

# NEW-CHURCH MESSENGER



ALMONT

## LOVE SUPREME

**C**OULD we sit at the edge of the world, O God, we'd see  
The light and dark which are both alike to thee.  
Into the dark thou didst fling the moon and the stars  
As guide from the dark to the daylight hours,  
When over the edge of the world thy blazing sun  
Doth across the hills and valleys run;  
To shout the message of thine eternal love and care  
From mountain cragg to desert bare.  
That all thy creatures, great and small  
May know thou art the Infinite, All in All,  
And sense within the flow of their life's stream  
The fullness of Thy love, supreme.

—DAVID P. JOHNSON



SPLIT MOUNTAIN CAMP

## mid-october issue

*Sept 15, 1963*



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## OFFICERS OF CONVENTION

Rev. Richard H. Tafel, President, 200 Chestnut Ave., Narberth, Pa.; Stewart E. Poole, Vice-President, 3201 Fordham Rd., Wilmington, Delaware; Horace B. Blackmer, Recording Secretary, 3 Joy Street, Boston 8, Mass.; Chester T. Cook, Treasurer, 79 Milk Street, Boston 9, Mass.; Forster W. Freeman, Jr., Counsel, 511 Alpine Ter. Ridgewood, N. J.

EDITORIAL ADVISORY COMMITTEE  
Philip M. Alden, Mrs. Ernest O. Martin, Rev. David J. Garrett, Rev. Clayton S. Priestnal, Rev. Richard H. Tafel, Robert G. Lawson, Mrs. Tomas Spiers.

CONTRIBUTING EDITORS  
Gwynne Dresser Mack, Leslie Marshall, Ernest O. Martin, Clayton S. Priestnal, Richard H. Tafel, Paul Zacharias.

Editor  
Bjorn Johansson  
Associate Editor  
Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, 4001 Brotherton Rd., Cincinnati 9, Ohio.

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## ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against God.

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

# EDITORIAL

## nuclear test ban treaty

**WHAT WILL NOW HAPPEN** to the limited nuclear test ban treaty initialed by the United States, Great Britain, and the Soviet Union? Will Russia suddenly change her mind? Or will the rightest opposition in the United States succeed in killing the treaty in the Senate?

There is no need to go into an ecstasy of delight because of the treaty. As the President has pointed out, it is a limited treaty. It will not end the cold war, nor will it guarantee peace for the world in our time. It will not end the terror of a possible nuclear war. Nevertheless, the world can welcome it as the first step toward a better relation between the East and the West. It may lead to other treaties more strongly calculated to promote peace. We dare not use the semantically dangerous word "break-through" of this treaty—too many difficult problems yet await a solution—but we feel certain that nothing can be lost by its adoption, and it is possible that through it some worthwhile gains may be made. Especially do we hope that discussion about the pros and cons of this agreement does not degenerate into a partisan debate, as did the discussion about the League of Nations. America will be ill served by such politicians as may attack the treaty because they are distrustful of anything a Democratic administration does, or because they harbor a desire to embarrass a President who is not of their own political persuasion. And equally badly will our nation be served by any friends of the administration who use the treaty to gain political advantage. However, politics being what they are, it would be too much to expect a debate on the treaty's ratification by the American Senate to consist of profound explorations of what this test ban treaty may come to mean for mankind. Acrimony and partisanism will crop out.

In the churches, however, it can be otherwise. For here the primary question ought simply to be: Does this treaty contain a promise of some lessening of the tensions that at present divide the world? If so, are we not in duty bound to bring whatever moral power we possess to its support?

The church by its very nature must judge the treaty from an ethical rather than a political point of view. Surely no one will deny that the church has a contribution to make toward a resolution of human conflicts, whether between groups or between individuals. If it has none, then we must agree that it is no longer seriously relevant to modern life. We will admit that in the past few decades no significant steps for the building of a warless world have been taken by the churches. Yet the ideal of peace and brotherhood has remained in them. They cannot forget that the Lord said, "Blessed are the peacemakers," and "They that take the sword shall perish by the sword." If the latter statement was true when the deadliest weapon was a sword or a spear, how much more is it not true in this nuclear age?

After every war the churches have acted magnanimously in helping to feed the hungry, clothe the naked, and in doing what they could to bind up the wounds inflicted. But is this enough? The role of the Good Samaritan is always a laudable one, but so is the role of him who tries to make the highways safe—yes, and of him who seeks to win the thief from his evil ways.

We have fought wars ostensibly to make the world safe for democracy. Is it not our job now, when a mushroom cloud of terror hangs over the head of mankind, to try our utmost to make the world safe for human life?

**World Communion Sunday is October 6.**

IN THIS ISSUE we review our church-related activities of the summer. Many of us attended the various New-Church camps and study sessions, including those at Almont, Michigan, (see page 199), Fryeburg, Maine, and the invaluable Leadership Education Institute held in Wisconsin for 20 young people. Earlier there was our annual national convention, reported in full in the Aug. 15 MESSENGER, but echoed in this issue with photographs of several well-known New-Church personalities as seen in Miami. Then there is the headline-making news from Urbana College on page 202. A summer task which many ministers set for themselves is—writing: perhaps a long-promised article, such as Mr. Wunsch's on page 205. We feel this is an appropriate issue in which to publish a backward look over the long and abundant career of a beloved, 90-year-old minister. (See page 201.)





# ALMONT

an american-gothic, deep-summer setting, in 1963 tempo

**A**LMONT, to me" said Dorothea Pfister (Auntie Dora), Superintendent of the Summer School for many years, "is one of the best investments Convention has been making toward the growth of our church. Here the young people learn to live, work, play, and worship as a family."

Campers, who arrived in the latter part of July for a fortnight, were from eight states and from three foreign countries. They ranged in age from eleven months—to past eighty years. Campers also varied from the newcomers—to those who had been coming for more than fifty years! The approximate roll call each day was 70.

## *Love Offering to Africans*

The Rev. Brian Kingslake and Mrs. Kingslake, here in the United States after a 12-year period spent working with the New-Church mission in South Africa for the British Conference, stirred the atmosphere at Almont in many ways. When they gave reports about the 25,000 New-Church people in South Africa, enthusiasm of the Africans in presenting their church donations sparked a special project that was the highlight of this session at Almont. Because Africa's government policy makes repeated relocation of native churches necessary, it was decided that Americans might show their joy at the growth of the New Church in Africa by sending a contribution to their building fund. A box was placed in the dining hall, and at each meal Almonters brought small contributions so that, in the midst of our plenty, we could remember those who are doing so much with so little.

On the final Saturday night, Mr. Kingslake conducted a service at which a gift of \$200 was dedicated to the work of the New Church in Africa. Children in the 7 to 12 age group sang a special dedication hymn. Mr. Kingslake lighted a little ancient Roman lamp which he had acquired in the Holy Land—a

lamp which may have been last used when Christ was in Jerusalem. Fitted with a linen wick and filled with oil, the lamp burned brightly on the altar while Mr. Kingslake read passages of scripture uniting the themes of "gifts" and "light" and preached on the significance of "oil for our lamps."

It was significant that the name the Africans had given to Mr. Kingslake as their minister was MOTLA LE LESEDI (he who brings the light), while Mrs. Kingslake was called 'MA MOHAU (mother of graciousness). Almonters, who might be a bit too prosaic themselves to compose such titles, would certainly agree that those names expressed the true qualities of these leaders.

Prayer Circle was conducted by Mrs. Kingslake every afternoon and was a thrilling experience for those who participated.

## *New This Year*

David Ulrich, organist and choir director of the Philadelphia Church, contributed significantly to the music of Almont this season. He directed special choirs at the Sunday services and formed a children's choir to sing a special dedication service for the presentation of the gift to the South African mission. Eileen Unruh, of Pawnee Rock, Kansas, who had brought special music, played for all Sunday services, while Nina Tafel (Philadelphia), Mary Lou Locke and Chris Laitner (Detroit) assisted with organ music at chapel. David played at the African dedication service.

A Question Box was held the first week, with written questions being placed in the Rev. Edwin Capon's pocket by noon. There were so many questions that the three ministers were kept busy not only taking turns giving answers, but getting opinions of their fellow ministers.

Slides on the Holy Land, Convention at Florida, Europe, Africa, and the British Isles were shown by Rev. Kingslake, Eunice Hamilton, and Betty Munger.

A church bell rings at seven in the morning—everyone stirs, yawns, and grudgingly submits to the inevitable—we must get up! We gather for flag-raising at 7:25—we "Fling to the Breeze", salute the American and Church flags, count off and go singing to the dining room.

Almont is a place for sharing. The young people perform service by doing dishes and everyone cares for the dorms, rooms and the living room.

Chapel is at nine o'clock, with the ministers conducting the services and giving a talk to the children while the young people and adults glean knowledge thereby.

## *Classes and Lectures*

All but adults attend classes. There were four classes this year. Marilyn Clarke's beginners' class studied "Creation". Henrietta Zehner, who taught the juniors and Aunt Dora, who had the primary class, used "Miracles of Jesus" for their theme. The Rev. Richard Tafel, Jr., taught the senior class. Here is one comment:

"The senior class felt that their sessions were especially worthwhile. They worked through Spalding's *Introduction to Swedenborg's Religious Thought*, which provided them with a fixed plan of study without necessitating the use of formal textbooks."

The lectures covered vital subjects. The Rev. Edwin Capon of the New Church Theological School spoke on "Regeneration" and "Aspects of a Good Theological Education". Jill Kingslake spoke on "Prayer". The Rev. Richard Tafel, Jr., explained "Rites and Sacraments", and "What's What and Who's Who", which dealt with the state of the churches in the United States, and the various changes and bright future in the making. The Rev. Kingslake gave a series of nine lectures on "Emanuel Swedenborg's Life and Writings". Commenting on the latter, the young people said: "The lectures by Rev. Kingslake were exceptionally enjoyable."

In the absence of The Rev. Bjorn Johanson, who was prevented by illness from attending Almont and giving us lectures, Harvey Tafel, who will enter *theological* school this autumn, ably assisted the ministers in presenting three lectures on Ezekiel and Hosea.



The young folks planned the evening activities and there was a committee for each event. They commented:

"This year's activities, for instance the dances and stunt night, showed excellent handling. Also, the evening programs were not geared only to the younger element. Stunt night and the masquerade were especially good this year, with excellent participation of all age groups."

It is often said that most people who come to Almont leave a little of themselves behind. In one sense each person leaves a little self-love behind as he or she learns to cooperate, serve others, or consider the desires and good of the group. But in another sense each person seems to find some way to serve or to create or improve the facilities so that Almont Summer School is a better place because of each one's presence.

This year several boards in the church porch needed replacement. The Rev. Richard Tafel, Jr., aided by Gary Korff of the Detroit church, began by replacing the boards and ended by re-enforcing, rebuilding, and repainting the whole porch. Dick then offered to return after a brief vacation to paint the east side of the church.

Someone saw the need for whistles to be hung by the fire extinguishers, others supplied racks for communion cups, gave instruction in crafts, and worked on the camp newspaper. As each puts something of himself into Almont, he takes more of Almont away with him when he leaves.

The Women's Alliance of the Assembly had an unusually successful bazaar this year, realizing about \$115.00 from the sale of donated articles. Last fall and in the spring, the Tuesday Guild of Detroit used some of the funds and provided the labor for the refurbishing of the second floor annex. It is now "The Almont-Hilton!" New and colorful linoleum for the floors, painted walls and ceilings and new windows now greet the "Hilton" guests, in place of the somewhat garret-like interior of yesteryear. Plans are underway for even further refurbishing this fall. Much hard and loving work produces wonderful results!

The session closes for each one after the last farewells are said, when our red and white flags are waved and everyone is shouting—

"Hurrah for the red

Hurrah for the white

Almont Summer School; she's all right!

Are we in it? Well I guess

Almont Summer School, YES—YES—YES—"

Almont is many things to many people and is yet the same place—the same people.

To the old-timers, it is a time of reunion. To the newcomers it is a time for new acquaintance. To the isolated and interested non-members of the church, Almont is a joy for its friendly atmosphere and good talk on the porches or in our large living room; for these people it is often their only association with persons who think and worship as they do—an experience which is richly rewarding. They often become some of our most loyal and devoted members.

HELLO MUDDA . . .  
HELLO FADDA . . .

(Almont Style)

Dear Mom,

Know how we got to sleep last night?  
We played who could be the quietist.  
So we fell asleep.  
We have 22! bells  
1 of the bells means rest period  
And you should see us.  
We come in the dorm which means cottage  
and flop DOWN on the beds.  
We have rest period for a hour after lunch  
witch means another bell.  
if we go swimming  
we go in a hay ride.  
I am having fun.  
Are you?  
every morning we have chapel  
witch means church.  
And about 3 bells.  
Please send my raincoat.  
Mommy, I am telling you  
don't be wanting a letter every five days  
because I don't have time.  
this morning when I started this  
A bell had to come,  
Good-bye!

Love  
Mary



Perhaps the feelings of both young and old are summed up in the words of a teenager: "Having attended the Almont sessions for almost 17 years, I feel I speak as an experienced member. As long as I can remember, I have looked forward to and dreamed of the two weeks I could attend Almont. I feel I can speak for myself as well as for everyone else who has attended, in saying that they are about the most wonderful and memorable two weeks of the year. At Almont one has a chance to meet many new friends as well as become reacquainted with the old. People, especially the young people, learn to live together in harmony and unity. In work and play they learn to love and to help one-another. One learns at Almont, also. In the daily classes as well as in daily life at Almont, we learn about our religion and about our God. When Almont draws to a close, we all are sad; but we all look forward to the next year when we will meet new friends as well as share memorable experiences with those we know. And during the winter months we can all reminisce of the happy times we have had at Almont and dream of the years to come."

This comment was found in a notebook which we keep at the back of the church for folks to write in if they so desire. "It seems that it is the Lord's Providence that those who come to Almont find something they seek—Those who want quiet, find peace; those who want to be stirred and inspired, find that; those who seek truth, learn; and all within an atmosphere of unity."

A mother who had brought her children to Almont for the first time added: "I have heard about Almont Summer School all my life. Many confirmed Almonters have told me about the spirit of fellowship, the opportunities for learning and worship. But there is one thing that you all forgot to say,—that this summer school is kneedeep in such beautiful midsummer countryside!" The way to the camp follows several miles of country roads, bordered by auburn wheatfields, pale green white buckwheat, tan fields of oats, and thick pastures thriving with Queen Ann's Lace and Black-eyed Susans. Then you come to a country crossroad with a cluster of white cottages on one side and a tiny American Gothic clapboard chapel across the way. This sets the scene for all those beautiful and thriving things that seem to happen in two weeks of midsummer at Almont.

"Auntie Dora" Pfister,  
Almont's constant source  
of indomitable enthusiasm  
and organization,  
stands with the Rev. and Mrs. Kingslake  
and Jenifer Kingslake  
with the little white chapel  
in background.  
"Auntie Dora's table"  
is shown on the cover of this issue.



**T**HE REV. JOHN L. BOYER, now retired and living with [his] charming and devoted wife, Grace Wood Boyer, in the little city of La Mesa, California, eastern suburb of San Diego, was honored by both the San Diego and the Riverside Societies on the eve of his ninetieth birthday, last February 18.

Perhaps one secret of such a showing of love and appreciation is to live to be ninety years of age. Mr. Boyer was born in Cleveland, Ohio, on February 18, 1873, to an American family of second generation Huguenot extraction. He attended the local grammar and high schools, and then attained a B.A. at Oberlin Theological School, and a D.D. earned from an Indiana college. Seventeen years were then devoted to the Methodist ministry and the business world. During that time John Boyer met and married Grace Wood, who, in the words of one friend, "is indeed well named, as she is most gracious."

Time and events led them to Toledo, Ohio, during the ministry of Dr. Thomas A. King, then pastor of the Toledo Society of the New Church. There the Boyers met a member of an old New-Church family, who introduced them to Dr. King and to the Toledo New Church. Dr. King soon began urging Dr. Boyer to attend the New-Church Theological School at Cambridge, and after much soul-searching, he and Mrs. Boyer decided to "take the giant step." They were in attendance at the School for two years, the ordination service taking place in June 1931. Dr. Boyer recently wrote of this experience: "This climaxed a period of learning and growth for which we are indeed grateful. Now at the age of ninety, I can say in truth and sincerity that the study, the learning, and I trust the growth, have not ceased, as of course they never will."

Mrs. Boyer audited as many of the courses as she was able in the midst of her many duties as wife and mother.

As Mr. Boyer already had experience as a minister, he served many outlying New-Church societies while studying at the School. One fond memory is that of a summer in Contoocook, N. H. They had learned that the church building had been condemned as unsafe for use. So upon arrival, he and their son, Norman, a pre-medical student, personally tore up the floor to inspect the joists. In the process they removed hand-made nails which inspired Mr. Boyer with a money-making project, and he dashed to his home with an enthusiastic request to his wife to compose a sales talk. As was to be expected by anyone who knew Grace Boyer, she rose to the challenge, and turned out a lively parody of the *Ride of Paul Revere* on the subject of the hundred-year-old handmade nails. Each nail was straightened by Mr. Boyer and Norman and attached to the card on which the poem was printed. Approximately \$1500.00 was raised from the sale of these nails and other activities, enough to remove the condemnation label from the building, to build a kitchen, and furnish some needed equipment.

The Rev. John L. Boyer's ninetieth birthday

## a fruitful career



Mrs. Sechrist presenting the gift to Dr. Boyer.

Their first New-Church parish was back in Toledo, where the work was made more difficult by the distances between the members and the house of worship. The Boyers recall the hours devoted to delivering parishioners to and from church, and the ever necessary repairs to the building. They consider their experience in giving the New-Church teachings to others as the highlight of their Toledo sojourn.

California was next on the agenda. This writer was privileged to read many personal letters addressed to the Boyers during their nine years in San Diego. Many of these refer to the three special points of interest: the inspiring candlelight service which filled the auditorium to over-flowing, followed by refreshments and a social hour; occasional one-act plays of a social nature, produced for the pleasure of members and friends, of which Mrs. Boyer directed seven or eight; and the Boyers' work with the young people. A quotation from a parent's letter best illustrates this last: "Your Young People's League inspired my son and daughter. Before their visit to you they had taken no interest in Church, Sunday school, or League. . . . Their conversion from indifference to all things of the church to a warm interest was worth all the trip's cost."

At the time of Dr. Boyer's ministry, San Diego was noted for a large, active Young Peoples League. The young men in their ANCL-labelled uniforms, which the League had purchased, became the champions of the city's Church Basketball League.

The Boyers moved on to the Kenwood Church in Chicago, where they served for two years prior to what they consider the most rewarding events of their services to the church. Dr. Boyer had long entertained the idea of our church having a close association

with a university. In Kenwood, this idea materialized as he foresaw the possibilities in relation to the University of Chicago. Several other people became inspired by Dr. Boyer, notably Mrs. Barbour Blair, Kenwood member, who provided the beautiful mansion now in use at 5710 S. Woodlawn Ave., Chicago. By dedication day, May 27, 1945, there was still money to be raised for furniture and repairs, but the Boyers inspired, coaxed, budgetted, contributed, argued, and led the entire project as resident directors to turn this house into a warm, attractive, religious home.

Having settled in, the New-Church Philosophical Centre was known throughout their residence as a gracious home where all were welcome to drop in, remain overnight or longer, attend lectures and discussion meetings, or seek advice. As one appreciative visitor said: "No task was too small and none too great for Dr. Boyer's wide experience and ability." Another has written: "Most blessed the day I walked into the Centre and met you both. . . . You gave adequate dosage—enough to assimilate, but not so much as to drug."

One particularly outstanding visitor was Dr. Marcus Bach who remained for an extended visit, and later produced his book: *Faith and My Friend*, with its chapter on Swedenborgians, especially the Boyers. Dr. Bach, a professor at Iowa State University, specialized in studying the lesser known religions of the world. At his request, Dr. Boyer visited Iowa City, lectured on Swedenborg to classes, addressed faculty meetings, and was guest speaker at chapel, vespers, and on the radio, until "Iowa City became Swedenborg conscious." Eventually two of Dr. Bach's books contained chapters on Swedenborg and the New Church, and one was reviewed by



TIME magazine, with special plaudits to the chapter on Swedenborg which Dr. Boyer had helped to write.

Dr. Boyer retired for the first time at age 77 in 1950, and moved to Texas, planning to grow old gracefully with his wife and daughter. That is, he planned this! However, he had served as a member of the Board of Home and Foreign Missions. The Board needed a man to make a survey of the Gulf States. Out of retirement popped Mr. Boyer, and away he flew throughout Louisiana, Texas, Alabama, and Mississippi. Reports passed back and forth concerning the Gulfport Church, built by hand by the men of the area. As a result of the Boyers' recommendations, the Board decided that the Gulf States warranted the expense of stationing a minister in that area.

At that point, Dr. Boyer saw no occasion to go back into retirement, especially as the New-Church group at Riverside, Calif., needed a pastor, and the members were campaigning vigorously for his services. So off to Riverside went the Boyers. There, in addition to regular ministerial duties, he supervised repairs to the building. While trundling cement for walks and installing siding, he learned that a small New-Church group in an outlying town had no leadership or money for same. His persuasive powers were called into action, and the Temple City New-Church people still have a lay reader to enrich their services.

Mr. Boyer has also conducted summer services and served as substitute minister at the Wayfarer's Chapel at Portuguese Bend; has been on the board of directors of the Chapel, and presided as president and General Pastor of the California Association.

At the age of eighty-four, failing health, not unwillingness to work, entered the picture, and caused Dr. Boyer to retire again. A serious heart condition necessitated close supervision by a doctor, and what could be more opportune than that they move to La Mesa, Calif., where they could be most ably watched over by their younger son John L. Boyer, Jr., "Dr. Jack." He is now severely restricted in activity, but visitors to their charming home are met with joyous smiles. They never fail to take away an added bit of knowledge, the answer to a question, and a sense of the team spirit of this couple: accomplishments are always attributed to "Grace and me," "John and me," or to "us."

At a meeting of the San Diego Society, Mrs. Alice Spiers Sechrist announced Dr. Boyer's approaching ninetieth birthday. She suggested that his friends from San Diego and Riverside combine to present him with a token of their love and appreciation. The suggestion was enthusiastically adopted. So, on the eve of Dr. Boyer's birthday, the Rev. John W. Spiers, Alice Sechrist, and Henry and Ethel Swanton went to the Boyer home bearing a gift, and a camera to record for the MESSENGER, the presentation to Mr. Boyer of a fine leather wallet containing crisp new bills adding up to one for each year of his long and fruitful life.

# Dr. Clyde Hissong

## Acting Urbana College

DR. CLYDE HISSONG, former State Director of Education in Ohio, has been selected as acting president of Urbana College by a committee of trustees of the college.

He assumed his duties on Sept. 3 and will serve until a permanent president is named to succeed President Ralph E. Gauvey whose resignation has been accepted effective Sept. 1. Dr. Gauvey has been named president of Roger Williams Junior College in Providence, R. I.

A retired professor of education at Bowling Green State University, Dr. Hissong, 71, maintains homes near West Milton, Ohio, where he was born, and at Bowling Green, where Mrs. Hissong is an associate professor of English.

"Say first that I am a farmer," the affable educator told a reporter at the Robert M. Humphreys' residence in Urbana where he was interviewed by Humphreys, Mrs. Carolyn Blackmer, Urbana, and Robert Lawson of Cincinnati who, with Dr. F. E. Lowry of Urbana, made up the selection committee.

"I operate two farms in Miami County—one 80 acres and one 30 acres. But we are only able to spend weekends and vacations

there. During the school year when Mrs. Hissong is teaching, we make our home in Bowling Green," he said.

Hissong was named state director of education by Gov. (now Senator) Frank J. Lausche, a Democrat, in 1945, continued to serve in the cabinet of the late Thomas Herbert, Republican, who served as governor in 1947 and 1948, and stayed on through later terms of Gov. Lausche until 1954.

During his nine years as director of education, Dr. Hissong was on leave of absence from his teaching duties at Bowling Green. He left the cabinet to return to that post in 1954 prior to the reorganization of the State Department of Education to include the present State Board of Education and the State Superintendent of Schools, the post comparable to Dr. Hissong's.

Speaking of his service under Ohio Governors of both political parties Hissong said, "I guess no one ever figured out whether I was a 'Lausche Republican' or a 'Taft Democrat.'"

In addition to his political acceptance, Hissong enjoys an excellent reputation with educators and schoolmen in Ohio and elsewhere. He is listed in *Who's Who in Education*

## URBANA COLLEGE T

## VOTE TO EXPAND BO

A "RESOLUTION OF INTENT" was passed August 10 by the board of trustees of Urbana College to the effect that the board will be enlarged at its next regular meeting in November to 19 members from its present membership of 12.

The action was taken in the interest of expanding the scope of the college and encouraging its continued growth and development. The action, which had been originally discussed some months ago, was an outgrowth of concern over the future of the college triggered by the resignation of Dr. Ralph E. Gauvey who has served as president of the school for the past five years.

Dr. Gauvey's resignation was accepted by the special meeting of the board held in the parlors of the New Church in New York City on Aug. 10. It became effective Sept. 1.

A unanimous vote of appreciation by the board for the many good things accomplished for the college in his five-year tenure there was

given Dr. Gauvey. Members extended him their best wishes in his new post as president of Roger Williams Junior College in Providence, R. I.

The board also voted to employ Roger Paulson, St. Paul, Minn., in the recently-created post of business manager of the college. He has been employed for a period of one year.

A member of the St. Paul New-Church Society, Paulson is currently associated with Swift & Company in St. Paul.

The New York meeting also designated a new executive committee to act in its stead between regular meetings in June and (now) November. Dr. F. E. Lowry will serve as chairman of the executive committee with Robert M. Humphreys, Yeatman Anderson and Robert G. Lawson and Mrs. Carolyn Blackmer.

"It will be noted that these people are close to the campus and can get together for



# Selected ge Head

and *Who's Who in America*. He is in demand as an education consultant and as a lecturer.

Born on a farm near West Milton, Hissong graduated from high school at West Milton, attended Earlham College and holds his Bachelor of Science in Education from Miami University, his Master of Arts from Columbia and a Ph.D from Ohio State University. In 1950 he was presented an honorary Doctor of Laws degree from Miami.

His career embraces elementary and secondary school teaching and administration, as well as college teaching and administration.

His first years of teaching were in elementary and high schools in Ohio. Then, after a year as director of the Farm Life School in Vass, North Carolina, he returned to Ohio to be superintendent of schools of the Oxford District.

From 1923 to 1945 he was Director of Training School at Bowling Green and Dean of the College of Education. In this capacity he also served as chairman of the graduate committee and Director of the Bureau of Appointments (teacher placement).

After his 1945-54 stint as Ohio Director of

Education, he returned to Bowling Green as Professor of Education and taught until 1960. In 1957 and again in 1960 he and Mrs. Hissong conducted educational tours of Europe. She taught English and he taught history of education and philosophy at the university in Durham, England, and with the 23 students who accompanied them, took lectures at the University of Paris.

The present Mrs. Hissong is the former Miss Mary Champe, a native of Columbus who also holds her Ph.D. from Ohio State where she earned her B.Sc. in Education and her Master of Arts. They were married in 1927. Her specialty is comparative literature. This study took her to Europe initially in 1936.

The Hissong family has continued the teaching trend. Harriet, Mrs. Harold McClure, lives in Toledo. She teaches home economics at Ottawa Hills and her husband teaches music at Libbey High School. Their son, Michael, 19, is a graduate of Purdue and is now in Russia for the summer studying the Russian language with a group of students from the University of Indiana. He will be a research assistant in physics working toward

his masters degree at Toledo University this fall. Karen McClure will be a freshman at Miami University this fall and is considering the field of elementary education.

One of Dr. Hissong's collateral duties while he was Ohio director of education was to act as the state's official censor of movies. It is just one of the many aspects of the broad and lengthy background of the man who will direct Urbana College for the months immediately ahead. It will be his first experience as an acting college president. Both Dr. and Mrs. Hissong appear to look forward to the assignment enthusiastically.

—URBANA DAILY CITIZEN

## USTEES

## ARD, HIRE BUSINESS MANAGER

necessary decisions quickly," Mr. Humphreys said. "The previous executive committee was more scattered."

The executive committee formerly consisted of Anderson as chairman, Philip M. Alden of Philadelphia, Laurence Atwood of Malden, Mass., Robert G. Lawson of Cincinnati, Ohio and Thomas O'Keefe of Columbus, Ohio.

"No deadline was set on naming a permanent new president to succeed Dr. Gauvey," Mr. Humphreys said, "but it was apparent that the board is anxious to have the permanent post filled as soon as possible."

Humphreys said it was "significant" that the trustees moved their regular meeting date up to November again from January. "The resolution of intent was designed to reassure friends of the college that the trustees are willing to increase the Urbana community representation on the board. But this can only be done legally at a regular meeting. I think moving the meeting date from January

up to November underscores the board's anxiousness to provide this transition as quickly and smoothly as possible."

It is worth noting, perhaps, that the provision for attachment to the principles of the New Church is not very restrictive and may allow for community representation in the first group of 10 trustees.

Similarly, the arrangement by which alumni association members are to select four trustees are not well defined. John Cool of Columbus, formerly of Urbana, is president of the alumni association newly organized at the college. Conceivably this area could provide for added community representation.

The charter also indicates that the five at-large members of the board of trustees are to be named by the other two groups.

It was learned that a number of names have already been suggested for membership on the board. Other names are expected to be

suggested now that the commitment to enlarge the board has been made.

Present membership on the board of trustees of Urbana College (with the year the term expires) are: James A. McLain of New York, N. Y., and Yeatman Anderson of Cincinnati (1963); Philip M. Alden of Swathmore, Pa., and Robert Nicol of Sarasota, Fla. (1964); Dr. Forest E. Lowry and Mrs. Carolyn Blackmer of Urbana (1965); Thomas G. O'Keefe of Columbus and the Rev. David Johnson of Kitchener, Ontario, Canada (1966); C. W. Skinner of Weston, Mass., and Robert Lawson of Cincinnati (1967); and Robert M. Humphreys of Urbana and Laurence A. Atwood of Malden, Mass. (1968).

Alden serves as secretary and acting chairman of the trustee board and Atwood is treasurer.

At the meeting the board was advised that enrollment now stands about where it did at this time last year: approximately 90 students.



## BUSINESS MANAGER OF COLLEGE DUE ON JOB ABOUT SEPT. 15

ROGER PAULSON,  
chairman of the recent LEI  
at Bass Lake, Wis.,  
had a scant two weeks  
between his duties there  
and his new assignment  
in Urbana.

A NATIVE OF ST. PAUL, born Nov. 17, 1926, Roger Paulson will be looking for accommodations in Urbana after Sept. 15 when he arrives to assume his new duties there as business manager of Urbana College.

He attended the Mayo Clinic at the University of Minnesota studying physical medicine and then attended the liberal arts college at the University of Southern California. Employed in New York for about 10 years, he has been office manager of the grocery wholesale sales division of Swift & Co. for the past eight years in St. Paul.



Paulson, a bachelor, is chairman of the national Public Relations Bureau of the general convention of the Swedenborgian Church and this past summer has been director of the 1963 Leadership Education Institute for young people conducted by the church at Bass Lake, Wis.

His responsibility at the college will include operation of the cafeteria and supervision of all service functions at the college. He is expected to have collateral duties involved with fund raising for the college through the New Church.

## meet some of the faculty

OFTEN SEEN walking his large dog or cycling through the town of Urbana is Jack Matthews, head of the English department and summer school director of Urbana College.

Prof. Matthews received his B.A. in both classical Greek and English literature and his M.A. in English literature from Ohio State University.

He is a member of the Ohio College English Association, member of the National Council of Teachers of English and is listed in *Who's Who In American Education*.

An author, many of his short stories have been published in literary periodicals, and his poems have appeared in such periodicals as *Poetry*, *The Nation*, *The Antioch Review*, *The New York Times*, *The New York Herald Tribune*, *The Southwest Review* and *The National Review*. He has also written many book reviews and feature stories.

One of Matthews' poems received a Borestone Mountain Poetry Award and was reprinted in *The Best Poems of 1959*. His prose has also won prizes, and two of his stories were included in the Chicago Review Anthology. Matthews' fiction has been mentioned favorably in *The Nation*, in this country and *The London Magazine*, in England.

A RECIPIENT of the Phi Beta Kappa key, as well as various other honors in mathematics, Mrs. Dorothy Tate is full-time mathematics instructor at Urbana College.

Mrs. Tate is a graduate of Vanderbilt University, Nashville, Tenn., where she received both her B.A. and M.A. degrees.

Away from her teaching duties, Mrs. Tate pursues such hobbies as photography and the study of wild flowers. She is active in the League of Women Voters.

She and her husband both share an interest in traveling and have just recently returned from an extensive tour of Italy. Their travels in the past have included Mexico, England, Scotland, Wales and Lebanon.

At a meeting of the Alumni Association of the New-Church Theological School, the ministers of the church devoted a full evening to the discussion of the relocation proposal and gave their wholehearted approval to the move.

The Board of Managers recognizes the strong feelings of attachment to the Cambridge location and the concern over the possible loss of the beautiful chapel of the School. At a meeting on June 14, the Board voted:

"If the School moves, the Board of Managers would urge the Board of Directors of the Corporation to insure the retention of the chapel for the use of the Cambridge Society."

—ERNEST O. MARTIN, *Chairman*  
Board of Managers

## CONVENTION ENDORSES RELOCA- TION OF THEOLOGICAL SCHOOL

BY AN OVERWHELMING VOTE, in the ratio of 3 to 1, Convention ministers and delegates, meeting in Bal Harbour, Florida, gave their endorsement to the proposed relocation of the Theological School.

To ascertain the attitude of the Church at large toward the relocation, the Board of Managers had recommended the adoption of the following resolution:

"Whereas General Convention, since establishing its theological school, has constantly struggled, through its successive Boards of Managers, and the faculties which they have appointed, to enlarge and enrich the program of education and training for the ministry; and whereas thorough and prayerful study over the last two years has revealed that the proposed move to Berkeley, California, offers possibilities for expansion of learning experiences, and opportunities for more effective witness for the meaning of Swedenborg's message to the Christian world:

"Therefore, be it resolved, that this Convention supports the intention of its Board of Managers of the New-Church Theological School to pursue negotiations leading to a continuation of our interseminary program in conjunction with the Pacific School of Religion, without in any way compromising our teachings, principles, or identity as an independent institution, and making fullest use of our respective libraries and other educational facilities."

## to teach at Urbana



**BJORN JOHANSSON**



# insights into the Divine Care

**T**HE CLOSE COMPANIONSHIP with the book *Divine Providence* day after day, which came in translating it from the Latin, led naturally to deepened and fresh impressions of the profound insights in it. I feel prompted to tell of some of these insights, and to call attention to a few of the striking passages in this "Christian classic," as a prominent American theologian has called the book.

## *The Close Shepherding*

Foremost is the insight into the manner of the Lord's care. On what is His care bestowed first of all? The initial proposition in the book is elliptical: "divine providence is government by divine love and wisdom." Government of what? Of human life, to be sure, and of circumstances, of events, and of the world. But our lives are shaped also by us; at least the effect of circumstances on us can be determined by us; events come about partly at human hands; and not only the world right around us, but the world at large is affected by human action. The Lord's care of us must be intimate and be beyond and within human activity. In the first chapter of *Divine Providence* it is pictured as falling first of all on our aims and thinking. Filled in, the initial proposition is: "divine providence is government of the interiors of the human being by God's love and wisdom."

How very much in earnest this picture of the divine care is about God's immanence! Should there not be precisely this impact on human life if God is an indwelling presence? Constantly an infinite love and wisdom is visiting every soul, bearing the heart away from self-centered aims and life, enlightening the mind in life's meaning and purpose, or striving to do so, in order to establish a happy integration of the personality, or as the first chapter phrases it, a union of heart and mind in good and truth. Is not this the shepherding that each of us needs most and constantly? This is wise and loving care, exercised in a way to make one's life all it can be, to help one meet circumstances well, to give guidance as far as events are in our hands, and to lead to world-betterment. Providence is the divine

care working toward the kingdom of God on earth and toward a heaven beyond, and while it pursues these large goals, is spending itself on the integrity of each human life.

## *Its Secrecy*

Even one who is convinced of God's indwelling presence can protest, "I do not feel this intimate care." To that our book replies how true this is. For the book *Divine Providence* is far more an interpretation of life than at first appears. This profound care does not come to sensation. If we acknowledge its existence, we either do so in the abstract and by reasoning, or, doing so in experience of it, this is retrospective; we do not feel the guidance at the time. We cannot look providence "in the face," we are told, only see it "on the back". We are conscious of the guidance in the Decalog and in the Word as a whole and in the Lord's biddings. The divine care so exercised is historical and overt. The deeper and intimate care is personal and secret. For this secrecy *Divine Providence* gives several reasons.

One reason is that the Lord's care has higher aims for us than we care about, and therefore has a contrary will to persuade. A second is that His care is tendered at depths in us beyond our consciousness. God has reserved a place in us for Himself, "interiors" which are the springs of volitions and thoughts, and of which the human will is not in control. To illustrate this fact Swedenborg calls more than once on anatomy. Heart, lungs and other organs function in our unawareness that they do, and without our knowing by any sensation how they function. It is well, he says, that this is so. What havoc we would make of the processes of digestion,

for instance, were we to know them and operate them when we do so badly with such externalities as eating and drinking. A corresponding wholesome secrecy attends on the Lord's care of the human spirit.

A third reason the Lord's care is unobtrusive is that we may be free agents, and not coerced in mind or will. Or said in another way, that the appearance shall be maintained that we think and will, speak and act, as though this is all our own doing. A man can then regard any elevation of his aims, any refinement of his affections, as self-cultivation. Just as the external care offered him in the precepts of the Word leaves him free—he can welcome or disregard that plain guidance—so the silent inner guidance leaves him free; he can acknowledge it or not rise to it. It leaves room for the appearance that he guides himself. It is the poet's picture of God standing "a hand breadth away to give the newly born room to live." Only so is man a responsible and responding form of life. The appearance is fact and not illusion; it is willed by God and respected by His providence. It becomes part and parcel of an all-embracing reality, that of the divine care working for man's response and then in man's response. The appearance is unending. "The more closely one is conjoined to the Lord, the more distinctly does a man seem to himself to be his own."

The divine care is careful, sensitively pursuing laws which it has set for itself in its love and wisdom. The fact that providence can be described as "government" implies it has laws. The first law stated in *Divine Providence*—that man is to act in freedom according to reason—can easily be misread. It does not



mean that providence has him act so, or that the law is one for him to heed; by creation the human being can act only so. The law is a law for providence to act on. The statement of it is elliptical, and what is omitted is supplied in discussion of it; providence allows man to act so (n. 123(4)). Indeed, providence never overrides the man's faculties of freedom and reason, rather keeps them unimpaired and holds them sacred (n.96). Providence seeks their cooperation, else cannot achieve its goal, the individual's regeneration, or that collective goal, a heaven from the human race.

So considerate is providence of man's self-action, it leaves him free in the struggle of good and evil (a second law). Only as good is freely chosen is it regenerate character. Again, so sensitively is the Lord's care tendered that His will for a man is not divulged to him prematurely, but when he can (not necessarily will) follow it to the close of his life. How true to life, and explanatory of it, this is! Are not many of us left conventionally or nominally religious, still strangers to rebirth, and is not a multitude altogether unawakened spiritually? In God's good time! We have not then repelled the saving experience, not having been confronted with it. A risk is being avoided, of starting on the upward way, only to turn back in profanation of a holiness one is unready for.

These and other laws which providence observes tell us, as nothing else can (n.70), what the nature of providence is. More laws are recited than the captions over chapters of the book indicate. Laws are stated in chapters the propositions over which do not begin, "It is a law of providence" (so n. 249(2)). What other manner of divine care than one which itself observes laws would be at home in a universe which has its laws?

Do not each and all things in tree or shrub proceed constantly and wonderfully from purpose to purpose according to the laws of their order of things? Why should not the supreme purpose—a heaven from the human race—proceed similarly? Can there be anything in its progress that does not proceed with all constancy according to the laws of divine providence? (n.332).

#### World-wide Salvation

With the intimate care which has been described, God, who is omnipresent, visits every soul. In two faiths, Judaism and Christianity, objective guidance is given in addition in the Bible. Other faiths have their sacred Scriptures. In all faiths two essentials for salvation are present: thought for a Supreme Being, and thought for one's fellow being. Relation, thus widely provided by God, is itself a means to something beyond it, namely a measure of spiritual growth. The possibility, then, of being saved, or of some spiritual attainment, cannot be restricted to Christendom or to any other religiously endowed area.

How could provision for man's spiritual life be made more ample? Much remains for missions to do—for one thing, they can carry the friendly word of this ample provision by God for the well-being of all His creatures.

In the last analysis, God does any saving. So clear and strong is the insight in *Divine Providence* into the amplitude of God's provision for man's salvation, that it declares man is in fault if he does not attain some measure of the regenerate life. The conviction that ample provision has been made lifts one's hope and challenges one's effort. Let a man live up to the light and to the incentives he finds in his religion. Failing to do so, he has not cared, has not done his part. Who can assert that God has not cared, or has not done His part? Not done His part?

The divine essence is pure love itself. . . .

This pure love is pure mercy because 1. It is active with all men the world over, who are such that they can of themselves do nothing. 2. It is active with the evil and unjust, and with the good and just. 3. It leads the former in hell and rescues them from it. 4. It strives with them there perpetually and fights for them against the devil, that is, against the evils of hell. 5. To this end, pure love came into the world, and endured temptations even to the last of them, which was the Passion of the Cross. 6. It acts continually with the unclean to make them clean, and with the unsound to make them sound in mind. Thus it labors incessantly out of pure mercy (n. 337).

#### A Second Creation

What is this vast universe for? With ourselves in mind, we can give the question another form, and ask, "Why are we here?" Thinking of God, we can ask, "What is this immense material world to its Creator?" The answer to this would be the answer, according to *Divine Providence*, to why we are here. That query grows out of such contemplation as this:

The starry worlds in time and space, the pageant of life, the presence of growth and reproduction, the instinct of animals, the inventiveness of nature, the rising and setting sun, the affections and passions, the character of thought, of will, intuition, consciousness, these singly and together plunge the human mind into profound amazement to be in their midst. *The Human Situation*, W. MacNeal Dixon, p. 430.

The amazement finds the profoundest reason for itself and also its fully satisfying answer in what the created universe must be to God.

What would the Lord do with all the created universe if He had not also created images and likenesses of Himself to whom He could communicate His divine? What would He exist for otherwise, except to make this and not that, or bring something into existence but not something else, and this merely to contemplate from afar incidents and changes of scene? What would there be divine in these unless they were for the purpose of serving creatures who would receive the divine care intimately, and see and sense it? The divine is of an inexhaustible glory, and would not keep it to itself, nor could. Love desires to communicate its own to another, indeed to (Turn to page 209).



## Los Angeles notes

INTERESTING things are going on in the L. A. Church! Neighbors and friends were invited to the Flea Market sale of everything from "Rare Old Glass" (from Woolworth's and the old oak cupboard), to dresses and hats and "Thieves' Market Specials", to hand weaving by local craftsmen. The Flea Market included auction sales of genuine oil and water color paintings by Paul and Alberta Babcock and others. . . . Of course our big event was the farewell banquet, with the theme "Smooth Sailing". The cake and each table had its own red and white sailing ship—thanks to Ruth Conger. Our young people sang, and we presented our gifts to the Diaconoffs, prior to their departure for the Cherry Park Church in Portland, Ore.

—WINIFRED ARMSTRONG

## Awarded fellowship

Othmar Tobisch, son of the Rev. and Mrs. Othmar Tobisch, San Francisco Society, has been awarded a Fulbright Fellowship for a year's study at the University of Innsbruck, Austria. Othmar graduated from the University of California at Berkeley, and received his master's degree in geology from the same university. For the past two years he has been studying at the Imperial College of Science and Technology, University of London, and is now finishing his thesis in





MRS. IMMANUEL TAFEL, r., of Chicago, appointed *secretary pro-tem* for the 140th General Convention, buys a book at the New-Church Press display from Miss Cecile Werben, of Brooklyn, manager of the Press.

## PEOPLE + NEWS

announce our twentieth anniversary this October.

The Rev. Walter Brown Murray began our little group, Oct. 10, 1943, and remained with us until passing into the other world four years later. We then had Alvin Taylor as a lay-leader for six years, who was followed by the Rev. Thomas A. Reed for one year. Soon our present lay-leader, Jack Odey, will be starting his tenth year with us.

He is a very fine New-Church preacher, and we are very happy to have him with us.

The Temple City Group of the Church of the New Jerusalem, as we are called formally, had a pleasant surprise on August 8. When we opened our newspaper, the *Temple City Times*, we found the enclosed article. (*Reprinted below.*) We thanked the Church Editor by presenting her with a copy of Helen Keller's *My Religion*.

—HERMINE B. COUGHRAN

geology for his doctorate. Mr. Tobisch's fellowship for 1963-64 will enable him to study the geology of the Alps before returning to the United States. Austria is the native land of Othmar's father, and so he is looking forward with particular pleasure to getting acquainted with its beauty and culture.

## Maine Association to meet

THE ANNUAL MEETING of the Maine Association of the New Jerusalem Church will be held in the New-Church Temple at Bath, Maine, on October 12 and 13. The business meeting will be held on Saturday, October 12, at 3 p.m. The Sunday morning service will be followed by the Sacrament of the Lord's Holy Supper.

Those wishing overnight accommodations are asked to notify Mrs. Louis A. Dole, 887 Middle St., Bath, Maine.

## Temple City notes

THE TEMPLE CITY, Calif., New-Church group, although almost unknown in the East, is very active. We are happy to

TEMPLE CITY (Calif.) TIMES Thursday, Aug. 8, 1963

## Swedenborg was concerned over sectarian differences in world

For nearly 2,000 years the Christian church has been bitterly divided against itself. Only in the last decade have the leaders finally come together to discuss their common faith rather than their rigid differences.

More than 200 years ago, Emanuel Swedenborg was deeply disturbed at the sectarian feuding of his own day, when in his belief the warring Christian sects could share a common, fundamental credo in the three essentials of the church: "the acknowledgment of the Divine of the Lord, the acknowledgment of the holiness of the Word, and the life which is called Charity." His clear understanding of the oneness of Christian aims foreshadowed the same general purpose as the leaders of the current ecumenical movement.

### Bigger church

Son of the King's chaplain, he was in the bosom of the Lutheran Church. But in his bosom was a bigger church, one which encompassed the world that is, the world as it was known in the 18th century. Although he remained a Lutheran he eventually found himself unable to accept the full doctrine of the church and at the age of 59, declined the post of Councilor of Mines in order to devote all of his thoughts and energies to being "The Servant of Christ."

He wrote of his vision of renewed Christianity and believed that in it lay the salvation of the world. He felt that man is as

much a part of the spiritual world as he is of the physical. His good standing in court and his obvious disinclination to act the part of demagogue or prophet, enabled him to work undisturbed. Like other men in advance of their time his work was often ridiculed.

### Writings popular

Comment of contemporaries does not always convey the true significance of a man, and today his works are widely studied by ecclesiastical and lay scholars alike. The Swedenborg Foundation, a New York publishing body independent of any church organization, has been kept busy for well over 100 years, supplying Swedenborg's writings to students of all faiths throughout the world.

Swedenborg's main concern was for the Christian Church, although he was not unfamiliar with the non-Christian religions of the East. The Church of the Lord is spread over all the globe . . . and all those are in it who have lived in good of charity according to their religion." Today these words embrace far broader horizons than Swedenborg originally envisaged.

At a time when church leaders are getting together, Christian theologians are also realising more clearly than ever that there are fundamental similarities among the world's other great religions. Perhaps, it is their shared belief that in the eternal struggle for unattainable perfection lies man's fulfillment and ennoblement.



# Early summer gathering- Connecticut Association

THE ANNUAL MEETING of the Connecticut New-Church Association was held May 21, at the Center Church House in New Haven. The Rev. Clayton Priestnal came from New York to conduct the morning worship and communion services. The text of his sermon was from *Exodus* III, v 11: "Who Am I?" a topic most helpful to those of us in Connecticut who are physically isolated from an active society of Convention and concerned about our use to and in the Lord's New Church.

Once again the ages of those present spanned ninety years. Although the number of those present had not increased it continued to be equal to more than a third of those on the mailing list.

Following the sociability of lunching together, the business meeting was called to order and the reports were presented. It was voted to send a check in the amount of \$200 through the Board of Home and Foreign Missions to the Rev. and Mrs. Kahlil Rizq for uses in Port Said known to them but not to us.

The officers of the Association were re-elected to serve a one-year term: president, Mrs. Foster G. Woods; vice-president, Rev. Clayton Priestnal; secretary, Mrs. Martin F. Lynn; treasurer, Miss Emma V. Bancroft.

The topic for the discussion period, led by Mr. Priestnal, was "How Is the Connecticut Association Serving the Lord and His New Church?" Because the Association is composed of scattered individuals, the emphasis was on the importance of each individual, who, as a church in himself, must study the doctrines in order to become a better church and in order to reach a fuller understanding of the Word and the application of its teachings to his life. Several suggestions of ways in which the Association might extend its influence were offered for consideration and will be acted upon at the Fall meeting.

—MRS. F. G. WOODS

## ANNOUNCEMENT

**Because of the steady rise in publishing costs, the Swedenborg Foundation has been compelled to increase its prices, as follows:**

*Per Vol.*

Standard Edition of Swedenborg's theological writings, now designated as <i>Student's Binding</i> (green cloth).....	\$3.00
Swedenborg, <i>Life &amp; Teaching</i> , by George Trobridge, (red cloth).....	1.00
<i>My Religion</i> , by Helen Keller, (rose linen).....	2.50

### Paperbacks (missionary editions):

<i>Heaven &amp; Hell, Divine Providence, Divine Love &amp; Wisdom, The Four Doctrines, Swedenborg, Life &amp; Teaching</i> .....	1.00
<i>The Spiritual Life, The Word of God</i> ..... Cloth	.75
	Paper .50

\* \* \* \*

### An excellent gift suggestion:

*True Christian Religion*, Vol. I & II and *Arcana Coelestia*, Vol. I—of our Standard Edition are now available in a new attractive Trade Binding (Blue cloth with red panels and gold lettering) and supplied with colorful dust jacket..... 4.75

MAILING COSTS WILL BE CHARGED ON ALL SHIPMENTS.

## SWEDENBORG FOUNDATION, INC.

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THE REV. RICHARD H. TAFEL, JR., below right, minister of the Church of the New Jerusalem (Swedenborgian) in Cincinnati, Ohio, and chaplain of the American New-Church League—national organization of Swedenborgian young people—introduces ANCL President Dennis Rice, Elmwood, Mass., and Secretary Elizabeth Hathaway, Boston, Mass., to delegates assembled for the 140th annual General Convention of the Swedenborgian Church.



—EDWARD F. GLIFORT PHOTOGRAPH

## CONFIRMATIONS

REDDEKOPP, MANNING, BENNETT, JEFFEREY, SKUGGADAL, COOPER, SCOTT—The following young people were confirmed in the faith of the New-Church and accepted into membership of the Edmonton New-Church Society, Palm Sunday, April 7: Everett Wayne Reddekopp, Richard T. Manning, Jennifer M. Bennett, John A. Jeffery, Arne Skuggadal, Jeanne M. Cooper, Gordon T. Scott. Rev. Erwin D. Reddekopp officiated. Holy Communion was administered to 72 communicants at the Palm Sunday service.



## BAPTISMS

GERMAN—David Charles, son of Mr. and Mrs. Charles German, Baltimore, baptized April 7, the Rev. Thomas A. Reed officiating.

FOSTER—Karen Elaine, daughter of Mr. and Mrs. Theodore Foster, Gulfport, Miss., baptized July 6: at Convention in Miami Beach, the Rev. Richard H. Tafel, Sr., officiating.

FREEMAN—Denise Tina Freeman, baptized Easter Sunday into the New Church at the edifice of the Harlem Society; the Rev. William E. Fairfax officiating.

## CONFIRMATIONS

PRESTON, RINEHEIMER—Mr. Douglas Preston and Mr. John Rineheimer were confirmed April 14, into the New Church of Baltimore, the Rev. Thomas A. Reed officiating.

## MEMORIALS

HOELLRIGL — Mrs. Annie Johanna Hoellrigl, wife of the Rev. Joseph Hoellrigl, pastor of the Church of the New Jerusalem in Manchester, N. H., since 1914, passed into the spiritual world, January 1, 1963, at the age of 73, after a long illness. She was baptized and confirmed in the New Church, and was an active and lifelong member of the Manchester Society. After becoming a minister's wife in 1919, she was the faithful helper and constant companion of her husband, took part in the general activities of the church, and as a member of the Ladies' Aid of the Society did her best to support and maintain the work of our church, as long as her health permitted. Mrs. Hoellrigl is survived by her husband, four brothers, and nieces and nephews. The resurrection service was conducted Jan. 4, by the Rev. Everett K. Bray, assisted by the Rev. George F. Dole.

HUBBELL—Reverend Chauncey Giles Hubbell passed to the higher life July 9, in Quincy, Mass. He was in his 92nd year. A private memorial service was held in Quincy, July 13. This service was conducted by the Rev. Warren Goddard of West Bridgewater, Mass.

DONLEY—James Kenneth Donley passed into the spiritual life March 20, 1963. The only son of James G. Donley, Gulfport, Miss., and for nearly three years a member and lay worker in the Gulfport Society, he was born August 17, 1929, in Gulfport, and resided there throughout his life. A musician, singer and song composer, he was member of the Federation of Musicians, and had a bright, successful future before him, with thirty or more songs recorded, some not out yet, a number of which are dedicated to his mother. Affectionate and emotional, he was keenly sensitive to the sacredness of motherhood, and had never completely adjusted himself to life without the tender affections and loving counsel of his mother, who passed into the realm of spirit in March 1962, a loyal member of the Swedenborg Memorial Church in Gulfport, Miss. Services were conducted by Theodore Foster. Burial was in Saucier

Cemetery at Saucier, Miss., next to his mother.

HERRICK—Mrs. H. Mildred Herrick passed into the spiritual world Aug. 16. Mrs. Herrick, who is known throughout our church for her missionary efforts, made her home in Denver, Colo., where services were held. However, she died in Sebastopol, Calif., where she was visiting her brother, L. E. French, in order to help him with his extensive New-Church library. Mrs. Herrick was about 85 years of age. Her work as a colporteur in Denver will continue to bear fruit for many years.

WINTER—Mrs. Henry (Margaret) Winter passed into the other world, on Mar. 11, 1963. She was a much loved and devoted church worker all her life, and we know she has gone on to be a useful servant of the Lord. Her daughter, Mrs. Harold Dutnell, with whom she made her residence at 1555 Parkwood Ave. in Lakewood, Ohio, a brother and a sister survive her. Services were conducted by the Rev. Franklin H. Blackmer in Lakewood.

BROOKS—Mrs. Alice Ann (Mrs. George B. Brooks, Sr.) was born in 1888, in West Virginia. She passed away Dec. 19, 1962 in South Pasadena, Calif. The services were held Dec. 22, the Rev. Andre Diaconoff officiating. Mrs. Brooks leaves two daughters, two sons, three grandchildren and four great-grand children. She was a gracious and loving person in our midst. A sincere friend to those who knew her, she helped many when they needed help.

CANBY—Mr. Fred Canby was born in 1875 in Toledo, Ohio. He passed away Jan. 11, 1963; the services were held Jan. 15, the Rev. Andre Diaconoff officiating. Mr. Fred Canby was one of a large New-Church family. He, his brother and sisters, were truly pillars of the Church of the New Jerusalem in Los Angeles. They were real pioneers and builders. They helped in the work and services of the Church in countless ways.

FAUVER—Edythe Edmiston Fauver, a member of the Riverside, Calif., Society, entered the spiritual world June 23. Mrs. Fauver was 81 years of age, and died in Atascadero, where she had made her home with her son for several years. Graveside services were conducted June 26 by Lay Leader, Eugene Denning.

## WEDDING

ROESNER-KERBER—Donna Mae Kerber, soloist of the Cincinnati New Church and daughter of Mr. and Mrs. Ralph H. Kerber, and Mr. Edward Hugo Roesner were married June 8; the Rev. Bjorn Johansson officiating.

## WANTED

A used copy of *Physiological Correspondences* by Worcester. Please write to:

Dr. Clifford Chaffe  
25121 Alicia Drive, Dana Point, Calif.

## INSIGHTS INTO THE DIVINE CARE

(Continued from page 206)

impart all it can of itself. Must not God's love, which is infinite, do this? (n.324(2)).

The Lord's providence is universal by being in least things in that He created the universe in order that an infinite and eternal creation might come about at His hands. One does, as He forms from mankind a heaven which in His sight is like a single humanity, His image and likeness. (n.202).

### *Lucidity, not Embellishment*

The serenity and the solemn beauty of the book *Divine Providence* come of the radiant insights in it. The Latin prose is unadorned, and insights shine rather than phrasing. The quotable passage is occasional, very occasional, if it is language one is intent on. A characterization now and then will be memorable: "rapacious men with intellectual acumen," or summing up those who ascribe all to their own prudence and nothing to providence, they are "the picture of proprietorship." Consider the quiet affirmation, "Heaven is an abiding with the Lord to eternity." This is more than a definition, and more than theology; the spirit of religion is speaking, and speaking to hope, and trust, and to the heart. So do these words speak: "The joy and bliss of life in time and for a time is like a passing shadow to the joy and bliss of life in eternity and for eternity." There is much terseness: "The evil man is a hell in miniature, and the good man a heaven in miniature." Rarely does the Latin invite in translation such verbal color as in the description of the sun's heat flowing into "things flavorful and fragrant, lush and living." There is a touching little turn in the concluding words of this sentence: "The Lord appears to withdraw from those who are in evil, but it is they who withdraw, while He still in love leads them." Readers of Swedenborg's works exclaim at his repetition of his insights. Repetition he admits, and gives a reason for (n. 193). That reason can be amplified. Insights that rise above appearances, insights that carry the reader into an unfamiliar world of thought, insights that depart from accustomed thinking, all need to be presented over and over, in one aspect and another, and in illuminating connection with one another.

—WILLIAM F. WUNSCH

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MR. AND MRS. F. GEORGE ZIBELL, St. Louis, who celebrated their fiftieth wedding anniversary this July 29, are seen attending business sessions of the 140th annual General Convention as delegates from the Church of the Open Door (Swedenborgian), which meets in the Clayton YMCA.

## people at Convention

AT DINNER in the dining room of the Americana Hotel are, left, Mr. and Mrs. Wilfred C. Locke, delegates to the Convention from Detroit, and the Rev. and Mrs. Erwin Reddekopp, Edmonton, Alberta, Canada, who becomes pastor of the Detroit Church of the Holy City (Swedenborgian). Rev. Reddekopp replaces the Rev. William R. Woofenden, who moves to DesPlaines, Illinois. Mr. Locke is treasurer of the Detroit church.



MR. CHESTER T. COOK, reelected Convention Treasurer



—EDWARD F. GLIFORT PHOTOGRAPH



# The Swedenborg Student

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

ARCANA CLASS—October, 1963

Volume X, 8913—8989

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OUR READING for this month begins the account of the various pronouncements of the Lord to Moses at Sinai after the declaration of the ten commandments, which all the people had heard. The commandments in their literal form as well as in their internal meaning were never to be abrogated. Hence all the people heard them spoken by the voice of the Lord. The things which followed, however, while equally Divine and eternal in their spiritual meaning, were to be observed literally only for the duration of the Jewish Church as a representative church. They were therefore given only to Moses as the head of that church, to be repeated by him to the people and recorded as part of the Word. We note the statement in number 8916: "That the mountain appeared smoking before the sons of Israel, was not because the Divine there was of such a quality, but because the Divine appears to everyone according to the quality of him who sees it; and the quality of those who then saw was that they made everything of worship to consist in externals, and nothing in internals; and that consequently they understood the Word only according to the sense of the letter."

In number 8792 we read: "The laws which were enacted and commanded the sons of Israel by the Lord were distinguished into 'commandments,' 'judgments,' and 'statutes.' Those were called 'commandments' which belonged to the life; those 'judgments' which belonged to the civil state; and those 'statutes' which belonged to worship." Our present chapter and several which follow are concerned with "judgments."

The first few of the "judgments" or laws for the civil state have to do with slavery. The Hebrews had been slaves in Egypt, and in the time of Moses and for many centuries afterward slavery was universally practiced. In their letter the laws given here are the most humane of the time, since they look to the freeing of a slave if, after six years of service, he should not of his own choice renounce his freedom.

In our day slavery has practically disappeared, but spiritually these laws will never be abrogated, for they have to do with spiritual slavery. Spiritually those are slaves who know and are controlled by what is true but are not in the corresponding good. If one knows what is right and does it from a sense of duty only, he is not free. He is under a master. But it is better of course to do

what is right from obedience than not to do it at all.

"Six years shall he serve, and in the seventh he shall go out free for nothing." This does not mean, as we might imagine, that after six years of obedience such a man will necessarily come into the love of doing right, but merely that he will become so confirmed in obeying the truth that it will no longer cause him a struggle. Many today are in this state. One is a servant, too, when he learns the truths of the church in order to obtain salvation. Such in the other life are at the entrance of heaven, but not in heaven itself. In the Grand Man they correspond to the skin. The interchapter readings on the Grand Man were a preparation for understanding these laws.

"If he is the master of a woman." There are many people who live for this world who yet want to live a good life. What this type of "servant" wants is the enjoyment of this world, and he gets enjoyment out of obeying truths in his feeling that he is a good person rather than from any heartfelt delight in doing good. The "woman" which the servant has means this type of enjoyment: "They do not do truth for the sake of truth, nor good for the sake of good, but for the sake of delight arising from this glory." (8987i)

"And his master shall bore through his ear with an awl, and he shall serve him forever." Those who are in truths alone, or in faith alone without charity are servants forever. "They do not act from themselves, because they have no good in themselves from which to act; but it is outside of themselves, and they act from it as often as they remember it." Fastening the ear to the doorpost with the awl means that the servant is assigned to his master forever, and is to hear and obey continually. Such men are not free, but because they are not evil, they are in the outmosts of heaven.

The interchapter reading on the planet Saturn is of special interest at this time because of the new development of space missiles and the consequent direction of general attention to the planets of our solar system, and the proposal to send a rocket to the moon. The question as to whether or not the planets are inhabited raises a moral problem. It is interesting to note that Swedenborg, through knowledge obtained in his contact with spirits from Saturn, anticipated the finding of the modern astronomers that Saturn's temperature is colder than that of our earth; he notes that its inhabitants have a thick skin and can go lightly clad in spite of the cold.

#### Notes

8924. Make a note of this interesting brief number on temptation and its uses. The interchapter reading on the Doctrine of Charity deals with the same subject.

8925. Here we have a statement of what the "fear of God" really is, and also this clear definition of sin: "To sin is to do and think what is evil and false intentionally and from the will."

8931<sup>2</sup>. "Heaven is where the Divine is, thus with every one and in every one who is in charity and faith."

8939<sup>3</sup>. Note Swedenborg's explicit and solemn testimony to the reality of the continuing life of each individual after death.

8945. Here is another simple enlightening denial of the doctrine of universal salvation.

8962. Only by means of "truths of faith which are from the Word" can man fight against temptation and conquer.

8988<sup>4</sup>. A statement concerning "the measure of a man:" "Truth itself proceeding from the Lord in its own form, which . . . is the form of an angel man in heaven."

8988<sup>5</sup>. "By this sense (the internal sense) as by a key, are opened truths Divine such as are in heaven, consequently heaven and the Lord Himself."

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## WINDOW TOWARDS THE WORLD

AUGUST 24, 1963

### To be Black, To be Lost

**A**SK night how it feels to be dark,  
to be pitch, to be black, to be lost—  
Ask winter the feeling of cold,  
the bitter edge of frost.  
Ask day how it feels to be light  
exposed so that all may see  
through the sharp lens of the sun  
the glare of intensity.  
With fears that torture the dark  
and days that are rimmed with pride,  
Ask me how it feels to be both  
exposed and doubly denied.

—HANNAH KAHN

### "THERE OUGHT TO BE A LAW"

TALK OF TAX REFORM, aid for education, delinquency prevention and control, medical insurance for the aged—why are we so slow in getting the necessary legislation passed by the Congress? Is something wrong with our democratic processes? In these changing times perhaps revision is needed in the rules and regulations governing our legislative bodies, in order to meet the challenging needs of today.

In his book *Deadlock of Democracy: Four-Party Politics in America*, Prof. James MacGregor Burns says we "have lost control or our politics." Instead of Congressional Republican and Democratic Parties and Presidential Republicans and Democrats, these should be merged into two parties. He also urges enlargement of party memberships, abolishment of Congress' seniority system and establishment of majority rule in order to develop new leadership in committees.

How can these and other changes be brought about? A true democracy rests on

the consent of the governed. Those of us who are concerned and really desirous of bringing about improvement in our government will want to get in touch with our legislators and let them know how we feel about such suggested reforms. Is this not a part of our effort to carry our religion into all areas of life—social and political as well as personal?

—ELISABETH RANDALL

### NEW BIBLE HISTORY SERIES

THE CAMBRIDGE HISTORY OF THE BIBLE, a significant new series which will explore the development and influence of the Bible since earliest times, is being published by Cambridge University Press. The first volume to appear is *The West from the Reformation to the Present Day*. Edited by S. L. Greenslade, the distinguished Professor of Ecclesiastical History at Oxford, the book combines the knowledge of some of the world's most notable religious scholars. American contributors are Roland H. Bainton and Luther A. Weigle; British and European writers include Norman Sykes, Alan Richardson, Fr S. J. Crehan, and others. Many of their contributions embody research published here for the first time.

*The West from the Reformation to the Present Day* covers the rich and complex history of the Bible from the sixteenth to the twentieth century. Facets of the Bible discussed in detail include the many versions of the Bible produced in the past four centuries.

### DOES RELIGION HELP?

WHEN DISASTER STRIKES, when crippling illness comes, when an accident brings tragic circumstances, how do people react? Does their religion help them? Or do they lose their "faith"?

Surveys are much in vogue these days. Let us then explore this matter and discover, if we can, how religion relates to life when trouble comes, when one's pattern of life

must change to meet the new tragic circumstances.

What more suitable place from which to make such a survey than from a hospital bed? Observing not as a doctor nor as a nurse but as a fellow patient—waiting through the long hours with plenty of time to think of the troubles of others as well as one's own. How are they meeting their troubles? Does their religion help? What about religious radio and television programs—do they "speak to their condition"? How about the chaplains who faithfully come and visit and talk and listen—and sometimes administer holy communion?

Most patients seem to have more questions to ask than they are ready to answer. Why did this happen to me? Is this God's will—that I should be stricken? What have I done that I should be punished in this way? If God is good, how can He let His children suffer such pain? Here I am—crippled for life, while the man who struck me down with his car is walking around and free to live his life as he desires. Why?

On the other hand we find in our survey—in shining contrast—some patients with deep abiding trust in the Providence of God. They meet their troubles with quiet courage. Often there is search on their part for meaning and purpose in life: What should I be learning from this hard experience? What is God saying to me? What goal is He setting before me?

"Acceptance, adaptability, appreciation." These three words served as challenge and inspiration for one invalid whose entire life was an inspiration to family and friends.

Can it be that we must suffer pain and misfortune in order to develop the "dimension of human sympathy" needed for true Christian discipleship?

"We know that in everything God works for good with those who love him, who are called according to his purpose" (*Romans 8:28 RSV*).

—ELISABETH RANDALL