vacant lot next to us, and cut down the oak tree on which our swing depended. We knew we could never like people for neighbors who cut down a tree merely in order to build a house.

That was over forty years ago, and the fine gentleman who cut down the oak has passed to his reward, as has his wife and my own dear father, but at this very moment my mother and one of my sisters is visiting with the two daughters and their families. They still live in Toronto, although not in the same neighborhood. Ties of friendship forged in those days remain strong and are a source of many happy memories. Few people today still keep in contact with their next door neighbors of forty years ago!

As a boy I was always intensely curious about the world around me, so much so that one of my teachers nicknamed me "Little Why and Wherefore," with which my dad heartily agreed. This nonplussed me, for there seemed no reason for not asking questions of my elders, who, I was sure, knew the answers to all the things which aroused my curiosity.

Our family attended the Presbyterian church, and later the Baptist, but during those years I often went to other churches and Sunday schools with my playmates, because of my interest in everything about me. Sitting on the edge of the pew, drinking in the words of the preachers, many of them unintelligible to me, I gradually found myself puzzled by two things:

First, the claim by some churches that, if one repented of his sins and accepted Christ as his personal Saviour, he would surely go to heaven when he died. As I reasoned that one out, it would be possible for a man to live to be, say, eighty, act sinful and selfish all that time, and then, if he died a lingering death, repent on his deathbed and receive the same reward which would go to another man eighty years old who had lived a saintly life all his years. Never arguing about such things, I just asked questions and tried to figure out the answers.

The second thing which puzzled me was that so many of the churches claimed that their faith was the only true one, that there was no other way to heaven but by belonging to their denomination. All other people were doomed to eternal damnation. Yet looking about me, I could see many fine and good-living persons of all faiths, as well as some rascals and indifferent people. It just didn't seem logical that, among all those churches and beliefs only one could be right. How was a man to know which was correct? Rather, it seemed to me, as finally I reasoned it out, they must be different roads which all led to the same destination.

The neighbor who had cut down the oak tree, had seen service as a soldier in Africa and India, and had told us many tales through which it was easy to discern that among the "heathen" there were good, bad and indifferent people, too. What of them, I thought, were they all damned, because they were not Christians?

Growing into manhood and my environment changing, we moved from a Blue Law section, so called, to this country, with its Sunday movies and other amusements. Then with the passing of time, and my association with people of still different views, my confusion over religion finally led to indifference, and during ten years of service in the navy the only religious service I attended was the reading of the "Burial At Sea," by the captain when a shipmate had been washed over the side.

On this same ship I palled with a sailor whose brother was in the marine corps. He used to tease this brother by insisting that *Semper Fidelis*, the corps motto, actually meant "Something for Nothing," rather than "Ever Faithful," its literal translation.

Leaving the navy, in 1941, my experiences had given me the firm conviction that to live a full life a man needed membership in an established church, which he could attend regularly. So my wife and I started to look in this neighborhood for a place of worship which

(Next page please)

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NEW CHURCHMAN From page 383

would fill our spiritual needs. We sought long and carefully, going to each church at least twice and finally decided that this, the New Church, the Church of the New Jerusalem, was the one we needed. The fact that its creed answered the two questions which had puzzled me in my boyhood was a big factor in our choosing it.

This Church believes that we build for our future in the spiritual world as we go about our daily living, that as we obey the two great commandments, "Love the Lord and love thy neighbor" we are enlarging our spiritual capacity and securing a place for ourselves in the life to come.

This future state, we believe, is simply a larger and beautiful extension of life on earth. We also believe that a savage, living in darkest Africa, who has never heard of Jesus Christ, has as much chance of going to heaven as has the best New Churchman, providing he lives a life of goodness and charity according to his lights.

To me, that provides a real inspiration to improve my way of living, gives me an incentive to live the good life and a sense of accomplishment akin to that of building a home here on earth, knowing that it is possible to construct a beautiful home in heaven, which I can share with the loved ones who have gone ahead, and those who will follow.

Here is a faith which is simple and logical, with no puzzling angles of "Something for Nothing." Working hard for something, we shall receive it at the appropriate time. The more one helps his neighbor, the more he helps himself.

To sum up: As I see it, most of us need the help of religion in our lives, the kind we can practice quietly, not one which must be paraded ostentatiously. In these troubled times, the need for a religious faith to cling to is even more pronounced, and the Faith of the New Church is a great comfort to me, especially when events in my own little world and the larger world around me become puzzling and confusing. Another source of satisfaction in belonging to and attending a church is the knowledge that you are carrying your small share of the burden in helping it make this a better neighborhood and a better world in which to live.

Our pastor has told us a little story which I have always liked, about an Optimist and a Pessimist who lived together. One morning the Pessimist threw the morning paper, with its stories of crime and selfishness, to the floor in disgust, exclaiming, "I could

make a better world than this one is, myself." To which the Optimist replied, "That's exactly what we're on this earth for, let's go out and get started!"

That is what the New Church encourages and expects us to do—go out and make this a better world, by our own work and efforts. So, when the time comes that "The last long shift is over, and the Big Boss gives us our pay," as Robert W. Service has put it, may I hope for all of you, as I hope for myself, that He will find we have not been *Semper Fidelis* in the "Something for Nothing" meaning of the phrase, but truly *Semper Fidelis*, "Ever Faithful," and reward us accordingly.

(Mr. Anzer, Lay Reader in the San Diego church, is a native of England, who spent his youth in Canada. Here, in the form of a pulpit address during the absence of the Rev. Robert L. Young at the recent meeting of the California Association, he tells how he and Mrs. Anzer came into the New Church.)

Kitchen Transformation

As the result of twice a week work parties, the Ladies Aid of the Pittsburgh Society has completely renovated its church kitchen. In addition to decorating, fluorescent lights have been installed, new sink, cabinet and installed, and the range and refrigerator renovated. A green tile floor will be laid.

Alliance At Paterson

The New York Alliance of New Church Women held its opening meeting of the season at the church of the Paterson Society, Oct. 20, Miss Rosamond Kimball, Orange, taking the chair, and leading the program centering on the subject "What Is the New Church?"

At City Council

The Rev. Wilfred G. Rice, minister at St. Paul, delivered the invocation Oct. 21 at a meeting of the City Council, on invitation of the mayor. Mr. Rice is a director of chief executive's Committee on Community Recreation.

BORN

SCHAUFFHAUSEN.—Born to Mr. and Mrs. Robert Schaufhausen, October 1, at St. Paul, a son, fourth generation descendant of the Rev. Willard R. Hinckley, first secretary of Convention's Board of Missions.

(Answers to Puzzle on page 382)

Pilgrim	Squash
Indian	Turkey
Maize	Pudding
	Cranberries

MARRIED

STEINER - PIGUET. — Mdlle. Jeanne Piguet of the Lausanne, Switz., Society, was married to M. Pierre Steiner Sept. 26, we learn from the monthly *Bulletin* of the French speaking church in Switzerland, of which the Rev. Alfred Regamey is pastor. The Steiners will make their home in the Argentine.

JACKSON-HOUGHTON. — Miss Nancy Alden Houghton, daughter of Mr. and Mrs. Frank N. Houghton, Elmwood, Mass., and Richard Harold Jackson, son of Mr. and Mrs. Harold Jackson, Melrose, Mass., were married in the Bridgewater New Church September 12, the Rev. Dr. Edward B. Hinckley officiating. The church auditorium and parlors, were beautifully decorated with white gladioli and chrysanthemums, used effectively with garden flowers, fern, ivy, and yew; and a cross of white gardenias was placed above the altar with the opened Word. Floral decorations were planned by Mrs. Robert Leland, an aunt of the bride. A reception followed. Mrs. Jackson is a granddaughter of Louis C. Stearns and the late Mrs. Stearns, of Bridgewater, and of the late Mr. and Mrs. Frank E. Houghton, of Elmwood; two active and well-known New Church families. Among members of the bridal party were the groom's brother and his wife, Mr. and Mrs. Jack J. Jackson, of Hartford, Conn., and three of the bride's cousins. Miss Betty Belknap and Louis Stearns Belknap, of Elmwood, and Miss Susan Hayward, of New London, N. H.

LUNDBERG-BABCOCK.—The marriage of Merle Lundberg and Patricia Babcock took place in the Los Angeles church July 12. The bride was attended by her sister, Mrs. Norman Sweitzer, as matron of honor, and by Miss Pat Emerson and Miss Mary Jane Glor, as bridesmaids. Duane Lundberg, brother of the groom, was best man. Ushers were Allen McCollum and Eric Entman. The bride and groom gave each other a ring. A reception followed in the parish house where the many friends of the bridal couple offered congratulations on the happy occasion. The Rev. Andre Diaconoff officiated. A former president of the League, Mr. Lundberg was Split Mountain Camp director this year. He is a public accountant.

RIDDICK-WILSON. — Marion Wilson of New York became the wife Oct. 20 of Charles H. Riddick in the church of the Harlem, N. Y. mission, the Rev. William E. Fairfax officiating.