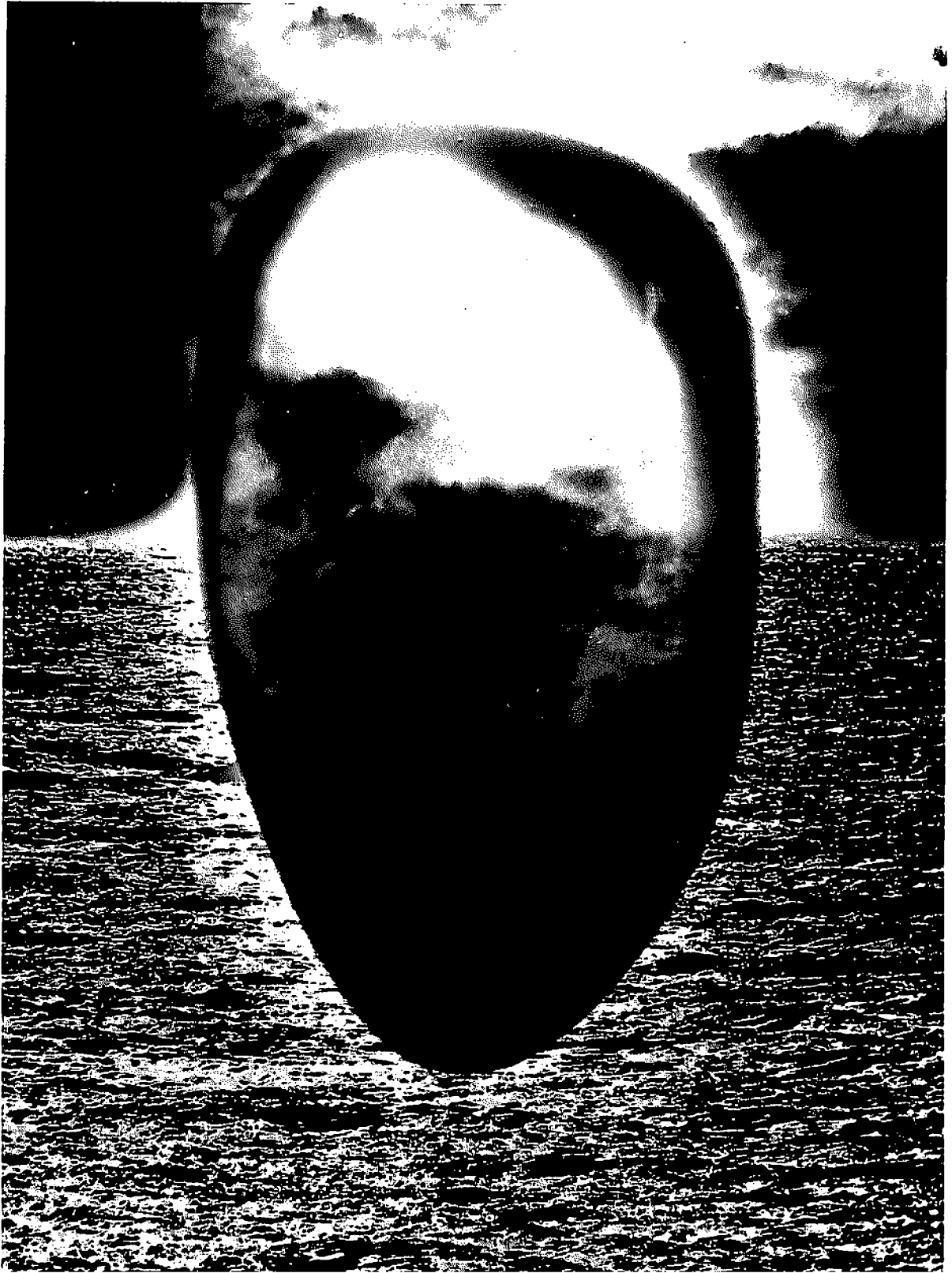


THE MESSENGER

Official Organ of the Swedenborgian Church

MAY 1973



REPRESENTATION AT CONVENTION

1973

ASSOCIATIONS, ETC.		ORDAINED MINISTERS	LAY MINISTERS	MEMBERS		DELEGATES
				Act.	Inact.	
Canada	1	1			170	7
Connecticut	0	0	0	10	10	2
Illinois	5	2	1	252	81	333
*Kansas	3	2			224	9
Maine	3	1	2		301	12
Massachusetts	8	10		344	164	508
Michigan	1	0	0		105	5
Mid-Atlantic	4	3			350	13
New York	2	1	1		108	5
Ohio	5	2			194	8
Pacific Coast	7	8	1	300	65	365
Southeast	2	3			152	7
*Western Canada						
Conference	10	2	1		400	15
Gulfport Society	1	0	0	18	19	37

*Not reporting as of April 15, 1973
 Figures shown are from 1972
 Convention Journal

Totals	52	35	6	3257	131
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1973 CONVENTION IN EDMONTON

Ministers and wives, July 16-18 General Convention, July 19-22

THE MESSENGER MAY 1973

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H. Page Conant



Chester Cook



Dr. William Woofenden



Mrs. Douglas Gilchrist



Pearl McCallum

BIOGRAPHIES OF NOMINEES

MRS. DOUGLAS GILCHRIST

Born in Saskatoon, Saskatchewan to Rev. and Mrs. Peter Peters. Grandfather was Rev. Klaas Peters all of the New Church.

Moved to Boston, Mass. at an early age and lived there for three years. Next move was to Buffalo, New York. Lived there for eight years and took elementary schooling in the Buffalo Public School system.

Moved to Rosthern, Sask. and attended the local high school. Next went to Saskatoon and attended the University of Saskatchewan.

Moved to Edmonton, Alberta. Took a business course there and went to work as a secretary.

Married Douglas Gilchrist during the second World War. He was with the Royal Canadian Navy. Had four children, two girls and two boys, who are all now away on their own.

Have held offices in the City of Edmonton Community Leagues, in the Women's Auxiliary to the City of Edmonton Fire Fighters' Union and in the church. At present am Vice-President of the Church Board, Secretary of the Women's Social Club, Church organist, Sunday School teacher, and part-time janitor (of the church). I am a delegate to the Western Canada Conference of the Church of the New Jerusalem and am in charge of the Food Services for the upcoming Convention to be held here in July.

MARGARET S. SAMPSON

For many years I have been chairman of the Projects Committee of the Board of Missions. In the past this work has comprised gathering materials,

publishing articles and preparing a booklet on the work of the Board of Missions. At one time I was promoting the "adoption" of Korean students; at another helping to get individuals here and in Britain in communication with each other prior to the 1970 Assembly. Each year, as liaison between the Board and the Women's Alliance, I search out material for the Mite Box chairman. Our present project is the building up of a library of cassettes of short worship services and other material for the use of the isolated and shut-ins. This is done in collaboration with Robert W. Tafel, an electronics expert, who has an immense stock of taped worship services from which we extract material. With this latest project in progress I would very much like to continue the work with Bob who is also a member of the Board's Project Committee.

PEARL McCALLUM

I was raised as a Swedenborgian in the Detroit Church, where I was actively involved in the work of the Sunday School, choir, etc. More recently I have been associated with our church in Los Angeles, where I am presently living and teaching. My husband and I often attend services at our Wayfarers' Chapel.

I have always been interested in and concerned with religious education and communication. I am increasingly aware of the need for Swedenborg's truths in today's modern world, and I feel that SSR is vital to meeting that need.

I would welcome an opportunity to serve on the Theological School Board.

H. PAGE CONANT

He was born on August 18, 1914, the son of Rev. and Mrs. Harold Sargent Conant. This event took place in a camping-tent in the woods at S. Hanson, Maine, perhaps prophetically during the worst tempest of the decade.

The Conants were on summer leave from the Reverend's duties with the Baltimore Society.

Page's work-a-day life has consisted of the Merchant Marine, National Guard, U. S. Navy (W.W.2) and stevedoring on the docks of New York. For the past 30 years he has been associated with the refrigeration and air conditioning industry. He is at present warehouse manager and outside salesman for a large wholesaler.

He has served one term on General Council. He is a member of the Board of Managers, chairman of the Directors and president of the Theological School. He is also secretary of the Massachusetts New Church Union and moderator of the Bridgewater Society.

He graduated from the Bridgewater school system, attended Chauncy Hall school and Boston University Evening College of Commerce. He is married and the father of two grown sons.

ADOLPH LIEBERT

Mr. Adolph T. Liebert was born, raised and educated in Philadelphia, before moving to Pittsburgh where he now resides with his wife Anne. He is a retired Research Engineer from the United Engineering and Foundry Company. His association with the Swedenborgian Church and its activities includes the office of Vice-President for the past year, membership on the General Council, Board of Managers of the Swedenborg School of Religion, Past President and current Trustee of the Council of the Swedenborgian Church in Pittsburgh, Trustee of the Executive Committee of the Ohio Association and member of the Board of Directors of the Swedenborg Foundation.

For relaxation Mr. Liebert enjoys reading, music and all phases of photography.

REV. JEROME POOLE

Jerry graduated from Swedenborg School of Religion and Andover Newton Theological Seminary in 1965 and was ordained into the Swedenborgian Ministry to serve in the Wilmington, Delaware and Philadelphia, Pennsylvania churches. In 1967 Jerry left the parish ministry to begin a career in business with the Manufacturers Life Insurance Company.

Jerry has been very active with the educational programs of our church and our young people; he is currently director of LEL. Having served as a member of the Board of Managers for the soon to be completed term, he hopes to be reelected again.

CHESTER THOMAS COOK

January 16, 1898

Life member—Cambridge Society, Church of the New Jerusalem

Bentley College of Accounting and Finance
Graduated 1922

Massachusetts Certified Public Accountants
Examination 1923

ETHEL RICE

Born in Chicago, Mrs. Rice's earliest Church associations were with the Humboldt Park Parish, a society established by her grandfather, the Rev. Adolph J. Bartels. While still in her teens, she was employed at the Book Rooms of the Western New Church Union in downtown Chicago, and served as secretary to the Rev. Hiram Vrooman during his tenure as broadcasting minister for the Union.

With her husband, minister of the Brockton Society, Mrs. Rice has worked energetically in such widely separated pastorates as Chicago; Fryeburg, Maine; St. Paul, Minnesota; and Elmwood, Massachusetts. Her chief interests are music and Sunday School work.

Mrs. Rice was elected to the post of Recording Secretary at the 1968 Convention held in Windsor, Ontario.

DR. WILLIAM ROSS WOOFENDEN

Dr. William Ross Woofenden previously served on the Board of the Department of Publication 1960-64, and was chairman of the board 1963-64. He was graduated from NCTS in 1952, ordained in 1953, and has served as pastor in New York City, Detroit, Des Plaines, St. Louis, and is currently pastor in Bridgewater. Other offices he has held in Convention or its related bodies are as follows: Sunday School Assn. vice-president 1953-54, president 1955-57. Council of Ministers Committee on Worship 1954-55, Tape Recording Comm. 1954-55, Comm. on National Council of Churches 1960-66, Executive Comm. 1962-63. Manager of the New Church Board of Publication 1954-69 (at which time the corp. dissolved), vice-president 1960-64. Member of General Council 1958-62, Research Comm. 1958-61, Comm. on Religious Education 1956, Comm. on Summer Camps 1955-56, Comm. on Literature 1959. Advisory Placement Comm. member 1962-65. President of Connecticut Assn. 1954-56. Vice-president of New York Assn. 1955-

56. Director of Swedenborg Publishing Assn. 1954-72. Manager, Swedenborg School of Religion 1962-72, secretary of board 1971. While in St. Louis he earned M. A. and Ph. D. degrees in philosophy. In addition to his current pastorate, his part-time work includes: teaching at the Swedenborg School of Religion and at Perry Normal School, and serving as a copy editor for the Swedenborg Foundation.

WILFRED C. LOCKE

General Council - 2 unexpired terms
Urbana College Board of Trustees
Convention Pension Board
Church of the Holy City - Past President
Michigan Association of the New Jerusalem, Treas.

SWEDENBORGIAN IN S. A. R.

Herbert Toombs and his son, Bernhard, members of the Cambridge Church, were accepted into membership in the National Society of the Sons of the American Revolution at a meeting last December. Mr. Toombs, who is 90, and is proud of his long association with the Swedenborgian Church (after 30 years in the Baptist Church), is especially pleased at this recognition of his family's association with the cause of freedom. The men are affiliated with the Minutemen Chapter of the Massachusetts Society.

CAMP BLAIRHAVEN

The children's camp will be held from Sunday July 1 to Saturday July 14 for ages 8 to 10 and from Sunday July 15 to Saturday July 28 for ages 11 to 13. Camp fee per week is \$35.00. Registration fee (non-refundable) is \$5.00. Applications are now available by writing to:

Mrs. Charles Benson (Director)
139 Summer Street
East Bridgewater, Mass. 02333

All families are urged to seriously consider sending

their children, and encourage friends to take advantage of this wonderful opportunity. Your support of this vital church program is desperately needed.

Rafael Guiu

WASHINGTON D. C. SEEKS MINISTER

The Church of the Holy City is seeking candidates for a minister to build on the foundation laid by Reverend Brian Kingslake. Mr. Kingslake retires in June of this year. A number of active programs are underway in the Washington church. One is a vigorous new Sunday morning Forum for the study of Swedenborg's religious thought. Currently it is attracting thirty to forty participants, most of them from outside the original church family. It is reaching an enthusiastic, inquiring segment of the community untouched by earlier programs. The Forum, other active programs and possibilities for new programs together afford a unique opportunity for a challenging, satisfying ministry. Inquiries may be directed to Captain August A. Ebel, 7311 Arrowwood Road, Bethesda, Md. 20034.

ABORTION

by Garry White, D. P. M.

If you want to attract attention, catch the eye, or start a controversial discussion, your best bet is to get onto the subject of sex. Sex is certainly one of the most interesting topics to human beings, and for good reason for it has supplied us with our greatest pleasures and has been the means by which the race has been preserved. Because of this latter aspect, when the subject of sex turns to abortion, it becomes still more controversial. Even the heated subjects of politics and religion pale beside the exaggerated feelings a discussion of abortion brings out on both sides of the dispute. But just as mature and intelligent people can consider calmly (if only to disagree) the topics of politics and religion, so can the theme of abortion be explored dispassionately and reasonably. Let us then reason together.

Abortion can be approached under several major headings. The legal aspect has already been taken care of by the highest court in our country which in effect said that in the first three months of pregnancy a woman may have an abortion without prejudice simply by finding a doctor who will perform it in a manner acceptable to medical standards. The decision says further that pregnancy can be legally terminated in the succeeding six months, subject to restrictions the various states may impose for certain specified reasons.

But abortion is much too important to the emotional feelings and reactions of human beings for us to settle it simply on a legal basis. There are sociological, philosophical, psychological, theological and religious aspects which must be explored and, hopefully, reconciled. If it seems redundant to mention both religion and theology, it should be remembered that theology differs according to the various sects, all of which function under a common belief; e.g., we all believe in the preservation of health but Christian Scientists and Swedenborgians are not likely to agree on the methods.

Certainly one of the things we can agree upon in terms of Christianity is the dignity of the individual the right of personal freedom. This has been most dramatically demonstrated among nations by the contrast between the Christian democracies and atheistic communism. We reject dictators, even if they ride under the banner of the Pope, as does France. We deplore dictatorship not because of economic or sociological differences—many dictators have proved to be quite efficient in those areas

—but on ethical and moral grounds of the dignity of the individual, the individual's right to self-determination, his right to be free to steer the course of his life.

This being so, do we have any right to set ourselves up as dictators to our fellow citizens? Can we in good conscience appoint ourselves as arbiters of how another person should use her body? Granted, there are many other factors to consider, but here again, can we not leave the individual in freedom to make those moral and ethical determinations herself? It seems ironic that many who are apparently opposed to legalized and therapeutic abortion are at the same time devoted adherents of Rugged Individualism. They want to be left alone to make their own decisions but intend at the same time to dictate to others how they shall deal with their pregnancies.

In giving consideration to this subject under the heading of religion, we often hear comments about "the sanctity of life." This is a phrase no one will disown. That life is sacred, most Christians will agree, yet the history of the church, its inquisitions and the wars it has supported do not necessarily confirm this assumption. "The sanctity of life" does not mean only the preservation of life but even more especially the *dignity* of life, the conditions under which a life is lived. There is a question as to where the "sanctity" lies in the life of a sick child living in abject poverty and squalor on the hillside above Rio de Janeiro, mentally handicapped and dying of malnutrition along with her twelve or fifteen siblings. We must question the "sanctity" in the life of the citizen of India who has never had a home, has lived his life on the sidewalks of Bombay, has never known a day he was not starving, and who will die on the sidewalk where he was born. Is there "sanctity" in the life of an American child, born out of wedlock to a mother unable physically, financially, or emotionally to care for him? His life of rejection, of feeling unwanted, of dealing with maternal hatred, inevitably leads him into a rebellion against adults, all authority figures. In his effort to "get even" he will become a school drop-out, a drug addict, a thief, and eventually a prisoner who will cost the State thousands of dollars; he might instead have contributed to society and his own need for education, creative accomplishment, and full enjoyment of the blessings of our civilization.

We are really discussing contraception, for abortion is one of the several methods, in fact the only one

hundred per-cent sure method, even if the least desirable. And no matter how modern-minded we are, we find that to a greater or lesser extent we are locked into some of the ethical concepts of the century-old Victorian period. In those days women had very few rights. They were considered the chattel of the men who were either their fathers or their husbands. Overpopulation was not a factor in that era, nor were dwindling resources, nor was pollution. It was uncommon for women to work outside the home.

But all this has changed and it is one of the marks of maturity to be able to accept and adapt to change. One does not have to be an advocate of Women's Lib to recognize that a majority of women in our society do have jobs outside the home and that working mothers cannot take adequate care of large families. Nor does one have to be an alarmist to recognize that the "population bomb" is already upon us, that even now widespread famine cannot be avoided; statistically, it already is too late. But we can modify the tragedy.

It is not enough to say that the problem does not lie in this country, that it lies in China, South America, India. For unless we keep our own population within the limits of what our resources can provide, and control the pollution of our environment, we will in short time go the way these other countries have gone. There was a time when they could have limited their birth rates so as to avoid the catastrophe which now besets them. Are we to go the same route? If so, the path will be a much shorter one, for with the geometrical progression of population increase and the devastation of our natural resources, the time of reckoning will soon be upon us.

Many will shrug and say that it doesn't matter to them for they will be dead long before these things can happen. But certainly no one reading these words will share that opinion, for our responsibility to our children and grandchildren can be no less than to ourselves. We enjoy the fruits of our forefathers' labor and planning; should our progeny have less?

There are opponents who say the remedy is not in abortion or even in other methods of contraception but in the control of sex. People seem to be divided into two classes: those who want to deal with things as they think they *should be* and those

who are willing to deal with *reality*. And of course the reality here is the overpowering strength of the sex drive.

The human race has survived for millions of years against almost impossible odds. In primordial times, man was the weakest of animals. But this was also our strength, for the only way we did survive was through the use of our brain. Only the cleverest survived, and gradually, even though conditions grew worse during the several ice ages. Man's capacity to think grew accordingly.

The other crucial fact of life was the sex drive developing in both men and women. Since those primitive times, the human race has been threatened by all the natural disasters, as well as starvation, devastating diseases, wars and other self-inflicted penalties such as today's traffic deaths. In addition, consider how rare in comparison with other animals in our rate of procreation: women have only about twenty-four days a year in which they can become pregnant, and when they deliver it is usually only one offspring at a time. Taking all these things into consideration, it seems a miracle that Homo Sapiens has survived. But it is no miracle; it is simply the daily sex drive shared by both men and women.

We must remember that this all-powerful need becomes active in youngsters at an age when they cannot judge wisely and through experience the consequences of their actions. Our society of necessity offers more freedom than at any time in history. This is a freedom which requires understanding and a sense of responsibility of adolescents. These can be gained only through information.

Most parents have fallen down abysmally in their responsibility regarding sex education for their children. We long ago fell into the Victorian trap of feeling that sex isn't "nice." We have allowed the most inexcusable absurdity to interfere—that of embarrassment about one of the most natural and important functions of living. We have sent our young married people off to the nuptial couch with only a "marriage manual," most of which publications are woefully inadequate and full of errors. Would you send them out to build a house having only a book as a guide?

What has all this to do with abortion? Just this: women for the most part encounter unwanted pregnancies because of ignorance. The Old Testa-

ABORTION—cont'd. from p. 79

ment says, "An eye for an eye." But the New Testament preaches love and forgiveness. I often suspect the critics of legalized, therapeutic abortion of preferring the adage, "She made her bed, let her lie in it." If it were only the mother, that sentence would be cruel enough, but when it affects the child, the father, and society, it is not only cruel but stupid. One of the heaviest of our tax burdens is Public Welfare. Certainly, one of the most common causes of the need for welfare is the mother who cannot support her children. Unwanted pregnancy penalizes everyone.

What can we do? In spite of the Roman Church, contraceptives are generally accepted. In fact, a recent survey revealed that a majority of church-going Catholics approved of and used contraceptives. There are a great variety, none of which is entirely satisfactory or one-hundred per-cent effective (except abortion). Surely no one *likes* abortion but there are times when we have only a choice of evils. When pregnancy is unwise and unwanted, when other methods have failed, abortion is not just the method of choice, it is the only method. If we accept contraception, even including the rhythm method, we accept the fact that sperm are wasted by the trillions and ova by the dozens. In what way does it make a difference if, by chance, one of each meets.

If we can point out the inconsistency of Christian Scientists who reject the gifts of intelligence and skill for healing God has given doctors, how can we reject the same intelligence and skill when used to heal the sickness of an unwanted pregnancy? It is this intelligence and skill which has made possible the birth and longer lives of countless millions, has in fact helped to cause our problem of over-population; why should we not use it to avoid the evil consequences that have grown out of the original beneficence? In other words, if our intelligence and skills have made our present lives possible, should we allow ourselves to be annihilated in the famine and disease of over-population when those same skills and intelligence are prepared to prevent it?

The human race is faced with massive problems. These are not let-George-do-it problems. They demand that every intelligent person of goodwill center the field of battle. This is a fight against the

horrors of over-population, starvation, and the wars that always result from them. This is a struggle against pollution, and the exhaustion of our re-

sources. It must be a valiant campaign for the dignity of life, for freedom of choice—for all of the things dictatorships do NOT stand for. We must win for children the right to grow up in a home where they are wanted, where they can be taken care of, from whence, in spite of the incredible increase in the cost of higher education, they can go to college and thus meet the demands and competition of our technical society.

We must ask ourselves:

Do we want to be our sisters' keeper; do we really want to dictate to them how they plan their lives? Or do we want them to be free to have the children they want, that they can afford, that they can raise to be capable, contributing citizens?

Do we want to free ourselves from the superstition and ignorance of the Victorian Age so we can raise our children without the burden of self-consciousness about sex, without undue emphasis on it, but with a full understanding and knowledge of its importance, its pleasures and its problems?

Do we want to erase the ghettos, reduce crime, taxes, and the burdensome humiliation of Public Welfare?

Do we want to diminish the number of harrassed parents and the correlative number of neurotic children they raise, who in turn will become the harrassed parents of neurotic children?

Do we want to make an example of and punish unwed mothers, making them and their children burdens to themselves and to society? Or do we want to help them be the constructive members of society most of them were before the unwanted pregnancy occurred?

Many women (past child-bearing age) criticize abortion. Do they really want to parrot the concepts and laws created solely by men in the Nineteenth Century? Or do they want today's young women to avoid and escape the suffering they had to endure:

In short, do we want to act as Christians?

Garry White is a Lay Leader in the San Diego Church, and Executive Director of the White Institute of Psychoanalysis.

LETTER TO THE EDITOR

Dear Sir:

In response to the Supreme Court decision about legalized abortion, and because it was requested last year on the Convention floor that the issue be recalled, I wish to state the following.

Most abortions are done out of motives of self-preservation, and are contrary to God. The Supreme Court circumvented the issues of moral responsibility, basing its decision on the privacy rights in the Constitution, thus abandoning its function as the conscience of the country. Its eyes are no longer on God, but on the world.

For the New Church, this presents a crisis, whether we recognize it or not. We have long reconciled our truths with our philosophy of tolerance in the world. The time has now come to choose; not to pass the decision to a specific situation, which always carries its own urgency of self-interest, but to determine whether it is walking with the Lord to permit life to be destroyed by man. It is time that the New Church pull away from a country in falsity, and look to its teachings on the soul, regeneration, the value of life, and to especially heed the Commandment: THOU SHALT NOT KILL. Unless we do so, none of the truths of our Church will endure. "They are wise to do evil, but to do good they have no knowledge" says the prophet Jeremiah (4:22) "Let not the wise man glory in his wisdom. . . but let him that glorieth glory in this, that he understandeth and knoweth Me. . . that I am the Lord (9:23, 24) which exercise loving kindness, judgment and righteousness in the earth."

It is to be hoped that the reason for the apathy on this topic comes not from the desire not to offend the "world" nor to prevent those of the "world" from accepting the teachings (in their limited form). Such accommodations can only help to send the Church to its destruction. It can only result in such a mixture of truth and falsity that it will be no longer possible to distinguish which is which. For this purpose I have written you; that the subject be discussed thoroughly in the coming Convention this summer.

ABORTION IN THE NEWS— HERE'S WHAT SWEDENBORG SAYS

by Marjorie Very

*He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.*

The soul is the Lord's dwelling place in man. (The man is not conscious of it.)

The *soul* is the *first* in man, for it is in him from *conception itself*. This is the *first* and *inmost* substance, from which man is formed in the womb and also after birth; from his soul itself, or his first substance, man derives his human quality. ¹

The Lord conjoins Himself with man in the womb of the mother from the *first conception* and forms him. ²

Life itself is present from first conception.

In the embryo *before birth* there is life. ³

. . . The Lord's care for man—from the first germ of his life to the last, and afterwards, to eternity . . . The Lord provides good from the first thread of life, even to eternity. ⁴

Be fruitful and multiply and replenish the earth.

Now that we are over-replenished—is abortion the next step? Man on earth must choose in freedom between good and evil. Often, do we choose in ignorance? Do we think only of the temporal and not of the eternal?

Is the Lord permitting birth control and abortion because so many evil people are going into the next world that the good, innocent babes are needed to restore the balance?

In the olden days, "going through the fire to Moloch" was permitted, to restore the balance—is it exactly the same at present? Too many evil people?

Those who were called Michael, chiefly from the Ancient Heavens—and—from infants in heaven (when becoming adults) everywhere. ⁵

These little ones . . . "In heaven their angels do always behold the face of my Father who is in heaven." ⁶

"Out of the mouths of babes and sucklings"—Praises of the Lord proclaimed by the mouths of infants.

The angel mothers who receive and bring up these babes dearly, truly love children—so much better than their own wicked parents who are guilty of murder.

In the next world, a murderer always meets his victims. After death of the body, the spirit is in a similar form (at first) to that in which the man was before. Exposure to wickedness is allowed by the Lord, so that the good can see and *remove* themselves from it.⁷

"If anyone doubts the reality of hell, he needs only to regard what is called modern in all the arts, convinced."

A million a week, from this earth alone, go into the next world. This was in Swedenborg's day. How many more are arriving at present, what with the war-torn places. They are alive in the next world, and sending their good or bad influences back here to earth. I believe the Lord permits good people to be taken, because they can be of more use operating in and from heaven.

"When there are evils in a family or race that *cannot* be eradicated, it is of the Divine Providence that they should become extinct."⁸

"Siva, the Great Destroyer, clears away useless things, to make room for new creations."⁹

Only a remnant shall return; a destruction is determined overflowing with righteousness.¹⁰

Our "civilized" people might learn something from the American Indians on this subject. "Black Arrow," a Sioux and Apache Indian has written in his autobiography of the same name, "Abortion is the worst form of murder, because it is committed against those least able to defend themselves."

Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day. And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other Gods, which ye have not known.
Deut. 11:26-28

1. A. D. 643
2. A. E., Vol. 6, Divine Wisdom III, I Posthumous
3. A. C. 3993 and 5992
4. Ibic. 9296 and 5894
5. D. 5747
6. Matt. 18:70
7. A. E., Vol. 6, p. 356
8. First Three Kings of Israel, Bruce, p. 145
9. Dead Suns, Vol. III in Scientific Papers, F. W. Very
10. Isaiah - 10:22

BOOK REVIEW

The Mystery of Sleep by John Bigelow

This is an unusual book, by a doctor who also has a great knowledge of literature, Scripture and religion. In his book he shows us many facets regarding the growth of the spirit all related to sleep. He says that the purpose of sleep is not to give the mind and body a rest, but a diversion: that the night of the body is the "day of the soul." If spiritual development had not been intended in sleep, the soul and the body would be one nature. Neither the intellectual nor the moral faculties are at rest all the time during sleep. The senses are suspended, so that the sleeper may feel no discomfort from going without food or holding a position for a long time. Dr. Bigelow says that it is a withdrawing of the phenomenal world in order to give the soul its freedom to develop, free from the fetters of social laws. To him, sleep is a temporary "death" with the difference that in the latter case

there is no return into the material world. Sleep is an equalizer of all; the intelligence of the world does not count, the world of dreams uncovering what is called by Swedenborg the interior memory. It is during sleep that those judged insane in daily life are sane and are able to make an effort to restore the mind's balance. Dr. Bigelow believes insanity to be a Providential interruption of degenerating tendencies in order to prevent confirmation in evils.

Sleep is the first state of the living animal and the foundation of life. Deprivation of sleep has brought about disorders from nervousness to insanity and drugs used to put the brain in a stupor resembling sleep have done the same thing—starved the cerebrum. Rest and sleep are not the same.

Dreams have relation to our spiritual development; they provide answers to questions plaguing the sleeper in his daily life, sometimes foretelling the future and in the cases of Swedenborg, Mohammed, St. Paul and others, have served as a Divine commission. The Word has numerous examples of how important events followed dreams.

Dr. Bigelow relates sleep to the Sabbath; as a means of blessing and hallowing a period; when man ceases from his own labors as God did from His in the story of Creation, and he relates the morning as a time of happy inspiration and constructive work. The Protestant ethic which has dominated our culture for several centuries and is just now beginning to be discarded, has made the mistake of discrediting the pursuits of spiritual goals as "waste;" building a great technology through its perseverance in materialism, but not realizing that in so doing it penalizes spiritual intelligence.

Although Dr. Bigelow was a contemporary of Lincoln, his findings still hold, and have even been reinforced by recent experiments on REM sleep. It is well worth reading.

June Fine

READING SWEDENBORG

It is easy to say, "I can't read Swedenborg because" and then cite something about it which bothers you.

One peculiarity of Swedenborg's "style" is that it never presumes that the reader will supply from some previous reading something necessary to the subject. Swedenborg always repeats everything the reader needs to know at that point. This makes what seems useless repetition ("he said that before already") but what is put in or referred to there is a necessary part of the subject being presented.

This difficulty of repetition reminds me of a child's drawing of a person. The child does not put down some meaningless letters which those who can read what he means. The child draws—head—arms—legs and body with some sort of clothing and color indicated.

Swedenborg does not count on our experience from previous reading. He writes out what we need to know—each time—lest our minds wobble in interpreting what is being presented.

This method makes it possible to get a very com-

plete picture from a brief passage, and there are—especially in the Arcana—references to where further explanations can be found.

Those who have heard or read only brief quotations may not realize how much they might enjoy reading from the Memorable Relations, especially those in *True Christian Religion* and in *Conjugal Love*.

Beside the "story value" of the experiences described, there is an archeological value like the artifacts unearthed from previous civilizations. In the Relations are proof positive of what various people actually used to say or think on religious subjects.

We may not know from contemporary experience that people ever spoke or thought that way, particularly the clergy. But there it is "in black and white" in Swedenborg's reports of his interviews.

So, if you find "prose" in Swedenborg difficult for any reason—try reading the Memorable Relations.

Cornelia Hinkley Hotson

FLAXMAN STUDENT VISITS SSR

Miss Claire Tyler, a Brown University graduate student working on a thesis concerning John Flaxman, spent a day working in the SSR library and talking with faculty. She'll probably be back for more. Flaxman was a London artist, most commonly known as one of the sculptors that helped build Josiah Wedgewood's great reputation with his fine pottery designs. Flaxman was (with William Blake) a member of the first Swedenborgian congregation in London, and it appears that many of his symbolic illustrations, generally considered hard to interpret, are graphic representations of correspondences.

SINGLES' GROUP MEETS AT SSR

On Sunday, April 29th, The Sunday Brunch Club met at Swedenborg School of Religion to hear a talk on Swedenborg by the Reverend Edwin G. Capon, President of the school. The group is an organization of single people which meets regularly on Sundays for talks and discussions. Between 35 and 40 people were present on this particular Sunday and seemed to respond very well to the talk. A lively question period of 40 minutes followed. Several members indicated a wish to obtain further information about Swedenborg and his teachings.

THINK URBANA

Urbana wants students

Do you want to know more about a college which . . .

is small enough that you are a name and not a number (between 500 and 600)

has classes small enough that you know faculty and students as people and can talk to them when you need help

has regular liberal arts majors in English, biology, history, math, sociology, religion and philosophy, to prepare students for graduate work or professions

has majors in elementary and secondary education, physical education, business, and social rehabilitation, to prepare students for jobs immediately after graduation if they want

has enough interest in your individual needs to help you set up a self-designed major in some area you want (like free school education or theater or Chinese language and linguistics, to take three current examples)

has well-outlined programs, as in the suggested courses of study for elementary and secondary education, for those who do not want to work out an individual program

has enough commitment to your responsibility as a student to give you credit for up to a year of experience or study off campus, if you set up a responsible project with a faculty adviser

has regular courses for credit in Swedenborg, and three faculty members qualified to work further with you if you want, but does not require you to study him at all if you don't

has a Swedenborgian church with worship services and family dinners in which you can share if you like, but for which you will not be pursued if you don't

has a relaxed, informal atmosphere where different styles of dress, hair lengths and approaches to questioning about ultimate

meaning are welcome

has a theater program just getting off the ground if you would like to act, direct, build sets, or whatever

has independent study courses, where you can work on areas of your own choice, in consultation with a faculty member

If you are interested enough in Urbana to want to know more about us, including our problems and limitations as well as our good points, so that you can make up your own mind about college, or so that you can suggest Urbana to someone you think would want our program, please send in the card on this page, or write to any of us. We would be glad to know your questions, and to answer them if we can. Or we would be glad to put you in touch with an administrator, faculty member, student or graduate, who would know.

Dorothea Harvey, faculty member

Horand Gutfeldt, faculty member

Ted Klein, faculty member

Roger Paulson, business manager

Urbana College
Urbana, Ohio 43078

URBANA COLLEGE GRADUATES SHOW MARKED SUCCESS

If you are a four-year graduate of Urbana College, you're most likely to be a teacher, a business man or studying for an advanced degree.

These findings came to light after Urbana's 370 four-year graduates were polled by the Office of Alumni Affairs with the questionnaires being tabulated by the Office of Institutional Research.

Of the 370 four-year graduates, a total of 268 responded to the poll, a total of 70 percent. Urbana has been a four-year degree-granting institution only since 1969. The college will graduate its fifth class on June 3.

A total of 118 of the respondents, or 44 percent, listed their occupations as teachers. Another 48 alumni, or 18 percent, reported they are engaged in business careers. Ten percent, or 25 students, are engaged in full-time studies at graduate schools. The poll also revealed that a sizeable proportion of the Urbana alumni are attending graduate schools on a part-time basis while holding down full-time positions.

Other occupational listings of the 268 respondents included those of educational administration, 1.5 percent; farming, 1 percent; government employees, 3 percent; housewives, 2.2 percent; journalism, 1 percent; medical occupations, 1.8 percent; military, 1.8 percent; ministry, .5 percent; social work 3.7 percent; technical skills, 4.4 percent; trades, 6.7 percent; and unemployed, 1.1 percent.

"The responses from 70 percent of our four-year graduates show for the most part that UC alumni are holding responsible positions in central and west-central Ohio," said Richard D. Martin, acting director of alumni affairs at Urbana College. "The very low rate of unemployment is certainly impressive in light of the lingering rate of unemployment of between 5 and 6 percent in the nation as a whole."

"The findings that most of our four-year graduates are engaged in teaching, business or in advanced studies certainly confirms our suspicions and shows a definite correlation with the percentages of our present students who are preparing for entry employment in these areas," he said.

PRES. MARTIN CHAIRMAN OF URBANA COLLEGE TRUSTEES

Convention President, Ernest O. Martin, was elected Chairman of the Board of Trustees of Urbana College for the 1973-74 academic year.

Rev. Martin will succeed Mr. Philip M. Alden of the Philadelphia Church who was also reelected to another five-year term as a member of the Board. Mr. Alden, who has been an Urbana trustee for 30 years, received a vote of appreciation for his many years service as Chairman.

Other officers elected were Vice-Chairman, Charles F. Johnson; Secretary, Charles B. English; Treasu-

rer, L. Richard Cadel, all of Urbana. Among the members reelected for five-year terms were the Rev. Edwin G. Capon of the Swedenborg School of Religion, and John W. Keller of Columbus, both of whom (with Mr. Alden, Rev. Martin and others) represent the Swedenborgian Church on the Board. Of the 25 Board positions, 13 are required by the Constitution to be Church representatives.

Rev. Martin announced that the college budget for next year is approximately \$1,800,000, and that tuition will remain unchanged. The budget is based in part on an enrollment of at least 550 students, Mr. Martin said, and pointed out that enrollment is the key to Urbana College's immediate future.

He noted that Swedenborgian students of college age can help both themselves and Urbana College through use of the Urbana scholarship funds offered through Convention and other bodies of the church. The advantages of an Urbana education are set forth in the article on page 12 by Swedenborgian faculty and staff members. A growing number of young people from the church have enrolled at the college, and it is hoped that others will take advantage of the opportunities the college offers.

Pres. Martin announced that the college's self-study has been accepted by the North Central Association of Colleges and Secondary Schools—the agency from which they are seeking academic accreditation. Only one step remains for full accreditation, and that is a visitation by an accrediting committee in the Spring of 1974. "We hope for full formal accreditation sometime during the Summer of '74," Mr. Martin said. In the meantime, in almost all cases, Urbana graduates are being accepted for graduate work and transferring to other schools with full credit.

Mr. Martin announced that several new candidates for the office of President of Urbana College are being seriously considered at the present time, and will be invited to visit the college soon. It is hoped that a president can be appointed before the new college term begins in September.

CONVENTION RECEIVES \$50,000 FOR URBANA SCHOLARSHIP FUND

The General Convention received a check early in April, in the amount of \$50,000, from the court probating the will of the late George Pausch. The former Vice-President of Convention had been deeply interested in Urbana College, and had founded the Pearl M. Pausch Scholarship Fund there six years ago with a large contribution in memory of his wife. The current bequest from his will is given to Convention, with the request that interest—and principal if necessary—be used for scholarships to Urbana College for young people of the Swedenborgian Church, with money not so used being available for the general corporate purpose of the Convention. Further contributions to the fund may be sent to the Treasurer, Mr. Chester Cook, Box 25, Deer Isle, Maine, 04627.

CONVENTION PLEDGE TO URBANA COLLEGE ANNOUNCED

Announcement of nearly \$100,000 in pledges and cash donations to the Urbana College Annual Fund Campaign by the Swedenborgian Church and individual members of the church was made in Urbana on May 18th by the Rev. Ernest O. Martin, Convention President.

The Rev. Mr. Martin, meeting with Vance Brand, chairman of the campaign steering committee, disclosed that "within the rules of the Convention the officers have made a five-year pledge of \$75,000." The initial installment of \$15,000 will be made during June.

At the same time it was revealed that one-year pledges and cash donations from individual members of the Swedenborgian Church have reached \$23,000. The individual pledges and donations are expected to climb even higher.

Announcement of the pledges and gifts of the church and individuals has raised the subscribed amount to nearly \$370,000 Mr. Brand revealed. Five-year goal of the campaign is \$500,000.

The Rev. Mr. Martin was in Urbana Friday in preparation for Saturday's annual meeting of the Urbana College Board of Trustees, of which he is the Chairman-elect.

"I am very pleased to be able to make this announcement," Pres. Martin stated. "This will demonstrate, I believe, how solidly the church is behind the college. Urbana College is nearing its 125th anniversary in 1975. It has come a long way in these past decades and it has made great progress. I am convinced—the members of the church are convinced—that Urbana College is destined to make a significant contribution to American education."

In acknowledging the pledges and gifts, Mr. Brand noted:

"At the beginning of this campaign the importance of the church's relationship to the college was very heavily stressed. We now find that the cooperation of the church has more than exceeded our expectations."

He went on: "I've said all along that this campaign was going to be a success. I am more than ever convinced of that now. The generosity of the people of Urbana, Champaign County and the area has been matched by that of the church and its members. Now it is up to us, the members of the steering committee and the committees of solicitors to go out and put this campaign over the top by June 30."

NOTICE TO ALL YOUNG PEOPLE

ANCL SCHEDULE FOR CONVENTION 1973 (IN A NUTSHELL)

**TUESDAY: AFTERNOON AND EVENING—SIT
IN ON COUNCIL OF MINISTERS' MEETINGS**

**WEDNESDAY: 9:30 TO 11:30 A. M. —
DISCUSSION WITH C.O.M., CLOSING WITH
DEVOTIONAL SERVICE GIVEN BY LEAGUERS**

**THURSDAY: MORNING—ANCL MEETING
RIGHT AFTER BREAKFAST**

**FRIDAY: MORNING—ANCL MEETING
RIGHT AFTER BREAKFAST**

**SATURDAY: MORNING—ELECTIONS
AFTERNOON—OUTING,
POSSIBLY TO PAULHAVEN**

If this looks bare, it's because all the rest of the time is filled with other Convention activities—the Executive Committee is also working on some ideas for projects, etc.—Don't think you'll have much free time to complain about!

Dear Leaguers:

I must stress the importance of this year's Convention—we have been granted the privilege of sitting in on meetings of the Council of Ministers, and they have also given us a few hours on Wednesday morning for discussion.

We were quite disappointed to find that there was no response to the notice in the November 1972 issue of *The Messenger* pertaining to these meetings, and we hoped that it was because you missed it. But plans are still on, and we hope you can all make it and show that somewhere out there someone still cares!

The Wednesday discussion is for the purpose of having the ministers and young people learn more about each other and exchange ideas. No definite topics have been set as of yet, so if anyone has any ideas, *please* write to me! My address is Fryeburg, Maine, 04037.

We hope to see a lot of kids this year, as the League is having a rough time right now. This year could see a lot of changes—that's why WE NEED YOU THERE!! If you can't be there for the "observation," at least try and make it in time for WEDNESDAY MORNING.

See you there, (I hope)

Julie Rankin
ANCL Secretary

"THE END?"

The time for a decision has come. And what decision is this? Well, should we or should we not continue with the American New Church League on a national basis? And where's the answer?

Two months ago at the last session of the ANCL officers' meeting in Waltham, Mass., one of our advisors finally said what we all had thought about at one time or another. "The time has come," he said, "For each of you to seriously consider if we

aren't kidding ourselves about this whole thing. . . ." One of the other members of our distinguished team said that she was thinking the exact same thing, but was afraid to bring it up. I think the truth was that she really didn't want to face it. Mr. Zacharias went on to say that during our little excursion into Boston for church we should talk it over honestly without the influence of an adult, and report back to him as to what we came up with.

We arrived back at headquarters around two in the afternoon, and as we walked toward the building we all looked at each other for about the tenth time, reading each others' minds and knowing pretty well what was there. "We have to talk about it." I think we each had our turn saying that at least twice, which makes about 10 times during the morning, through dinner, and in the afternoon that it was said. But none of us could really say anything except, "Well, he does have a point." I'll admit that the lump in my throat was too big to get anything past it.

There I was, in the local league for 4 years, and at my second Convention I was elected to a national office. Now that was excitement, and I was proud and pleased to have that honor. I immediately scoured years of back notes to see what had taken place and what the organization was all about. I was in "7th heaven," but came back to earth that day in Waltham. What we were facing was too sad for me to think about.

Our numbers dwindled over the past few years; that's certain. But why? Doesn't anyone care anymore?

And now it's up to the 5 of us to try and make them care before our terms are up in July. Quite possibly we'll be the last, or next to last, set of officers on record.

Convention is looming in the near future. And with it probably looms the destiny of ANCL. We're sort of at a standstill right now, but things are also changing very rapidly. The coveted Poole trophy, which you may remember as sitting right over there in our church for two years, proud possession brought back from California by a very proud group, the thing that every league worked for but only one could win each year, *now* is rewarded, and indeed it is a reward, to an individual who is an "ideal" young Swedenborgian chosen by his or her peers, just this past year. Why? Because only two or three leagues exist now. Two or three,

Cont'd. on p. 88

"THE END?"—cont'd. from p. 87

when it used to be twenty or thirty. Voting rules are changing, also payment of dues, because nowadays "ANCL" is whoever happens to show up at Convention—it's a different group, for the most part, every year. The constitution is very outdated, and we were going to change it this year; since we're teetering on the edge of a cliff we're waiting to see what takes place this year.

But we're fighting to survive! After all, if the young people are the Church of the future, we have to keep going. And if the adults think it's sad, listen to this: we decided to send out a request to *all* ministers immediately after our meeting in January, for them to send mailing lists of young people in their respective areas to me, so I could have as complete a list as possible, keeping in touch with everyone; at least having a sense of unity to some degree. Then the president was going to send a letter out to all of them, trying to keep interest going. We're also going to set up a special corner in *The Messenger*, just for the ANCL, with the young people contributing and participating. We're trying! And now, with the deadline for the lists being March 15th, to date I have received 5. FIVE out of all the churches in the U.S. and Canada!! And I'm willing to bet that I won't get 5 more before Thursday. (I didn't get any more.) Now with that kind of cooperation, how do the adults expect us to keep going? Or do they? It's ridiculous.

I don't know what will happen in Edmonton in July, and I don't know what will happen here in April, but at least our House Party is an attempt to find out what's going on. I'll admit there are a lot of more practical, perhaps, reasons to disband, but personally I hope we find more pros than cons, and it can be a new beginning in July. I think 85 years of existence is too much to throw away. There must be an answer somewhere, and if there is I'm planning to find it!

Julie Rankin

A. N. C. L. NEWS

The American New Church League is in trouble. This is because the number of organized leagues has been allowed to dwindle to two, one at Fryeburg, Maine, and one in Detroit, Michigan.

What is a league? It is an organization of young New Church people devoted to the Church. It

doesn't take fifteen kids to have a league, all it takes is four or five *interested* ones.

What does a league do? Its main purpose is to further the name of our Lord among young people. The best way to do this is to bring people together with a major project. At the time of this writing the Fryeburg League is about to have fifteen or twenty kids from all over New England come to their town for a three-and-a-half day "House-party." They have thought of so many things to do that they aren't sure that there is enough time to do them all. The "Houseparty" used to be done fairly often among the different leagues, but this is the first one in quite a few years.

Something else that hasn't been done for a while is the A.N.C.L. Journal. It "went out of print" last summer because there weren't enough leagues to take turns printing it. Each month a different league would put together a magazine of their own making; their opinions and feeling about the church, poetry, what's happening at their church, original stories, etc. It was fun to write it and I know that I enjoyed reading it.

It is things like this that will get the A.N.C.L. back on its feet. But it doesn't have to be projects as big as these; there are many, many smaller things that can be done to bring people together.

I have mainly emphasized what a league can do, but the most important thing for a league is to have *interested* young people, willing to devote their time and energy to what ever the league may be doing.

Trevor Woofenden
A.N.C.L. Executive Member

SWEDENBORG STATUE

Except to the Swedenborgians in Chicago it may not be generally known that a statue of Swedenborg was erected in Lincoln Park, of that city, June 28, 1924, in the name of its Swedish born citizens, and to honor the great Swede, as he was called by city officials at the unveiling.

The sculptor was famed Adolph Johannson of Stockholm, the donors being Mr. and Mrs. L. Brackett Bishop, active members for many years of the then Kenwood parish.

Mr. Bishop was district manager of one of the big three life insurance companies, and a moving spirit,

as was Mrs. Bishop, in the affairs of the General Convention.

From time to time members of the Chicago society go in a group to pay their respects, and care is taken to keep the statue in good condition, at its favorable location not far from Lake Michigan which bounds the city to the north.

In responding to an inquiry from Mrs. Isobel Carpenter, secretary of the Chicago Society, she was interested to note that the Park Board had a record of Swedenborg's scientific genius, particularly, listing in its files his works on the "Infinite," "The Final Cause of Creation," "Philosophica Mineralis," and others.

Leslie Marshall



Swedenborg Statue, Lincoln Park, Chicago. Mrs. L. Brackett Bishop, wife of the donor, is at left. Picture taken in 1934.

SAN FRANCISCO'S CHURCH FEATURED IN SATURDAY REVIEW

The *Saturday Review* for last September carried a lengthy illustrated article featuring the San Francisco Church. That issue dealt with the Arts and in its section on the churches of the Golden Gate area pictured our church on Lyon Street and went on to say in part: "The shingle style was a sensible alternative to extravagant architectural expression. The man who gave impetus to the new style was the Swedenborgian minister Joseph Worcester who came to the Bay Area from Boston in 1866.

"Worcester was not a trained architect, but he had been interested in building since his adolescence. In California this interest, inspired by a reverential attitude toward the landscape, expressed itself in a one-story cottage Worcester designed for himself and built in the Piedmont hills near Berkeley. Completed in 1878, the building was faced with redwood shingles, and its interior was fashioned of redwood boards; most significantly, all the wood was unpainted.

"Worcester's cottage was so admired that in 1887 he decided to construct an unpainted shingle struc-

ture on San Francisco's Russian Hill; he recognized that his innovative style could bring the peaceful quality of rural life right from the house in the Japanese fashion into the heart of the city. So successful was the urban dwelling that three of his neighbors decided to build similar structures and to design them so that they harmonized with his own.

"If Worcester was the prime mover behind the Bay shingle style, then Bernard Maybeck was its chief exponent and most famous figure. In 1894 the two collaborated on the constructing of the Swedenborgian church in San Francisco—Worcester's home church. The interior is particularly striking, because it looks so much more like a house than a place of worship. At one end of the nave is a fireplace, flanked by built-in benches. The "pews" are handmade maple chairs, and Japanese tatami mats covered the floor—and still do."

Leslie Marshall

ON THE HONOURABLE EMANUEL
SWEDENBORG'S UNIVERSAL
THEOLOGY

In this choice work, with wisdom penned, we find
The noblest system to reform mankind,
Bold truths confirmed, that bigots have denied,
By most perverted, and which some deride.

Here, truths divine in easy language flow,
Truths long concealed, that now all climes shall know:
Here, like the blaze of our material *sun*,
Enlightened *Reason* proves, that GOD IS ONE—
As that, centered in itself, a sphere,
Illumes all Nature with its radiance here,
Bids toward itself all trees and plants aspire,
Awakes the winds, impels the seeds of fire,
And still subservient to the Almighty plan,
Warms into life the changeful race of man;
So—like that sun—in heaven's bright realms we trace
One POWER OF LOVE, that fills unbodied space,
Existing always by no borrowed aid,
Before all worlds—eternal, and not made—
To THAT indebted, stars and comets burn,
Owe their swift movements, and to THAT return!
Prime source of wisdom, all-contriving mind,
First spring of *Reason*, that this globe designed;
Parent of order, whose unwearied hand
Upholds the fabric that his wisdom planned,
And, its due course assigned to every sphere,
Revolves the seasons, and sustains the year!—

Pure light of TRUTH! where'er thy splendours shine,
Thou art the image of the power divine;

Nought else, in life, that full resemblance bears,
No sun, that lights us through our circling years,
No stars, that through yon charming azure stray,
No moon, that glads us with her evening ray,
No seas, that o'er their gloomy caverns flow,
No forms beyond us, and no shapes below!

Then slight—ah slight not, this instructive page,
For the mean follies of a dreaming age:
Here to the truth, by REASON'S aid aspire,
Nor some dull preacher of romance admire;
See ONE, SOLE GOD, in these convincing lines,
Beneath whose view perpetual day-light shines;
At whose command all worlds their circuits run,

And night, retiring, dies before the sun!

*Here, MAN no more disgraced by Time appears,
Lost in dull slumbers through ten thousand years:
Plunged in that gulph, whose dark unfathomed waves
Men of all ages to perdition gave;
An empty dream, or still more empty shade,
The substance vanished, and the form decayed;—*

Here Reason proves, that when this life decays,
Instant, new life in the warm bosom plays,
As that expiring, still its course repairs
Through endless ages, and unceasing years.

Where parted souls with kindred spirits meet,
Wrapt to the bloom of beauty all complete;
In that celestial, vast, unclouded sphere,
Nought there exists but has its image here!
All there is MIND!—That INTELLECTUAL FLAME,
From whose vast stores all human genius came,
In which all Nature forms on REASON'S plan—
FLOWS TO THIS ABJECT WORLD, AND BEAMS ON MAN!

Philip Freneau
(1786)

I have recently come upon this poem on the True Christian Religion, by the ship-captain poet Philip Freneau, author of stirring revolutionary ballads, and one of the earliest of America's literary figures. He came under the influence of Swedenborg through his friend Francis Bailey of Philadelphia, and composed this poem in 1786 to prepare the way for the publication of Bailey's first American edition of the True Christian Religion, 1789-1792. It is claimed that the study of Swedenborg completely changed Freneau's life.

Brian Kingslake

WHO AM I?

Am I what I want you to think that I am,
The person you think I might be?
Of course I am not—that's just playing a game;
Right through such pretense you can see.

Then am I the person I hide from the world,
The rebellious, despicable me?
How silly to think that I'm really that bad;
A little bit vain, you'll agree.

But now that I know God created unique
Each person I know that He
Will take my burdens of falseness and doubt
And I shall be real and free!

Emilie Bateman
91

LETTER TO THE EDITOR

Dear Sir:

It may interest your readers to know that I can supply them with a copy of a radio broadcast that was presented in 1938 over the National Broadcasting station WENR in Chicago, Illinois, in commemoration of the 250th Anniversary of the birth of Emanuel Swedenborg. This event was sponsored by Rev. R. K. Billings. The dramatization is titled: HE WAS BORN TOO SOON, and was written by Mr. Jack Frazer.

Also I have available a copy of a Sacred Cantata titled THE GLORIFIED CHRIST, which was presented elsewhere in America in commemoration of this same event. This is edited and selected by the Rev. Antony Regamey with music by Rollo Maitland. The words are from Swedenborg's Conjugal Love No. 81. The passages from Scripture (sung by the angels) are here to be sung by the Choir. Solos are for Baritone, Tenor, Soprano and Alto.

From London I have received a Cantata for all ages which centers on JOHNNY APPLESEED as it is titled. The author's permission to present this is on file. There are six musical numbers, a Narrator and a Speaking Chorus involved.

Alice Spear, Librarian
Los Angeles Society

BIRTHS

The Kansas Association lists the following new arrivals on earth: Denise Ann, born March 13 to Mr. and Mrs. Ronald Bamberger; Konan Keith, born April 1 to Mark and Colleen Hauser; Amy Christine, born March 17 to Glenn and Elaine Mull.

In Fryeburg, the following babies were born: on March 26th, Angela Lee to Fred and Leola Clark; on March 27th, Tracy Lynn to Gary and Debbie Parker; and last October 7th, Amy Lee to Carroll Jr and Peggy Ann Day.

BAPTISMS

On April 29th, with the Rev. Erwin D. Reddekopp officiating, the following children were baptized in San Francisco: Eric Marion, son of Frederick and Jean Jameson; John William, son of William and Sherry Finkbeiner; Melanie Stein, daughter of Stein and Donna Foed; Michael Landon, son of

Richard and Sharon Green; Kristina Louise, daughter of Bjorn and Tove Andersen.

On April 15th the following baptisms took place in Fryeburg: twins, Jason Andrew and Jennifer Amy, children of Robert and Gail Wales; Crystal Amy, daughter of Jeffrey and Judith Hurd; Ricky Dean, Edward Elmer and Susan Alberta, children of the late Elmer Smith and Eleanor; and Ronald Kenneth, Jr., son of Kenneth and Eleanor Bartlett; Timothy Gardner and Preston Bernard, sons of Russell and Joyce Ridlon; and Terrianne, daughter of Carroll and Peggy Ann Day. By adult baptism, Joyce Ann Ridlon.

Cameron James, infant son of Wayne and Joyce Robock of Red Deer, was baptized on April 15th by the Rev. John Jeffery.

Ian Scade and Sharon Smallwood of the Edmonton Church were married in Athabasca on May 5th.

CONFIRMATIONS

The Rev. Chungsun Lee, pastor of the Los Angeles Church has confirmed the following people: on October 31, 1971, Mrs. Jean Jackson, Mrs. Soon Joo Choi, and Mr. Charles E. Watson; on April 9, 1972, Mrs. Hak Ja Kim and Mr. Chin Tong Kim; on May 14, 1972, Mrs. Lillian Tyler and Mr. Robert Reiner; on November 2, 1972 Mrs. Merlene Cohon and Mr. Edwin Christopher; and on November 19, 1972, Mr. Stanley Conger.

Miss Debbie Sjostedt was confirmed in the Boston Church recently by the Rev. George McCurdy.

Lisa Kiesman, Lisa Sinclair, Bradford Baker, Brian Baker and Bruce Libby, Jr. were all confirmed into membership in the Fryeburg Church on April 22.

On April 1st, the following people were confirmed in San Francisco; Frederick and Jean Jameson, Edward Bosley, Virginia Kearns, and Robert and Wanda Paul.

MARRIAGES

On April 3rd Terrance David Braun, formerly of Yorkton, Sask. and Barbara Ann Davies of Rollo, Sask. exchanged marriage vows in Regina, Sask.

Marriages in Fryeburg: April 21st, Michael Charles Furness and Roberta Lee Thurston; April 25th, Edward Winsor Offutt and Mary Lowell Seekins.

DEATHS

Paul Hartley of Newark, N. J. passed into the spiritual world on March 29th at the age of 83. Services were held at the Orange, N. J. New Church on April 1st, the Rev. Harold B. Larsen officiating.

Miss Edith Howard Battles, aged 88, passed into the spiritual world on March 24th. Funeral services were held on March 27th, the Rev. Wilfred G. Rice officiating in Brockton, Mass.

Miss Alice H. Holmes of Brockton, Mass. passed away on March 25th. The Rev. Wilfred G. Rice officiated at the services which were held on March 28th.

Resurrection services were held on April 6th for Robert E. Hodgdon, and on May 4th for Earl Boll, both of Fryeburg. There was a Committal Service for Mabel Ridlon in Center Conway on April 30th.

Mrs. Alice C. Shields of Sacramento, Cal. passed into the spiritual world on April 24th. Rev. Erwin D. Reddekopp conducted the funeral service on April 30th at Sacramento.

Mrs. Salome Dickinson Scholfield, widow of the late Carl W. Scholfield, entered into the spiritual world at her home in Guilford, Conn. on April 17. Resurrection services were conducted on April 19 by the Rev. Clayton S. Priestnal of the New York Church.

Mrs. Catherine Ann Munro, grandmother of Dewey Mowat, passed away April 24th, and the resurrection service was held on April 30th in Edmonton, with the Rev. John Jeffery officiating.

Mr. Bruno Christensen of the Edmonton Church passed into eternal life on April 25th. The resurrection service was held on April 27th with the Rev. John Jeffery officiating.

Joy Hammond, former minister in the General Convention, passed very suddenly to the higher life in Yuma, Arizona. He fell victim to a heart attack on the street while taking his bike across an intersection. He had been doing substitute teach-

ing and light brick laying in Yuma. He had suffered an attack of the flu some two weeks previously. His last parish was St. Louis, Mo. Joy passed on on March 22 at age 70.

Leonore Tafel Spiers, the wife of Tomas E. Spiers and daughter of the late Rev. Louis H. Tafel, passed into the higher life on March 16th. After living for many years in South America, Japan and Spain she returned with her husband to Philadelphia where she was very active in the work of the Church and Convention, contributing her talents especially to its publishing efforts as a Board member of the Swedenborg Book Center, Swedenborg Publishing Association and a former member of the Department of Publication. A Memorial Service was held at the Philadelphia Church on March 25th with her brother, the Rev. Richard H. Tafel, officiating.

LETTER TO THE EDITOR

I had the privilege of knowing Mrs. Anita Dole, who entered the spiritual world April 7, and she was such an inspiration to my wife and me that I would like to express something of the high regard in which we hold her memory.

Kathy and I first met Mrs. Dole five years ago in St. Louis, when she came to visit the Woofendens, and we got to know her better at the Fryeburg New Church Assembly and through letters. Physically, she was a frail old lady, but spiritually she was as youthful and strong in her faith as anyone I've known. She made a deep impression on us. We thought, here is someone who has built her house on a rock. We never ceased to marvel at how solid her belief in the Lord was and how clearly she perceived His presence in the New Revelation by means of which He has made His Second Coming. To us, Mrs. Dole's understanding, along with her affection for communicating spiritual truths, was testimony to her love for the Lord and a desire to serve Him and the neighbor. In addition to her words of encouragement for me as I prepared for the ministry, her personal example was greatly appreciated.

The Dole Sunday School Notes, which Kathy and I find invaluable, are a lasting tribute to Mrs. Dole's reverence for the Word and her devotion to and wide knowledge of the doctrines of the New Church.

Walter and Kathy Orthwein

PRESIDENT: *(The next election of Convention President will be in 1974, for a new president to take office in 1975.)*

NOMINATIONS

VICE-PRESIDENT: Mr. Adolph T. Liebert
Pittsburgh, Pa.

SECRETARY: Mrs. Wilfred (Ethel) Rice
Brockton, Mass.

TREASURER: Mr. Chester T. Cook
Deer Isle, Maine

GENERAL COUNCIL (4-year terms)

MINISTER: The Rev. Dr. Calvin E. Turley
Newton, Mass.

LAYMEN: Mrs. Douglas (Jean) Gilchrist
Alberta, Canada (Edmonton)
Mr. James Zehner
Yellow Springs, Ohio

DEPARTMENT OF EDUCATION (1-3 year
{ term }
Dr. Dorothea Harvey
Urbana, Ohio

DEPARTMENT OF PUBLICATION (1-4 year
{ term }
The Rev. Dr. William R. Woofenden
Sharon, Mass.

BOARD OF MANAGERS, S.S.R. (4-3 year
{ terms }
The Rev. George D. McCurdy
Westwood, Mass.
The Rev. Jerome A. Poole
Wilmington, Delaware
Dr. C. Wickham Skinner
Weston, Mass.
Mrs. Irving (Pearl) McCallum
San Gabriel, Cal.

BOARD OF MISSIONS: (2 ministers - 2 year term
1 minister - 1 year term
2 laymen - 2 year terms)

The Rev. Dr. George Dole
Newton, Mass.

The Rev. Dr. Ivan Franklin
San Diego, Cal.

The Rev. Randall E. Laakko
Wilmington, Del. (1 year)

Mr. Robert W. Tafel
Drexel Hill, Pa.

Miss Margaret Sampson
New York, N. Y.

AUGMENTATION FUND COMMITTEE

(1 - 5-year term
1 - 2-year term)

The Rev. Owen T. Turley
Bellevue, Wash.

The Rev. Paul B. Zacharias
Kitchener, Ontario (2 years)

PENSION FUND COMMITTEE

(1 - 3-year term)
Mr. Wilfred C. Locke
Huntington Woods, Mich.

NOMINATING COMMITTEE

(2 to be nominated, 1 to be elected for
1 - 5-year term)

H. Page Conant
Bridgewater, Mass.

Mrs. Paul (Gertrude) Tremblay
Edmonton, Alberta

Respectfully submitted,

Erwin D. Reddekopp, Ch.
F. Robert Tafel
Paul B. Zacharias
Roger D. Paulson
Galen W. Unruh

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THE MESSENGER

MAY 1973

TABLE OF CONTENTS

REPRESENTATION AT CONVENTION	74	CONVENTION PLEDGE TO URBANA	86
BIOGRAPHIES	75	ANCL SCHEDULE FOR CONVENTION	86
SWEDENBORGIANS IN S. A. R.	77	"THE END"	
CAMP BLAIRHAVEN	77	by Julie Rankin	87
WASH. D. C. SEEKS MINISTER	77	ANCL NEWS	
ABORTION		by Trevor Woofenden	88
by Garry White, D.P.M.	78	SWEDENBORG STATUE	
LETTER TO THE EDITOR	81	by Rev. Leslie Marshall	88
ABORTION IN THE NEWS		SAN FRANCISCO'S CHURCH IN	
by Marjorie Very	81	SATURDAY REVIEW	89
BOOK REVIEW		ON THE HONOURABLE EMALUEL	
John Bigelow The Mystery of Sleep	82	SWEDENBORG'S UNIVERSAL	
READING SWEDENBORG		THEOLOGY	
by Cornelia Hinkley Hotson	83	by Philip Freneau	91
FLAXMAN STUDENT VISITS SSR	83	WHO AM I	
SINGLES' GROUP MEETS AT SSR	83	by Emilie Bateman	91
THINK URBANA	84	LETTER TO THE EDITOR	92
URBANA GRADUATE SHOW SUCCESS	84	STATISTICS	92
PRES. MARTIN CHAIRMAN URBANA		LETTER TO THE EDITOR	93
COLLEGE TRUSTEES	85	NOMINATIONS	94
CONVENTION RECEIVES \$50,000		ROOM RESERVATION FORM	95
SCHOLARSHIP FUND	86	COVER PHOTO BY STEVE KOKE	

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