

OCTOBER 1964

# NEW-CHURCH MESSENGER

**AT THE 1964 CONVENTION: The Rev. Ernest Martin (left) whose article THE LEISURE HOURS is in this issue, and the president of the General Convention, the Rev. Richard H. Tafel.**





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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

## Religion and Education

A NEW SCHOOL YEAR has begun. Millions of young people from the kindergarten up to the university have enrolled in the schools of our country. Never in any age has any nation spent as much money nor laid as much stress on education as modern America does. Those who see education and more education as the answer to all problems should feel very happy over the outlook. This is not to say that no more needs to be done. We have not reached any educational millennium. More, much more, will be done in the future.

Religious bodies have, and have always had, a keen interest in education. It is probable that what is known as formal education had its beginning in the training of men for services in the temples of worship.

Today the main emphasis in education is placed on its utilitarian value. We must have trained minds to carry on our complex technological civilization. This is so widely recognized, that it is safe to say that churches do not need to stress this aspect. However, this does not in the least diminish the importance of education for religion, or of religion to education.

The extension of knowledge in modern times, especially in the field of natural science, has had a revolutionary effect upon human society. It holds great promise for mankind, but it also carries with it alarming threats. The spectre of nuclear warfare, the growing awareness of an order of nature where kindness and cruelty, beauty and ugliness, joy and suffering keep house together, and moreover an order which is seemingly indifferent to the fate of man, has given relevance to what might otherwise be a meaningless question, namely: "Does life have any meaning?"

The answer to this question can be given only by religion. Underlying religion is the affirmation, expressed or implied, that the visible order of nature is only one side of this mysterious universe. Beyond that visible world is an unseen world, known to man in the depths of his being, in which the significance of this mundane life is to be found. John Fiske says in his essay on *The Unseen World*: "To the dog under the knife of the experimenter, the world is a world of pure evil; yet could the poor beast but understand the alleviation of human suffering to which he is contributing, he would be forced to own that this is not quite true; and if he were also a heroic or a Christian dog, the thought would perhaps take away from death its sting."

The dog, however, cannot know that his suffering has a meaning in a world invisible to him. Neither can man always know the significance of his sufferings, for this often lies outside the ken of what is visible to him. But from the revelation given by God in His Word, and especially in His self-revelation in the person of Jesus Christ, man learns that the suffering in this world has a significance, and that life has a meaning. Man also has flashes of intuition of the truth of what the Scripture reveals.

The primary interest of religion in education lies in the desire on its part that students acquire a strong conviction that life does have a meaning. What would it profit a person to acquire many degrees and win high scholastic honors, and yet at end see no meaning to life? It would be but a short step to the conviction that life is not worth living.

But can organized education inculcate in the students a faith in the significance of life? It will have to be admitted that this is no easy task. Courses in religion are barred from most government supported institutions. The church must somehow or other seek to fill this gap. But more important than formal courses in religion will be the spirit which pervades the faculty. This spirit will come to influence the student body far more than formal instruction, argument and exhortation. If that spirit is one that is affirmative towards life, that is confident that the Force which makes for good is more powerful than those which make for evil, that spirit will be reflected in the student body.



# THE LEISURE HOURS

BY ERNEST O. MARTIN

IN THE GLOOMY DEPRESSION DAYS of the 1930's, when jobless men wandered the streets not knowing how they would get food for their children, the New Deal proposed to solve the problem by paying farmers not to produce so much food. Nearly everyone thought it ridiculous to get paid for leaving ground fallow or plowing under the wheat crop. The Republicans swept into power in the early 50's vowing to correct the situation. But whatever the party, president, or Secretary of Agriculture, it appears that price supports and acreage allotments are here to stay.

A tremendous increase in production in industrialized America threatens us with the nightmare of our paying General Motors not to produce Buicks, du Pont not to make so much nylon, and General Electric not to turn out too many washing machines. Soon Fords will be rolling off the production lines untouched by human hands. Cross-country telephone lines will connect automatically. More and more foods will come to us all processed, packaged, and ready to eat.

One industrialist predicts that within perhaps twenty years there will be no human beings, other than supervisory and maintenance personnel, engaged in the actual manufacture of the necessities of American life—automobiles, TV sets, outboard motors, packaged foods, washing machines, and ball point pens. Data processing machines are being produced that will take the place of many clerical workers; and computers are being developed that will make routine business decisions. As you watch votes being tabulated at network headquarters on election night, you wonder whether the time is soon coming when national elections will be decided by the mathematical projections from a few small towns, and the rest of us won't even have to bother to vote.

The possibility confronts us that people are becoming more and more superfluous. We hear a lot about the population explosion. We might now ask whether in the face of America's amazing productive

power, we will soon reach the time when the world will be able to get along very well without any people!

I have a book entitled *Is There Intelligent Life on Earth?* It's a humorous book filled with side-splitting cartoons, and yet there is a serious note to it. The suggestion is made that as we perfect robots and computers to the ultimate, man will become extinct.

Unemployment is becoming a serious problem. There just don't seem to be enough profitable jobs to go around. Protestant Christianity has always assumed that an honest day's labor was a passport to survival here and salvation hereafter. The Protestant ethic, the doctrine of Christian vocation, and the American way of life have so glorified labor that we find it difficult to live with leisure. Our society has been founded on what William James called the "Gospel of Work", and many of our people don't know what to do with themselves when they aren't working.

The work week is becoming shorter, vacations longer, and retirement earlier. Eric Sevareid says that the most dangerous threat to American society is the rise of leisure and the fact that those who have the most leisure are the least equipped to make use of it. Americans are standing on the threshold of a revolution in leisure time.

## What Is Leisure

We can't turn to our Bibles for any easy solution to this revolution. The word *leisure* appears only once. In *Mark* 6:31 it is said of Jesus and his disciples that "they had no leisure so much as to eat." In the thirty vast volumes of Swedenborg's writings, leisure is discussed in only one place.

Typical definitions view leisure as the antithesis of labor or as the time a man is free from work. If you ask the proverbial man in the street why he works so hard, he will answer, "In order to have more leisure." For every month of active duty, a soldier earns two and a half days of furlough or leisure. Some jobs are sheer

## Memorial for

Mrs. Stewart E. Poole

The Swedenborg Foundation gratefully acknowledges receipt of gifts for the establishment of a Living Memorial in the name of

Mrs. Stewart E. Poole

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drudgery, and the contrast between working hours and leisure hours is great. There is a trend, however, in this age of automation and labor-saving devices, when the distinction between work and leisure is becoming more tenuous, and we hear about more and more people who come back from their vacations all worn out and say with a grim smile, "I'm going back to work to rest up from my vacation."

Many professional people, including doctors, lawyers, teachers, and ministers, scoff at the idea that they have any leisure. In discussing the subject, these people exclaim in somewhat offended and anxious tones, "What is this thing you're talking about? Show it to me." Robert Lee, in his book on *Religion and Leisure in America*, says that these people are living the life of leisure. Since they are making a living doing what they most enjoy for its own sake, their leisure and their work have so intermingled that such persons have leisure in work. Research scientists, skilled craftsmen, seminary professors, statesmen, artists, actors, and musicians are others who may enjoy this happy combination of work and leisure.

John Galbraith in *The Affluent Society* speaks of the emergence of a New Class in American life. We can't speak of it as a *leisure class* in the sense of people who are entirely exempt from toil. To be idle is no longer considered rewarding or even entirely respectable. The leisure class has been replaced by another and much larger class to which work has none of the older connotations of pain, fatigue, or other mental or physical discomfort.

Galbraith writes: "The New Class seeks energetically to perpetuate itself. Offspring are not expected to plan their lives in order to make a large amount of money. From their earliest years the children are carefully indoctrinated in the importance of finding an occupation from which they will derive satisfaction—one which will involve not toil but enjoyment. One of the principal sources of sorrow and frustration in the New Class is the son who fails to make the grade—who drops down into some tedious and unrewarding occupation." Galbraith says that more and more people are joining the New Class, and the key is education.

Among the rewards of membership in the New Class are exemption from manual toil, escape from boredom and confining and severe routine, the chance to spend

one's life in clean and physically comfortable surroundings, and some opportunity for applying one's thoughts to the day's work. Most of us attending our annual convention are probably members of this New Class, although it is interesting that some will deny it for fear of being labeled snobs. When *Time* magazine described convention delegates in 1954 as being prosperous-looking, we resented the characterization. Our concern perhaps should be that representation to convention not be limited to the New Class or salaried people free to attend our meetings without loss of income.

### No Time

We have spoken of leisure as the antithesis of labor. It is often thought of in terms of time. Time is the medium or vehicle of human existence. Old Testament writers had a vivid awareness of the concreteness of time. Each day was lived in the awareness that "This is the day which the Lord has made." Judaism teaches the holiness of time, tracing the belief to the *Genesis* story of creation: "And God blessed the seventh day and made it holy." There is no reference in the record of creation to any object in space that would be endowed with the quality of holiness. It is time that is holy.

Time is a gift from God, and yet paradoxically so many people claim that they don't have time; life is one great whirl, filled with a ceaseless round of activities. Many people simply refuse to take the time for creative leisure, to engage in pursuits that bring deep satisfaction and fulfillment. All of their time is spent earning a living, to pile up this world's goods. There is no time to do what they want to do. Against this sentiment, Michel Quoist wrote with sensitivity in "Lord, I Have Time:"\*

Many people drive themselves unmercifully in their work and think of leisure as simply a means of re-creation, of regaining energy and drive so that they can go back to the old grind. One often hears it said about a particularly active person that he died from overwork. With the shifting focus from work to leisure, is it possible that men now die of boredom, that they die from over-leisure? Near the turn of the century Rudyard Kipling wrote to

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\*From *Prayers* by Michel Quoist, Sheed and Ward, Inc., 1963.

William James that "the curse of America is sheer, hopeless, well-ordered boredom; and that is going someday to be the curse of the world." Clifton Fadiman suggests that the Crusades were stimulated in part by the love of God, in part by the love of loot, and in part by the tedium of daily life.

### We Resist Leisure

Leisure has become a moral problem and an area where guidance is needed from the church. Many Americans approach leisure with a sense of guilt or a sense of pride—guilt when they have too much leisure and do not know what to do with it or feel they must justify it ("I really needed this rest; I was plumb worn out"), and pride when they regard themselves as such busy, important people that they couldn't possibly have leisure ("Why I haven't taken a vacation in twenty years", or "The only vacation I had was on my honeymoon"). I get rather tired of the biographical sketches of big men in the weekly news magazines that tell of our hero's 18-hour day. Is he looking for pity or praise? Perhaps it is both.

Dr. Lee points out that there are those who refuse to take a vacation or who face the prospects of a leisurely weekend with neurotic fear. They are unable to relax or actually have a fear of relaxation. If a vacation is taken it is filled with tension and torment. Their ailment might be termed *acute leisure-itis*. The inability to relax is found among those beset by *severe after-work irritability* and in those who suffer from weekend neurosis. Ironically this fear of leisure is found frequently among prominent, highly-respected individuals, regarded by the community as success symbols. Perhaps they are victims of their own success.

We are entering upon a revolution of leisure. In many ways this is to be welcomed. And yet free time in itself is not necessarily desirable. If our work week continues to decrease, and our leisure time to expand, then *weekend neurosis* may rival cancer and heart disease as the chief maladies among our citizens. The prescription for a cure is uncertain. What can we devise as a substitute for work? C. E. M. Joad said, "Work is the only occupation yet invented which mankind has been able to endure in any but the smallest possible doses."

One poll revealed that the average American family spends a total of thirty-



five hours a week before the television set. In many cases this is not leisure; it's just a way of killing time. It's a diversion. In a remarkable passage, Pascal wrote: "The one thing which consoles us for our miseries is diversion, and yet that is the greatest of our miseries. For it is this that mainly checks consideration of ourselves and ruins us unconsciously. Without it we should fall into boredom, and boredom would drive us to seek a better way out. But diversions entertain us, and lead us unconsciously to death."

Because there are so many diversions all about us, we usually avoid the experience of confronting ourselves face to face. We keep running from boredom or the tedium of life; we keep running from ourselves. We in America are jealous of our so-called freedom, but we become slaves to an escapist way of life, of flight from self and reality. If we are to safeguard our freedom, self-discipline must become a part of our character as early as possible. This discipline becomes increasingly important as we prepare for the new Age of Leisure.

It becomes important too for the growing segment in our population known as the retired and the elderly. If they have not developed a discipline of life that provides for a steady intellectual and spiritual growth, the last years can be desolate. (Last week I heard of one wife's definition of retirement. It was "twice as much husband and half as much income".) Retirement is becoming a serious question and we can't wait until we're 65 to consider it. A whole new system of education will be required if we are to guide men in the creative and constructive use of their new leisure. Dennis Gabor writes: "Until there is a revolutionary development in the technique of education, only a fraction of the population—let us say 10%—can participate intellectually in our civilization, instead of just living in it, as strangers."

#### *Where Heaven Begins*

We believe that the Lord in his second coming is ushering in a new age. Swedenborg speaks of it as an age of fresh inquiry, of advances in all fields of endeavor. We point to the progress of the last two centuries in science, medicine, methods of transportation and communication, space exploration, atomic energy, and industry. Each succeeding decade seems to outstrip the one before. We have reached the

#### MAINE ASSOCIATION TO MEET

The Maine Association of the Church of the New Jerusalem wish to announce that their 126th annual meeting will be held this year on October 17 and 18 in Fryeburg, Maine.

—MILDRED H. MARSHALL, Secretary

point where no prediction about the future seems impossible of fulfillment.

We speak of our church as the church of the New Age, the church of the New Jerusalem. Are we ready to take a position of leadership in the new age, to take an active role in guiding men and women to a newness of life? One of our most distinctive teachings is our vision of the life of heaven. Far from being an other-worldly flight from reality, we claim that our understanding of the life of heaven helps us to a more meaningful and purposeful way of life on this earthly plane. Here is where heaven begins.

We have a wonderful opportunity to make good this claim. What can we say? Have you ever thought just what you would do in the life further on? What will be your occupation, interests, and hobbies? We can think of the need for teachers, ministers, statesmen, and organizers, but what else? If retirement is a bore in this earthly life, and vacation a crisis, and the weekend a neurotic experience, what do you have in mind hereafter?

In this world most of us are wrapped up in the industrial process. Our economy is geared to automobile production and housing. If a seven-million vehicle year is in the offing, the country is safe. If production drops off, the stock market goes into a spin and we are faced with a recession or depression. We are in a topsy-turvy world when the fifty-seven top executives of the General Motors Corporation receives salaries and bonuses exceeding the total compensation of our national leaders including the president, vice president, cabinet members, the Supreme Court, the 535 members of Congress, and the fifty governors.

The emphasis in our culture is on production, distribution, and consumption. Our economy is able to produce more than man can consume, and one of our chief

problems is how to dispose of the surpluses. Fewer people and less energy is required today to satisfy our basic material needs than ever before.

Swedenborg explains that in the spiritual world the necessities of life are provided freely by the Lord. No man is deprived of food, clothing, and shelter. In certain ways conditions of our earthly life are becoming more like those of heaven. Less of our time here need be spent on the production of material goods. We are becoming more free for the development and nurture of the spirit.

#### *Creative Living*

What can our church do to nurture the life of heaven on earth? Are we ready to declare that every human being has an inherent right as a child of God to adequate food, clothing, shelter, education, and the pursuit of a meaningful and satisfying life? Martin Luther King calls for a guaranteed minimum family income of \$3,000 a year. Do we scorn this as creeping socialism or hail it as a demand of Christian love?

In this new age how can our church help people to find deeper meaning and satisfaction in their lives? Worship is a basic need and traditionally has been met by a service at 11 o'clock Sunday morning. When men work ten to twelve hours a day six days a week, Sunday is the only time for organized church activities. With shorter work weeks and increased leisure time, together with greater mobility of our population, we can no longer limit worship to Sunday morning. The Catholic Church in Washington, D.C., now accepts church attendance on Saturdays as fulfilling the Sunday requirement. Varying forms of worship need to be developed and held at different times in the week; e.g., a service early Wednesday evening for city workers before their trek to suburban homes. Some church members meet for prayer and meditation on weekday mornings before reporting to work.

Another responsibility of the church today is to help men and women give expression to the creative urge. During the period of enforced idleness following his heart attack ten years ago, Lyndon B. Johnson found himself. Once again he learned to relax, read, and enjoy good music. As John F. Kennedy convalesced from a back operation, he turned to oil painting as a creative outlet for his ener-



gies. Through crises in physical health, we sometimes gain new respect for the health of our spirit. How can the church guide us in a renewal of the spirit without waiting for external crises? We need to find ways to use our leisure creatively, constructively, and satisfyingly in order to find fulfillment in life and to enter into that quality of being which Jesus called eternal life.

Through the NEW-CHURCH MESSENGER we can encourage poets and writers. Local churches should make their organs and pianos available to music students. Sponsors of adult education programs including the Great Books discussion series can be invited to make use of church facilities and church members encouraged to participate. Through small discussion groups, members and friends of the church can grow in understanding of one another and find new meaning in their faith. A creative approach to leisure can be made through discussion groups at the church, in homes, and in the neighborhood. Ideas can be shared in the pages of the MESSENGER. New and stimulating pamphlets are needed, as well as handbooks to guide our young people.

Our church is challenged as it has never been challenged before. With the Lord's guidance and support, may we prove equal to the challenge and the task!

#### JAPAN CHURCH WORLD SERVICE PLANS TOURS FOR VISITORS ATTENDING OLYMPICS

VISITORS FROM THE UNITED STATES who go to Japan in October to attend the Olympic Games in Tokyo will have an opportunity to see the work of the churches in the host nation, thanks to Japan Church World Service.

JCWS has planned two projects for visitors. One is an English-speaking bus tour of Tokyo churches and welfare institutions, with JCWS staff members as tour guides. The other project is a trip to the Okunakayama Rural Center in Northern Japan, where bombed-out families from Japanese cities, and repatriates from former Japanese territories overseas, have transformed a mountainous wasteland into productive pasture land with the assistance of both U.S. and Japanese Protestant communions. Experimental work with crops and livestock is carried on at a demonstration center there.

## "Blest be the Tie that Binds"

THE ALMONT NEW-CHURCH ASSEMBLY reached the gigantic figure of 106 regular and weekend campers by Sunday, August 2, 1964! The daily roll was from 85 up. Sunday meals were served to 117 on July 26 and to 131 on August 2. During the middle weekend all available space was used with some of those possessing sleeping bags utilizing them. The "No Vacancies" sign was posted on the gate, as more and more kept dropping in with and without reservations. They came from East, West, North and South with Massachusetts (by adoption by Harvey Tapel), Ohio, Pennsylvania, Michigan, Illinois, Indiana, California, New Jersey, Arkansas, and Kitchener in Ontario, Canada, being represented. All ages from 20 days to 84 years are included.

Five ministers, four class teachers, two dorm mothers, a dorm father, three craft teachers, a recreational director and an assistant comprise the staff.

#### *Auntie Dora Resigns*

Deep regret was felt by all when Auntie Dora announced her resignation as superintendent of the Assembly after serving us faithfully for many years. Her willingness to shoulder the wheel when the possible permanent closing of the Summer School was discussed after the World War II years, was the turning point in Almont's history.

A few loyal folk rallied round, and with Auntie Dora's enthusiasm and everyone's devotion beyond the call of duty, a steady growth began. It was a continuing up-hill climb. More staff members were needed to assume the increased responsibility that followed. The children who had grown up at Almont were now old enough to share the load and were happy to do so. Others came from far and near to lend their talents to the job at hand. But at the helm was Auntie Dora, steering a steady course, riding out squalls and skirting the reefs. Auntie Dora is dropping the anchor, and another pilot will lift it. We wish them smooth sailing.

And to Auntie Dora, who will continue to be an invaluable member of the

staff, we wish the very best and give her our hearts full of appreciation and love.

The Almont campers kept a wonderful secret the last few days of the session. A "sneaky" committee consisting of Mrs. Frances Lau and Mrs. Joyce Fekete, quietly whispered their invitation to a tea to be given in honor of Auntie Dora on the occasion of her retirement. Everyone was most anxious and happy to express their appreciation and love in a gift for this occasion.

Saturday afternoon, many mysterious visits were made to the Rec Hall to prepare for the big event. Chris Laitner, Mary Lou Locke, Nina Tafel and Gretchen Worden decorated the ceiling with yellow and red streamers and lights. In the center of the stage curtains they hung a huge Valentine—a large sheet with small decorated red paper hearts in the corners, each with a one word message "TO" "DORA" "WITH" "LOVE." The immense red heart in the center was surrounded with paper carnations, and there was a white string tied with a red bow from the upper point of the heart.

One by one the campers, the cooks and the dogs, slipped into the Rec Hall so Auntie Dora wouldn't suspect anything, and some of them stayed outside to help carry out the deception (Didn't we tell you it was sneaky?). Eleanor Johnston went to get Auntie Dora to "see the Craft Exhibition" but steered her into Rec. The ones outside crowded in. When Auntie Dora recovered from her surprise she was escorted to the "heart" and Mike Lau very feelingly expressed our good wishes. When the string was pulled by our honor guest, there was an envelope containing \$100 to be used for a round-trip to the World's Fair. It was a misty moment for all of us as Auntie Dora said she wished us "100 bushels of love" and said in an uncertain voice "Can I cry?" All of us cried with her, silently or openly. Jane Kernich said, "If Auntie Dora weren't coming back next year, this would be unbearable."

Then we all signed the big, red heart and got into the buffet line. Kathy Mrozinski presided at the punch table, and



Martha Keller and Martha Hall served the cookies and candies. Beautiful flowers were furnished by the Bergmanns.

To a lovable and wonderful person all of us say—"Blest be the tie that binds."

## SWEDENBORGIAN EXHIBIT

REGARDING THE SWEDENBORGIAN EXHIBIT at the World's Fair, I think it can justly be said that public reaction in June was (and undoubtedly continues to be) good.

For one thing, the Swedenborgian Exhibit is extremely well positioned. As soon as visitors enter the Protestant and Orthodox World Center, they see our exhibit just ahead and to the right only 20 or 30 steps away.

For another thing, the faithful replica of the Wayfarer's Chapel in California, which constitutes our exhibit, is so attractive it naturally draws visitors to itself. It is remarkable how many people come to our exhibit who have been in the Wayfarer's Chapel.

As for reaction to our literature and telephone messages, it was thoroughly gratifying during the two weeks the Ohio Association was on duty. Undoubtedly other receptionists have had the same experience. One lady visitor was heard to say: "This is the nicest experience I have had in the entire World's Fair."

About 1,000 visitors come into the Swedenborgian Exhibit daily. Each receives a piece of free literature, and if further interest is evident, additional items are given. Tens of thousands of pieces of New-Church literature are distributed at the Exhibit; and it is certain many of those tracts and booklets are read carefully when the visitors return to their homes throughout the United States and in other countries.

While granting that evaluation of the Exhibit may be difficult, we can probably say its value compares favorably with the publicity value of the Wayfarer's Chapel in California.

Both centers generously release New-Church truths into the thought stream of America and the world; and to that extent we are visibly participating in the Second Coming of the Lord. It would be a great pity if this were not done.

—LEON C. LE VAN

# FOREVER IS NOW

BY WILDA LOWELL CONGER AND ELIZABETH CUSHMAN.

The Christopher Publishing House, Boston.

WE ARE CERTAINLY living in the New Age! There seems to be a rapid increase in evidences of all kinds in the world around us. This is a time of very lively, if at times chaotic, spiritual activity. We may not feel in accord with some of the main manifestations, but the promise "*I will pour out my spirit upon all flesh*" is being fulfilled in a variety of ways. One of the most striking, to my way of thinking, is the number of books and articles by writers who have no material contact with the New-Church writings or organization, and yet, nevertheless, are thinking and speaking so closely along the lines of so-called "Swedenborgian" thought. I say no "material" contact, because it is my belief that their spiritual contact is undoubted, even though they have never read Swedenborg's works. I do not believe that the Lord's Second Coming can be confined entirely to the writings of our church. The whole world, even beyond the bounds of Christianity, is becoming intensely aware of spiritual influences. And I would plead for a much wider interest to be taken in these many presentations of truth. There is no such thing as "New-Church truth and Old-Church truth." Truth is one and indivisible. Man can only struggle to apprehend it. And God has given us many revelations. As the Rev. George Dole said in a recent sermon: "We cannot afford to neglect any way in which the Lord is endeavoring to reach us."

The most striking book I have read for a long while is *Forever Is Now*, by Wilda Lowell Conger. The author lost her only son, when he was fifteen years old. She says: "A few weeks after Lowell's death, messages from an unknown spirit began to be given to me as a solace and a guide in my grief. Following this time of preparation came the beautiful experience of hearing directly from my son, and for twenty-five years now I have many times and in many places scribbled on paper, words and sentences from Lowell. They usually begin with an insistent pulsing in my mind of "Mom, Mom, Mom," and when I start writing, the words seem to pour out to me very rapidly, much more rapidly than one normally writes. In fact,

the messages appear to be dictated to my inner mind at a very fast pace, and certainly through no conscious thought of my own." For years these messages continued, and for years she regarded them as purely personal, and a merciful gift from the Lord to aid her in her own regeneration. But later she was given a compelling conviction of her duty to offer these truths to the world, and this book is the result.

There is no machinery of seances and mediums, no deliberate seeking of an occasion for communicating with the spiritual world. The messages come to her very often in church, or at some time of particular need. And from the very beginning, no New-Churchman can fail to be impressed by the more-than-chance agreement with what we have learnt from Swedenborg as to the purpose of life in this world, the continuity of natural and spiritual existence, and the nature of life after death.

Her son, Lowell, describes his awakening in the spiritual world and his gradual training by wiser spirits for the task that is assigned to him, of helping children and young people in this world. He speaks of the close attendance of good spirits—"guardian angels"—and how evil spirits can only harm us when we attract them by our doubting or wavering or despair. His mother is told that he "senses rather than sees" her human needs; and as he grows older in the spiritual life, his interest in this world becomes less specific and personal and more abstract. But he tells his mother, "You will know me—I am still Lowell—I am the *real* Lowell now. I have to study a great deal; we acquire knowledge and then use it right away." He speaks of earth as being "a training school to improve latent faculties and to put into action *soul-desires*," this being a term used constantly to express what we should call the ruling love.

Throughout the book, great emphasis is laid upon the Lord's desire that "earth-souls" should become more aware of the immanence of spirit, and "inter-plane communication." "We need you, as much as you need us." "Creation is still creating." And spirit-forces are pressing upon us, to give us direction and power to fulfill our



prayer "Thy will be done." Lowell gives a picture of how the Lord's will is ultimately mediated through good spirits, in earth souls. He constantly urges his mother to do all she can to make people on earth more aware of spiritual influences, and more responsive to their leading. He speaks of a great acceleration of power, and a great "newness" in the world today. He tells her not to mourn and be possessive, for this holds him back, but to release him, so that he can make more and more progress in the work he is given to do. He asks her to contact people on earth who have lost children or married partners, and make plain to them that the so-called dead are very much alive, and often "going right on with the same work they did on earth."

Throughout the book, the reader can see great progress in spiritual maturity, both in Lowell and in his mother. You feel that these spirit communications are certainly not for the sake of sentimental self-indulgence, but for a specific purpose of enlightenment. You may say that all this can be had by reading *Heaven and Hell*. True; but let us also rejoice that truth is being spread far and wide by other means as well; and also to people who would never read the difficult philosophical writings of an eighteenth century scholar.

—JILL KINGSLAKE

## New Minister for Gulfport

REV. KLAAS L. PETERS, with Mrs. Peters and daughter Leah, has left St. Petersburg Beach for Biloxi, Miss. They had made their home in Florida the past year.

Mr. Peters becomes the new pastor of the Gulfport-Biloxi Society, succeeding the Rev. Theodore R. Foster who recently was called to the Brockton, Mass., pulpit. Mr. Peters was formerly minister in Indianapolis; latterly serving in that city's Relief Department, before making his home in the South.

Mr. Foster had succeeded the late Rev. Peter Peters, a brother of Mr. Klaas Peters.

## URBANA COLLEGE . . . LOOKS

URBANA COLLEGE opened its academic year on September 28 under the leadership of its new president, Dr. Ronald D. Jones, a former faculty member of the Bowling Green State University. Enrollment is about 175 students.

Dr. Jones is highly enthusiastic about the prospects of the College. When informed of his appointment by Dr. C. Wickham Skinner, chairman of the committee for selecting a president, he appraised the situation by saying he foresaw a lot of hard work ahead. Dr. Jones, according to Dr. Skinner, was selected out of a field of 35 applicants who were interviewed in meetings in New York and Urbana. Dr. Skinner, himself a professor at Harvard, declared that he and the other Urbana trustees were very favorably impressed by the record of Dr. Jones in the small college field and his general record as an educator.

Dr. Jones succeeds Dr. Clyde Hisson, who has served this past year as interim president, and who came in for high praise from the Board members for the excellent contribution he has made to the College during his incumbency.

Dr. Jones, 49, is a graduate of Marion College at Marion, Ind., where he received degrees of bachelor of science and bachelor of theology. He attended Indiana University in the summers of 1937 and 1938. He earned a master of science degree from the University of Wisconsin in 1944, and a doctor of philosophy degree from the same university in 1947.

In announcing the selection of the new president, Dr. Skinner pointed out that Dr. Jones served on the staffs of Olivet College in Kankakee, Ill., Taylor University at Upland, Ind., and at Malone College in Canton, Ohio, when those institutions achieved accreditation.

He was academic dean of Malone College which has gained nation-wide attention for its climb from groundbreaking to accreditation in seven years, with enrollment growing from 127 to 740 in that

period. Dr. Jones served at Malone during the years in which the basis for accreditation was being laid, leaving there in 1960.

He served as instructor in physical education at Marion College from 1936 to 1938; was high school instructor and coach in the county schools at Peru, Ind. from 1938 to 1941, was director of athletics and a member of the education department faculty at Olivet College from 1941 to 1948; was chairman of the division of education, psychology and physical education at Taylor University from 1948 to 1951; was assistant professor of education and a member of the overseas team to Okinawa as educational consultant of Michigan State University from 1951 to 1954; was director of teacher education and student teaching at Wheaton College, Wheaton, Ill., from 1954 to 1957; was academic dean at Malone College from 1957 to 1960; was chairman of the department of education at Whitworth College, Spokane, Wash., from 1960 to 1962, and has been an instructor in senior courses in professional education and supervised



Dr. Jones,  
new president of  
Urbana College, with his  
family.



# AHEAD...

## Let's Take the Blindfold Off Justice

BY FORSTER W. FREEMAN, JR.

some student teaching at Bowling Green State University since 1962.

During the summer, Dr. Jones conferred with Robert G. Lawson, chairman of the executive committee of Urbana University's trustees, on plans for the development of the College. Two matters must be placed at head of plans for the future at Urbana, Dr. Jones declared. Enrollment must be increased substantially, and accreditation by the North Central Association of Colleges and Secondary Schools must be achieved as quickly as possible.

After saying that he actually had not expected to be appointed to the position, Dr. Jones went on to say that he believed that steps should be taken at once to expand the full-time faculty, and that every effort must be devoted to raising funds with which to upgrade the entire program at the College.

He is enthusiastic in his belief that Urbana College can be developed into a four-year institution with full accreditation. "I wouldn't want to be associated with any institution that wasn't accredited", he asserted.

Mrs. Carolyn Blackmer, dean of studies, also stressed in her report, submitted to the board of trustees, the need for accreditation.

William Inskeep, dean of students reported that plans are being made to carry out an inter-collegiate athletic program at Urbana College for the first time in 15 years. He said that a limited basketball schedule has been set up. Other sports, such as golf, tennis, cross-country running and track also are being considered.

Roger Paulson, business manager of the College, reported that the college buildings are generally in good condition. However, he pointed out that some work had to be done during the summer on buildings. He advised the Board that three contracts have been signed for the College to rent facilities during the summer to provide income for the College.

THE BIBLE tells us that man is created after the image and likeness of God. Then God gave us certain Divine Laws to follow which are summarized in the ten commandments. God's creation and His laws are orderly, and our laws are orderly in so far as they are morally right and conform to His order.

Blackstone says "Law in its most general and comprehensive sense signifies a rule of action." If you will examine our laws, you will find that within our civil law, which constitutes our rules of action, are embodied most of the ten commandments, but they are not that simple. As our civilization becomes more complex, so do our laws. Man makes things disorderly as he strays from God's laws. Just as selfishness and greed violate God's law, so the power of selfish interests violate and resist man's law.

The Bar Association is an organized instrumentality for the protection of the public and the administration of justice. Our purpose is to help to preserve order in all three branches of the government and to use the power given to us, within but not above the law, to preserve order in our society and confidence in our government.

There are in general two kinds of wrongs:

- 1) Those that are *malum in se* (wrong in themselves) like theft and perjury.
- 2) Those that are *malum prohibitum* (wrong because they are prohibited) like speeding or passing a red light.

People with moral principles have no difficulty in discerning wrongs that are *malum in se*, but when they get to those that are *malum prohibitum*, you get into complexities of man-made law with excuses and exceptions where we try to discern the greatest good for the greatest number.

Ours is a government of law by the people and not of despotic decree. With every right there goes a duty, and we who have a special training in the law have a

special duty to guard our rights. We may have a unique influence on human relations, but we have no misapprehensions as to the difficulties that face us. Anyone who has attempted to reconcile divergent views and mold them into order knows that it requires tact, patience, and a gift of compromise without sacrificing principles.

Justice in both civil and criminal matters is one of the main supports of a free people. It is an element that is always lacking in totalitarian and communistic countries. Lawyers are guardians of these rights, and a strong and independent Bar Association is one of the safeguards of American freedom. As an independent organization we can fight tyrannical legislation just as we fought "court packing".

The first thing that we do when we start to play a game is to learn the rules. The rules may be arbitrary, but if we all understand them before we start and they are binding on everyone, we consider them to be fair even though perhaps they are unjust or invoke a penalty. So it is with the law. Law as before said is a rule of action and is intended to enforce order in society, but it does not always result in moral justice.

Take for instance a Good Samaritan who goes to the aid of one in danger or an injured person. He gets nothing for it, but if the injury is aggravated by careless handling, he may be held responsible for damages; whereas if he had stood calmly by and let the man suffer, he would be blameless. Likewise in the case of automobile accidents, it is usually cheaper to kill a man than to injure him. Is that justice you say?

Once when Judge Learned Hand was a young man, he congratulated Judge Oliver Wendell Holmes on the "justice" of a decision, to which Holmes retorted, "Listen, young fellow! I am not on the bench to do justice, but to play the game according to the rules. It's not my busi-

ness to decide whether a particular law is a wise or rational provision, or whether a particular decision will or will not result in individual justice. The law is one thing: justice is another."

Fortunately the cases where law is not justice are rare, but perhaps this is the reason some say "justice is blind." Indeed it is always depicted by the statue of a lady with a blindfold, holding the scales of balance to indicate impartiality. I would say that it is the continual aim of the Bar Associations to take the blindfold off of justice. Justice is depicted as a woman to show the loving care that is involved, but she must be at all times alert and have a sharp eye for inequities, be unheeding of personal preference and disregarding anything which would swerve from the path of righteous judgment or cause those delicate scales to go out of balance.

There are four significant things about us Americans that have made our government strong:

- 1) We are a Godfearing people.
- 2) We respect the rights and beliefs of others.
- 3) We have kept the church and the state separate.
- 4) We have promoted education for all.

There are also four faults that present the greatest danger to our freedom:

- 1) Indifference
- 2) Selfishness
- 3) Extravagance
- 4) Search for security

The one that presents the greatest danger is the search for security. It is an infectuous and insidious political disease which is gnawing at the fundamental internal organs of our free government

Every year there are hundreds of bills offered in the legislature designed to give special groups an easy living at the expense of other citizens. Among them are bills for the extension of unemployment benefits, increased old age benefits, free medical care and hospitalization, guaranteed income, free or cheap housing, fixing of prices to prevent competition or make cheap living, tax exemptions and pensions. Easy living takes away incentive and competition which build strong character.

If you want to visualize the ultimate of security, go out and throw a brick through a window of a neighbor's house, and a man with a blue uniform and brass

buttons will take you to a place where you will be fed, clothed, housed, and be given medical care, but you will not have freedom. So it is that the more security we have the less freedom we have.

The lawyer is by his nature and training conservative and slow to change and is sometimes called a reactionary, but he is a zealous guardian of freedom and tries to protect us from the "misguided sponsors of socialism." Lawyers have in the past protected the rights of the humble man and raised his position from a serf to a freeman. It was a lawyer who drafted the Bill of Rights, the Declaration of Independence, and the Constitution. Should we now stand by and see man again enslaved and degraded to the point where instead of owning his own home he will live in a government house, receive only what the government gives him, or be told by the government what doctor or lawyer he can go to? Such a government even in the hands of an electorate provides easy prey for a dictator.

A government cannot make people happy. It can only furnish an orderly society in which they can seek happiness. Real happiness comes not from government hand-outs, but from an orderly life, from work well done and from overcoming difficulties.

So much for our purpose. Now what is the lawyer's position in the community? During the last 100 years the population of our country has increased six times, but the number of lawyers has increased nine times. In the last 30 years the population has increased 42% and lawyers 74%. You ask why the disproportionate increase. The answer seems to be that more industry needs more lawyers.

New York has 10% of U.S. population, 13% of its industries, and 16% of its lawyers. New Jersey which has both farming and industry ranks eighth in both population and lawyers, and has one lawyer for every 810 people. South Carolina which is mostly a farming community has one lawyer for 1723 people.

But what of our compensation? In the last 30 years barbers fees and stenographers wages have increased five fold. Doctors fees have increased 125%, but lawyers fees have increased only 46%. This indeed shows a need for better public relations and better understanding.

Now let us turn to the problem of what the organized bar is doing to justify its

existence. We have about 8000 lawyers in New Jersey, and about 6000 practicing, of which about half are members of the State Bar Association. I have appointed over 400 lawyers to serve on over 50 committees, most of which concern themselves with special topics of the law which affect the public. In addition to this, we have a section on Corporation Banking and Mercantile Law, a section on Insurance Law, a section on Municipal Law, a section on Real Property Probate and Trust Law and a Junior section.

Some of our committees make special studies of Americanization, Criminal Law, Federal Legislation, State Legislation, Judicial Appointments, Labor Relations, Workmen's Compensation, Divorce, World Organization, Legal Aid to the Indigent, and Legal Aid to the Armed Forces. These are but a few of the voluntary services rendered by our members to the public and for the betterment of our population. Lawyers who are not members are missing an opportunity and shirking a duty to their profession. We exist as an organization because we are rendering a public service.

Most people think of lawyers in terms of trying cases, but actually that is but a small part of our work. A goodly part of the law school graduates never practice law, but because of their training get into fields of banking, insurance, corporation law, or government service. Those who do practice often drift into specialized fields of real estate, labor law, appearing before administrative bodies, or estate planning in which no trial work is involved. Specialization is becoming more necessary in order to render proper service to the client as our laws become more complicated.

A lawyer must have a love of people, a sympathetic ear, good judgment, and be able to work with those in other professions. Most people have a well founded confidence in their lawyers and trust them with their inmost secrets. A lawyer must be able to bear his clients' burdens along with his own, and be a family guide and father confessor. Our decisions often shape people's lives and make the difference between turmoil and peace. One time when I introduced one of my law clerks to Judge Corey, he put his hand on the clerk's shoulder and said, "Son, remember this. When you lock your office door at night, lock your



clients' troubles inside, or you will never survive." The lawyer is expected to be civic minded, help with the Red Cross and Community Chest and give much of his time without compensation.

Many people hesitate to consult a lawyer for fear of his charges, and they blunder along in ignorance, making mistakes that cost them far more than the lawyer's fee would have been. To those people I would advise that they but ask the lawyer in advance for an estimate of his charges. Most Bar Associations have a minimum fee schedule with standard prices for drawing common instruments, hourly rates for advice, legal research and trial work. If the matter is so complex that the amount of work cannot be judged in advance, the lawyer will at least give you some basis for the method of charges for the contingencies.

Finally, let me quote from the works of Richard Hooker who said,

"Of Law there can be no less acknowledged than that her seat is in the bosom of God, her voice the harmony of the world. All things of heaven and earth do her homage: the very least as feeling her care, and the greatest as not exempted from her power."

*The author, a distinguished member of the legal profession, and a former president of the Bar Association of New Jersey, is the legal counsel for General Convention. The above was originally given as an address before the Bar Association.*

#### MEMORIAL

##### SIEBERT

Edd V. Siebert, a loyal and devoted worker in the Pretty Prairie New Church, entered the fuller life of the spirit June 30 at the age of 77 years.

Edd and Ethel Siebert spent most of their married partnership on their farm near Pretty Prairie. Here they raised their family,—Virgil who now lives in San Diego, Calif., Mrs. Virginia McGovern of St. Petersburg, Fla., and Cecil of Pretty Prairie. His wife, Ethel, also survives him.

Edd Siebert was much beloved throughout the Pretty Prairie community. His sound and thoughtful judgment led many of his friends to his door seeking counsel. Underlying his wisdom was a depth of understanding that must have come from his experience with the truths of God's

## fifty years in one pulpit



*Reverend Joseph Hoellrigl*

THE REV. JOSEPH HOELLRIGL, for fifty years the pastor of Manchester, N. H. Society, plans to retire in December. In recognition of his long service, a salute to him was held in Manchester, on which occasion were present such dignitaries as Governor John W. King, representing New Hampshire; Mayor Roland S. Vallee, representing the city of Manchester; the Rev. James Scotland, representing the Greater Manchester Ministers' Association; the Rev. Hartley Grandin, representing the New Hampshire Council of Churches; and the Rev. Everett K. Bray, representing the Massachusetts Association of the New Church.

The Rev. Mr. Hoellrigl was born Aug. 25, 1887, in Austria. At the age of 12 he was admitted to the gymnasium in Merano where he studied Latin, Greek and Italian. Later he learned French and English. Early in life he became deeply interested in the writings of Swedenborg, and decided to enter the ministry of the New Church. In 1911 he came to America and enrolled in the New Church Theological

School. During the summer months he studied Chiropractic and earned a degree in this field in 1914, the same year as he was ordained into the New-Church ministry and installed as pastor of the First German New Church in Manchester. He was married in 1919 to Annie Rogler.

As a minister Mr. Hoellrigl baptized 103 persons, confirmed 87, married 57 couples, and officiated at 185 funerals up to 1955, when a 40th anniversary was observed. Since that time a considerable number of additions have been made.

A versatile man the Rev. Mr. Hoellrigl has written many articles in German and in English on Free Masonry and religious subjects, translated New-Church literature into German, practiced Chiropractic, translated the New Testament into Esperanto, received patents for inventions, repaired watches and clocks of all kinds for his friends, and even done his own electrical work.

According to a leaflet published on the occasion of the salute to him, Rev. Hoellrigl's supreme objective in all his activities was the ideal of One God, One Church, One Nation, and One Language spoken by One Universal Brotherhood, as represented by the Holy City New Jerusalem.

The MESSENGER joins his many friends in wishing for him a long life and happiness.

Word and his appreciation of the teachings of his Church. Resurrection services, conducted by the Rev. Eric J. Zacharias, were held in the Pretty Prairie New Church.

# The Swedenborg Student

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THE READING for this month is a continuation of the explanation of the meaning of the garments to be made for Aaron, the High Priest, and is in the main concerned with the breastplate which was attached to the ephod. The ephod, we recall, was the outer garment with the border of golden bells and pomegranates. These garments were very ornate, representing the beauty of true thoughts, which clothe the affections. At the resurrection of the Lord angels appeared in shining garments, picturing the bright thoughts which the resurrection brought to mind. Aaron's garments represent the beautiful forms of Divine truth in which the Lord's love is clothed.

The ephod represents religion in life. The onyx stones on the shoulders, on which were inscribed the names of the twelve tribes, were for a testimony to the fact that all principles of religion are to be applied with power in life.

Stones represent truths, and the precious stones, of which there were twelve in the breastplate, are the spiritual truths seen in clearness, the inner conviction of the truths of the Word. These were called the Urim and Thummim, and from them, by flashings of light, the Lord gave answers and instruction to the High Priest. The word *Urim* in the Hebrew is the plural of the word for "light," and *Thummim* means "truth." By means of truth the Lord's will is made known. As we go to the Word in our perplexities and sorrows, we receive from it light and help.

The order of the stones and their positions were exactly prescribed. There were to be six on the right and six on the left. On the right the first three stones were of a reddish color and the second row bluish. The first three represent the truth that the Lord is love and that His wisdom is the wisdom of love. The stones in the second row represent the depth and clearness of the Divine truth proceeding from the Divine love. The third and fourth rows were stones of less value, bluish in color but not so clear and sparkling as the others. They are truths of faith rather than truths of charity. It is from charity or love that we see truth in clear light.

Aaron's garments and the breastplate were not provided directly by the Lord. They were made according to instructions. The "wise in heart" were to make them. We

must make our own spiritual garments out of the materials the Lord provides in His Word. And when we come into the spiritual world, our garments will be beautiful according to the truths that we have acquired from the Word and wrought out in life.

The bells of gold were attached to the border of the ephod, that the High Priest might be heard when he ministered before the Lord, and the pomegranates were embroidered on the hem between the bells. The hem represents the outmost of character, the golden bells the voice of love in act, and the pomegranates, which are full of seeds, the fruitfulness of truth when planted in the life. We are to live among others, and our affections and thoughts should come forth in deeds, that they may be known. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

## Notes

9868<sup>3</sup>. Note this statement concerning the "chrysoprase." It suggests that any attempt to identify it with stones known today would be pure guesswork.

9873<sup>3</sup>. "The ephod" signified the spiritual heaven, while 'the breastplate' signified the whole heaven from first to last." Influx from the Lord comes down in an orderly way through the heavens from inmost to outmost.

9881. Gold corresponds to good. There are different kinds of good: "Pure gold" is celestial good, and there are also spiritual and natural good, and natural good is of two kinds. In the Word all these goods are distinguished as the "gold from Uphaz," the "gold from Sheba," the "gold from Havilah," and the "gold from Tarshish."

9905. On the shining forth of the truth in the Urim and Thummim. "But be it known that when the shining forth ap-

peared, then at the same time an answer to the subject of inquiry was given in an audible voice. This was done through angels, to whom this answer was revealed by the Lord by means of such a shining forth; for, as before said, Divine truths which are answers appear in this manner in the heavens." See here also number 4562.

9912. "The good of mutual love is the external good of innocence, and unless the good of charity has within it the good of innocence, it is not the good of charity."

9915. The "embroiderer," the "thinker," and the "weaver." The weaver is the will, the thinker the understanding, and the embroiderer is the memory-knowledge from which is the thought and imagination of the natural mind.

9918. Pomegranates are memory-knowledges of good. Here our attention is called to the difference between doctrinal things in the memory only and the same when they become a part of the life through obedience to them.

9923<sup>3</sup>. "Memory-knowledges are means for growing wise, and also means for becoming insane."

9925<sup>2</sup>. "By evangelization are meant all things in the Word which treat of the Lord, and all things in worship which represented Him. For evangelization is annunciation about the Lord, His coming, and the things that are from Him which belong to salvation and eternal life." "The whole Word is the Evangel, in like manner all worship that was done according to the things commanded in the Word. And because the priests presided over the worship, and likewise taught, therefore by their 'ministry' were signified worship and evangelization."

9937<sup>3</sup>. "When the Lord was in the world, He fought against all the hells, and completely subjugated them . . . Unless this had been done by the Lord, no man could have been saved; for in so far as the Lord does not remove them, the hells are constantly with man, and have dominion over him; and He removes them in proportion as the man desists from evils."

*The following poem by Maud G. Sewall was found on her desk the day after she passed away and is now made available to the MESSENGER by her sister, Rachel K. Sewall.*

WHEN THE CREATOR rested from His work  
He saw that it was good, even very good,  
After He crowned the whole by making man.  
"And it was so." The sun and moon and stars  
Could not go wrong. Instinctively they praise  
God in their gyres. So, too, beasts, birds and fish  
No questions ask, nor have they sense of sin.  
Man alone doubts and fails and tries again  
Still reaching for what lies above his sky  
Can ever such a one as he serve God?  
Yet may not this be true: that God Himself  
Has need to feel man's fingers grope for Him?

—MAUD G. SEWALL



IN A RECENT ARTICLE, in a reliable magazine, it was stated that in the Library of Congress, one of the largest in the world, there are 270 miles of bookshelves. Multiplying this figure by 5,280, the number of feet in a mile, we get the length of the shelves in feet, as 1,425,600. Walking, then, at 3 miles an hour it would take us 90 hours, or, 3 1/3 days, to pass along the total length of these bookshelves. And further, if we assume that on the average, there are 10 volumes for each foot of shelf, we reach the astonishing figure, 14,256,000 as the number of volumes in the Congressional Library.

Now if we ask how many of these volumes each of us has read, or, how many of the titles on these books each of us can give, we begin to see how little, indeed it is, that each one of us knows.

But recall that the omniscient Lord knows every thought that man in all the inhabited worlds has had, and every word that he has written; what all men now think and write; and what to all future time men will ever think and write. For Him, the past, the present, and the future constitute an eternal Now (True Christian Religion 101e).

Reflections of this nature help us to subdue the natural pride that is in us all, and to better appreciate the eternal significance of these Divine words, "The Lord preserveth the simple: I was brought low, and he helped me." (Psalm 116:6).

—WARREN GODDARD

**HEDDAEUS**—After a year of recurring illnesses, Helen Aston Heddaeus, beloved wife of Ray L. Heddaeus, passed into the spiritual world, May 23, Pittsburgh, Pa. She was a member of the Pittsburgh Society more than 40 years, and was part of every aspect of the church's life. For many years she was secretary of the Pittsburgh Society; treasurer of the Ladies' Aid; and treasurer of the Sunday school. The Pittsburgh Society will miss her in all future activities even while her friends and family rejoice for her happier state in the Eternal world. Resurrection services were conducted by her pastor, Rev. Leon C. Le Van.

**NEW**—J. Albert New, passed into the spiritual world, July 11, following surgery and a brief illness. Resurrection services were in Pittsburgh; Rev. Leon C. Le Van officiating.

## A Week on the Run

**M**Y HUSBAND AND I have just spent a week as volunteer workers at the New-Church booth in the World's Fair. Our co-workers were two wonderful people, Mrs. Louis Wheaton of Fryeburg, Me. and David Ulrich of the Philadelphia society. None of us had ever met before. By the end of the week we were close friends.

Before anything else, we became acquainted with "the apartment." (It is in the Argentine Bldg. of Lefrak City, Forest Hills, L.I., N.Y. All the New-Church volunteers live there. No one ever calls it anything other than "the apartment.") Our first impression was of its breath-taking beauty. Later, when we had time to inspect it closely, we became aware of the tremendous amount of work and planning that went into it. Each item was carefully selected to blend in with the design and color of the furnishing. To duplicate the apartment would cost several thousand dollars. We were astounded to learn that most of the furniture was made by Mrs. Guise of the New York society in her basement. The total cost was little more than one month's rent.

The New-Church World's Fair exhibit is a replica of the Wayfarer's Chapel in Portuguese Bend, Calif. Visitors to the Protestant Center unanimously agreed that our booth was the most dignified and artistic of all the Protestant exhibits. Many people came back a second and third time. Some wanted to hear the telephone messages again (recorded by Hurt Hatfield). Others wished to purchase some of Swedenborg's writings. One of the custodians of the Protestant Center said, "Most of the literature people receive at the various booths is thrown on the floor. We never find any of yours. Everyone seems to keep yours."

Those who have seen the Wayfarer's Chapel could be identified easily. Invariably, they stood in front of our booth and carried on an animated conversation.

Then they rushed over and said, "It is the glass church. Isn't it?" On receiving an affirmative answer, they proudly announced, "I've been there" and launched into a description of the church and the circumstances surrounding their visit. After this, they listened to each recording and inspected every item in the booth.

The most surprising visitors were the teen-agers. They listened to each recording not once, but several times. Later they returned with friends, insisting they listen to a particular recording, because "it is the best." After listening to the recommended message, the new teen-agers listened to all the others. Frequently, they had a vigorous argument about which message was the best.

Many gave us personal messages to friends of theirs who belong to the New Church. We saw innumerable friends from Patterson, N. J. of the Rev. and Mrs. Leslie Marshall, and the next door neighbor of the Rev. Edwin Capon.

We were most impressed by some wood carvings by a Greek Orthodox monk which took fifteen years to complete, and the life-size "Last Supper" sculpture which took Domenic Zappia of Kansas City, Mo. four years to complete. This last exhibit is sponsored by the Protestant Council of Churches. We agree with John Gage, the former mayor of Kansas City, Mo., who says of it, "The almost unbelievable lifelike expression on the face of Christ and each Apostle, the exquisite perfection of detail, the overall harmony, the tremendous impact of the great scene, makes one feel that a Divine Hand must have guided the artist in his work."

Altogether the week at the New-Church booth was a stimulating and rewarding experience. My husband said that he learned more about the religion of America during this week than he had in any college course in religion that he had taken. He compared it to his practical



experience in politics after majoring in history and government—the practical experience supplementing the theoretical knowledge obtained and both together constituting a unity. We came to the conclusion that religion is a vital factor in American life, although this was coupled with the feeling that knowledge of religion among the masses is small. I have already mentioned the interest of the teen-agers, and noting this interest, I wondered whether our church was not missing the boat in not having a more vigorous program designed to appeal to this group. Contrary to the beliefs of many people, we found the teen-ager to be fundamentally serious. But they have many questions and Swedenborgianism seemed to supply a satisfactory answer to them.

—MERLE HAAG

SCHMIDT—Herman O. Schmidt, beloved husband of Mrs. Iora Schmidt of the Pittsburgh Society, passed into the spiritual world, May 29. Resurrection services were conducted by Rev. Leon C. Le Van.

#### OIKOUMENE

THE SYMBOL of the World Council of Churches is composed of the Greek word Oikoumene, which has reference to the whole habitable globe, and a cross in a boat on the water. Since a boat corresponds to doctrine, and water to truths of faith, I would interpret the symbol as meaning the doctrine of the cross riding on the sea of faith. In its broad, liberal meaning this is a suitable symbol for the apostolic Christian church. If one interprets it as faith alone and vicarious atonement it becomes a suitable symbol for the Protestant faith as it grew out of the Reformation.

What would be the most suitable symbols to use for the New Church? Might it use the Latin words *Nunc Licet*, the Hebrew tetragrammaton and the Greek chi-rho? Might it have a golden olive branch with fruit, a silver grape leaf and bunch and a copper colored fig leaf and fruit? If so, an adaptation of our American New-Church League badge might be usable. If anything is used, let it be in true correspondence and, if possible in true discrete degrees.

—ALICE VAN BOVEN

## from THE PRESIDENT'S

by "Muff Worden, Secretary

As things begin to pick up gradually after Labor Day, so the President's office is returning to the merry-go-round of fall and winter activity with the calendar quickly filling.

In October the Public Relations Bureau will meet in New York on the 9th and 10th, the Ohio Association will meet in Cincinnati from the 15th to 18th, and the Middle Atlantic Association will meet in Washington on the 24th. Additional meetings have not yet been scheduled in these months.

A report on the Camp in Austria has just arrived from Agnes Graf, a member of the Zürich Society, and we would like to share it with you:

"From 1st to 15th August we had again an international youth-camp of the New Church in Kärnten, Austria. I regretted first to hear that nobody from the United States would take part this year. But that did not mean we had to miss the American language. There have been among us the parents-in-law of Rev. Gutfeldt, Roy and Emilie Bateman from Berkeley and Prof. Esther Perry from California too, and Attila Makranczy, known as Hungarian partaker, who lives with his parents in California. Again we proved that it is possible to be as one family in a Camp with people from different countries and mother-tongue. By means of the two main languages, English and German, more or less everybody could talk to each other. The occasion to learn another language has been good. No wonder it happens that one told often something in 2/3 German and 1/3 English or the opposite, and nobody did observe it.

"Of the young people have been: 2 Austria; 5 England; 1 Wales; 8 Germany; 1 Hungary; 1 Swiss; 2 Italy. Together with leaders and staff, 30 persons.

"We had interesting discussions and addresses, a round-trip by car in northern Italy, 2 trips on mountains, swimming, sailing, sight-seeing, folk dancing, camp-fire, blueberry-picking and occasionally bull-fighting on a walk (without danger because the cows did not know the game).

Agi Graf"



# OFFICE

to Richard H. Tafel

Immediately after Convention the president and Mrs. Tafel flew to Winnipeg where they began a 26,000-mile tour of the Western Canada Mission field with the Rev. Henry Reddekopp. They attended the Conference and visited the summer camp, Paulhaven. A full account of this trip will appear in the Messenger.

While on vacation in Maine they dropped in for a brief visit at the Fryeburg Assembly, greeted old friends there and were proudly shown the new addition to the Main Hall, the Dole Memorial Wing. This fills a long-felt need, and adds greatly to the facilities and enjoyment of this beautiful New Church Summer Camp.

The President and Mrs. Tafel visited the New York World's Fair and are enthusiastic about our exhibit there. They wish to thank all who have helped to make it a success, especially perhaps those who have manned the exhibit, hour after hour, and day after day, greeting visitors on our behalf.

The president's calendar for September and October, though not fully set, shows the following activity:

September 25 - Meeting of the Directors of the New Church Theological School, Cambridge, Mass.

September 28-29 - Messenger Committee, New York.

October 9-10 - Public Relations Bureau, in Philadelphia

October 16-18 - Ohio Association, Cincinnati

October 24 - The Middle Atlantic Association Washington, D.C.

There are several other meetings of boards scheduled for October, the dates of which have not yet been set. These include the Managers of the Theological School, the Board of Missions, and the Pension Board.

AMONG INTERESTING AND UNUSUAL news items clipped from the press and sent to us is an article in the St. Louis *Globe Democrat* for July 11, with the heading "Woman, 90, to Celebrate By Preaching Sermon."

The young lady in question was Mrs. Theresa S. Robb, well known St. Louis member who at the desire of fellow members commemorated her anniversary by preaching a sermon in the Church of the Open Word on the topic "Samson and Delilah."

Without a minister at present, lay people are conducting the services and Mrs. Robb writes of the help to the Society from its younger members and those whose interest has been comparatively recent.

ANOTHER ITEM recently called to our attention is a reference to Swedenborg in Dr. Harold Rugg's new book, *Imagination*. The author groups the Prophet of the North with such "mystics" as Meister Eckhart, Jacob Boehme, George Fox describing them, oddly enough as "transcendentalists."

This has not been the designation of such individuals down the years, and any encyclopedia states that it was the Emerson, Thoreau, Bronson Alcott, Emily Dickinson school of thought in eastern U.S. which came to be so described because, as the word means, they felt, and perhaps rightly so, their philosophy "overpassed" the thinking of the historic savants.

It was Emerson and his group who, or most of them, accepted Swedenborg's philosophy in the main, if not his theology, and on those grounds Dr. Rugg might be warranted in terming Swedenborg a "transcendentalist."

POSSIBLY the pioneer among inspirational books now so common, and which still vies in the libraries with Norman Vincent Peale, et al, is Ralph Waldo Trine's, *In Tune With the Infinite*.

First published in 1908, the New Church became familiar with its Swedenborgian flavor, but the author does not mention Swedenborg in that work though he frequently comes near to paraphrasing him.

Now there has come to the Evidence Committee's attention *The Best of Ralph*



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Waldo Trine, (Bobbs-Merrill, N.Y.) which contains nine other small books, or essays, in three of which Swedenborg is highly eulogized.

At p. 183 we read, "We would do well to think deeply on and appreciate fully this thought (as turning from God being like moving a plant from the sunshine) as stated by that eminent scientist and illumined philosopher Swedenborg. . . ."

Again, "I had a thought of a sentence by that gifted seer Emanuel Swedenborg, on the Word. . . . he was truly one of the most remarkable and valuable men who ever lived in the world. . . ."

A similar reference is made by Trine to Swedenborg at p.306; eight pages further the author says as concerning the change called death, "We will go even with joy expecting that Swedenborg was right when he taught that those who have been nearest and dearest to us are divinely appointed to greet and care for us (hereafter)".

It has been rather intriguing to the writer of this note that Trine should have been christened Ralph Waldo as though his parents sensed that in years to come their child would look to Emerson as a mentor.

—LESLIE MARSHALL

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