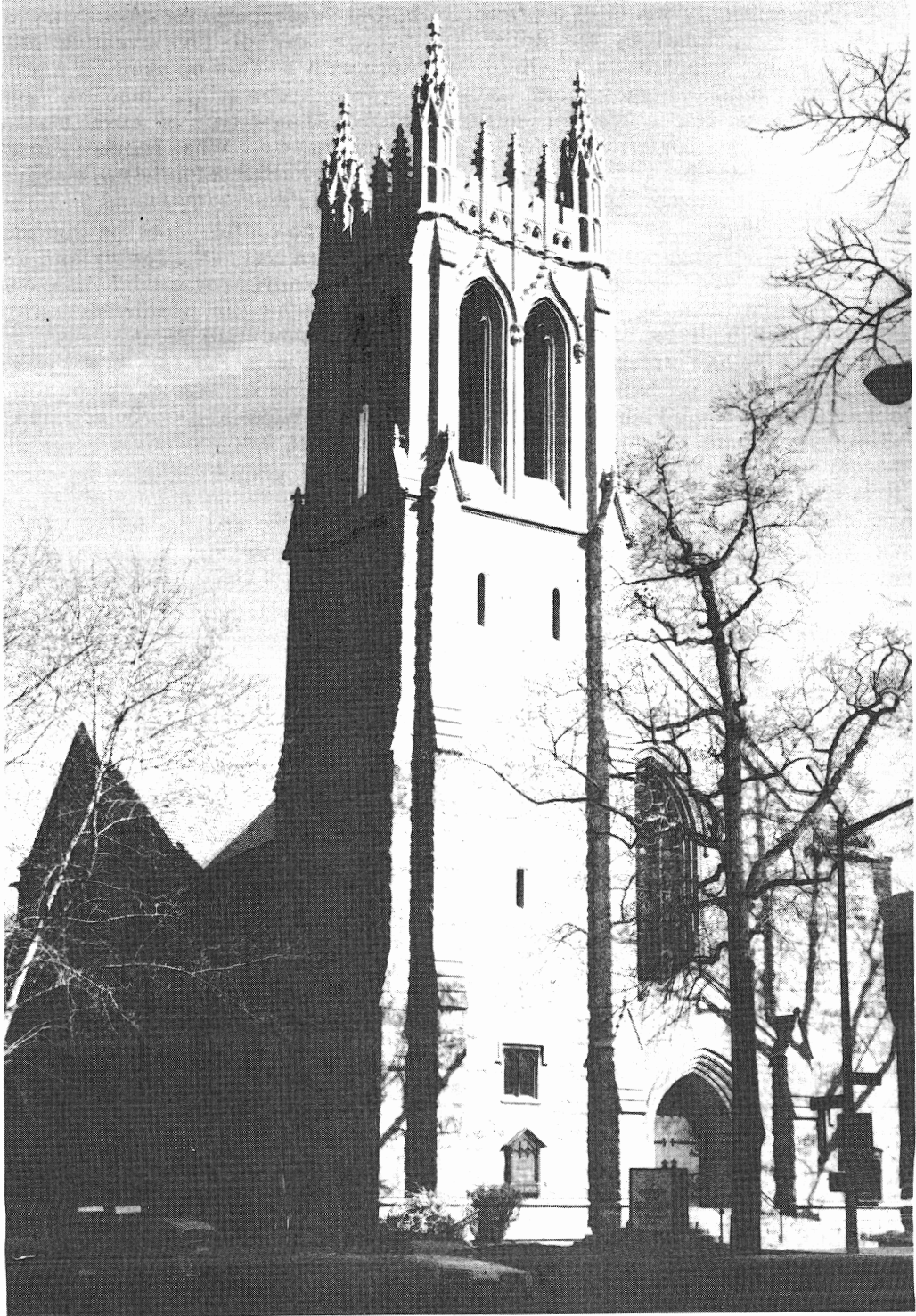


# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH  
FEBRUARY 1980

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The Swedenborgian National Church in Washington D.C.

**EDITORIAL:**

## Swedenborg's Life Story a new chapter

The July - September, 1979 issue of the *New Church Magazine*, published by the British Conference, contains a fascinating article by Norman Turner entitled "Biographies of Swedenborg." Those responsible for new publications, both in Conference and in Convention, see the need for a new biography of Swedenborg — a relatively short, popular work to meet the interests and needs of the newcomer, the average person in the street.

In the last century the best known biographies were written by Elihu Rich, William White and R. L. Tafel. Most of us are more familiar with the 20th century biographies by Trobridge, Toksvig and Sigstedt. All of these books contribute toward our understanding of Swedenborg's life and mission, but a more indepth study of his personal life and habits is needed. A number of puzzling gaps need to be filled in. For example:

a. We know virtually nothing about Swedenborg's relationships with family members, outside of brother-in-law Eric Benzeliu. Was there family friction? How did his brothers and sisters feel about him?

b. Little is known about Swedenborg's travels in the United Kingdom, where he lived for so many years. His travels throughout the continent are fairly well documented, but his activities in England, his adopted homeland, receive very little coverage.

c. Turner goes on to say that he hopes someone will make a study of Swedenborg's finances, his relationship with the fine arts, his command of languages, printing practices in the 18th century, and his own religious observances. i.e. In later life, did Swedenborg ever risk sending copies of his theological works to the Roman Catholic clergy?

I would like to add a few of my own wonderments.

a. When he was most active, in the mid-18th century, incredible breakthroughs were being made in the sciences; it was a day of literary giants; there were some spectacular political and economic changes in Europe — and yet so little of this is reflected in his diary or writings. Why?

b. Did Swedenborg ever seriously try to follow through any of his inventive drawings? Apparently he drew up plans for a glider-type airplane, submarine, machine gun, ear trumpet, a new type of stove, a piano-type instrument, etc. What happened to all these great ideas? (Except for the machine gun.)

c. He knew the Old Testament inside and out, and yet, how often does he appreciate the positive elements in the Jewish faith, of which there are many! Why is this? Also, one could ask, in the same vein, whether his description of Protestant and Catholic teachings, practices and life-style in the 18th century is always entirely objective. Was the picture as black-white as he paints it? Does he give credit where credit is due? Just wondering.

d. A biographer might do more with Swedenborg's rather remote attitudes toward nature, beauty, and the feeling side of life. Certainly he loved and felt deeply, yet this side of his nature seldom shows through.

A Brian Kingslake, a Wilson Van Dusen, or a Judith Guest would have a field-day with all of this.

P. Z.

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## THE MESSENGER FEBRUARY 1980

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Paul B. Zacharias, Editor

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# The Starting Line ————— by Eric Zacharias

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## The New Church in the New Decade

*"The New Church in the New Decade."* This theme will bring us together for study, worship, fellowship and business on the Wellesley College campus for our 1980 convention from June 22nd to the 29th. What do we bring to this new decade? What will we give to it? Are we sensitive to those clues around us concerning the direction of our movements?

The Convention Program Planning Committee discussion last November was exciting. We felt that the beginning of a new decade offered to us a host of opportunities—to realistically evaluate our current positions and programs and to make new efforts to permit the life from the Lord to enter us with power. The truths of his Second Coming cry out to be ultimated in all responsive persons. The Committee suggested that this theme be adopted as our Convention focus for three successive years.

The Convention Planning Committee was anxious, too, that appropriate recognition be given the Centennial observance of Helen Keller's birthday. Most of all, it was her awareness of a close friendship with the world within that inspires us. This inner world became her constant companion. She joyfully invited its intimacy. It was this world to which she listened eagerly. It was the beauty of this journey we wish to commemorate—with the hope that through her experience all of us, too, may become more receptive in our journey "within."

Isn't this the best possible place for us to begin the new decade? The way to which we have been called remains always the same. No. 654 of A.E. says it so well. "Every man is born natural, and therefore the natural man is first to be cultivated, to the end that he may at least serve as a basis for the man's intelligence and wisdom. And then, through the knowledges which have been implanted in the natural man, the Intellectual is formed, in order that the man may become rational. But in order that from rational he may become spiritual, he must undergo temptations; for through these the Rational is mastered . . . Finally . . . he becomes spiritual."

This is the way not only for us as individuals but also for us as a Church. What about the Church in the '80's? One of these serving on the Convention Planning Committee remarked thoughtfully, "I am convinced that our Church, at the end of the new decade, will be far different from the Church we know today." Where different?

Some months ago, this writer received material from Mrs. Clayton Priestnal of New York which addresses itself to this poignant question. Prepared initially for the Presbyterian Church, it touches the future of all churches. The author, Donald Hostetter, cites a variety of indicators which have a profound bearing upon the church. Among these—the impact of a continuing inflationary spiral, the shrinking size of American families, a trend toward decreased giving to the church, thus, making it increasingly difficult to meet salary needs, the trend toward older congregations in which replacement is not taking place.

The author writes, "Only the most vital programming, which deals with the spiritual and moral aspirations of adults will succeed.

The spiritual and moral aspirations of adults! This has a new sound. We've heard of programming for 'Fellowship', for 'Outreach' and 'Social action'—at last it seems that we are reaching the place where declining numbers and shrinking resources may show us all rather forcefully what is truly significant. We will see clearly our priorities. In other words, our programs will now be directed toward those who freely choose to associate with a church for the spiritual guidance it can give—and are there for no other reason."

There is much here that is provocative. A reading of statistics related to the General Convention of the New Jerusalem tells us that we are shrinking in numbers, thus, increasing the pressures on our small congregations as they struggle to maintain an effective ministry and program. In a number of areas hard questions are beginning to force themselves upon us. How can we minister to our older congregations and at the same time develop

approaches that meet the needs of youth? At what point does the continued maintenance of large buildings become simply bad stewardship? How long can we continue to bring our people from great distances for our board and committee meetings in the face of sky-rocketing traveling costs?

In the face of all this we still see our future in a positive context. We have a mission to perform that takes on even more intense significance as external circumstances point to an ever greater need for the spiritual dimension in a world becoming more secular in its orientation. We have been called to give witness to this spiritual dimension and we cannot let it go unattended. In our Convention we have a structure sufficiently flexible to react creatively to changing circumstances. We have affirmed within ourselves a faith in a body of revealed truth which, too, is ideally suited to our times. We rejoice in this.

Ministry will take new forms. Services will be developed which will invite the participation of the whole person. This emerging new church may well work as fresh leaven in a way not yet recognized by us to bring about a new world order.

How fitting here are the words of Isaiah, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." We encourage all who can to be with us for our next convention as we work together to bring our Church into the new decade.

## CONVENTION CALENDAR

Feb. 14 — 20	Ministers/Wives Retreat Orlando, Fla.
Feb. 24 — 29	5th Florida Conference DeLand, Fla.
Feb. 28 — March 1	College Trustees Urbana, Ohio
March 13 — 15	Board of Education Almont, Mich.
March 24 — 26	Council of Ministers Exec. Comm., Newton
April 14 — 16	Comm. Adm. Ministry Newton, Mass.
May 4	Urbana College Sunday
May 16 — 18	Mid-Atl. Retreat
June 5 — 7	Board Meeting Urbana College
June 25 — 29	GENERAL CONVENTION WELLESLEY, MASS.

## CONVENTION APPEAL

THE CONVENTION APPEAL, AS OF  
JANUARY 10, 1980  
HAS REACHED \$11,800.00

50% OF OUR GOAL.

WHEN WE ALL WORK TOGETHER,  
THE CHURCH MOVES FORWARD.

## FROM CHURCH RECORDS

### BAPTISM

**BAKER** — Adam Kurtis, son of Ms. Cheryl Baker, was baptized into the Christian faith at the Church of the Good Shepherd, Kitchener, Ontario, on December 9, 1979, the Rev. Paul Zacharias officiating.

### CONFIRMATION

**BOGGS, COOK** — Evelyn Boggs and Bill Cook were confirmed into the New Church faith in Glendale, Ohio on Dec. 2, 1979, the Rev. Dorothea Harvey officiating, assisted by Lay Leader Jim Zehner.

### DEATHS

**ABBOTT** — Doris Abbott of Fryeburg, Maine, died on December 29, 1979. The resurrection service was held in the Fryeburg New Church on December 31, the Rev. David Rienstra officiating.

**FROST** — Miss Emma R. Frost, of Mansfield, Mass., daughter of the late Rev. & Mrs. Albinus F. Frost, died on November 22, 1979, at the age of 92. Funeral services were held in Mansfield, on November 25, 1979.

**ROTHAERMEL** — Harold Rothaermel of Kitchener, Ontario, for many years secretary of the Canada Association, died suddenly on January 5, 1980. The resurrection service was held on January 8, the Rev. Paul Zacharias officiating.

## NEW ADDRESS

Rev. and Mrs. Gudmund Boolsen  
10952 Warwickhall Drive, Apt. 3  
Bridgeton, Missouri 63044

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# THE REALITY OF SPIRIT

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*by Robert Kirven  
Boston, Mass.*

The air of insubstantiality that "spirit" and "spiritual" often seem to carry with them suggests that they have little to do with everyday life. On the contrary, spiritual dimensions are part and parcel of every event in the whole experience of living.

The obscurity of spirit in today's culture is like the invisibility that Edgar Allen Poe described in his story of "The Purloined Letter." Lying in plain sight, right where it would normally be, the letter eluded the most diligent searchers—because they were looking for something *hidden*. In the same way, spirit escapes the attention of all who expect to find it only in strange and unnatural forces and beings. Actually, it is as universal and normal in your life's experiences as air and light, food and drink. It is as plain as the nose on your face, and just as easily overlooked.

## SPIRIT IS SUBSTANCE AND ENERGY

There are two major parts to the definition of spirit as I use it here. First, spirit is substance. It is the stuff of which human souls, angels, and all the population, surroundings, and furniture of the spiritual aspect of reality is formed. Second, spirit is energy. It is the power-to-be that animates spiritual substance, and the force which individualizes the identity of people and things.

By correspondence, spiritual substance appears in human experience as material substances of various kinds, and spiritual force manifests itself as physical energy. However, the theoretical view of reality that developed in the first half of this century shows that matter is a form of energy. It is only an appearance, arising from the particular scale on which our senses encounter reality, that creates our perception of a difference between them. Therefore, there is no need to invent two words for the substantial and dynamic forms of spirit. It is better that our human conception conform to the physicist's theoretical view of matter, which is coherent with the angelic view of spirit. According to the latter, as we learn from Swedenborg's experience, the creating

and sustaining spiritual energy pouring out from God is all there is to everything that is.

Spirit is a familiar component of experience. Correlated with the mechanics of sound-wave generation, or with the arrangement of tempered pigments for specific patterns of light refraction, spirit makes art out of tonal pitch and rhythm, or out of hue and shadow. Encountered in corporate worship or solitary prayer, and correlated with the relationships of life and the tensions of personal development, spirit is the dynamic substance of religion. Unnoticed (through the subconscious), or spectacular (in transcendent encounters), spirit interacts with every phase of human life.

Despite its near-invisibility in modern consciousness, spirit is valued in any form in which it appears. A winning sports team or athletic champion is honoured most if some weakness—in size, experience, training conditions, or injury—makes victory unlikely without an extraordinary display of what sports writers often describe as spirit. A victor who performs mechanically is cheered less than a loser who shows spirit, or "guts." Like "capturing the spirit" of a composer, some of a musician's highest accolades refer to a "spirited" performance, or one in which the instrument or the composer "comes to life." An actor is applauded for "casting a spell," or an actress for "bewitching" an audience—psychic activities for which people were burned at the stake when spirit was taken seriously enough to be feared.

The point of this hide-and-seek with closet spiritism is that awareness of "something more" in characteristically human activities is universally acknowledged and admired. This extra factor in human endeavors cannot be reduced to material qualities. It is ubiquitous enough to include sports, concerts, theater and most things that people enjoy doing or seeing done well. The use of strong, solid words like "guts" in contexts where "spiritual" would sound weak or diaphanous relies on the familiar phenomenology of spiritual

experience, such as the stomach - clenching dread of transcendent encounter. Hyperbolic references to magic and witchcraft may be avowedly symbolic, but what they symbolize remains as arcane as the symbol itself unless spiritual reality is admitted. Spirit is alive and well among us, however we may choose to camouflage it.

The obscurity of this recognition betrays us, however. When we find no explanation for having been moved by a concert or drama, except some talk of animism or magic that we know is not literally serious, it is hard to trust the reality of our response, or to attribute real value to the performance. When we find no explanation of a remarkable physical feat, except for some talk of spirit for which we know no referent in reality, the easy, the comfortable, path to take is to applaud only the victory or the record. Our instinctive empathy through which we identify with the loser's striving, share his struggle, and want to cheer his uncrowned effort, is easily lost. It does not take long for such valuing of the shell more than the egg to obscure our awareness of where our nourishment is found.

### **THE PSYCHICALLY POOR**

Then, with our spirits starved into semi-consciousness, we come to accept a disappointed emptiness, and a hunger for something more, as part of the existential human condition. Disappointments spiral into depression; depression is deepened by attempts to escape; and we lament the prevalence of alcoholism, drug addiction, corruption, and pollution, as if there were no way out. We worry (with good reason) about the physically starving poor, but we ignore the plight of the psychically starving rich and middle class. We argue viciously over the right to be born and the right to die; but we look on joyous, successful, and satisfying life as an accident, a myth, or an illusion—certainly not as a right. But it need not be so. Life can work better than this!

The "more" that is sought in so many different ways; the "more" that is half-recognized, but then dismissed because it is not more of the same; the "more" that is encountered in sleep's dreams and daydreams, in unaccustomed moments of joy or dread, or in flashes of illumination—this "more" is a glimpse of the dynamic substance of "spirit" that I am talking about.

### **CONNECTING UP WITH SPIRITUAL ENERGY**

How does this "more" that is spirit connect with the definition of spirit as dynamic

substance? In several ways; let's look at three of them. First, guidance and direction, along with the strength and skill to translate them into accomplishments, are physical realizations of spiritual energy. Such realizations add more clarity, originality, imagination, and coherence to human purposes. They endow human capacities with additional vitality, power, skill, and endurance. Second, the spiritual substance of good, truth, beauty, love, and the like, adheres to the material substances of things that people make and do, endowing them with more and different values than their physical qualities alone can afford. Third, it is the living substance of individual spirits and angels—the personalities who interact with human spirits (souls) - which comprises much of the spiritual impact on human life.

Because of the influence of spiritual companionship, the "more" I have been referring to includes many kinds of support and stimulation, suggestion and restraint, which these spiritual associates impart to human souls. These spiritual associations are not nearly so random as physical associations tend to be. Your psychic next-door neighbors are not just whoever happens to move in, but spirits whose total personalities are most closely compatible with your own. Your spiritual companions at any given moment share the values and intentions which you hold at the time. Therefore, input from your spiritual environment depends to a significant extent on your attitudes and inclinations. What you get from your psychic environment is what you want—perhaps not what you seem to think you want, but what you desire most from the deepest level of your intentions.

If you realize how this works, you can take advantage of it better than if you don't. And realizing how it works requires first of all a recognition that there are genuine, significant, substantial forces that have continuing, ongoing impacts on your life.

### **THE SHADOW PART**

It should be noted, too, in this definition of spirit, that its impacts on life are not uniformly life-enhancing and good, nor validating and true. Malevolent and deceptive spiritual influences are facts of life, responsible for a variety of consequences that range from irritations to disasters. On the one hand, they beguile your attention away from work that needs concentration to "harmless" flights of fantasy, or they inspire that "harmless" putdown or practical joke. The quote-marks indicate part of the deceptive nature of temptation: the inattention when your concentration is needed, and the shame or pain

(however slight) caused to someone by your joke, are not quite as harmless as they seem to you—either before the fact, when you are tempted by them, or afterward, when you are justifying yourself. Toward the other end of a long continuum, such influences are involved in the torturing delusions of madness, and in acts of enslavement and murder.

Ignoring or denying benevolent and clarifying influences diminishes the human ability to use them, and the same anti-spiritual attitude toward destructive and misleading psychic forces diminishes the human capacity to resist them. Like the desirable impacts of spirit, these unwanted influences are the dynamic substance of life. Though perverted, they're potent. They often approach unasked, but human attitudes and intentions attract the companionship of compatible spirits—spirits who reinforce the unwanted influences, or counter them with better ones. This countervailing power of spirits against each other is very important. Some influences would be virtually overwhelming if it were not for the help of other spirits.

Help is available, however, so that psychic influences are never—absolutely never—truly overwhelming. Both ancient and modern psychics have found this to be true. Swedenborg supplied an explanation for the fact in the context of his theological system.

The most powerful spiritual influence of all is the risen and glorified Lord Jesus Christ. No evil force or false guidance can stand against the good and true power that he offers to all who call upon him and act upon his help and guidance. In fact, he offers that power to all who call upon the best they know and live according to it, so his protection extends beyond Christianity. But the Lord's influence does not overwhelm the inherent human capacity to choose between psychic influences, either, because the Lord in his love will never abridge that basic freedom of choice.

### **ALWAYS THE FREEDOM TO CHOOSE**

Two important consequences derive from this irreducible freedom that inheres in human nature. One is the safety of spiritual influences, already mentioned. No psychic presence or power can make any human being do anything. No spiritual influence can affect us unless we invite it (at some level of consciousness), or unless we passively submit to its power by failing to seek or accept countervailing spiritual help. The second consequence is closely related: human decisions and choices are the full responsibility of the individual who makes them. Internal voices may command, psychic powers may push and shove, spiritual

(cont'd on page 46)

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## **WHAT IS A SWEDENBORGIAN?**

*a sermon by Edwin G. Capon  
San Francisco, Cal.*

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People often ask us, "What is a Swedenborgian?" This morning I attempt at least a partial answer to that question. I will do so partly because how we answer this question has something to do with our sense of religious identity and partly because the answer has something to do with how we relate to people with other religious identities. A name can be a source of pride or a clue to reality, a barrier between ourselves and other people—or a bridge.

I come from a city where it is said that the Cabots (one of the old-line families) speak only to the Lowells (another of the old-line families) and the Lowells speak only to God. (Or is it the other way around?) No matter. The point is that a name can be mighty important—in spite of Shakespeare's disclaimer. The sweetness of a rose is often enhanced by the name with which it is called.

### **THE ORIGIN OF THE TERM "SWEDENBORGIAN"**

I'm not sure who first used the word "Swedenborgian" or the term "Swedenborgianism", but it was coined by someone even before the death of Swedenborg. The earliest use I know of is in a document dated March 22, 1769, containing charges against Swedenborg and his teachings and written by Dr. Ekebon, Dean of Gottenburg. It then appears a number of times in the next two years in a series of documents and letters which form part of the controversy over the suppression of Swedenborg's books. Swedenborg himself uses the word at least twice during the course of this controversy. I'll come later to what he has to say on the term.

## WHAT IS A SWEDENBORGIAN?

An adherent of the theology set forth in the religious writings of Emanuel Swedenborg. He or she may be a member of a church calling itself Swedenborgian, or by the name New Church, or by the name Church of the New Jerusalem. But he or she may hold membership in some other Christian church.

The Rev. Forster Freeman, an ordained Presbyterian minister presently serving a Congregational Church, has called himself a Swedenborgian Presbyterian. And he is not the only adherent to New Church teachings who has been a member of a church other than a New Church. One of the earliest controversies among English Swedenborgians was over the issue of separatism, the prominent Swedenborgian, the Rev. John Clowes of Manchester, strongly opposing the establishment of an ecclesiastical body based on the new doctrines. Yet he translated, published and preached those doctrines for many years while remaining Rector of an Anglican church.

From time to time persons are discovered who read and believe in the heavenly doctrines but are unaware that there are organized New Churches. A Swedenborgian is not necessarily, therefore, a member of any Swedenborgian organization so-called.

## A SWEDENBORGIAN IS OR SHOULD BE A CHRISTIAN

It is true that Swedenborg speaks of a new church and it is true that members of churches devoted to his teachings often call themselves New Church. But Swedenborg called the Ancient Church a new church in relationship to its predecessor, and likewise the Jewish church and the Christian church. The present New Church, now 200 years old, can be called the Church of the New Jerusalem, but Swedenborg also speaks of a "new Christian Church", "a Church truly Christian", and "the Christian Church itself". But of course he was not then speaking of a new organization or organizations.

Swedenborg did not intend that there should be a new organization, any more than Jesus Christ or his earliest followers seem to have expected a new religious institution. He expected that the New Church would come within a corrected and revitalized Christian Church.

## WHAT WOULD THIS NEW CHRISTIANITY TAUGHT BY SWEDENBORGIANISM BE LIKE?

In a letter to the King of Sweden on May 10, 1770, Swedenborg himself referred to

"Swedenborgianism" as "the worship of the Lord our Savior". In True Christian Religion, published the next year, he refers to "true Christianity, which is the worship of the Lord." A true Swedenborgian, therefore, worships the Lord God, the Savior Jesus Christ, in whom is the Father, the Son, and the Holy Spirit, and seeks to be led in all he or she thinks and says and does by that one Lord. He may not necessarily have a theologically accurate understanding of that one God, but his faith is centered on God-in-Christ, and his life is governed by His teachings.

And that points to a second requirement of Swedenborgianism. As our teachings say (Arcana 1799), "he is truly a Christian who lives as a Christian or as the Lord teaches." Not faith, but life—that is the essential thing. In another place Swedenborg describes the essential of renewed Christianity as three:

1. The acknowledgment of the Divine of the Lord.
2. The acknowledgement of the holiness of the Word.
3. The life that is called charity.

The new revelation has brought us a vast body of truth from the Lord beyond these I have already mentioned, much knowledge about regeneration and about the life of the next world, BUT THERE IS ENOUGH IN THE LETTER OF SCRIPTURE TO GUIDE A PERSON TO A TRUE CHRISTIAN LIFE, IF HE OR SHE HOLDS TO THESE ESSENTIALS.

## WHAT IS A SWEDENBORGIAN?

We, as Swedenborgians, are blessed with a fuller revelation for the living of our lives than most.

Of us, who have come to know this fuller revelation, it seems likely the Lord may expect more.

But we are not the only New Church people. (Indeed, one can be a Swedenborgian without being a New Church person.)

We are one with all Christians who look to the Lord and make the following of His teachings central. We are also—in a real sense—one with all persons everywhere who worship God according to the teachings of their faith and seek to follow its precepts.

A true Swedenborgian is a member of that company of faithful souls everywhere who heeds some call from on high and accepts responsibility toward the neighbor.

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# THE NUCLEAR POWER ISSUE

*by Susan Turley - Moore  
Newton, Mass.*

There is a growing concern in America and around the world about the survival of our planet Earth. It is not just concern about her health but a genuine, justified fear for her survival. The existence of Nuclear Power plants is threatening the life of our planet and the life of our children for generations to come.

Our television news fails to present the dangers of Nuclear Power. Unless we make an effort to learn the facts about nuclear energy we simply will not know the risks involved.

There are great possibilities for solar energy and wind power in this country. It can be done. Conservation is more than recycling beer cans.

It is ignorance, irresponsibility and greed that motivates the support of Nuclear Power plants. These plants are jeopardizing not only the quality of life but the survival of creation.

I have briefly answered questions about Nuclear Power plants in the hope that it will stimulate discussion, and motivate each individual or parish to seek out local Anti-Nuke groups for more updated information. These answers are incomplete and scrape the surface of data that is now available about Nuclear Power plants and alternative energy.

It is my hope that as a church we can help one another in converting our homes, parishes, and schools to various forms of health energy.

## **What would be the consequences of a nuclear accident?**

"A major nuclear accident could kill 45,000 people, injure 100,000, contaminate an area the size of Pennsylvania with dangerous radioactivity, and do \$17 billion in property damage."

U. S. Government's Brookhaven Laboratory 1965 Report.

## **Can an accident happen?**

Between 1972, when Pilgrim I began operation, and the end of 1975, there were 70 "Abnormal occurrences" at the plant.

In 1973, there were 861 "abnormal occurrences" nationwide. In 1974, there were 1421.

Atomic Energy Commission report.

## **If nuclear power is safe, why don't the insurance companies insure them?**

Insurance companies make profits by accurately estimating risk. They won't insure nuclear accidents. Instead, the government passes the Price-Anderson Act limiting liability to \$560 million or 3 cents on each dollar. Most of that 3 cents is taxpayer's money.

Perhaps insurance companies feel uneasy because the vital Emergency Core Cooling System (ECCS) designed to prevent a melt-down has only been tested six times—all six of which have failed.

Herbert S. Deneberg, Pennsylvania Insurance Commissioner, has said, "It may be that no one but God could write the insurance policy we need on nuclear reactors."

Three top-level nuclear engineers resigned from General Electric, saying that nuclear power has become "a serious threat to the continued existence of life on this planet."

## **Why are nuclear power plants said to be a severe health hazard?**

Nuclear power plants release 28 different radioactive substances. Every increase in the population's exposure to radiation increases cancer rates, birth defects and future mutations for all generations to come.

There is no safe level of radioactivity.

## **What is the connection between nuclear plants and nuclear weapons?**

Seventeen pounds of plutonium are needed to make an atomic bomb. By the year 2000 enough fissionable material will be in transit to make 250,000 bombs estimates Theodore Taylor who has designed more A-bombs than anyone alive. These materials could be stolen by terrorists, criminals, or countries hoping to become nuclear powers.

Lowell Dante, former Pentagon specialist on non-national nuclear threats, states that "An international black market on plutonium and uranium already exists."

The New York *Times* in 8/6/76, reports that two tons of weapon - grade plutonium and uranium are unaccounted for.

From 1969 to 1976 there were 99 threats or acts of violence against N.P.C. nuclear facilities and 76 against ERDA's.

The United States produces 10 times as much plutonium than other countries (330 million lbs. or 45 tons per year) and the United States imports 30 million pounds of nuclear waste per year.

Geologists for U.S. Geological Survey, The Office of Science and Technology, and the Environmental Protection Agency say that there is no existing technology for the permanent storage of radioactive wastes.

### **How are nuclear wastes a threat to our children?**

Reactors produce a large amount of deadly radioactivity. One large reactor produces as much high level waste as 1000 Hiroshima Atomic bombs every year. These wastes include:

Strontium

Cesium

Uranium

Iodine and many others

They are man made elements, all radioactive high level wastes, very hot and poisonous. They must be kept cool and away from people and life for 600-1000 years. These radioactive materials contain plutonium. Plutonium is considered the most deadly substance known to man. It takes only one millionth of a gram to cause lung cancer and reactors produce 400 pounds yearly. Plutonium must be stored perfectly for 250,000 to 500,000 years.

### **What about storage—Is it possible?**

No one has found a safe way to store these poisons. The nuclear industry has been working on a solution for over fifteen years. Robert Tis, Pilgrim Station manager said if NRC doesn't have a permanent plan by 1984 "we'll all be in trouble."

In Hanford, Washington, 5 miles from Columbia River, over 500,000 gallons of the wastes leaked from underground storage tanks (these tanks were expected to last hundreds of years).

*Science*, August 24, 1973

Ground level water has been polluted by radioactive wastes in West Valley, New York and Waxy Flats, Kentucky.

Sweden, Australia and the United States all use the method of glassifying the waste and burying it in salt mines. This is not found to be a permanent solution but rather presents a very serious problem.

### **Is nuclear power economical?**

No.

Bonneville Power Administration has shown that it costs six times as much to produce energy as to save an equivalent amount through conservation. Conservation means the efficient use of energy so that every last bit of work is received from energy we produce.

The Federal Energy Administration estimates that a centralized solar generating plant would produce 2.5 times as many jobs as an equivalent nuclear plant.

Since 1964 the cost of constructing a nuclear plant has increased over 100% while the consumer price index has risen 77%. The original cost estimate for Pilgrim II Nuke was 250 million. Now it is six times as high, a shocking 1.5 billion. In 1973 a pound of uranium cost \$7.00. Today it costs nearly \$50.00. At the same time Nukes are costing more to build and operate, they are producing far less electricity than anticipated.

Clamshell Alliance

62 Congress Street

Portsmouth, New Hampshire

ERDA proposed budget in 1978 allocates 441 million for Uranium enrichment, over 3.4 billion for research development on Nukes. .325 million for solar research.

Boston Clamshell

1151 Massachusetts Avenue

Cambridge, Massachusetts 02138

There are about 70 nuclear power plants now operating in the United States.

### **How do nuclear plants work?**

In the reactor core the fuel rods go through the fission process. The atoms of uranium are split, and heat is produced. The heat raises the temperature of water to make steam, the steam drives the turbine and the mechanized energy from the moving, of the turbine blades is converted into electrical energy through a generator and sent out to the plant over power lines.

(cont'd on page 42)

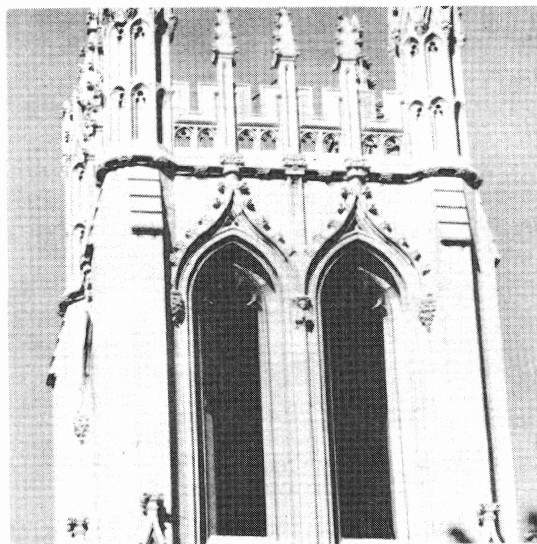
# OUR NATIONAL SWEDENBORGIAN CHURCH

The present New Church organization in Washington D.C. dates from 1846, but the first proclamation of the New Church doctrines in the national capital came earlier than that. On the day after Christmas, 1802, a Sunday, the Rev. John Hargrove, minister of the New Church Society in Baltimore—the only such society then existing in United States—preached a sermon on “The Leading Doctrines of the New Jerusalem Church” in the Capital building, before President Jefferson, forty members of Congress and some sixty attendants in the gallery. He preached again by request the following night, and returned on Christmas day, 1804, for another sermon on “The Second Coming of Christ and the Last Judgment.” These sermons are preserved in print in the Library of Congress (Theology Pamphlets, Bk. no. 40) together with a preface describing the circumstances of their delivery.

In the 1830's and 40's several attempts were made to organize a Society, with limited success. Then, in 1846, the Rev. B. F. Barrett came down from New York and helped the local group lay a solid foundation. By 1858 the Society reported to the General Convention that it had erected a “convenient and comfortable temple, capable of seating about 250 persons.” This was located on North Capital St. between B and C streets. One of the active members at this time was John Hitz, at one time vice-consul of Switzerland, and later beloved friend of Helen Keller.



The main entrance.



The Gothic tower.

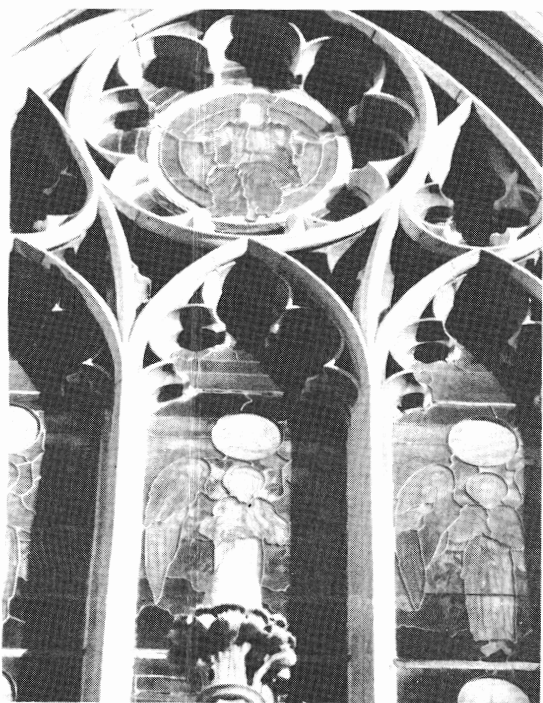
The first fulltime minister was the Rev. Jabez Fox, who served from 1863 to 1886. He was followed by the Rev. E. D. Daniels, then by the Rev. William B. Hayden, and it was in Hayden's pastorate, on February 9, 1889 that the structure was gutted by fire. The General Convention had been invited to meet in Washington that spring, and the meeting was held, in spite of the mishap, thanks to the members of the Universalist Church who opened their doors for our Convention-goers. It was at that session, in 1889, that the project to erect a National Swedenborgian Church was launched.

In November, 1889, the Rev. Frank Sewall, who was singularly suited for the task, began his Washington pastorate which was to last twenty six years. A lot was purchased at the corner of 16th and Corcoran Sts., and funds were solicited for the building, from both local members and Convention sources. By 1893, over \$100,000 had been raised, and plans were prepared by H. Langford Warren, a member of the New Church and Professor of Architecture at Harvard University. On December 12, 1894, the corner-stone was laid by the Rev. W. L. Worcester, then pastor in Philadelphia, assisted by the Rev. Hiram Vrooman of Baltimore. The church itself was ready for use on Thanksgiving Day, November 28, 1895, and it was dedicated in the presence of the General Convention on Sunday, May 3, 1896. The Parish House, including a Sunday School room, library, ladies' parlor, and dining room was completed by 1912.



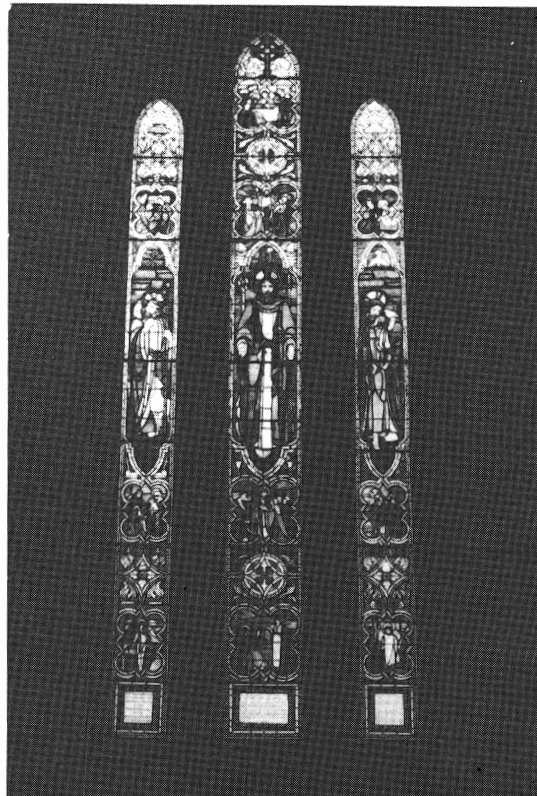
The Ladies Parlour contains the famed "Lincoln desk."

The Washington National Church is still considered to be one of the best examples of Gothic style in Washington. It is based on the English Gothic of the fifteenth century, with certain details from earlier periods. It is built of Indiana limestone, its exterior richly moulded and carved. In the upper story of the tower, crockets, pinnacles and turrets sparkle in the sunlight and lead the eye upward. The church is cruciform in plan, although the transepts have no projection.



Cherubs and angels pictured in stone and glass.

The most interesting feature of the interior is the stained glass. The three main divisions of the church, the nave, the transepts and the chancel, contain stained glass illustrations from the Old Testament, the Gospels and the book of Revelation respectively. The large windows in the north and south transepts contain scenes from the Lord's life: the Nativity, the Boy in the Temple, the Teaching by the Sea, the Healing of the Sick, the Blessing of the Children, the Passion, Resurrection and Ascension.



The "Gospel Window" dedicated to the Rev. Maskell Carl, born 1780, ordained by John Hargrove in 1816, contains many scenes from the Lord's life.

The original designs for the west window and the seven chancel windows were made by Mrs. John H. James (Alice Archer Sewall), of Urbana, Ohio. The chancel windows are memorials to seven ministers who were closely associated with the New Church in America. They are: Rev. William Hayden, 1851 - 93; Rev. Richard De Charmes, 1833 - 64; Rev. John Hibbard, 1842 - 94; Rev. Chauncey Giles, 1853 - 1893; Rev. Abiel Silver, 1849 - 81; Rev. Jabez Fox, 1849 - 98 and John Worcester, 1860 - 1900. (The dates refer to length of pastorates.)



The sanctuary and chancel.



Sunday School assembly room.



The spiral staircase leads to the . . .

The church auditorium provides seating capacity for four hundred, with room for forty more in the gallery. Off to one side we find a well-stocked library, reading room, and a large social hall. Above these, and reached by an attractive spiral stairway (see below) is the Sunday School assembly hall.

Ministers who have served the Washington Society in this century include the Revs. Paul Sperry, (after whom the present *Messenger* editor was named), William Wunsch, Ernest O. Martin, Brian Kingslake, and the current pastor, the Rev. F. Robert Tafel.

*(This material gleaned from articles by Maud Sewall and E. Donald Robb in the May 9, 1928 Messenger.)*

P. Z.

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**WRITE TO: THE MESSENGER, BOX 2642, STN. B., KITCHENER, ONTARIO N2H 6N2**

## ANCL COLUMN

I recently received an informative and thought-provoking letter from the Rev. Dick Baxter, president of the Illinois Association. His most helpful suggestion was that the League president should have a file containing all the financial "details of what money is available for youth in Association budgets and under what circumstances it can be spent, and who to apply to to get the ball rolling." As a 'for instance', he told me that the Illinois Association has a \$200 youth budget, *plus* they are willing to pay up to ½ of the travel funds for Illinois leaguers to attend convention, SNAP, ANCL retreats, etc. And he gave me the names of his Association's president, vice-president, and youth chairman to write to should I want to "get things started" to use some of that money.

Well, I think that this is an excellent idea! I am *very* unaware of what funding is available to us other than our regular ANCL budget that we get through the Board of Ed., and in these days of tight money we need to use whatever is available from every source. In fact, this year we had to apply to the BOE for additional funds because we have already wiped out almost our entire budget. And with the League even *more* active now because of our new Regional set-up, we'll need every penny we can get.

Rev. Baxter mentioned that the Illinois Association youth budget is rarely spent and that there are probably other Associations the same way. (A few months back I learned that the Connecticut Association has a fairly good-sized bank account that doesn't get used very often . . . I urged them to send a leaguer to convention.) He suggested that for those Associations that do *not* have a youth budget, perhaps the League should "lobby for a line item for youth."

So, taking Dick's suggestions, I would like to ask all Association treasurers to send me details of what monies in their budgets are available for League-related activities. And if there aren't any funds available specifically, please put it on the agenda for your next Association meeting or use whatever channels this kind of item goes through.

I would just remind you that the BOE has decided to pay room and board at convention this summer for one leaguer from each Association, and that they have suggested that the Associations should try to cover the transportation costs. This may very well

become an on-going thing to be included as a regular item in your Association's youth budget.

For the League.

Trevor George Woofenden, President

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### The Nuclear Power Issue (cont'd from page 37)

#### What is a melt down?

Water is used to cool the very hot fuel rods. There must be a constant flushing through the cooling system of the plant. (Some radioactive water is accidentally discharged and sent back into the rivers, oceans, lakes).

If something goes wrong with the cooling system (or if something else major fails to work in the plant) there is a possibility that the fuel rods will become too hot. If this happens the fuel rods will melt to the bottom of the reactor vessel, through the concrete floor and out into the group.

This is called a meltdown and has the potential for releasing disastrous amounts of radioactive poisons. A government study published in 1957 shows that a meltdown could kill 3,400 and injure 43,000, cause \$7 billion worth of damage and contaminate an area the size of Pennsylvania.

Clamshell Alliance  
62 Congress Street  
Portsmouth, New Hampshire

#### SOLUTIONS:

##### Save Energy —

Insulating Homes  
Making Appliances More Energy Efficient  
Reducing Energy Waste by Industry  
More Jobs

The Senate Commerce Committee estimated that \$1.6 million invested in interest subsidies and loan guarantees for insulating buildings would generate 10,000 jobs. According to (ERDA) Energy Research and Development Administration this is several times as many jobs as would be produced by construction of Pilgrim II, a \$1.5 billion project that would employ less than 2,000 workers during peak construction.

In Massachusetts, a project designed to upgrade insulation in all homes cost 730 million, save consumers 250 million each

(cont'd on page 47)

# THE PROBLEM OF DIFFERENCES

by Gwynne Dresser Mack

A TV program introduced a group of “whirling dervishes”, explaining their mystical practices and showing them in action. It was an extraordinary demonstration of sustained whirling at unbelievable speed. Astonished observers could only wonder: how can they do this — why don’t they fall down — don’t they become fatally dizzy? Apparently not. When the performance ended, the commentator had an amazed expression on his face, then said: “Well, if you haven’t tried it, don’t knock it.”

This simple yet far-reaching bit of advice brings us to a widespread tendency of human nature: the inclination to feel superior to whatever is not understood; and first in line is anything that is *different*. The U.S., now proud of its ideals of equality and freedom, nevertheless came into being by enslaving individuals who were “different” and by appropriating land already occupied by a “different” kind of people. Divine management of human self-esteem is clearly evident in what has been going on since the wars of Korea and Vietnam, and currently Cambodia, whence has arisen the necessity — based upon loving-kindness — for a mingling of the human race. As a result people have been learning to accept people “different” from themselves, although still regarding whirling dervishes as “them” and not “us”.

The famous poet T. S. Eliot wrote: “Much of the harm in the world is done by those who are trying to be important. They do not intend to do harm; they may not even know they do it, so frantically are they engaged in the effort to think well of themselves.” The core of the problem with differences is this desire to be important — that is, superior. The only way to feel superior is through comparison with persons who are judged to be “different” and thereby inferior. Yet Swedenborg wrote that we are given judgment *not* for judging others but only the self. This can not accurately be done from “the effort to think well” of oneself.

It is often said that “variety is the spice of life”; but what determines whether the introduction of a new variety becomes a fad or a flop? Games, clothing, hair styles, foods, books, music—many of them very odd—suddenly appear in our midst, some quickly dominating while others wither away.

Of course when nationally popular personalities are involved, ordinary folk follow along in order to share superiority through imitation. And so a fad is born, which creates sameness in what began as “different”!

One of God’s greatest talents is for producing *infinite variety* throughout the universe in everything that lives and grows: plants, flowers and trees, insects, fish, birds and animals, and especially human beings. Louis Agassiz, celebrated naturalist of the 19th century, did not agree with Darwin’s evolutionary theories but considered each species of plant or animal as “in itself, a thought of God”. Since the Creator of all life made it in countless shapes, sizes and color-combinations, did He intend these differences to engage in conflict for superiority? Or did He hope for a magnificent tapestry from the harmonizing of varieties?

In the area of religion there seem to be more differences than in any other section of beliefs. Some groups are similar except for one or two ideas; some give an impression of being peculiar, or invite disapproval; and disagreements flare within assemblages. Every group thinks well of itself.

We in the New Church know that our beliefs are, in certain respects, definitely “different”; and at times we let it worry us. Now and then our local societies and national organization become disturbed because of not having a larger membership, and then projects are undertaken to attract response. There has even been a period of effort to identify with the interests and concerns of other denominations, to make our organization seem more like them. But to be “different” does not mean to be inferior. It might; yet equally it could indicate superiority. The best of anything, or the worst, is a matter of quality not quantity—and the ocean’s depth and the mountain’s peak are both lonely places.

Populations herd together, not readily reaching out to far horizons. It is individuals who blaze trails and make discoveries; and these, being “different”, seldom are quickly overwhelmed with attention. The history of the New Church on earth, still (in terms of eternity) only just born, began with one man, developed through scattered persons who read

what he wrote and met one another and shared their reading with friends. This process continues, as one of the ways in which Divine Providence guides individuals into enlightenment.

What makes the New Church different? The fact that it has a combination of teachings so perfectly inter-related and so rationally outlined that they answer questions which many thoughtful people ask. These teachings *explain the meaning* of the human race and the world it lives in, the purpose of existence on earth, and above all Who God is and His relationship to mankind.

The New Church is "different" because it has specific knowledge of the spiritual level of life, of ongoing personal activity beyond death, of marriage as the foundation for humanity's development, and of the direct connection between every human being and his Creator. With *understanding* of this knowledge, anyone can perceive what he himself is, why he is here, and where he is going.

Does it matter if with such unusual wealth of information we can not build up a huge membership? Big does not mean better. We believe that the Lord directs individuals (whether or not guidance is accepted), giving them priority over crowds, and so arranges for each to be in contact with the knowledge he needs *when* ready for it. It is not essential that we try to round up numbers, but rather that faithfully we keep the light shining where the teachings are—with humble appreciation of their difference which can and does enlighten individuals when the moment for learning comes.

Jesus said: "Inasmuch as ye have done it unto the least . . . ye have done it unto me."

## A Basic Principle of Art

*Bess Foster Smith,  
Weiser, Idaho*

A basic principle of art is contained in the every day expression, "The half is greater than the whole." It is basic because, by it, we are tantalized through our curiosity—or feeling—into believing that there is always more, much more than meets the eye.

For instance, we know that a half blown rose is more beautiful than a full blown rose, or, that the crescent moon is more entrancing than the full moon—a poem more impressive than an essay—need we go further?

In this respect, art and life are one and the same. It is our sensitivity to art that makes old songs and old pictures and old books so very precious. If we lived only for the present we would have little use for art in poetry, painting or any other form.

Dame Edith Sitwell, one of England's great poets, calls poetry a preservative that keeps for all time such fragile things as the beauty of snowflakes, and buttercups and lilies, "All such things" she says, "have traces of the Divine in them." She would have the poet stand by the priest for restoring mankind's faith in God and in the hearts of men. She says, "Art can make each moment of our lives holy to us."

This ability we have for instant recall of events is ever present in our lives—it is living art. As time passes we appreciate it more and more. Old books and keepsakes become symbols—and the symbol—which is an art form—brings the whole panorama of images before us.

This quote from the world known Japanese artist, Hakusai, says it best: "At age of six I love drawing. I draw the form of things. At fifty, I publish infinity of designs—all no account. At seventy I learn a little about structure of nature—animal—plant—insect. When I am eighty, I shall have made more progress. At ninety, I shall penetrate the mystery of things. At one hundred I shall certainly have reached a marvelous age, and at one hundred and fifty everything I do—be it a dot or a line will be alive."

The late Bishop Oswald Jefferson of Denver, wrote of these glimpses of the mystical relationship of man to the Divine and his unquenchable desire to express it in something beautiful and beyond. He said, "A mystical yearning for our Divine Counterpart, for meaning and order, is one of the miracles that helps us reach beyond our human ignorance into the light of God's love and wisdom."

You can call it art—or just greater awareness of life's beauties and wonders. It is this sense that turns the illusion into reality.

The half is greater than the whole —  
A paradox of ancient truth —  
A half blown rose can feed a soul,  
A crescent moon a lovelorn youth.

This is the mystery of art —  
To seek the beauty yet unseen —  
To gaze a moment at a part  
And visualize a lovely dream.

## Growing Into New Life

by Sylvia Lange  
St. Paul, Minn.

*"Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth." Psalm 104, Verse 30.*

One of the most encouraging teachings of the New Church is its emphasis on renewal and regeneration. It is significant that the New Year actually begins with the birth of Jesus. Jesus' birth in a humble stable expresses a beautiful image of renewal and rebirth from the simplest level. It focuses our attention on the beginnings of life and gives us the chance to see and begin life anew. "Verily I say unto Thee, Except a man be born again, he cannot see the kingdom of God." (John 3 : 3)

Jesus' birth, life and teachings provide us with an example or guideline for our spiritual rebirth. Jesus explained His purpose for entering our world. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." (Matthew 5 : 17) He felt the past developments made by God's people in the Old Testament were not erroneous or irrelevant but too limited to allow for continuous growth. Jesus' law would be more a precept of growth, expansion and development by a new morality of regeneration. Whenever Jesus healed those physically or spiritually afflicted, He indicated "Thy faith hath made thee whole." (Matthew 9:22) He was attempting to point out that we have the potential for renewal and regeneration within us. Faith is the belief that we possess the necessary spiritual forces to continue our growth and development.

Many of us begin the new year by making resolutions of things we wish to change. When we keep Jesus' example in mind of "fulfilling" instead of destroying, then we realize it is not necessary to negate our past but to build on it. We can begin our renewal by recognizing those elements in our past which are worthwhile. They become the "seeds" for our future growth.

Often we assume our past life has no validity for the future because we have made so many mistakes that we must change. But it is worthwhile to examine our past and take with us those positive "seeds" or potentials for further spiritual development. We need only to expand and develop these spiritual resources within us and we will become regenerated. The process of creation is never-ending; it is one of continuous

renewal and development. We need to feel the presence of the Lord's nativity within us at all times. The New Year can remind us of this renewal of our spirits and refresh us with an affirmation of life. It restores in us faith that even modest beginnings will help us to grow and develop a fuller spirituality.

"Come, Jesus, Holy Child, to me  
close tight my heart to all but Thee  
And with Thy Holy Spirit's grace  
Make me, dear Lord, Thy dwelling place".

Praetorius

## TO ALL CHILDREN

I am sure that all of you who read the *Messenger* each month know that it is your church's magazine and that it always has articles of interest to our members. But have you ever wondered if you could get something printed, or if there could be a place in each issue where just children could share news, stories, poems, or other things of interest to them? If you have, then you'll be interested in knowing that beginning next month a new feature will be "The Children's Page."

Anyone can send in a contribution, and if some are received that can't be used, they will be put on display at our next convention. Another hope is that a Sunday School will offer to sponsor an issue or theme. Send your ideas or contributions to:

Rev. Ron Brugler  
225 Beau's Drive  
Portersville, PA 16051

## CARING FOR ONE ANOTHER

Caring for a person is what life is all about. When you care for people, then, when they have a problem or when they are ill, it might change their life, by just a little caring. They will always remember what you did for them. Then you'll probably get some warm feedback. It's worth it, if you just give a little back.

Dawn Gladish  
Urbana, Ohio

## The Reality of Spirit (cont'd from page 35)

directions may call or beckon, but human freedom is never overwhelmed in this way and human responsibility is never abridged. Recognizing spiritual influences, valuing or respecting them, even seeking them (as long as the seeking is motivated by good), does not imply abdicating responsibility for the use which we make of them.

The dynamic substance of spiritual environment is part of the substance which we live for and the more deliberate and conscious our employment of it, the more fully and deliberately we are able to live. It seems to me that this is what points to a task for the New Church which except for a few scattered incidents we have not taken seriously. We have talked a great deal about the meaning of the

Word of God, about the nature of the world and being human and our expectations for life that continues after physical death and all of this that we have taught implies the present active influence of dynamic spiritual substance. But we have not concentrated much effort in learning for ourselves or demonstrating to others, or teaching others how to make use of these powers and substances in such a way as to live as actively and positively and powerfully as we can; and to counteract as much as possible the effects of the hells.

It seems to me that a time has come when we have learned enough theology. We need now to begin finding ways to apply it in this specific truism.

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## THINK ABOUT IT

There are hobgoblins out there in the dark.

What are we afraid of?

The gas shortage? If we'd all forego one automobile trip out of ten the shortage would go away. Hardly ranks with the great American sacrifices.

Inflation? It's worrisome right now, but we've survived worse.

Crime in the streets? It's going down, not up.

Polluted water and air? Water and air are getting cleaner all the time.

I think part of the explanation is that we know so much, which gives us a lot more to worry about. Today's bad news leaps to the TV with the speed of light. Let a mob march down the street in Tehran and everyone in Thomasville, Georgia is seeing it in color half an hour later. This begins to get to us after awhile.

I was chatting with a graduating senior last spring who mentioned the energy crisis, inflation, the difficulty of finding a job, and he said, "This must be the worst time in the country's history to be graduating."

I let it pass at the time, but later I thought, There was a bright young man who has just spent four years at a great university without absorbing a hint of American history. Evidently he hadn't heard about the graduates of 1861 who went straight from the campus to Bull Run and Antietam. Or the graduates of 1932 who took their postgraduate degrees in apple-selling on street corners. Or the graduates of 1943 who had the Battle of the Bulge and the Iwo Jima landing to look forward to.

"Life was much simpler when you left college in the '50's," he said. Wrong again. When I was approaching college graduation Congress and 'patriotic' organizations were hysterically searching for 'disloyal' Americans; minorities and women were "kept in their place"; precious wild places were in the process of being paved over. Most Americans, blind to charity and justice, regarded the nation as a finished product, beyond improvement.

Since then, what an improvement! The civil rights movement, the women's movement, environmentalists and consumer advocates followed one upon the other, each bent on improving the 'system' and making America more just and humane. In twenty - five years the country found some fair solutions to human problems it had not even faced before.

Technical problems, like the energy crisis, never last very long in America. Of course petroleum will run out eventually, plus every other fuel we extract from the ground. The changeover from oil and coal to synthetic fuel and solar cells will be a wrench—but no greater wrench than the changeover from horse-drawn wagons to Model Ts.

So what was the student afraid of? More doors are open to him than to any person of his age in any other society in any other era.

The news without perspective is misleading. We have a few big problems as a nation. When did we not? The 'big' problems that have led to our disquietude must look pretty small to the Russian dissidents, the Vietnamese boat people, the Mexican field workers, and all those others who still take such mortal chances to reach the United States. They see our country more clearly than we do. America is the great hope and the great destination.

The people I remember best after all these years of wandering down the back roads and through the great cities are those cranks and malcontents and geniuses who love tackling vexing predicaments, and who have discovered the grace and worth and pleasure of solving impossible problems.

Condensed from an Essay by Charles Kuralt  
— Cambridge Society Newsletter

## The Nuclear Power Issue

(cont'd from page 42)

year in fuel bills, 77 trillion BTU's each year, 5 times the energy Pilgrim II would produce.

(AIA) American Institute of Architects calculates that a massive commitment to making new and existing buildings energy efficient could save vast quantities of oil while employing between half and 2 million workers.

By 1990 AIA predicts we could save 12.5 million barrels of oil a day, nearly  $\frac{1}{3}$  what we now use. Even a crash nuclear program could not produce that much energy by 1990.

## SOLAR HEATING:

Massachusetts Energy Policy Office projected we could create 32,000 new jobs while saving \$480 million and 600 million gallons of oil by using solar energy to heat hot water in one-half of Massachusetts' buildings.

MEPD's REPORT: — "It's safe to say that by 1985 more jobs could be available from solar power than from offshore oil and new nuclear construction combined."

A Long Island Engineering firm has calculated that \$2 billion invested in solar power and conservation would provide four times more jobs than planned nuclear construction.

**WIND POWER**—Nuclear plants cost over \$1,000 per kilowatt of generating power. By 1985 the cost per kilowatt for Wind generating systems, developed as major energy source could be \$250.

(Susan Turley-Moore is a student at the Swedenborg School of Religion.)

# God's Grace and the Long View

Our belief in God's grace as the cornerstone of life speaks to a widespread social despair which is abroad these days. We walk perilously close to the abyss of cynicism. The problems of the hour—inflation, energy, depletion, the Middle East, nuclear terror—often leave us battered and reeling. If we don't stand for something, we are likely to fall for anything. And so we take our stand on the firm foundation of the grace of God, whence cometh our help.

Barbara Tuchman's *A Distant Mirror* is a history of the calamitous fourteenth century, the century of the Black Death, when one-third of the population of Europe was wiped out. It was also a century of the Hundred Years War, of oppressive taxation, insurrection, and schism in the church. In her introduction Tuchman tells why she decided to investigate the fourteenth century. "After the experiences of the terrible twentieth century, we have greater fellow-feeling for a distraught age whose rules were breaking down under the pressure of adverse and violent events. We recognize with a painful twinge the marks of a period of anguish when there is no sense of an assured future." She goes on to say, "If our last decade or two of collapsing assumptions has been a period of unusual discomfort, it is reassuring to know that the human species has lived through worse before."

It helps us to see our own age from a broader historical perspective than just the current situation. It is encouraging to know that the human race has survived worse times than these. But more than that, when we view history with the eyes of faith, it gives us poise and confidence to know that history is the arena where God is working his purposes out.

In the field of our vision, there is always a foreground and a background. It all depends on your focus. For those who have eyes to see, let them see what God is doing. God has not abandoned this world to annihilation. His grace is as much a factor in life as violence and turmoil. To troubled people in a troubling era, that is great good news. And as Christians it is here we take our stand.

—from *Pulpit Digest*

# ANDREW CARNEGIE

The connection with the New Church of Andrew Carnegie, the multi-millionaire philanthropist (1835-1919), is not widely known. In his childhood, he actually attended the New Church and sang in the choir, as his father, William Carnegie, was a keen member of the New Church, as were two of his aunts also.

William, a weaver in Dunfermline, originally worshipped at the local Secessionist Presbyterian Church, and the story told by one of his biographers\* of how he came to break with this Church is very interesting.

On the Sunday following the birth of Andrew, he attended the Presbyterian church, where the minister so happened to have chosen the subject of infant damnation for his morning sermon. The minister spoke eloquently on the tortures of infants damned for their sins to eternal hell-fire by a wrathful God. Although William was generally considered a shy young man, he was so angry with the minister for preaching this dreadful doctrine and also with the congregation for accepting these pronouncements so calmly, that he rose and made a public statement dissociating himself from these ideas. "If that be your religion and that your God", he said, "I shall seek a better religion and a nobler God", and left the church, never to return.

We are told that, having so dramatically broken with the Presbyterian Church, he searched until he finally found what he wanted—"the God of love, not of wrath, of salvation and peace, not of damnation and torture"—in the New Church. Although he was unsuccessful in persuading his wife to join him in attending, he insisted upon taking young Andrew. But as he grew up, Andrew was not attracted to religion and refused to belong to any Church, and it seems that he stayed that way the whole of his life.

An interesting sidelight, according to a handwritten manuscript of Andrew Carnegie dated 28th December 1889, shows that although we do not know what effect his early church influence had on him (other than the possibility that it led to the practical charity he was engaged in throughout life as a public benefactor), we are told something rather surprising. He recalled that one Sunday morning, bored by the sermon, he stared up at the window behind the pulpit and noticed for

the first time that this window, unlike the others in the church, had a narrow border, not more than three inches wide, of small square pieces of blue and red glass. As the sunlight came through these bits of coloured glass, it threw a chequered pattern of colour on the floor beneath. The boy was apparently deeply moved by the sight and his eyes filled with tears. His biographer comments: "This curious introduction to the aesthetic was all he ever gained from his father's efforts to give him a religious education".

When the Carnegie family moved to the U.S.A., William attended a small New Church Society in Pittsburgh, which two of Andrew's aunts had helped to found. An interesting anecdote is told of one of these, Anna Aitken. She was very outspoken in her conviction that her nephews ought to become members of the New Church. When one nephew, the son of her brother in Ohio, came to Pittsburgh for a visit and told her that he had become a member of another denomination of which she did not approve, she thoroughly dressed him down. When he protested and asked why she was so harsh with him and not with Andrew who refused to belong to any Church, she replied: "Andy! Oh! Andy, he's naked, but you are clothed in rags."

One other very interesting fact must be mentioned. Andrew Carnegie is perhaps best known for his gifts of libraries throughout the world, but second only to this were his numerous gifts of church organs. What interests us especially is that the very first gift of a church organ was to the Pittsburgh New Church Society at Alleghany when they built their first church in 1873. The reason for this was that, as we have seen, his father and two aunts had been very much involved with this Society. Once this gift became publicized, other requests started coming in, and so it was that this aspect of his philanthropy reached such major proportions.

When the Pittsburg church was built and the organ installed, it was necessary to make a change in the roof in order to accommodate the instrument, thus creating a joke there to the effect that "Carnegie's organ blew the roof off the church and they had to put it back on". When the Society moved to its present premises, the organ was installed in a specially designed side chancel.

Andrew Carnegie, born of humble parents—his father a weaver as his ancestors had been, his mother the daughter of a cobbler—became world-famous. He built up an immense fortune and gave away vast sums. One gift alone was that of two million pounds to the Scottish

Universities, another to his native Dunfermline of a park and recreation grounds and half a million pounds. But although born so humbly, a biographer finds it "a richly endowed inheritance"—"heir to all that these people were and to all that they believed in—Andrew Carnegie's origin would prove basic to all that was to follow".

\*(Footnote: "Andrew Carnegie" by Joseph Frazier Wall Oxford University Press, 1970)

Gordon Jacobs  
—from Conference *Lifeline*

## Thinking About Annie

by Fred Nicholls

The musical "Annie" is enjoying a deservedly successful run at the Victoria Palace in London. It is a cheerful and tuneful show, unashamedly sentimental and not a little corny. But amongst all the corn is one magic moment. Annie, who has been brought up to a life of drudgery in a New York Orphanage, is unexpectedly adopted by a billionaire and transported to his elegant mansion of Fifth Avenue. Surrounded by every sign of luxury, numerous toys and diversions and at least a dozen servants, the eleven-year-old Annie is asked what she would like to do first. She takes a moment to look round and size up the situation and then announces her decision: "First I'll scrub the floors—then I'll clean the windows."

It made me wonder what we shall do first when our lives are transformed and we wake up in the spiritual world. For many of us, who pass on in old age, it will be a great relief to lead active, useful lives again.

The longer we live in this world, the more we must come to terms with the limitations of aging earthly bodies. At first there are merely gentle hints: we give up running for buses; we start sitting out the quicksteps; there seems to be little point in having our tennis racquets restrung; the spring cleaning is postponed until the autumn; we don't pull up quite so many weeds in the garden . . .

Then come greying hair, increasing breathlessness, stiffening limbs, slower reflexes, joints swollen with arthritis and 'tickers' which tick less regularly. We won't admit to being deaf, but we do find it difficult to hear when everybody mumbles. We may even have to acknowledge that there are some things (not many but just a few) which our children can do better than we can.

For most of us our mental abilities are more or less unimpaired and we can find consolation in solving the "Telegraph" crossward, in secretarial work for Church and charities, or in writing articles for "Lifeline". In some cases, alas, the brain deteriorates as well as the body and we may become forgetful, childish or just plain crazy.

Despite the efforts of the Churches and the Social Services, it is very difficult for these old people to lead full lives or to accept that they are any longer of use in this world.

How satisfying it must be for these senior citizens to wake up in the other world with health and vigour restored. How wonderful to flex again those wasted muscles, to bend once more those seized-up joints, to be able to run instead of just shuffling. How many housebound housewives will welcome the chance to scrub a heavenly floor, or polish a celestial window, or dance an angelic light fantastic? How many crippled Colonels will rejoice at the chance of doing a full day's work again and still have energy left for an evening's gardening?

The life of heaven is a life of use, and we shall undoubtedly find many new ways of being of service in the societies of heaven. To grow old in heaven is to grow young, so we can look forward to all the youthful energy we need to keep us hard at work through the long heavenly days.

And perhaps in the heavenly twilight, a divine "Annie" will provide us with recreation and amusement, and will inspire us with gentle, angelic humour to greater heights of youthfulness and usefulness.

—from Conference *Lifeline*.

## PRECISION IN LANGUAGE

In 1702 the French grammarian Dominic Boubours remarked on his deathbed: "I am about to—or I am going to—die; either expression is correct."

Dr. Samuel Johnson, the famous lexicographer, shows that he had the same regard for fine distinctions of speech: When his wife caught him in the arms of another woman and cried, "Sir, I am surprised," Johnson supposedly answered, "MADAM, I am surprised, *You* are astonished."

—from *Word Abuse*  
by Donna W. Cross

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## CONVENTION PEOPLE AND PLACES

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The last four months we have greatly enjoyed the revived monthly League publication "Clear Blue Sky." Editor **TREVOR WOOFENDEN** is to be commended for a fine piece of work. The December issue includes reports from local Leagues, jokes and puzzles, poems, brief articles, plus a description of A.N.C.L. beginnings. The **ELMWOOD LEAGUE** raised a record \$111.82 at their Christmas Fair, and the **FRYEBURG LEAGUE** had a very full Christmas season, including a dance, snow sculpting, cleaning the church and hosting a coffee hour. Their rummage sale netted over \$166. . . . Good to hear from Mrs. **WERNER (BARBARA) SCHMIDT** of Freiburg, W. Germany, who expresses her gratitude for receiving the *Messenger* each month. After reading it she passes it around to New Church friends in the area . . . The El Cerrito **HILLSIDE Church** did something different this Christmas. The Jewish Festival of Light (or Hanukah) was celebrated in conjunction with Christmas. After the buffet supper the program also included Israeli folk dancing and other festivities . . . **LENA MOORE** heads up the local missionary committee in Pawnee Rock, Kansas, and she has all sorts of good ideas. She says, "We all have to be missionaries for the Lord. Tell the story as best you know. Invite someone to worship. If you are versed in our Church teachings, tell people about it as occasion arises. If not, just "be there", available, for whatever you can do. Don't leave the missionary work up to a National Committee. Be a part of it yourself. In this way the Church will spread. Make better use of our Church publications. Pick them up, read them, use them. Leave them where they will be seen, read, thought about. You may never know when someone may 'get the idea' from what little you have done for Him." Beautiful words of life. . . . Tech. Sgt. **STANLEY UNRUH**, son of the Rev. and Mrs. Galen Unruh, was recently awarded the Meritorious Service Medal for outstanding service in the U.S. Air Force; and lawyer **R. L. UNRUH**, son of Mr. and Mrs. Roger Unruh, is now the chief Public Defender in his area of concerns. Congratulations to both men . . . And in **PHILADELPHIA** our Society contributed \$230.15 to the Church World Service Cambodian Appeal. **DORIS** and **ROBERT TAFEL** took part in this Crop Walk for Hunger. The Philadelphia Church Fair,

always a major project, netted over \$2000 this year . . . The **KITCHENER Society** donated \$593 to the Woodstock Relief Fund. Woodstock, a nearby town, sustained enormous damage when hit by a tornado last fall. Church of the Good Shepherd members also raised almost \$300 for two deserving families during the Christmas season . . . The Rev. and Mrs. **GUDMUND BOOLSEN** are now settled in the St. Louis area and we wish them every success in their new parish responsibilities and challenges . . . Almost every issue of the **SAN DIEGO Church** bulletin mentions the Alpha Omega Players, and we wish someone from that Society would send us an article on the Players. Recently **ETHEL SWANTON** had the role of Granny in "On Borrowed Time." This theatrical group seems to be very much part of the New Church scene in San Diego, and we would like to hear more about it . . . And what is your church doing to celebrate the 100th anniversary of Helen Keller's birth? Her birth date falls on June 27th; thus spring and early summer is the best time to capitalize on this event . . . The Rev. **GARDINER PERRY** is reaching out from his home base in Detroit. He periodically visits New Church groups in **LANSING** and in **SAGINAW**. The circuit rider concept from olden days is still very much alive . . . The Revs. **G. PERRY, ERIC ALLISON AND RON BRUGLER** led a very successful League Retreat at **ALMONT** during the Christmas vacation. Over 30 young people attended from the Great Lakes region. We should have a report from this Retreat in the March issue . . . **MARY CRENSHAW**, president of the Detroit Hearing and Speech Center, recently "broke ground" with Detroit's civic and business leaders in a multi-million dollar expansion program . . . The **WOMEN'S SERVICE CLUB** is the strong backbone of the **DELAND SOCIETY**. Each year this group of women holds a yard sale on the front lawn of Swedenborg House to raise money for worthy projects. This year the total amount collected came to \$856.05, a new record . . . The 1979-80 edition of "Who's Who Among Students in American Colleges" contains the names of 16 students from Urbana College who have been selected as being among the country's most outstanding campus leaders. On the list is **DAVID FEKETE**, who was also recently elected President of the student body . . .

## THE UPPER ROOM

# JOURNEY OF FAITH

by *Leon LeVan*  
St. Petersburg, Fla.

Abraham's journey from Mesopotamia into the land of Canaan was a journey of faith. "Get thee up out of thy land, and from thy birth, and from thy father's house, to the land which I will cause thee to see. And I will make of thee a great nation . . . And in thee shall all the families of the earth be blessed."

Men journeying from earth to Heaven must rise up above merely sensual gratifications and worldly knowledges. Man is not man because he knows so much. The worst of men can compile dictionaries and encyclopedias. But man becomes truly man when he has heard God's "call to Abraham" and has followed it to the "new land."

### THE "NEW LAND" OF HEAVENLY CHARACTER

That "new land" which the Lord shows is the "land" of Heavenly character. It is regeneration. It is your spiritual life. It is the transforming power of love to the Lord in you, and your love to the neighbor. Only in that "new land" does man become a child of God, a son of the Kingdom, bringing forth fruits for Heaven.

With this said we still fail to see the highest meaning of Abraham's "journey of faith" until we understand it is the Lord Jesus Christ who is the Divine Abraham. Abraham in *Genesis* represents the Lord Jesus Christ in the *Gospels*. It was not in the person of the Patriarch Abraham that "all nations of the earth" were to be blessed. The nations of the earth were to be blessed in the "Divine Abraham" — namely, the Lord Jesus Christ.

### THE "GREAT NATION" IS THE LORD'S KINGDOM

"I will make of thee a great nation." These words mean that the Lord (after His Glorification) would create a new heaven and a new church. He would create them and also possess them. They would be His and all the hosts of hell would not be able to pluck them out of His hand. The Lord would assure us: "The Kingdom of Heaven is at hand." He would teach us to pray: "Thy Kingdom come; Thy will be done." He would tell us to affirm daily: "Thine is the Kingdom, and the power, and the glory forever."

In that highest sense, the Lord Himself is His Kingdom. He is Heaven. He is the church — because all the goods of Heaven and all the truths of the church are from Him and thus are Himself. The life of angels is the Lord's life, which they experience as if it were their own. The life of the church on earth is likewise the Lord's life. If we are of the "holy city New Jerusalem" we have our spiritual lives daily from the Lord alone.

### JESUS GLORIFIED THE "NEW LAND"

Abraham left his own country to go and look for a new and better country. The faith that sustained him during his long journey pictures the faith that you and I must have as we daily take our spiritual journey from worldly to Heavenly states of life. That journey Jesus also took. Jesus was born with a physical and natural heredity which had tendencies to evils and falsities. But He went up out of that hereditary "land." He fought its evils. He overcame the enemies. He Glorified His Human and made it Divine. To a similar "new land" or new church the Lord calls men today.

Paul declares: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went . . . for he looked for a city which hath foundations, whose builder and maker is God."

### ABRAHAM'S "CITY" NOW ON THE EARTH

That "city" with its twelve "Foundations" which was sought by Abraham is now a living reality on the earth. It is called the "New Jerusalem" or New Church. It is not built by man from man's imperfections. It comes down through Heaven from the perfections of God. Its God is the Lord. Its "wall" is the Word. Its "foundations" are truths. Its "gates" are pearls of wisdom. Its "golden street" is the New Church's Doctrine. Its "river of life" is the *Apocalypse* now opened and explained in its internal, spiritual meanings.

The quest of Abraham is completed. His journey of faith is accomplished. The "holy city" is here on the earth. The "New Jerusalem" receives even you and me into its life of love and faith. And the Lord Jesus Christ is our God.

"Get thee up out of thy land, and from thy birth, and from thy father's house, to the land which I will cause thee to see. And I will make of thee a great nation . . . And in thee shall all the families of the earth be blessed."

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